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A
·
DICTIONARY
OF THE
PALI LANGUAGE.

BY
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Alam pi ganthakdrattam patto vibudhagocarami.—ALW. I. x.



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THESE PAGES I DEDICATE

TO MY FRIEND

REINHOLD ROST,

WHO FIRST INDUCED ME TO COMMENCE THE SERIOUS STUDY OF THE PALI LANGUAGE,
AND TO WHOSE ENCOURAGEMENT AND HELP IT IS DUE THAT I PERSEVERED WITH IT
AMID MANY DIFFICULTIES.

R. C. CHILDERS.

P R E F A C E.

THE Pali language is one of the Prakrits, or Aryan vernaculars of ancient India.¹ It was spoken in the sixth century before Christ, and has therefore been a dead language for considerably over two thousand years. I see no reason to reject the Buddhist tradition that Pali was the dialect of Magadha,¹ and that it was the language in which Gautama Buddha preached.² Originally a mere provincial idiom, the Magadhese tongue was raised by the genius of a great reformer to the dignity of a classic language,³ and is regarded by Buddhists with the same feelings of veneration with which a Jew of the present day looks upon the language of the Pentateuch. A language is generally what its literature makes it. Had Gautama never preached, it is unlikely that the Magadhese would have been distinguished from the many other vernaculars of Hindostan, except perhaps by an inherent grace and strength which make it a sort of Tuscan among the Prakrits. The existing Pali literature is of great extent and importance; it is valuable alike to the philologist, the historian, the student of folklore,

¹ The true or geographical name of the Pali language is *Māgadhī*, 'Magadhese language,' or *Magadhabhāsā*, 'language of the Magadha people.' The word *pāli* in Sanskrit means 'line, row, series,' and by the South Buddhists is extended to mean the series of books which form the text of the Buddhist Scriptures. Thence it comes to mean the text of the scriptures as opposed to the commentaries, and at last any text, or even portion of a text, of either scriptures or commentaries. *Pālibhāsā* therefore means 'language of the texts,' which of course is equivalent to saying '*Māgadhī* language.' The term *pāli* in the sense of sacred text is ancient enough, but the expression *Pālibhāsā* is of modern introduction, and *Māgadhī* is the only name used in the old South Buddhist texts for the sacred language of Buddhism. The English use of the word *Pāli* is derived from the Sinhalese, who use it exactly as we do.

² This tradition is generally dismissed in a very summary manner, on the ground that Pali does not possess the phonetic characteristics of Vararuchi's *Māgadhī*. It is curious to see those who are so ready to discredit one tradition accept without examination another tradition resting on evidence not a tittle as good. For that Vararuchi's *Māgadhī* was really a Magadha vernacular is after all only a tradition like the Buddhist one. Considering the great interval that separates Gautama and Vararuchi, the dis-

crepancy may be explained in a way that will suggest itself to those who are familiar with the migrations of languages and the names of languages in historical times. Moreover the Magadha territory may have varied greatly in extent at different periods, and have included several dialects. One of the much-despised Buddhist traditions is that Ceylon was colonised from a district of Magadha called *Lāla*, which is evidently meant to be an outlying district, or at least not that in which Gautama preached. If then Pali and Sinhalese are both dialects of Magadha, we should expect them to resemble each other closely, while at the same time presenting dialectic differences. That this is actually the case I have shown in my 'Note on the Sinhalese Language,' in the *Journal of the Royal Asiatic Society* for 1874. So great are the straits to which those who deny the Magadhese origin of Pali are driven that Kern is compelled to declare Pali a literary manufacture. His argument that the Aṣoka edicts are not Pali, and that therefore Pali cannot be *Māgadhī*, rests on the assumption that the edicts are *Māgadhī*.

³ A parallel will be found in the elevation of the dialect of Western Arabia through the influence of the Kuran. Muhammad did for Arabic what Gautama did for Magadhese. See also p. xiii for the influence of Dante's *Divina Commedia* upon the Italian language.

and the student of comparative religion. A considerable portion of it is known to us in outline, but only the merest fraction has as yet been published textually. It may broadly be classed under three heads: first the Buddhist Scriptures, which are the oldest Buddhist writings extant; secondly the commentaries of Buddhaghosha, which date only from the fifth century A.D., but are based upon records of great antiquity; and thirdly, historical, grammatical and other works, varying in date from the second or third century to the present day.

The Buddhist Scriptures are called *Tripitaka*, "The Three Baskets or Treasuries," and are divided into *Vinaya*, *Sûtra* and *Abhidharma*, or Discipline, Doctrine¹ and Metaphysics. The *Vinaya Pitaka* contains the laws and regulations of the Buddhist priesthood, and forms a great code of monastic discipline; it is besides rich in history and folklore, and contributes innumerable details of the life and ministry of Gautama. The *Sûtra Pitaka* consists chiefly of sermons preached by Gautama, and in some instances by his apostles,² but it also contains other matter, as the *Jâtaka* tales, the *Niddesa* attributed to the apostle *Sâriputra*, and *Theragâthâ*, a collection of stanzas uttered on different occasions by eminent saints. In the *Abhidharma* we find metaphysics pressed into the service of religion: it introduces no new dogma, but discusses the various doctrines of Buddhism from a metaphysical point of view, employing a terminology of great wealth and precision.³ The Three Baskets form a canon of Holy Writ, and are invested by the Buddhists with all the sanctity of a canon. They are revered as containing the Word of Buddha, and are the ultimate appeal on all questions of belief and conduct. Owing to their great extent, estimated at eleven times that of our own Bible, they are able to treat in great detail of all the relations of life, and the doctrine they contain is consistent throughout and set forth with clearness and logical accuracy.

Upon the important question of the origin of the Buddhist Canon much has been written, and the most conflicting opinions have been expressed. The time has hardly come for dogmatising on this subject, but the tendency of all recent discoveries is to confirm the Buddhist traditions, which assign to the Canon a venerable antiquity. The *Tripitaka* bears every mark of recension, and according to the Buddhist historians this recension dates from the 3rd General Council of Buddhism, held under the emperor Asoka in the year 309 before Christ.⁴ But even this is said to be a mere revival

¹ This is a free rendering, but most of the *Sûtras* are expositions of doctrine (see art. *Suttam*).

² E.g. the *Sangîti Sûtra* was preached by *Sâriputra*.

³ See the specimen under *Vinâyanam*. The Buddhist philosophy is of great interest, and has anticipated an immense deal of modern speculation. Curiously enough Buddhism, like the Kantian philosophy, has four great Problems; they are the First Cause (Karma), the Supernatural, the Origin of Matter, and the attributes of a Buddha (Man. B. 9). These four subjects Gautama declared to be unthinkable (*achinteyya*), and he forbade his

priests to dwell upon them, lest they should lose their reason.

⁴ In arguing against the historical reality of the three Councils Kern observes that the name *Kâlâsoka*, 'Chronological Asoka,' is in itself suspicious. But the Pali spelling with the Vedic *!* (see Dict.) proves that *Kâla* in this name means 'black' or 'dark-featured,' and so the argument falls to the ground. In answer to another argument of Kern's I may point out that it is not more wonderful that two Asokas should have held councils than that two Constantines should have held councils.

of the first recension which was made in B.C. 543, just after Gautama's death, when his words were fresh in the hearts and memories of his apostles.¹ These high pretensions have drawn down, as was inevitable, the ridicule of many Western scholars,² more than one of whom has held the Buddhist sacred books to be late compilations, scarcely even reflecting the teaching of Gautama. But the question has been placed on an entirely different footing since the discovery last year by General Cunningham of the Bharhut sculptures. These sculptures, which belong to the third century B.C., are illustrations in bas-relief of a great number of Buddhist scriptural subjects, and are accompanied by inscriptions in the Asoka character. Both illustrations and inscriptions are, so far as they have been identified, in perfect accord with the Buddhist Scriptures as we now have them, and in one instance a whole sentence, containing a remarkable expression, which is probably a *ἄπαξ λεγόμενον*, is quoted from the Vinaya Pitaka.³

Next in importance to the Tripiṭaka books are the Commentaries of Buddhaghosha, the history of which is a singular one. When the great missionary Mahendra went to Ceylon in B.C. 307, he carried with him⁴ not only the Tripiṭaka but the Arthakathā

¹ Mahavansa states that the sacred books were handed down orally till the first century B.C., when they were committed to writing. This statement has been frequently pointed to as vitiating all the claims of the Tripiṭaka to real antiquity. In 1870 I wrote to the Sinhalese priest Subhūti to ask his views on this point, and received from him a letter dated Nov. 25th of that year, from which I translate the following reply: "There is no Sinhalese or Pali book which tells us anything different from what is said in Mahavansa respecting the time at which they wrote the Tripiṭaka in books. But my own opinion is that though all the doctrines of Buddhism and of the Tripiṭaka began to be written and used in books in the time of king Vaṭṭagāmaṇi, it is not that the doctrines were not at all written before that time. It is said that in king Vaṭṭagāmaṇi's time all the sacred books were systematically written down, but it is said nowhere whatever that the doctrines had not been written at all before that period. We are told that at the first Council the pupils of the different Theras undertook to preserve their respective Nikāyas by committing them to memory. They may have done so for the most part, but such as were unequal to the task must have written down the words in books, and used them both privately and even publicly. It is probable that in process of time every one found it was difficult to get on in this way, and then in Vaṭṭagāmaṇi's time they all assembled in consultation and publicly entered all the doctrines in books." Now the same difficulty exists with regard to the transmission of the Veda, and I will place side by side with the above extract a passage from Whitney's *Oriental and Linguistic Studies*, putting forward a hypothesis identical with Subhūti's: "Thus while oral tradition continued to be the exoteric practice, writing might still be resorted to esoterically; collections might be made and arranged, treatises composed, texts compared and studied, by the initiated, while the results were communicated to the schools by oral teaching, and memorized by the neophytes"

(p. 87). See also Böthlingk's short essay in vol. iii. of the *Melanges Asiatiques*, where the same view is advanced.

² Vassilyeff says, "There can, it would seem, be no doubt that Čākyaṃuni actually existed, but what his actions were, and wherein his teaching consisted, these are questions in dealing with which we cannot rely upon the assertions of Buddhists" (*Buddhismus*, Germ. ed. p. 10). Elsewhere (p. 9) he says, "The Buddha appears less as a person than as a term or dogma." It would be unfair to press this unfortunate expression too far, but to those who are familiar with the Pali sacred books nothing is more striking than the intense personality of Gautama, as the way in which he impresses his individuality on every detail of his system. A masterly defence of the antiquity of the Buddhist canon will be found in Max Müller's Preface to Buddhaghosha's *Parables*, pp. x-xxiv.

³ I allude to the bas-relief representing the purchase of the site of Jetavana and the presentation of the monastery to Buddha. The inscription is, JETAVANA ANĀDHAPEḌIKO KOṬISANTHATENA KETĀ, and a pavilion forming part of the bas-relief is inscribed GANDHAKUṬI. The Tripiṭaka account of the purchase and presentation of Jetavana is in the Chūla Vagga of the Vinaya. It is unfortunately not at present accessible to me, but a summary of it by Buddhaghosha will be found at p. 92 of Fausböll's newly published first volume of the *Jātaka*, whence I extract the following passages,—*Tasmim samaye ANĀTHAPIṆḌIKO gahapati . . . JETAVANAM KOṬISANTHĀRENA aṭṭhārasahirafīṇakotihi KINIVĀ navakammaṃ paṭṭhapesi, so majjhe Dasabalaassa GANDHAKUṬIM kārēsi . . . Buddhapamukhassa saṅghassa dammīti ADĀSI.* For details see my letters in the *Academy* of Nov. 28, Dec. 5, and Dec. 12, 1874, and of May 1, 1875.

⁴ Buddhaghosha uses the expression *dāhata*, which seems to imply that they were brought in writing, and this is confirmed by a *Ṭikā* quoted by Vijesinha, which uses the

or Commentaries,—a whole literature, exegetical and historical, which had grown up around the Tripitaka during the two centuries and a half that had elapsed since Gautama Buddha's death. After accomplishing his mission of converting the island to Buddhism, he proceeded to translate these commentaries from Pali into Sinhalese, and his Sinhalese version continued to exist in Ceylon for many centuries, while the Pali version disappeared. In the fifth century Mahendra's Sinhalese commentaries were retranslated into Pali by the famous divine Buddhaghosha, one of the most extraordinary men that Buddhism has produced, and this third version is the one we now possess, the Sinhalese original having in its turn disappeared.¹ Buddhaghosha did not confine himself to translating Mahendra, but incorporated other old Sinhalese chronicles existing in his time, and added immense contributions, chiefly exegetical, of his own. Much of the matter his commentaries contain is as old as the Tripitaka itself, while like the Tripitaka they are rich in history and folklore, and abound in narratives which shed a flood of light on the social and moral condition of ancient India.²

The remaining Pali literature is of very varying interest. The mere titles of the books ancient and modern which it embraces would fill many pages, and it will be sufficient here to mention a few of the more noteworthy. First in importance are the two famous histories *Dīpavāṃsa* and *Mahāvāṃsa*,³ the discovery of which made the name of TURNOUR illustrious, and which are almost our only authentic sources for the history of India previous to the Christian era. Next in order of interest should undoubtedly be named the *Milinda Pañha*, or Questions of Menander. Whatever be the origin of this remarkable work, there can be no doubt of its great antiquity, for it exhibits a familiarity with Greek names and places, and records a religious discussion between the Buddhist divine Nāgasena and a 'Yona' king Milinda, who can be identified with certainty with the Bactrian king Menander.⁴ The latter lived towards the end of the second century B.C., and is stated by the Greek historians to have ruled over part of Hindustan. Buddhaghosha's *Visuddhi Magga* or Path of Holiness is next deserving of mention. It may fairly be called an encyclopædia of Buddhist doctrine, and is a truly great work, written in terse and lucid language, and showing a marvellous grasp of the subject. The Pali grammatical literature is very extensive, and centres around the famous grammar of *Kachchāyana*, which is unquestionably the oldest Pali grammar we possess,

word *ānetvā* in the same connection (see Vjiesinha's article in the Journal of the Royal Asiatic Society, vol. v. n.s., p. 289, which contains the best information we have on the commentaries).

¹ The disappearance of the Sinhalese Commentaries appears to me to be easily accounted for. The Malabar princes who invaded Ceylon in the twelfth century, and more than one of whom temporarily obtained sovereignty over the island, were the most determined foes of Buddhism, and are stated to have systematically effected the destruction of all the sacred books they could lay hands on. Among these would be the Tripitaka books, the Pali Commentaries of

Buddhaghosha, and the Sinhalese Commentaries of Mahendra. The two first existed in Burmah, and were replaced, as history tells us, from that country, while the Sinhalese Commentaries existed only in Ceylon, and once destroyed could not be replaced. All we can hope is that here and there a manuscript may have escaped the destructive fury of the conquerors, and may yet come to light, like a new Codex Sinaiticus, in some secluded monastery.

² See art. *Affhakathā*.

³ They belong to the fourth and fifth centuries of the Christian era.

⁴ See art. *Yono*.

though its exact date cannot at present be even approximately fixed.¹ There are probably as many as sixty or seventy standard grammatical works in Pali, and minor ones even now from time to time issue from the native press in Ceylon and Burmah. Dictionaries in our sense of the term there are none, but in *Abhidhānappadīpikā* we have a vocabulary of nouns of the highest authority, compiled on the model of the Sanskrit Amarakośha by a learned Sinhalese priest of the twelfth century. The Pali *Tīkā*'s, which form quite a literature in themselves, are commentaries, chiefly exegetical, by different authors, and belonging to different periods. They are of unequal authority, but some of the more ancient ones contain an immense deal that is valuable. They comment not only upon the Tripitaka, but upon almost all the standard books, and the *Tīkā*'s on the commentaries of Buddhaghosha are often of great utility in clearing up obscure passages in those writings. The Pali books on such subjects as prosody, rhetoric and medicine are mostly very modern, and formed upon Sanskrit models. Among doctrinal works may be specially mentioned *Sārasaṅgaha*, a modern compilation very popular in Ceylon, and *Abhidhammatthasaṅgaha*,² a masterly analysis or compendium of the Abhidharma, by a modern Burmese scholar named Anuruddha Âchārya, whose work shows that the spirit of Buddhaghosha is by no means extinct among his successors in these latter days of Buddhism.

The Pali or southern version of the Buddhist Scriptures is the only genuine and original one.³ To a great pioneer of science, BRIAN H. HODGSON,⁴ is due the discovery

¹ Professor Eggeling has shown that some of Kachchāyana's rules are found almost verbatim in the Sanskrit grammar Kātantra, and his forthcoming edition of that work will probably throw much light upon the age of Kachchāyana.

² See art. *Vīññāṇam*, p. 577 (a), note.

³ In an interesting preface to his Pali Grammar, Minayeff says (Fr. ed., p. xlii) that "the early Buddhist literature, orally handed down, must have become modified according to the language of each country." He supports this view by quoting from the Vinaya Piṭaka a saying of Buddha that "the word of Buddha is to be understood by every one in his own dialect." Unfortunately the words thus translated have an exactly opposite meaning. The passage is a very important one, and Mr. Minayeff deserves the credit of having first brought it to light, see his Prātimoksha Sūtra, p. xlii. The following is the correct translation of the whole passage: "Two brothers (came to Gautama and said), 'Lord, at the present time there are monks who have taken orders from various tribes and castes and families, these distort the word of Buddha from its own proper dialect; suppose, Lord, that we render the word of Buddha into Sanskrit' (*chhandaso āropema*)."
Here the comment says, "*Chhandaso āropema* means, Let us adopt the practice of recitation in the Sanskrit language (*Sakketabhāṣā*), like the Vedas." Buddha replies, "Priests, the word of Buddha is not to be turned into Sanskrit, let him who so turns it be guilty of an offence: I command you, priests, to learn the word of Buddha in its own dialect." The comment adds, "Here its own dialect (*sakā nirutti*) means the MAGADHA VERNACULAR AS SPOKEN BY

BUDDHA" (see art. *Nirutti*). In proof of his statement that "the word of Buddha long remained oral and was transmitted from mouth to mouth to different countries not in one particular dialect, but in several dialects simultaneously," Minayeff places side by side a number of stanzas from Mahāvastu, a North Buddhist Sanskrit text, and corresponding stanzas from the Pali Canon. An examination however of the two texts makes it quite clear that the Mahāvastu stanzas are merely clumsy translations of the Pali ones, made at a very late period by men who in some instances did not understand the expressions they were translating. Thus unable to make anything of the purely Pali word *vanatha*, the translator turns *vanatham na kayirā*, "let him not be lustful," into *satatam na gacche* (!); again he adopts *ujjugalesu* unaltered, and the exigencies of metre force him to admit such a monstrosity as *çilavantasya* (p. xxx). But the question was practically long ago set at rest when Burnouf in his 'Lotus de la Bonne Loi' printed a number of parallel passages from North and South Buddhist texts (p. 860); with regard to which I have only to repeat what I have said under my art. *Paṭisambhiddā*, "No one can doubt that one set are translations of the other, and I have difficulty in understanding how any one can believe the Pali to be a translation of the Sanskrit." See also the articles *Opapātiko*, *Rasaggasā*, *Sakkāyo*, *Ubbillāpito*, *Phāsu*, *Upasatho*, *Pātimokkham*, *Iddhīpādo*, *Upādiseo*. At B. Lot. 307 we find the Pali *vedhita* 'shaken,' which is really from *vyath*, adopted by the North Buddhist translators unaltered, under the idea of its being from *vyadh*.

⁴ Mr. Hodgson, who has lived to see a new edition of his Essays after a lapse of upwards of forty years since

in Nepal of an extensive Buddhist literature in the Sanskrit language, which at one time was generally considered to present Buddhism in its oldest form. This view is even now not without adherents of deserved reputation, but our increasing familiarity with South Buddhism is rapidly rendering universal the belief that the North Buddhist books have no claim to originality, but are partly translations or adaptations of the Pali sacred books, made several centuries after Gautama's time, and partly late outgrowths of Buddhism exhibiting that religion in an extraordinary state of corruption and travesty.

Pali scholarship is a science of comparatively recent origin, and is the joint creation of two illustrious scholars, a Frenchman and a Dane. BURNOUR has left us the splendid legacy of his 'Introduction à l'Histoire du Bouddhisme,' and of his 'Lotus de la Bonne Loi,' and FAUSBÖLL, still in the meridian of life, is even now crowning his great services to Pali scholarship by an edition of the entire Jâtaka. Among the less eminent Palists the first place is due to the venerable LASSEN, and the next to SPIEGEL, who shares with Burnouf and Lassen the gratitude felt towards a pioneer. Nor must I omit to record the name of CLOUGH, for poor as his Pali Grammar appears to us now, we must remember that it bears the date 1824, and as a grammar remained un superseded for more than thirty years. And to come to more recent labourers, I would venture especially to mention the services of that distinguished scholar ALBRECHT WEBER, of SENART the first editor of *Kachchâyana*, and of the younger KUHN, the promise of whose early efforts has been amply fulfilled in his newly published treatise on Pali Grammar. The brilliant erudition of MAX MÜLLER has been devoted rather to Buddhism than to Pali philology, but in his 'Buddhaghosha's Parables' he has given a valuable contribution to this study, and one which I trust will not be his last.

If we compare Pali with classical Sanskrit, we find that about two-fifths of the vocabulary consist of words identical in form with their Sanskrit equivalents, as *nâga*, *Buddha*, *nidâna*. Nearly all the remaining words present a more or less late or corrupted form. The change is in some instances slight, as when *sûtra* becomes *sutta* or *Prajâpati* becomes *Pajâpati*; but there are extreme cases in which the change is so great that the identity is not at first sight apparent.¹ Words of the above two classes nearly exhaust the Pali vocabulary; but there remains a small though important residuum of forms distinctly older than classical Sanskrit, and found only in the oldest known Sanskrit, that of the Vedas.² Nay, I do not feel sure that Pali does not retain

their first appearance, may fairly be called the discoverer of Buddhist literature. His 'Notices of the Languages, Literature, and Religion of Nepal and Tibet' appeared in 1828, while Gogerly's essays began to appear in 1837, and Csoma Körösi's Analysis of the Dalva was printed in the Asiatic Researches for 1836.

¹ E.g. *heṭṭhâ* = adhassthât, *pârûpati* = prâvarati, *alla* = ârdra, *tâlisa* = chatvârîṃṣat.

² The following are some of the Vedic forms in Pali. Infinitive in *-tave*, as *netave*, *kâtave*, *hetave* (from bhû,

appearing at Jât. p. 4, line 1, under the form *hetuye*). Ger. in *-tvâna*, as *katvâna*, *sutvâna*. The form *imassa*, the Vedic *imasya*, as the gen. and dat. from *ayam*. *Gonam*, gen. pl. from *go*, is Vedic, and so is *tiṇṇam* (trîṇâm), gen. pl. from *tayo*. *Vidû* is doubtless the Vedic *vidus*. In Pali *div*, "the sky" (see *Divo*), is masc. as in the Veda. Forms like *gamâmase*, *kasmase*, retain the Vedic *s*, which in classical Sanskrit is softened to *h* (see Dham. p. 110). The imperf. *akâ* from *karoti* is the Vedic *akat*. Pali has the Vedic *!*. *Kuham* is the

a few precious relics older than the most ancient Sanskrit, and only to be explained through the allied Indo-Germanic languages.¹

It results from all this that Pali cannot be derived from Sanskrit; both, though most intimately connected, being independent corruptions of the lost Aryan speech which is their common parent; but that Pali is on the whole in a decidedly later stage than Sanskrit, and, to adopt a metaphor popularised by Max Müller, stands to it in the relation of a younger sister. If the proud boast that the Magadhese is the one primeval language fades in the light of comparative philology, Buddhists may console themselves with the thought that the teaching of Gautama confers upon it a greater lustre than it can derive from any fancied antiquity.²

The parallel between Italian in its relation to Latin and Pali in its relation to Sanskrit, is striking enough to deserve special notice. In the thirteenth century the literary language of Italy, the language of culture and science, was Latin, which however had long died out as the spoken tongue of cultivated society, and was probably reserved for the drama, and for occasions of state and ceremony. The spoken language of Italy was to be found in a number of provincial dialects, each with its own characteristics, the Piedmontese harsh, the Neapolitan nasal, the Tuscan soft and flowing. These dialects had long been rising in importance as Latin declined, the birth-time of a new literary language was imminent. Then came Dante, and choosing for his immortal *Commedia* the finest and most cultivated of the vernaculars, raised it at once to the position of dignity which it still retains. Read Sanskrit for Latin, Magadhese for Tuscan, Gautama for Dante, and the Three Baskets for the *Divina Commedia*, and the parallel is complete. There is strong evidence that in Gautama's time Magadha was one of the most important centres of Hindu civilization, and it is far from improbable that its language was the most esteemed of the Prakrits, just as the Tuscan was the most esteemed of the Italian vernaculars. Like Italian, Pali is at once flowing and

Vedic kuha with added anuswāra (as in *chirassam*, *kuddāchanam*, etc.). It is usual to say that Pali has preserved the Vedic instr. in -ebhis, but this is not really the case, as in all the conjugations we find in Pali that the instr. plural is assimilated to the abl. plural; and *buddhehi* both instr. and abl. is really the Sanskrit abl. plur. *buddhebhyaḥ*.

¹ In the oldest Sanskrit we find the secondary (assimilated) form *guru*, but in Pali we have *garu*, to account for which we must go to Greek and Latin, where we find *βαρύς* and *gravis* respectively (traces of the original *a* are found even in Sanskrit in the derivatives *gariyas*, *agaru*, etc.). Again, I cannot help thinking that in the Pali opt. *assa*, "let him be," we have a true archaic form, corresponding to the Greek *εἴη* for *έστω*, and retaining the initial vowel of the root which is lost in the Sanskrit *syāt*. Again, how is the remarkable form *sabba-dhi*, "everywhere," to be explained? and is not the Pali and Prakrit *idha*, which we find in the Zend, an older form than the Sanskrit *idha*?

² The authorship of the well-known stanza asserting Pali to be the original language is still unknown. Turnour (*Mah. xxvii*) says it comes from Payoga Siddhi, a grammar of the fourteenth century; but this is a mistake, for on examining a MS. of that work I find that the stanza is merely referred to, the first pāda only being quoted. It may possibly be in Moggallāna Vyākaraṇa, a twelfth-century work, but I am inclined to think it is yet older. I venture to quote it here:

Sā Māgadhī mūlabhāsā narā yāy' ādikappikā
Brahmāno o' assutālāpā sambuddhā cāpi bhāsare.

Which means, "The Magadhese is the original language, in which men of former ages, and Brahma angels, and those who have never heard speech, and supreme Buddhas speak" (*assutālāpā* = *assuta-ālāpā*, *yāya* is instr.). Even Buddhaghosha (reminding one of Herodotus' story) says that a child brought up without hearing the human voice would instinctively speak Māgadhī (*Alw. I. cvii*).

sonorous: it is a characteristic of both languages that nearly every word ends in a vowel,¹ and that all harsh conjunctions are softened down by assimilation, elision or crasis, while on the other hand both lend themselves easily to the expression of sublime and vigorous thought.²

We have seen that historically Pali was a vernacular or language of the people, and this is fully confirmed by internal evidence. A close examination of its grammar and vocabulary reveals all the distinctive peculiarities of a vernacular. At every turn we meet with words like *atraja* for Sanskrit *âtmaja*, *vîmamsâ* for *mîmâmsâ*,³ *nisadâ* for *drishad*, *jalâbu* for *jarâyû*, *pârûpana* for *prâvarana*, *makasa* for *masaka*, *aggini* for *agni*, *pîñja* for *piccha*, *bhamu* for *bhrû*, *sunsumâra* for *sisumâra*,—vocalic racy of the soil, and dear to the comparative philologist. Again, the artificial regularity of Sanskrit sandhi finds no place in the free and easy prose of Magadha, and though sandhi is certainly used in Pali it is hardly more used than in Italian or English. Another well-known feature of a vernacular is the frequency of double forms, like *dvâdasa* and *bârâsa* ‘twelve,’ *rasmi* and *rañsi* ‘ray,’ *pappoti* and *pâpuñati* ‘to obtain.’ Not uncommonly these divergencies are utilized to differentiate meaning, as in the case of *aññatra* and *aññattha*, the former meaning ‘except,’ and the latter ‘elsewhere,’ while their Sanskrit original *anyatra* has both meanings.⁴ Words in common use sometimes even appear under three or more forms, as when *agni* becomes *aggi*, *aggini*, *gini*, or *svâna* becomes *sâna*, *soṇa*, *sûna*, *svâna* and *suvâna*.⁵ But by far the most striking evidence of the vernacular character of Pali is its wealth of idiom and colloquial expression. Sanskrit is essentially a formal and scientific language: poetry and the drama, science, philosophy and exegesis, take up almost the whole of its literature, leaving but a small space for the light narrative and conversa-

¹ The principal exception in Pali is that a small proportion of words in every page end in *anusvâra*, which however is not a full consonant like *k* or *d*, and is called by Kuhn a ‘nasal vowel.’

² Nothing can be grander in diction than the well-known passage of Tasso, “Chiamâ gli abitator delle eterne ombre,” etc.; and compare with it the splendid lines, *yadâ have pâubhavanti dhammâ*, etc., or *paññâpâsâdam âruyha*, etc. (Dh. p. 6). It is strange that no one should have pointed out the remarkable similarity of the latter passage to Lucretius’ “suave mari magno.” I render it thus, “Climbing the terraced heights of wisdom, the wise man looks down upon the fools, serene he looks upon the toiling crowd, as one that stands upon a mountain looks down upon them that stand upon the plain.”

³ Kern gives these two words as proofs of his theory that Pali is an artificial language: “It is obvious,” he says, “that they are clumsy fabrications” (dat zulke woorden gefabriceerd zijn, en wel op zeer onhandige wijze, springt in ’t oog.—Jaartelling der Zuidelijke Buddhisten, p. 15). The fact is that like the others I have mentioned they are extremely interesting provincial or rustic forms, vulgarisms

if you will, which could easily be paralleled from almost any language oriental or western. *Atraja* has passed through a form *âtmaja*, and *vîmamsâ* is a case of consonant dissimilation, like *takkola*, *kipilla*, *nalâta*, *nisadâ*, *vitachchikkâ*, *phâsulikkâ*, *tikkicchhati*, and many others. As to *appâbâdha*, it is clear (as Burnouf has shown) that the reading *apâb-* of the inscription is one of the instances in which a single consonant is made to do duty for a double one: *alpâbâdha* ‘well,’ is as good an adjective as *alpajña* ‘ignorant.’

⁴ Other examples of differentiation are, *assa* ‘to him,’ and *imassa* ‘to this man;’ *oṇa* ‘festival,’ and *khaṇa* ‘moment’ (both = *kshaṇa*); *âpa* ‘command,’ and *aññâ* ‘knowledge’ (both = *âjña*); *attha* ‘thing,’ and *attha* ‘law-suit’ (both = *artha*); *sakkhata* ‘composed,’ and *sakkata* ‘Sanskrit;’ *vattati* ‘to be,’ and *vattati* ‘to behave;’ *pavatteti* ‘to set going,’ and *pavatteti* ‘to roll;’ *amuka* ‘this,’ and *asuka* ‘a certain;’ *pabhavati* ‘to arise,’ and *pahoti* ‘to suffice,’ etc.

⁵ Again, *chatuddasa*, *chuddasa*, *choddasa* = *chaturdaṣan*; *sunisâ*, *sunhâ*, *husa* = *sunishâ*; *bhavissati*, *hessati*, *hohiti*, (*anu*)*bhossati*, (*pa*)*hossati* = *bhaviṣyati*.

tional writing which alone can make us acquainted with the inner life of an ancient people. But with Pali the case is entirely different. Here a very large proportion of the literature consists of stories of Gautama's ministry among the people, of narratives and dialogues of the most varied description, of sermons addressed to all classes of men, and abounding in homely yet forcible illustrations drawn from the incidents of everyday life. Whole strata of Hindu life and character are opened up and explored which are hardly more than touched by Sanskrit literature, and the colloquial idiom of ancient Hindustan is for the first time revealed to us.¹

The change which Pali has undergone relatively to Sanskrit, though considerable, is almost wholly confined to the vocabulary. And here the parallel between Pali and Italian stops short, for the latter, owing chiefly to foreign influence, has passed into an entirely new grammatical stage; and even looking only at its vocabulary, it is decidedly in a more advanced stage of phonetic decay than Pali.² The losses which Pali has undergone are by no means inconsiderable. Its alphabet is deficient in the vowels *ri*, *ṛi*, *ḷi*, and *ḷi*, the diphthongs *ai* and *au*, and the consonants *ṣ*, *sh* and *visarga*. The dual is lost in both declension and conjugation,³ and two of the tenses (the Periphrastic Future and the Benedictive) are wanting. Some of the verbal roots are unrepresented in Pali, of others only traces remain, and a host of verbal forms have disappeared. A large number of nouns are also lost, and such agencies as assimilation, vowel-shortening and

¹ Even a cursory inspection of this dictionary will reveal innumerable words, meanings and expressions unknown in Sanskrit. Among new words are: *saṅgaṇikā* 'association,' *paṇḍakāra* 'a present,' *kittaka* 'how much,' *sampavaṅko* 'a friend,' *veṃajjha* 'middle,' *vevachana* 'synonym,' *nikkujjita* 'overturned,' *aññadatthu* 'certainly,' *kathikā* 'talk,' *sākhachhā* 'conversation,' *sahavyatā* 'company,' *anudisā* 'intermediate direction,' *santaka* 'belonging,' *vtisāreti* 'to remind,' *sappāya* 'beneficial,' *sāraṇīya* 'that should be called to mind,' *pārami* 'perfection,' *sambahula* 'many,' *odakanti* 'a deep pit,' *vebhassa* 'bullying,' *upaddha* 'half,' *samaṅgi* 'possessed of,' *ekāṃsa* 'certainty,' and innumerable others. Sometimes it is a new combination of a preposition with a root, as *paṭidāmeti* 'to put away,' *nipajjati* 'to lie down,' *nibbedheti* 'to pierce,' *nijjimsati* 'to covet,' *upparjati* 'to ridicule,' *vyantikaroti* 'to abolish,' *paggharati* 'to trickle,' *pachohupapfhitā* 'imminent,' *uyyuta* 'busy,' *opunāti* 'to winnow.' Sometimes a root or noun is combined with a different preposition, to convey the same meaning, as *adhi-ppāya* = *abhi-prāya*, *ni-seaya* and *ni-seita* = *ā-graya* and *ā-ṣrita*, *paṭi-pāṭi* = *pari-pāṭi*, *rājādhīrāja* = *rājādhīrāja*, *saḥchhikaroti* (sākshikṛi) = *sākshātṛi*, *nibuddha* (niryuddha) = *niyuddha*, *nir-abbuda* = *nyarbuda* (ni-arbuda), *ni-gaṇṭha* = *nir-grantha*. Sometimes we have new derivatives of well-known roots, as *vachī* from *vach*, *ragā* from *rañj*, *raṇḍ* from *ru*, *ūhā* from *ūh*, *parittā* from *paritrā*, *virūhi* from *viruh*; or of well-known nouns, adjectives, etc., as *veramaṇi*, *vāritta*, *pārami*, *orima*, *heṭṭhima*, *pahonaka*, *padlpeyya*, *aññathatta*, *otappa*, *vanatha*, *daratha*, *sabbadhi*, *dāsavya*. Among idioms and familiar expressions unknown in Sanskrit are: *nimittaṃ gaṇhāti* 'to fall in love,' *saññāṃ na karoti* 'to make no sign,'

obhāsam karoti 'to drop a hint,' *khelo ohalati* 'my mouth waters' (Trenckner), *mukham oloketi* 'to be a respecter of persons,' *ujukam oloketi* 'to look a person straight in the face,' *khītram muccati* 'the milk curdles,' *nifḥhitam bhātam* 'dinner's ready,' *svātanāya nimanteti* 'to invite a person to dinner for next day,' *kin te aphaṅkamaṃ* 'what's the matter with you?' *klāsam bhāde* 'how are you, madam?' *sartre adhimuchhati* 'to possess a man' (of an evil spirit). Sometimes the same word has a different meaning in Pali: thus *kāṅksh* in S. means 'to desire,' in Pali 'to doubt,' *itaretā* in S. means 'mutual,' in Pali 'any whatever'; *peṭā* in S. means 'eaten,' in Pali (*chhāta*) 'hungry'; the caus. fr. *adhivas* in S. means 'to cause to inhabit,' in Pali 'to consent'; *sāmagrī* in S. means 'goods,' in Pali 'concord'; *kākapeya* in S. means 'shallow,' in Pali 'brimfull'; *nikṛi* in S. means 'to illtreat,' in Pali 'to deceive'; *pradhānam* in S. means 'chief thing,' in Pali 'effort' (comp. also *paṇi-dhānam*); *avamṛiṣ* in S. means 'to touch,' in Pali 'to revile'; *niyāma* in S. means 'restraint,' in Pali 'manner.' Sometimes a new meaning is added to the Sanskrit ones, as when *paṇita* means 'savoury,' as well as 'exalted'; or when *parigaṇhāti* means 'to explore,' as well as 'to embrace'; or when *vikati* means 'sort,' as well as 'change'; or when *obhāsa* means 'hint,' as well as 'lustre'; or when *dvuyādi* means 'to string' as well as 'to cover.'

² Grammarians have amused themselves by constructing long sentences to read either as Latin or Italian, and a specimen of this sort of exercise on the part of a Pali grammarian will be found at Alw. I. c.

³ *Ubho* 'both' is I think the only unquestionable relic in Pali of the Sansk. dual; *pitaro* 'parents,' is a plural.

the elimination of one out of two or more conjunct consonants has brought about a real impoverishment of the vocabulary.¹ But all that Pali loses in one direction, it regains, and more than regains, in another. The dual and the two tenses are easily spared. If some roots are little used, others have sprung into unexpected importance. If many nouns are lost, their place is supplied by a greater number of new ones,² while false analogy has brought into existence new verbal forms that may almost be reckoned by thousands,³ and latitude of phonetic change makes up for all the losses caused by assimilation and other causes.⁴ The softening or breaking up of groups of consonants, the dropping of final consonants, the absence of rigid rules of sandhi, the absence of sounds like *ri*, *ṣ* and *au*,—all this gives to Pali a softness and flexibility for which we may gladly exchange the stately but harsh regularity of Sanskrit.

To the above brief sketch I have only to add that, with the exception of a very few imported Dravidian nouns like *chāṭī* and *chumbaṭa*, there is no foreign element in Pali.⁵ It is on the whole in the same inflectional stage as Sanskrit, and everything in its vocabulary, grammar and syntax can be explained from the sister tongue.⁶ But at the same time it exhibits a remarkable elasticity, a power of enriching itself by throwing out new forms; we may perhaps even detect in it adumbrations of a tendency to pass into a later phonetic stage. What Pali would have become had it run on unchecked in its course of decay and regeneration may be seen from the modern Sinhalese, which springs from an idiom closely allied to Pali, and has long passed into the analytical stage.⁷ To a great extent Sinhalese may for practical purposes be viewed as a lineal descendant of Pali, and it has worked out a whole legion of grammatical forms the germs of which may often be detected in Pali, and which make it a rich, though as yet almost unexplored, philological mine.⁸

¹ Here are a few of the many examples of two or more different Sanskrit words assuming the same form in Pali. *Dosa* = *dvesha* and *dosha*, *oṭṭha* = *uṣṭra* and *oṣṭha*, *ahosi* aor. from *hu* and from *bhū*, *diṭṭha* = *diviṣṭa* and *drīṣṭa*, *rukkha* = *vṛkṣa* and *rūkṣa*, *aṭṭa* = *aṭṭa*, *artha* and *ārta*, *jhāyati* = *kṣhāyati* and *dhyāyati*, *achchha* = *achchha* and *ṛkṣa*, *vassati* = *varṣati* and *vāṣyate*, *ratana* = *ratna* and *ratni*, *muddikā* = *mudrikā* and *mṛidhvikā*, *kavi* = *kavi* and *kapi*, *jeyyo* = *jyāyasa* and *jeya*, *bhusa* = *būsa* and *bhṛiṣa*, *aññāta* = *añjñāta* and *añjñāta*, *patṭa* = *pattra*, *prāpta* and *pātra*, *sattha* = *śāstra*, *ṣaṣṭra* and *sārtha*, *appamatta* = *alpa-mātra* and *apramatta*, *khipati* 'to sneeze' from *kṣhī*, and *khipati* 'to throw' from *kṣhī*.

² See examples at p. xv, note 1.

³ Sometimes the older or regular form only is in use, as *gacchati*, *disati*, *dasati*, *bhavati* (or *hoti*). Sometimes the regular form is lost and its place supplied by an irregular one due to false analogy, as *pachissati* compared with *pakshyati*. But in innumerable cases regular and irregular forms co-exist, to the great enrichment of the language, as *dakkhati* and *passissati*, *dajjā* and *dadeyya*. How much poetry gains from double verbal forms may be seen from the use of *kayirā* and *kare* at Dh. v. 42, *jahe* and *jaheyya* at v. 221, *jine* and *jeyya* at v. 103.

⁴ See examples at p. xiv.

⁵ These two words I have only met with in late texts.

⁶ I must of course except an insignificant number of forms like those mentioned at p. xiii, note 1. I have been obliged to leave a considerable number of words unidentified in my dictionary, but as our knowledge increases the list will steadily diminish; and if some words should finally remain unidentified (which is extremely probable) we must remember the vernacular character of Pali, which would explain its possessing many undoubted Aryan words which have not crept into Sanskrit literature. Thus the Pali name for white ant, *upachikā*, which is almost certainly a derivative of *upachi*, does not occur in Sanskrit, because, I suppose, the white ant does not happen to be mentioned in Sanskrit literature. The same argument applies to words like *karavika*, *kachavara*, *ndlipaṭṭa*, *oddeṭi*, *niyura*, *kakkārī*, *kakaṅṅaka*, *kaṭṭhissa*, *pulava*, *jalogi*, *kusi*, *kukkuha*, *kukutthaka*, and many others.

⁷ See p. i, note 2.

⁸ See my 'Note on the Sinhalese Language' in Journ. Roy. As. Soc. 1874. I shall not go into the subject further here, as I hope shortly to resume my 'Notes.' A careful study of Sinhalese affords a complete answer to the arguments of those who hold Pali to be a 'fabricated' language.

It now only remains for me to express my thanks to the friends who have lent me their help and encouragement in my studies, and first of all to Dr. Rost, to whom I have dedicated this work, and but for whom I should never have written a line. I am proud to be able to call myself the pupil and friend of that eminent Paliist Mr. V. Fausböll. Towards another Dane, Mr. V. Trenckner, a ripe and graceful Pali scholar, I shall ever entertain feelings of gratitude and respect: from the perusal of no single work do I remember to have derived greater advantage at an early period of my studies than from his masterly edition of the first chapter of *Milinda Pañha*, the manuscript of which (still I regret to say unpublished) was in my hands for several months. I owe a debt of gratitude to my friend Mr. N. Trübner for his enterprise in undertaking the publication of my Dictionary at a time when its success was, to say the least, uncertain; and to my friend Mr. Stephen Austin for the ready zeal with which he has all along seconded my efforts to carry the work quickly and satisfactorily through the press. From three Sinhalese Buddhists I have received valuable contributions in the shape of letters replying to questions on points of scholarship and interpretation. They are, first the priest Dhammārāma of Yātrāmullé, whose premature death in January, 1872, deprived the Buddhist Church of one of its brightest ornaments; next the priest Subhūti of Vaskaduvé, well known to European Palists as the able editor of *Abhidhānappadīpikā*; and lastly the Mudliar L. Corneille Vijésimha, a scholar of much learning and originality. During the progress of this work I have received from almost all communities in Ceylon proofs of sympathy and appreciation, but from none more than the Buddhist clergy, a generous and enlightened body of men, towards whom I am under many and deep obligations.

R. C. CHILDERS.

KEY TO TECHNICAL TERMS AND PROPER NAMES.

(I omit those terms which are identical in Sanskrit and Pali.)

Abhidharma = *Abhidhammo*.
 Abhijñá = *Abhiññá*.
 Açaiksha = *Asekho*.
 Açoka = *Asoko*.
 Ālambana = *Arammaṇaṃ*.
 Amṛita = *Amato*.
 Arhat = *Arahá*.
 Arhattva = *Arahattaṃ*.
 Arthakathá = *Aṭṭhakathá*.
 Ārya = *Ariyo, Ayyo*.
 Āryasatya = *Ariyasaccaṃ*.
 Bhikshu = *Bhikkhu*.
 Bodhisattva = *Bodhisatto*.
 Bodhyaṅga = *Bojjhaṅgo*.
 Buddhaghosha = *Buddhaghosa*.
 Cakrabála = *Cakkaváḷaṃ*.
 Çákyamuni = *Sakyamuni*.¹
 Çáriputra = *Sáriputto*.
 Çásana = *Sásanaṃ*.
 Chaitya = *Cetiyaṃ*.
 Çikshápada = *Sikkhápadaṃ*.
 Çīla = *Sīlaṃ*.
 Çramaṇa = *Samaṇo*.
 Çrávaka = *Sávako*.
 Çrotápanna = *Sotápanno*.
 Çruti = *Suti*.
 Dharma = *Dhammo*.
 Dharmacakra = *Dhammacakkaṃ*.
 Dhyána = *Jhánaṃ*.
 Dṛishṭi = *Diṭṭhi*.
 Garuḍa = *Garuḷo*.
 Gautama = *Gotamo*.
 Guru = *Garu*.
 Jñána = *Ñánaṃ*.
 Káçyapa = *Kassapo*.
 Káláçoka = *Kálásoko*.
 Kalpa = *Koppo*.
 Karma = *Kammaṃ*.
 Karmasthána = *Kammaṭṭhánaṃ*.
 Karmavákya = *Kammavacá*.
 Kleça = *Kilesa*.

Lakshaña = *Lakkhaṇaṃ*.
 Madhyamadeça = *Majjhimadeso*.
 Mahendra = *Mahindo*.
 Mantra = *Manto*.
 Márga = *Maggo*.
 Mleccha = *Milakkho*.
 Naishkramya = *Nekkhammaṃ*.
 Nakshatra = *Nakkhattaṃ*.
 Nirgrantha = *Nigaṇṭho*.
 Nirvápa = *Nibbánaṃ*.
 Nirvṛiti = *Nibbuti*.
 Pradhána = *Padhánaṃ*.
 Prajñá = *Paññá*.
 Prasenajit = *Pasenadi*.
 Prátimoksha = *Pátimokkho*.
 Pratisamvid = *Paṭisambhiddá*.
 Pratyeka = *Pacceko*.
 Preta = *Peto*.
 Pṛithagjana = *Puthujjano*.
 Pudgala = *Puggalo*.
 Puṇya = *Puñño*.
 Ratna = *Ratanaṃ*.
 Řiddhi = *Iddhi*.
 Ritu = *Utu*.
 Saṃskára = *Saṅkháro*.
 Sañjñá = *Saññá*.
 Sattva = *Satto*.
 Skandha = *Khandho*.
 Smṛiti = *Sati*.
 Snátaka = *Nahátako*.
 Sparça = *Phasso*.
 Sthavira = *Thero*.
 Stúpa = *Thúpo*.
 Sútra = *Suttaṃ*.
 Tirthya = *Titthiyo*.
 Tripiṭaka = *Tipiṭakaṃ*.
 Tṛishná = *Taṇhá*.
 Varṇa = *Varaṇo*.
 Vijñána = *Viññánaṃ*.
 Vimoksha = *Vimokho*.
 Yavana = *Yono*.

¹ For the absurdity of speaking of Gautama Buddha as 'Çákyamuni' see art. *Sákiyo*.

KEY TO SUBJECTS.

(These lists are far from exhaustive.)

- Angels—*Brahmaloko, Devaloko, Devaputto, Devatá, Devo, Mahábrahmá, Máro, Opapátiko, Sakko, Sattaloko.*
- Apostle—*Anubuddho, Mahásdvako.*
- Brahmin—*Bráhmaño, Samaño.*
- Buddha—*Bhagavá, Bodhi, Bodhisatto, Buddho, Gotano, Kappo, Mahápuriso, Obháso, Páramitá, Sákiyo, Sayambhú, Sugato, Vádo, Vesúrajjam.*
- Buddhism—*Sásanam, Vibhajati.*
- Buddhist Era—*Parinibbánam.*
- Cardinal Truths—*Ariyasaccam.*
- Caste—*Samaño, Vaṇṇo.*
- Charity—*Dánaṃ, Mettá.*
- Clergy—*Bhikkhu, Gaṇo, Samaño, Saṅgho, Thero.*
- Cosmogony and Geography—*Cakkaváḍḍam, Himavá, Kappo, Lokadhátu, Loko, Maháddipo, Majjhima-deso, Meru, Okásaloko, Paribhaṇḍam, Yono, Yugam.*
- Creed—*Saraṇam.*
- Devil—*Adhimuccati, Máro, end of art. Vīñḍanam.*
- Ecstatic Meditation—*Árammaṇam, Jhánam, Kammaṭṭhánam, Kasīṇam, Nirodho, Samádhi, Viseso.*
- Faith—*Paśádo, Paśádati, Saddhá, Saraṇam.*
- General Councils—*Saṅgaho, Saṅgáti.*
- Heaven—*Brahmaloko, Devaloko, Saggo.*
- Hell—*Apáyo, Narako, Nirayo.*
- Heresy and False Doctrine—*Diṭṭhi, Pásāṇo, Sámaññam, Sílabbatam, Títhiyo, Vibhavo (2), Vikkhepo.*
- Hierarchy of Sentient Existence—*Bhavaggaṃ, Kámaloko, Nágo, Peto, Puggalo, Sattaloko, Sattá-vaso.*
- Hindu Terms with new or altered meaning—*Brahmá, Bráhmaño, Máro, Nahátako, Purindado, Sakko (Indra), Taso, Upanisá, Valabhámukham, Vedagá, Yogakkhemo.*
- Hymn—*Parittam, Uddanam.*
- Impermanence—*Aniccátá, Anicco, Nibbánam (1st col.), Saṅkháro (p. 454, a), Yoniso.*
- Laymen—*Upásako.*
- Meditation—*Sati, Satipaṭṭhánam.*
- Metaphysics—*Árammaṇam, Áyatanam, Dhátu, Gocaro, Indriyam, Khandho, Námarápaṃ, Paṭṭhánam, Rúpaṃ, Saṅkháro, Vīñḍanam, Yamakaṃ.*
- Miracle—*Iddhi, Pátiháriyam.*
- Monastic State and Discipline—*Dhutaṅgam, Kam-maváccá, Mánattam, Nissaggiyo, Nissayo, Pabbajjá, Paṃsukáliko, Párájiko, Pariveṇam, Pátimokkham, Puggalo, Sámaññam, Saṅghádiseo, Saṅghakammaṃ, Saṅgho, Upasampaddá, Upo-satho, Uppabbajati, Vasso, Viháro, Vinayo.*
- Moral Merit—*Kammaṃ, Kusalo.*
- Moral Practice, Piety, Abnegation—*Aṭṭhaṅgiko, Dhammo, Nátho, Nekkhammam, Páramitá, Puñño, Sílam.*
- Nirváṇa—*Nibbánam, Nibbáti, Nibbuti, Nibbuto, Pa-rinibbánam.*
- Ordination—*Pabbajjá, Upasampaddá.*
- Origin of Evil—*Paṭiccasamuppádo.*
- Parable—*Upamá.*
- Pali Language—*Mághadho, Nirutti, Páli.*
- Prayer—*Paṇidhi, Patthandá.*
- Predestination—*Upanissayo.*
- Pride—*Vidhá.*
- Prophecy—*Vyákaranaṃ.*
- Saints—*Arahá, Ariyo, Sávako.*
- Salvation—*Nissaraṇam, Nittharaṇam, Saraṇam.*
- Sanctification or Conversion—*Arahá, Arahattam, Maggo, Nibbánam (p. 268, b), Phalam, Puthu-jjano, Sakaddágmí, Sámaññam, Samatho, Saṃ-yojanam, Upanissayo.*
- Scriptures—*Abhidhammo, Nikáyo, Nirutti, Páli, Saṅgáti, Suttam, Tipiṭakam, Vinayo.*
- Sin, Desire, Attachment—*Ápatti, Ásavo, Kámo, Ki-leso, Máro, Micchattam, Nivaraṇam, Ogho, Saṃyojanam, Taṇhá.*
- Sunday—*Upo-satho.*
- Supererogation—*Patti.*
- Transmigration—*Bhavo, Gati, Khandho, Paṭisan-dhi, Saṃsáro, Vaṭṭam (p. 557, b).*

ABBREVIATIONS.

abl. = ablative.
acc. = accusative.
adj. = adjective.
adv. = adverb.
aor. = aorist.
art. = article.
Ātm. = ātmane.
aṭṭh. = aṭṭhakathā.
caus. = causative.
comp. = compare.
comparat. = comparative.
cond. = conditional.
dat. = dative.
desid. = desiderative.
f. or fem. = feminine.
foll. = following.
fr. = from
freq. = frequentative.
fut. = future.

gen. = genitive.
ger. = gerund.
gram. = grammar.
Imper., Imperat. = Imperative.
imp. = imperfect.
Ind. Off. = India Office.
indecl. = indeclinable.
inf. = infinitive.
instr. = instrumental.
lit. = literally.
loc. = locative.
m. or masc. = masculine.
n. or neut. = neuter.
nom. = nominative.
num. = numeral.
opt. = optative.
Par. = parasmai.
part. = particle.
pass. = passive.

pers. = person.
p.f.p. = participle of the future
passive.
pl. or plur. = plural.
p.p.p. = participle of the perfect
passive.
p.pr. = participle present.
prep. = preposition.
pres. = present.
pret. = preterite.
q.v. = quod vide.
S. = Sutta, or when followed
by Devanāgarī characters =
Sanskrit.
Sansk. = Sanskrit.
sep. = separate, separately.
sing. = singular.
voc. = vocative.

Words ending in O are to be considered as masculine nouns, and words ending in AṀ as neuter nouns, unless it be otherwise stated.

Nouns, adjectives and participles are given in the nominative case, verbs in the third person singular of the present tense.

The Nāgarī words in brackets are the Sanskrit equivalents, the crude base being given in the case of nouns and adjectives, and the root in the case of verbs.

AUTHORITIES QUOTED.

*The numeral following the name of the book refers to the page, except in the case of *Abhidhānappadīpikā*, where it refers to the stanza. Thus Dh. 12 means the 12th page of *Dhammapada*, while Ab. 35 means the 35th stanza of *Abhidhānappadīpikā*.*

- Ab.—*Abhidhānappadīpikā*, edited by Waskaḍuwé Subhūti. Colombo, 1865.
- Alw. I.—An Introduction to Kachchāyana's Grammar of the Pāli language. By James D'Alwis. Colombo, 1863.
- Alw. N.—Buddhist Nirvana. By James D'Alwis. Colombo, 1861.
- Att.—The Attanagalu-vansa. By James D'Alwis. Colombo, 1866.
- Bál.—Bálavatáro. Colombo, 1869.
- B. Int.—Introduction à l'Histoire du Bouddhisme Indien. Par. E. Burnouf. Paris, 1844.
- B. Lot.—Le Lotus de la Bonne Loi. Par. E. Burnouf. Paris, 1852.
- Br. J. S.—Brahma Jāla Sutta (MS.).
- Br. J. S. A.—Brahma Jāla Sutta Aṭṭhakathā (MS.).
- Cl. Gr.—A Compendious Pali Grammar. By the Rev. Benjamin Clough. Colombo, 1824.
- Das.—The Dasaratha-Jātaka. Edited by V. Fausböll. Copenhagen, 1871.
- Dh.—Dhammapadam. Edited by V. Fausböll. Copenhagen, 1855.
- E. Mon.—Eastern Monachism. By R. Spence Hardy. London, 1860.
- F. Ját.—Five Jātakas. Edited by V. Fausböll. Copenhagen, 1861.
- Gog. Ev.—The Evidences and Doctrines of the Christian Religion. By the Rev. D. Gogerly. Part I. On Buddhism. Colombo, 1862.
- Ját.—The Jātaka, together with its Commentary. By V. Fausböll. London, 1875.
- Kh.—Khuddakapāṭha. Edited by R. C. Childers. Journal Roy. As. Soc., 1869.
- Kamm.—Kammavākya. Edited by F. Spiegel. Bonn, 1841.
- Kuhn, K. Sp.—Kaccāyanā Specimen. Edited by E. Kuhn. Halle, 1869.
- Mah.—The Mahawanso. Edited by the Hon. George Turnour, Esq. Colombo, 1837.
- Mil. P.—Milinda Pañha.
- Par. S.—Mahāparinibbāna Sutta (MS.). [I hope to edit this text with its commentary in the course of next year, see the first 32 pages in the Journal Royal As. Soc. 1874, Part I].
- Par. S. A.—Mahāparinibbāna Sutta Aṭṭhakathā (MS.).
- Pát.—Prātimoksha Sūtra. Edited by J. Minayeff. St. Petersburg, 1869.
- Ras.—Anecdota Palica. Rasavāhiṇī, Uraga Sutta. Edited by Dr. F. Spiegel. Leipzig, 1845.
- Raṭṭh. S.—Raṭṭhapāla Sutta (MS.).
- Sám. S.—Sāmaññaphala Sutta (MS.).
- Sám. S. A.—Sāmaññaphala Sutta Aṭṭhakathā (MS.).
- Saṅg. S.—Saṅgīti Sutta (MS.).
- Sen. K.—Kaccāyanappakaraṇam. Edited by Émile Senart. Journal Asiatique, Mars—Avril, 1871, and Mai—Juin, 1871. [Those who have the separate edition, in order to find a reference must deduct 202 from the figures given in this dictionary if the number be over 360, or 192 if under 360.]
- Sig. S.—Sigālovāda Sutta (MS.).
- Subh.—Vaskaḍuve Subhūti Terunnánsé (his letters to me are referred to).*
- Ten J.—Ten Jātakas. Edited by V. Fausböll. Copenhagen, 1872.
- Vij.—Vijesiha Mudliar (his letters to me are referred to).*
- Yátr.—The late Yátrámullé Dhammárāma Terunnánsé (his letters to me are referred to).*

* In the second part of my dictionary (from p. 277) I have adopted the plan of acknowledging each separate contribution of these three correspondents by adding their names in brackets, so that the reader will be able to judge for himself exactly how far I am indebted to them. The contributions of Dhammárāma are few, owing to the early cessation of our correspondence; those of Subhūti are numerous and are scattered over the whole of the volume; those of Vijesiha are confined to the second part.

THE PALI ALPHABET

AND THE MODE OF TRANSLITERATION USED IN THIS DICTIONARY.

अ a	आ á	इ i	ई í	उ u	ऊ ú	ए e	ओ o
क k	ख kh	ग g	घ gh	ङ ṅ	च ch	छ ch	ज ṅ
ट t	ठ ṭh	ड ḍ	ढ ḍh	ण ṇ	त t	थ th	द d
प p	फ ph	ब b	भ bh	म m	य y	र r	ल l
स s	ह h	ळ ḷ	व v	. m			

Pali has not, like Sanskrit, a character of its own, but in each of the countries in which it is the sacred language of the inhabitants, that is to say Ceylon, Birma, and Siam, it is written in the character of that country.* Hence it is usual in Europe to print Pali texts in the Roman character, which possesses the advantages of clearness and simplicity, and, compared with the Devanāgarī, is inexpensive to print. The few attempts that have been made by European scholars to adopt the Devanāgarī for Pali printed texts have been decided failures, and it is unlikely that they will be repeated. The transliteration of Pali fortunately presents fewer difficulties than that of Sanskrit. The system I have used in the Dictionary is, with a few modifications, that of Fausböll.†

These letters are pronounced as in Sanskrit. At the present time anusvāra is pronounced in Ceylon and Birma exactly like the English and German ng in 'hang.' Thus अहं is pronounced 'ahang,' not as in Sanskrit 'aham.' That this was the ancient Magadhese pronunciation is most probable, as the labial nasal at the end of a word has a strong tendency to pass into the guttural nasal, compare for instance the Latin *meum* with the French *mon*.

In the above scheme of transliteration it must be remembered that c is pronounced like our ch in 'church,' and ṅ like the Spanish ñ, or the English ni in 'minion.' [In the Preface the ordinary English practice of rendering च by ch is followed.] The aspirated letters are strictly speaking double or conjunct letters, being pronounced like the simple letter immediately followed by h. So much is this the case that a Sanskrit th or dh is sometimes broken up in Pali into tah or dah, e.g. *ni-dahati* from ni-dhá, and in Sinhalese we have even such forms as *daham* = dharma. It is a mistake to say that the lingual ṭ and ḍ are pronounced like our t and d; the fact is that our t is about midway between the Sanskrit त and ट, if anything approximating, in my judgment, rather to the former than the latter.

In this dictionary the circumflex over a long vowel is only used to express crasis, e.g. *dammīti* = *dammi iti*, *sādhūti* = *sādhū iti*, *nākaśi* = *na akāśi*. Elision is marked in the European way, as *eken' ūno* = *ekena ūno*. The hyphen is used to indicate the vowel hiatus, e.g. *vāka-ustrādi*, to avoid the misapprehension that might result from writing *vākaustrādi*.

* It must, however, be remembered that these alphabets are all modifications of the Devanāgarī, and have the same parentage; I have used the Devanāgarī in the above table.

† Mr. Fausböll has lately become conscious of the mistake he made in adopting a sloping line to mark the long vowels, and in his last two works has exchanged it for the

horizontal line. This, however, does not improve matters, as the horizontal line is required for prosody, and it is now universally agreed that in transliterating Sanskrit (and consequently Pali) the sloping line should be reserved for accent, the horizontal for prosody, and the circumflex for long vowels.

DICTIONARY OF THE PĀLI LANGUAGE.

A

A-, and before a vowel **AN-**, a negative particle, used only as an inseparable prefix [अ and अन्]. Compounded with nouns and adjectives: *A-puttam puttam iva dcarati*, he treats like a son one who is not his son (Alw. I. 15); *Acchhariyo a-rajakena vatthānaṃ rāgo*, dyeing of cloth by one who is not a dyer is wonderful (Cl. Gr. 146); *A-kālo*, wrong time; *A-maggo*, wrong way; *A-dāḍḍena*, not by punishment; *An-abhirati*, dissatisfaction; *A-ppamādo*, diligence; *An-appako*, abundant; *A-putto*, sonless; *A-garu*, light. With participles and the gerund: *An-iccham*, not desiring; *A-susanto*, not hearing; *A-bhāsamāno*, not speaking; *A-ṭṭhito*, not standing; *Aññaṃ kiñci puññaṃ a-katvā*, having done no other good work (Dh. 99). With an infinitive: *An-dharitum* not to bring (Dh. 242). With a finite verb: *Andgami*, he did not come (Mah. 40); *An-abhineyya*, should not bring (Pāt. 4). With adverbs: *A-sakim*, repeatedly. With compound words: *Kiñci adātukāno*, unwilling to give anything (Dh. 89). Compounds are frequently formed by joining a noun, adjective, or participle to the same word with the negative *a* prefixed; *Maggāmaggassa kovido*, knowing the right and the wrong way (Dh. 72); *Piyāppiyam*, viz. *piya + appiya*, pleasant and unpleasant (Dh. 38); *Katākatam*, done and not done (Dh. 10). Compounds of this sort must be distinguished from such compounds as *phalāphalāni*, "various kinds of fruits" (F. Jāt. 4), *samvārasamvaro*, "great and small restraint." **Ā** (*prep.*), Until; as far as [आ]. Ab. 1180. With abl. *Ā brahmalokā*, as high as the Brahma

ABB

heavens (Kuhn K.S. 23). Compounded with nouns: *Āpabbatam khettam*, a field reaching to the mountain (Cl. Gr. 87). Much used in combination with verbs and their derivatives.

ABABAM, One of the high numerals, representing 10,000,000¹¹, or 1 followed by seventy-seven ciphers. Ab. 475; B. Lot. 855; Man. B. 6.

ABADDHAMUKHO (*adj.*), Foul-mouthed, scurrilous [अबद्ध + मुख]. Ab. 735.

ABADDHO (*adj.*), Not bound; unmeaning, senseless [अ + बद्ध = बन्ध]. Ab. 126; Pāt. 89.

ĀBADDHO (*p.p.p.*), Fastened; joined; united, attached [आ + बद्ध = बन्ध]. Dh. 120. *Maṇḍale sakale asso ekābaddho adassi*, there appeared one continuous horse throughout the whole ring (Mah. 142).

ĀBĀDHIKO (*adj.*), Affected with illness, ill, sick [आबाध + इक]. Dh. 97, 434.

ĀBĀDHO, Illness, sickness, disease [आबाध]. Ab. 323; Dh. 25; Mah. 132.

ĀBAJJHATI (*pass.*), To be bound, fettered, held fast [आ + बध्यते = बन्ध]. Dh. 177.

ABALAM, Weakness [अ + बल]. Dh. 420.

ABALO (*adj.*), Weak [अ + बल]. Dh. 6. Fem. *abalā*, a woman (Ab. 230).

ABBAHATI, To take away, to remove [आ + बृह or बृह]. Aor. *abbahi* (Dh. 96). Ger. *abbuyha* (Dh. 255). P.p.p. *abbūlha* (Dh. 96). *Kosito asin abb.*, to unsheath a sword.

ABBANO (*adj.*), Unwounded [अ + व्रण]. Dh. 23. See *Vaṇam*.

ABBATI, To go [अर्ब]. Cl. P. Verbs, 8.

- ABBHĀCIKKHATI**, To accuse, to slander, to calumniate [अभि + आ + freq. ख्या]. *Mā bhāgavantam abbhācikkhi*, bring not an accusation against Buddha (Kamm. 31). *Tucchena param abbhācikkhanto*, bearing false witness against his neighbour, lit. accusing another without a cause (Dh. 39f). Comp. *Abbhakkhānam*.
- ABBHĀGAMANĀM**, Approaching, going to, visiting [अभ्यागमन]. Pāt. 95.
- ABBHAKĀM**, Talc [अभक]. Ab. 492.
- ABBHAKKHĀNĀM**, Accusation, slander, calumny [अभ्याख्यान]. Ab. 116 explains this word to mean "a groundless charge, such as, You owe me a hundred pieces of money." Dh. 25; Kamm. 31. Comp. *Abbhācikkhati*.
- ABBHĀKUTĪKO** (*adj.*), Unfrowning, genial [अ + भकुटि + क].
- ABBHĀM**, and **ABBHO**, A cloud; the sky, air, atmosphere [अभ]. Ab. 45, 48; Dh. 31.
- ABBHĀNĀM**, Rehabilitation of a priest who has undergone Parivāsa, or penance for an expiable offence [अभि + आचन]. Pāt. xl, 74. *Abbhāna* is a contraction of *abbhāyana*; compare *Moggallāna* for *Moggallāyana*.
- ABBHĀÑJANĀM**, Anointing [अभि + अञ्जन].
- ABBHANTARĀM**, Interval, interior; a certain measure [अभ्यन्तर]. Ab. 197, 771. *Abbhantaram te gahanam*, thy heart is choked with sin (Dh. 70). Loc. *abbhantare*, within (Dh. 424). *Nagarabbhantare pati*, alighted inside the city (Mah. 153). *Sattāhabbhantare*, within a week (Mah. 69). With gen. *Imesam sattānam abbhantare*, within these beings (Dh. 195).
- ABBHANTARO** (*adj.*), Internal, inner [अभ्यन्तर]. Mah. 154.
- ABBHANUMODANĀM**, Rejoicing, thanksgiving, praise [अभि + अनु + मुद् + अण]. Ab. 836.
- ABBHĀSO**, Repetition, practice; reduplication [अभ्यास]. See also *Abhyāso*.
- ABBHATTHĀM**, Setting, declining, perishing [अभि + अस्त]. *Abbhatham gacchati*, to decline, to perish. Comp. *Attham*.
- ABBHETI**, To restore a priest who has been degraded for an offence [अभि + आ + इ]. Pāt. 68. Pot. *abbheyya* (Pāt. 6). P.f.p. *abbhetabbo* (Pāt. 74). P.p.p. *abbhito* (Pāt. 6). Comp. *Abbhānam*.
- ABBHOKĀSIKO** (*adj.*), Living in the open air, or in an open unsheltered space [आभ्यवकाशिक]. *Abbhokāsikangam*, "precept enjoining a life in an open unsheltered space," one of the thirteen Dhutaṅgas (B. Int. 309; E. Men. 134).
- ABBHOKĀSO**, The open air; an open space [अभि + अवकाश].
- ABBHOKKIRANĀM**, Covering, bedecking [अभि + अव + किरण].
- ABBHUDĪRITO** (*p.p.p.*), Uttered [अभि + उद् + ईरित = ईद्].
- ABBHUGGACCHATI**, To approach; to go to meet; to ascend, to go up [अभि + उद् + गम्]. *Vehāsam abbhuggantvā*, having risen into the air (Mah. 81).
- ABBHUGGATO** (*p.p.p. last*), Having approached; gone to meet; ascended [अभि + उद् + गत = गम्]. Cl. Gr. 12; Kuhn K.S. 13.
- ABBUJJALANĀM**, Spitting fire (a juggler's trick) [अभि + उद् + ज्वलन].
- ABHUTADHAMMO**, and **-MMĀM**, Mysterious or supernatural phenomenon or condition [अनुत् + धर्म]. This is the name of one of the nine āṅgas or divisions of the Buddhist scriptures. It is said by Buddhaghosa to include all discourses relating to wonderful and mysterious conditions, and beginning with the words, "Priests, these four wonderful and mysterious conditions are in Ānanda," and so forth:—*Cattāro 'me bhikkhave acchariyā abhuta dhammā Ānande ti ādinayapavattā sabbe pi acchariyabbhutadhammapaṭisaṃyuttā suttantā*. B. Int. 63; E. Mon. 172.
- ABHUTO** (*adj.*), Hidden, mysterious; wonderful, portentous; astonished [अनुत्]. Ab. 736; Mah. 4, 108. *Abhuto dhammo*, and *abhutadhammo*, a wonder, portent, miracle. *Abhutam vata bho*, a mysterious thing indeed. Neut. *abhutam*, a wonder, a miracle (Mah. 117; Dh. 97).
- ABHUTO**, The Marvellous (one of the Nātyarasas); a gambler's stake [अनुत्]. *Abhutam karoti*, to lay a wager. Ab. 102, 532, 1023.
- ABBOCCHINNO** (*adj.*), Unbroken [अ + वि + अव + छिन्न = छिद्].
- ABBUDĀM**, One of the high numerals, 10,000,000², or 1 followed by fifty-six ciphers; a canker, stain, sore [अबुद्]. Ab. 475; B. Lot. 857.
- ABBUTO** (*adj.*), Undisciplined. Dh. 47. The etymology of this word presents some difficulty. Buddhaghosa refers it to *vrata* (see Dh. 379), and if he is right we must suppose the *a* has been changed to *u*, as in *sammuti* for Sanskr. *sammati*.

- But Fausböll, with great probability, considers it to be a +vr̥ita. Compare *subbutṭhi* = su + vr̥ishṭi.
- ĀBHĀ** (*f.*), Splendour, radiance, light [आभा]. Ab. 64; B. Lot. 836. *Rajatābhō*, with a silver sheen (Mah. 68).
- ABHABBATĀ** (*f.*), Non-liability; inability [अभवत् + त्त]. *Abhabbatā diṭṭhapadassa vuttā*, the inability to conceal a sin of one who has seen Nirvāna has been declared (Khud. 9).
- ABHABBO** (*adj.*), Not liable; unable [अ + भव = भू]. With dat. *Abhabbo parihāṇāya*, not liable to fall away from holiness (Dh. 6). With inf. *Puriso saccinno abhabbo jīvītum*, a man whose head is cut off is unable to live (Kamm. 9). *Abhabbupattiko*, not liable to arise (Dh. 195). There are five *Abhabbatṭhānas* or "points of non-liability," viz. sins that an Arahā cannot commit, killing, stealing, etc.
- ĀBHĀKARO**, The sun [आभा + कर]. Ab. 63.
- ĀBHARAṆAM**, Ornament, decoration [आभरण]. Ab. 283; Dh. 233; Mah. 245.
- ABHĀSANAM**, Silence [अ + भाषण]. Ab. 429.
- ĀBHASSARO** (*adj.*), Shining, radiant [आ + भास्वर]. The *Ābhassarā devā*, or Radiant gods, are the inhabitants of one of the Brahma heavens (see *Brahmaloko*). Dh. 36; B. Intr. 611; Man. B. 26. *Ābhassaraloko*, the world or heaven of the Radiant gods (Dh. 353).
- ĀBHĀTI**, To shine [आ + भा]. Dh. 69.
- ĀBHATO** (*p.p.*), Brought, carried, conveyed [आ-भूत = भू]. Ab. 749; F. Jāt. 55; Mah. 89.
- ABHAVO**, Decrease, decay, misfortune [अ + भव].
- ABHĀVO**, Non-existence; absence [अ + भाव]. Ab. 1103. *Ātāpābhāvo*, absence of sunshine (Ab. 953). *Mahesiyā abhāvā*, from his not having a queen (Mah. 54). *Abhāvāṃ gacchati*, to come to nothing, perish (Dh. 102).
- ABHAYĀ** (*f.*), The plant *Terminalia Citrina* [अ + भय]. Ab. 569.
- ABHAYAM**, Safety; protection from danger [अ + भय]. Mah. 3, 249; Dh. 56. *Abhayappatto*, secure (B. Lot. 403).
- ABHAYO**, (*adj.*), Fearless [अ + भय]. Dh. 46.
- ABHIBHĀSATI**, To speak to, address [अभि + भाष]. Kuhn K.S. 33.
- ABHIBHĀSITO** (*p.p.*), Illumined [अभि + भास]. Mah. 108.
- ABHIBHAVANAM**, Overcoming, vanquishing [अभिभवण]. Dh. 407.
- ABHIBHAVATI**, To overcome; to attain, to master; to surpass [अभि + भू]. Dh. 409. Ger. *abhibhuyya* (Dh. 58). Pass. *abhibhāyati* (Dh. 355).
- ABHIBHAVO**, Being overcome, defeat [अभिभव]. Dh. 296.
- ABHIBHĀYATANAM**, Place or region of the vanquisher [अभिभू + आयतण]. There are eight of these "regions," representing eight stages of knowledge attained by the devout Buddhist (B. Lot. 825).
- ABHIBHŪ** (*adj.*), Overcoming, mastering, vanquishing, surpassing [अभि + भू]. Cl. Gr. 33; Dh. 255.
- ABHIBHŪTO** (*p.p.* *abhibhavati*), Overcome, overpowered, subdued, vanquished [अभि + भूत = भू]. *Niddāya abhibhūto*, overpowered with sleep (Dh. 401). *Ghammābhibhūto*, overpowered by the heat (Mah. 3).
- ABHICCHĀ** (*f.*), Desire, longing [अभि + रच्छा].
- ĀBHIDHAMMIKO** (*adj.*), Connected with Abhidhamma; versed in or studying the Abhidhamma [अभि + धर्म + रक्]. Cl. Gr. 91.
- ABHIDHAMMO**, and **ABHIDHAMMAM**, Higher doctrine, transcendental doctrine, metaphysics [अभि + धर्म]. This is the name of the third great division of the Buddhist scriptures; it implies metaphysical as opposed to moral doctrine (dhamma). The *Abhidhammapiṭakaṃ*, "basket of transcendental doctrine," is the third section of the Tipiṭaka, and consists of the following seven books: *Dhammasaṅgaṇipakkaraṇaṃ*; *Vibhaṅgapakkaraṇaṃ*; *Dhātukathāpakkaraṇaṃ*; *Puggalapaññātipakkaraṇaṃ*, or *puggalapannattipakkaraṇaṃ*; *Kathāvatthupakkaraṇaṃ*; *Yamakappakkaraṇaṃ*; *Paṭṭhānappakkaraṇaṃ*. B. Intr. 35, 437 and foll; E. Mon. 167, 170; Cl. Gr. 87.
- ABHIDHĀNAM**, Name, appellation; noun [अभिधान]. Ab. 114; Alw. I. viii.
- ABHIDHĀNAPPADĪPIKĀ** (*f.*), Lamp of nouns [अभिधान + प्रदीपिका]. This is the name of a well-known vocabulary of Pāli nouns, compiled on the model of *Amarakosha* by the grammarian *Moggallāna* at the end of the 12th century (Alw. I. vi. and foll.).
- ABHIDHĀTABBO** (*adj.*), That ought to be declared or named [अभि + धातव = धा].

ABHIDHEYYO (*adj.*), To be declared, pointed out, denoted, meant [अभिधेय = धा]. Neuter *abhidheyyam*, name, appellation (Mah. 50). *Abhidheyyalingiko*, adjective, viz. having the gender denoted by the noun it agrees with (Ab. 841). Ab. 785.

ABHIDHIYATI (*pass.*), To be declared, to be pointed out [अभि + धीयते = धा].

ABHIDOSO, Evening [अभिदोष]. Ab. 68.

ABHIGACCHATI, To go to, to approach [अभि + गम्]. Mah. 107.

ABHIGAMANAM, Approaching [अभिगमन]. *Paradārbhigamanam*, adultery.

ABHIGHĀTO, Striking, concussion [अभिघात]. Dh. 210.

ABHIGĪTO (*p.p.p.*), Sung or recited to [अभिगीत = गे]. *Buddhagāthābhigīto'mhi*, Buddha has recited a stanza to me (Gog. Ev. 28).

ABHIHANTI, To assail; to strike [अभि + हन्]. Ger. *abhihanitō* (Dh. 279).

ABHIHARATI, To bring to; to acquire, to gain [अभि + ह्]. Mah. 80; Dh. 298; Pāt. 78.

ABHIHĀRO, Bringing, offering [अभिहार]. Ab. 1128; Mah. 80; Pāt. 78.

ABHIHĀTO (*p.p.p. abhiharati*), Brought [अभि + हत = ह्]. Mah. 87.

ABHIHITO (*p.p.p.*), Called, named; spoken, said [अभि + हित = धा]. Ab. 755; Alw. I. xiii.

ABHIJĀNĀTI, To know, to learn, to ascertain; to perceive; to admit, to acknowledge [अभि + ज्ञा]. *Abhijāndhi cittācāram*, ascertain his disposition (Mah. 246). P.p.p. *abhiññāto*. Ger. *abhiññāya* (Dh. 14, 30, 63), *abhiññā* (see separ.), *abhiññitō* (Dh. 435).

ABHIJANO, Race, tribe, family [अभिजन]. Ab. 332.

ABHIJAPPANAM, Muttering spells, incantation [अभि + जल्पन].

ABHIJĀTI (*f.*), Origin, race, birth [अभि + जाति].

ABHIJĀTIKO (*adj.*), Belonging to origin or race [अभिजाति + क]. *Sukkābhijātiko*, of pure origin.

ABHIJĀTO (*p.p.p.*), Well-born, noble; learned, wise [अभिजात = जन]. Ab. 1074.

ABHIJJHĀ (*f.*), Covetousness [अभिज्झा]. Ab. 163.

ABHIJJHĀLŪ (*adj.*), Covetous [अभिज्झा + लु]. Cl. Gr. 93.

ABHIKĀMĪ (*adj.*), Desirous [अभि + कामिन्]. Mah. 130.

ABHIKHYĀ (*f.*), Name; beauty, splendour, glitter [अभिक्षा]. Ab. 1052.

ABHIKIRATI, To overwhelm, to cover [अभि + कृ]. With *ī metri causa* (Dh. 5). Inf. *abhikiritum* (Dh. 182).

ABHIKKAMATI, To go forward, to advance, to approach [अभि + क्रम्]. Dh. 91.

ABHIKKAMO, Advancing, advance [अभिक्रम]. Ab. 836; Dh. 318.

ABHIKKANTO (*p.p.p. abhikkamati*), Advanced; having approached [अभि + क्रान्त = क्रम्]. Ab. 836; Khud. 4.

ABHIKKANTO (*p.p.p.*), Handsome, beautiful; excellent, good [अभि + क्रान्त = क्रम्]. Ab. 836; Khud. 4.

ABHIKKANTO (*p.p.p.*), Withered; exhausted [अभि + क्रान्त = क्रम्]. Ab. 836.

ABHIKKHANAM (*adv.*), Repeatedly [अभीक्ष्णम्]. Ab. 1137; Dh. 384. See also *Abhiñham*.

ABHILABHATI, To obtain, receive [अभि + लभ्].

ABHILAKKHITO (*p.p.p.*), Marked, characterized, distinguished [अभिलक्षित = लक्ष्].

ABHILĀPO, Speaking to, talking [अभिलाप]. *Aññamaññābhilāpo*, conversation (Mah. 261).

ABHILĀSĪ (*adj.*), Desirous [अभिलाषिन्]. Mah. 121.

ABHILĀSO, Desire [अभिलाष]. Ab. 163.

ABHILĀVO, Cutting, reaping [अभिलाव]. Ab. 770.

ABHILEPANAM, Smearing; pollution [अभि + लिप् caus. + ञ]. Alw. I. 106.

ABHILITTO (*p.p.p.*), Smeared; stained, polluted [अभि + लिप् = लिप्]. Alw. I. 107.

ABHIMADDITO (*p.p.p.*), Crushed, trampled, overthrown [अभि + मदित = मूद्]. Mah. 50.

ABHIMĀNGALAM, High festival, solemnity [अभि + मङ्गल]. Mah. 172; Dh. 246.

ABHIMĀNO, Pride; wisdom [अभिमान]. Ab. 860.

ABHIMATTHATI, To grind, to crush [अभि + मथ्]. Dh. 29, 330.

ABHIMUDĀ (*f.*), Joy [अभि + मुदा]. Ras. 7.

ABHIMUKHO (*adj.*), Facing towards, opposite [अभिमुख]. *Rohaṇābhimukho agā* went in the direction of R. (Mah. 130). *Purathhimadisābhimukho*, facing the East (Alw. I. xxi). *Te ubho abhimukhā ahesum*, they both met face to face. Loc. *abhimukhe*, opposite, in front of. With gen. *Tassa bhikkhuno ab.*, before the face of that priest (Dh. 195).

ĀBHIMUKHYAṂ, Front, direction towards [अभि-मुख]. Ab. 1178.

ABHINADATI, To roar [अभि + नद्]. Dh. 340.

ABHINĀDETI (*caus. last*), To fill with noise [अभि + नादयति = नद्]. *Abhindēti daddaraṃ*, makes the mountain rebellow with his roar (F. Jāt. 47).

ABHINANDATI, To be pleased with, to approve of, to welcome, to rejoice at, to delight in [अभि + नद्]. Dh. 14, 39. *Te bhikkhū bhagavato bhāsitaṃ abhinandunā*, those priests rejoiced at the words of Buddha (B. Lot. 434).

ABHINAVO (*adj.*), Quite new; new [अभि + नव]. Ab. 713.

ABHINAYO, A dramatic representation [अभि + नय]. Ab. 101.

ABHINETI, To bring to, conduct to [अभि + नी]. Pāt. 4.

ABHINHAṂ (*adv.*), Repeatedly [अभीष्णम्]. Ab. 1137; Dh. 229, 288; Ras. 33. See also *Abhikkhaṇāṃ*.

ABHINIBBATTATI, To be re-born in another existence [अभि + निस् + वृत्].

ABHINIBBATTI (*f.*), Re-birth in another existence [अभि + निर्वृत्ति]. Dh. 226.

ABHINIBBATTO (*p.p.p.abhinibbattati*), Reborn in another existence [अभि + निस् + वृत् = वृत्]. B. Lot. 542.

ABHINĪHARATI, To turn, to direct [अभि + निस् + ह]. B. Lot. 866; Mah. 214.

ABHINĪHĀRO, Earnest wish or aspiration [अभि + निस् + हार]. *Katābhinhāro*, having formed the resolution to become Buddha (Dh. 140, 267, 320, 344; Ras. 65).

ABHINIḶHAMANAṂ, Going out, departing; retiring from the world, giving up the world to devote oneself to an ascetic life [अभि + निष्कमण]. Dh. 345; Alw. I. 77.

ABHINIḶHAMATI, To go out, to depart [अभि + निस् + क्रम]. *Yuddhāya abhinikkhami*, went forth to battle (Mah. 217).

ABHINIḶHAMO, Going out; retiring from the world to devote oneself to an ascetic life [अभि + निष्कम]. B. Lot. 334; Dh. 180, 277.

ABHINILĪYATI, To hide oneself, to lie hid [अभि + नि + ली]. Mah. 203.

ABHINĪLO (*adj.*), Very black [अभि + नील]. B. Lot. 564.

ABHINIMANTETI, To invite; to present with [अभि + नि + मन्त्]. With instr. *Abhinimanteyyāma pi naṃ parikkhārehi*, we would induce him to accept priestly requisites.

ABHINIMMINAṂ, Creating (see next).

ABHINIMMINĀTI, and ABHINIMMĀTI, To create, to cause to appear by supernatural power [अभि + निस् + मा]. Ger. *abhinimminivā* (Dh. 143). Aor. *abhinimmi* (Dh. 315).

ABHININNĀMETI (*caus.*), To turn, to direct [अभि + निस् + न्त्]. B. Lot. 866.

ABHINIPAJJATI, To lie down [अभि + नि + पद्]. Pāt. 13, 105.

ABHINIPPHĀDETI (*caus.*), To effect, to accomplish, to succeed [अभि + निस् + पद्]. *Civaraṃ abhinipphādeyya*, should succeed in obtaining the robe (Pāt. 9).

ABHINISĪDATI, To sit down [अभि + नि + सद्]. Pāt. 13, 105.

ABHINIVESO, Adhering to; inclination to [अभि + नि + वेस].

ABHINIVISATI, To settle down; to devote oneself to [अभि + नि + विस्]. Pāt. 66; B. Lot. 338.

ABHINĪNĀ (*f.*), Higher knowledge, transcendent or supernatural knowledge or faculty [अभिज्ञ]. There are five Abhiññās, or supernatural faculties possessed by Arahās : 1. *Iddhividhā* or *iddhippabbhedo*, 2. *Dibbasotāṃ*, 3. *Parassa cetopariyañāṇaṃ*, or *paracittaviññanaṃ*, 4. *Pubbenivāsānussatiññāṇaṃ*, 5. *Dibbacakkhu*; "the different magical powers, the divine ear, knowledge of the thoughts of others, knowledge of former existences, the divine eye." There are also six Abhiññās (*chaḷabhiññā* or *cha abhiññāyo*), consisting of the five just enumerated, with the addition of *Asava-kkhaḷakarañāṇaṃ*, the knowledge which causes the destruction of human passion. B. Intr. 295; Lotus 820 and foll.; E. Mon. 284; Dh. 182.

ABHINĪNĀ (*ger.*), Having known, become cognisant of [अभिज्ञाय = ज्ञा]. This word is found in the frequently recurring phrase *sayāṃ abhiññā sacchikatvā*, "having himself known and seen face to face." Here abhiññā is a shortened form of the gerund abhiññāya. Burnouf compares "paṭisañkhā yoniso" for paṭisañkhāya yoniso. B. Lot. 468, 861; compare Dh. 415.

ABHINNAKO (*adj.*), Not schismatic, orthodox [अ + भिन्न = भिद् + क]. Alw. I. 65.

- ABHIÑÑANĀM, Sign, token [अभिज्ञान]. Ab. 55.
- ABHIÑÑĀTO (*p.p.p. abhijñāti*), Known; well-known, distinguished, remarkable [अभि + ज्ञात = ज्ञा]. Ab. 724.
- ABHIÑÑĀYA, see *Abhijñāti*.
- ABHIÑÑEYYO (*adj.*), That ought to be known, or that can be known [अभि + ज्ञेय = ज्ञा]. Dh. 415, 435.
- ABHINNO (*adj.*), Undivided; not different, identical [अ + भिन्न = भिद्]. *Abhinnalingī*, of the same gender (Alw. I. vii.).
- ABHIÑÑO (*adj.*), Knowing, conversant with [अभिज्ञ]. Ab. 720; Mah. 116.
- ABHIPATTHETI, To desire, to long for, to pray for [अभि + प्र + पथे]. Khud. 14. *P.p.p. abhipatthito*, wished for; desirable, charming (Mah. 55; Dh. 316).
- ABHIPĪLITO (*p.p.p.*), Oppressed, afflicted [अभिपीडित = पीड].
- ABHIPUJETI, To offer, to present with [अभि + पूज]. With instr. *Abhipujetu rajjena*, let him invest (the Bo tree) with his kingdom (Mah. 116).
- ABHIRĀDHETI (*caus.*), To content, to satisfy [अभि + राधयति = राध]. Dh. 149.
- ABHIRĀJĀ (*m.*), A supreme king [अभि + राजन्]. *Rājābhiraṅgā*, king of kings.
- ABHIRAMATI, To delight in [अभि + रम्]. With loc., *Kusalapathe bhirameyya*, should delight in the path of righteousness (Mah. 144). Kamm. 11; Dh. 392.
- ABHIRAMMO (*adj.*), Delightful [अभि + रम्य = रम्]. Mah. 199.
- ABHIRĀMO (*adj.*), Delightful [अभिराम]. Mah. 215.
- ABHIRATI (*f.*), Delighting in, delight [अभिरति]. Dh. 16.
- ABHIRATO (*p.p.p. abhiramati*), Delighting in, devoted to [अभिरत = रम्]. Dh. 180.
- ABHIRUCITO (*p.p.p.*), Pleasing, agreeable, liked [अभिरुचित = रुच]. *Attano abhirucitakāle*, at the time he liked best (Dh. 422). F. Jāt. 56.
- ABHIRUHANĀM, Ascending, mounting [अभि + रुह + ञन्]. Dh. 155; Pāt. 14.
- ABHIRUHATI, ABHIRUḤATI, and ABHIROHATI, To ascend, to mount [अभि + रुह]. *Rukkhā abh.*, to climb a tree (Dh. 155). *Nāvam abh.*, to go on board ship (B. Lot. 363). *Hatthim abh.*, to mount an elephant (Dh. 158). *Dhammā-*
- sanam abh.*, to ascend the pulpit (F. Jāt. 46). *Pabbatam abh.*, to ascend a mountain (Dh. 144). Pres. *abhiruhati* (Dh. 235), *abhirūhati* (Dh. 57). Ger. *abhiruyha* (Dh. 158; Ras. 38), *abhirūhitvā* (Dh. 402), *abhiruhitvā* (Dh. 402; B. Lot. 363), *Abhiruyhitvā* (Kuhn K. S. 25). *P.p.p. abhirūho* (Dh. 129).
- ABHIRUPO (*adj.*), Beautiful, handsome [अभिरूप]. B. Lot. 407; Dh. 395.
- ABHIRUTAM, Sound [अभिरुत = रु].
- ABHISADDAHANĀM, Firm faith or belief (see next).
- ABHISADDAHATI, To have firm faith, to believe fully [अभि + अत् + धा]. Alw. I. 107.
- ABHISAJJATI, To be angry; to scold, to be angry [with अभि + सज्]. Opt. *abhisaje* (Dh. 72).
- ĀBHISAMĀCĀRIKĀM, Least duties, minor duties [अभि + समाचार + रुक्]. Dh. 106. In a religious sense this term is applied to the lesser duties of the devotee, as the Sekhiya precepts, the Upajjhāyavatta, etc. (Ab. 431). *Abhisamācārikavattān* or *-sīlam*, the Ab. duties (Dh. 334). Pl. *abhisamācārikāni*, the Ab. precepts.
- ABHISAMAYO, Penetration, comprehension, clear understanding [अभि + समय]. Dh. 134. See *Dhammābhisamayo*.
- ABHISAMBHUṆOTI, and -NĀTI, To obtain [अभि + सम् + भू]. B. Lot. 313.
- ABHISAMBODHI (*f.*), Perfect understanding, infallible knowledge [अभि + सम् + बोधि]. B. Lot. 335.
- ABHISAMBUDDHO (*p.p.p. next*), Thoroughly understood, perfectly known; enlightened, knowing fully [अभि + सम् + बुद्ध = बुध]. B. Lot. 403.
- ABHISAMBUJJHATI, To gain perfect knowledge of [अभि + सम् + बुध]. Aor. *abhisambujjhi* (B. Lot. 337). Part. pr. *abhisambudhāno* (Dh. 9). Ger. *abhisambujjhitvā* (Dh. 320).
- ABHISAMETI, To penetrate, comprehend, gain a full knowledge of [अभि + सम् + ज्ञा + रु]. Ger. *abhisamecca* (Khud. 15). *Abhisametvā*, one who has gained a full knowledge of the truth (Pāt. 75).
- ABHISAMMATO (*p.p.p.*), Fully approved; honoured, prized [अभि + सम् + मत = मन्]. Mah. 173.
- ABHISAMPARĀYO, Future state, futurity [अभि + संपराय]. Dh. 175.

ABHISĀMYUTO (*p.p.p.*), Fitted out, equipped [अभि + सम् + युत = यु]. Mah. 217.

ABHISANDETI (*caus.*), To rain upon, to drench [अभि + स्रन्द्]. *Sukhena abh.*, to fill with joy. Comp. *Abhisanno*.

ABHISANDHI (*m.*), Intention [अभिसंधि]. Ab. 766.

ABHISAṄGO, Curse, imprecation [अभिवद्]. Ab. 759 (Mr. Trenckner thinks there should be one *s.*)

ABHISAṆKHARAṆĀM, Preparing, forming; effecting; perfecting; accumulation [अभि + सम् + क्त + ण]. Ab. 832.

ABHISAṆKHĀRO, Forming, effecting, perfecting; accumulation, collection; accumulation of Karma, merit and demerit; idea, conception, fancy [अभि + संस्कार]. *Iddhābhisaṅkhāraṃ abhisaṅkharoti*, to effect an exercise of supernatural power. *Pabbajjābhisaṅkhāro*, fancy, idea, aspiration for the life of an ascetic (Alw. I. 92). B. Int. 504. See *Māro*, *Saṅkhāro*.

ABHISAṆKHAROTI, To prepare, to form, to effect, to perfect [अभि + सम् + क्त]. Pāt. 90. Aor. *abhisaṅkharōsi*. Ger. *abhisaṅkharitvā* (Dh. 288).

ABHISAṆKHATO (*p.p.p. last*), Prepared, formed; well-made, perfected [अभि + सम् + क्त = क्त]. Mah. 176.

ABHISANNO (*p.p.p.*), Rained on, drenched [अभि + स्रन्न = स्रन्द्]. *Sukhena abh.*, filled with joy. Comp. *Abhisandeti*.

ABHISĀRIKĀ (*f.*), A woman who carries on an intrigue [अभिसारिका]. Ab. 232.

ABHISAVANĀM, Oozing, trickling, flowing [अभि + स्रवण]. See also *Abhissavanam*.

ABHISECANĀM, Sprinkling; inauguration of a king [अभिविचन]. Mah. 51.

ABHISECETI (*caus. abhisiṅcati*), To cause to be sprinkled, or inaugurated [अभि + विचयति = सिच]. *Mahesitte 'bhisecayi*, installed her in the queenship (Mah. lxxxviii, 22).

ABHISEKO, sprinkling [अभिविक्]. Mah. 159.

ABHISIṆCATI, To besprinkle, to inaugurate a king by sprinkling with sacred water [अभि + सिच]. *Rajjena abh.*, to invest with royalty (Mah. 112; Ras. 15). *Dhammāmatarasena tam abhisiṅcitvā*, having sprinkled him with the nectar essence of the Law (Ras. 19). Anomalous *p.p.p. abhisiṅcito* (Ras. 15). Dh. 162.

ABHISITTO (*p.p.p. last*), Besprinkled; inaugurated a king [अभि + सिन्न = सिच]. *Amatendbhi-*

sitto 'va, as if sprinkled with nectar (Mah. 106). Mah. 10, 159.

ABHISOBHITO (*p.p.p.*), Adorned, beautified, resplendent [अभि + शोभित = शुभ्]. Mah. 27.

ABHISSAṆGO, Attachment [अभिज्वङ्]. Ab. 873.

ABHISSAVANĀM, Flowing, dripping [अभि + स्रवण]. See also *Abhissavanam*.

ABHISUṆOTI, To hear, to listen to [अभि + सु]. Alw. I. 36.

ABHITAPPETI (*caus.*), To satisfy thoroughly [अभि + तर्पयति = तुप्].

ABHITATTO (*p.p.p.*), Scorched [अभि + तप्त].

ABHITHĀNĀM, Crime, deadly sin [अभि + स्थाण]. There are six: *mātughāto*, *pitughāto*, *arahantaghāto*, *lohituppādo*, *suṅghabhedo*, *aññasatthuddeso*, "Matricide, parricide, killing an Arhat, shedding the blood of a Buddha, causing divisions among the priesthood, following other teachers" (Kh. 9, and see E. Mon. 37).

ABHITO (*adv.*), Near, in the presence of; on both sides [अभितस्]. Ab. 1195. Cl. Gr. 131.

ABHITOSETI (*caus.*), To gratify, to reward [अभि + तोषयति = तुष्]. Mah. 256.

ABHITTHARATI, To make haste [अभि + स्वर]. Dh. 21.

ABHITTHAVATI, To praise [अभि + सु]. Dh. 167.

ABHITTHUTO (*p.p.p. last*), Praised [अभि + सुत = सु]. Dh. 118, 120.

ABHIVĀDANĀM, and -NĀ (*f.*), Respectful salutation [अभिवादन]. Dh. 20.

ABHIVADATI, To say, to declare [अभि + वद्].

ABHIVADḌHATI, To increase, to grow [अभि + वृध्]. Dh. 5, 60. P. pr. *caus. abhivadḍhento*, growing up (Mah. 136).

ABHIVĀDETI (*caus. abhivadati*), To salute respectfully, to salute, to greet [अभि + वादयति = वद्]. With acc. (Mah. 82, 167; Kh. 4). With loc. *Bhikkhūsu abhivādenti*, they salute the priests (Kuhn K.S. 15).

ABHIVANDANĀM, Respectful salutation [अभिवन्दन]. Ab. 426.

ABHIVANDATI, To salute respectfully [अभि + वद्].

ABHIVIJAYATI, and -JETI, To overcome, to conquer [अभि + वि + जि]. Ger. *abhivijaya* (B. Lot. 581).

ABHIVINAYO, Higher discipline, the subtleties or refinements of Vinaya [अभि + विनय].

- ABHIVUDDHI (*f.*), Increase, growth, prosperity [अभि + वृद्धि]. Mah. 36; Ras. 36.
- ABHIYĀCATI, To entreat, to ask, to request [अभि + याच्]. Mah. 11.
- ABHIYĀTI, To approach; to attack [अभि + या]. Dh. 194.
- ABHIYOGO, Charge, accusation [अभियोग].
- ĀBHOGO, Fulness, plenty; thought, reflection [आभोग]. Ab. 1083; Pāt. 78, 98.
- ĀBHUJĪ (*f.*), Name of a tree, the Bhūrja or Bhojpatr [आ + भुज् + ई]. Ab. 565.
- ĀBHUJATI, To bend, to turn in [आ + भुज्]. *Paḷḷaṅkaṃ dbhujati*, to sit cross-legged. B. Lot. 334.
- ABHŪTO (*adj.*), That has not been, that is not; false [अ + भूत = भू]. *Abhūtaṃ mayā bhaṇitaṃ*, I have said the thing that is not (Pāt. 72). *Abhūtavādī*, speaking falsehood (Dh. 54). *Instr. abhūtena*, falsely (Dh. 340).
- ABHYĀSO, Repetition, practice [अभ्यास].
- ABHYĀSO (*adj.*), Near [अभ्यास]. Ab. 705; Cl. Gr. 146.
- ABY-, for words beginning thus see AVY-.
- ACALO (*adj.*), Firm, steady, immovable [अ + चल]. Masc. *acalo*, a mountain (Ab. 605).
- ĀCAMANĀM, Rinsing the mouth; washing, cleansing [आचमन]. Dh. 103. See *Kumbhī*.
- ĀCĀMO, Scum of boiling rice [आचाम]. Ab. 466.
- ĀCARATI, To live; to act; to perform; to treat; to practise [आ + चर्]. *Satthāra saddhīṃ verī hutvā ācari*, you acted in hostility to the Teacher (Dh. 147). *Tathā ācaranto*, while thus occupied (Mah. 76). *Akiccaṃ ācarati*, commits a crime (Ab. 738). *Achattāṃ chattāṃ iva ācarati*, he treats like a parasol what is not a parasol (Alw. I. 15). *Vāṇijjāṃ āc.*, to trade. *Dhammāṃ āc.*, to conform to the Law (Alw. I. 15; Ras. 25). *Tāya saṃvāsaṃ ācari*, cohabited with her (Mah. 44). P.p.p. *āciṇṇo*.
- ĀCARIYO, A teacher or master; a scholar, professor [आचार्य]. Ab. 410; Dh. 97; Alw. I. xiv. *Pubbācariyā*, ancient scholars (Kh. 21). *Hatthācariyo*, an elephant trainer (Dh. 400, 405).
- ĀCĀRO, Conduct, practice; right conduct, good manners [आचार]. Dh. 67, 259, 422. *Pāpācāro*, leading a sinful life.
- ACCĀDAHATI, To put upon or over [अति + आ + धा]. Ger. *accādhāya*.
- ACCĀDHĀNĀM, Putting upon [अति + आ + धा + न].
- ACCAGĀ, see *Acceti*.
- ACCAGAMĀ, see *Atigacchati*.
- ACCAMBILO (*adj.*), Very sour [अति + अम्ल]. Dh. 260.
- ACCANĀ (*f.*), Offering, worship [अर्चना]. Ab. 425.
- ACCANIYO, and -NIYYO, That ought to be offered, worthy of being offered [अर्चनीय]. Ras. 21.
- ACCANTAM (*adv.*), Very, exceedingly [अत्यन्तम्]. Ab. 732.
- ACCANTO (*adj.*), Exceeding, excessive; endless [अत्यन्त]. Dh. 29. Neut. *accantam*, "the Endless," i.e. Nirvāṇa.
- ACCĀRADDHO (*adj.*), Very eager, very strenuous [अति + आरब्ध = रम्]. Dh. 334.
- ACCĀSANNATTAM, Too great proximity [अति + आसन्न = सद् + त्व]. Mah. 84.
- ACCĀSANNE (*adv.*), Too near [अति + loc. आसन्न = सद्].
- ACCATI, To offer, to make a religious offering; to honour, to revere [अर्च]. Cl. P. Verbs, 2, 20.
- ACCĀYIKO, and ACCEKO (*adj.*), Irregular, accidental, unexpected, out of the usual course or time; pressing, urgent [अत्यय + र्क]. B. Int. 269, 628. *Accekaḍḍharam*, a robe presented to a priest not at the usual time (Pāt. 11, 82). *Accāyikaṃ karaṇīyaṃ*, an unexpected necessity (Pāt. 19). *Mayhaṃ accāyikaṃ n' atthi*, I have no urgent business (Dh. 87).
- ACCAYO, Passing away, lapse (of time); death; transgression, offence, sin [अत्यय]. Ab. 404, 1117; Dh. 105, 153; Mah. 236. *Tiṇṇaṃ vassānaṃ accayena*, at the end of three years (Alw. I. 92). *Tadaccaye*, at his death (Mah. 208). *Mam' accayena*, after my death.
- ACCETI, To pass beyond, to traverse; to surpass; to overcome, to conquer; to pass away [अति + र्]. Aor. *accagā* (Dh. 73). *Muccum accetum*, to overcome death (Mah. 253). P.p.p. *atitto*.
- ACCĀDANĀM, Covering, lid, curtain; cloth, clothes [आच्छादन]. Ab. 51, 290, 1104; Mah. 208.
- ACCĀDETI, To put on [आ + छद्]. *Kāḍḍhāni vatthāni accādetvā*, having put on the yellow robes (B. Lot. 863; Alw. I. 92).
- ACCĀMBHĪ (*adj.*), Undaunted, undismayed [अ + अम्भ + र्क]. See *Chambhati*.
- ACCĀNNO (*p.p.p. accādeti*), Covered, hidden [आ + छद् = छद्]. Dh. 13; Pāt. 87.
- ACCĀRĀ (*f.*), A celestial nymph, a houri [अप्सरस्]. Ab. 24; Dh. 94; Mah. 157.

- ACCHARĀ (*f.*), A moment, the snapping of a finger, the twinkling of an eye [अचर]. Ab. 66.
- ACCHARIYO (*adj.*), Wonderful, marvellous, extraordinary; astonished [आचर्य]. Ab. 736. *Acchariyā vata bho*, oh wonderful! *Acchariyā vata bho Buddhagupā*, marvellous indeed are the attributes of a Buddha (Dh. 99). Neut. *acchariyā*, a wonder or portent (Mah. 14). *Sā parisā acchariyabbhuta cittajātā aho*, the hearts of that multitude were filled with wonder and amazement.
- ACCHATI, To stay, to remain, to settle down [आस]. *Tuṃhī acchanti*, they remain silent (F. Jāt. 48). Aor. *acchi* (Dh. 158). Fut. *acchissati*.
- ACCHEKO (*adj.*), Unskilful, ignorant, clumsy [अ + हेक].
- ACCHERO (*adj.*), This is a contracted form of *Acchariya*; it must have passed through an intermediate form *acchayira*. Dh. 371; Alw. I. xcvi.
- ACCHI (*n.*), The eye [अचि]. Ab. 149. See also *Akkhi*.
- ACCHIDDO (*adj.*), Uninjured, intact, perfect, faultless [अ + छिद्]. Dh. 41; B. Lot. 595.
- ACCCHINDATI, To take away, to remove; to remove forcibly, to rob, plunder [आ + छिद्]. Dh. 104, 218; Pāt. 11, 82. See *Chindati*.
- ACCCHINNO (*p.p.p. last*), Taken away, removed; robbed, stolen [आ + छिन्न = छिद्]. Kuhn K. S. 23; Pāt. 8, 78.
- ACCHO (*adj.*), Clear, transparent [अच्छ]. Ab. 670, 1025.
- ACCHO, A bear [अच]. Ab. 612, 1025; Mah. 22; Pāt. 71; Ras. 19.
- ACCI (*m. f. and n.*), A ray of light, a sunbeam; flame [अचि and अचिस्]. Ab. 35, 1102.
- ACCIMĀ (*m.*), Fire [अचिमन्]. Ab. 34.
- ACCITO (*p.p.p.*), Revered, honoured [अचि]. Ab. 750, 841.
- ACCODĀTO (*adj.*), Very white [अति + अवदात = द्वे]. Pāt. 83.
- ACCOKKATṬHO (*adj.*), Very low, too low [अति + अवकण्ठ = कण्ठ].
- ACCUGGATO (*adj.*), Raised, elevated, lofty [अति + उन्नत = गन्]. Dh. 183.
- ACCUKKATṬHO (*adj.*), Very high, too high [अति + उत्कण्ठ = कण्ठ].
- ACCULĀRO (*adj.*), Magnificent [अति + उदार]. Mah. 115.
- ACCUNHO (*adj.*), Very hot [अति + उष्ण].
- ACCUTO (*adj.*), Immovable; everlasting, eternal [अ + युत = यु]. Dh. 40, 365. Neut. *accutam*, the Eternal, viz. Nirvāṇa (Ab. 8).
- ACELAKO (*adj.*), Unclothed, naked [अ + वेस + क]. Dh. 398. Masc. *Acelako*, a naked ascetic (Ab. 440; Dh. 240).
- ACETANO (*adj.*), Unconscious, insensible, senseless [अ + चेतन]. F. Jāt. 2; B. Lot. 576.
- ĀCIKKHANĀM, Telling, showing (see next). Pāt. 1, 69.
- ĀCIKKHATI, To tell, to announce; to point out, to show [आ + freq. क्खत्]. With dat. *Rañño ācikkhi*, informed the king (Mah. 133). *Maggam āc.*, to show the way (Dh. 85). *Taṃ attham ācikkhi*, told him the matter (F. Jāt. 12). Dh. 157, 434; Mah. 192, 220; Alw. I. 73; F. Jāt. 7.
- ĀCINATI, To heap up, to accumulate [आ + चि]. Dh. 22; Mah. 124.
- ĀCINNO (*p.p.p. ācarati*), Practised, performed; sanctioned, enjoined [आचीर्य = चर्]. Alw. I. 111; Pāt. xl.
- ACINTEYYO, and ACINTIYO (*adj.*), Beyond the reach of thought or reason, inconceivable, incomprehensible, infinite [अ + चिन् + एय and च]. Man. B. 456. *Evam acintiyā buddhā buddhadhammā acintiyā acintiyesu pasannānam vipāko hoti acintiyō*, thus the Buddhas are infinite, their doctrines are infinite, to those that believe therein infinite are the fruits of faith (Mah. 108).
- ACIRAPPABHĀ (*f.*), Lightning [अचिर + प्रभा]. Ab. 48.
- ACIRAVATĪ (*f.*), Name of a river in India [अचिर + वत्]. Ab. 682; Dh. 210, 224, 400, 416; Kuhn K. S. 23.
- ACIRO (*adj.*), Short, brief [अ + चिर]. Acc. *aciram* (*adv.*), soon, ere long (Dh. 8). Instr. *acirena* (*adv.*), soon (Mah. 158). *Acirāpabbajito*, one who has not long been a Buddhist monk (Dh. 122). *Acirāpasampanno*, lately ordained (Dh. 405).
- ĀCITO (*p.p.p. ācinati*), Heaped up, collected [आ + चित = चि]. Ab. 701; Mah. 211.
- ADĀ, see *Daddti*.
- ADANĀM, Eating [अदन]. Ras. 20.
- ĀDĀNĀM, Taking, appropriating, seizing; attachment, clinging to the world, desire [आदान]. Dh. 16. *Adinnāddānam*, taking what is not given.
- ĀDARANIYO (*adj.*), Estimable, deserving of respect [आदरणीय]. Ras. 7.
- ĀDARO, Esteem, regard; respect; interest, care, devotion; affection [आदर]. Alw. I. x; Mah. 222.

ADĀSI, see *Daddī*.

ADĀSO, Not a slave, a free man; a freedman [अ + दास]. Ab. 516.

ĀDĀSO, A mirror [आदर्श]. Ab. 316; Mah. 99, 182.

ADASSANĀM, Not seeing; not meeting with; disappearance; not showing, concealment [अ + दर्शन]. Ab. 770; Dh. 9; Kuhn K. S. 24, 32. *Bālanam adassanam*, not associating with fools (Dh. 37). *Āpattiyā ad.*, concealment of a sin (Pāt. 28, 92).

ĀDĀTĀ (*m.*), One who takes [आदातु].

ĀDĀTABBO (*adj.*), That ought to be taken [आदातव्य]. Kamm. 10; Pāt. 16.

ĀDĀTI and ĀDADĀTI, To take; to receive; to seize; to take away [आ + दा]. Pres. *Ātmane ddatte* (Kuhn K.S. 23). Inf. *addatum* (Cl. Gr. 71). Ger. *addya*. *Ādya gacchati*, to carry off (Dh. 51; Khud. 14). *Īnam addya*, having contracted a loan. *Anubandhitvā addya*, having pursued and caught him (Dh. 199). *Rājā bodhisattam addya*, the king taking the Bodhisatta with him (F. Jāt. 17). *Amhākam rucim addya*, acting in conformity with our wishes (Pāt. 5). P.p.p. *ādanno*. F. Jāt. 2; Mah. 4; Dh. 10. See *Ādeti* and *Ādiyati*.

ĀDĀYĪ (*adj.*), Taking [आ + दायिन्]. *Adinnādāyī*, taking what is not given.

ADDĀ (*f.*), Name of one of the Nakkhattas [आर्द्रा]. Ab. 58.

ADDABBO (*adj.*), Immaterial, abstract [अ + द्रव्य]. Cl. Gr. 85.

ADDAKĀM, Green ginger [आर्द्रक]. Ab. 459.

ADDAKKHI, ADDASA, see *Passati*.

ADDHĀ (*adv.*), Truly, certainly, surely, evidently [अद्धा]. Ab. 1140; Dh. 121, 384; Alw. I. 79. *Addhā'yaṃ sṃaṇero me ghare heṣṣati sṃmiko*, this novice will certainly be master in my palace (Mah. 25).

ADDHĀ (*m.*), A road; distance; time [अध्वन्]. Ab. 66, 190, 995; B. Lot. 324. Acc. *addhānam*. Gen. *addhāno* and *addhuno*. There are three *Addhās* or "times." *Atīto addhā anāgato addhā paccuppanno addhā*, "time past, time to come, time present." *Dīghassa addhāno accayena*, at the end of a long period (B. Lot. 329). *Addhakkālo*, space and time (Kuhn K.S. 25).

ADDHAGĀTO (*adj.*), One who has made a long journey, advanced in years, aged [अध्वन् + गत = जन्म].

ADDHAGŪ (*m.*), A traveller [अध्वन्]. Ab. 347; D. 53.

ADDHAMĀSO and ADDH-, Half a month, a fortnight [अर्ध + मास]. Dh. 85, 125, 167, 231; Alw. I. 80; Mah. 11. *Māsaḍḍhamāso*, six weeks (Ras. 15).

ADDHĀNĀM, A road; a long distance; a long time. This word is either *addhā + ana*, or it may be due to the false analogy of the acc. of *addhā*. Ab. 192, 1100; Dh. 86, 263. *Addhānamaggo*, a long road, a road between principal towns, a high road (Pāt. 80). *Dīgham addhānam*, a long time (Dh. 37).

ADDHANIYO (*adj.*), Lasting, going on, continuing [अध्वन् + य].

ADDHARATTO, Midnight [अर्ध + रात्र]. Ab. 70.

ADDHATEYYO, and ADDHATIYO (*adj.*), Two and a half [अर्ध + तुतीय]. Ab. 477, 478; Pāt. 15; Khud. 20. *Āḍḍhateyyāni paribbajjakasatāni*, two hundred and fifty ascetics (Dh. 124).

ADDHAYOGO, Name of a sort of house [अर्ध + योग]. Ab. 209; Kamm. 19. Said to be a house shaped like a garuḍa bird.

ADDHIKO (*adj.*), Journeying, travelling [अध्वन् + क्व]. Dh. 280.

ADDHO, and ADDHO (*adj.*), Half, halved [अर्ध]. Masc. *addho* or *aḍḍho*, a part (Ab. 53, 1039). Neut. *addham* or *aḍḍham*, a half (Ditto). *Āḍḍhateḷasahattho*, thirteen and a half spans long (Kuhn K.S. 8). *Āḍḍhateḷasehi bhikkhusatehi saddhim*, accompanied by thirteen hundred and fifty priests. *Āḍḍhacando*, the half moon. *Addhayaḷoṇam* or *aḍḍhayaḷoṇam*, half a yojana (Dh. 148, 235). *Dasaddhasatayaḷoṇa*, five hundred (lit. ten half hundred) yojanas in extent (Mah. 5). *Tadaḍḍhehi*, with their halves (Mah. 41 and errat.). *Pubbaddho*, fore part (B. Lot. 569).

ADDHO (*adi.*), Wealthy, rich [आढ्य]. Ab. 725; Dh. 77, 203. See also *Ādhyo*.

ADDHUDDHO (*adj.*), Three and a half [अर्ध + चतुर्थ]. Ab. 477; Cl. Gr. 95; Dh. 119. *Āḍḍhuddhāni sahasāni*, three thousand five hundred (Mah. 75).

ADDI (*m.*), A mountain [अद्रि]. Ab. 605.

ADDITO (*p.p.p.*), Afflicted, oppressed [अर्द्धित = अर्द्ध caus.]. *Tvḥhayaddito*, oppressed with a three-fold danger (Mah. 3).

ADDO (*adj.*), Wet, moist [आर्द्र]. Ab. 753.

ĀDESAKO (*adj.*), Telling, informing [आदेशक].
Fem. *ādesikā* (Mah. 25).

ĀDESO, Information; direction, order, injunction [आदेश]. Ab. 1165. In grammar Ādesa means "substitute." Thus in *ty aḥja* for *te aḥja* the letter y is said to be the vyañjana ādesa, or "consonant substitute" for e; and in *noṣeti* for *na ṣeti*, the letter o is the sara ādesa, or "vowel substitute" for a + u (Cl. Gr. 9, 10).

ĀDETI, To take; to seize; to receive; to obtain [आ + दयते = दय]. F. Jāt. 51. *Sāraṃ paññā dāenti*, the wise obtain substantial rewards (Mah. 224). Ger. *dāiya* (Mah. 82). *Yūsam pattehi dāiya*, receiving the juice in bowls (Mah. 167).

ADHAMANNO, A debtor [अधमर्ण]. Ab. 470.

ADHAMMIKO (*adj.*), Irreligious, impious, wicked [अ + धर्म + इक]. Alw. I. cxxiv; Dh. 104.

ADHAMMO, Wrong, injustice, unlawfulness; false doctrine; irreligion, impiety, unrighteousness [अ + धर्म]. Cl. Gr. 139; Dh. 44; Pāt. 62. Instr. *adhammena*, unjustly, unrighteously (Dh. 15).

ADHAMO (*adj.*), Lowest, very low; meanest, vile, contemptible; incomplete, imperfect [अधम]. Ab. 700, 1070. *Narādhamo*, vilest of men (Mah. 260; Ras. 35). *Purisādhamo*, a vile person (Dh. 14). *Adhamo migajātānaṃ*, the meanest of all animals (F. Jāt. 48).

ADHARO (*adj.*), Lower, inferior [अधर]. Ab. 930. Masc. *adharo*, the lip (Ab. 262, 930).

ĀDHĀRO, A prop, support, stand; a basin round the foot of a tree to retain water; a receptacle; in gram. the locative relation [आधार]. Ab. 309, 677, 1011; Kuhn K. S. 30. *Ādhāraḥvalayaṃ*, a supporting ring, a circular stand.

ADHAROTTHO, The lower lip [अधरोष्ठ]. F. Jāt. 12.

ADHI (*prep.*), Above, over, superior to [अधि]. Ab. 1177. With loc. *adhi deveṣu Buddho*, Buddha is above the gods (Kuhn K. S. 34; Cl. Gr. 147). As the first part of compounded adjectives and adverbs, it sometimes means "relative to," e.g. *adhithi* (*adv.*), relating to a woman. Adhi is much used in composition with verbs and their derivatives.

ADHIBHĀSATI, To address, to speak to [अधि + भाष]. Aor. *aḥhabhāsi* (Dh. 256; Khud. 4).

ADHIBHAVANĀM, Subjection [अधि + भवन्]. Ab. 1177.

ADHIBHŪ (*m.*), Lord, master, chief; king [अधिभू].

Ab. 725. *Migādhibhū*, king of beasts (F. Jāt. 47). *Tidivādhibhū*, chief of the gods (Ab. 19).

ADHIBHŪTO (*p.p.*), Overcome, mastered [अधि + भूत = भू]. Dh. 360.

ADHICCAKĀ (*f.*), Land or plateau on a mountain [अधित्थका]. Ab. 610.

ADHICCASAMUPPANNO (*adj.*), Uncaused, sprung into existence without a cause. The etymology of the first part of this compound is doubtful. At first sight it would appear to represent a Sanskrit gerund अधीत् from the root ॠ, since *Adhiccāsamuppanno*, "uncaused," is opposed to *Paṭṭicasamuppanno*, "sprung from a cause." But I think it more probable that the initial letter is the negative अ, and that *dhicca* represents an anomalous gerund, or part. fut. pass. धृत् from the root धृ, *adhicca* thus answering to the S. *adhārya* (compare *dhacca* with S. *āhārya*). The comment on Brahmajāla Sutta throws no light on the etymology of *Adhicca*, merely saying, "*adhiccāsamuppannan ti akāraṇasamuppannaṃ*," unless the use of the negative in the last word be considered a confirmation of the above suggested etymology. See Gogerly's translation of Brahmajāla Sutta, Journ. Ceylon As. Soc., 1846-1847, p. 45; also Gog. Ev. 39.

ADHICITTAM, Lofty thought or contemplation, Samādhi meditation [अधि + चित्त]. Dh. 34. See *Sikkhā*.

ADHIGACCHATI, To enter upon, to reach, to attain, to acquire [अधि + गम्]. Dh. 44, 66. Aor. *aḥhagamā* (Ras. 78). Inf. *adhigantum* (Dh. 407). Ger. *adhigamma* (Mah. 67). P.p.p. *adhigato*. *Api dibbesu kāmesu ratim so nādhigacchati*, he finds no pleasure even in celestial delights (Dh. 34). *Te sāraṃ nādhigacchanti*, they never arrive at the truth (Dh. 2). *Arahattaṃ adh.*, to attain Arhatship (Ras. 67).

ADHIGAMANAM, Obtaining, attainment, arriving at; attainment of Arahatta, final sanctification [अधिगमन]. Dh. 342, 382, 418.

ADHIGAMO, Attainment; study, reading [अधिगम]. Dh. 194, 358; Khud. 17; Pāt. 29.

ADHIGATO (*p.p.* *adhigacchati*), Having attained or arrived at; attained, acquired [अधिगत = गम्]. *Kena sotāpattiphalaṃ adhigatā*, by virtue of what deed did she obtain s. ? (Dh. 177). Masc. *adhigato*, one who has attained Arahatta, an Arahā (Ab. 435).

ADHIGGAHĪTO (*p.p.*), Taken; occupied by, in the possession of [अधि + गृहीत = ग्रह]. *Devatāya adhiggaḥito*, tenanted by a god (Dh. 77).

ADHIKARAṆĀM, Relation, reference; in gram. the Locative relation; circumstance, matter, thing, subject; case, question, cause, subject of discussion, matter of dispute, difficulty; cause, suit, trial [अधिकरण]. Ab. 868, 1011; Pát. 5, 73. In grammar a word agreeing with another (in case, etc.), is said to be *samánádhikarāṇa* or *tulyádhikarāṇa* therewith, viz, "in a relation of agreement" (Cl. Gr. 77; Alw. I. 4, note). *Kiñcid eva adh.*, some circumstance or other (Pát. 99). *Amúlakañ c' eva adh. hoti*, and the case is a trumped up one (Pát. 4). *Visákhā pakkosápetvá tam adh. pañicchápesi*, sent for Visákha and put the case in her hands (Dh. 328). *Adhikarāṇapasuto*, touchy, disputatious (Dh. 392). *Adhikarāṇavúpasamo*, settling questions or difficulties that have arisen (Dh. 407). *Adhikarāṇam vúpasameti*, to settle a question or difficulty (Pát. 61, 107). *Sutvá 'dhikarāṇam tam*, having heard the case (Mah. 16). *Niharitvá 'dhikarāṇam tam*, having settled this question (Mah. 19). *Nihatádhikarāṇam*, a decided case, a question that has been settled (Pát. 16). *Bhedanasāmvattanikañ adh.*, a matter or cause tending to disunion (Pát. 5, 74). *Pamáddádhikarāṇá bhogajáni*, loss of wealth caused by sloth. *Buddhánañ hi uppannañ adhikarāṇam sattáhato uttarim n'ágacchati*, for difficulties (or troubles) which Buddhas meet with do not last beyond seven days (Dh. 170, and see line 11; compare also the passage quoted above from Pát.99). *Imañ tumhádhikarāṇam nopagacchittha*, ye did not attend this trial (Mah. 28). Four sorts of Adhikarāṇa, or questions to be settled, are enumerated in the Vinaya, viz. *vióddádhikarāṇam*, *anuvóddádhikarāṇam*, *ápattádhikarāṇam*, *kiccádhikarāṇam*, "questions of dispute, questions of censure, questions of misconduct, questions of duties" (Pát. 62, 63, 64, 72, 91).

ADHIKARAṆASAMATHO, Settling questions, or cases that have arisen [अधिकरण + शमथ]. *Pá-timokkha* enumerates seven *Adhikarāṇasamathá dhammá*, or "rules for settling questions." These rules are as follows: *Sammukkhávinayasamatho*, *sativinayasamatho*, *amúhavinayasamatho*, *paññātakarāṇasamatho*, *yebhuyyasikásamatho*, *pápiyyasikásamatho*, *tiṇavatthátrakusamatho* (see

each sep.). E. Mon. 9; B. Intr. 303; Pát. 24, 62, 63, 64.

ADHIKARAṆĪ (*f.*), A smith's anvil [अधिकरण + ई]. Ab. 527.

ĀDHIKĀRIKO, An official, office-bearer [अधिकार + ईक]. Mah. 160.

ADHIKĀRO, Office, authority; function, act; desire, resolve; chapter, section [अधिकार]. Ab. 1004; Dh. 94; B. Lot. 312; Mah. 1, 80, 180; Ras. 63.

ADHIKATARO (*adj.*), Greater; superior [अधिकतर]. Dh. 257.

ADHIKATO (*p.p.*), A superintendent, overseer [अधिकृत = कृत]. Ab. 343, 496.

ADHIKICCA (*ger.*), Referring to, relating to [अधिकृत = कृत]. Pát. 73.

ADHIKO (*adj.*), Exceeding, surpassing; more than, better than, superior to [अधिक]. Ab. 712. *Javádhiko asso*, a horse of surpassing fleetness (Ab. 370). With abl. *Rájagáhe tato adhikam ratanañ n'atthi*, there is no precious thing in Rájagáhe surpassing this (Alw. I. 75). *Itthiyo ca tato adhiká*, and a still greater number of women (Mah. 74). With gen. *Bodhisatto Bimbisássa pañcavassádhiko ahu*, the Bodhisatto was five years older than Bimbisára (Mah. 10). *Vassañ má-sadvayádhikam*, a year and two months (Mah. 209). *Sattádhikavisanakkhattá*, twenty-seven Nakkhattás (Ab. 60). *Attárasádhikam dvísatam*, two hundred and eighteen (Alw. I. 104). *Paññásádhikáni pañca játakasatáni*, five hundred and fifty Játakas.

ADHIKOTṬANĀM, A chopping block, executioner's block [अधि + कुट्ट].

ADHIMĀNO, Undue confidence, undue estimate of oneself [अधि + मान]. Pát. 3, 68.

ADHIMATTĀM (*adv.*), Exceedingly, excessively [अधि + मात्र]. Dh. 426.

ADHIMATTO (*adj.*), Excessive [अधि + मात्र]. Ab. 158; Dh. 79.

ADHIMOKKHO, Steadfastness, determination; certainty, confidence, faith [अधि + मोच]. Ab. 159; Man. B. 411.

ADHIMUCCATI (*pass.*), To be inclined to, intent upon; to be set upon, have confidence or faith in; to be resolved, determined [अधि + मुच्यते = मुच्य]. With acc. B. Lot. 338. With instr. *Sarīre adhimuccati*, to possess a man's body, said of Mára or an evil spirit. For instances of this

possession, see Dh. 160, 352, 353, 403. *Satthari adh.*, to be intent on Buddha, to have faith in him.

ADHIMUTTI (*f.*), Inclination, disposition; intention, resolution, resolve, will; confidence, faith [अधि + मुक्ति]. Ab. 766; B. Intr. 268; B. Lot. 337, 786.

ADHIMUTTO (*p.p.p.*), Inclined, disposed, intent upon, resolved for, bent upon [अधि + मुक्त = मुच]. Dh. 41, 61, 411. *Cāgādhimutto*, bent on charity (Mah. 174).

ADHINĀTHO, Lord, chief, governor [अधि + नाथ]. Alw. I. 111.

ADHĪNO (*adj.*), Subject, dependent, servile [अधीन]. Ab. 728.

ĀDHIPACCAM, Sovereignty, lordship, supreme rule [आधिपत्य]. Dh. 32, 342; Khud. 14.

ADHIPANNO (*p.p.p.*), Caught, seized; assailed [अधि + पन्न = पद्]. Dh. 51.

ADHIPATEYYAM, Influence, rule, supremacy [अधिपति + एय]. There are three adhipateyyas or influences that induce men to follow virtue: *Attādhipateyyam*, "the influence of self," that is, self-respect or pride; *Lokādhipateyyam*, "the influence of the world," that is, dread of censure, and *Dhammādhipateyyam*, "the influence of religion," or the love of virtue for its own sake (Man. B. 493). Dh. 362.

ADHIPATI (*m.*), Lord, chief, sovereign, master [अधिपति]. Ab. 31, 725; Kuhn K. S. 33; Dh. 90.

ADHIPO, Lord, king, ruler, master [अधिप]. Ab. 31, 725. *Catuddisānam adhipā*, lords of the four quarters (Ab. 33).

ADHIPĀYO, Intention, wish; meaning; thought [compare अभिप्राय]. Ab. 766; Dh. 392. Mah. 104, 121, 252.

ADHIPPETO (*p.p.p.*), Meant; intended; desired [अधि + प्र + एत = ए]. Dh. 90, 383.

ADHĪRO (*adj.*), Confused, embarrassed, timid, irresolute [अ + धीर]. Ab. 731.

ADHIROHINĪ (*f.*), A ladder [अधिरोहिणी]. Ab. 216.

ADHISAKKĀRO, Honour, hospitality, festivity [अधि + सत्कार]. Dh. 135.

ADHISETI, To lie down upon; to lie, to rest, to sleep; to inhabit [अधि + शेते = शी]. Pres. also *adhise* (Cl. Gr. 132). With acc. *Paṭhavim adhise*, will lie upon the ground (Dh. 8).

ADHĪTE and ADHĪYATE, To read, to study [अधि + ए]. Kuhn K. S. 13; Cl. Gr. 138. Aor. *ajjhagā*, he attained, acquired, learnt (Dh. 28; Khud. 7); this is, however, possibly from a present *ajjheti*, which I have not met with.

ADHĪTO (*part. last*), Learned, read; having learned or read [अधीत = ए].

ADHITTHAHATI, ADHITTHĀTI, and ADHITTHATI, To stand on; to stay, to remain firm in; to inhabit; to appoint, to fix; to determine, to resolve, to will, to command; to devote oneself to; to practise, to perform; to undertake; to be set upon, to fix the mind upon, dwell upon [अधि + स्था]. *Gāman adhitthāti*, to live in the village (Cl. Gr. 132). *Adhitthānāni pañc'eva adhitthāsi*, willed these five resolves (Mah. 108). *Uposathāngāni adhitthāya*, having resolved to keep the Uposatha precepts (Alw. I. 76). *Caṅkamāddāni adhitthahanto*, practising perambulation and other duties (Dh. 327). *Idam no puññam purisattabhāvapaṭilābhāya samvattatūti cittaṃ adhitthahitvā*, with their minds intent upon the thought, May this good work conduce to our being born as men (Dh. 205). *Kammantaṃ adhitthahimsu*, they carried on their every-day business (Dh. 360). *Etam satim adhittheyya*, let him remain firm in this state of mind (Khud. 16). Inf. *adhitthātum* (Pāt. 48). Adj. *adhitthātabbo* (Pāt. 87). B. Lot. 338; Mah. 38, 89; Pāt. 76, 102, 103; Dh. 98.

ADHITTHĀNAM, Resting-place; staying, stopping; appointing, fixing, appointment, order; determination, resolution, resolve [अधिष्ठान]. Ab. 1032, 1177; Pāt. 77, 103. *Mahā-adhitthānam pañcakam*, five great resolves (Mah. 108). *Lokādhitthānam*, the world's obstruction (Alw. I. 106). *Adhitthāna*, "steadfast resolution," is one of the Pāramitās and one of the Iddhis (Man. B. 102, 500). Saṅgīti Sutta enumerates four Adhitthānas, viz., *Paññādhitthānam*, *Saccādhitthānam*, *Cāgādhitthānam* and *Upasamādhitthānam*.

ADHITTHĀYAKO, Superintendent, director [अधिष्ठायक]. Mah. 34, 182.

ADHITTHI (*adv.*), Relating to a woman, with reference to a woman [अधि + स्त्री]. Cl. Gr. 86.

ADHITTHITO (*p.p.p. adhitthahati*), Appointed, fixed, determined, willed [अधिष्ठित = स्था]. Dh. 163; Pāt. 81.

- ADHIVACANĀM**, Denomination, designation, name, appellation [अधि + वचन]. Ab. 114; Dh. 197.
- ADHIVĀSANĀM**, Consent, assent; acceptance, [अधि + caus. वस् + अन्]. *Sattāham adhiṅsanāṃ alattha*, obtained their acceptance of the invitation for a week (Mah. 174). Dh. 98.
- ADHIVASATI**, To dwell in, to inhabit [अधि + वस्]. Cl. Gr. 132; Alw. I. xv.
- ADHIVĀSETI** (*caus. lusi*), To consent, to assent, to comply with; to bear with; to accept; to approve, to favour, to receive favourably, to accept with resignation, to bear, to endure [अधि + caus. वस्]. *Adhiṅsehi me ajjatandya bhattam*, consent to take your meal with me to-day (Dh. 98). *Adhiṅsayitvā Bhagavā tuṅhibhāvena*, Buddha having by his silence given his consent (Mah. 6; B. Lot. 351; B. Intr. 250). *Puna aṭṭhasu dinnesu adhiṅsesi*, eight more being presented he accepted them (Mah. 26). *Brahmano ajjhesanāṃ adhiṅsetvā*, having acceded to the request of Brahma (Dh. 119). *Nādhivāseti*, rejects it, will have nothing to say to it (Ras. 87). *Vedanāṃ ajjhāvāsai*, resigned himself to his last agony (B. Lot. 339). In formal conversation *adhiṅsetha* is used in the sense of "allow me," "excuse me." *Adhiṅsetha katipāṇāṃ dānāṃ tāva demī*, permit me to give away alms for a few days longer (Dh. 369). *Bhante thokaṃ adhiṅsethāti vatvā vegena gharaṃ gantvā*, saying, Sir, excuse me for a moment, he ran home (Dh. 161); Dh. 241.
- ADHIVĀSO**, Dwelling, residence; consent, acceptance [अधिवास]. Ab. 958.
- ADHIVĀSO**, Perfuming the person [अधिवास]. Ab. 958.
- ADHIVATTHO** (*p.p.p. adhiṅvasati*), Dwelling, residing [अधि + वस्]. Dh. 165, 341, 392.
- ADHO** (*adv. and prep.*), Under, underneath; below; down; low down [अधस्]. Ab. 1156; Khud. 16; Kuhn K. S. 7. With abl. *Adharā adho*, below the lip, from the lips downwards (Ab. 262).
- ADHOBHĀGO**, The lower part [अधस् + भान]. Ab. 1166; Dh. 148.
- ADHOBHUVANĀM**, The lower region, Pātāla, the Nāga-world [अधीभुवन]. Ab. 649.
- ADHOGĀMĪ** (*adj.*), Going downwards, descending [अधस् + गामिन्]. Pāt. 13.
- ADHOGAMO** (*adj.*), Going downwards, descending [अधस् + गम]. Ab. 38; Man. B. 400.
- ADHOMUKHO** (*adj.*), Looking downwards, with the head bent down [अधस् + मुख]. Dh. 241, 243.
- ADHOSĀKHO** (*adj.*), Having the branches downwards [अधस् + शाखा]. Dh. 111.
- ADHOTTHITO** (*adj.*), Standing below, situated below [अधस् + स्थित = स्था]. When referring to a passage in a book it means "preceding" (Alw. I. xvii).
- ADHUNĀ** (*adv.*), Now, just now [अधुना]. Ab. 1140. *Adhunā-uppanno*, just arisen (Dh. 367).
- ADHUNĀGATO** (*adj.*), Just arrived, newly come [अधुना + आगत]. *Adhūṅgato*, a new comer (F. Jāt. 6), a novice (Dh. 122).
- ĀDHUTO** (*p.p.p.*), Shaken [आधूत = वृ]. Ab. 744.
- ĀDHYO** (*adj.*), Belonging to a wealthy family, well born, of good family [आद्य]. Ab. 333. See *Ādḍho*.
- ĀDI** (*m.*), Beginning, starting-point [आदि]. Ab. 715, 978. Loc. *ādimhi* and *ādo* (Ab. 1167; Cl. Gr. 27). Loc. pl. *ādīsu*, and frequently *ādīsu* (Cl. Gr. 27; Dh. 426). *Tassa vaggesu sīlakkhandhavaggo ādi*, of its divisions the S. is the first. *Tatrāyama ādi bhavati idha paññassa bhikkhuno*, now according to my commandment this is the first thing for a wise priest (Dh. 67). *Ādibhūto*, initial, first (Ab. 417; Khud. 17). *Ādikammaṃ*, origination (Ab. 1162). *Ādivassasate*, in the first century (Mah. 20). *Satthuss' ādippavesamhi puram Rājagaham yathā*, as at the Teacher's first entry into the city of R. (Mah. 240). *Athādi*, beginning with the word "atha" (Alw. I. viii.). Ādi is much used in a sense nearly equivalent to our "et-cetera;" it then forms the latter part of a compound, which may be either a noun or an adjective. The following examples will illustrate this use of Ādi. *Amaccādayo sannipatantu*, let the ministers of state and other officials assemble (Alw. I. 74), where the compound is a noun in the masc. plural. *Senāpatiṅṅhāndāni pahāya*, resigning military commands and other emoluments (Alw. I. 78), where the compound is a noun in the neuter plural. *Strīputtamoggallādayo mahāsvakā*, the apostles Śāriputta Moggallāna, etc. (Alw. I. 76), where the compound is an adjective in the masc. plural. *Ko'si tvam ko ahan ti dāni vatvā*, saying, Who are you? Who am I? and so forth (Dh. 392); in this example the words ko-si-tvam-ko-ahan-ti-dāni form a compound noun in the neuter plural. *Dehi me dhara me ti dāniṃ nayena vattum na vaṭṭati*, it is not right to speak in such a way

as Give me! Bring me! and so on (Pât. 79); here the words dehi-me-áhara-me-ti-ádiná form a compound adjective in agreement with *nayena*. Sometimes the compound ending with *ádi* is again compounded with another word, as *Amaccádiparivuto*, surrounded by his ministers and other officers (Alw. I. 75). The phrase *Ādim katvó* is used in the sense of "beginning with," "from:" *Ñdti pasannacittá Suddhodanamahárájónam ádim katvó vandissu*, his kinsmen, from king Suddhodana downwards, with joyful hearts bowed before him (Dh. 334, 417). *Cátummahárájikañ ádim katvó yáva akaniññhabhavaná pan' idañ koláhalam ágamási*, and the tumult spread from the Cátummahárájika to the Akaniñña heavens (Dh. 103), see also Dh. 209.

ĀDIBRAHMACARIYĀM, Primary or fundamental morality, as opposed to the details of practice and ritual [अदि + ब्रह्म + चर्य]. Ab. 431; Man. B. 492.

ĀDICCABANDHU (*m.*), Kinsman of the sun, a name of Buddha as a member of a family of the Solar race [आदित्य + बन्धु]. Ab. 5; Dh. 75.

ĀDICCAPATHO, The sky, the heavens [आदित्य + पथ]. Ab. 45; Dh. 32.

ĀDICO, The sun [आदित्य]. Ab. 62; Dh. 69.

ĀDIKO (*adj.*), Beginning with; first, initial [अदिक]. *Phalam pápuni ádikam*, attained the first phala, viz. Sotápatiphala (Mah. 72). *Ādika* is generally used as a substitute for *Ādi* in its sense of "et-cetera." *Sahassaññilá Kassapádiká*, the thousand Jañilas, Kaasapa and the rest (Mah. 2). *Sotápannádiká sekhá*, the Sekhas beginning with the Sotápanna (Ab. 435). Alw. I. cvii.

ĀDIMO (*adj.*), First, initial [अदिम].

ĀDINAVO, Distress, suffering; evil result or consequence; evil, guilt, sinfulness; disadvantage [आदीनव]. Ab. 766; Alw. I. 106; Mah. 158. *Gharúvase ádnavañ dassetvá*, pointing out the evils of a worldly life (Dh. 403). *Yakkhabháva ád. kathetvá*, telling of the disadvantages of the state of being a Yakkha (Dh. 305). *Kámánam ád.*, the guilt of evil desires (Dh. 79). Sañgiti Sutta enumerates five *Ādnavañ dasslassa silavipattiyá*, "evil consequences to the immoral man of his immorality," loss of wealth, evil fame, etc.

ADINNĀDĀNAM, Taking what is not given, appropriation, theft [अ + dinna (which see) + आदान]. Khud. 2; E. Mon. 23; Pât. 3; B. Lot. 444.

ADINNĀDĀYĪ (*m.*), One who takes what is not given, a thief [अ + dinna + आदायिन्].

ADINNO (*adj.*), Not given [see *Dinno*]. Dh. 44, 73. *Adinnahári*, a thief (Ras. 23).

ĀDIPPATI, To blaze, to burn, to glow [आ + दीप]. Gog. Ev. 15.

ĀDISATI, To show, to point out, to tell [आ + दिश]. Mah. 24. Ger. *ádissa* (Pât. 77).

ADITI (*f.*), The mother of the gods [अदिति]. Ab. 83.

ĀDITO (*adv.*), From the beginning; first [आदित्त]. *Ādito paññhaya*, from the beginning. *Suttána pavattinñ sabbam ádito*, having heard all the circumstances from the beginning (Mah. 239). *Mayam ádito 'va Revatatheram upasañkamimha*, we went in the first instance to the Thera Revata (Dh. 366). Mah. 20, 160.

ADITTHO (*adj.*), Not seen, unseen [अ + वृष्ट = वृष्ट]. Dh. 301, 320; Alw. I. 75.

ĀDITTO (*p.p.p. ádippati*), Blazing, burning [आ-दीप्त = दीप]. Ab. 1075; Mah. 3; Dh. 96, 395.

ĀDIYATI (*pass. ádāti*), To take; to receive; to obtain; to take to heart, to attend to [आ + दीयते = दा]. *Adinnam ád.*, to take what is not given. to steal (Dh. 44, 73; Kamm. 10). *Satthu vacanam anádiyitvá*, without listening to the Teacher's words (Dh. 145). *Tesu vacanam anádiyantesu*, when they would not mind what he said (Dh. 104). Aor. *ádiyī* (Dh. 364). Part. pr. *ádiyamāno, ádiyam, ádiyanto*. Khud. 8.

ADO (*adj.*), Eating, feeding on [अद्]. Ab. 467.

ĀDO, A locative of *Ādi* (Cl. Gr. 27; Ab. 1167). *Ādo bhásanam*, speaking at first (Ab. 123).

ADOSO, Not an offence, absence of guilt [अ + दोष]. Mah. 157.

ADOSO, Absence of hatred or anger [अ + द्वेष]. Man. B. 413.

ADUKKHAMASUKHĀ (*f.*), Indifference, insensibility, indifference to pain or pleasure [अ + दुःख + अ + सुख, the m is euphonic]. Ab. 159.

ADUṀ, see *Amu*.

AGĀ, see *Eti*.

ĀGACCHATI, To come, to approach; to arrive; to return [आ + गम]. Fut. *ágamissati* (F. Ját. 9), *ágacchissati*. Aor. *ágamá, ágacchi, ágami* (Mah. lxxxvii. 171, 212). Inf. *ágantum* (Mah. 89). Ger. *ágamma* (see separ.), *ágantvá* (Mah. 194). Adj. *ágammo*. P.p.p. *ágato*. *Udessañ ágacchati*, to come into reading, to be read (Kamm. 35; Pât. 3).

AGĀDHO (*adj.*), Bottomless, unfathomable [अ + गच्छ]. Ab. 669.

AGADO, Medicine, drug, medicament [अ + गद्]. Ab. 330; Ras. 87. *Agaddmalakam*, medicinal Ā (Mah. 22).

ĀGAHITO (*p.p.*), Seized, held; pulled [आ + गृहीत = गृह्]. Dh. 107.

AGĀLU (*n.*), Aloe wood, or *Aquilaria Agallochum* [अगुल्]. Ab. 302. See also *Agaru*.

AGĀMAKO (*adj.*), Without villages, uninhabited [अ + ग्राम + क]. Alw. I. cvii.

ĀGAMANAM, Coming, arriving; return; approach [आगमन्]. Mah. 205, 243; Dh. 203. *Tumhākam āgamanamaggena*, by the road you came by (Dh. 123).

ĀGAMETI (*caus. āgacchati*), To cause to come; to communicate to, to impart; to wait [अ + गमयति = गम]. Dh. 104, 203.

ĀGĀMI (*adj.*), Coming; future [आ + गामिन्]. *Āgāmikālo*, future time (Ab. 875).

ĀGĀMIKO (*adj.*), Coming, approaching, next [आगामिक]. Ab. 1194.

ĀGAMMA (*ger. āgacchati*), Having come to, having gone to; having arrived; having returned; by means of; on account of; according to; for the sake of, on behalf of, for [आ + गम्य = गम]. *Okā anokam āg.*, having gone from home to solitude (Dh. 16). *Puram āg.*, having come to the city (Mah. 217). *N'etan saraṇam āg.*, not by means of this refuge (Dh. 34). *Pamādam āg. kasāya nivāṭṭho*, touched with the whip for being slow (Dh. 310). *Payogam āg. sogate āgame*, according to their employment in the religious books (Alw. I. viii.). *Mahāmahindattheram āgamma vihāraṇi kārayittha*, built a vihāra for the thera Mahinda (Mah. 102). *Nimbarukkheṇa saddhim sannivāsam āgamma*, through contact with the Nimba tree (F. Jāt. 2). Ras. 31; Mah. 82, 106.

ĀGAMO, Coming, advent, arrival; income, influx; knowledge; sacred book; the Buddhist scriptures; doctrine, religion [आगम]. Ab. 951; Dh. 358. *Pekkhantā khattiyāgamam*, awaiting the prince's arrival (Mah. 53). *Buddhāgamamhi paṭhame*, at the first visit of Buddha (Mah. 6). *N'atthi pāpass' āgamo*, no sin accrues therefrom. The four Nikāyas are also called Āgamas, e.g., *Dīghāgamo*, the Dīgha Nikāya. *Sogate āgame*, in the Buddhist scriptures (Alw. I. viii.). *Vinayāddi-ṭṭhit-āgamam jotayitvāna*, causing to shine

the doctrine contained in the Vinaya, etc. (Mah. 126). In grammar Āgama means "augment," a consonant inserted or revived for euphony; thus the v in *ti-v-aṅgika* and the r in *sabbhi-r-eva* are said to be Āgamas; the n in *bhindaṭi* is called *Niggahitāgamo* (Cl. Gr. 11; Alw. I. 19). B. Intr. 49; Mah. 110.

AGANDHAKO (*adj.*), Devoid of perfume [अ + गन्ध + क]. Dh. 10.

ĀGANTU (*adj.*), Coming, arriving; occasional, adventitious, incidental [आगन्तु]. Ab. 444. A guest (Ab. 424).

ĀGANTUKO (*adj.*), Coming, arriving; adventitious, incidental; foreign [आगन्तु + क]. *Āgantuko*, a guest, a stranger. *Āgantuko bhikkhu*, a stranger priest, one who is on a visit or living away from his own vihāra (Mah. 176; Dh. 389, 397). *Āgantukavattam*, duties to be observed to a priest who comes as a guest (Dh. 229, 319). *Āgantukadānam*, offerings to a priest who comes from a distance (Dh. 112). *Āgantukā upakkilesā*, adventitious defilements (Dh. 91).

ĀGĀRAM, A house, a building; an apartment, a hall [अगार, आगार]. Ab. 205; Dh. 25. *Āgāram ājjhāvasati*, to live in a house, to live a householder's life (B. Lot. 581; Alw. I. 92). *Āgāramajjhe*, amid the cares of household life (Dh. 80). Abl. *āgāramā*, from home, leaving home (B. Lot. 863). *Mahāgāram*, a spacious apartment (Mah. 120). *Bandhanāgāram*, a prison. *Anāgāro*, houseless. *Uposathāgāram*, a Uposatha hall. *Āgyāgāram*, and *aggīyāgāram*, a building where sacred fire is kept.

AGĀRAVO, Want of respect, disrespect, disregard [अ + रणौच]. Saṅgīti Sutta enumerates six *Āgāravas*, disregard of Buddha, of the Law, etc.

AGĀRAVO (*adj.*), Disrespectful, disregarding [अ + रणौच]. With loc. *Satthari āgāro*, disregarding the Teacher.

AGĀRIKO, One who lives in a house, a householder, layman [अगार + क]. Ab. 446; Pāt. 106.

AGĀRIYO, A householder, a layman [अगार + य]. Dh. 136, 181; Alw. I. 75. *Pubbe āgāriyabhāto*, formerly when a layman.

AGARU (*adj.*), Light, not heavy; unimportant; not disagreeable [अगुल्]. Ab. 929. Neut. *agaru*, *Agallochum* (Ab. 302, see also *Agalu*).

AGATI (*f.*), Wrong course, evil course or state, misfortune [अ + गति]. *Agatigamanam*, evil

courses (Mah. 129). *Catasso agatī hitvā*, escaping from the four evil states (Mah. 242). The four Agatis are *Chando, doso, moho, bhayaṃ*, lust, hatred, ignorance, and fear.

AGATO (*adj.*), Not gone to, not attained [अ + गत = गम्]. Dh. 57.

ĀGATO (*p.p.p. āgacchati*), Having come; having arrived; having returned; having attained; contained in, existing in, found in [आगत = गम्]. *Katham āgatā*, how did you get here? (Dh. 155). *Idh' āgato*, when I return (Mah. 110). *Āgata-maggo*, the road one came by (Dh. 155, 156, 173, 194). *Assāsam āgato*, comforted (Mah. 158). *Devatānuggahāgatā*, having obtained the protection of the god (Mah. 23). *Āgatasamaṇo*, a monastery (Cl. Gr. 80). *Āgato'mhi*, I have come (Mah. 103; Dh. 88). *Āgat' amha*, we have come, viz. *āgatā amha* (Mah. 103). *Āgat' attha*, ye have come (Alw. I. 74). *Ayam dhammo suttāgato*, this law contained in the Suttas (Pāt. 17). *Kosambakhandake āgatanayena*, as we find in the K. (Pāt. 27). *Nyāse āgatasuttasaṅkhyāni*, the numbers of the rules as they are given in the Nyāsa (Alw. I. 104). *Āgatāgatā*, people who keep coming up, the bystanders or spectators, all comers (Dh. 109, 176, 207). Kuhn K. S. 34.

AGGABĪJO (*adj.*), Propagated by slips or cuttings [अय + बीज]. The comment on Brahma Jāla Sutta mentions "*Apa'jakam phaññikkam hari-veram*" as of this class.

AGGAHETI (*caus.*), To seize, to take [आ + आ-हृयति = गृह्]. Mah. 23; Dh. 291.

AGGAJO (*adj.*), First born, eldest [अगज]. *Aggajo*, elder brother (Ab. 254).

AGGALO, AGGALĀM, and AGGALĀ (*f.*), A wooden bolt or pin for fastening a door [अगल]. Pāt. 13. Ab. 217.

AGGAM, see *Aggo*.

AGGAM, House, hall, apartment. This word appears to be a contracted form of *Agāra*, the transition being *Agāra, Agara, Agra, Agga*. It is found only as the latter part of a compound. *Uposathaggam*, Uposatha hall (Mah. 15, compare Uposathāgāraṃ). *Bhattaggam*, refectory (Mah. 88). *Salākkaggam*, ticket hall (Mah. 101). *Khuraggam*, tonsure room (Mah. 103). *Dhammasavanaggam*, preaching house (Dh. 402).

AGGAMAHEŚI (*f.*), The chief wife of a king, queen consort [अय + महिषी]. Dh. 160, 230,

341; Ras. 15. Dh. 164, where a king has three.

AGGAÑÑO (*adj.*), Chief, leading, principal [अय + ञ]. Ab. 695; Cl. Gr. 90.

AGGAPPATTO (*adj.*), Having attained perfection, reached the height [अय + प्राप्त = आप]. *Rūpaggappatto*, possessed of the perfection of beauty (Dh. 162). Mah. 245; Dh. 216.

AGGASĀVAKO, Chief disciple [अय + आवक]. Every Buddha has two chief disciples; those of Sakyamuni were Śāriputta and Moggallāna. Dh. 112, 116, 125; Mah. 199; E. Mon. 226, 303; Man. B. 94 (note). Fem. *aggasāvika*, a chief female disciple. Each Buddha has two of these; Sakyamuni's were Khemā and Uppalavaṇṇā (Dh. 213).

AGGATĀ (*f.*), Superiority, height, perfection [अय + ता]. Ab. 1168. *Sakalaguṇaggatam gato*, having attained the perfection of all virtues (Mah. 10).

AGGATO (*adv. and prep.*), Before, in front of, in the presence of [अयत्त]. Ab. 1148, 1194.

AGGE (*adv.*), Before, in front [अगे]. Dh. 224.

AGGHAKO (*adj.*), Having the value of, worth [अर्घ + क]. *Koṭidhanagghakam sayanam*, a couch worth a koṭi of treasure (Mah. 180).

AGGHANAKO (*adj.*), Of the value of, costing, worth [अर्घ + नक]. *Satasahassagghapakā dve kambalā*, two blankets worth a hundred thousand pieces (Dh. 291). *Chasatasahassagghapakam bhikkhusaṅghassa so add*, he gave presents of the value of six hundred thousand pieces to the priests (Mah. 214). Pāt. 66; Mah. 160; Dh. 233, 237, 239, 245, 250.

AGGHĀPETI (*caus. next*), To get valued or appraised. Dh. 248; Alw. I. 75; Mah. 163.

AGGHATI, To be worth, to cost [अर्घ]. *Koṭisahasam agghanti*, are worth a thousand koṭis (Mah. 195). Dh. 13, 248, 352.

AGGHIYAM, A respectful oblation [अर्घ्य]. Ab. 424. *Kusumagghiyam*, an oblation of flowers (Mah. 99).

AGGHO, and AGGHAM, Price, cost, value; a mode of worship or reverence consisting in an oblation of rice, etc. [अर्घ]. Ab. 424, 1048. *Koṭidhanagghā pallaṅkā*, couches worth a koṭi of treasure (Mah. 180). Mah. 160, 200.

AGGI (*m.*), Fire; sacrificial fire; the deity of fire [अग्नि]. Ab. 33. Gen. and dat. *aggino, aggiṣṣa*

(Cl. Gr. 26). Plur. *aggi*, *aggayo*, *aggiyo*. *Aggim karoti*, to make a fire (F. Ját. 2). *Aggihuttam*, sacrificial fire (Dh. 70). *Aggihomo*, offering of fire. *Aggidá*, a room or hall in which a fire is kept (Dh. 302). *Aggyágram* and *Agyágram*, a building where the sacred fire is kept. Saṅgiti Sutta enumerates three sorts of fire: *dhuneyyaggi*, *gahapataggi*, and *dakkhiṇeyyaggi*. They are given somewhat differently at Ab. 419, as *gdhapacco*, *dhavantyo*, and *dakkhiṇaggi*. Aggi is used metaphorically in the sense of "torment," "consuming evil," "passion." There are three of these aggis, viz. *rágaggi*, *dosaggi*, *mohaggi*, lust, hate, error (Man. B. 495). There are also eleven Aggis thus enumerated in Saṅkhyārtha Prakāśa: *Rágo*, *doso*, *moho*, *játi*, *jará*, *marañam*, *soko*, *paridevo*, *dukkham*, *domanassam*, *upáyáso*, lust, hate, error, birth, decay, death, sorrow, lamentation, pain, grief, despair. These are given at B. Lot. 332, with a slight alteration, *domanassupáyáso* being treated as one, and *vyadhi*, "disease," being inserted after *jará*. See also *Aggini* and *Gini*.

AGGIKKHANDHO, Mass of fire, blazing or flaming fire [अग्नि + हस्त]. Used figuratively of a person of brilliancy and distinction (Dh. 243, 303, 403).

AGGIMANTHO, Name of a plant, the *Premna Spinosa* [अग्नि + मन्थ]. Ab. 574.

AGGINI (*m.*), Fire [अग्नि],

AGGO (*adj.*), First, foremost, chief, pre-eminent [अग्र]. Ab. 606, 715, 843. *Tejovagunehi aggo*, pre-eminent in the qualities of stateliness and speed (Mah. 137). *Me sávakayugam aggam*, my two leading disciples (Dh. 124). *Manussesu yam aggam*, whatsoever men prize most (Ras. 28). Fem. *aggá*. *Patijaggitum samatthánam aggá bhavayyam*, may I be the first of those who are able to tend (Dh. 252). *Vinayaññanam aggo*, chief of those who were versed in the Vinaya (Mah. 13). *Tasmá aggo ti vutto*, therefore he is called chief (Alw. I. xxviii.).—Masc. *Aggo*, a chief (Alw. K. xvi.; B. Lot. 576; E. Mon. 2).—Neut. *Aggam*, point, top, extremity, summit; height; front, forepart; beginning; sprout or bud of a tree or plant; the first or best, the firstfruits (Ab. 593, 843). *Dassám aggam*, I will give away the firstfruits (Mah. 167).—Compounds: *Aggayodho*, chief warrior (Mah. 133). *Loke aggayuggalo*, the foremost personage in the world

(Dh. 313). *Aggupaṭṭhako*, chief servitor (B. Lot. 296). *Aggaphalam* and *phalaggam*, the highest fruition, viz. Arahatta (Mah. 102). *Dipe aggdhanuggaho*, the best archer in the island (Mah. 155). *Aggadhammo*, highest condition, viz. Arahatta (Dh. 125, 126, 127). *Yakkhiṇiyá aggdasanam aggodakam aggapindam denti*, they give the yakkhiṇi the seat of honour, the first presentation of water and of food (Dh. 403). *Aggapádo*, the fore part of the foot (Dh. 340). *Agganāṅguṭṭham*, tip of the tail (Dh. 192). *Aggavandanam*, earliest salutation in the morning (Dh. 339). *Aggadánam*, gift of firstfruits (Dh. 126, 127, 376). *Aggadakkhiṇeyyo*, deserving to be presented with the firstfruits (Dh. 340). *Aggasasam*, firstfruits of the crop (Dh. 125). *Aggakhāyikachātake*, during the famine in which men fed on sprouts (Mah. 195). *Chinnaggáni tṭṭáni*, grass with the succulent tops gone (Dh. 105). *Lokaggo*, chief of the world (B. Lot. 576). *Sirisobhaggo*, at the height of prosperity and splendour (Mah. 245). *Rúpaggam*, the perfection of beauty (Dh. 162). *Sikhaggam*, the top of a branch (F. Ját. 12). *Āraggam*, point of an awl (Dh. 71, 72). *Rukkhaggam*, top of a tree (Ab. 542). *Kesaggam* and *vālaggam*, the tip of a hair (Dh. 147, 295). *Kusaggam*, tip of a blade of Kusa grass (Dh. 13). *Dāyanaggam khalaggam*, firstfruits of the reaping, firstfruits of the threshing-floor (Dh. 126). See *Akkhāyati*.

AGHAM, Evil, sin; grief, suffering [अघ]. Ab. 84, 89, 940; B. Lot. 834.

AGHAM, The sky, the air. Ab. 46, 940.

ĀGHĀTANAM, Slaughter-house, shambles; place of execution [आघातन]. Ab. 521; Pát. 72.

ĀGHĀTO, Anger, ill-will, hatred, malice [आघात]. Ab. 164; Dh. 156, 430. *Āghātam karoti*, and *āg. bandhati*, to take a dislike to, conceive hatred against, bear ill-will against. With loc. *Mayá satthari āghāto kato*, I have borne ill-will towards the Teacher (Dh. 147). Dh. 143, 164, 178. Saṅgiti Sutta enumerates nine *Āghátavattháni*, or "occasions of ill-will;" a man bears ill-will saying, "he did me an injury," or "he does me an injury," etc. Also nine *Āghátapaṭivīṇayá*, or "repressions of ill-will."

ĀGHĀTUKO (*adj.*), Injuring, hurting [आ + घातुक्].

AGHOSO (*adj.*), in gram. surd or hard consonants

[अ + जोष]. The surd letters in Pāli are *k, kh, c, ch, ṭ, ṭh, ṭ, th, p, ph,* and *s*.

ĀGILĀYATI, To be tired, to ache [आ + ज्ञे].

AGO, A mountain; a tree [अग]. Ab. 539, 1117.

AGOCARO, That which ought not to be gone to or frequented, wrong sphere, improper or sinful place or object [अ + गोचर]. Brothels, taverns, etc., are agocarā, or places to be avoided by the Buddhist priest (E. Mon. 71). *Vesiyāddibhede agocare caranto*, going after forbidden things, harlots, etc. (Dh. 335). Dh. 358, 396.

ĀGU (n.), Sin, guilt, offence, crime [आगस्]. Ab. 84, 355, 1064.

AGUṆO, Bad quality, badness [अ + गुण]. Dh. 242.

AGYĀGĀRĀM, see *Aggi*.

ĀHA, To say; to speak; to call; to tell; to say to [आह = अह]. This word is a perfect tense, no other tenses of AH being used. Only the 3rd pers. sing. and plur. are in general use. Āha has either a past or a pres. signification. *Yo vā pi katvā na karomīti c'āha*, and he who having done a thing says, I have not done it (Dh. 54). Plur. *dhū*, and *dhāmsu*. *Na tañ dāhañ bandhanam dhū dhāra*, wise men call not that a strong fetter (Dh. 62). *Ten' dhū porāṇa*, therefore have the ancients said (Dh. 87). *Deva amhākañ dee buddharatanāñ nāma uppannan ti dhāmsu*, they said, Your majesty, in our country there has appeared a treasure called Buddha (Alw. I. 97). *Āhāmsu bhikkhavo tañ narissarañ*, the priests said to the king (Mah. 238). *Vācetuñ lekhaṇāñ dha*, told the secretary to read it out (Mah. 195). *Thero dha tañ kampakārañ*, the thera told the cause of the earthquake (Mah. 88). *Paṭhamāñ gātham dha*, recited the first stanza (F. Jāt. 7). Mah. 198, 205; Alw. I. 73; F. Jāt. 17.

ĀHACCA, see *Āhanati*.

ĀHACCAPĀDO, and ĀHACCAPĀDAKO (*adj.*), Name of a particular sort of bed or chair, one the legs of which can be easily removed by drawing out a pin. Ab. 310; Pāt. 13, 86. See next.

ĀHACCO (*adj.*), To be brought forward, to be adduced; removable. This is a part. fut. pass. from HRI with á. It represents an anomalous Sanskrit form āhṛitya, and answers to the regular form आहार्य. *Āhaccavidhānena*, by rule adduceable in each case, by specific rule (Alw. I. vii.). Pāt. xviii.

AHAHA (*interj.*), Alas! Oh! [अहह]. Ab. 1201.

AHAHAM, One of the high numerals, 10,000,000¹⁰, or 1 followed by seventy ciphers. Ab. 475; B. Lot. 855.

AHAM, A day [अहम्]. Ab. 67. *Ekāhañ*, one day. *Dvīhañ*, two days. *Tīhañ*, three days. *Katipāhañ*, a few days. *Dasāhañ*, ten days. *Gamanāhañ*, day of departure (Mah. 177). *Meghacchannāhañ*, a cloudy day (Ab. 50). *Tadahe*, on that day. *Atrāhañ*, to-day (Ab. 1155).

AHAM (*pers. pron.*), I, myself [अहम् = अस्मद्]. Dh. 57. Acc. *mam*, *mamañ* (Dh. 1; Mah. 260). Inst. and abl. *mayā* (Dh. 82). Gen. and dat. *mama*, *mamañ*, *mayhañ*, *amhañ* (Dh. 239, 242; F. Jāt. 9). Loc. *mayi* (Dh. 99). Plur. *mayam*, we (Dh. 2, 135). Acc. *amhe*, *amhākañ* (F. Jāt. 19). Instr. and abl. *amhehi* (Mah. 150). Gen. and dat. *amhākañ* (Mah. 198; Dh. 240; F. Jāt. 3). Loc. *amhesu*. Very frequently *me* is substituted for certain cases of the sing., and *so* for certain cases of the plural (see these words separately). The plur. is sometimes used for the sing. when kings or great men speak, e.g. *Amhe sandhāya kathehi*, you speak of me (F. Jāt. 19). The initial a of ahañ is frequently elided or absorbed by sandhi, e.g. *Aggo 'hañ* (E. Mon. 2). *Vidū 'hañ* (Dh. 63). *Handāhañ* = *handā ahañ* (Dh. 86). *Sacāhañ* = *sacc ahañ* (Dh. 155). *Tūśāhañ* = *tūśañ ahañ* (Cl. Gr. 14). *Svāhañ* = *so ahañ*.

AHAMAHAMIKĀ (*f.*), Conceit of superiority, arrogance, egoism [अहम् + अहम् + इत्]. Ab. 397.

ĀHĀMSU, see *Āha*.

ĀHANATI, To strike; to throw; to beat, to pound; to reach [आ + हन्]. *Vāripiṭṭhiyam dhani*, dashed it down upon the water (Mah. 175). Ger. *dhānitvā* (Mah. 167), *dhacca* (Mah. 45, 141). *Āhacca so khaggatalañ kaṇḍo*, the arrow striking his sword-hilt (Mah. 156). *Āhacca brahmalokañ*, reaching the Brahma heavens (Mah. 118). P.p.p. *dhato*. Caus. *dhānpeti* (Mah. 169).

AHĀNKĀRO, Selfishness; pride, arrogance [अहं-कार]. Ab. 171, 397.

ĀHARANĀM, Bringing; accomplishing [आहरण]. Pāt. 1; Khud. 27.

ĀHARATI, To bring; to fetch; to take, to plunder; to tell, to relate [आ + ह]. *Attāñ dh.*, to relate a story (F. Jāt. 2, 8, 12). *Āharanti madhūñ duve*, two of them procure the honey (Mah. 24). *Jayam dh.*, to gain the victory (Dh. 286). *Atthañ dh.*, to get at the meaning (Alw. I. cviii.). Ger.

- āharitvā* (Mah. 175; Dh. 93, 179). Pass. *āharīyati* (Dh. 217). Caus. *āharāpeti*, to cause to be brought (Mah. 169, 195), *āharēti*, to eat. P.p.p. *āhaṣo*. Mah. 22, 120, 122.
- ĀHARO (*adj.*), Bringing [आहर]. Khud. 9. *Bo-dhāharakulāni*, the families who brought over the Bo tree (Mah. 120).
- ĀHĀRO, Food, nourishment; cause [आहार]. Ab. 856; Dh. 17, 282. There are four Āhāras or Nutriments: *Kabalīnkāro dhāro*, *Phasso*, *Mano-sañcetanā*, *Vīññānaṃ*, "material food, contact, thought, consciousness." Gogerly says of these: "Āhārá, the food of action, or bases; they are four, matter, touch, or contact (whether corporeal or mental), thought, and consciousness."
- ĀHĀSI, see *Harati*.
- ĀHATAM, A new cloth or garment, before it is washed [अ + हत = हत]. Ab. 293.
- ĀHATO (*p.p.p. āhanati*), Struck; stamped [आहत = हत]. *Āhatam hemarajataṃ*, coined gold and silver (Ab. 903, 486). *Āhatacitto*, agitated (Pát. 72).
- ĀHAṬO (*p.p.p. āharati*), Brought, carried; obtained [आहत = ह]. Ab. 749; Mah. 169; Pát. 22.
- ĀHAVANĪYO (*adj.*), Sacrificial [आहवनीय = ऊ]. *Āhavanīyo aggi*, sacrificial fire (Ab. 419). B. Intr. 78. See *Āhuneyyo*.
- ĀHAVO, War, battle [आहव]. Ab. 399.
- ĀHĀVO, A trough or watering-place by a fountain or well [आहाव]. Ab. 680.
- ĀHESUM, see *Hoti*.
- AHI (*m.*), A snake [अहि]. Ab. 653; Kuhn K. S. 30.
- AHIGUṆṬHIKO, A snake charmer [अहि + गुण्ट + हक]. Ab. 656 (note).
- AHĪMSĀ (*f.*), Not hurting, humanity, kindness [अ + हिंसा]. Dh. 46, 53.
- AHĪMSAKO (*adj.*), Not injuring others, harmless, humane [अ + हिंसक]. Dh. 40.
- AHĪMSANAM, Not injuring others, humanity [अ + हिंसन]. Dh. 380.
- ĀHINḌATI, To roam, to wander [आ + हिण्ड]. Dh. 302; Mah. 250; F. Ját. 45.
- AHIRIKĀ (*f.*), Shamelessness [अ + ह्रीका]. Man. B. 417.
- AHIRIKO (*adj.*), Shameless [अ + ह्रीका]. Dh. 44.
- ĀHITAGGI (*m.*), One who offers sacred fire [आ + हित = धा + अणि]. Cl. Gr. 80.
- AHITO (*adj.*), Bad, prejudicial [अ + हित = धा]. Dh. 30. *Ahito*, an enemy (Ab. 344).
- AHITUNḌIKO, A snake-charmer [अहितुण्डिक]. Ab. 656.
- AHO (*interj.*), Oh! ah! alas! [अहो]. Ab. 1149. *Aho acchariyam etam*, oh wonderful is this! (B. Lot. 340; Dh. 292). *Aho buddhānaṃ mahānubhāvā*, oh the great power of the Buddhas! (Dh. 307). *Aho pāpā*, oh wicked woman! (Dh. 172). *Aho andhabālo*, good gracious, this misguided boy! . . . (Alw. I. 102). *Aho parittakam sattānaṃ jīvitaṃ*, alas, how brief is the life of man! (Dh. 227). With foll. *vata*: *Aho vatāyaṃ ellavā*, oh what a virtuous man is this! (Dh. 408). *Aho vata aham pi evarūpo assam*, oh that I also were like him! (Dh. 359). *Aho vata naṃ passeyyāma*, oh that I might see him! (Dh. 165). Dh. 134, 279.
- AHORATTO, and AHORATTI (*f.*), A day and night [अहोरात्र]. Ab. 74; Dh. 41, 69.
- AHOSI, AHU, AHUVĀ, see *Hoti*.
- AHU, see *Āha*.
- AHUDEVA, In the phrase *Ahu-d-eva bhayaṃ ahu chambhitattam*, "then indeed there was fear, there was consternation." The d is euphonic.
- ĀHUNEYYO (*adj.*), Sacrificial; worthy of offerings, worshipful, This is another form of *Āhavanīyo*. Alw. I. 78; comp. B. Intr. 78.
- AJĀ (*f.*), A she-goat [अजा]. Ab. 502.
- AJAGARO, A boa constrictor [अजगर]. Ab. 651.
- AJAḌO (*adj.*), Not stupid, not an idiot [अ + अच].
- ĀJĀNĀMI, To perceive; to understand; to learn; to know [आ + ज्ञा]. *Anto dussabhaṇḍam atthīti aññāsi*, he perceived that there was cloth inside (Alw. I. 75). *Yathā yathā 'haṃ dhammaṃ ājānāmi*, as far as I understand the doctrine (Alw. I. 92; Pát. 16). *Tassa taṃ cittaṃ aññāya*, having become acquainted with this resolve of his (Mah. 90). Aor. *aññāsi* (Dh. 153). Ger. *aññāya* (Dh. 49, 73, 151). Inf. *aññātum*. P.p.p. *aññāto*.
- ĀJĀNANAM, Knowing, understanding (see last).
- ĀJĀNEYYO, ĀJĀNĪYO (*adj.*), Of good race or breed [अजानेय and अजान]. Ab. 369; Man. B. 376; B. Lot. 289. *Purīḍāneyyo*, a man of noble birth (Dh. 347). *Ājāneyyavalavā*, a thoroughbred mare (Dh. 242). *Ājāntyā sindhavā*, thoroughbred Scinde horses (Dh. 57, 274). *Assājāntyo*, *assājāniyyo*, *assājāneyyo*, a blood horse (Dh. 296, 347; Cl. Gr. 90). *Haṭṭhājāneyyo*, *haṭṭhājāntyo*, *haṭṭhi-ājāneyyo*, an elephant of noble race (Dh. 296, 347). *Usabhājāneyyo*, a pedigree bull (Dh. 296). See *Ājañño*.

AJAÑÑAM, A portent of nature (as an earthquake), an ominous occurrence [अजन्म].

ĀJAÑÑO (*adj.*). This is another form of *Ājñiyo*, with the same meaning. Compare *ājaññavalaṅ* (Dh. 240) with *ājñeyyavalaṅ* (Dh. 242). *Ājaññarathasatṭhi*, a hundred chariots drawn by thoroughbreds (Dh. 120; Pāt. 89). See *Purisajāṇo*.

AJAPĀLAKAM, The plant *Costus Speciosus* [अज + पाल + क]. Ab. 303, 1120.

AJĀTASATTU (*m.*), Name of a king of Magadha, a contemporary and convert of Buddha [अ + आत + शत्तु]. B. Lot. 482; Man. B. 236, etc.; E. Mon. 173; Dh. 143, etc.; Mah. 10, 12, 185.

AJATI, To go [अज्]. Cl. P. Verbs, 2.

AJELĀKAM, and **-KĀ** (*pl. masc.*), Goats and sheep [अज + एलक]. Cl. Gr. 85.

AJEYYO (*adj.*), Invincible, impregnable [अ + जेय = जि]. Khud. 14.

AJĪ (*f.*), A she-goat, see *Ajo*.

ĀJI (*f.*), Battle, strife [आजि]. Ab. 399.

AJIKĀ (*f.*), A she-goat (Pāt. 81). Comp. *Aji*.

AJIMHO (*adj.*), Straight; straightforward, honest [अ + जिह]. Ab. 708; Ras. 35.

AJINAM, The hide of an animal, especially of the black antelope [अजिन]. Ab. 442.

AJINAPATTĀ (*f.*), A bat [अजिन + पत्त]. Ab. 646.

AJINAPPAVENĪ (*f.*), A counterpane or rug made of skins sewn together [अजिन + प्रवेणी].

AJINASĀTĪ (*f.*), A garment of skins worn by an ascetic [अजिन + शाटी]. Dh. 70.

AJINAYONI (*m.*), An antelope [अजिन + योनि]. Ab. 617.

AJIRAM, A court, a yard [अजिर]. Ab. 218; Mah. 215.

ĀJĪVAKO, and **AJĪVAKO**, One belonging to a Hindu sect of naked ascetics, a religious mendicant [आजीवक and अज्]. B. Lot. 708, 777; Man. B. 184, 185; E. Mon. 179; Kuhn K. S. 34; Pāt. xxvi; Ab. 1110 (and margin); Mah. 67 (where the India Office MS. has a-); Mah. Index and Glossary 1. Clough, in his Singh. Dict., gives both forms.

ĀJĪVANAM, Livelihood, subsistence [आजीवन]. Ab. 1017; Dh. 190.

ĀJĪVĪ (*adj.*), Living [आजीविन्]. Dh. 66.

ĀJĪVŌ, Livelihood, living, subsistence; profession, occupation; life, conduct [आजीव]. Ab. 445.

Khetṭājīvo, one whose profession is husbandry (Ab. 447). *Suddhājīvo*, one whose conduct is pure (Dh. 67). *Āilvaparīsuddhi*, purity or propriety of conduct (E. Mon. 31).

AJJA (*adv.*), To-day; now [अज्]. Ab. 1155; Dh. 58; Mah. 89; F. Jāt. 56. *Yāv' ajjādivasā*, until this day (Mah. 195). *Tad' ajjāpi ca vattati*, and this practice is kept up even at the present day (Mah. 249). *Ajjapabbajitasāmaṇero*, a novice of a single day's standing (Alw. I. 76).

AJJATAGGE (*adv.*), From this day, henceforth [अज् + अजे with euphonic t]. Dh. 145, 331; Pāt. 17.

AJJATANO (*adj.*), Of to-day, of the present time, cotemporary, modern [अज् + तन]. Dh. 41, 191. Fem. *ajjatanā* (viz. *vibhatti*), the aorist tense (Alw. I. 7).

ĀJJAVAM, Rectitude [आर्जव]. Cl. Gr. 98.

AJJHABHĀSĪ, see *Adhibhāsati*.

AJJHĀCARATI, To practise, to perform; to enjoin [अधि + आ + चर्]. Pāt. xl, 64.

AJJHĀCĀRO, Transgression, excess, offence [अधि + आचार]. Ab. 430; Pāt. 63.

AJJHĀCINNO (*p.p.p.* *ajjhācarati*), Enjoined [अधि + आ + चीर्ण = चर्]. Pāt. xl.

AJJHAGĀ, see *Adhīte*.

AJJHAGAMĀ, see *Adhigacchati*.

AJJHĀGATO (*p.p.p.*), Having approached, come into the presence of [अधि + आ + गत = गम]. B. Lot. 396.

AJJHAKKHO, A superintendent [अज्जक्]. Ab. 343, 1066.

AJJHĀPANAM, Instruction [अज्जापन].

AJJHĀPETI (*caus.*), To teach, to instruct [अज्जापयति = ह]. Ab. 411.

AJJHĀPANNO (*p.p.p.*), Fallen into, having incurred or become guilty of [अधि + आ + पन्न = पद्]. *Pārājikāṃ dhammāṃ ajjhāpanno*, having committed a Pār. offence (Pāt. 73, 94).

AJJHĀRĀMO, A garden [अधि + आराम]. Pāt. 18, 20.

AJJHĀROHO, Name of a fabulous sea monster [अधि + आरोह]. Ab. 673; Man. B. 13.

AJJHĀROPETI (*caus.*), To cause to ascend, to raise; to transfer, to apply [अधि + आ + रोपयति = ह].

AJJHĀSAYO, Intention, meaning, thought, inclination, wish [अधि + आशय]. Ab. 766; Dh. 251, 365; Khud. 21.

- AJJHĀSETI**, To lie or rest upon [अधि + आ + शी].
- AJJHATTAM** (*adv.*), Relating to the individual, within the individual, internally, subjectively [अधि + आत्मन्]. *Ajjhattam vā bahiddhā vā*, within the individual or externally to him (Gog. Ev. 46). B. Lot. 827.
- AJJHATTAM**, Individual thought; an object of sense; an object for the mind to dwell upon, sphere or province of intent thought [अध्यात्मन्]. At Ab. 1040 *Ajjhatta* is explained by "sasantāna (S. *svasantāna*), visaya, gocara." The first of these words is said by Clough to mean "the seat of the understanding, the place from which thoughts originate"; but I am inclined to think that the true meaning is "the thought, or reflection, of the individual." The meaning "thought, reflection" is attributed to *santāna* by Clough in his Sinhalese Dictionary. *Ajjhatta* in verse 362 of *Dhammapada* is explained by the comment "*gocarajjhataṣaṅkhā dā kammaṭṭhānabhāvaṇā*," which may, perhaps, be rendered "Karmasthāna meditation, which consists in the application of the mind to an object of thought."
- AJJHATTIKO** (*adj.*), Relating or belonging to the individual or self, personal, internal, subjective [अध्यात्म + क्व]. *Ajjhattikavattu*, object forming part of the body, as the flesh, the eyes, an arm, etc. *Ajjhattikaddānaṃ*, a personal or corporeal gift, e.g. the sacrifice of an eye or arm, as opposed to the sacrifice of external goods. *Ajjhattikakaraṇaṃ*, personal or subjective instrument, e.g. the eye, as opposed to *Bāhirakaraṇaṃ*, an external instrument, e.g. a sickle (Cl. Gr. 133). B. Intr. 501; Dh. 286, 379, 410. See *Āyatanam*.
- AJJHĀVASATHO**, A house, dwelling [अधि + आवसथ]. Pāt. 18.
- AJJHĀVASATI**, To inhabit, to dwell in [अधि + आ + वस्]. *Sace agāraṃ ajjhāvasati*, if he adopts a householder's life (B. Lot. 581). Alw. I. 92; Dh. 80. P.p.p. *ajjhāvuttho*.
- AJJHĀYO**, Reading; a chapter, section [अध्याय]. Ab. 911.
- AJJHESANĀ** (*f.*), Request, invitation, solicitation [अधीचय]. Ab. 427; Dh. 119, 413.
- AJJHESATI**, To request, to invite [अधि + ह्व् or एष्]. Dh. 402.
- AJJHOGĀLHO** (*p.p.p.*), Plunged, sunk, immersed [अधि + अव + गड = गाह्]. Gog. Ev. 14.
- AJJHOHARANAM**, Eating [अधि + अव + हरण]. Pāt. 116.
- AJJHOHARATI**, To eat, to swallow [अधि + अव + ह्]. F. Jāt. 7; Mah. 244.
- AJJHOHĀRO**, Eating, swallowing [अधि + अव + हार]. Pāt. 111, 116.
- AJJHOHATO** (*p.p.p. ajjhoharati*), Eaten, swallowed [अधि + अव + हत + ह्]. Ab. 757.
- AJJHOKĀSO**, The open air, an open space [अधि + अवकाश]. Pāt. xxxi.
- AJJHOSĀNAM**, Being bent upon, application, cleaving to (see next).
- AJJHOSITO** (*p.p.p.*), Bent upon, cleaving to [अधि + अव + सित = सो]. E. Mon. 282.
- AJJHOTTHARATI**, To overwhelm, to overspread [अधि + अव + सृ]. Dh. 111, 211, 225, 254.
- AJJHOTTHATO** (*p.p.p. last*), Overwhelmed [अधि + अन + सृत = सृ]. Dh. 193.
- AJJUKO**, Name of a plant, the white Parpāsa [अर्जुक]. Ab. 579.
- AJJUNO**, the tree *Terminalia Arjuna* [अर्जुन]. Ab. 562; Dh. 131.
- AJO**, A he-goat [अज]. Ab. 502. Fem. *ajā* and *ajā*.
- AKĀ**, see *Karoti*.
- ĀKADDHANAM**, Drawing, attraction [आकर्षण].
- ĀKADDHATI**, To draw towards, to drag along [आ + ऊव्]. Dh. 412; Kuhn K. S. 26.
- AKĀLIKO** (*adj.*), Without delay, immediate [अ + कालिक]. Alw. I. 77.
- AKALLAM**, Disease, illness [अ + कल]. Ab. 323.
- AKALLO** (*adj.*), Impossible [अ + कल].
- AKĀLO**, Unseasonableness, wrong time [अ + काल]. *Akālo mānavaka*, this is not the time, young man. *Akādāpupphāni*, flowers out of season, forced (F. Jāt. 6; Mah. 89). *Akālactvaṃ*, an extra or irregular robe, viz. one presented to a priest out of the usual time (Pāt. 7, 77). Loc. *akāle*, unseasonably, at the wrong time, prematurely (F. Jāt. 18, 49; Mah. 129).
- AKAMMAKO** (*adj.*), Intransitive (of verbs) [अकर्मक]. Cl. Gr. 101.
- AKĀMO** (*adj.*), Unwilling [अ + काम]. B. Lot. 863.
- AKANITTHO**, and **-TTHAKO** (*adj.*), Greatest, highest [अ + कनिष्ठ]. The *Akanitthā* or *Akanitthakā devā*, the Sublime Gods, are the inhabitants of the sixteenth or highest of the Rūpa-brahmalokas. Their abode is called *Akanitthabhavanam*. B. Intr. 184, 616; Man. B. 26; Dh. 103, 244, 362.

ĀKANĀKHĀ (*f.*), Desire, longing [आकाङ्क्षा].
Ab. 163.

ĀKANĀKHATI, To wish, to desire, to long for [आ + काङ्क्ष]. P.pr. *ākaṅkham* (Dh. 61), *ākaṅkhamāno* (Khud. 5). *Yāva mahantaṃ ākaṅkhasi*, as big as you like (Dh. 96). B. Lot. 342.

AKAṆO (*adj.*), Free from kaṇa, viz. rice freed from the red coating which underlies the husks [अ + ञ].

AKAPPIYO (*adj.*), Unsuitable, improper, wrong. See *Kappiyo*.

ĀKAPPO, Decent or elegant attire; ornament, embellishment; disguise [आकल्प]. Ab. 282; Alw. I. 64; Pāt. x, xlviii.

AKARAṆAM, Not doing, omission, abstaining from [अ + करण]. With gen. *Sabbapāpassa ak.*, abstaining from all sin (Dh. 33, 59).

AKĀRAṆENA (*adv.*), Without cause, unreasonably, unjustly [अकारणेन]. Dh. 243.

AKARAṆIYO (*adj.*), Not to be done, to be left undone, to be abstained from or avoided [अ + करणीय]. Kamm. 11.

AKARI, see *Karoti*.

ĀKĀRIYO (*adj.*), That ought not to be done, that may not or cannot be done [अ + कार्य]. Neut. *akāriyaṃ*, a wrong or improper action. Dh. 32; Ab. 976.

ĀKARO, A multitude; a mine [आकार]. Alw. I. vii. *Gupānaṃ ākaro*, a mine of virtues (Mah. 242, said of a king).

ĀKĀRO, The vowel a [अ + कार]. Ab. 967.

ĀKĀRO, The vowel á [आ + कार].

ĀKĀRO, Appearance, mien, countenance; form; sign, token; way, manner, means; cause, reason, object, purpose; a constituent part of the body [आकार]. Ab. 764, 981; Dh. 94, 216. *Pabbajitākarā*, in the guise of devotees (Mah. 55). *Sāgarākarō*, looking like the ocean (Mah. 241). *Patandkarappattā*, looking as if they would fall, lit. "having assumed the appearance of falling." *Hatthākarēna vārayi*, stopped them by a sign with his hand (Mah. 198). *Chattākarāṃ jinopari dhārayanto*, holding it umbrella-wise over Buddha (Mah. 5). *Khujjā hutvā tassa vicarāṅkarāṃ dassesi*, feigning lameness mimicked his way of walking (Dh. 178). *Sabbākarēna*, in every way (Alw. I. 79). *Sabbākarāmanoramo*, altogether lovely (Mah. 179). *Yes' ākarēna . . . ten' ākarēna*, inasmuch as . . . therefore (Alw. I. 76). *Rajjam*

labhandākarāṃ karissāmi, I will furnish him with the means of obtaining the kingdom (Dh. 156). *Ayyānaṃ gamanākarō paññāyati*, is the cause (or motive) of your journey known? (Dh. 84). *Chahi ākarēhi vihaññati*, he is tormented on six accounts (Dh. 258). *Chandovuttinaṃ rakkhāṅkarēna*, for the sake of preserving rhythm and metre (Khud. 21). There are thirty-two Ākāsas or constituent parts of the body—hair, nails, teeth, skin, etc. (Khud. 3; Dh. 165).

ĀKĀSĀNAṆCĀYATANAM, Realm of infinity of space [आकाश + आनन्द + आयतन]. This is the name of the first of the Arūpabrahmalokas, so called because it is peopled by beings who have mastered the idea that space is infinite. B. Lot. 811; Man. B. 26; E. Mon. 261, 262.

ĀKĀSĀTṬHO (*adj.*), Standing or staying in the sky; resting in space [आकाश + अ]. *Ākāsaṭṭhāvimānaṃ*, a mansion in the skies; explained by Turnour to mean the Cātummahārājika heavens (Mah. 162, and comp. 103).

ĀKĀSI, see *Karoti*.

ĀKĀSO, The sky, air, heavens; the open air; space [आकाश]. Ab. 46. *Ākāseṇa carati*, to travel through the air (F. Jāt. 4; Dh. 154). *Ākāsaṃ pakkhandimsu*, they flew up into the air (F. Jāt. 17; Dh. 154; comp. *ākāse uppatitvā*, F. Jāt. 4). *Ākāsaṅgaṇaṃ*, an open courtyard (F. Jāt. 17). *Ākāsaṅgaṅgā*, the celestial river (Ab. 27). *Ākāsaḍḍhātu*, space (Man. B. 399). *Ākāsatālaṃ*, upper story, terrace on the top of a palace (Alw. I. 77; Dh. 154). *Sambuddhasāsanākāso*, the firmament of Buddha's truth (Mah. 37).

AKATHAṆKATHĪ (*adj.*), Free from doubt (see *Kathaṅkathā*). Dh. 73.

AKATAṆṆŪ (*adj.*), Ungrateful [अ + कृतञ]. F. Jāt. 13.

AKATAṆṆŪ (*adj.*), Knowing Nirvāṇa, an epithet of an Arahá [अकृत + अ]. Dh. 18, 69.

AKATAṆṆUTĀ (*f.*), Ingratitude [अकृतञ + ता]. F. Jāt. 12.

AKATO, and AKATO (*adj.*), Not done, left undone; not made; not artificial, natural; not cultivated, waste [अकृत]. *Akaṭapabbhāre*, in a natural cave (Dh. 268). *Akaṭabhūmibhāgo*, a bit of waste land. Neut. *Akaṭaṃ*, the Uncreate, or Eternal, viz. Nirvāṇa (Ab. 7). Dh. 55, 224.

AKATVĀ, see *Karoti*.

AKHAṆO (*adj.*), Unbroken, intact, entire [अ +

- खण्ड**. *Pañca silāni akhaṇḍāni katvā rakkha*, keep the five precepts unbroken (Dh. 193). Comp. *Khaṇḍaphullo*.
- AKHĀTAM**, A natural pond or tank [खसात = खण]. Ab. 680 (Pāli Akārādi and Clough give *Ākhātām*).
- AKHILO** (*adj.*), All; entire [ख + खिल]. Ab. 702; Alw. I. xiii. *Aṭṭhārasākkhīlā*, eighteen in all (Mah. 21).
- ĀKHU** (*m.*), A rat or mouse [आखु]. Ab. 618. *Ākhubhūñjo*, a cat.
- ĀKHYĀ** (*f.*), Name [आख्या]. Ab. 114. *Mahā-jetavandkhyo vihāro*, the monastery named Mahā-jetavana (Alw. I. x.). Ab. 647; Alw. I. xv.
- ĀKHYĀTO** (*p.p.p.*), Said, told, announced [आख्यात = ख्या], Ab. 373, 755. Neut. *ākhyātām*, and *ākhyātapadam*, a finite verb (Cl. Gr. 123). Comp. *Akkhāto*.
- ĀKHYĀYIKĀ** (*f.*), A tale, story, legend [आख्यायिका]. Ab. 113. Comp. *Akkhāyikā*.
- AKICCO** (*adj.*), That ought not to be done, wrong [अ + छत्त]. Dh. 292.
- AKILĀSU** (*adj.*), Diligent. Ab. 516.
- ĀKIÑCAÑÑAM**, Poverty, destitution; nothingness, void [आकिञ्चन्य]. Cl. Gr. 97.
- ĀKIÑCAÑÑĀYATANAM**, the Realm of Nothingness [आकिञ्चन्य + आयतन]. This is the name of the third of the Arūpabrahmalokas; it is so called because it is peopled by beings who believe that nothing exists (*n'atthi kiñci*). B. Lot. 811; Man. B. 26.
- AKIÑCANO** (*adj.*), Having nothing, poor, destitute [अकिञ्चन]. Ab. 739. At Dh. 16, 40, 71, it is explained to mean "free from the Kiñcanas" (see Kiñcano).
- AKIÑCI** (*adv.*), Not a little, much, considerably [अ + किञ्चिद्]. *Akiñci seyyo*, much better (Dh. 70).
- ĀKIÑNO** (*p.p.p. next*), Crowded; confused, troubled [आकीर्य = कु]. Ab. 720. *Anagghattharaṇḍakīṇṇo*, heaped with priceless carpets (Mah. 157). Ras. 26; Dh. 104, 105.
- ĀKIRATI**, To scatter, to sprinkle [आ + कृ]. Pr. *ākirati*, *ākirate* (Dh. 55, 271, 397). *Sīso ākiri saṅkaram*, threw rubbish on his head (Mah. 255).
- AKIRIYO** (*adj.*), Unpractical, useless, foolish [अ + क्रिया]. *Akiriyaṃ vyākāsi*, gave me a nonsensical answer.
- AKKAMAṆAM**, Stepping upon, walking upon [आकामण]. Dh. 324.
- AKKAMATI**, To step upon, mount upon, tread upon, walk upon [आ + कम्म]. *Īvaṃ akkamma cakkena*, having gone over its neck with his chariot wheel (Mah. 128). *Ūruṃ akkamma pādēna*, having placed his foot on the other's thigh (Mah. 137). Dh. 117, 163, 324.
- AKKANTO** (*p.p.p. last*), Stepped upon, mounted upon [आकान्त = कम्म]. Dh. 107.
- AKKHADASSO**, A judge [अच + दस्]. Ab. 341; Pāt. 66.
- AKKHADEVĪ** (*m.*), A dicer, gambler [अच + देविण]. Ab. 531.
- AKKHADHUTTO**, A dicer, gambler [अच + धूर्त]. Ab. 531.
- AKKHAKO**, The collar-bone [अच + क]. Ab. 278. *Dakkhiṇakkhakadhātu*, the right collar-bone relic (Mah. 105).
- AKKHAM**, An organ of sense; the eye [अच]. Ab. 149, 893. *Sahasakkho*, thousand-eyed. See *Akkho*.
- AKKHANĀ** (*f.*), Lightning [अ + चण]. Ab. 48.
- AKKHĀNAM**, Telling; recitation; telling tales or legends [आख्यान]. *Dosakkhānam*, tale-bearing, accusation (Ab. 1175).
- AKKHANO**, Wrong moment or occasion, unfavourable time [अ + चण]. Saṅgīti Sutta enumerates nine *Akkhaṇḍ asamayā brahmacariyavā-sāya*, "wrong times and seasons for leading a life of holiness": these are when a man is born in a hell, as an animal, etc. B. Lot. 835.
- AKKHANTI** (*f.*), Ill-will, grudge, envy [अ + आ-जि]. Pāt. 73, 100; Dh. 94.
- AKKHARAM**, The Imperishable or Eternal, viz. Nirvāpa [अचर]. Ab. 7, 1063.
- AKKHARAM**, and **AKKHARO**, A letter of the alphabet [अचर]. Ab. 348, 1063; Dh. 63, 189; Kh. 21; Alw. I. xvii. *Akkharapādāni*, letters and words (Alw. I. xvi). *Akkharāni*, an epistle (Alw. I. 76).
- AKKHARAPPABHEDO**, Distinction of letters, etymological science [अचर + प्रभेद]. Explained to mean the Çikshā and Nirukti. Alw. I. lxx, lxx.
- AKKHARASAMAYO**, Letters, reading and writing [अचर + समय]. *So pana akkharasamayaṃ na jānāti*, now he was illiterate (Alw. I. 101). Khud. 21.
- AKKHARASO** (*adv.*), Letter by letter [अचर + शस्]. Khud. 29.

- AKKHĀTĀ (*m.*), One who tells, repeats, or relates ; one who proclaims or preaches, a teacher [आ-खातु]. Dh. 49.
- AKKHATAM, Fried grain [अवत = अणु]. Ab. 463.
- AKKHĀTI, To tell, to relate, to announce, to proclaim, to teach, to preach [आ + खातु]. *Dhammā akkhāsi bhagavā*, Buddha preached his Law to men.
- AKKHĀTO (*p.p.p. last*), Told, related, announced, reported, proclaimed, preached ; called, named, denominated [आखात = खातु]. Dh. 49, 156 ; *Alw. I. iv.* ; *Pāt. 1.* See also *Ākhyāto*.
- AKKHAYATĀ (*f.*), Imperishableness, endlessness [अ + अय + ता]. Dh. 141.
- AKKHĀYATI (*pass. akkhāti*), To be proclaimed, to be reported [आखायते = खातु]. The phrase *Aggam akkhāyati* occurs frequently, with the meaning "to be deemed chief or superior," "to excel." *Appamādo tesāṃ dhammānaṃ aggam akkhāyati*, diligence is the greatest of these qualities (Dh. 179). *Yavatā bhikkhave dhammā saṅghatā vā asaṅghatā vā virāgo tesāṃ dhammānaṃ aggam akkhāyati*, priests, whatever things there be, material or abstract, the chief of them is Nirvāṇa (Dh. 382).
- AKKHĀYĪ (*adj.*), Telling, relating, announcing [आखायिन्].
- AKKHĀYIKĀ (*f.*), A tale, story [आखायिका]. See also *Ākhyāyikā*.
- AKKHAYO (*adj.*), Undecaying, unailing, endless [अ + अय].
- AKKHI (*n.*), The eye [अक्षि]. Ab. 149. *Pl. akkhī, akkhīni* (Dh. 82, 89 ; Mah. 230). *Akhirogo*, eye-disease, ophthalmia (Dh. 81). See also *Acchi*.
- AKKHIGAM, The eyelashes [अक्षि + ग]. Ab. 259.
- AKKHIKO, A dice-player [अक्ष + इक]. *Cl. Gr. 92*.
- AKKHO, A die ; the plant *Terminalia Bellerica* ; a weight equal to two and a half *Māsakas* ; the axle of a wheel [अक्ष]. Ab. 375, 479, 532, 893 ; Dh. 249.
- AKKHOHINĪ (*f.*), A complete army ; one of the high numerals = 10,000,000², or 1 followed by forty-two ciphers [अक्षीहिनी]. Ab. 384, 475 ; Mah. 157, 158.
- ĀKKHY-, This spelling is frequent in the Sinhalese MSS., but is incorrect ; for words beginning thus see ĀKHY-.
- AKKO, The sun ; the plant swallow-wort, or *Asclepias Gigantea* [अक]. Ab. 63, 581, 1102.
- AKKOCCHI, see *Akkosati*.
- AKKODHANO (*adj.*), Not angry, not passionate, mild [अ + क्रोधन]. Dh. 71, 186.
- AKKODHO, Freedom from wrath, mildness, conciliation [अ + क्रोध]. Dh. 40.
- AKKOSANAM, Reviling, abusing ; curse, imprecation [आक्रोशन]. Ab. 759 ; Dh. 218.
- AKKOSATI, To abuse, to revile [आ + कुण]. Dh. 340. *P.pr. akkosam* (F. Jāt. 13). *Aor. akkocchi* (Dh. 1), *akkosi* (Dh. 100 ; Mah. 156). *Caus. aor. akkosesi* (Mah. 246).
- AKKOSO, Abuse, reviling [आक्रोश]. *Pāt. 83* ; Ab. 899, 1093. *Akkosavacanehi*, with abusive words (Mah. 246). *Akkosam titikkhati*, endureth reproach (Dh. 71).
- ĀKOTĀPETI (*caus.*). See *Pāt. 8*, where *civaram ākotāpeti* appears to mean to smooth a robe by beating. Gogerly translates "to cause to be smoothed" [आ + कुट].
- ĀKOTETI (*caus.*), To beat, to beat down [आ + कोटयति = कुट].
- ĀKULO (*adj.*), Crowded, confused ; troubled, perplexed, distressed [आकुल]. *Dhajākulo*, crowded with banners (Mah. 162). *Migākulo*, infested with wild beasts (Ras. 19). *Ras. 7, 25*.
- ĀKUŪCITO (*p.p.p.*), Bent, curved [आकुञ्चित = कुञ्च]. *B. Lot. 612* (drooping eyelashes).
- AKUPPO (*adj.*), Fixed, immovable, sure, certain [अ + कोष = कुप]. Dh. 365.
- AKUSALADHĀTU (*f.*), Element of sin, sinful principle [अकुशल + धातु]. There are three : *kāmadhātu, vyāpādadhātu, vihiṃsādhātu*, "lust, malice, cruelty."
- AKUSALAKAMMAM, Evil action, bad works, demerit, sin [अकुशल + कर्मन्]. Dh. 272. See *Kammaṃ*.
- AKUSALAKAMMAPATHO, Course or path of sinful action, sinful course [अकुशल + कर्मन् + पथ]. There are ten : *pāṇātipāto, adinnādānaṃ, kāmesu micchācāro, musāvādo, pisunā vācā, pharuse vācā, samphappalāpo, abhijjhā, vyāpādo, micchādīṭṭhi*, "killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, false doctrine." Dh. 91, 204.
- AKUSALAMŪLAM, Root or principle of sin, evil principle [अकुशल + मूल]. There are three : *lobho, doṣo, moho*, "desire, hate, ignorance." *B. Lot. 336*.
- AKUSALASĀŪKAPPO, Sinful resolve [अकुशल + संकल्प]. There are three : *kāmasāṅkappo, vyā-*

- pādasāṅkappo, vihiṃsāsaṅkappo*, "lustful resolve, malevolent resolve, cruel resolve."
- AKUSALASAÑÑĀ** (*f.*), Sinful idea [अकुशल + संज्ञा]. There are three: *kāmasaññā, vyāpādasaññā, vihiṃsāsāññā*, "lustful idea, malevolent idea, cruel idea."
- AKUSALAVITAKKO**, Sinful thought [अकुशल + चित्तक]. There are three: *kāmavitakko, vyāpādavitakko, vihiṃsāvitakko*, "lustful thought, malevolent thought, cruel thought."
- AKUSALO** (*adj.*), Unskilled, unable; bad, evil, sinful, unhealthy [अ + कुशल]. *Sotum akusalo*, unable to hear (Ab. 734). Neut. *akusalam*, sin, evil, demerit (Ab. 84; Dh. 50). *Akusalapatho*, path of sin, sinful course (Mah. 144). *Akusalamkamman*, evil Karma, demerit. *Akusala dhammā*, evil things or conditions, explained to mean *kilesakamma* (Kuhn K. S. 28; Alw. I. 107). Man. B. 445.
- AKUTOBHAYO** (*adj.*), Having nothing to fear from any quarter, quite safe [अकुतोभय]. Dh. 35; Ras. 29.
- ALĀBHO**, Not getting; loss, detriment, injury [अ + लाभ]. F. Jāt. 11; Pāt. 18, 61.
- ALĀBU**, and **LĀBU** (*f.*), A long gourd, a pumpkin [अलाबु]. Both forms are given at Ab. 596; Pāt. 87 has *alābu*. *Lāburāsi*, a heap of pumpkins (Mah. 64). The Sinhalese for pumpkin is *Labu*. There is another form *Alāpu* (neut.), which see.
- ALADDHĀ**, see *Labhati*.
- ALAGADDO**, A snake, serpent [अलगद]. Ab. 653. See Böhtlingk and Roth, and Clough's Dict., where it is said to be "a water-snake."
- ALAGGATĀ** (*f.*), Detachment, freedom from attachment to the world, freedom from human passion [अलगप + ता]. Dh. 433.
- ĀLĀHANAM**, A place where the dead are burned, a cemetery [आ + दाहन]. Ab. 405; Dh. 94, 359.
- ALAHUKO** (*adj.*), Heavy [अ + लघु + क]. Ab. 840.
- ALAJJĪ** (*adj.*), Shameless, bold, rebellious [अ + लज्ज + इन्]. Mah. 17, 235.
- ĀLAKĀ** (*f.*), The city of Kuvera [अलका]. Ab. 32.
- ĀLAKAMANDĀ** (*f.*), The city of Kuvera [अलक + मन्द]. Ab. 32.
- ALAKKHĪ** (*f.*), Bad luck, misfortune [अ + लक्ष्मी]. Ab. 82.
- ALAKKO**, A mad dog; name of a tree [अलक]. Ab. 519.
- ALAM** (*adv.*), Fit, able, adequate, sufficient; hold!
- enough! [अलम्]. Ab. 1147, 1190; Dh. 104. *Alam devate mā cintayi*, nay, devatā, do not repine (Dh. 364). *Alam bho nisidatha*, nay, my friends, be seated. With dat. *Alam mallo mallassa*, a warrior is a match for a warrior (Cl. Gr. 136). *Alam me buddho*, Buddha sufficeth me (Kuhn K. S. 29). *Alam antarāyāya*, adequate to prevent (Pāt. 16; Kamm. 31). With dat. and instr. *Alam te idhavāsena*, you have dwelt here long enough (Pāt. 6; Cl. Gr. 133). *Alam me suvaṇṇena*, I have gold enough (Cl. Gr. 136; Kuhn K. S. 29). With inf. *Alam upagantum*, able to approach (Dh. 214). *Alamariyañāpadassanam*, full knowledge of sublime wisdom (Pāt. 3, 68).
- ĀLAMBANAM**, and **-NAM**, Support; an object of sense [आलम्बन]. Ab. 94, 443; B. Intr. 449; Lot. 513. For the technical use of this word see the more usual form *Ārammaṇam*.
- ĀLAMBARO**, A drum; pride, arrogance [आलम्बर]. Ab. 144, 854.
- ĀLAMBATI**, To lean upon; to take hold of [आ + लम्ब]. *Ālambitvā karaṃ rañño*, leaning on the king's arm (Mah. 25, 41).
- ĀLAMBO**, Support; object of sense [आलम्ब]. Ab. 94. See *Ālambanam*.
- ALAMBUSĀ** (*f.*), Name of a certain Apsaras or goddess [अलम्बुषा]. Ab. 24.
- ĀLĀNAM**, A stake or post to which an elephant is tied [आलान]. Ab. 364.
- ALĀNKARAṆAM**, Decoration [अलंकरण].
- ALĀNKĀRO**, Ornament, decoration; trinkets, ornaments; rhetorical figures, rhetoric [अलंकार]. Ab. 283, 1195; Ras. 38.
- ALĀNKAROTI**, To adorn, to embellish, to decorate [अलन् + क्त]. Aor. *alānkari* (Alw. I. xxxiv). Ger. *alānkāritvā* (Dh. 78; Mah. 83), *alānkātvā* (Mah. 249). Caus. *alānkāreti* and *alānkātrēpeti*.
- ALĀNKATO** (*p.p. last*), Adorned, decorated, embellished [अलंकृत = क्त]. Dh. 26, 95, 247; Ras. 17.
- ĀLAPANAM**, Speaking to, addressing; the vocative case [आ + लपन]. Cl. Gr. 17.
- ĀLAPATI**, To speak to, to address [आ + लप]. Kuhn K. S. 33; Mah. 233. Ger. *ālapiya* (Mah. 23).
- ĀLĀPO**, Speaking to, addressing; speech [आलाप]. Ab. 123; Alw. I. cvi.
- ALĀPU** and **LĀPU** (*neut.*), A gourd, a pumpkin [अलाबु]. Dh. 27, 313; Cl. Gr. 16. Comp. *Alābu*.
- ĀLĀRIKO**, A cook [आरालिक]. Ab. 464.
- ALĀRO** (*adj.*), Crooked [आराल]. Ab. 709.

ALASANDĀ (*f.*), Alexandria, a city in the Yona country. Mah. 171; E. Mon. 300; Man. B. 516.

ĀLASIYAM, ĀLASYAM, and ĀLASSAM, Idleness, sloth [अलस]. Dh. 49.

ALASO (*adj.*), Idle, lazy, slothful, languid [अलस]. Dh. 49, 233.

ALĀTAM, A firebrand [अलात]. Ab. 36.

ALATTAKO, Lac, a red animal dye [अलत्तक]. Ab. 305.

ALATTHA, see *Labhati*.

ALATTO, Lac [अलत्त].

ĀLAVĀLAKAM, A basin or trench round a tree to retain water [आलवाला + क]. Ab. 1011. The reading should, perhaps, be Al-; both forms occur in Sanskrit.

ĀLĀVĪ (*f.*), Name of a city in India [आटवी]. Ab. 199; Ras. 83; Dh. 354.

ĀLĀVIKO (*adj.*), Dwelling in forests [आटविक]. Dh. 363.

ĀLAYO, Dwelling, house, abode; longing, desire, attachment, lust [आलय]. Ab. 163, 205, 1097; Dh. verse 411. *Devālayo*, a Hindu temple (Ab. 955). *Jinālayo*, a Buddhist temple (Mah. 259). Mah. 242.

ĀLEKHO, A drawing, painting, picture [आ + लेख]. Mah. 163. *Taddālekham lekhyitvā*, having drawn a plan of it (Mah. 162).

ĀLHAKO, and -KAM, A certain measure of capacity; the stake or post to which an elephant is tied [आढक]. Ab. 364, 482, 484; Mah. 120.

ĀLI (*m.*), A bee [अलि]. Ab. 636; Ras. 27.

ĀLĪ (*f.*), A woman's female friend; a line; a dike, an embankment [आलि]. Ab. 189, 238, 1100.

ĀLI (*m.*), A scorpion [आलि]. Ab. 621.

ĀLIKHATI, To draw, delineate [आ + लिख]. F. Jāt. 58.

ALIKO (*adj.*), Disagreeable, unpleasant; untrue, false [अलीक]. Ab. 127, 1070. Neut. *Alīkam*, falsehood (Dh. 47).

ĀLIMPĀPETI (*caus.*), To cause to be anointed [आ + caus. लिप]. Pāt. 108. Also *ālīmpeti* (Dh. 177).

ĀLINDO, A terrace or verandah outside a house [अलिन्द]. Ab. 218, 997; Dh. 94; Mah. 215.

ĀLĪNGANAM, An embrace [आलिङ्गन]. Ab. 774.

ĀLĪNGATI, To embrace, to enfold [आ + लिङ्ग]. Dh. 403. P.p.p. *ālīngita*. *Latālīngitasākhāhi*, with branches entwined with creepers (Ras. 27).

ĀLĪNGO, A small drum [आलिङ्ग]. Ab. 143, 263.

ĀLĪNO (*adj.*), Free from attachment or desire [अ + लीन = ली]. Dh. 44.

ĀLLĀPO, Speaking to, talking [आलाप]. See also *Ālāpo*.

ĀLLĪNO (*p.p.p.*), Attached, adhering [आ + लीन = ली]. *Civaram kāyasmīh allīnam*, robe adhering to the body.

ĀLLIYATI, To be attached, to adhere, to be bent upon [आ + लीयते = ली]. B. Lot. 864; Pāt. xxviii. I have also found *alliyati*.

ĀLLO (*adj.*), Wet, moist. Ab. 753. *Allācāro*, with wet robes (Dh. 329).

ĀLOBHO, Absence of covetousness or desire [अ + लोभ]. Man. B. 413.

ĀLOKANAM, Seeing, looking [आलोकन]. Ab. 775.

ĀLOKASANDHI (*m.*), A window [आलोक + सन्धि]. Ab. 217; Pāt. 13, 87.

ĀLOKITAM, Looking at, regarding, seeing [आलोकित = लोक्].

ĀLOKO, Sight, look; light [आलोक]. Ab. 37, 1043; Dh. 183, 224. *Ālokaṁ paṭidassayi*, again called forth the light of day (Mah. 6). *Suriyāloko*, the sun's light (Pāt. 1).

ĀLOĪĀPETI (*caus.*), To cause to be mixed or jumbled up together [आ + caus. लुड]. Alw. I. 103.

ĀLOĪĒTI (*caus.*), To mix; to shake or stir together; to jumble, to confuse [आ + लोडयति = लुड]. Dh. 434; Pāt. xvi. P.p.p. *lōjito* (Ab. 1022).

ĀLOPO, A fragment, a bit, a morsel; a mouthful of rice or other food taken up with the hand, a lump or ball of food; plundering or harrying [आ + लोप]. Ab. 466; Pāt. 22.

ĀLULATI, To agitate, disturb, confuse [आ + लुल]. Pāt. xvi.

AMĀ (*adv.*), With, present with, near [अमा]. Ab. 1136, 1199.

ĀMA (*interj.*), Indeed, truly, yes [आम्]. Ab. 1144. *Āma mahārāja atimukharā nāma*, verily, great king, the garrulous (F. Jāt. 18). *Dhammiko ti āma deva dhammiko*, is he religious? Yes, your majesty, he is (Alw. I. 73). *Kim pan' ettha āpatti-bhāvaṁ na jānāsīti āma na jānāmi*, what, do you not know that this is sinful? no, I was not aware of it (Dh. 103). Kamm. 3; Dh. 154.

AMACCO, A companion; a king's minister, a privy councillor [अमात्त]. Ab. 340; F. Jāt. 16. *Mittā-maccā*, friends and companions.

AMADHURO (*adj.*), Sour, bitter [अ + मधुर]. F. Jāt. 2, 8.

- AMAGGO, Wrong way, wrong path [अ + मार्ग]. Dh. 72.
- AMAJJAPO (*adj.*), Not drinking strong drink, total abstinence [अ + मज्ज + प]. Dh. 97.
- ĀMAKO (*adj.*), Raw, uncooked [आम + क]. Dh. 148.
- ĀMALAKO, and -KĪ (*fem.*), and -KĀM, Emblem myrobalan [आमलक]. Ab. 569; Mah. 22.
- AMALO (*adj.*), Pure, clean, spotless, white [अ + मल]. Alw. I. xvi. Neut. *Amalam*, talc (Ab. 492).
- AMANASIKĀRO, see *Manasikāro*.
- ĀMAṆḌO, The castor-oil plant [आमण्ड].
- AMANĀPO (*adj.*), Unpleasant, disagreeable [अ + मनआप]. Dh. 172.
- ĀMANTĀ (*interj.*), Yes, certainly. Cl. Gr. 75.
- ĀMANTANĀM, Calling, speaking to, addressing [आमन्तण]. Dh. 428.
- ĀMANTETI, To address, to speak to; to call [आ + मन्त]. *Bodhisattam āmantetvā*, addressing the Bodhisatta (F. Jāt. 7). Mah. 57; Dh. 98; Kuhn K. S. 28.
- AMĀNUSO (*adj.*), Not human, inhuman, demoniacal; more than human, superhuman, celestial, spiritual [अ + मानुष]. Fem. *amānusi*. Mah. 52; Dh. 67, 482.
- AMANUSSO, Not a human being, a demon or evil spirit, a Yakkha [अ + मनुष्य]. *Amanussapari-gahitā aṭaṭ*, a wood infested with evil spirits (Dh. 84, 264), Mah. 52.
- AMARĀVATĪ (*f.*), Name of Indra's city [अमरावती]. Ab. 21.
- AMARO, A deva or god [अमर]. Ab. 11.
- ĀMASANĀM, Touching, handling [आ + मृश + अण]. Ab. 1164.
- AMATĀ (*f.*), Emblem myrobalan [अ + मृत = मृ]. Ab. 569.
- AMATĀM, The drink of the gods, nectar or ambrosia; Nirvāṇa; water [अमृत]. Ab. 7, 25, 975. *Anatavassam*, a shower of nectar (Dh. 244). *Amatēbbhisitto 'va ahu haṭṭho*, he was filled with joy as if he had been sprinkled with nectar (Mah. 106). *Amatēbbhiseka sadiṣo*, like a rain of nectar (B. Lot. 566; said of something that causes great pleasure). *Dhammāmatarasena tam abhisīcivā*, having sprinkled him with the nectar essence of the Law (Ras. 19).—As a name for Nirvāṇa *amatam* probably means “the Eternal,” or “the Everlasting;” comp. Dhuvāni, Anantam, Akkharāni, Accutam, all epithets of Nirvāṇa. Buddha-
- ghosa says that Nirvāṇa is called *amata*, because not being born it does not decay or die (Dh. 179, 290). *Appamādo amatapadam*, diligence in the way to Nirvāṇa (Dh. 5). E. Mon. 292; Khud. 7; Dh. 67, 73, 407, 422, 431. See *Nibbānam*.
- AMATAPO, One who drinks nectar, a deva or god [अमृत + प]. Ab. 11.
- AMATI, To go [अम]. Cl. P. Verbs, 9.
- AMATI (*adj.*), Foolish, mad [अ + मति]. Mah. 10.
- AMATO (*adj.*), Eternal, everlasting [अमृत]. Khud. 7. *Amatam padam*, the eternal lot (Dh. 21).
- AMATTĀM, A pitcher, vessel [अमत्त]. Ab. 457.
- AMATTANŪ (*adj.*), Immoderate, intemperate [अ + मात्रा + अ]. Dh. 2.
- ĀMATṬHO (*p.p.*), Touched, handled [आमृष्ट = मृश]. Dh. 248; Mah. 203.
- AMĀVĀSĪ, and AMĀVASĪ (*f.*), The day of the new moon [अमावासी]. Ab. 73.
- ĀMAYO, Sickness, ill-health [आमय]. Ab. 323.
- AMBĀ (*f.*), A mother [अम्बा]. Ab. 244. See also *Ammā*.
- AMBARAM, The sky; cloth [अम्बर]. Ab. 45, 290, 1061; Mah. 246.
- AMBĀṬAKO, The hog-plum, *Spondias Mangifera* [आम्रातक]. Ab. 554; Dh. 262.
- AMBATI, To go [अम्ब]. Cl. P. Verbs, 8.
- AMBATṬHĀ (*f.*), The plant *Clypea Hernandifolia* [अम्बट्टा]. Ab. 582.
- AMBHO, A stone, a pebble. Ab. 605.
- AMBHO (*interj.*), Oh! I say! Ab. 1139; Dh. 176.
- AMBHOJĀM, A lotus flower [अम्बोज]. Alw. I. 111.
- AMBILO (*adj.*), Sour, acid [अम्बल]. Mah. 195; Dh. 260. Masc. *ambilo*, sourness, acidity (Ab. 148, one of the six Rasas).
- AMBO, The mango tree, *Mangifera Indica* [आम]. Ab. 557. *Ambarukkho*, a mango tree (F. Jāt. 2). *Ambapakkam*, a mango (F. Jāt. 5). *Ambavanam*, a mango orchard.
- AMBU (*n.*), Water [अम्बु]. Ab. 524, 681.
- AMBUDHARO, A cloud [अम्बु + धर]. Ab. 47.
- AMBUDO, A cloud [अम्बुद]. Ab. 47.
- AMBUJĀKARO, A pond or tank [अम्बुज + आकर]. Ab. 678.
- AMBUJINĪ (*f.*), A lotus-lake [अम्बुज + इन् fem.]. Ab. 689.
- AMBUJĀM, A lotus [अम्बुज]. Cl. Gr. 45.
- AMBUJO, A fish [अम्बुज]. Ab. 671.

AMBUNIDHI (*m.*), Sea, ocean [अम्बुनिधि].
Alw. I. vii.
ĀMENDITĀM, Repetition [आदिहित = सेव].
Ab. 106.
AMHA, see *Atthi*.
AMHĀDISO (*adj.*), Like us [असद् + ह्य + अ].
Mah. 30.
AMHĀM, **AMHĀKĀM**, **AMHE**, etc., see *Aham*.
AMHAMAYO (*adj.*), Made of stone, stony [अम-मय]. *Fajiraṃ o amhamayaṃ maṣiṃ*, as the diamond pulverizes the flinty jewel (Dh. 29, a real or hard gem, such as only the diamond will cut).
AMHI, see *Atthi*.
AMILĀTO, The plant Globe Amaranth, or Gomphrena Globosa [अ + आन = ली]. Ab. 578.
ĀMISĀM, and **-SO**, Flesh, meat; food; object of enjoyment, bait, temptation, lust, desire [आमिष].
Ab. 290, 1104. *Āmisaddānaṃ*, material gifts (as food, clothing, etc.), opposed to *dhammaddānaṃ*, religious gifts (Mah. 196). *Vantaloḍḍamiso*, one who has rejected the lusts or temptations of the world (Dh. 68). *Āmisahetu*, from interested motives (Pāt. 13), explained to mean "with a view to obtain clothes, food, bedding, honour, worship, etc." (Pāt. 88).
AMITO (*adj.*), Boundless, immense [अ + मित = मा]. Dh. 231; Ras. 25.
AMITTO, An enemy [अ + मित्र]. Ab. 344; Dh. 12, 37, 158.
AMMA (*voc. next*), Mother! Daughter! Lady! Madam! Used by a son or daughter to a mother (Mah. 111; Dh. 300). By a father to his daughter (Dh. 159, 239). By a grandfather to his granddaughter (Dh. 231). By a brahmin to a young lady of rank (Dh. 233). By a merchant to a lady (Ras. 38). Dh. 175.
AMMĀ (*f.*), A mother [अम्मा]. Ab. 244. The usual vocative is *amma* (see last), but when accompanied by *bhoti* the form *ammā* appears to be used (see Kuhn's *Nāma Kappa*, p. 12).
AMMAṆĀM, A canoe, a measure of capacity equal to eleven Doṇas; a superficial measure equal to four Karīsas. Ab. 197, 484, 668, 1032; Mah. 174, 175. I have not succeeded in tracing this word in Sanskrit, though I suspect it to represent a Sanskrit (Aryan) form *ambana*; and it is singular that Winslow, in his Tamil Dictionary, gives a word *Ambaṇa*, one of the meanings of which is "a corn measure." For the change of mb to

mm compare *drammaṇa* = Sansk. *śambana*, and *ammā* = Sansk. *amba*. The modern Sinhalese equivalent of *ammaṇa* is *amupa*, a word in constant use throughout the south and centre of Ceylon. The *amupa* is the standard measure of paddy and other grains; it varies in different parts of the Island, but in the Colombo district is equal to about six bushels. The *amupa* is also a superficial measure, containing as much ground as an *amupa* of grain will sow; its extent varies, but in the central province of Ceylon it is reckoned at about two acres.

ĀMO (*adj.*), Raw, uncooked [आम]. Ab. 146.
ĀMODANĀ (*f.*), Rejoicing [आ + मोहन].
ĀMODO, Pleasure, joy; a strong perfume, fragrance [आमोद्]. Ab. 87, 145, 1108.
AMOHO, Absence of ignorance or error, correct knowledge [अ + मोह]. Ab. 153; Alw. I. xvi.
ĀMSO, A part, portion, share; a period of time [अंश]. Ab. 485, 933, 1102. *Caṭuttamaṃso*, a quarter. *Attasāse*, in past time (B. Lot. 649, 654).
ĀMSO, and **ĀMSĀM**, The shoulder [अंस]. Ab. 264; Dh. 235.
ĀMSU (*m. and n.*), A thread; a bit of thread; a filament; a ray, a sunbeam [अंशु]. Ab. 64, 1121; Pāt. 79.
ĀMSUKĀM, Cloth, fine cloth [अंशुक]. Ab. 290.
ĀMSUMĀLĪ (*m.*), The sun [अंशु + मासिन्]. Ab. 63.
AMU, see *Asu*.
AMUKHYO (*adj.*), Not principal, secondary [अ + मुख].
AMUKO (*adj.*), This; that [अमुक्]. Cl. Gr. 59. *Gaccha kuṭṭhino amukassa*, go to yonder leper (Mah. 246). *Amukasmim okāse rukkhho vivitto*, in that open space there is a solitary tree (Ras. 84). With foll. *nāma* it appears to have the same meaning as *Asuko* (which see); *Amukasmim nāma kule*, in such and such a family (Pāt. 75, 80). Dh. 364.
AMŪLAKO (*adj.*), Unreal, unfounded, false; unpaid [अ + मूल + क]. Pāt. 4, 18, 72. *Amūlakam kammaṃ*, unpaid labour (Mah. 163). Fem. *amūlikā* (Pāt. 63).
AMŪLHAVINAYO, see *Vinayo*.
AMŪLO (*adj.*), Without payment, unpaid [अ + मूल]. *Amūlam kammaṃ*, unpaid labour (Mah. 175).
AMUTO (*adj.*), see *Muto*.

AMUTRA (*adv.*), In that place, there; in another world, in another state of existence, hereafter [अमुत्र]. Ab. 1148. *Ito sutvā na amutra akkhātā*, not repeating in that place what he has heard in this.

AMUTTO (*adj.*), Not shot or darted [अ + मुत्त = मुत्त]. Neut. *amuttam*, a non-missile weapon, as a knife or sword (Ab. 387).

ĀMUTTO (*p.p.p.*), Dressed, accoutred for battle [आमुत्त = मुत्त]. Ab. 378.

ĀNĀ (*f.*), An order, a command; authority [आज्ञा]. Ab. 354, 992; Dh. 141, 142, 161; Mah. 22, 24; Alw. I. 79. *Āpākkhetam* or *ūpākkhetam*, field of authority, sphere over which authority extends.

ANABHIJJHĀ (*f.*), Absence of covetousness or desire [अ + अभिज्जा].

ANABHIRADDHI (*f.*), Anger, wrath, rage [अ + अभि + राद्ध]. Ab. 164.

ANABHIRATI (*f.*), Dissatisfaction; affliction, sorrow [अ + अभिरति]. Pāt. xxxi.

ANĀCARIYAKO (*adj.*), Without a master or teacher, self-taught [अ + आचार्य + क]. B. Lot. 337.

ANĀCĀRO, Bad conduct, bad manners [अ + आचार].

ANACCHARIYO (*adj.*), Not wonderful [अ + आश्चर्य]. Dh. 323.

ANACCHO (*adj.*), Not clear, turbid [अ + अक्ख]. Ab. 669.

ANĀDĀNO (*adj.*), Free from attachment or desire [अ + आ + दान]. Dh. 63, 71, 72, 74.

ANĀDARIYĀM, Disregard, disrespect, unkindness [अ + आदर + य]. Pāt. 15.

ANĀDARO, Disregard, disrespect, contempt, carelessness, indifference [अ + आदर]. Ab. 172; Kuhn K. S. 29, 33.

ANĀDARO (*adj.*), Disrespectful; careless, reckless, bold [अ + आदर]. Mah. 142; Pāt. 95.

ANADHIKO (*adj.*), Without additions or superfluities, not redundant [अ + अधिक्]. Alw. I. 65.

ANADHIVARO, Without a superior,—an epithet of a Buddha [अ + अधि + वर]. Ab. 2.

ANĀDIYANTO (*adj.*), Without minding, without attending (Ras. 83). See *Ādiyati*.

ANĀGAMANĀM, Not returning [अ + आगमन]. *Kiṃ pana tesāṃ anāgamanāṃ icchatha*, would you like them not to come back? (Dh. 154).

ANĀGĀMĪ (*m.*), One who does not return [अ + आगमिन्]. This is the technical term for one who has entered the third of the four Maggas, or

paths to Nirvāṇa. He is so called because he cannot again be born in the world of men or of devas, but only in a Brahma world, from which he may attain Nirvāṇa. B. Intr. 292, 293; E. Mon. 280, 281, 291. Fem. *anāgāminī* (Dh. 175). Five Anāgāmis are enumerated in Saṅgīti Sutta, *antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhārāparinibbāyī, sasāṅkhārāparinibbāyī, uddhamsoṭo akanīṭṭhagāmi*.

ANĀGĀMIMAGGO, The path of one that does not return [अनागमिन् + मार्ग]. This is the third of the Cattāro Maggā, or four paths to Nirvāṇa. E. Mon. 280, 281; Dh. 362, 426. See last.

ANĀGĀMIPHALĀM, Fruition of the state of Anāgāmi [अनागमिन् + फल]. This is the second or perfect stage of the path of Anāgāmi. The whole path is called *anāgāsimaggo*, but it is subdivided into two stages, *anāgāsimaggo* and *anāgāsimiphalam*. It is not till he has reached the latter stage that the Anāgāmi enjoys fully and in perfection the blessings the path confers. E. Mon. 280; Dh. 162.

ANAGĀRIKO, One who does not live in a house, an ascetic, a Buddhist priest [अ + अगार + क]. Dh. 181.

ANAGĀRIYĀ (*f.*), The houseless life of an ascetic, asceticism, the life of a Buddhist priest [compare अगारिक्का, B. and R]. *Agārasmā anagāriyaṃ pabbajati*, to leave the household life for the ascetic life (B. Lot. 410, 581, 863; Alw. I. 92).

ANĀGĀRIYO (*adj.*), Not living in a house, houseless, homeless, recluse [अ + अगार + य]. Masc. an ascetic, a Buddhist priest. *Anāgāriyabhāvo*, asceticism (Ras. 62). *Anāgāriyamuni*, a hermit sage (Dh. 228). Alw. I. 75, 76.

ANĀGĀRO (*adj.*), Houseless, homeless [अ + आगार]. Dh. 72, 73. *Anāgāro*, an ascetic, a Buddhist priest.

ANĀGATO (*adj.*), Not come, not arrived; future [अनागत]. *Haṭṭhīsu anāgatesu yeva*, before the elephants have come (Dh. 156). *Anāgataṃ passāṃ*, foreseeing the future. Loc. *anāgate*, in future, hereafter (Mah. 161, 247). Mah. 220.

ANAGGHAKO (*adj.*), Priceless, invaluable [अ + अर्घ + क]. Mah. 180. *Anagghiko* at Mah. 164.

ANAGHO (*adj.*), Priceless, invaluable, inestimable, precious, costly [अ + अर्घ]. Alw. I. 75.

ANAGHO (*adj.*), Sinless, blameless, pure [अ + अघ].

- ANĀHĀRO (*adj.*), Without food, fasting [अ + आहार]. Mah. 211.
- ANAKKHĀTO (*adj.*), Not described, ineffable [अ + आख्यात = ख्या]. An epithet of Nirvāṇa (Dh. 39).
- ANAKKHIKO (*adj.*), Without eyes, sightless [अ + अक्षि + क्]. Dh. 82.
- ANĀKULO (*adj.*), Untroubled, quiet, peaceful [अ + आकुल]. Mah. 18; Khud. 5.
- ANALASO (*adj.*), Industrious, diligent [अ + अलस].
- ANĀLAYO (*adj.*), Free from desire or attachment [अ + आलय]. Dh. 281. Neut. *andlayam*, Nirvāṇa (Ab. 6).
- ANALO, Fire [अनल]. Ab. 33.
- ANĀM, A cart [अनम्]. Ab. 373.
- ĀNĀM, Inhaled air, inhalation, inspired breath [आन]. Ab. 39.
- ANAMATAGGO (*adj.*). This word is found in the frequently recurring phrase *Anamatagge saṃsāre saṃsaranto*. It probably represents the Sanskrit अ + अमृत + अय, so that the phrase would mean "revolving in a revolution of being (or metempsychosis) which does not end in Nirvāṇa." See Dh. 82, 175, 336; Ras. 22; Mah. 73, 98. Rogers, however, translates it, "in the countless existences that have no beginning" (Buddh. Par. p. 56, compared with Dh. 175). Turnour in the Index and Glossary to Mah. says "without beginning or end."
- ANĀMAYO (*adj.*), Free from illness, healthy [अ + आमय]. Dh. 76. Neut. *andmayam*, health (Ab. 331; Kuhn K. S. 29).
- ANĀMIKĀ (*f.*). The ring finger [अनामिका]. Ab. 266.
- ĀNANĀM, The mouth [आनन]. Ab. 260.
- ĀNĀNCĀM, Infinity, immensity, boundlessness [आनन्]. B. Lot. 811, 812.
- ĀNĀNDANĀM, Friendly greeting, welcome [आनन्दन]. Ab. 760.
- ĀNĀNDO, Joy, delight, happiness; name of a famous disciple of Buddha; name of a fabulous sea-monster [आनन्द]. Ab. 87, 436, 673; Man. B. 13, 227; Mah. 134; Dh. 27, 107, 135, 139, 205, etc.
- ANĀNGAÑO (*adj.*), Free from lust or impurity, pure [अ + अङ्ग]. B. Lot. 865; Dh. 23, 42, 63.
- ANĀÑÑO (*adj.*), Without another, alone [अ + अन्]. *Dve gatiyo bhavanti anaññā*, two courses only are open to him (B. Lot. 581). Pāt. 12.
- ANANO (*adj.*), Free from debt [अ + अन]. Kamm. 5.
- ANANTARAM (*adv.*), Immediately after, next [अनन्तरम्]. *Tass' uppattikālmantaram eva*, immediately after his birth (Ras. 15). *Tadanantaram*, forthwith (Mah. 233). With abl. *Tato anantaram*, immediately afterwards.
- ĀNANTARIKO (*adj.*), Uninterrupted [अनन्तर + इत्थं]. Khud. 7.
- ANANTARO (*adj.*), Immediately following, next; adjoining, next [अनन्तर]. F. Jāt. 46; Mah. 233; Dh. 239, 402. *Manussānantare bhava devo ahoṣi*, he was a deva in a birth immediately following a birth as man (Mah. 5). *Tumhākaṃ anantarsāne nisīno bhikkhu*, the priest sitting next you (Dh. 134).
- ANANTO (*adj.*), Endless, eternal; boundless, infinite [अ + अन्त]. B. Lot. 515; Dh. 33 (and see *Gocara*); Man. B. 10. *Anantamati*, of infinite wisdom (Khud. 23). Masc. *Ananto*, name of the Nāga king (Ab. 651). Neut. *Anantam*, the Infinite, i.e. Nirvāṇa (Ab. 7).
- ANANUCCHAVIKO (*adj.*), Unsuitable, unworthy, improper [अ + अनु + छवि + क्]. Dh. 86, 114, 416.
- ANANUSSUTO (*adj.*), Unheard [अ + अनु + सुत = सु].
- ĀNĀNYĀM, Freedom from debt [आनुक].
- ĀNĀPANĀM, Ordering, commanding. See *Ānāpeti*.
- ĀNĀPĀNĀM, Inhaled and exhaled breath, inspiration and respiration [आन + अपान]. Alw. I. 88; E. Mon. 268, 269; Man. B. 150.
- ANĀPATTI (*adj.*), Free from guilt, innocent [अ + आपत्ति].
- ANĀPATTIKO (*adj.*), Free from guilt [अ + आपत्ति + क्]. Pāt. 28.
- ANĀPĀYĪ (*adj.*), Not departing, lasting [अनपायिन्]. Dh. 1.
- ANAPEKHĪ (*adj.*), Free from desire [अ + अपेक्षिन्]. Dh. 62, 412.
- ĀNĀPETI (*caus. dneti*), To cause to be brought, to send for [णी]. *Ānāpayitvā nānāpāsāṇḍike*, having caused men of various heretical creeds to be brought to him (Mah. 23). *Te attano samāpaṃ ānāpetvā*, having caused them to be brought into my presence (Alw. I. 76). Dh. 305; Mah. 223. Ger. *ānāpiya* (Mah. 134). P.p.p. *ānāpito* (Mah. 170).
- ĀNĀPETI (*caus. ājānāti*), To order, to command [आ + आपयति = आ]. Ras. 72; Dh. 176, 243,

- 291, 328; Alw. I. 79. With acc. *Āṇāpesi samīpaṭṭham purisam*, ordered an attendant who stood by (Mah. 246). With following imper. *Āṇāpesi ca bhūpati mārehi pitarasā me ti*, and the king gave the order, Put my father to death (Mah. 261). P.p.p. *āṇatto*.
- ANAPPAKO** (*adj.*), Much, great, considerable [अ + अल्प + क]. Dh. 26; Khud. 12; Mah. 69, 127.
- ANAPPO** (*adj.*), Much, great; numerous, many [अ + अल्प]. Mah. 215; Ras. 21.
- ANĀPUCCHĀ**, Without asking leave, without permission. Pāt. xxi. 105. As this word governs an acc. I am inclined to think that it may represent अ + आ + पृच्छा, comp. *anāpucchitvā* at Pāt. 90. *Anāpucchā* (Pāt. 12, 87), if the reading be correct, is, no doubt, the part. pres. = अ + आ + पृच्छत्.
- ANĀRATO** (*adj.*), Continual [अ + आरत = रत्]. Adv. *anāratam*, continually (Ab. 41).
- ANARIYAVOHĀRO**, Unworthy practice [अ + आर्य + अवहार]. Eight are alluded to at Ab. 122. The four Anariyavohāras are *musāvādo*, *pisuṇavācā*, *samphappalāpo*, *pharusavācā*, "lying, slander, frivolous talk, harsh language." There are also two other sets of four each, "saying you have seen a thing when you have not seen it," etc.
- ANARIYO**, Not noble, not venerable; mean, dishonourable, low [अ + आर्य]. B. Lot. 497. Masc. *anariyo*, one who is not an Ariya, a Puthujjana (Ab. 435).
- ANARO**, Not a man, other than human [अ + नर]. Alw. I. vii.
- ANĀSAKĀ** (*f.*), Fasting [अनाशक]. Dh. 25, 305.
- ANASANAM**, Fasting [अ + अशन]. Ab. 1185.
- ANĀSAVO** (*adj.*), Free from human passion [see *Āsavo*]. Masc. *anāsavo*, an Arahā (Mah. 167; Dh. 23). Neut. *anāsavaṃ*, Nirvāna (Ab. 7). Fem. *anāsavā* (Mah. 17). Dh. 17, 69.
- ANASSAVO** (*adj.*), Disobedient [अ + आश्रय]. Dh. 80.
- ANĀTHAPIṆḌIKO**, Feeder of the poor, surname of an eminent lay disciple of Buddha; his name was Sudatta. B. Intr. 24; Ab. 437; Dh. 78, 107, 165, etc.; Man. B. 216.
- ANĀTHO**, Helpless, forlorn, destitute [अ + नाथ]. Mah. 104; Dh. 222.
- ANATI**, To breathe, to live [अन्]. Cl. P. Verbs, 4.
- ANATTĀ** (*m.*), Not a self, not a soul [अ + आत्मन्]. Gog. Ev. 45.
- ANATTĀDHĪNO** (*adj.*), Not one's own master, dependent [अ + आत्मन् + अधीन].
- ANATTAMANO** (*adj.*), Displeased, discontented. See *Attamano*. B. Lot. 367; Ras. 17.
- ANATTHAKO** (*adj.*), Unmeaning, senseless, foolish [अनर्थक]. Dh. 285. Fem. *anattikā* (Ab. 123).
- ANATTHO** (*adj.*), Foolish, vain [अनर्थ]. Dh. 19.
- ANATTHO**, Disadvantage, evil, misfortune; injury [अनर्थ]. *Anattakārako*, *anattakaro*, injurious (F. Jāt. 1). *Anattasamhito*, mischievous, pernicious (Pāt. 116). *Anattakarapaṇam*, hurtfulness (F. Jāt. 1). *Anattam karoti* or *Anattam carati*, to injure. *Attam karissamīti anattam kari*, saying, I will do good, he has done harm (Dh. 88). With dat. *Ayam me puttānam anattam pi karēyya*, this woman might do my sons a mischief (Dh. 303, and see 262). Dat. *anattāya*, to the prejudice of (Dh. 13, 262). Dh. 46; Alw. I. 112.
- ĀṆATTI** (*f.*), Command, injunction, ordinance [आज्ञाप्ति]. Alw. I. 106.
- ANATTO** (*adj.*), Without individuality, unreal [अ + आत्मन्]. Dh. 49, where the comment explains it by "powerless." Man. B. 495; B. Intr. 462, 508.
- ĀṆATTO** (*p.p.p.* *āṇāpeti*), Commanded, enjoined [आ + अज्ञ = ज्ञा]. Mah. 76.
- ANĀTURO** (*adj.*), Healthy [अ + आतुर]. Dh. 36.
- ANAVAJJATĀ** (*f.*), Blamelessness [अनवज्जता].
- ANAVAJJO** (*adj.*), Blameless, harmless, not sinful [अ + अवज्ज]. Khud. 5; Dh. 259.
- ANAVARATAM** (*adv.*), Incessantly [अनवरतम् = रत्]. Ab. 41.
- ANAVASESO** (*adj.*), Without any remaining, all, every one, the whole [अ + अवशेष]. Khud. 15; Ab. 786.
- ANAVASSAVO**, Not flowing in, non-influx [अ + अव + सव].
- ANAVASSUTO**, see *Avassuto*.
- ANĀVAṬADVĀRATĀ** (*f.*), Not closing the door against another, accessibility, openhandedness [अ + आवृत् + द्वार = ता].
- ANAVATATTO**, see *Anotatto*.
- ANAVATṬHITI** (*f.*), Unsteadiness [अ + अवस्थिति]. Ab. 1172.
- ANAVAYO** (*adj.*), Perfectly acquainted with, versed in [अ + अवयत्]. With loc. (Alw. I. lxx).
- ANĀVILO** (*adj.*), Clear, pure; untroubled, serene [अ + आविष्]. Dh. 15, 73.

ĀNAYANAM, Bringing near; escorting [आनयन]. Dh. 145.
 ANAYO, Sin, wrong; distress, misfortune [अनय]. Ab. 979.
 ĀNĀYO, A net, a fish-net [आनाय]. Ab. 521; but the reading is Ānayo, but a MS. of Pāli Akārādi has Ānāyo.
 ĀNCATI, To honour [अञ्ज]. Cl. P. Verbs, 2.
 ANDAJO (*adj.*), Oviparous [अण्डज]. Ab. 741. Masc. *aṇḍajo*, a bird; a fish (Ab. 624, 1079).
 ANḌAKAM, A bird's egg [अण्डक]. F. Jāt. 49; Dh. 107, 325.
 ANḌAM, An egg; a testicle [अण्ड]. Ab. 273, 627, 1092.
 ANDHABĀLO (*adj.*), Silly, stupid, doting [अन्ध + बाल]. Dh. 95; Alw. I. 102.
 ANDHABHŪTO (*adj.*), Blind, in darkness, unenlightened [अन्ध + भूत = भू]. Dh. 32, 256, 337.
 ANDHAKĀRO, Darkness [अन्धकार]. Ab. 70; Dh. 27; Mah. 14.
 ANDHAKIYO (*adj.*), Belonging to the Andhra country. Cl. Gr. 93.
 ANDHAKO (*adj.*), Belonging to the Andhra country [अन्ध + क]. Alw. I. cvii, cviii; Pāt. viii.
 ANDHANTAMAM, and -MO, Thick darkness [अन्ध + तमस्]. Ab. 72; Alw. I. 107.
 ANDHO (*adj.*), Blind [अन्ध]. Ab. 321; Dh. 86, 300.
 ANDU (*m.*), A chain [अण्डु]. Dh. 411.
 ANDUKO, An elephant's foot chain [अण्डुक]. Ab. 364.
 ANḌŪPAKAM, A roll of cloth to serve as a stand for a vessel. Ab. 458.
 ĀNEJJAM, Immovability, impassibility. The Buddhist Sanskrit equivalent is Āniñjya, viz. अ + इञ्ज + य (B. Lot. 306). *Ānejjappatto*, "immovable," "impassible," I find thus explained in a commentary, *Ānejjappatto ti acale niriñjane ti vuttam hoti*, where *ānejja* is distinctly referred to the Pāli root IÑJ = Sanskrit IṄG. The latter part of the compound *ānejjappatto* represents the S. *prāpta*. A Tīkā says, *Niccababhāvena avaññhānaṃ ānejjappatti*; here *patti* is the S. *prāpti*.
 ANEJO (*adj.*), Free from desire. Dh. 73, 74. See *Ejā*.
 ANEKADHĀ (*adv.*), In many ways [अनेकधा]. Mah. 27, 195.
 ANEKASO (*adv.*), In many ways [अनेक + शस्]. Mah. lxxxix.

ANEKAVIDHO (*adj.*), Of many sorts, various [अनेक + विधा]. Ras. 25.
 ANEKO (*adj.*), Several, many; manifold, various [अनेक]. Mah. 1, 170.
 ANELAMŪGO (*adj.*), Not deaf and dumb [अ + एरमूक].
 ANENA, see *Ayam*.
 ANESANĀ (*f.*), Impropropriety [अ + एषणा]. Dh. 272, 371.
 ANESANO (*adj.*), That should not be sought or desired, improper [अ + एषण]. Dh. 335.
 ĀNETI, To bring, to bring home; to fetch, to procure; to carry, to convey [आ + नी]. *Kumḍrikam ānema*, let us engage a maidservant (Dh. 300). *Sace vejjam ānessāmi*, if I send for the doctor (Dh. 93). *Pajāpatiṃ ānessāmi*, I shall take to myself a wife (Dh. 199). *Mukhapāthena ānesum*, handed down by word of mouth (Mah. 207). Aor. *ānaya* (Mah. 3), *ānesi* (Mah. 40). Ger. *āniya* (Mah. 4; Alw. K. viii). P.p.p. *āniṭo*.
 ĀNGA (*interj.*), Indeed! Oh! [अङ्ग]. Ab. 1139.
 ĀNGADAM, A bracelet [अङ्गद]. Ab. 287.
 ĀNGAHĀRO, Gesticulation [अङ्ग + हार]. Ab. 101.
 ĀNGAJĀTAM, Membrum virile [अङ्ग + जात = जन]. Ab. 273.
 ĀNGAM, A limb, a member; the body; a portion, division; a means, a cause; a requisite; a quality, attribute [अङ्ग]. Ab. 278, 955; Ras. 16. *Sabbāṅgasamupāgato*, possessed of every qualification (Mah. 11). *Aññāṅgasamānāgato*, possessed of eight good qualities (B. Lot. 566). *Imiṇḍāṅgena samānāgato*, endowed with this attribute (B. Lot. 654, comp. Khud. 4). There are nine *Āngas* (*navāṅgam*), or divisions of the Buddhist scriptures according to subject matter; they are *suttam*, *geyyam*, *veyyākaraṇam*, *gāthā*, *udānam*, *itivuttakam*, *jātakam*, *abbhutadhammam*, *vedallam* (see each separately). There is an art or science named *Āngam*, mentioned in Brahma Jāla Sutta, which consists in predicting a person's career from the examination of his limbs.
 ĀNGANĀ (*f.*), A woman [अङ्गना]. Ab. 230.
 ĀNGAṆAM, A court, a yard; lust, impurity, sin [अङ्गण]. Ab. 218, 859; Mah. 151, 212. *Rājāṅgaṇam*, palace court. *Ākāśaṅgaṇam*, an open courtyard (F. Jāt. 17).
 ĀNGĀNUSĀRI (*adj.*), Pervading the limbs [अङ्ग + अनुसारिन्]. This is the name of one of the Vāyus

or airs contained in the human body (Ab. 39). Hardy (who calls it *anigamaigñusdrī*) states that it means a wind "that pervades the whole body, being conveyed in vessels like veins, and imparts the power by which the hand or foot or any other member is moved" (Man. B. 400).

ĀNGĀRO, Charcoal; live coals, embers [अङ्गार]. Ab. 36; F. Jāt. 56; Dh. 301, 325. *Āngāramaṁsam*, roast meat (Mah. 60).

ĀNGATI, To go [अङ्ग]. Cl. P. Verbs, 1.

ĀNGAVIJĀ (*f.*), One of the low arts enumerated in Brahma Jāla Sutta, prognostication of a person's future from the appearance of his body [अङ्ग + विद्या].

ĀNGAVIKKHEPO, Gesticulation [अङ्ग + विवेप]. Ab. 101.

ĀNGĪ (*adj.*), Having limbs; having parts or divisions [अङ्गिन्]. Kuhn K. S. 32.

ĀNGĪRASO, A name of Buddha; name of a Rishi [अङ्गिरस्]. Ab. 1, 109.

ĀNGO, The name of a country, Bengal [अङ्ग]. Ab. 185.

ĀNGULĀM, A finger's breadth, an inch [अङ्गुल]. Ab. 195; Dh. 319; Pāt. 76. *Atṭhaṅgulo sajjhupaṭṭo*, a silver plate eight inches thick (Mah. 169).

ĀNGULĪ (*f.*), A finger [अङ्गुली]. Ab. 266; Alw. I. 100; Dh. 111.

ĀNGULIKO (*adj.*), Belonging to a finger; an inch in length [अङ्गुलिक]. Mah. 166.

ĀNGULIMUDDĀ (*f.*), A signet ring [अङ्गुलि + मुद्रा]. Ab. 287.

ĀNGULIYAKĀM, A finger ring [अङ्गुलीयक]. Ab. 286.

ĀNGULYĀBHARAṆĀM, A finger ring [अङ्गुलि + आभरण]. Ab. 286.

ĀNGUTTARANIKĀYO, Name of the fourth division of the Suttapiṭaka [अङ्ग + उत्तर + निकाय].

ĀNGUTṬHO, The thumb [अङ्गुष्ठ]. Ab. 266; Mah. 218.

-ANHO, and -AṆHO, Day [अङ्ग]. A substitute for *aham*, "day," in the latter part of a few compounds,—*pubbanho*, forenoon; *majjhanho*, noon; *aparāṇho*, afternoon; *sāyanho*, evening. The usual spelling of the manuscripts is *-aṇha*, with the lingual ṇ, but the original spelling must have been *-anba*, for Payoga Siddhi gives *pubbanha* (Sanskrit *pūrvāhṇa*), as an instance of h joined to

a dental n. The influence of the false analogy of words like *taṇhā*, *kaṇha*, etc., would easily account for the introduction of the ṇ in later MSS.

ĀṆI (*f.*), The pin of a wheel-axle, a linch-pin; a peg or pin [आणि]. Ab. 374; Pāt. 86. *Rathāṇi*, linch-pin of a chariot (Mah. 217).

ANIBBIDDHO (*adj.*), Not traversed, not a thoroughfare [अ + निर्विद्ध = अद्ध्य]. Ab. 202, 1008; Pāt. 112.

ANICCATĀ (*f.*), Impermanence, instability, mortality, death [अ + नित्त + ता]. Man. B. 400; Mah. 10, 122, 126, 195, 262.

ANICCHITO (*adj.*), Not desired, disliked, unpleasing. Dh. 396. See *Ichhito*.

ANICCO (*adj.*), Not lasting, transitory, perishable [अ + नित्त]. Dh. 49; Ras. 24. Neut. *aniccaṁ*, impermanence (Man. B. 495; Ras. 24).

ANIDASSANĀM, The Unseen, viz. Nirvāṇa [अ + निर्दृश्यन्]. Ab. 7.

ANIGHO (*adj.*), Free from suffering, uninjured, scatheless [अ + अङ्घा, which see]. Dh. 52, 390.

ANIKATṬHO, One of the king's body guard, a life-guardsmen [अनीक + ष्ट]. Ab. 342.

ANĪKO, and -KĀM, An army, a host [अनीक]. Ab. 381. Four *anīkas*, or hosts, are mentioned as constituting an army—*hatthānīkaṁ*, *hayānīkaṁ*, *rathānīkaṁ*, *paṭṭānīkaṁ*, the elephants, the cavalry, the chariots, the infantry (Ab. 383).

ANILO, Wind [अनिल]. Ab. 37. *Anilapatho*, the sky (Ab. 46).

ANIMISO (*adj.*), Not winking the eyes [अ + निमिष]. *Animisalocanaṁ*, an unblenching gaze (Man. B. 181). Masc. *animiso*, a god (Ab. 12), a fish (Ab. 1044).

ANIMITTO, see *Nimittam*.

ANIPPHALO (*adj.*), Not fruitless, not without reward [अ + निस् + फल]. Dh. 175; Khud. 11.

ANISAMMAKĀRĪ (*adj.*), Acting inconsiderately or recklessly [अ + निश्चय + कारिन्]. Ab. 729, 738.

ĀNISAMSO, Advantage, profit, good result, blessing, reward, merit [आ + नि + संस्]. Ab. 767; Pāt. 75; Dh. 79, 230, 256. *Appamāde ānisamso*, the blessings of diligence (Dh. 182). *Yāgānisamso*, the merit of giving gruel in charity (Mah. 229). Saṅgīti Sutta enumerates five *Ānisamso sīlavato sīlasampadāya*, or blessings which accrue to the virtuous man from the practice of virtue. These are wealth, good report, confidence in any com-

pany, an untroubled death, a happy state after death.

ANISSĀMANAKO (*adj.*), Not envious [अ + ईर्ष्या + मन्स + क].

ANISSAYO (*adj.*), Without supplies, barren, desolate [अ + nissayo, which see]. Ab. 886.

ANĪTIKO (*adj.*), Free from distress or calamity [अ + ईति + क]. Neut. *anītikam*, The Secure, viz. Nirvāṇa (Ab. 7).

ĀNĪTO (*p.p.p. āneti*), Brought, conveyed [आनीत = नी]. Ab. 749; Dh. 155, 193, 328.

ANIYAMO, Uncertainty [अ + नियम]. Ab. 949.

ANIYATO (*adj.*), Uncertain, doubtful [अ + नियत = यन्]. Dh. 254; Mah. 200. The Vinaya enumerates two priestly sins called *Aniyatā dhammā*, "undetermined offences," because it depends upon circumstances whether they are to be treated as *Parājika*, *Saṅghādisesa*, or *Pācittiya*. E. Mon. 9; Pāt. 7, 75; B. Intr. 302.

AÑJALI (*m.*), The hollow of the joined hands; a respectful salutation performed by raising the joined hands to the forehead [अञ्जलि]. Ab. 268. *Añjalim paggaṇhāti*, or *paggaṇheti*, or *karoti*, to salute respectfully by raising the joined hands to the forehead (Alw. I. 97; Dh. 97, 133; Mah. 112). *Añjalim paṇḍmeti*, to bend the joined hands towards a person in respectful salutation (Gog. Ev. 8). *Añjalikammaṃ* and *añjalikaraṇaṃ*, respectful salutation (Dh. 97, 362). *Añjalikaraṇīyo*, deserving of respectful salutation (Alw. I. 78).

AÑJANAM, A collyrium applied to the eyelashes to darken them [अञ्जण]. Ab. 306; Mah. 22.

AÑJASAM, A road [comp. अञ्जसत्]. Ab. 190; Mah. 150. *Sivañjasaṃ*, the way of happiness (B. Lot. 332).

AÑJATI, To anoint, to smear [अञ्ज]. *Imaṃ bheṣajjaṃ añjāhi*, rub in this medicament (Dh. 89). Caus. *añjāpeti* (ditto).

AÑKITO (*p.p.p.*), Marked; adorned, furnished, supplied with [अङ्क]. Ab. 263; Khud. 31; Ras. 20.

AÑKO, A mark; the flank or side [अङ्क]. Ab. 55, 276, 1043. *Puttaṃ anken' dāya*, taking her child on to her hip (Dh. 363).

AÑKOLO, The plant *Alaugium Hexapetalum* [अङ्कोल]. Ab. 557.

AÑKURO, A shoot, a sprout [अङ्कुर]. Ab. 543; Mah. 87; F. Jāt. 6. *Buddhankuro*, a nascent

Buddha, one who will some day be a Buddha (Dh. 117).

AÑKUSO, A hook to guide an elephant with [अङ्कुश]. Ab. 367. *Añkusaggaho*, an elephant driver, mahout (Dh. 58).

AÑKYO, A sort of tambourine [अङ्कु]. Ab. 143.

ANNĀ (*f.*), A mother.

AÑÑĀ (*f.*), Knowledge; perfect knowledge, Arahattaphala [आञ्जा]. Ab. 436; Dh. 11.

AÑÑADĀ (*adv.*), At another time [अन्यद्].

AÑÑADATTHU (*adv.*), Surely, certainly, truly [अन्यद् + अस्तु]. Ab. 1140; Cl. Gr. 75; Mah. 72.

Aññadatthu garahaṃ labhati, assuredly he will be blamed (Dh. 234). *Aññadatthuharo*, rapacious, viz., "sure to carry something away with him." *Aññadatthudaso*, penetrating, viz. "sure to see everything."

AÑÑĀDISO (*adj.*), Different [अन्यादृश].

ANNAM, Food; boiled rice [अन्न]. Ab. 465, 1103, 1104. *Annapānaṃ*, meat and drink (Khud. 11). *Annāni madhurāni*, sweetmeats (Mah. 170).

AÑÑAMAÑÑAM (*adv.*), Mutually, towards each other. *Aññamaññaṃ piya*, kind to each other (Dh. 76). *Aññamaññaṃ sagāravā viharantā*, living full of respect towards each other. *Aññamaññaṃ mukhāni oloketvā*, looking in each other's faces (Dh. 390). *Aññamaññaṃ dbhogapaccavekkhanarāhitā*, void of mutual reflection and consideration. *Aññamaññaṃ kathayimāsu*, they said among themselves (Dh. 233). See next.

AÑÑAMAÑÑO, Each other, one another [अन्य + अन्य, with euphonic न्, the S. equivalent is अन्योन्य]. Fem. *aññamaññā*. Acc. *Aññamaññaṃ apekkhitvā*, looking at each other (Mah. 230); *Aññamaññaṃ accayaṃ desetvā khamāpetvā*, having confessed their fault and become reconciled to each other (Dh. 105; comp. Mah. 205). *Aññamaññissā* (*gen. fem.*) *vajjapaṭicchādikkā*, concealing each other's faults (Pāt. 100). *Ahañkāro 'ññamaññassa*, mutual arrogance (Ab. 397). *Aññamaññakalaho*, mutual strife (Dh. 103); *Aññamaññahitesino*, seeking each other's good (Mah. 68). B. Lot. 532; Mah. 136, 261; Khud. 16. Comp. *Aññoñño*.

AÑÑĀNAM, Ignorance [अ + ज्ञान]. Ab. 168; B. Lot. 649. With loc. *Dukkhasamudaye aññāpaṃ*, ignorance of the origin of suffering (Gog. Ev. 67).

AÑÑASATTHUDESOS, Adopting another

- teacher [अन्व + शास्त्र + उद्देश]. This is one of the Abhiñhānas, and means leaving the religion of Buddha to join a heretical sect. Khud. 27; E. Mon. 37. It should, perhaps, be written as two words, *aññasatthu uddeṣo*, as *satthu* may be either the genitive sing. or the crude base.
- AÑÑĀSI**, see *Ājānti*.
- AÑÑĀTABBO** (*p.f.p. ājānti*), That ought to be known or learnt [आ + ज्ञातव्य = ज्ञा]. Pāt. 17, 92.
- AÑÑĀTAKO** (*adj.*), Unknown, unrecognizable [अ + ज्ञात = ज्ञा + क]. *Aññātakavesena*, in disguise (Dh. 104, 255).
- AÑÑĀTAKO** (*adj.*), Not related, not a kinsman [अ + जन]. Dh. 176; Pāt. 8; Mah. 79. Fem. *aññātikā* (Pāt. 8, 77).
- AÑÑĀTAMO** (*adj.*), One of several, a certain [अन्वतम]. Declined like *Sabbo* (Cl. Gr. 52). *Tesam aññatamo kuṭumbiko*, of these a certain landed proprietor (Mah. 254).
- AÑÑĀTARO** (*adj.*), One, a certain, some; some other, another [अन्वतर]. Ab. 717. Declined like *Sabbo* (Cl. Gr. 52). *Tiṇṇam aññataram*, one of three (Dh. 29). *Dasannam aññataram*, one of ten (Dh. 25). *Aññatarasmim brāhmaṇakule nibbattitvā*, having been born in a Brahman family (F. Jāt. 9). *Aññataro puriso*, a certain person (Alw. I. 72). *Aññataro vā aññataro vā*, one or other, any one of several (Pāt. 3). *Aññatarasmim kule*, some family or other (B. Lot. 463). B. Lot. 378.
- AÑÑĀTAVESAVĀ** (*adj.*), In disguise [अज्ञात + वेश + वत्]. Mah. 208.
- AÑÑĀTHĀ** (*adv.*), In another way, differently, otherwise [अन्वथा]. F. Jāt. 18. *Aññāthābhāvo*, difference, contrariety (Ab. 776).
- AÑÑĀTHATTĀ** (*adv.*), Differently. Cl. Gr. 98.
- AÑÑĀTI** (*m.*), Not a relative [अज्ञाति]. Mah. 79.
- AÑÑĀTO** (*p.p.p. ājānti*), Known, understood [आ + ज्ञात = ज्ञा].
- AÑÑĀTO** (*adj.*), Unknown, unrecognizable, in disguise [अ + ज्ञात = ज्ञा]. Mah. 43, 208.
- AÑÑĀTO** (*adj.*), Not related, not a kinsman [अ + जन]. Mah. 79. Comp. *Aññātako*.
- AÑÑĀTRA** (*adv.*), Without, except, besides [अन्वत्र]. With instr. *Aññatra tena bhagavatā*, except this Blessed one (B. Lot. 654). *Aññatra saṅghasammutiyā*, except with the consent of the saṅgha (Kuhn K. S. 29). *Na me sokam añño nibbāpetum* *sakkhissati aññatra tathāgatena*, none but Buddha can quench my sorrow (Dh. 308). With ablative: *Aññatra pubbeḅhiṣamārambhā*, except when previously prepared by a layman. See next.
- AÑÑĀTTTHA** (*adv.*), Elsewhere; in another case [अन्वत्र]. *Aññattha gacchati*, to go elsewhere (Mah. 17). *Aññattha vasi*, dwelt in another part of the country (Mah. 131). *Aññattha dhāvissu*, they ran away (Mah. 43). *Aññattha saṅgahitāṃ suttaṃ aññattha akariṃsu*, they put in one place a sūtra that belonged to another place (Alw. I. 63). Dh. 170, 393.
- AÑÑĀTUM**, see *Ājānti*.
- AÑÑĀVĀDAKO** (*adj.*), Talking irrelevantly, prevaricating [अन्व + वाद + क]. Pāt. 12, 86.
- AÑÑAVO**, The sea, the ocean [अर्णव]. Ab. 659; Mah. 25, 116.
- AÑÑĀYA**, see *Ājānti*, and *Añño*.
- AÑÑĀYAMĀNO** (*adj.*), Unrecognized [अ + ज्ञा + यमाण = ज्ञा]. Mah. 131.
- ANNO**, Water [अर्णव]. Ab. 661.
- AÑÑŌ** (*adj.*), Other; other than, different from [अन्व]. Ab. 717. Declined like *Sabbo* (Cl. Gr. 52). Pl. *aññe* (Alw. I. xvii), Gen. and dat. pl. *aññesaṃ* (F. Jāt. 6). Inst. fem. *aññāya* (Alw. I. cviii). Gen. and dat. fem. *aññissā* (Dh. 251). *Añño koci*, any one else. *Ko añño*, who else? (B. Lot. 364). *Añño vā yo koci*, or any one else whatsoever (F. Jāt. 19). *Aññam abhāsamāno*, without speaking of anything else (B. Lot. 314). *Añño — añño*, one — another. *Aññasmim vattabbe aññam eva vadati*, when one thing is to be said he says quite a different one (Dh. 318, compare F. Jāt. 8, and Dh. 14, 217). With abl. *Aññam na sakkā ddtum me*, I can give thee nothing but myself (Mah. 230). *Tato aññe*, different from them (Dh. 110, 170). *Jaṅgamā añño*, not movable (Ab. 712). Ab. 986.
- AÑÑŌÑŌ** (*adj.*), Mutual [अन्वोन्व]. Ab. 1200. See *Aññamañño*.
- ANOKAṂ**, Being houseless; freedom from attachment to the world [अ + ओक्]. Dh. 16.
- ANOMO** (*adj.*), High, illustrious, lofty [अ + अन्वम]. Man. B. 160. *Anomapañño*, of lofty wisdom (Dh. 97). *Anomadassī*, name of one of the twenty-four Buddhas (Man. B. 96; Dh. 117, 131).
- ANOTATTO**, and **ANAVATATTO**, Name of one of the seven great lakes [अ + अन्वतप्त = तप्त]. Man. B. 16, 17; B. Intr. 171; Kuhn K. S. 23; Ab.

679; Mah. 27. *Anotattadaho*, lake An. (Mah. 2). See *Mahāsaro*.

ANOTTAPPAṂ, Absence of fear of sinning, recklessness, hardness of heart (see *Ottappaṁ*). Man.B. 418; B. Lot. 444.

ANOTTAPPI (*adj.*), Reckless, fearless of sinning [*anottappa* + *इत्*].

ANTAGGATO (*p.p.*), Gone into, being in, contained in [*अन्तर्गत = अन्त*]. Ab. 742.

ANTAGUNĀM, The mesentery [*अन्त + गुण*]. Khud. 18.

ANTAKIRIYĀ (*f.*), Bringing to an end, putting an end to [*अन्त + क्रिया*]. Alw. I. 72; Dh. 124.

ANTAKO, Death, Māra [*अन्तक*]. Ab. 43; Dh. 9, 51, 227.

ANTALIKKHAM, The sky, the air [*अन्तरीक्ष*]. Ab. 45; Dh. 23, 295; Khud. 6.

ANTAM, An intestine; the bowels [*अन्त*]. Khud. 3. Pl. *antāni*, entrails (Dh. 114).

ANTAM, see *Anto*.

ANTAMASO (*adv.*), Even [*अन्तम + शस्*]. *Yam kiñci kaṣipilandhanam antamaso suttatantumattam*, any sort of waistband, be it merely a string or thread. *Antamaso attano sartram pi sabbam pahāya gantabbam*, we must go, leaving everything behind us, even our very bodies (Dh. 153). *Antamaso thanapāyino ddrake*, nay, the very babes at the breast (Dh. 165). *Antamaso tiṇasaldkam*, even a blade of grass (Kamm. 10). Dh. 264; Pāt. 1071.

ANTARA (*adv. and prep.*), Within, between, among, in [*अन्तर*]. As the first part of a comp. *Antaravithi* (*f.*), the middle of the street (Dh. 206, 212, 338). *Antavarassam*, during the rains. *Antaragharam pavittho*, gone indoors (Dh. 122). *Antaraghare*, indoors (Pāt. 11). See *Anto* (2). Comp. *antaradhāyati*, *antaravāsako*, etc.

ANTARĀ (*adv. and prep.*), Between; on the way [*अन्तरा*]. Ab. 1150. *Vāso pi ca te n' atthi antarā*, and thou canst not stop by the way (Dh. 43). With acc. *Antarā ca Rājagaham antarā ca Nālandam*, between Rāj. and Nālanda. With gen. *Tassa pācīnapacchimadvāraṇam antarā*, between its east and west gates (Dh. 190). *Antarāmagge*, on the road, by the way (Dh. 369, 414; Ras. 40). *Maṇimuttantarā*, between the gems and pearls (Mah. 164). Dh. 201.

ANTARABHOGIKO, This word appears to mean a village headman, or a subordinate chieftain under

a king and within the sphere of his authority (see Alw. I. 79 and Pāt. 66). Alwis's explanation (Intr. 90) would point to the meaning "border chief."

ANTARĀDHĀNĀM, Disappearance; covering [*अन्तर्धान*]. Ab. 51; Ras. 15. There are five Antaradhānas or declensions of religion: *Paṭi-vedha-ant.*, *paṭipatti-ant.*, *liṅga-ant.*, *dhātu-ant.*, *pariyatti-ant.* (E. Mon. 427).

ANTARADHĀPETI (*caus.*), To cause to disappear; to render invisible [*अन्तर + caus. धा*]. Mah. 137.

ANTARADHĀYATI (*pass.*), To vanish; to hide oneself [*अन्तर + धा*]. With abl. *Upajjhāyā antaradhāyati sisso*, the pupil hides himself from his master (Kuhn K. S. 24). Aor. *antaradhāyatha* (Dh. 256), *antaradhāyi* (Dh. 98, 134; Mah. 78), *antaradhāyisi* (Mah. 112).

ANTARAHITO (*p.p.*), Vanished, disappearing, hidden [*अन्तर्हित = धा*]. Mah. 166. *Atha kho antarahitā devatā bhagavato drosesi*, then a heaven descended deity said to Buddha (Gog. Ev. 12). With loc. *Brahmaloke antarahito*, quitting the Brahma world (Gog. Ev. 8, comp. Kuhn K. S. 24).

ANTARAKAPPO, see *Kappo*.

ANTARAM, Interior, included space, midst; interval; opportunity; instant; difference, other; peculiarity; a hole; an inner garment; the heart or mind [*अन्तर*]. Ab. 292, 771, 802. *Vanantarasmim*, in the midst of the wood (Ras. 20). *Yojanasīmtya antaramhi*, on the middle of a boundary line of a yojana long (Mah. 41). *Bhikkhūnam antaram pavisitvā*, having gone into the midst of the priests (F. Jāt. 45). *Dantantaragato*, having got between my teeth (F. Jāt. 13). *Purisantaragato*, gone among men (Pāt. 117). *Me lomantarasu*, among my hairs (F. Jāt. 57). *Dutiye vassasantantare*, in the second century, lit. in the second interval of a hundred years (Alw. I. 66). *Etasmim antare*, in that brief interval. *Tadantaram*, at that instant, immediately (Mah. 90). *Bhavantarām*, another birth, a former existence (Mah. 245). *Desantarām*, a foreign country. *Samyantaram*, foreign religious usages. *Abhidhānantarārambhe*, at the commencement of a different set of words (Alw. I. viii). *Najjantarām*, a certain river (Ab. 1052). *Bhantarām*, a particular star (Ab. 931). *Vedantarām*, one of the Vedas (Ab. 839). *Guṇoghena nirantarantaro gaṇo*, the priesthood whose heart is filled with a multitude of virtues (Alw.

- I. vii). Ab. 802 attributes to *antarām* the meaning of *hetu*, "cause"; of this I have found no example. Dh. 217, 218; Pát. xvi. See *Anto*, *Antare*, *Antara*.
- ANTARANTARĀ (*adv.*), From time to time, at intervals [अन्तर + अन्तर abl.]. F. Ját. 2; Mah. 219; Dh. 191, 202.
- ANTARANTARE (*adv.*), From time to time, at intervals [अन्तर + अन्तर loc.]. Mah. 229.
- ANTARANTARENA (*adv.*), In the intervals of, among, between [अन्तर + अन्तर instr.]. With gen. Dh. 106, 108, perhaps 223.
- ANTARĀPARINIBBĀYĪ (*m.*), Technical name for one of the five sorts of *Anágámī* (which see). Explained to mean one who dies and attains *Nirvāna* before half the age he should have lived in a *Brahma* world is expired [अन्तरा + *parinibbāyī*, which see].
- ANTARĀRATI, To run into danger [denom. अन्तराय]. Alw. I. 17.
- ANTARAVĀSAKO, An under-garment [अन्तर् + वासस् + क]. Ab. 292. Ant. is one of the three *cīvaras* or garments worn by a Buddhist priest. Eitel says, "a sort of waistcoat worn in place of a shirt by priests." E. Mon. 114; Kamm. 3.
- ANTARAVASSAM, ANTARAVĪTHĪ, see *Anto* (2).
- ANTARĀYIKO (*adj.*), Causing an obstacle, impeding, injurious [अन्तराय + इक]. *Tass' antarāyike Lambakaṇṇe saritvāna*, remembering the *Lambakaṇṇas* who had stood in the way of his prosperity (Mah. 218). Circumstances which disqualify a man for becoming a Buddhist priest (as disease, debt, etc.) are called *Antarāyikā dhammā*, "impediments" or "disqualifications" (Kamm. 5). The term is also applied to those sins which prevent the attainment of heaven or of final sanctification (B. Lot. 403; Kamm. 31; Pát. 16, 29, 92).
- ANTARĀYO, Obstacle, prevention, hindrance; danger, accident; end [अन्तराय]. Ab. 765; B. Lot. 403; Dh. 403. Dat. *antarāyāya*. *Nālaṃ antarāyāya*, not sufficient to prevent (Pát. 16). *Saggamaggantarāyo*, an obstacle or barrier in the way to heaven (Mah. 158). With gen. *Brahmacariyassa antarāyo*, a hindrance to a life of holiness (Pát. xxxi). *Antarāyena bhavitabham*, an accident must have happened (Dh. 304). *Antarāyavimocanam*, release from the dangers that threaten life (Mah. 220, comp. 222). *Jīvitantarāyo*, death (Dh. 387). *Antarāyam karoti*, to put an impediment in the way of. *Goṇassa cīvaralābham antarāyam kar.*, prevent the sisterhood's receiving presents of robes (Pát. 106). *Saggamokkhdānam ant. kar.*, prevent the attainment of heaven and *Nirvāna* (Pát. 92).
- ANTARE (*prep.*), Between; among; during, while; within, in [loc. अन्तर]. With gen. *Yamakasāllānam ant.*, between two *Sal* trees (B. Lot. 342). *Dvinnam tipṇam janānam ant.*, in the company of two or three persons (F. Ját. 8). *Devamanussānam ant.*, among gods and men. *Paṇḍukābhaya-yaṇṇo ca Abhayassa ca antare*, between the reigns of *Paṇḍukābhaya* and *Abhaya* (Mah. 67; comp. Ras. 36). *Tadantare*, meantime (Mah. 82). *Yojanantare*, within the distance of a *yojana* (Mah. 214). *Sākhantare nilīno*, perched among the branches (Ras. 32). *Bhamukantare*, between the eyebrows (B. Lot. 563). *Dvārantare*, in the gateway (Dh. 307). *Viṭapa-antare*, in the fork of a tree (Dh. 155). Dh. 250, 256.
- ANTARENA (*prep.*), Between; except [अन्तरेण]. Ab. 1137, 1150.
- ANTARĪPAM, An island [अन्तरीप]. Ab. 664, 669.
- ANTARITO (*p.p.*), Hidden [अन्तरित = इ].
- ANTARĪYAM, An under garment [अन्तरीय]. Ab. 292.
- ANTAVANNO, A *Çūdra* [अन्त + वन्]. Ab. 503.
- ANTEPURAM, Royal precincts, royal citadel or palace; that part of the palace set apart for the royal ladies, harem, gynaeceum [अन्तःपुर]. Ab. 215, 538; Alw. I. 72; Mah. 82; Dh. 175. At Dh. 162 and 291 *antopuram*.
- ANTEPURIKO (*adj.*), Belonging to a royal gynaeceum [अन्तःपुर + इक]. Mah. 110.
- ANTEVĀSĪ, A pupil [अन्तेवासिन्]. Ab. 408; Alw. I. lxix. *Nahāpakantevāsī*, a bather's apprentice.
- ANTEVĀSIKO, A pupil [अन्तेवासिन् + क]. Cl. Gr. 80; Dh. 271. *Antevāsikavattam*, duties of a pupil to his *ācariya*.
- ANTIKAṀ, Vicinity [अन्तिक]. Ab. 706. After verbs of motion the accusative is used prepositionally in the sense of "near to," "to" (with foll. gen.): *Tassa tassa bhikkhuno antikaṃ gantvā*, going to this priest and that (Pát. 91). *Patto āyakkhayanatikaṃ*, brought to death's door (Mah. 38). *Sakaṃ yānam apesayi tadantikaṃ*, got his carriage driven to her side (Mah. 61). Similarly the locative is used in the sense of "near," "with":

Tadantike nisiditvā, sitting down at his side (Mah. 29, comp. 74). *Vasañ ācariyantike*, living with his teacher (Mah. 28). *Purantike*, near the town (Mah. lxxxvi). Abl. *antikā*, from (Mah. 14; Pāt. 76). Kuhn K. S. 7.

ANTIMAKO (*adj.*), Final, last. Mah. 53.

ANTIMO (*adj.*), Final, last [अन्तिम]. Ab. 714; Dh. 63; E. Mon. 2. *Tadantimo*, the last of these (Mah. 9). *Sakkāram antimañ akā*, paid the last honours to the dead (Mah. 125). *Abhayass' antimo putto*, the youngest son of Abhaya (Mah. 142). *Antimadeho*, last body or existence before annihilation (B. Lot. 350). *Antimasārīro*, one who has been re-born for the last time, an Arahā (Dh. 63, 71).

ANTIYO (*adj.*), Final, last [अन्त्य]. Cl. Gr. 93.

ANTO, and ANTAM, End; limit; boundary; proximity, side; destruction, death; lowest, inferior; interior [अन्त]. Ab. 404, 714, 791. *Dukkhañ' antañ karissatha*, ye will put an end to sorrow (Dh. 49, 67). *Dhātavanto*, the final letter of a verbal root. *Nettanto*, the corner of the eye (Ab. 1116). *Paṭanto*, the border of a garment (Ab. 1127). *Kaddā kammantānam anto paññāyisati*, when will the end of our agricultural labours be (Dh. 141). *Tv-anto*, ending in tu (Alw. K. viii). *M-anto*, ending with m (Alw. I. xvii). *O-d-antā sardā aṭṭha*, the eight of which o is the last are vowels (Ditto). *Ayañ eko anto*, this is one extreme of doctrine (Gog. Ev. 38). *Aparanto*, the future. *Pubbanto*, the past. *Ekamantañ*, on one side (Khud. 4). *Sākhanto*, having the branches for its limit (Ab. 548). *Gaṅgante*, by the river-side (Mah. 219). *Ṭhitā ante*, standing near (Mah. 3). *Chattantalambikā*, hanging from the edges of the parasol (Mah. 164). *Gāmanto*, the outskirts of a village. *Vanante*, in the forest (Dh. 54). *Ante*, at the last, at the end (Dh. 414, Mah. 160). *Maccum accetum ante no sakkhimsu*, in the end were unable to overcome death (Mah. 253). *Antakkharāni*, the final letters (Dh. 414). *Antañ idañ bhikkhava jivikānañ*, this, priests, is the lowest of vocations. For the three Antas see *Sakkāyo*.

ANTO, and ANTARA (*adv. and prep.*), Within, in, inside [अन्तर]. Ab. 1150. *Anto dussabhaṇḍaṃ atthi*, there is cloth inside (Alw. I. 75). *Anto yeva nisāsetvā*, having confined him indoors (Mah. 254), *Anto yeva jāpetvā*, consuming inwardly (Dh. 354).

Anto ṭhapesuñ ekañ dāsinañ, they placed inside one slave-girl (Mah. 56). *Katvā purañ anto*, placing the city inside, i.e. including the city within the boundary (Mah. 98). *Anto nipanno*, lying down inside (Dh. 224). *Anto uppanno kilesamāro*, the evil passions that arise within (Dh. 111). *Bahiaggi anto na pavesetabbo*, the fire from outside is not to be brought indoors (Dh. 239). *Anto pavisati*, to enter (Dh. 250, 372). *Anto visanto*, entering (Mah. 52).—With gen. *Anto narindavattussa*, within the palace (Mah. 66). *Anto 'va rājavattussa*, within the royal precincts (Mah. 82). *Anto bahi ca nagarassa*, inside and outside the city (Mah. 259). *Pokkharipiṇḍā anto ca bahi ca*, inside and outside the tank (Dh. 219). *Anto samāpattiyā*, during the exercise of samāpatti (Dh. 177). *Phaṇam attano bilass' anto pavesetvā*, having introduced his head into the hole (Mah. 243). *Chabbapaññañ buddharasmiññañ anto pavisitvā*, having come within the six-coloured rays of Buddha (Dh. 266). *Sambuddhāpiya anto 'hañ vasissāmi*, I will dwell in the commandment of Buddha (Mah. 98).—With loc. *Anto bandhiya bhittiyāñ*, having embedded him in the wall (Mah. 261). *Anto parikkhepe rājuyyānassa*, within the boundary of the royal garden (Mah. 88). *Anto nadiyañ*, on the river's bed (Dh. 224). *Anto gandhakuṭiyāñ*, within the scented chamber (Dh. 291). *Anto vihdre disvā*, seeing her in the convent (Dh. 247). *Anto vihdre vicari*, walked up and down in the convent (Ditto). *Anto sāniyañ*, behind the curtain (Dh. 159, 328).—Anto is much used as the first part of a compound noun or adjective; the following are examples: *Anto-aggi*, indoor or household fire (Dh. 239); *Anto-avīcimhi nibbatti*, was born in the Avīci hell (Dh. 148); *Antobhāgo*, interior (Ab. 1166); *Antobhāvo*, inclusion (Ab. 1163, 1182); *Antodevatā*, penates (Dh. 239); *Antaradīpakañ pavisimsu*, they landed on an island (Dh. 325); *Antogahe*, indoors (Dh. 94); *Antogahato nīharitvā*, having carried it out of the house (Pāt. 93); *Antogāmañ pāvīsi*, entered the village (Dh. 82); *Antogāmato yāgubhattādīni āharitvā*, having brought broth, rice, etc., from the village (Dh. 88); *Antogehā nīharitvā*, having carried him out of the house (Dh. 94); *Antogharañ*, interior of a house, indoors (Ab. 862); *Antaragharañ pavīṭṭho*, having gone indoors (Dh. 122); *Antaraghare nikkhipēyya*, should put away in the house (Pāt. 11); *Anto-*

jālam pavisanti, go into the net (Dh. 337); *Antojāto*, a slave born in the house (Ab. 515); *Antojetavanam pavisitvā*, having entered J. (Dh. 148); *Antokucchi* (f.), the belly (Ab. 862); *Hatthino antokucchiyam caṅkamanti*, they walk up and down inside the elephant's belly (Dh. 158, comp. 307); *Antolitto*, plastered inside (Pāt. 70); *Antomajjhantiko*, the forenoon; *Antonagaram sambāddham*, the interior of the town is crowded (Dh. 232); *Antonagaram pavisitvā*, having gone into the town (Dh. 169); *Antonivesanam pāvīsi*, went indoors (Dh. 154); *Antonivesane*, indoors (Dh. 231); *Antopavattakilesā*, evil passions arisen within the heart; *Antopaviṭṭho*, having entered (Dh. 385); *Antopokkharipiyam bhariyam nahāpetvā*, having made his wife bathe in the tank (Dh. 219); *Antoraṭṭhe*, in the interior of the country (Pāt. 107); *Antoḥhīdā manussā*, the men inside (Dh. 158); *Ratanāni antoḥhīdāni*, gems buried in the earth (Mah. 68); *Imam antovassam*, during this rainy season (Dh. 82); *Dukkheṇa tam antovassam vātināmesum*, passed that rainy season in sorrow (Dh. 105); *Antovassam* (adv.), during the rains (Pāt. 107); *Ten' ev' antaravassena*, during this very rainy season (Dh. 142); *Antovatthumhi*, within the royal precincts (Mah. 253); *Antaravithim olokayamāno*, looking down into the street (Dh. 206, 212); *Antaravithiyam ṭhatvā*, standing in the street (Dh. 338). Compounds of this sort are sometimes again compounded with another word: *Antogahābhimukho*, with his face towards the interior of the house (Dh. 95); *Antovassekādivasam*, one day during the rains (Mah. 110); *Antovassabhāvena*, because it was the rainy season (Dh. 105); *Attano puttassa antonissidanayoggaṃ*, fit for his wife and child to sit in (Dh. 324). See *Antara*.

ANTOBHĀVO, ANTOGHARAM, ANTOJĀTO, ANTOḤHITO, etc.; see last.

ANTOGADHO (adj.), Contained in, being among [see *Ogadha*]. Ab. 742. *Mahāvihāriyānaṃ therānaṃ antogadho aññatāro sukkatāññū koci mahāthero*, some eminent theras acquainted with Sanskrit, belonging to the priests of the Mahāvihāra (Bāl. i). *Sāsanapaṇṇe tam antogadham karoti*, encloses it in the letter. *Dve aggasāvaka mahāsāvakeṇ antogadhā*, the two chief disciples are included among the Mahāsāvakas.

ANTOKAPPO, see *Kappo*.

ANU (adv. and prep.), After; under; less than; for; according to; along; again; in consequence of [अनु]. Ab. 1174. *Yad ettha maṃ anu siyā*, whatever there be here for me (Cl. Gr. 131). *Sāddhu Devadatto mataram anu*, Devadatta is kind to his mother (Ditto). *Anu Sāriputtam pañṇavā bhikkhu*, a priest inferior to S. in learning (Ditto). *Saccakiriyam anu pāvāsi*, it rained according to his pious wish. *Anu* is much used in composition with nouns and verbs, e.g. *Anuśāyako*, sub-chief; *Anuśāyā*, inferior direction, intermediate point of the compass; *Anuvassam* (adv.), yearly; *Saṅgītā anusāṅgītā ca*, rehearsed and re-rehearsed; *Pabbajitam anupabbajimsu*, they embraced asceticism in imitation of (or after) the ascetic. *Rukkham rukkham anuvijjotāte cando*, the moon lights up tree after tree (Cl. Gr. 131). *Nadīm anovasiṭṭā Bārāṇasī*, Benares is situated on a river's bank (Ditto). *Anupaṭipāṭiyā*, according to succession, by degrees (Dh. 369).

ĀNU (adj.), Small, minute; subtle [अनु]. Ab. 705; Dh. 481. *Ānu* (m.), a measure equal to thirty-six Paramāṇus, an atom (Ab. 194).

ANUBANDHATI, To follow, to pursue; to wait upon, minister to [अनु + बन्ध]. Mah. 154, 166; Dh. 89, 158. Ger. *anubandhitvā*, *anubandhiya* (Mah. 141, 228). P.p.p. *anubaddho*, following. P.p.p. caus. *anubandhito*, pursued (Ras. 40).

ANUBANDHO, Uninterrupted succession; consequence [अनुबन्ध]. Ab. 980; Alw. I. 1.

ANUBHAVANĀM, Partaking of, enjoyment (see next). Ras. 15.

ANUBHAVATI, and **ANUBHOTI**, To feel; to enjoy; to partake of; to obtain, receive [अनु + भू]. *Sukham dukkham an.*, to feel happiness, to feel sorrow (Dh. 293; F. Jāt. 49). *Mahantaṃ yasaṃ anubhavanto*, enjoying great fame (Dh. 191). *Anubhoti* (Dh. 149, 222; Pāt. 9; B. Lot. 836, 837). P.p. *anubhavanto*, *anubhavamāno*, *anubhonto* (Dh. 138, 293; Ras. 26). Aor. *anubhosi* (Mah. 67). Ger. *anubhutvā* (Ras. 28; Mah. lxxxvi), *anubhavitvā* (Dh. 141).

ĀNUBHĀVAVĀ (adj.), Possessing power, gifted with supernatural power [अनुभाव + वत्]. Dh. 278.

ĀNUBHĀVO, Dignity, authority; power, might, supernatural power, efficacy [अनुभाव]. *Ānubhāvavasampanno*, possessed of supernatural power

- (F. Ját. 3). Alw. I. 79; F. Ját. 4, 5, 57. Rarely written *ānubhāvo* (F. Ját. 23; B. Lot. 340).
- ANUBRŪHETI** (*caus.*), To cause to grow or increase; to make much of, devote oneself to [अनु + वृद्ध् caus.]. The exact meaning of the expression *vivekam anubrūheti* is difficult to determine. At Dham. p. 270 the comment explains it *vivekaṃ brūheyya vaḍḍheyya upasampajja vihareyya*, "should increase, augment seclusion, should live in the practise of it," whence the phrase would seem to mean "devote oneself to solitude." At Dham. verse 75, Fausböll translates "secessum auget," but Max Müller, "will strive after separation from the world"; and the latter rendering seems to accord with the use of the phrase at Ras. 25, *ekasmiṃ samaye vivekam anubrūhento araṇṇīyatanaṃ pāvīsi*, which we might expect to mean "on one occasion yearning for solitude he entered the forest." But at Mah. 39 we have *eko 'va Ahogaṅgamhi pabbate viḥāsi sattavassāni vivekam anubrūhayam*, "he dwelt alone for seven years at the Ahogaṅga mountain, devoting himself to seclusion": here Turnour translates "indulging in pious meditation." See *Brūheti*.
- ANUBODHO**, Knowledge, understanding [अनु-बोध]. Kuhn K. S. 32.
- ANUBUDDHO**, Under-Buddha, lesser Buddha, apostle [अनु + बुद्ध]. This term is applied to Arahá followers of Buddha, such as Kassapa, Ānanda, etc. (Dh. 345).
- ANUCARATI**, To wander about in, to haunt [अनु + चर]. *Vyagghānucarito*, infested with tigers (Dh. 390).
- ANUCARO**, An attendant, companion [अनुचर]. Ab. 380. *Raṭṭham sānucaram*, a country with its inhabitants (Dh. 52).
- ANUCCHAVIKO** (*adj.*), Suitable, fit, proper, appropriate, worthy, conformable, proportionate [अनु + हवि + क]. Ab. 715. *Tadanucchaviko*, appropriate thereto (Dh. 277). *Raṇño an.*, he will suit the king (Dh. 158). *Kulānucchavikā*, worthy of their illustrious descent (Mah. 68). Mah. 142, 157. A form *anucchaviyo* also occurs; and at Dh. 133 *anucchavo*.
- ANUDDAYĀ** (*f.*), Compassion, mercy [अनु + दया]. Ab. 160; Dh. 178.
- ANUDDHAMSETI** (*caus.*), To vex, to harass [अनुधंसयति = धंस]. Pát. 4, 5, 18, 68, 72.
- ANUDDHATO** (*adj.*), Not puffed up, calm, subdued [अ + उद्धत = हत]. Dh. 65.
- ANUDHAMMO** [अनु + धर्म]. This word seems to mean "lesser or inferior dhamma." In the phrase *dhammassa anudhammo* or *dhammānudhammo*, it is explained to be the *catupárisuddhisīla*, the *dhutaṅgas*, and other duties to be practised previous to the attainment of the nine *lokuttara dhammas*: *navalokuttaradhammassa anurūpadhammaṃ pubbhāgapaṭipaddasāṅkhātāṃ catupárisuddhisīladhutaṅga-asubhakkammaṭṭhānā-dibhedam* (Dh. 151, 378). *Dhammassa hoti anudhammacāri*, he practises the lesser duties for the attainment of the highest state (Dh. 4). *Anudhammatā* is used in the same sense at Pát. 75. *Anudhamma* is also used in Pátimokkha in another sense, in the compound *akatānudhammo*, "one upon whom justice has not been executed," "one who has not been punished," where the comment explains *anudhamma* to mean "just punishment" (Pát. 17, 92).
- ANUDHĀVATI**, To run up to; to pursue [अनु + धाव्]. Dh. 16 (where it perhaps means to run up and down, see *Buddh. Parables*, lxxx). Mah. 78.
- ANUDISĀ** (*f.*), An intermediate point of the compass [अनु + दिश्]. Ab. 29. The four *anudisā* are north-west, north-east, south-west, south-east (Dh. 203, 255). *Purathimā anudisā*, the south-east (Ras. 69).
- ANUDŪTO**, A person sent with another, a travelling companion [अनु + दूत]. Mah. 16; Dh. 263.
- ANUGACCHATI**, To follow; to accompany [अनु + गच्छ]. Dh. 79, 89, 153, 266. Ger. *anugantvā* (Dh. 84, 239).
- ANUGĀMIKO** (*adj.*), Following, accompanying [अनुगामिन् + क]. *Anugāmiiko nidhi*, a treasure that accompanies a man to the next world (Khud. 14).
- ANUGAṆHĀTI**, To favour, to protect [अनु + गह्].
- ANUGATI** (*f.*), Following [अनुगति].
- ANUGATO** (*p.p.p. anugacchati*), Conformable to, following; relating to, concerning [अनुगत = गम्]. Pát. 75; Ab. 1174. *Pubbenivāsānugataṃ ṇāṇam*, knowledge of former residences (Alw. I. xxxiv; B. Lot. 821).
- ANUGGAHĪTO** (*p.p.p. anugaṇhāti*), Favoured [अनुगुहीत = गह्].
- ANUGGAHO**, Favour, patronage; help, assistance

- [अनुग्रह]. Ab. 925. *Tassa anuggaham kátum*, to show kindness to him (Mah. 231). Mah. 11; Alw. I. x.
- ANUGGATO (*adj.*), Not gone up, not gone out [अ + उन्नत = गत].
- ANUGIDDHO (*p.p.p.*), Greedy [अनुगृह = गृह]. Kh. 15.
- ANUGINĀTI, To permit (?) [अनु + गृ]. Kuhn K. S. 28; Cl. Gr. 136.
- ANUGĪTI (*f.*), Parallel passage (?) [अनु + गीति]. Alw. I. 106.
- ANUGO (*adj.*), Following; conforming to [अनुग]. Alw. I. xiv. *Anugo*, a follower, retainer. *Sattā-maccasātānugo*, with a retinue of five hundred nobles (Mah. 47). *Theramatānugo*, following the directions of the therā (Mah. 107). *Therapādānugo*, followed in the therā's footsteps (Mah. 167).
- ANUJĀNĀPĒTI (*caus. next*), To ask permission, to obtain the consent of.
- ANUJĀNĀTI, To grant, to permit, to consent to अनु + ञा]. *Sace mañ upajjhāyo anujāneyya*, if my preceptor will allow me (Alw. I. 93). With acc. and dat. *parinibbānam me anujānātha*, permit me to attain nirvāṇa (Dh. 308). Aor. *anuñāsī* (Mah. 175). Ger. *anujānitvā* (Dh. 104). Dh. 305, 141, 221; Alw. I. 103.
- ANUJĪVĪ (*m.*), A servant, retainer [अनुजीविन्]. Ab. 342.
- ANUJO (*adj.*), Younger, junior [अनुज]. *Anujo*, a younger brother (Ab. 254).
- ANUJU (*adj.*), Crooked, depraved, wicked [अ + अनु]. Ab. 737.
- ANUKAḌḌHANAM, Referring back [अनु + कर्षण]. *Vāgahaṇam anukaḍḍhanattham*, vā is introduced to refer you back to a former rule (Kuhn K. S. 30).
- ANUKAMPĀ (*f.*), Compassion, kindness [अनु-कम्पा]. Ab. 160. Dat. *Lokānukampāya*, out of pity to the world (Kuhn K. S. 29). *Anukampāya paṭijaggi*, watched tenderly over her (Dh. 156).
- ĀNUKAMPAKO (*adj.*), Compassionate, kind [अनु-कम्पक]. Mah. 6, 11; Kh. 11.
- ANUKAMPANAM, Compassion [अनुकम्पन]. Ab. 1193.
- ANUKAMPATI, To pity [अनु + कम्प]. Mah. 242.
- ANUKAMPĪ (*adj.*), Compassionate [अनुकम्पिन्]. Mah. 231.
- ANUKANTATI, To cut [अनु + क्त]. Dh. 55.
- ANUKARO (*adj.*), Imitating [अनुकार].
- ANUKĀRO, Imitation; resemblance [अनुकार]. *Tessaṃ anukāreṇa*, in imitation of them (Alw. I. 64).
- ANUKIRIYAM, Imitation [अनु + क्त]. Dh. 146.
- ANUKKAMO, Regular order, succession [अनुक्रम]. Ab. 429. Instr. *anukkamena*, in due course (Mah. 81; Dh. 117).
- ANUKO (*adj.*), Small, minute [अनु + क]. Kh. 15.
- ANUKŪLO (*adj.*), Suitable, agreeable [अनुकूल]. Mah. 68.
- ĀNUKŪLYAM, Suitability, agreeableness [अनु-कूल]. Ab. 1147.
- ANULĀPO, Tautology, repetition [अनुलाप]. Ab. 123.
- ANULITTO (*p.p.p.*), Anointed [अनुलिप्त = लिप]. Ras. 32.
- ANULOMAM (*adv.*), In direct order, with the grain, straight forward [अनु + सोमन्].
- ANULOMAM, Direct order, succession [अनु + सोमन्]. Pāt. xviii; E. Mon. 261.
- ANULOMATO (*adv.*), In accordance with [अनु-सोम + तस्]. Kh. 21.
- ANULOMETI, To be in accordance with [अनुसो-मय]. Pāt. xviii.
- ANUMĀNAM, Inference; doubt, uncertainty [अनु-मान]. Ab. 1191; Pāt. xviii. *Anumānato*, inferentially.
- ANUMASATI, To touch [अनु + मृश].
- ANUMATI (*f.*), Consent, assent, sanction, command [अनुमति]. Mah. 5, 235.
- ANUMATO (*p.p.p.*), Approved; agreeable to, beloved [अनुमत = मन्]. Mah. 11, 15.
- ANUMATTO (*adj.*), Small, least [अनु + मात्ता]. Dh. 50, 375, 386.
- ANUMODANĀ (*f.*), and -NAM, Rejoicing, satisfaction, approval, thanks (see next). Pāt. xv; Dh. 402. *Anumodanam karoti*, to express satisfaction or gratitude, to return thanks (F. Jāt. 52; Dh. 112, 126, 130, 134, 168).
- ANUMODATI, To approve, to receive with satisfaction, to rejoice at, to express gratitude, to thank [अनु + मुद्]. Dh. 32; B. Lot. 566; Mah. 24, 25; Pāt. 74; Kh. 11.
- ANUMTHŪLO (*adj.*), Small and great [अनु + थूल]. Dh. 6, 47, 73, 196; B. Lot. 514.
- ANUNAKO (*adj.*), Complete, not deficient [अ + ऊन + क]. Ab. 702. *Paṭṭhi anūnako*, fully supplied with infantry (Mah. 155).
- ANUNĀSIKO (*adj.*), Nasal [अनुनासिक]. Pāt. 29, 30.

- ANUNĀYAKO**, Sub-chief, vice-president [अनु + नायक]. E. Mon. 46.
- ANUNAYO**, Endeavour to be friendly, courtesy, compliance, fawning [अनुनय]. Dh. 273.
- ANUÑÑĀ** (*f.*), Permission, sanction [अनुञ्जा]. Ab. 1192. *Māttāpitūhi kāretvā pabbajjānuññam*, having obtained his parents' permission to be a monk (Mah. 29). *Rājānuññāya*, by the king's permission or command (Mah. 56, 177).
- ANUÑÑĀTO** (*p.p.* *anuññāti*), Permitted; sanctioned, ordained [अनु + ज्ञात = ज्ञा]. *Anuññāto 'si māttāpitūhi*, have you your parents' consent? (Kamm. 5). *Kappiyabhūmi kira Cittassa gahapatiṇo anuññāta*, a suitable bit of ground was granted to the householder Citta (Dh. 267). Pāt. 75; Dh. 303, 363; Alw. I. 72.
- ANUNO** (*adj.*), Entire, complete, without deficiency [अ + ऊन]. Alw. I. 65. *Chabbassāni anūnāni*, six full years (Mah. 218).
- ANUPABBAJATI**, To give up the world after or in imitation of another [अनु + प्र + ब्रज्]. *Pabbajitam anupabbajimsu*, they embraced the ascetic life in imitation of the ascetic (Kuhn K. S. 13). *Anupabbajitnam*, of those who became priests from his example (Mah. 34).
- ANUPACCHINNO** (*adj.*), Regular, unbroken, uninterrupted [अ + उप + छिन्न = छिद्]. Ab. 1174; Mah. 49.
- ANUPADAM** (*adv.*), Immediately after, after, behind [अनुपदम्]. With gen. *Therassa' anupadam agā*, followed in the therā's footsteps (Mah. 103). For a noun *anupadam*, meaning "that which follows a pada," "a second pada," see Pāt. 84.
- ANUPĀDĀNO**, see *Upādānam*.
- ANUPĀDĀYA**, see *Upādāya*.
- ANUPADDAVO** (*adj.*), Uninjured, safe, intact [अ + उपद्रव]. Dh. 60.
- ANUPADIKO** (*adj.*), Following in the footsteps of, immediately following [आनुपदिक्]. Dh. 91.
- ANUPĀDISESO**, see *Upādiseṣo*.
- ANUPĀDIYĀNO**, see *Upādīyati*.
- ANUPAGHĀTO**, Not injuring, not hurting [अ + उपघात]. Dh. 34, 345.
- ANUPAKHAJJA**, This word represents the Sanskrit अनुप्रक्षय, and seems to mean "having entered upon," "having occupied." Pāt. 12, 15, 43, 87.
- ANUPĀLETI** (*caus.*), To observe, to maintain [अनुपासयति = पा]. Mah. 128.
- ANUPALITTO** (*adj.*), Untainted, unpolluted [अ + उपसिन्न = सिप]. Dh. 63, 415.
- ANUPAMO** (*adj.*), Incomparable [अ + उपमा]. Mah. 240.
- ANUPĀPUNĀTI**, To reach, to attain [अनु + प्र + आप].
- ANUPARIGACCHATI**, To walk round and round [अनु + परि + गम्]. Dh. 251; Pāt. 71.
- ANUPARIVATTO**, Directed, turned [अनु + परि + वृत्त = वृत्].
- ANUPARIYĀTI**, To walk round and round, to watch over [अनु + परि + या]. Dh. 251; Mah. 107.
- ANUPARODHO**, Non-disturbance, not injuring [अ + उपरोध].
- ANUPASAMPANNO** (*adj.*), Not ordained [अ + उपसम्पन्न = पद्]. *So puggalo anupasampanno*, that person's ordination is invalid (Pāt. 17). *Anupasampanno*, one not yet ordained, a sāmaṇera or novice (Man. B. 494).
- ANUPASSANĀ** (*f.*), Looking at, contemplation (see next). Dh. 389; Man. B. 497.
- ANUPASSATI**, To look at, to contemplate, to observe [अनु + दृश्]. Dh. 111.
- ANUPASSĪ** (*adj.*), Looking at, contemplating, observing [अनु + पश् (see दृश्) + इत्]. Dh. 2, 45, 63.
- ANUPATATI**, To follow; to meet with; to fly up to [अनु + पत्]. Dh. 40, 62, 372. P.p.p. *anupatito* (Dh. 53, 392).
- ANUPAVĀDAKO** (*adj.*), Not speaking ill of (see next). B. Lot. 866.
- ANUPAVĀDO**, Not speaking evil, not reviling [अ + उप + वाद्]. Dh. 34.
- ANUPAVISATI**, To enter upon, to enter, to occupy [अनु + प्र + विश]. Dh. 228; Pāt. 87, 95. P.p.p. *anupaviṭṭho*, having entered (Dh. 320).
- ANUPĀYO**, Wrong means [अ + उपाय].
- ANUPĪLITO** (*p.p.p.*), Trodden upon, oppressed [अनु + पीडित = पीद्]. Dh. 163.
- ANUPO** (*adj.*), Watery [अनुप]. Ab. 187, 813.
- ANUPPADAJJATI**, To give in return [अनु + प्र + दा]. Pāt. 11.
- ANUPPADĀNAM**, Giving [अनु + प्र + दान]. *Bhesajjānam an.*, administering remedies.
- ANUPPĀDANIYO** (*adj.*), That ought not to be produced [अ + उद् + पद्].
- ANUPPĀDĀTĀ** (*m.*) [अनु + प्र + दातृ]. This

- word appears to mean "one who encourages," or "one who incites." It occurs in the two phrases *samaggnam vā bhettā bhinnānam vā anuppaddā,* and *bhinnānam vā sandhātā sahitaṇam vā anuppaddā.*
- ANUPPADINNO (*p.p.p.*), Given, bestowed [अनु + प्र + दत्त = दा]. Kh. 12.
- ANUPPĀDO, Not arising, non-appearance [अ + उत्पाद].
- ANUPPĀÑÑATTI (*f.*), Secondary or additional enactment [अनु + प्रसाप्ति].
- ANUPPANNO (*adj.*), Not arisen, not born, not appeared [अ + उत्पन्न = पद्]. *Anuppanne buddhe,* before Buddha was born into the world (Dh. 120, 160, 416).
- ANUPPATTO (*p.p.p. anupapatti*), Having arrived at; having attained [अनुप्राप्त = आप]. Dh. 69, 72, 73, 109; Alw. I. 93. *Vayo anuppatto,* grown old. *Mithilam an.,* having reached Mithilā.
- ANUPPIYABHĀÑI (*adj.*), Saying pleasant things, flattering [अनु + प्रिय + भण् + इन्].
- ANUPUBBĀM, Regular succession, series [आनुपूर्व]. Ab. 429.
- ANUPUBBENA (*adv.*), In regular order, successively, gradually, one by one, in due course [आनुपूर्वेण]. *Anupubbena vivaranto,* opening them one by one (Alw. I. 79). *Anupubbena nimbā vaddhimu,* gradually the nimbas grew up (F. Jāt. 6). *Anupubbena cārikam caramāno,* wandering from place to place. *Anupubbena vayappatto,* in due time grew up. Dh. 43; Mah. 26, 88, 174.
- ANUPUBBĪ (*f.*), Regular succession, order, series [आनुपूर्वी]. Ab. 429.
- ANUPUBBIKATHĀ (*f.*), Successive or regular narration [आनुपूर्वी + कथा]. Dh. 79, 116; Ras. 25; F. Jāt. 25.
- ANUPUBBO (*adj.*), Regular, successive [आनुपूर्व]. *Anupubbakathā,* regular narration (Mah. 130). *Dasuttara Sutta* enumerates nine *Anupubbanirodhas,* or "successive destructions," the destruction of *kāmasaññā* by the attainment of the first Jhāna, the destruction of *vitakka* and *vicāro* by the attainment of the second Jhāna, etc. There are also nine *Anupubbavīhāras* or "successive states," the attainment successively of the four Jhānas, the four Arūpabrahmalokas, and of *saññāvedayitanirodho,* "extinction of consciousness and sensation."
- ANURĀDHĀ (*f.*), Name of one of the Nakkhattas or lunar mansions [अनुराधा]. Ab. 59.
- ANURĀJĀ (*m.*), Following king, successor [अनु + राजन्].
- ANURAKKHAÑĀ (*f.*), and -NĀM, Guarding, preservation [अनु + रक्ष]. Kh. 21; Dh. 223, 305.
- ANURAKKHATI, To guard, to preserve; to observe [अनु + रक्ष]. Dh. 58; Kh. 16. *Cārittaṃ anurakkhituṃ,* to keep up an observance (Mah. 159).
- ANURAKKHĪ (*adj.*), Guarding, watching over [अनु + रक्ष + इन्]. Dh. 50.
- ANURODHO, Compliance, satisfaction [अनुरोध]. Ab. 345; Dh. 283.
- ANURUDDHO, Name of a cousin and eminent apostle of Buddha [अनुवस = वस].
- ANURUJJHATI (*pass.*), To approve, to be pleased [अनु + वसति + वस]. Dh. 283.
- ANURŪPAKO (*adj.*), Suitable [अनु रूप + क].
- ANURŪPĀM (*adv.*), According to [अनु रूपम्].
- ANURŪPO (*adj.*), Suitable, conformable, proper [अनु रूप]. Dh. 300. With gen. *Ayam ārohaḥo mama anurūpo,* this rider suits me (Mah. 142). *Tadanurūpena sūpavyañjanena,* with the proper accompaniments of broth and curry (Dh. 401).
- ANUSĀMVACCHARĀM (*adv.*), Yearly [अनु + संवत्सर]. Dh. 120; Mah. 241, 242.
- ANUSANDHI (*m.*), Connection, application [अनु + संधि]. *Anusandhim ghaṭeti,* to join the connection, i.e. to show the connection between the story related and the maxim it illustrates (Dh. 89, 99, 277, 305).
- ANUSĀNGĪTO (*p.p.p.*), Rehearsed again or subsequently [अनु + संगीत = गी].
- ANUSĀRI (*adj.*), Following [अनुसारिन्].
- ANUSARITO (*p.p.p.*), Going, running [अनु + सृ]. Dh. 410.
- ANUSĀRO, Following, conformity [अनुसार]. Ab. 79. Instr. *anusārena,* according to. *Saṅketānusārena,* according to appointment (Ras. 31). Dh. 125, 316.
- ANUSĀSAKO, A teacher, preceptor, mentor [अनु + शास् + क]. *Atthadhammānusāsko,* temporal and spiritual counsellor (F. Jāt. 7, 16).
- ANUSĀSANĀM, Instruction, admonition; government [अनुशासन]. Ab. 354; Mah. 6; Pāt. 69, 75. *Laṅkāddīpanusāsanam katvā,* having governed Ceylon (Mah. 242).
- ANUSĀSATI, To teach, to instruct; to admonish; to command; to govern [अनु + शास्]. Mah. 9,

- 53, 198 ; Dh. 14, 29, 326 ; Pát. 66. *Anusási tam*, gave him his instructions (Mah. 177).
- ANUSAYO**, Repentance ; inclination, thought, desire [अनुशय]. Ab. 853 ; Dh. 411 ; B. Lot. 685. There are seven Anusayas or inclinations, *kámará-gánusayo, pañighánusayo, diññánusayo, vicikicchánusayo, máánusayo, bhavará-gánusayo, avijjánusayo*.
- ANUSIKKHÍ** (*adj.*), Studying, learning [अनुशिक्षण]. Dh. 41.
- ANUSIKKHITABBO** (*adj.*), That ought to be studied [अनु + शिक्षितव्य = शक].
- ANUSITTHI** (*f.*), Admonition, command [अनु + शिट्ठि]. Ab. 354.
- ANUSITTHO** (*p.p.p. anusatsi*), Instructed, admonished, ordered [अनुशिट्ठ = शास्]. Mah. 73 ; Kamm. 5.
- ANUSOCATI**, To bewail [अनु + शुक]. Dh. 323.
- ANUSSARATI**, To remember, to call to mind [अनु + सु]. P.p. *anussaram, anussaranto, anussaramáno* (Dh. 65, 226 ; Mah. 195 ; Kh. 12). *Adj. anussarantyo*, that ought to be remembered.
- ANUSSATI** (*f.*), Recollection [अनु + स्मृति]. Ab. 158 ; B. Lot. 794. There are six *Anussatiññána*s or subjects to be recollected—*Buddhánussati, dhammán., sílán., sañghán., cágán., devatánussati*, or Buddha, the Law, the Church, the duties of morality, charity, the gods (Dh. 346).
- ANUSSĀVETI** (*caus.*), To cause to be heard ; to proclaim, to announce [अनु + आवयति = श्रु]. Pát. 2.
- ANUSSAVIKO** (*adj.*), Traditional [आनुअविक].
- ANUSSAVO**, Report, tradition [अनु + अव]. Ab. 1199.
- ANUSSUKO** (*adj.*), Free from desire [अ + उत्सुक]. Dh. 36. At Dh. 352 *anussukko*, for which comp. *Ussukkam* and *Appossukko*.
- ANUSSUTO** (*p.p.p.*), Heard [अनुश्रुत = श्रु]. B. Lot. 337.
- ANUSSUTO**, At Dh. p. 71 this word is, no doubt, the equivalent of अ + उद् + श्रुत = श्रु with the meaning of "free from lust" (comp. *ásava*). But there is another reading *anussadam*, representing, I suppose, अ + उद् + सद.
- ANUSŪYATI** (*pass.*), To be heard, to be reported [अनु + श्रूयते = श्रु].
- ANUTAKKETI**, To consider, to bear in mind [अनु + तर्क].
- ANUTĀPO**, Repentance [अनुताप]. Ab. 169.
- ANUTAPPATI** (*pass.*), To suffer, to feel remorse, to repent [अनु + तपते = तप]. Dh. 12, 55.
- ANUTHERAM**, Succession of elders, apostolic succession [अनु + खविर]. Cl. Gr. 86.
- ANUTHERO**, An inferior thera [अनु + खविर]. Dh. 384, where it is opposed to *saṅgaththera*, "presiding priest."
- ANUTTARIYAM**, Pre-eminence, supremacy [अनुत्तर + य]. There are three *Anuttariyas*, *dassanánuttariyam, pañipaddánuttariyam, vimuttánuttariyam*. There are also six, *dassanánuttariyam, savanán., lābhán., sikkhán., páricariyán., anussatánuttariyam*, "preeminence in insight, in learning, etc."
- ANUTTARO** (*adj.*), Inferior ; unrivalled, preeminent, incomparable, supreme [अ + उत्तर]. Ab. 694, 952 ; Dh. 5, 10 ; Kh. 9.
- ANUTTHAHĀNO** (*adj.*), Not exerting oneself, sluggish (see *Uttahati*). Dh. 49.
- ANUTTHĀNAM**, Want of energy, inactivity, supineness [अ + उत्थान]. Dh. 43.
- ANUTTHUBHAM**, The Anushtubh metre [अनुश्रुभ]. Ab. 945.
- ANUTTHUNĀTI**, To bewail [अनु + खान]. Dh. 28, 323.
- ANUTTO** (*adj.*), Not uttered, unexpressed [अ + उत्त = वच].
- ANUVADATI**, To blame, to censure [अनु + वद्]. Pát. 63.
- ANUVĀDO**, Blame, censure, admonition [अनुवाद]. Ab. 120 ; Pát. 63.
- ANUVASATI**, To inhabit [अनु + वस]. Cl. Gr. 132.
- ANUVASSAKO** (*adj.*), Yearly, annual [अनु + वर्ष + क]. Mah. 66.
- ANUVASSAM** (*adv.*), Yearly, annually [अनु + वर्ष]. Mah. 53, 232, 237.
- ANUVĀTAM** (*adv.*), In the direction of the wind, with the wind [अनु + वात].
- ANUVATTAKO**, Follower, attendant, disciple [अनु + वर्तक]. Alw. I. 55 ; Mah. 246 ; Pát. 5.
- ANUVATTANAM**, Compliance [अनुवर्तन]. Ab. 345.
- ANUVATTATI**, To follow ; to conform to ; to attend upon, to associate with [अनु + वृत्]. Dh. 335 ; Pát. 27, 95.
- ANUVATTI** (*f.*), Acting in conformity with [अनुवृत्ति]. Ab. 1174.

ANUVATTI (*adj.*), Conforming to, obedient to, following [अनुवर्तिन्]. Dh. 16.

ANUVICARATI, To walk through [अनु + वि + चर्]. Dh. 320. Caus. *Manasā anuvicāreti*, goes over in his mind, studies.

ANUVICINTETI, To meditate upon [अनु + वि + चिन्]. Dh. 65.

ANUVIJJOTATI, To shine on in succession [अनु + वि + श्रुत]. Cl. Gr. 131.

ANUVILOKETI, To take a view of [अनु + वि + लोक्].

ANUVITAKKETI, To reflect upon [अनु + वि + तर्क].

ANUVYAÑJANAM, Minor characteristic [अनु + ज्ञान]. There are thirty-two *Mahāpurisalakkhaṇāni*, or characteristics of a Buddha, and also eighty *Anuvyañjanāni*, or minor characteristics, such as a well-rounded form, well-proportioned members, the finger-nails smooth and copper-coloured, etc. Man. B. 369; B. Lot. 583 and foll.; Dh. 314, 315.

ANUYOGĪ (*adj.*), Devoted to, applying oneself to [अनुयोगिन्]. Dh. 38.

ANUYOGO, A question; being addicted or devoted to, applying oneself to, practising, zeal, exerting oneself [अनुयोग]. Ab. 115. *Anuyogaṃ daddāti*, to apply oneself to. *Jāgariyānuyogo*, practising watchfulness (Alw. I. xxxiv). Kh. 18.

ANUYUÑJATI, To practise, to be addicted to, to devote oneself to, to be zealous, to exert oneself [अनु + युज्]. *Buddhānaṃ sāsanaṃ anuyuñja*, devote yourself to the religion of the Buddhas (Alw. I. 92). *Pamādam anuyuñjanti*, give themselves up to sloth (Dh. 5, 6). *Surdmerayapānaṃ anuyuñjati*, is addicted to drink strong drink (Dh. 44). Mah. 141; Dh. 182, 319, 370, 394. P.pres. of the pass. *anuyuñjiyamāno*, being questioned (Pāt. 86).

ANUYUTTO (*p.p.* last), Addicted to, devoted to [अनु + युक्त = युज्]. With acc. *Visūkadassanaṃ anuyuttā viharanti*, live addicted to worldly pleasures (Kh. 18). Alw. I. 107; Dh. 358.

ANVĀCAYO, Adding an object of secondary import, a function of the particle ca [अन्वाचय]. Ab. 1187.

ANVADDHAMĀSAM, and ANVAḌḌHAMĀSAM (*adv.*), Every fortnight, twice a month [अनु + चर्ध + मास]. Kamm. 35; Pāt. 108; Dh. 153.

ANVAGĀ, see *Anveti*.

ANVĀHATO (*p.p.*), Struck, agitated [अनु + आ + हत = हन्]. Dh. 8.

ANVĀSSAVATI, To flow from, to result from [अनु + आ + स्रु]. B. Lot. 471; Kuhn K. S. 24.

ANVAVASITO (*p.p.*), Situated on or near [अनु + अव + अित = अत्रि]. Cl. Gr. 131.

ANVĀYA, This word is a gerund from अनु + ह्, formed on the false analogy of gerunds like -māya from मि. It seems to mean "following upon," "in consequence of," "after." Dh. 120, 205, 226, 268, 378, 403.

ANVAYO, Connection; race, lineage, family; succession [अन्वय]. Ab. 332.

ANVESANĀ (*f.*), Search [अन्विषणा]. Ab. 428.

ANVESATI, To seek; to search [अनु + एष्]. Dh. 255. P.p.p. *anvesito* (Ab. 753).

ANVETI, To follow [अनु + ह्]. *Nābbapaṇaṃ visamaṃ anveti*, poison does not affect him who has not a wound (Dh. 23). Aor. *anvagd* (Mah. 48, 155). Inf. *anvetuṃ* (Dh. 294).

ANVITO (*p.p.* last), Possessed of [अन्वित = ह्]. *Kaṇḍattayanvito*, possessing three divisions (Alw. I. ix).

ĀNYAM, Being in debt [अप्य + य].

APA (*adv.* and *prep.*), Away; from, away from [अप]. Ab. 1184. With abl. *Apa sādāya tyanāni vānija*, the merchants come from the hall (Kuhn K. S. 23; Cl. Gr. 139). Used in composition with verbs and their derivatives.

ĀPABBATO (*adj.*), Reaching to the mountain [आ + पार्वत]. Cl. Gr. 87.

ĀPĀBHATO (*p.p.*), Brought away [अप + आ + भूत = भू]. F. Jāt. 55.

ĀPĀCĀYATI, To honour [अप + चाय्]. Dh. 288.

ĀPĀCĀYĪ (*adj.*), Honouring [अपचायिन्]. Dh. 20, 185, 186.

ĀPĀCĀYITO (*p.p.*), Honoured [अपचायित = चि]. Ab. 750.

ĀPĀCAYO, Loss, decay; honour, worship [अपचय]. Ab. 763, 1082.

ĀPĀCĀKKHO (*adj.*), Unseen, indefinite [अ + प्रत्यक्ष]. Ab. 716; Alw. I. 6.

ĀPĀCCAM, Offspring [अपत्य]. Ab. 240; Alw. I. xxix.

ĀPĀCĪ (*f.*), The South [अपाची]. Ab. 29.

ĀPĀCITI (*f.*), Offering, worship; loss, decay [अपचिति]. Ab. 425, 1117.

ĀPĀCITO (*p.p.*), Honoured [अपचित = चि]. Ab. 750.

ĀPADĀ (*f.*), Misfortune, necessity [आपद्]. Ab. 385; 743; Kh. 13.

APADADĀTI, To take away [अप + दा]. Cl. Gr. 117.

APĀDAKO (*adj.*), Having no feet [अ + पाद् + क].

APADĀNAM, Breaking off, removing; a deed, heroic action; a tale, a legend [अप + दान]. Ab. 943. In the sense of "deed" and "legend" the Sanskrit equivalent is अवदान. *Apadnam* is the name of the thirteenth book of the Khuddakanikāya; it is a collection of tales of meritorious actions performed by Buddhas and eminent Arāhās, as for instance Ānanda, in former existences (E. Mon. 170; B. Intr. 64, 437).

APĀDĀNAM, Taking away, removing; in gram. the ablative relation [अपादान]. Kubn K. S. 23; Cl. Gr. 117.

APADESO, Stating; pretext, deception, stratagem; cause [अपदेश]. Ab. 860.

ĀPĀDETI (*caus. āpajjati*), To put into a certain state; to inflict [आपादयति = पद्]. With two acc. *Bahū khuddake pāpe saṅghātam āpādetā*, inflicting destruction upon many minute creatures (Pāt. xxviii).

APADHĀRANAM, Covering [अप + धारण]. Ab. 50.

ĀPĀDI, see *Āpajjati*.

APADISATI, To tell of, to show [अप + दिश]. Dh. 364.

APADO, see *Padam*.

ĀPAGĀ (*f.*), A river [आपगमा]. Ab. 681.

APAGACCHATI, To go away, to depart from [अप + जम्]. With abl. *Tamhā pāpappuggalā apagaccheyya*, should depart from that sinful man (F. Jāt. 14). Aor. *apāgami* (Mah. 119), *apagacchi* (Dh. 299). Ger. *apagantvā* (Dh. 241).

APAGAMO, Departure [अपगम]. Ab. 764.

APAGATO (*p.p.p. apagacchati*), Gone away from, departed [अप + गत = जम्]. Alw. I. 54. *Apagataviññāno*, deprived of sense (Dh. 179). *Apagatakdākaṃ vattham*, cloth free from black specks.

APAHĀRO, Taking away [अपहार].

APAJITO (*p.p.p.*), Defeated (?) [अप + जित = जि]. Dh. 19.

ĀPAJJANAM, Entering, falling into (*see next*).

ĀPAJJATI, To enter; to fall into; to undergo [अ + पद्]. Dh. 55. *Sammohaṃ āp.*, to fall into a swoon. *Saṃvegaṃ āp.*, to be grieved.

Viśāsaṃ āp., to become confident (Dh. 48). *Lopaṃ āp.*, to undergo elision. *A-kāro u-ttaṃ āp.*, a is changed to u. *Āpattiṃ āp.*, to fall into sin (Dh. 103; Pāt. 69). *Cakkhundriye saṃvaram āpajjati*, brings the eye into subjection. Aor. *āpādi* (Dh. 48). Inf. *āpajjitum* (Ras. 16). Ger. *āpajjitvā* (Dh. 103; Pāt. 3). P.p.p. *āpanno*.

ĀPAJJITĀ (*m.*), One who falls into, is guilty of. Formed from *āpajjati* on the analogy of such words as जनितु.

APAKADDHATI, To remove, to put away [अप + कृष्]. Dh. 209, 275.

APAKKAMATI, To depart [अप + कम्म]. With abl. *Yūthā apakkamma*, having left the herd (Dh. 106). *Vihāramhā apakkammaṃ*, they abandoned the monastery (Mah. 236). Mah. 44; Dh. 143, 194; F. Jāt. 13, 46.

APAKKAMO, Departure; retreat, flight [अपकम्म]. Ab. 402.

APAKKO (*adj.*), Unripe [अ + पक्क].

APALĀPO, Keeping silence about, secrecy [अप-साप].

APALOKANAM, Giving notice of an intention; obtaining leave [अप + लोक् + अण]. *Apalokanakkammaṃ* is the name of a Saṅghakamma, or ecclesiastical ceremony, for obtaining the formal consent of the priests to a proposed course of action; first the permission of the Saṅgha or assembly of priests is obtained to introduce the proposal, then the proposal is formally announced to the assembly, and their assent three times asked for (Pāt. 59).

APALOKETI, To give notice of, to obtain consent or permission [अप + लोक्]. *Anapaloketvā bhikkhusaṅgham*, without informing the priests of his intention (Dh. 105). Pāt. 61, 62, 97, 98, 108. *Apalokitam*, the Unseen, Nirvāṇa (Ab. 7).

APĀMAGGO, The plant *Achyranthes Aspera* [अपामार्ग]. Ab. 583.

APAMĀRO, Epilepsy [अपमार]. Ab. 325; Kamm. 4. See also *Apasmāro*.

APĀNAM, Breathing out, respiration [अपान]. Ab. 39.

ĀPĀNAM, A place where people drink together, a tavern [आपान]. Ab. 534; Dh. 299, 307.

APANĀMETI (*caus.*), To remove, to carry off [अप + नामयति = जम्]. Kh. 13.

APANAYANAM, Removing [अपनयन].

APANETI, To remove, to put away [अप + ने].

- Opt. *apaneyya* (F. Ját. 12). Ger. *apanīya* (Mah. 210), *apanetvá* (Dh. 107, 364; Alw. I. cxxiv). *Nāgadsakarājānam apānetvá*, having deposed king Nāgadsaka (Mah. 15). P.p.p. *apanīto*.
- APĀṄGO, and -GAMĪ, The outer corner of the eye; a sectarial mark on the forehead [अपाङ्ग]. Ab. 261, 1116.
- APANIDHETI, To hide away, to conceal [अप + नि + धा]. Pát. 16. Caus. *apanidhāpeti* (ditto).
- ĀPAṆIKO, A tradesman [आपण + इक]. Ab. 469.
- APANĪTO (p.p.p. *apaneti*), Removed, put away [अपनीत = नी]. Alw. I. 76.
- APANNAKO (adj.), Certain, true, absolute. Ab. 698. *Apāṇakam ṭhanam*, real things, i.e. absolute truth as opposed to inductive reasonings (Man. B. 112).
- APANNAṬTIKO (adj.), Not appearing, not existing [अ + प्रज्ञाप्त + इक]. Dh. 121, 278.
- APANŪO (adj.), Without wisdom, foolish [अ + प्रज्ञा]. Dh. 67.
- ĀPANNO (p.p.p. *āpajjati*), Entered upon, fallen into; unfortunate [आपन्न = पट्ट]. Ab. 743; Pát. 97. *Pārājikam āpattim āpanno hoti*, he has committed a P. offence (Pát. 68). *Vivādam āpannā*, having got into a dispute. *Adāyāpanno*, unmerciful. *Pārājyaṃ āpanno*, having suffered defeat (Pát. 65). *Āpanno*, having fallen into sin (Pát. 3). *Āpanna-sattā*, a pregnant woman (Ab. 239).
- ĀPAṆO, A bazaar or market, a shop [आपण]. Ab. 213; Mah. 25, 139, 213.
- APĀNUDATI, To remove, to dispel [अप + आ + मुह]. Dh. 96.
- APARABHĀGE (adv.), Afterwards, subsequently [अपर + भाग loc.]. F. Ját. 49; Dh. 78, 114, 153, 310. *Tato aparabhāge*, thereafter (Dh. 421). *Kassapassa bhagavato aparabhāge*, since the time of K. Buddha (B. Lot. 364).
- APARADDHO (p.p.p. *aparajjhati*), Having sinned, guilty [अपराद्ध = राध]. Dh. 148.
- APARĀDHO, Offence, guilt, crime, sin [अपराध]. Ab. 355; Dh. 378.
- APARAGOYĀNĀM, Name of one of the four Mahādīpas or great continents [अपर + गोदान]. Ab. 183; Man. B. 4, 449.
- APARĀJITO (adj.), Unconquered [अ + पराजित = जि]. Kh. 6. Fem. *aparājītā*, name of a plant (Ab. 584).
- APARAJJHANĀM, Injury (see next).
- APARAJJHATI, To offend against; to injure; to sin [अप + राध]. With dat. (Kuhn K. S. 28). With loc. (Dh. 149, 203, 374).
- APARAJJU (adv.), On the following day, next day [अपरसुस]. Cl. Gr. 69; Pát. 89.
- APARĀM (adv.), Moreover, further [अपरम्]. *Athūparam*, and further. See *Aparo*.
- APĀRĀM, Not the further bank, this side [अ + पार]. Ab. 665; Dh. 69.
- APARANHO, The afternoon or evening [अपराह]. Mah. 170.
- APARANŪNĀM, A name given to certain sorts of vegetables [अपर + अन्न]. Pát. 71, 72; Ab. 450. Pát. 87 mentions *mugga, māsa, tila, kulattha, alḍu, kumbhaṇḍa*, as of this class.
- APARANTO, The future, futurity [अपर + अन्त].
- APARĀPARĀM (adv.), On and on, successively; up and down, backwards and forwards [अपरस्पर + म्]. Dh. 86, 172, 315, 320; Ras. 26.
- APARĀPARO (adj.), Following, successive [अपरस्स]. *Aparāparesu divasesu*, on the succeeding days (Dh. 146).
- APARASELO, The western mountain behind which the sun sets [अपर + शैल]. Ab. 606.
- APARIMĀNO (adj.), Undefined, indefinite; boundless, immense [अ + परिमाण]. Kh. 16; Alw. I. 97.
- APARIMITO (adj.), Boundless, immense [अ + परिमित = मा]. Kh. 21.
- APARISESO (adj.), Without remainder [अ + परिशेष]. *Ime cattāro mahābhūtā aparisesā nirujjhanti*, these four elements are destroyed without remainder (B. Lot. 514).
- APARITASSĪ (adj.), Undaunted [अ + परि + चस + इत्].
- APARIYANTO (adj.), Boundless, unlimited; indefinite [अ + पर्यन्त]. F. Ját. 18, 19; Man. B. 492.
- APARO (adj.), Other; subsequent, following; western [अपर]. Declined like *Sabbo* (Cl. Gr. 52). Plur. *apare* (F. Ját. 52). *Khipitvā aparāṃ kaṇḍam*, having shot another arrow (Mah. 156). *Aparo nayo*, another way. *Na hi dhammāparam atthi*, for there is nothing besides the Law (Ras. 17). *Aparakālamhi*, in after times, subsequently (Alw. I. 64, 65). *Aparabhāge*, subsequently (see separ.). Alw. I. 97, 102; Kh. 20; Dh. 249.
- APASĀDETI (caus.), To upbraid (?) [अप + सट्ट]. Dh. 143, 263; Pát. 20.
- APASAKKATI, To depart [अप + सुप्]. Pát. 20.
- APASAVYO (adj.), Right (not left); contrary [अप + सव्य]. Ab. 719.

and went his way (F. Ját. 16). *Dassámi añgam api jvotañ ca*, I will give both life and limb (Ras. 16). *Yasapabbajanam pi ca*, and also Yasa's embracing the ascetic life (Mah. 180). *Api — api*, both — and (Dh. 231). *Siñcati pi siñcāpeti pi*, both sprinkles and causes to sprinkle (Pát. 74). *Pañcāpi te mahātherā therāriññhādayo pi ca*, both the five great elders and the elders of whom Ariññha was the first (Mah. 126), *Pakkāni pi apakkāni pi*, both ripe and unripe. *Api dibbesu kāmesu ratinā so nādhigacchati*, even in celestial pleasures he finds no happiness (Dh. 34). *Api cakkavattirājā*, even a universal monarch (Alw. I. 76). *Dasakkhattum vijātā pi kho pana sakinā vijātā viya aviha-tayobbanā heva hoti*, though she has borne ten children she is as young looking as if she had been but once a mother (Dh. 233). *Eko pi nāsakkhi*, not even one was able (F. Ját. 5). *Ekavacanam pi kathetum na sakkoti*, is unable to say a single word (F. Ját. 8). *So sāsanaassa dāyādo hoti no dāyako api*, he becomes a kinsman, not a mere benefactor, of Religion (Mah. 36). *Te tayo pi uddhari*, pulled them out all three (Ras. 30). *Jānanto pi na sakkā ti rājānañ dha*, though he knew it, he said to the king, I cannot identify it (Mah. 177). *Bandhāgāranivāsena dukkhitam pi narādhipaṃ dukkhāpetum*, to afflict the monarch already suffering from his imprisonment (Mah. 260). *Uparajjāṃ Mahindassa dātukāmo pi*, though anxious to confer the viceroyalty on Mahinda (Mah. 36). *Eva sante pi*, in spite of this (F. Ját. 7). *Ma kaddāpi*, never at all (Mah. 158). *Api* is sometimes a particle of interrogation, e.g. *Api bhante piñḍaṃ alabhamāno jigacchādukkhena piñḍi'attha*, Lord, not receiving alms are you suffering from hunger? (Dh. 353); *Ap' āvuso amhākaṃ satthāraṃ jānāsi*, Pray, sir, do you know our teacher? (Pát. xxvi). With foll. *nu kho* expresses an emphatic interrogation: *Api nu kho koci upaddavo atthi*, Pray, have you any cause of distress? (Dh. 154); *Jātinirodhā api nu kho jarāmaraṇaṃ paññāyetha no h' etaṃ bhante*, tell me, after the cessation of birth could decay and death exist? Certainly not, Lord. *Api ca kho pana*, however, nevertheless (F. Ját. 9). With foll. *nāma*, *Api nāma*, perhaps (Ab. 1191). *Api nāma evarūpo pi rakkhaso, dhammañ jāneyya*, perhaps even a rakkhasa like this might be acquainted with the Law (Ras. 21). —When followed by a word beginning with a

vowel, *Api* sometimes becomes *App* (Sansk. *apy*), e.g. *app-eva-nāma*, "perhaps." The initial *a* of *Api* is sometimes absorbed by sandhi, as *ajjāpi = ajja api*, *cāpi = ca api*, *nāpi = na api*. The final *i* is sometimes elided, as *sabbe p'ete = sabbe pi ete* (Mah. 253), *tatrāp'āsim = tatra api āsim*. The mutilated form *Pi* owes its origin to the frequent elision of the initial *a* in such cases as *manusso 'pi*, *vā 'pi*, *sabbe 'pi*. This elision was so frequent that *Pi* came to be looked upon as a perfect vocable, and thus we have such forms as *dutiyam pi*, *itī pi*, *tīsu pi*, in which an initial *a* is ignored. It is equally correct to write *manusso 'pi*, *vā 'pi*, etc., or *manusso pi*, *vā pi*, etc., but the latter forms are the more convenient. See *Pi*.

APIDHĀNĀM, Covering, concealment; a cover, a lid [अपिधान]. Ab. 51. See also *Pidhānaṃ*.

ĀPO, Water [आपः = अप्]. Ab. 661; B. Lot. 514.

Retains its form in composition, as *āpodhātā*, *āpokasīnaṃ*, etc.

APPĀBĀDHATTĀM, Freedom from illness [अस्य + आवाध + त्व].

APPĀBĀDHO, Slight illness, tolerable health [अस्य + आवाध]. This word, though literally meaning "slight illness," is used in the sense of "good health" (*appābādhatā ti arogatā*). *Ānandaṃ appābādhaṃ pucchati*, asks Ā. about his good health, viz. asks if he is in good health (B. Lot. 427).

APPĀBĀDHO (*adj.*), In good health (see last). Alw. I. 108.

APPABHĀVO, Fewness, paucity [अस्य + भाव]. Kh. 21.

APPABHIKKHUKO (*adj.*), Containing few priests [अस्य + भिक्षु + क]. Alw. I. 92.

APPABHOGATTĀM, Poverty [अस्य + भोग + त्व].

APPABODHATI, I have met with this word only at verse 143 of Dhammapada, in a phrase the exact meaning of which it is difficult to determine—*yo nindaṃ appabodhati asso bhadro kasāṃ iva*. Fausböll takes *appabodhati* as the equivalent of अ + प्रबोधति, and renders the sentence "who does not excite (gives no occasion for) blame, as a spirited horse does not need the whip." Dr. Weber refers it to अस्य + बोधति, and compares the analogous compounds *alpa-man* and *bahu-man*; in this case the line might mean "he does not resent (lit. makes little of, acquiesces in) reproof, as the spirited horse does not resent the

whip but answers to it." Subhúti is of opinion that *appa* is the prep. *apa* with the consonant doubled metri causa, and this seems to be in agreement with the comment, which says *nindam apaharanto bujjhatíti appabodhati*. The comment evidently understands it in the sense of "wards off reproof," sees his error in time to amend it, and so averts the threatened reproof (*uppannam nindam*), just as a spirited horse does not wait for the stroke to fall, but as soon as the whip is raised starts forward, and thereby renders the blow unnecessary (*attani patamānam kasam apaharati attani patitum na deti*, "arrests the whip in its fall, and does not suffer it to reach him").

- APPACCAYĀ** (*adv.*), Without a cause [अ + प्रत्यय abl.].
- APPACCAYO**, Mistrust, heartburning, discontent [अ + प्रत्यय].
- APPADHĀNO** (*adj.*), Secondary, subordinate [अ + प्रधान]. Ab. 787.
- APPADĪPO** (*adj.*), Without a lamp [अ + प्रदीप]. Pát. 105.
- APPADUṬṬHO** (*adj.*), Undepraved, innocent [अ + प्रदुष्ट = दुष्ट]. Dh. 23.
- APPAGABBHO** (*adj.*), Free from boldness or impudence, retiring, modest [अ + प्रगल्भ]. Dh. 44; Kh. 15.
- APPAHARITO** (*adj.*), Having little grass, free from grass [अल्प + हरित]. Pát. 13.
- APPAKICCO** (*adj.*), Having few duties, free from care [अल्प + क्लृप्त]. Kh. 15.
- APPAKO** (*adj.*), Few, little, trifling [अल्प + क]. Dh. 16, 381.
- APPALĀBHO** (*adj.*), Receiving little [अल्प + लाभ]. Dh. 66, 220.
- APPAMĀDO**, Vigilance, carefulness, thoughtfulness, earnestness, zeal; diligence, haste, despatch [अ + प्रमाद]. Dh. 5; Kh. 5; Mah. 132, 261.
- APPAMĀÑĀBHO** (*adj.*), Of infinite splendour [अप्रमाद + आभा]. The *Appamāññabhā devā* are the inhabitants of the fifth Brahmaloḥa (B. Intr. 611; Man. B. 26).
- APPAMĀÑASUBHO** (*adj.*), Of infinite beauty (or purity?) [अप्रमाद = शुभ]. The *Appamāñasubhā devā* are the inhabitants of the eighth Brahmaloḥa (B. Intr. 612; Man. B. 26).
- APPAMAÑÑĀ** (*f.*), This is one of the Buddhist technical terms. There are four *Appamaññās*, consisting in an unlimited or perfect exercise of

the qualities of friendliness, compassion, goodwill, and equanimity (*mettā, karuṇā, muditā, upekkhā*; comp. Ab. 782 with E. Mon. 249). *Appamaññā* represents the S. अप्रमाण + य, and I think it is properly an adjective *appamañño* in the feminine gender in agreement with the feminines *mettā, karuṇā*, etc.

- APPAMAÑÑATI**, To underrate, to despise [अल्प + मन्]. Dh. 22.
- APPAMĀNO** (*adj.*), Unlimited, boundless, infinite, innumerable [अ + प्रमाण]. B. Lot. 836; Mah. 248.
- APPAMĀRISO**, The plant *Amaranthus Polygamus* [अल्प + मारिष]. Ab. 594.
- APPAMATTAKO** (*adj.*), Little, slight, trifling [अल्प + मात्र + क]. Dh. 407; Kuhn K. S. 26.
- APPAMATTO** (*adj.*), Little, slight, moderate [अल्प + मात्र]. Dh. 11.
- APPAMATTO** (*adj.*), Vigilant, careful, thoughtful, heedful, earnest, zealous, strenuous, diligent, quick, active [अ + प्रमत्त + मद्]. *Appamatto hohi*, make haste to work out your salvation (Ras. 25; comp. Mah. 20, Dh. 81, 175, 176). *Rakkhatha appamattā*, guard them vigilantly (Kh. 6). With loc. *Sadatthe appamatto tato bhava*, therefore strive earnestly for thy spiritual good (Mah. 12; B. Lot. 296). Dh. 5, 6; F. Ját. 11; B. Lot. 530.
- APPAMEYYO** (*adj.*), Unlimited, boundless, innumerable [अप्रमेय = मा]. Mah. 242.
- APPANĀ** (*f.*), Thought, reasoning, resolve [अर्पण]. Ab. 155; Dh. 375; E. Mon. 256.
- APPĀÑĪ** (*adj.*), Inanimate [अ + प्राणिन्]. Kuhn K. S. 29.
- APPANĪHITO** (*adj.*), Free from longing or desire [अ + प्रणिहित = धा]. Dh. 281, 282 ("free from rāga and the other paṇidhis").
- APPASADDO** (*adj.*), Free from noise, quiet; making little noise [अल्प + शब्द]. Mah. 18; Pát. 21.
- APPASĀDO**, Dissatisfaction [अ + प्रसाद]. Ab. 1181.
- APPASANNO** (*adj.*), Dissatisfied, discontented; not having faith, unbelieving [अ + प्रसन्न = सद्]. Dh. 169; Pát. xiv.
- APPASATTHO** (*adj.*), Bad, inferior [अ + प्रशस्त = शस्त].
- APPASATTHO** (*adj.*), With a small caravan, having few attendants [अल्प + सार्थ]. Dh. 22, 294.
- APPASSĀDO** (*adj.*), Insipid [अल्प + खाद]. Dh. 34.
- APPASSUTO** (*adj.*), Having learnt little, possessing

- small knowledge, unlearned, ignorant [अल्प + युत = यु]. Dh. 28; Pát. xiv.
- APPĀTĀŅKO, Light ailment, freedom from bodily suffering or fatigue [अल्प + आतङ्ग]. B. Lot. 427. *Appātāṅko* is also an adjective meaning "free from suffering." Comp. *Appābādhō*.
- APPATARO (*adj.*), Fewer, less [अल्प + तर]. Alw. I. 93. *Appataramālo*, cheaper (Dh. 250).
- APPATĪHAMO (*adj.*), Not first [अ + प्रथम]. Ab. 1199.
- APPATĪBĀHIYO (*adj.*), Not to be put away or averted (see *Paṭibhetti*). Dh. 223.
- APPATĪBHAYO (*adj.*), Free from danger, safe [अ + प्रतिभय].
- APPATĪHATO (*adj.*), Meeting with no obstacle, unopposed [अ + प्रति + हत = हत्]. *Appatīhatam hāṇam*, unlimited knowledge (B. Lot. 344, 649).
- APPATĪRŪPO (*adj.*), Unsuitable, improper [अ + प्रतिरूप]. Dh. 293.
- APPATĪSAMVEDANO (*adj.*), Inaccessible to sensation [अ + प्रति + संवेदन].
- APPATĪSANDHIKO (*adj.*), That cannot be reunited [अ + प्रति + संधि + क]. Kamm. 10.
- APPATĪSSO (*adj.*), Disobedient, rebellious [अ + प्रति + यु?]. Some MSS. read *appatīssō*.
- APPATĪTO (*adj.*), Dissatisfied, angry [अ + प्रतीत + ह]. Pát. 4, 5, 72.
- APPATTO (*adj.*), Not obtained; not having arrived; not having obtained [अ + प्राप्त = आप]. Dh. 48, 196; F. Ját. 50.
- APPAVĀRITO (*adj.*), Uninvited [अ + प्र + वारित + वृ]. Pát. 11.
- APPĀYUKO (*adj.*), Shortlived [अल्प + आयु + क]. Dh. 143.
- APPEKACCE, This is, I think, *api ekacce*, and should therefore be written *App ekacce*.
- APPESAKKHO (*adj.*), Having little power or majesty [अल्प + ऐश + आख्या]. Lit. "he who is named lord of little," or "he who has the name of a little lord." See B. Intr. 239.
- APPETI (*caus.*), To fit, to fasten; to deliver, to hand over, to assign [अपर्यति = अत्]. *Tesañ rajjam appesi*, made over his kingdom to them (Mah. 63). *Paṇḍuvāsadevañ Lañkārajjena appayum*, they invested P. with the sovereignty of Ceylon (Mah. 54). *Appetvā rājasandesañ*, having delivered the royal message (Mah. 111). *Kum-*
- rasenañ appetvā*, assigning the task to prince Sena (Mah. 257). *Kātum nagaram appayi*, gave orders to build a citadel (Mah. 254). *Samādhim appeti*, to indulge in Samādhī meditation (Mah. 7, 90).
- APPEVA (*adv.*), Perhaps [अपि + एव]. Ab. 1158; Ras. 34.
- APPEVANĀMA (*adv.*), Perhaps [अपि + एव + नाम]. Ab. 1158; Alw. I. 93; Pát. 4; Ras. 17. *Appevanāma janatāya hitāya ettha*, surely it would be for the good of the people (Alw. I. 112).
- APPHOTĀ (*f.*), Name of a sort of jasmine [आसो-टा]. Ab. 575.
- APPHUTO (*adj.*), This word appears to be a p.p.p. of *pharati* compounded with the negative a, and probably means "not pervaded," "not penetrated." The MSS. also read *apphuṭo*. B. Lot. 649.
- APPICCHATĀ (*f.*), Contentment, frugality [अल्प + इच्छा + ता]. Dh. 302, 372.
- APPICCHO (*adj.*), Wanting little, contented, frugal [अल्प + इच्छा]. Dh. 72, 302, 372.
- APPITO (*p.p.p. appeti*), Fastened [अपित = अत्]. Mah. 179. *Appito* at Pát. 11 is explained to mean "thick."
- APPIYO (*adj.*), Not dear, not beloved; not pleasant, disagreeable; unfriendly, unkind, inimical [अ + प्रिय]. Dh. 14, 140, 149; Ab. 735. *Appiyo*, an enemy (Kh. 13). *Appiyam*, unkindness, hostility (Mah. 246).
- APPĪYO (*adj.*), Less [अल्पीयस].
- APPO (*adj.*), Little, moderate, slight, few [अल्प]. Ab. 704. *Appaṇṇ puññakammaṇṇam*, a small act of virtue (B. Lot. 340). *Appāni pupphāni*, few flowers (Dh. 253). *Appo saggāya gacchati*, few go to heaven (Dh. 32). *Appena bahum icchati*, wants much in return for little. *Appabhogo*, poor. *Appapañño*, having little wisdom, foolish (F. Ját. 11).
- APPODAKO (*adj.*), Having little water [अल्प + उद्द]. Dh. 241. *Appodake soṭe*, when the torrent was nearly dry (Ras. 90).
- APPOSSUKKATĀ (*f.*), Reluctance, hesitation; inaction, rest (see next). Dh. 119; B. Lot. 408.
- APPOSSUKKO (*adj.*), Having little desire for exertion, having little zeal, reluctant to act; living a life of ease or enjoyment, inactive, resting from work, taking one's ease [अल्प + औत्सुक्य]. Dh. 59, 104, 108, 141, 143, 407.
- APPOṬHETI, To snap the fingers (clap the hands)

in token of pleasure [आस्सोटयति = स्फुट]. Mah. 162.

ĀPUCCHANAM, Salutation, adieu (see next).

ĀPUCCHATI, To take leave of, to bid adieu; to ask leave [आ + प्रच्छ]. *Pattācivarapaṭiggahaṇāṃ āpucchi*, asked to be allowed to take the priest's bowl and robe (Dh. 107). *Āpucchitabbo*, whose leave ought to be asked, or who ought to be taken leave of (Dh. 79). F. Jāt. 9; Mah. 29; Dh. 112, 211, 265.

ĀPUÑÑAM, Demerit, sin [अ + पुञ्ज]. Ab. 84; Ras. 84; Mah. 239. *Āpuññalābho*, acquisition of demerit (Dh. 55).

ĀPUPO, A cake [अपूप]. Ab. 463.

ĀPÜRATI, To be filled, to increase [आ + पू].

ĀPUTHUJJANO, see *Puthujjano*.

ĀPUTTAKATTAM, Not having a son, childlessness [अ + पुत्र + त्व]. Mah. 45.

ĀPUTTAKO (adj.), Sonless [अ + पुत्र]. Dh. 77, 232, 415. Fem. *aputtikā* (Dh. 219).

ĀPUTTO (adj.), Sonless [अ + पुत्र]. Mah. 124.

ĀRĀ (f.), An awl [आरा]. Ab. 528; Dh. 71, 72.

ĀRĀ (adv.), Far off [आरात्]. Ab. 1157; Dh. 380. With abl. *Ārā so āsavakkhayā*, he is far from the extinction of passion (Dh. 45).

ĀRABBHA (ger. *ārabhati*), Beginning with, from; concerning, with reference to; with a view to, for [आरब्ध = रम्]. With acc. *Mūlam ār.*, beginning from the root (Ab. 548). *Idaṃ satthā vipakkha-sevīṃ ār. kathesi*, this the Teacher related concerning a traitor (F. Jāt. 1). *Bhikkhū ār. paññattam*, ordained for priests only. Dh. 77, 313, 327.

ĀRABHĀPETI (caus. next), To cause to be commenced or undertaken. Mah. 26, 103.

ĀRABHATI, To begin; to undertake; to attempt; to exert oneself; to obtain by exertion [आ + रम्]. *Vācetaṃ ārabhi*, began to read (Alw. I. 80). *Maccunā yuddham ārabhiṃ*, I have begun the conflict with death (Mah. 194). *Rājā tam ādāpetum ārabhi*, the king took steps to have her brought to him (Mah. 223). *Anto pavisitum ārabhi*, attempted to enter (Mah. 244). *Mahāthāpattham ārabhi*, set to work to build the Mahāthūpa (Mah. 169). *Dhātu-oropanaṭṭhāya ārabhi*, attempted to take down the relic (Mah. 107). *Ārabhatha*, rouse yourselves (B. Lot. 530). *Viriyaṃ ār.*, to make an effort (Alw. I. 107; Dh. 289). *Viriyaṃ ārabhato daḥhaṃ*, to one who makes a strenuous effort (Dh. 21). *Vipassanaṃ ār.*, to

attain vipassanā (Mah. 32). Ger. *ārabhitvā* (Mah. 32), *ārabha* (see sep.). Kh. 23; Dh. 249; Mah. 172, 175. P.p.p. *āradhho*.

ĀRĀCĀRĪ (adj.), Living far from sin, leading a virtuous life [आरात् + चारिण].

ĀRADDHO (p.p.p. *ārabhati*), Having begun; striving, exerting oneself [आरब्ध = रम्]. *So ratanaṃ vicinitum āradhho*, he began to look for a treasure (Alw. I. 75). *Āraddhaviriyo*, making an effort, strenuous (Dh. 2, 200). *Accāradhho*, too eager.

ĀRADDHO (p.p.p.), Accomplished, won, provided for [आ + राध = राध].

ĀRĀDHANAM, Satisfying, propitiating; winning, accomplishing [आराधन].

ĀRĀDHETI (caus.), To propitiate, to conciliate, to make favour with; to win, to attain, to accomplish [आराधयति = राध]. *Dharaṇipatiṃ ārādha-yantā*, enjoying the favour of their sovereign (Mah. lxxxix). Dh. 50, 81, 327, 383; Pāt. 68; Mah. 2. P.p.p. *ārādhitō*.

ĀRĀDHO [आराध]. Clough (Gr. 135) translates *ārādho me rañño* (or *rājānaṃ*) by "my request is to the king," and in his Sinhalese Dictionary he gives to *Ārādhana* the meaning of "request, invitation." But at Kuhn K. S. *Ārādha* appears to be an adjective, *ārādho me* (or *maṃ*) *rājā*, which Kuhn translates "the king is propitious to me."

ĀRAGGAM, The point of an awl [आरा + अज]. Dh. 71, 72.

ĀRAHĀ, and ĀRAHAM (m.), A venerable person, a holy man, a saint; one who has attained final sanctification, an Arhat [अर्हन्]. Acc. *arahantaṃ* (Dh. 74). Gen. and dat. *arahato* (Kh. 2). Plur. *arahanto* (Dh. 18, 240; Mah. 104). Acc. plur. *arahante* (Dh. 240). Gen. and dat. plur. *arahataṃ* (Dh. 30). There are two sorts of Arahā, the *arahattamaggattho* and the *arahattaphalaṭṭho*; the latter is entirely free from human passion (*khetāsavo, vitarāgo*), he is said to have attained Nirvāṇa (viz. *kilesaparinibbāna* or *upādisesanibbāna*), and when he dies he ceases to exist (attains *khandhaparinibbāna* or *anupādisesanibbāna*). By the word Arahā standing alone the Arahattaphalaṭṭha is generally intended. Ab. 10; E. Mon. 6, 280-288, 290; Man. B. 38, 39; B. Intr. 294; B. Lot. 287, 520; Dh. 83. Arahā properly means only "a venerable man," and at Dh. 240 we find it applied by a non-Buddhist to

Acelakas or naked ascetics. Of the two nominatives *Arahañ* is no doubt the primitive one, retaining as it does the form of a present participle from *arahati*; *arahá* follows the analogy of *mahá*. It is possible that *arahañ* is used exclusively as an adjective, and *arahá* as a noun, but I have not sufficient data to determine this with certainty (see *Arahañ*). See *Maggo*.

ARAHADDHAJO, The robes or dress of a Buddhist priest [अर्हत् + ध्वज]. Ab. 296.

ARAHAM (*m.*), Worthy, venerable, sanctified, holy [अर्हत्]. This nominative occurs in the well-known formula, *Iti pi so bhagavá araham sammásambuddho vijjácarañasampanno*, etc. (Alw. I. 77). In the formula *Namo tassa bhagavato arahato sammásambuddhassa* we have the dative. In both cases *araham* seems to be used adjectively. See *Arahá*.

ARAHATĀ (*f.*), Worthiness [अर्ह + ता]. Cl. Gr. 97.

ARAHATI, To deserve; to be worthy of; to be able; to be fit; to honour [अर्ह]. *Na so kásavam arahati*, he is not worthy of the yellow robe (Dh. 2). *Imáni me sahayo 'rahate*, my friend is worthy of these jewels (Mah. 69). *Ime mama saríre upayogañ na arahanti*, these are not fit for use upon my body, i.e. too good for me to use (Dh. 291). *Kumbham arahati*, is equal to a kumbha (Cl. Gr. 91). *Ko tañ ninditum arahati*, who would dare to reprove him (Dh. 41). *Tasmá 'yañ Damiñsanne vsetum n' eva arahati*, therefore he is by no means the man to cause to dwell among Tamuls, i.e. he is too good to dwell among them (Mah. 139). *Tvam 'evañ vicaritum na arahasi*, you ought not to go about thus (Dh. 309). Cl. Gr. 136.

ARAHATTAM, State of being an *Arahá*, Arhatship, final sanctification [अर्हत् + त्व]. Ab. 436. The last of the four *Maggas* is called *arahattamaggo*, subdivided into *arahattamaggo* and *arahattaphalam*, "the path of Arhatship and the fruition of Arhatship." The latter is identical with *Kilesaparinibbána* or *Upádisesanibbána* (see *Maggo* and *Nibbánañ*). *Arahattoppatto*, having attained Arhatship (Dh. 273; Mah. 103). *Arahattappatti*, attainment of Arhatship. Dh. 195, 273, 411, 421.

ARAHATTAMAGGATTHO, One who is walking in the path of Arhatship [अर्हत् + त्व + मार्ग + त्व].

ARAHATTAPHALATTHO, One who is in the full fruition of Arhatship [अर्हत् + त्व + फल + त्व].

ARAHITO (p.p.p. *arahati*), Revered [अर्हित = अर्ह]. Ab. 750.

ARAO (*adj.*), Deserving, worthy, fit, worth [अर्ह].

With acc. *Satthagátañ no 'rahá*, not fit to be lopped with a weapon, viz. too precious to be lopped (Mah. 111). With gen. *Buddhabhá-tassáraháni*, suited to the word of Buddha (Alw. I. vii). *Dapákammárahó*, worthy of punishment (Mah. 28). *Manussárahó*, fit for human habitation (Mah. 4). *Samárahó*, suited to priests, sacerdotal (Mah. 212). *Bodhiññhárahá mahí*, a spot worthy to be the site of the Bo tree (Mah. 89). *Sañkhamuttam sataśahasadvayáraham*, chanks and pearls worth two lacs (Mah. 53).

ARĀJIKO (*adj.*), Without a king [अ + राजन् + क्व]. Mah. 54.

ĀRAKĀ (*adv.* and *prep.*), Far off, from afar [आरकात्]. Ab. 1157. *Divá tam áraká*, seeing her from a distance (Mah. 43). *Asádhusañ-saggañ áraká parivajjiya*, flying far from association with evildoers (Mah. 238). With abl. *Árahá imasmá dhammavinayá*, far from this Doctrine and Discipline (Kuhn K. S. 7, also with acc. and instr.).

ĀRAKATTAM, Being far from [आरकात् + त्व]. Dh. 433.

ĀRAKKHEYYO (*adj.*), That ought to be guarded [आ + रक्ष + एय]. There are three *Tathá-gatassa árakkheyyáni* enumerated in *Sañgíti Sutta*. The text is as follows, *Parisuddhakáyasamácáro ávuso tathágato n' atthi tathá-gatassa káyaduccaritam yañ tathágato rakkheyya má me idañ paro aññásíti : parisuddhavaçísamácáro . . . vacíduccaritam . . . aññásíti : parisuddhamanosamácáro . . . manoduccaritam . . . aññásíti*, "the conduct of Buddha is pure in action; there is not in Buddha any wrong conduct in action which he should guard, saying, Let not my enemy know this; the conduct of Buddha is pure in word," etc. etc.

ĀRAKKHATI, To guard, to protect [आ + रक्ष]. P.p.p. *árákkhito* (Mah. 170).

ĀRAKKHIKO, A guard, a keeper, a policeman [आरक्षिक्]. Dh. 158, 219.

ĀRAKKHO, Guard, protection [आरक्ष]. *Árakkha-devatá*, tutelar gods (Dh. 103). *Vidháya tattha árákkham*, posting a guard there (Mah. 160). Mah. 18, 241.

ĀRAKŪTO, and -TAM, Brass [आरकूट]. Ab. 492.

ARĀM (*adv.*), Speedily, presently [आरम]. Ab. 40.

ĀRAMBHANAM, Commencement [आरम्भण]. Mah. 163.

ĀRAMBHO, Commencement; exertion, effort; mischief, injury [आरम्भ]. Ab. 852. *Thūpārambho*, commencement of the thūpa (Mah. 174). *Andrambho*, free from mischief or danger (Pāt. 4). There are eight *Ārambhavattḥāni*, "matters or occasions for exertion, or for making an effort," viz. when a priest has a duty to perform, when he has performed a duty, when he has a journey to make, when he has made a journey, etc.

ĀRĀMIKO, One employed about the grounds of a Buddhist temple, a temple servant, gardener, etc. [आरामिक]. Mah. 239; Pāt. 9, 68.

ĀRAMMANAM, That on which anything rests or dwells, a support, stay, basis, ground, cause, material, object; an object of sense; a thought, an idea [आरम्भण]. Ab. 94, 1132. The six *Ārammaṇas*, or objects of sense, are *rūpaṃ, saddo, gandho, raso, phasso, dhammo*, "form, sound, odour, taste, contact and ideas"; they are thus identical with the *Bāhira Āyatanas*, and are the objects of the six *Ajjhattika Āyatanas* or Senses (Ab. 94). *Ārammaṇa* is also used in a more restricted sense, "the object or material of the mind or of thought," "thoughts," "ideas." At Man. B. 408, Hardy defines *Ār.* as "thoughts that proceed from contact with sensible objects in the mind" (see also p. 500). Clough in his Sinhalese Dict. defines *Ār.* as "being affected, reflection, thought; the subject of thought, that which occupies the mind."—Ex. *Itṭhārammaṇe mānasāṃ viṣṣajjetvā*, allowing the mind to dwell on a pleasing object (Dh. 111). *Cittāṃ nāma' etaṃ nānārammaṇesu dgharattāṃ cārikāṃ carantāṃ*, that mind of his long wandering in many channels of thought (Dh. 405: comp. in the same page *pāpādisu ārammaṇesu*, dwelling on sinful and unworthy thoughts). *Tesaṃ hi dibbapaṭibhāgāni pi ārammaṇāni cittāṃ cāletuṃ na sakkonti*, for even the most divinely attractive fancies cannot tempt their mind from its ascetic calmness (Dh. 284). *Ime taṃhāsotā cakkhuvāradānāṃ vasena sabbesu rūpādisu ārammaṇesu savaṇato*, these currents of desire, from flowing by means of the eye, the ear, etc., through all the (six) channels of Form, Sound, etc. (Dh. 410). *Nirodhaṃ ārammaṇaṃ katvā*, making an-

nihilation its aim (Dh. 381). *Ekārammaṇo*, having one (or the same) object (Dh. 90), *Atṭhatimsāya ārammaṇesu kammaṃ karonto*, exercising himself in the thirty-eight subjects of meditation (Dh. 422). *Taṃ ārammaṇaṃ katvā viharantānaṃ*, who live with their minds set on this object (Dh. 282). *Ārammaṇaṃ gaṇhati* or *gaṇeti* is a phrase used in connection with *Kammaṭṭhāna* meditation: it means to obtain or lay hold of an idea, a topic, a thought, upon which the mind is brought to dwell with intense force until supernatural illumination is obtained. Thus we read, at Dh. 195, that a certain priest, who had made strenuous but un-availing efforts to attain Arhatship, happened to see a great fire break forth in the forest. He hastily climbed a bare hill, and while seated watching the conflagration, grasped this thought with his mind, As this fire advances, consuming in its progress all fuel great and small, even so I should advance, consuming with the fire of the knowledge conferred by the Ariyamagga all obstacles great and small. Here, then, we have an *ārammaṇa*, or subject for *Kammaṭṭhāna* meditation: another will be found at Dh. 210, where a priest sitting by a torrent side watches the bubbles of foam, and fixes his mind upon the idea, As these bubbles are formed and burst, so the human body is born and perishes. For this subject comp. Hardy's account of the *Kasiṇa* meditation, E. Mon. p. 252 and foll. The primitive form *Ālambanam* also occurs. In the modern Sinhalese *Prākṛit aramṇu karaṇavā* (आरम्भणं कृ) means "to resolve," "to intend." B. Intr. 449; B. Lot. 831; Dh. 121, 200, 273, 350.

ĀRĀMO, Pleasure; a pleasure garden, a park; the gardens or wooded enclosure surrounding a Buddhist temple; a *vihāra*, a Buddhist monastery or temple [आराम]. Ab. 537; B. Lot. 436; Kh. 4; Mah. 67, 225, 234; Dh. 209.

ĀRANĀLAM, Sour gruel [आरनाल]. Ab. 460.

ARANĪ (*m.* and *f.*), Wood for kindling fire by attrition [आरणी]. Ab. 419.

ARĀÑJARO, A water-jar [आञ्जर]. Ab. 456.

ĀRĀÑŪAKO (*adj.*), Belonging to the forest, situated in the forest [आरञ्जक]. *Arāñṇako vihāro*, a forest hermitage (Dh. 85). *Ārāñṇako*, one who lives in the forest, a recluse (Dh. 144). *Ārāñṇakaṅgaṃ* is one of the thirteen *Dhutaṅgas*, and enjoins living in a forest. It is possible that *Arāñṇi-*

kaṅgaṃ may be also a correct form. Clough gives *draṇṇīkaṅga* under *Teles Dhūtāga* in his Dictionary, and I find *draṇṇīkavattaṃ* ("duties of an eremite priest") in a MS. of *Saṅkhyārtha Prakāṣa*.
ARAÑÑAM, A forest, a wood [अरण्य]. Ab. 536; Dh. 18.
ARAÑÑĀNI (*f.*), A large forest [अरण्याणी]. Ab. 536.
ARATI (*f.*), Dislike; discontent; abstinence from [अ + रति]. Dh. 74; Ab. 783; B. Lot. 443.
ARĀTI (*m.*), An enemy [अ + राति]. Ab. 344.
ĀRATI (*f.*), Leaving off, cessation, abstinence [आरति]. Ab. 160; Kh. 5; Kuhn K. S. 28.
ARAVINDAM, A lotus [अरविन्द]. Ab. 684.
ĀRĀVO, Sound, noise [आराव]. Ab. 128.
ARE (*interj.*), Here! I say! Sirrah! [अरे]. Ab. 1139; Dh. 159, 168, 299.
ARI (*m.*), An enemy [अरि]. Ab. 344.
ARINDAMO (*adj.*), Victorious [अरिन्दम].
ARISAM, Hemorrhoids [अरिस्]. Ab. 327.
ĀRISSAM, Rishiship [आरिष]. *Isino bhāvo āriṣsaṃ* (Cl. Gr. 97).
ARITTAṀ, A rudder [अरिच]. Ab. 667; Mah. 120.
ARITTHAM, Buttermilk or whey; bad symptoms, signs of approaching death; good luck; bad luck [अरिच]. Ab. 822.
ARITTHO, The soap-berry plant, *Śapindus Saponaria*; the Nimba-tree; a crow; a sort of spirituous liquor [अरिच]. Ab. 555, 570, 638, 822.
ARIYADHANAM, Noble or sublime treasure [आर्य + धन]. There are seven, *saddhāḍhanam*, *śīladhanam*, *hiridhanam*, *ottappadhanam*, *śutadhanam*, *cāgadhanam*, *paññāḍhanam*, "faith, a moral life, modesty, fear of sin, learning, self-denial, wisdom."
ARIYAKO (*adj.*), Aryan as opposed to *Milakkha* [आर्यक]. *Anariyako*, non-Aryan, as *Tamul*, etc. (Pāt. xliii).
ARIYAMAGGO, Sublime path, viz. *Arahattamagga*; see E. Mon. 280, 281, 294; Dh. 195. [आर्य + मार्ग].
ARIYAPHALAM, Sublime fruition, viz. *Arahattaphala* [आर्य + फल]. Dh. 180, 334.
ARIYAPUGGALO, Holy personage, i.e. one who is in one of the four Paths or four Fruitions, see *Ariyo* [आर्य + पुद्गल]. The eight *Ariyapuggalas* are, *Sotāpattimaggaṭṭho*, *Sotāpattiphalaṭṭho*, *Sakadāgāmmimaggaṭṭho*, *Sakadāgāmiphalaṭṭho*,

Andāgāmmimaggaṭṭho, *Andāgāmiphalaṭṭho*, *Arahattamaggaṭṭho*, *Arahattaphalaṭṭho*.

ARIYASACCAM, Sublime truth [आर्य + सत्त]. The *cattāri ariyasaccāni*, or "four great truths," are four theses upon which the whole doctrine of Buddha is based; they are, *dukkham ariyasaccam*, *dukkhasamudayaṃ ariyasaccam*, *dukkhanirodham ariyasaccam*, *dukkhanirodhagāminī paṭipadā ariyasaccam*, "suffering, the cause of suffering, the cessation of suffering, the path leading to the cessation of suffering." They are also sometimes briefly expressed thus, *dukkham*, *samudayo*, *nirodho*, *maggo*. Stated in full the four truths are as follows:—Firstly, that existence is suffering; secondly, that human passion (*taṇhā*, desire) is the cause of continued existence; thirdly, that by the destruction of human passion existence may be brought to an end; fourthly, that by a life of holiness the destruction of human passion may be attained. The *Magga* or *Paṭipadā* of the last truth is the *Ariyo Aṭṭhaṅgiko Maggo* (see *Aṭṭhaṅgiko*). B. Lot. 517; Man. B. 496; Kh. 8; Kuhn K. S. 32; Dh. 35, 346, 347.
ARIYASĀVAKO, Holy disciple [आर्य + आवक]. The *Ariyasāvakas* are the disciples of Buddha who are walking in the Four Paths, *Sotāpannas*, *Sakadāgāmins*, etc. Dh. 79, 205, 240; Ras. 39.
ARIYAVAMSO, Noble family [आर्य + वंश]. Mah. 227. *Saṅgīti Sutta* mentions four *Ariyavaṃsas*, to which belong respectively the recluse who is contented with the robes presented to him, the recluse who is contented with the food presented to him, the recluse who is contented with the bedding presented to him, the recluse who delights in meditation.
ARIYAVĀSO, Noble or holy state [आर्य + वास]. Ten are enumerated in *Saṅgīti Sutta*,—the state of being free from the five bad qualities (*pañcaṅgaṃ*), of being possessed of the six good qualities (*chaṭṭaṅgaṃ*), etc.
ARIYAVOHĀRO, Noble or honourable practice [आर्य + व्यवहार]. There are four, *masāvāddā veramaṇī*, *pisuṇavācāya v.*, *pharusavācāya v.*, *samphappalāpā v.*, "abstinence from lying, from slander, from harsh language, from frivolous talk." There are also two other sets of four each, "saying you have not seen when you have not seen, saying you have not heard when you have not heard," etc. Comp. *Anariyavohāro*. See also *Ariyo* (2).

ARIYO (*adj.*), Honourable, respectable, venerable; noble; excellent, eminent; holy, sanctified [आर्य]. Ab. 696. *Ariyāya jātiyā jāto*, born of an honourable family. *Iminā ariyena sīlakkhandhena samannāgato*, endowed with this sublime assemblage of virtues. *Ariyabhūmi* at Dh. v. 236 is explained to mean the five Suddhāvāsas. At Dh. v. 208 we have *ariyam*, with the long a of the Sanskrit revived metri causa. Dh. 48.

ARIYO, A venerable or holy man, a saint; one who has entered on the Four Paths, a converted man; one who has attained final sanctification, an Arahā; a Brahman; an Ārya or Aryan [आर्य]. As a technical term for one walking in the Four Paths the word Ariya includes Buddhas, Pacceka Buddhas, Arahās, Anāgāmins, Sakadāgāmins and Sotāpannas. These are collectively designated by the plural *Ariyā*, "the saints," "the elect," "the righteous," which includes the whole Buddhist hierarchy (Ab. 1002; B. Intr. 290, 291; B. Lot. 520, 866; Dh. 5, 37, 180). The plural *Ariyā* is sometimes restricted to Arahās (including Buddhas and Pacceka Buddhas), as at Dh. v. 79, and 164. *Ariyo* is sometimes used synonymously with Arahā (Ab. 435). *Ariyūpavādo*, speaking evil of the saints (Pāt. 92). *Ariyavohāro*, the vernacular speech of the Aryans (Alw. I. cvii).

ĀROCĀPETI (*caus.*), To cause to be announced; to announce [आ + caus. षच्]. F. Jāt. 6; Dh. 265, 395.

ĀROCEṬI (*caus.*), To tell, to announce, to declare [आ + रोचयति = षच्]. With acc. *Rājānaṃ evaṃ ārocayāhi*, thus address the king. With dat. *Ārocayāmi vo*, I tell you (Kuhn K. S. 28). With dat. and acc. *Bhagavato kīlaṃ ārocesi*, informed Buddha that it was time (B. Lot. 362). *Raññā vuttasāsanāṃ ārocesi*, delivered the king's message (Alw. I. 79). *Gehaṃ gantvā ārocesuṃ*, went home and brought the news (F. Jāt. 15). P.p.p. *ārocito*, declared. *Bhattakīle ārocite*, when dinner was announced (Mah. 7). Ras. 73.

AROGO (*adj.*), Free from sickness, healthy [अ + रोग]. *Kato arogo*, cured (Mah. 244). *Arogabhāvo*, health (Dh. 206).

ĀROGYAM, Health [आरोग्य]. Ab. 331; Dh. 37, 356.

ĀROHĀ (*f.*), An elegant woman [आरोह].

ĀROHAKO, A rider [आरोहक]. Mah. 142.

ĀROHAṆAM, Ascent, ascending; a ladder, stairs [आरोहण]. Ab. 216. *Sukhen' ārohaṇatthāya*, to

facilitate the ascent (Mah. 132). *Pabbatārohaṇam*, ascending the mountain (Mah. 103).

ĀROHANIYO (*adj.*), Fit for mounting [आरोहणीय]. *Ārohaṇīyo nāgo*, riding elephant (Dh. 188).

ĀROHO, A rider; ascent; length [आरोह]. Ab. 295. *Haṭṭhāroho*, an elephant rider. *Assāroho*, a horseman. *Rathāroho*, a chariot rider (Ab. 376). *Svāroho*, easily mounted up to, of moderate height (Mah. 112).

ĀROPANAM, Raising; establishing (see next).

ĀROPETI (*caus. āruhati*), To cause to ascend, to raise, to lift up to or upon; to put; to establish, to set on foot, to introduce; to transfer, to render, to turn into [आरोपयति = षच्]. *Nāvaṃ ār.*, to put on board ship. *Etadaggaṃ ār.*, to raise to the chief place. *Rūpaṃ āropetvā mahāratham*, having put the image into his state chariot (Mah. 248). *Attano piṭṭhiṃ āropetvā*, having mounted him on his back (Dh. 149). *Tulaṃ āropetvā*, putting them into the balance (Dh. 380). With two acc. *Satasahasādhikā nava koṭṭiyo sakaṭe āropetvā*, putting nine koṭṭis and a hundred thousand into carts (Dh. 248, 249). *Vihāraṃ Cetiya-giriṃ therāṃ āropayi*, established the therā in the C. vihāra (Mah. 76). *Tepiṭakam Buddhavacanāṃ tantim āropento*, when fixing the text of the Tipiṭaka word of Buddha (Alw. I. v). *Buddhavacanāṃ chandaso āropema*, let us turn (translate) the word of Buddha into chandas (Pāt. xlii). *Vādaṃ ār.*, to found a religious sect, to create a schism (Pāt. v). *Tass' eva doṣaṃ āropetvā*, fixing the guilt upon him (Dh. 263). *Assa moho āropetabbo*, he should be convicted of folly (Pāt. 18). Dh. 176, 194, 220, 239. P.p.p. *āropito*.

ARU (*n.*), A wound [अरुस्]. *Arukāyo*, this mass of corruption (Dh. 27).

ĀRUHATI, and **ĀROHATI**, To ascend, to mount, to go up into [आ + षच्]. *Assaṃ ār.*, to mount a horse (Mah. 142). *Rathaṃ ār.*, to mount a chariot (F. Jāt. 10). *Pabbatam ār.*, to climb a mountain (Ras. 24). *Nāvaṃ ār.*, to go on board ship (F. Jāt. 4). *Nāvaṃ pun' āruhi*, re-embarked (Mah. 46). Fut. *ārohissati* (Mah. 40). Imper. 2nd pers. *āroha* (Mah. 142; pl. *ārohatha*, Mah. 81). P.pr. *ārohanto*. Ger. *āruya*, *āruhitvā*, *āruyhitvā* (F. Jāt. 4; Mah. 142; Dh. 199).

ĀRŪLHO (*p.p.p. last*), Having ascended; having

- put ; put ; rendered, transferred [आरुह = वृह]. *Assārūḥo*, on horseback (Mah. 151). *Rathārūḥo*, having mounted his chariot (Mah. 203). *Ārūḥo taṃ mahindharaṃ*, having climbed that mountain (Mah. 167). *Upāhanārūḥo*, wearing slippers (Pāt. 23). *Tisso saṅgītiyo ārūḥadhammaṃ*, the doctrines introduced into the three Rehearsals (Pāt. 85). *Potthakārūḥo*, put into books. *Vinayapiṭake tantim ārūḥā*, having fixed the text of the Vinaya-piṭaka (Alw. I. vi).
- ARUṆO** (*adj.*), Light red ; dark red [अरुण]. Ab. 97, 980.
- ARUṆO**, The dawn ; the sun [अरुण]. Ab. 980 ; Alw. I. 76. *Aruṇuggamaṇaṃ*, dawn, sunrise (Dh. 81, 106).
- ARŪPABHAVO**, Formless existence, existence in the Arūpabrahmaloka (see Bhavo).
- ARŪPABRAHMALOKO**, Formless Brahma heaven [अरूप + ब्रह्म + लोक]. There are four heavens peopled by formless or incorporeal Brahmas. Their names are *Ākāsañāṇḍiyatanāṃ*, *Vīññāṇāṇḍiyatanāṃ*, *Ākiñcaññīyatanāṃ*, *Nevasaññāṇḍīyatanāṃ* (see each sep.). Their inhabitants are called respectively *Ākāsañāṇḍiyatanūpagā devā*, *Vīññāṇāṇḍiyatanūpagā devā*, *Ākiñcaññīyatanūpagā devā* and *Nevasaññāṇḍīyatanūpagā devā*: they have no bodily form, but are mere effulgences endowed with intelligence. B. Lot. 811 ; E. Mon. 308 ; Man. B. 26. The four Formless Brahma heavens are called collectively *Arūpabrahmaloka*, "the Formless Brahma World."
- ARŪPADHĀTU**, see *Dhātu*.
- ARŪPAM**, Absence of form [अ + रूप]. B. Lot. 807.
- ARŪPĀVACARO** (*adj.*), Belonging to the Arūpabrahmaloka [अरूप + अवचर].
- ARŪPĀVACARO**, Realm or world of Formlessness, the Arūpabrahmaloka [अरूप + अवचर]. Man. B. 3, 423.
- ARŪPI** (*adj.*), Formless, incorporeal, immaterial [अरूप + इत्]. Dh. 90.
- ARŪPO** (*adj.*), Without form, incorporeal, immaterial [अ + रूप]. Neut. *arūpaṃ*, Nirvāṇa (Ab. 6).
- ĀRUPPO** (*adj.*), Formless, incorporeal, belonging to the Arūpabrahmaloka [अरूप + य].
- ĀRUYHA**, see *Āruhati*.
- ĀSĀ** (*f.*), Desire, longing [आशा]. Ab. 162 ; Dh. 73, 431 ; Pāt. 75, 114. *Vantāso*, free from lust (Dh. 18).
- ASABBHO** (*adj.*), Improper, wrong, sinful [अ + सभ]. Dh. 14.
- ĀSABHO** (*adj.*), Belonging to a bull, taurine [आर्षभ].
- ASACCO** (*adj.*), Untrue, false [अ + सत्त्व]. Ab. 127, 1176. Neut. *asaccaṃ*, falsehood.
- ASADDHAMMO**, Evil state, sin ; sexual intercourse, fornication [अ + सत्त्व + धर्म]. Ab. 317 ; Kuhn K. S. 8. *Asaddhammavacanaṃ*, sinful language (Pāt. 69). There are seven Asaddhammas, being devoid of faith, of shame, etc.
- ASĀDHĀRANO** (*adj.*), Uncommon, special, peculiar, unrivalled [अ + साधारण]. Alw. I. x ; Dh. 193. *Asādhāraṇaṃ aññesaṃ*, not shared with others (Kh. 14).
- ASĀDHU** (*adj.*), Bad, wicked [अ + साधु]. F. Jāt. 1 ; Dh. 30.
- ASADISO** (*adj.*), Unexampld ; incomparable [अ + सदृश]. Alw. I. 76 ; Dh. 402.
- ĀSAJJA** (*ger.*), Having approached, having attained [आसाद्य = सद्].
- ASAJJHĀYO**, Non-repetition [अ + साध्याय]. Dh. 43.
- ĀSAJJO** (*adj.*), Attainable [आसाद्य = सद्]. Ab. 745.
- ASAKIM** (*adv.*), More than once, repeatedly [अ + सकृत्]. Ab. 1137.
- ASAKYAPUTTIYO**, Not a son of Sakya, not a true disciple of Buddha [अ + शाक्य + पुत्र + य]. Kamm. 9.
- ĀSĀLHĀ**, and -HO, Name of a month (June-July), and of a Nakkhatta [आषाढ]. According to Ab. 75 the name of the month is both masc. and fem. According to Ab. 59 the name of the lunar mansion is masc., *Pubbāsāḍho* and *Uttarāsāḍho* being the 18th and 19th lunar mansions. At Mah. 12, 103, *Āsāḍhī* (आषाढी).
- ASAMĀNO** (*adj.*), Unequal, dissimilar [अ + समान]. Dh. 53.
- ASAMAYO**, Wrong time (see *Akkhaṇo*).
- ASAMĀCICCA**, see *Asañcicca*.
- ASAMO** (*adj.*), Uneven, unequal ; unequalled, peerless [अ + सम]. Cl. Gr. 81.
- ASAMVĀSO** (*adj.*), Deprived of co-residence, expelled from the priesthood [अ + संवास]. Kh. 29 ; Pāt. 3, 65 ; E. Mon. 8.
- ASAMVUTO** (*adj.*), Unrestrained, intemperate [अ + संवृत = वृ]. Dh. 2.
- ASANAM**, Shooting ; an arrow [असन]. Ab. 389, 1004.

ĀSANAM, Eating; food [अशन]. Ab. 465, 1004. The four Asanas are *khajjam*, *bhajjam*, *leyyam*, *peyyam* (Ab. 466).

ĀSANAM, Sitting; a seat [आसन]. Ab. 311, 765, 1099; Mah. 39; Dh. 372; B. Lot. 305. The withers of an elephant (Ab. 363).

ĀSAÑCICCA (*adv.*), Inadvertently, unintentionally [अ + संचिन्व = चिन्]. Mah. 128; Dh. 103. Also written *asamcicca*.

ĀSANDI (*f.*), A long or easy chair [आसन्दि]. Ab. 311.

ASANĠO (*adj.*), Detached, free, absolute [अ + सङ्ग]. B. Lot. 344.

ĀSANĠO, Attachment [आसङ्ग].

ASANI (*m.*), and **ASANĠ** (*f.*), Indra's thunderbolt [अशनि]. Ab. 24. *Asanipatasaddo 'va*, like the noise of a falling thunderbolt (Mah. 143; comp. Dh. 219). *Asani viya gajjanto*, roaring like thunder (Mah. 152).

ĀSAÑKĀ (*f.*), Fear, apprehension, anxiety, suspicion, doubt [आशङ्का]. Dh. 396.

ĀSAÑKATI, To fear, to suspect, to doubt [आ + शङ्क]. Dh. 417.

ASANĠHATADHĀTU (*f.*), The unconditioned or immaterial element or principle, Nirvāpa [अ + संसृजत = कृ + धातु]. Ab. 8.

ASANĠHATO, see *Saṅkhato*.

ASANĠKHEYYO (*adj.*), Incalculable, innumerable [असंख्येय = ख्या]. The neut. *Asaṅkheyyam* is the highest of the numerals, and is equal to 10,000,000²⁰, or 1 followed by 140 ciphers (Ab. 476; Man. B. 7; B. Lot. 852; Ras. 72). *Asaṅkheyyam* is also a period of an asaṅkheyya of years (Dh. 79; Mah. 8).

ASANĠKHIYO (*adj.*), Innumerable [असंख्य + ख्या]. Mah. 3. *Asaṅkhiyā devā*, innumerable devas (Mah. 81). *Nānārāgambarāṃ asaṅkhiyāṃ*, innumerable cloths of various dyes (Mah. 258).

ĀSAÑKI (*adj.*), Apprehensive, anxious [आशङ्किन्]. Mah. 103.

ASANĠKITO (*adj.*), Without hesitation or doubt, fearless [अ + शङ्कित = शङ्क]. Mah. 134, 230; Ras. 24.

ĀSAÑÑASATTO (*adj.*), Unconscious [अ + संज्ञा + सत्त्व]. The *Asaññasattā devā* are the inhabitants of the eleventh Brahmaloḡa; they pass their existence in a state of total unconsciousness. E. Mon. 308; Man. B. 26, 103; B. Intr. 614.

ASAÑÑATO (*adj.*), Unrestrained, intemperate [अ + संयत = यत्]. Dh. 44, 54; Mah. 232.

ASAÑÑĠ (*adj.*), Unconscious [अ + संज्ञा + इत्].

ĀSANNO (*p.p.p.*), Near [आसन्न = सह]. Ab. 705. *Āsannamarāḡo*, dying (Mah. 132). Loc. *āsanne*, *āsannamhi*, near. With gen. *Gantvāna tassa āsanne*, going close to him (Mah. 39). *Leṇāsannamhi*, in the neighbourhood of the cave (Mah. 167).

ASANO, The tree *Terminalia Alata Tomentosa* [असन]. Ab. 563, 1004.

ASANTĀSĠ (*adj.*), Free from fear [अ + संवास + इत्]. Dh. 63.

ASANTO (*adj.*), Not being, not existing; absent; false; bad, wicked [अ + सन् = अत्]. *Mayi asante*, if I had not been present (Dh. 352). *Asataṃ hoti appiyo*, he is a foe to evildoers (Dh. 14). Acc. *asataṃ* (Dh. 13), *asantaṃ* (Dh. 268). Intr. *asatā* (Dh. 66). Loc. *asati* (Dh. 235), *asante* (Dh. 352). Loc. fem. *asantiyā* (Pāt. 2). Nom. plur. *asanto* (Dh. 53). Gen. and dat. plur. *asataṃ* (F. Jāt. 7).

ĀSĀRO, Unreality, vanity, worthlessness [अ + सार]. *Āsre sāmāti*, taking the real for the unreal (Dh. 2).

ĀSĀRO (*adj.*), Vain, unsubstantial, unessential, unreal [अ + सार]. Ab. 698. *Āsrehi dhanehi*, with perishable riches (Mah. 224).

ĀSĀRO, A heavy shower [आसार]. Ab. 50.

ASASSATIĠO (*adj.*), Not eternal, finite [अ + शास्यत + इत्].

ASATĀ, **ASATAM**, etc., see *Asanto*.

ĀSĀṠIKĀ (*f.*), A fly's egg, nit (Ab. 645). Comp. *MārāṠi* आसाṠी.

ASATIYĀ, Heedlessly, unintentionally [अ + अतृति instr.] Dh. 103.

ASATTAM, Non-existence [अ + सत्त्व]. Ab. 1103.

ASATTHENA, Not by the sword, peacefully [अ + शस्त्र instr.]. B. Lot. 561.

ĀSATTI (*f.*), Attachment, desire [आ + सत्ति]. Alw. I. 107.

ASATTO (*adj.*), Free from attachment or desire [अ + सत्त = सङ्ग]. Dh. 74, 433.

ĀSATTO (*p.p.p.*), Attached, clinging; intent, attentive, diligent [आसत्त = सङ्ग]. Ab. 726, 816.

ĀSAVAKKHAYO, Extinction or cessation of human passion, Arahatta [आसव + अय]. Dh. 45, 48; E. Mon. 284; B. Lot. 795, 822.

ĀSAVATI, To trickle, to flow [आ + वृ].

ĀSAVO, Distilled spirit [आसव]. Ab. 533, 822, 968.

- ĀSAVO**, Oozing, scum; misfortune; human passion, sin, corruption, depravity [आसव, often incorrectly written आशव]. Ab. 968; B. Lot. 288, 822, 823; Dh. 17, 41, 45, 52, 279. Āsava is synonymous with Kilesa. The three Āsavas are *kāmasavo*, *bhavsavo*, *avijjāsavo*, "the lust of the flesh, the love of existence, and the defilement of ignorance" (B. Lot. 823). The first of these is explained by *pañcagūṇiko rāgo*, the second by "attachment to existence in the rūpa and arūpa worlds," and the third is the defilement arising from ignorance of the Four Great Truths (*ariya-saccāni*). There are also four Āsavas, *kāmasavo*, *bhavsavo*, *diṭṭhāsavo*, *avijjāsavo*, sensual pleasure, existence, heresy and ignorance (E. Mon. 290; Man. B. 496).
- ĀSAYHO** (*adj.*), Invincible [अ + सहा = सह]. Kuhn K. S. 23.
- ĀSAYO**, Meaning, intention, inclination; dependence; support; abode, retreat, haunt [आशय, and आशय]. *Viśamāsayo*, evil-disposed (Mah. 122). *Jalāsayo*, a tank (Ab. 677). Ab. 766, 936; Mah. 117; Pāt. 71, 72.
- ASECANO** (*adj.*), Charming, captivating, bewitching [असेचन]. Ab. 697.
- ASEKHO**, and **ASEKKHO** (*adj.*), Belonging to an Asekha (see next). The *dasa asekhā dhammā*, or ten attributes of an Arahā, are *asekhā sammā-diṭṭhi*, *asekho sammāsaṅkappo*, *asekhā sammā-vācā*, *asekho sammākamanto*, *asekho sammā-djīvo*, *asekho sammavāyāmo*, *asekhā sammāsati*, *asekho sammāsamādhi*, *asekham sammāñāpaṇi*, *asekhā sammāvimutti*, "right views, right thoughts, right speech, right action, right living, right exertion, right recollection, right contemplation, right knowledge, right emancipation."
- ASEKHO**, and **ASEKKHO**, One who is no longer a Sekha, one who has nothing to learn, who is perfect in knowledge, an Arahā [अ + शिष]. Ab. 10; B. Intr. 322; B. Lot. 295; Alw. I. 76. This term applies only to the Arahattaphalaṭṭha, the Arahattamaggatṭha being a Sekha.
- ASESAKO** (*adj.*), All, entire [अ + शेष + क]. Mah. 13.
- ASESATO** (*adv.*), Without omission, entirely [अशेष + तस्]. Mah. 13, 118.
- ASESITO** (*adj.*), All [अ + शेषित = शिष]. B. Lot. 332.
- ASESO** (*adj.*), All, every [अ + शेष]. Ab. 702; B. Lot. 514. *Bhikkhū asese sannipātayi*, assembled all the priests (Mah. 41).
- ĀSEVATI**, To practise [आ + सेव]. Dh. 202.
- ĀSEVI** (*adj.*), Addicted to [आसेविण]. Dh. 163.
- ASI** (*2nd pers. sing. atthi*), Thou art. Alw. I. 38. The initial a is frequently elided, as *gato 'si* (Dh. 97), *papto 'si* (Dh. 24), *adhiggahito 'si* (Ras. 21).
- ASI** (*m.*), A sword [असि]. Ab. 391; Mah. 154. *Asicammaṅ*, sword and shield. *Asivaro*, good sword.
- ĀSI** (*preterite 3rd sing. atthi*), He was, it was, there was. Mah. 200; Ras. 7.
- ĀSI** (*f.*), Blessing [आशिस्]. Ab. 872.
- ĀSI** (*f.*), Fang of a snake [आशी]. Ab. 655, 872.
- ASILAKO** (*adj.*), Immoral, impious [अ + शील + क]. Mah. 216.
- ASILESĀ** (*f.*), Name of a Nakkhatta [असेषा]. Ab. 58.
- ĀSIM**, see *Atthi*.
- ĀSIMSĀ** (*f.*), Wish, hope, benediction [आ + शास्]. Kuhn K. S. 29.
- ĀSIMSANĀ** (*f.*), Wish, hope, benediction (see last). Ab. 872.
- ĀSIMSU**, see *Atthi*.
- ĀSINĀCATI**, To sprinkle, to moisten, to anoint [आ + सिच]. Ger. *āsiñcitvā* (Dh. 82).
- ĀSĪNO** (*p. pres.*), Sitting [आसीन = आस्]. Dh. 41, 69; Ras. 28.
- ASIPUTTĪ** (*f.*), A knife [असिपुत्ती]. Ab. 392.
- ASITABBO** (*adj.*), To be eaten [अशितव्य = अस्].
- ASITAM**, and **-TO**, A sickle. Ab. 448, 1005.
- ASĪTI** (*f.*), Eighty [अशीति]. *Asīti puttā*, eighty sons (Mah. 247). With foll. gen. *Asīti sāvakanāṃ*, eighty disciples (Ditto).
- ASITO** (*adj.*), Black [असित]. Ab. 96, 647, 1005.
- ASITO** (*p. p. p.*), Eaten; enjoyed [अशित = अश्]. Ab. 757, 1005.
- ĀSITTHO** (*p. p. p.*), Wished, prayed for [आ + शिष्ट = शास्]. Ab. 1160.
- ĀSITTO** (*p. p. p. āsiñcati*), Sprinkled; anointed [आ + सिक्त + सिच]. Dh. 82; Mah. 124, 157.
- ĀSIVĀDO**, Blessing [आशिस् + वाद्].
- ĀSĪVISO**, A snake [आशीविष]. Ab. 653; Kuhn K. S. 34.
- ASMA**, We are (see *Atthi*). Alw. I. 37.
- ASMĀ**, see *Ayaṇ*.
- ASMĀ** (*m.*), A stone [अश्मन्]. Ab. 605. *Asma-pupphaṃ*, benzoin (Ab. 591).
- ASMARĪ** (*f.*), Name of a plant [अश्मरी]. Ab. 558.

- ASMI**, I am (see *Atthi*). The a is frequently elided, e.g. *patto'smi* (Ras. 16), *hatacakkhū'smi* (Dh. 86). Dh. 63; F. Ját. 57; E. Mon. 2.
- ASMIMĪ**, see *Ayam*.
- ASMIMĀNO**, The pride that says I am, the pride of self [अस्मि = अस् + मान्]. Alw. N. 94.
- ĀSO**, Eating [आश]. *Pátarāso*, breakfast.
- ASOKO** (*adj.*), Free from sorrow [अशोक]. Dh. 6; Kh. 6. Masc. *asoko*, the shrub *Jonesia Asoka* (Ab. 573); name of a famous Indian king (E. Mon. 177; Mah. 21, 22, etc.).
- ASSA** (*opt. atthi*). *Ce me assa*, if I thought, lit. if there was to me. *Evam assa vacanīyo*, he should be thus spoken to. *Pápinhi ce vaṇo nássa*, if there be no wound in his hand (Dh. 23).
- ASSA** (*gen. dat. masc. and neut. ayam*), Of him, his; to him, to it, etc. *Assa jahitū bhavanti*, are rejected by him (Kh. 9). *Atth' assa jānato*, but to him knowing (Dh. 69). *Parikkhepo pan' assa*, now its covering (F. Ját. 6). Dh. 13, 25. The initial a is frequently elided, e.g. *Amhi'ssa dāso*, I am his slave; *Idam pi'ssa hoti ssmimī*, this also is part of his morality; *evam'sa* (Cl. Gr. 14); *hi'ssa = hi assa* (Dh. 301).
- ASSĀ** (*f.*), A mare [असा]. Ab. 371.
- ASSĀ**, see *Ayam*.
- ASSĀDANĀM**, Tasting [आस्वादन]. Ab. 938.
- ASSADDHO** (*adj.*), Without faith, unbelieving; not credulous [अ + अद्वा]. Dh. 18, 264.
- ASSĀDO**, Tasting, enjoyment, happiness [आस्वाद्]. Alw. I. 106; Alw. N. 36.
- ASSAKANNO**, One of the seven circles of rock that surround Meru; the tree *Vatica Robusta* [अस्य + कर्ण]. Ab. 27, 562; Man. B. 12; B. Lot. 842.
- ASSĀM**, **ASSĀMA**, see *Atthi*.
- ASSAMANO**, Not a Samāṇa, not a true priest of Buddha [अ + अमण]. Kamm. 9; Pát. 73.
- ASSAMĀRAKO**, Oleander [अस्य + मारक]. Ab. 577.
- ASSAMEDHO**, Name of a sacrifice, the *Açvamedha* [अस्य + मेध]. Ab. 413.
- ASSĀMIKO** (*adj.*), Without a master or owner [अ + स्वमिन् + क]. Dh. 383. *Assmikaṃ vatthu*, unclaimed property (Mah. 235).
- ASSAMO**, and **-MAM**, A hermitage; a religious order [आश्रम]. Ab. 212, 928. There are four Assamas, or steps in the life of a Brahman, *brahmacāri*, *gahaṭṭho*, *vānapattho*, *bhikkhu*, "religious student, householder, hermit, mendicant" (Ab. 409). *Assamapadam*, a hermitage (F. Ját. 4). Dh. 135.
- ASSARO**, Not a vowel, a consonant [अ + खर]. Alw. I. xvii.
- ASSASATI**, To inhale air, to inspire, draw in the breath [आ + अस्]. *Assasanto passasanto*, panting for breath; sobbing (Dh. 401, 404). P.p.p. *assattho*.
- ASSĀSETI** (*caus. last*), To refresh, to comfort, to encourage [आ + आसयति = अस्]. *Assāseto mahājanam*, comforting the people (Mah. 12). *Assāseto bhayaṭṭhe te*, reassuring the terrified Nāgas (Mah. 6). B. Lot. 376; Dh. 84.
- ASSĀSO**, Inhaled air, inhalation; comfort, consolation [आश्वास]. Ab. 1038; Mah. 158. *Assāso*, or inhaled air, is one of the six Vāyus (Ab. 39; Man. B. 400). *Assāsapassāso*, inhalation and expiration (B. Lot. 614; E. Mon. 266).
- ASSATARO**, A mule; name of a Nāga [असतर]. Ab. 369, 652; Dh. 57.
- ASSATHA**, see *Atthi*.
- ASSATTHO**, The Bo tree, *Ficus Religiosa* [असत्थ]. Ab. 551, 1038.
- ASSATTHO** (*p.p.p. assasati*), Encouraged, comforted [आसत्थ = अस्]. Ab. 1038; B. Lot. 376; Mah. 205.
- ASSAVANĀM**, Not hearing [अ + अवण].
- ASSAVO**, Discharge, matter, pus [आसव]. Ab. 324, 1036.
- ASSAVO** (*adj.*), Obedient [आश्रव]. Ab. 730, 1036.
- ASSAYUJO**, Name of a Nakkhatta; name of a month, September-October [आश्रयुज]. Ab. 58, 75.
- ASSO**, Corner, edge [अश्र]. Ab. 394, 1102.
- ASSO**, A horse [अश]. Ab. 368, 1102; F. *assū*, a mare (Ab. 371). Dh. 6, 17, 236.
- ASSOSI**, see *Suxoti*.
- ASSU** (*n.*), A tear [अश्रु]. Ab. 260; Kh. 3; Dh. 308; Mah. 116. *Assumukho*, with tearful face (Dh. 12; B. Lot. 863).
- ASSU** (*opt. 3rd plur. atthi*), Let them be. Dh. 13, 269. *Evam assu vacanīyā*, let them be thus addressed (Pát. 100). *Ime chinnd assu*, let these be divided (Pát. 74).
- ASSU**, Although the grammarians give this particle with an initial a, I am disposed to believe that it represents the S. स्विद्, and ought, when written independently, to be *su*. *Kimsu* (Cl. Gr. 10) is

undoubtedly सिद्, and thus we know that सिद् may become *su* in Pāli, and at Alw. I. 106 we have *kinsu* and *kena ssu* in the same gāthā. In the phrase *tayassu dhammā jahitā bhavanti* (Kh. 9), *tayassu* is resolved by the grammarians into *tayo assu*, with the final vowel of *tayo* elided before the initial vowel of *assu*; but Mr. Trenckner prefers to write *tayas su*, making *tayas* the equivalent of the Sansk. अयस्; I believe he is right, and that the remaining *su* is the S. सिद्. *Api ssu* at Kuhn K. S. 33 is probably अपि सिद्. Ab. 1150 however gives *assu*, and calls it an expletive particle.

ASSUTAVĀ (*adj.*), Not learned, ignorant [अ + युतवन्]. Alw. N. 72.

ASSUTO (*adj.*), Unheard [अ + युत = यु]. Dh. 301. *Assutālopo*, one who has never heard speech (Alw. I. cvii).

ASU (*m.*), Breath, life [असु]. Ab. 407, 945.

ASU (*pron.*), This; that [असी = अदस्]. Nom. masc. and fem. *asu* (Cl. Gr. 59, 60). Neut. *adun̄*. Plur. masc. and f. *amā*, *amuyo*. Pl. neut. *amā*, *amūni*. Loc. sing. *amumhi* (Kamm. 3). Gen. and dat. pl. *amūsam*, *amūśnam*. The crude base in Pāli is *amu* (comp. Cl. Gr. 52 and 59, and at Ab. 195 *amudviccha*, "twelve of those"). Ab. 1089.

ĀSU (*adv.*), Quickly [आसु]. Ab. 40.

ASUBHO (*adj.*), Bad, ugly, disagreeable, nasty, disgusting, offensive [अ + शुभ]. Neut. *asubham*, nastiness, impurity, corruption. There are ten *Asubhas* or offensive objects (Dh. 111, 413). *Asubhābhāvanā* and *asubhājānanā*, contemplation of the impurity of the body (E. Mon. 247). *Asubhasāññam paṭilabhiṃsu*, obtained an idea of impurity, realized how impure the body is (Dh. 127).

ASUCI (*adj.*), Impure [अ + शुचि]. Ab. 1024. Masc. *asuci*, semen virile (Ab. 274, 1024). *Asucikkādako*, eating filth (Dh. 241). Dh. 102; Kuhn K. S. 25; Pāt. 74.

ASUDDHO (*adj.*), Impure [अ + शुद्ध = शुद्ध]. *Pitito asuddho*, base-born on the father's side (Alw. I. xlv).

ASUKO (*adj.*), Such a one [*Asu* (2) + क; the S. equivalent is अमुक्]. *Asukaṭṭhānam*, such and such a place (Dh. 147, 200). *Asukena katam*, made by such a one (Dh. 362). *Asukena me telam pakkam*, so and so compounded an ointment for me (Dh. 83). *Bārāṇasīyam asukāya nama vāhiyā*

asukagehe vasāmi, I live at Benares, in a street named so and so, at such and such a house (Ras. 31). *Asuko mahāthero*, some eminent therā or other (Bāl. i). *Asukathero nāma*, such and such a priest (Dh. 372). *Asukarogassa nāma*, for such and such a disease (Dh. 93). *Asukassa nāma sālākabhattam*, ticket food for the priest named so and so (Alw. I. 103). *Asukasmiṃ nāma kdē marissāmi*, I shall die at such and such a time (Dh. 387).

ĀSUMĒ (*preterite 3rd plur. atthi*), They were. Alw. I. 40; Mah. 24, 35.

ĀSUNĀTI, and **-NOTI**, To hear, to listen to [आ + श्रु]. With dat. *Āsūṇanti Buddhassa bhikkhā*, the priests listen to Buddha (Kuhn K. S. 28).

ASURO, An Asura, a Titan or fallen angel [असुर]. Ab. 14; Man. B. 46, 58. *Asurabhavanam*, the Asura world (Dh. 193). *Asurinda*, chief of the Asuras, a name of Rāhu and of Vepacitti (Dh. 193).

ASUTTO (*adj.*), Without seam [अ + सूच]. Mah. 22; Dh. 237.

ATAKKITO (*adj.*), Unexpected [अतर्कित = तर्क]. Ab. 1148.

ATALAMPASSO (*adj.*), Bottomless, unfathomable [अतलस्यार्थ]. Ab. 669.

ATANDITO (*adj.*), Unwearied, unremitting [अतन्द्रित]. Dh. 54.

ATANI (*f.*), Name of a part of a bedstead [अटनी]. Ab. 309; Pāt. 19, 89.

ĀTANĀKO, Sickness, affliction, pain [आतण्डु]. Ab. 323, 1045.

ĀTĀPANAM, Sunshine; burning [आ + तापन]. Dh. 382, 416.

ĀTĀPATTAM, A parasol [आतपत्त]. Ab. 357.

ĀTĀPI (*adj.*), Ardent, zealous, strenuous, active [आ + ताप + इत्]. Dh. 26.

ĀTAPO, Sunshine, sunlight [आतप]. Ab. 37, 953. *Vāhi sasetum tāpe khipi*, put some paddy in the sun to dry (Mah. 129).

ĀTĀPO, Heat, burning; ardour, zeal, exertion, energy [आ + ताप]. Ab. 1135.

ĀTAPPAM, Ardour, zeal, energy, exertion [आ + ताप + य]. Ab. 156; Dh. 310.

ATASĪ (*f.*), Flax [अतसी]. Ab. 452.

ATATAM, One of the high numerals, 10,000,000¹², or 1 followed by 84 ciphers. Ab. 475; Man. B. 6; B. Lot. 855.

ĀTATAM, Generic name for drums covered with leather on one side [आतत = तत्]. *Ātatavita-*

tañ, drums completely covered with leather (Ab. 141).
 ĀTATĀYĪ (*m.*), A felon, murderer, highwayman [आततायिन्]. Ab. 736.
 ATATI, To go [अत्]. Cl. P. Verbs, 10.
 ATATI, To roam [अट्]. Cl. P. Verbs, 10.
 ATAVĪ (*f.*), A forest [अटवी]. Ab. 536; Mah. 44.
 ATHA (*adv.*), And; but; then; now [अथ]. Ab. 1190; Alw. I. 2. *Atha nam sakko evam ūha*, and the Sakka said thus to him (F. Jāt. 2). *Ath' ekadivasañ rājā*, now one day the king (Mah. 27). *Ath' etam upasañkamma*, then approaching him (Mah. 243). *Athāmaccehi mantetvā*, accordingly having consulted with his ministers (Mah. 53). *Narindo 'tha*, the king one day (Mah. 157). *Atha ugghosayi sañgho*, then the assembly shouted forth (Mah. 252). *Yadd—atha*, when—then (Dh. 49). *Paṭhamañ—atha*, first—then (Dh. 29). *Vanditvā sammāsambuddham ūdito atha dhammañ ca sañghañ ca*, having saluted Buddha first and then the Law and the Church. *Atha kim karissasi*, well but what do you mean to do (Dh. 93). *Athāparañ*, and further (see *Aparañ*). *Atha ca pana*, but on the other hand (F. Jāt. 11). *Atha kho Uttaro mānava*, and it came to pass that the youth Uttara (Alw. I. lxix). *No k' etañ bhante atha kho nam mayam eva abhiśādeyyāma*, not so, lord, nay I should respectfully salute him.
 ATHABBANAVEBO, The Atharva Veda [अथर्वण + वेद]. Alw. I. cxxiv.
 ATHAVĀ (*adv.*), Or [अथ + वा]. Dh. 15, 25, 48.
 ATHENO, Not a thief, honest [अ + क्षेण].
 ATHO (*adv.*), And; also; then [अथो]. Ab. 1190; Dh. 28; Kh. 13. *Sata' atho dasa*, a hundred and ten (Mah. 144). *Atho jātikkhayañ patto*, who also has attained the end of births (Dh. 75). *Atho pi sakkacca suṇantu*, let them also carefully listen (Kh. 6).
 ATI (*adv. and prep.*), Over; beyond; exceedingly; too much [अति]. Ab. 1138, 1182. Much used in composition. *Atibahalo*, very thick (Dh. 159; Alw. I. 76). *Atibahubhaṇḍo*, having too much property (Dh. 302). *Atibahuḍhuṅgī*, very greedy (Dh. 401). *Atihaṭṭho*, exceeding glad (Mah. 85). *Atimānoraṃ*, delightful (Mah. 87). *Atimukhara*, very garrulous (F. Jāt. 18). *Atisantike*, too near (Mah. 84). *Atiātalo*, very cold (F. Jāt. 57). *Atisundaro*, very beautiful (Alw. I. 74). *Atitaṅko*,

very desirous (Ab. 729). *Atitaruṇo*, very young (Dh. 157). *Ativittārito*, too diffuse (Mah. 1). *Ativimhito*, astounded. *Ativissuto*, renowned. Before a vowel *ati* in composition sometimes becomes *aty*, as in *atyappo*, but generally *acc*, as in *accāradḍho*.
 ATIBAHU (*adj.*), Too much, too many, very numerous [अति + बहु]. Dh. 174.
 ATIBALO (*adj.*), Very strong [अति + बल]. Mah. 126.
 ATIBHĀYATI, To be much afraid [अति + भी]. Mah. 78.
 ATIBHĪTO (*adj.*), Much alarmed [अति + भीत = भी]. Mah. 17.
 ATICARATI, To transgress; to commit adultery [अति + चर्]. Dh. 205.
 ATICĀRĪ (*adj.*), Transgressing [अतिचारिन्]. Fem. *aticāriñī*, an adultress (Ab. 238; Dh. 371).
 ATICARIYĀ (*f.*), Adultery [अति + चर्या].
 ATICĀRO, Transgression, adultery [अतिचार]. Dh. 371.
 ATICCHATHA (*imperat. 2nd pers. plur.*), This is the formula for civilly refusing alms to a bhikkhu. Mr. Trenckner refers the word to अति + इष्, and renders it "Go and beg further on," viz. Seek alms elsewhere. Dh. 241.
 ATICIRĀYATI, To tarry long [अति + चिराय]. Dh. 224.
 ATIDASSANO (*adj.*), Beyond ken, invisible [अति + दर्शन]. B. Lot. 515.
 ATIDHONACĀRĪ (*adj.*), This word is explained to mean "one who lives transgressing the Pacca-yasannissitasīla." The etymology of *dhona* is uncertain.
 ATIDŪRE (*adv.*), Very far, too far [अति + दूर loc.]. Mah. 84. *Nagardā nātidūrasmiñ*, not very far from a town (Ab. 536).
 ATIGACCHATI, To overcome [अति + गम्]. Aor. *accagamā*.
 ATIGATO (*p.p. last*), Escaped from [अति + गत = गम्]. Dh. 428.
 ATIGO (*adj.*), Escaping from; going beyond [अतिग]. *Pañcasaṅgātigo*, escaped from the five bonds (Dh. 66, 71). *Sīmātigo*, versed in boundaries (Mah. 103).
 ATIHATTHAYATI, To cross on an elephant [अतिहस्तय]. Cl. Gr. 111; Alw. I. 17.
 ATIKHINO (*adj.*), Not harsh, gentle [अ + तीक्ष्ण]. Ab. 1067.

ATIKHIÑO, The commentator renders *cápátikhítá* at Dh. verse 156 by "shot from a bow," making *atikhítá* a p.p.p. from चि with चति, and understanding *sará*. He says, "As arrows shot from a bow flying swiftly and falling to the ground, if there be none to pick them up, become a prey to the white ant on the spot where they fell." Perhaps, however, the reading should be *cápá'tikhítá*, "worn out bows."

ATIKKAMANAM, Going beyond, passing [चति-क्रमण]. Dh. 340.

ATIKKAMATI, To escape from; to go beyond, to pass, to cross; to transgress; to elapse; to excel, to surpass [चति + क्रम]. *Saññajanam sabbam atikkameyya*, let him free himself from all bonds (Dh. 40). *Sekkhahúmim atikkamitvá*, having passed the degree of S. (B. Lot. 297). *Asañkheyyam atikkamitvá*, passing over an Asañkheyya of years (Dh. 135). *Indakhítam atikkameyya*, should cross the threshold (Pát. 18). *Áñam atikkamitum*, to transgress his command (Dh. 142). *Majjhimayáme atikkamante*, while the middle watch was passing away (Dh. 83). *Áttha vassáni'tikkamum*, eight years elapsed (Mah. 15). *Puthujane atikkamitvá*, excelling ordinary men (Dh. 256).

ATIKKÁMETI (*caus. last*), To go beyond, to exceed [चतिक्रामयति = क्रम]. Pát. 7, 10.

ATIKKAMO, Passing away, transgression [चतिक्रम]. Ab. 776. *Dukkhasa atikkamo*, the termination of suffering (Dh. 35). *Sattáhatikkame*, after the lapse of a week (Mah. 119).

ATIKKANTO (*p.p.p. atikkamati*), Past; surpassing [चतिक्रान्त = क्रम]. *Pañhamamáse atikkante*, when the first month had elapsed (Dh. 81). *Atikkantamánusako*, superhuman (B. Lot. 866). Mah. 206.

ATIMÁNI (*adj.*), Vainglorious, conceited [चतिमानिन्]. Kh. 15.

ATIMANÑATI, To despise, to dislike [चति + मन]. Dh. 66; Kh. 16.

ATIMÁPETI (*caus.*), To injure, to destroy [चति + मापयति = मी]. Dh. 44.

ATIMATTO (*adj.*), Exceeding, excessive [चति + मात्]. Ab. 41. *Atimattam* (*adv.*), exceedingly.

ATIMUTTAKO, Name of a tree [चतिमुत्तक]. Ab. 555.

ATIMUTTO, The creeper Gaertnera Racemosa [चतिमुत्तक]. Ab. 577.

ATINÁMETI (*caus.*), To cause to pass; to let go by [चति + नामयति = जम्]. *Kálam atinámeti*, they spend the time (Dh. 227).

ATINDRIYO (*adj.*), Beyond the reach of the senses [चतीन्द्रिय]. Ab. 716.

ATIPÁTO (*adv.*), Very early [चति + प्रातर].

ATIPÁTO, Injuring, destruction; transgression [चतिपात]. Ab. 776.

ATIPPAGE (*adv.*), Too early [चति + प्रगे]. Sandhi Kappa (rule 36) quotes *Atippago kho táva Sávatthiyam piñḍaya caritum*, "it is too early to beg alms in Sávatthi," and states that *atippago* is for *atippage*.

ATIPPASATTHO (*adj.*), Very excellent [चति + प्रशस = शंस]. Ab. 918.

ATIREKALÁBHO, Extra allowance [चतिरेक + चाभ]. There is a general rule that Buddhist monks are to dress in dirty rags, but flaxen or hempen garments, etc., are exceptions (*atirekalábh*). So again there is a rule that a monk is to live at the foot of a tree, but viháras, etc., are exceptions. Kamm. 9.

ATIREKATARO (*adj.*), More excessive, more abundant [चतिरेक + तर]. Dh. 308. *Akkhái atirekataram rujanti*, my eyes hurt worse than ever (Dh. 89).

ATIREKO (*adj.*), Exceeding, excessive [चतिरेक]. *Idam civaram atirekam jítam*, this robe is now superfluous (Dh. 113). *Atirekam ce hoti*, if there is too much (Dh. 380). *Pesitapaṇḍákarato atirekam pesitum*, to send a present surpassing that received (Alw. I. 75). *Atirekacivaram*, an extra robe (Pát. 76). *Atirekappamāñam bhásati*, talks beyond measure (F. Ját. 50). *Atirekamásam ciráyitvá*, having tarried more than a month. *Atirekapádam ádiyati*, takes more than a páda (Kamm. 10). *Atirekavísativaggo*, consisting of more than twenty priests (Pát. xi).

ATIRITTAKO (*adj.*), In excess, superfluous [चतिरिक्त + क]. Mah. 49.

ATIRITTO (*p.p.p.*), Exceeding, in excess, extra, superfluous [चतिरिक्त = रिक्]. Ab. 712. *Anatirittabhajanam* appears to mean "fresh food": when a priest has eaten a meal at the house to which he has been invited he is not to begin again to eat fresh food, lit. "food which is not the leavings of his meal": Gogerly says, "food not part of the meal." Pát. xxxix, 14.

ATIROCATI, To outshine [अति + रञ्ज्]. Dh. 11 ; Pát. xiii.
ATISĀYAM, Very late in the evening [अति + सायम्].
ATISAYO, Excess ; excellence [अतिशय]. Ab. 41, 761, 771. Instr. *atīsayena*, exceedingly.
ATISUNO, A mad dog [अति + शुन]. Ab. 519.
ATISŪRATĀ (*f.*), Great heroism [अति + शूर + ता].
ATITAMSO, Past time [अतीत + अंश]. B. Lot. 649, 654.
ATITHI (*m.*), A guest, a stranger [अतिथि]. Ab. 424 ; Kh. 13.
ATITHOKO (*adj.*), Very little, too little [अति + थोक].
ATĪTO (*p.p.p. acceti*), Past, elapsed ; passed ; having transgressed [अतीत = ह्]. *Atīte tamhi sattāhe*, when this week had passed (Mah. 114). *Khaṇḍatīdā*, those who allow the right moment to pass (Dh. 56). *Sabbopamātito*, beyond all comparison, incomparable (Kh. 23). *Ekaṃ dhammaṃ atīto*, having transgressed a single commandment (Dh. 32). Loc. *atīte*, formerly, once upon a time (F. Ját. 2, 21), in the past (B. Lot. 344). Neut. *atītam*, a tale or legend (F. Ját. 2, 21).
ATITTO (*adj.*), Unsated [अ + तृप्त = तृप्]. Dh. 9.
ATĪVA, and **ATĪVIYA** (*adv.*), Very, exceedingly [अतीव]. Ab. 1138 ; Dh. 101 ; Kh. 27. *Atīva dhaṅṅo*, very fortunate (Mah. 200). *Atīviya gambhīro*, exceedingly deep (Dh. 182). For the form *atīviya* comp. *Viya*.
ATIVĀKYAM, Bad language, abuse, opprobrious speech [अति + वाक्य]. Ab. 122 ; Dh. 57.
ATIVASO (*adj.*), Subject to, in the power of [अति + वश]. Dh. 13.
ATIVATTATI, To go beyond, to pass ; to overcome ; to transgress [अति + वृत्]. Dh. 179, 320.
ATIVĒLO (*adj.*), Unseasonable [अति + वेला]. F. Ját. 18. *Ativelam* (*adv.*), unseasonably (F. Ját. 49).
ATIVISĀ (*f.*), Name of a plant [अतिविषा]. Ab. 586.
ATĪVIYA, see *Atīva*.
ATĪVUDDHO (*adj.*), Very old [अति + वृद्ध = बुद्ध]. Ab. 918.
ATO (*adv.*), Hence ; now ; therefore ; accordingly [अतस्]. Cl. Gr. 68 ; Kh. 21 ; Alw. I. xvi. *Atō — yato*, because — therefore (Alw. I. vii).
ĀTOJJAM, A musical instrument [आतोष = तुद्]. Ab. 142.

ATRA (*adv.*), Here [अत्र]. Ab. 1155, 1161. See also *Attha*.
ATRAJO, Offspring, son [आत्मज]. Ab. 210 ; F. Ját. 49 ; Mah. 15, 76, 228. Comp. *Attajo*.
ATTĀ, and **ĀTUMĀ** (*m.*), Self, body, person, individuality ; life, mind, soul ; in a non-Buddhist sense the Paramátman or Universal Soul [आत्मन्]. Ab. 92, 861. Acc. *attāni* (Dh. 68 ; Ras. 20), *attānaṃ* (F. Ját. 18), *átumānaṃ*. Instr. and abl. *attāna* (Dh. 68). Gen. and dat. *attāno* (Dh. 68 ; Alw. I. 76). Loc. *attāni* (Ab. 808). Plur. *attāno* (Cl. Gr. 21), *átumāno*. Gen. and dat. plur. *attānaṃ*, *átumānaṃ*. Clough gives also the forms *attāna* (instr. sing.), *attāna* (abl.), *attānaṃ* (loc.). — Ex. *Attāno sāmikassāddā*, bestowed it on her own husband (Mah. 253). *Attāno uyyāne*, in his own garden (F. Ját. 5). *Ayāṃ me attāno attho*, this is my own advantage. *Attāno attāno visayappadeso*, each within the limits of his own district (Alw. I. 79). *Attā hi kira duddāmo*, for self is difficult to tame (Dh. 29). *Attāno āsāne yeva attānaṃ dassesi*, showed himself in his own seat. *Attā hi attāno n' atthi*, he himself does not belong to himself (Dh. 12). *Rakkhittuṃ sakāṃ attānaṃ*, to save his own life (Mah. 120). *Sakattānaṃ sammāni*, chose himself (Mah. 13). *Apāssi sakāṃ attānaṃ pakkhittāṃ Lohakumbhīyā*, saw his own soul cast into hell (Mah. 17). *Sucibhūtena attānaṃ viharati*, lives with a purified heart. *Vedānaṃ me attā*, sensation constitutes my individuality. *Attā hi attāno nātho*, for self is one's protector (Dh. 68). *Attānaṃ paricajjivā*, sacrificing my own life (F. Ját. 56). The instr. *attāna* is sometimes used when we should expect the nominative, e.g. *Attānaṃ sammāni*, he himself (lit. by himself) chose himself (Cl. Gr. 134) ; *Attānaṃ coday' attānaṃ*, thyself rouse thyself (Dh. 68) ; *Attānaṃ marantā pi*, even when themselves dying (Dh. 223). The base used in composition is *atta* or *átuma*. *Attānto*, self-subdued (Dh. 57). *Attāhetu*, for one's own sake (Dh. 15). *Ātumapādo*, his own foot (Alw. I. xiii). *Attasambhavo*, proceeding from oneself. *Attasāmo*, like oneself (F. Ját. 50). *Attāgutto*, self-protected (Dh. 68). *Attālabho*, one's own gain (Ab. 1168). See *Ātumā*.
ATTABHĀVĪ (*adj.*), Having a body [आत्मभाव + ह्व].
ATTABHĀVO, Person, self, individual, personality,

body, form [आत्मन् + भाव]. Ab. 151; Man. B. 439, 440; B. Lot. 411. *Dibbattabhāvo*, celestial shape (Ras. 24). *Accharāsahassapariṣṭān attabhāvaṃ oloketvā*, seeing himself surrounded by a thousand nymphs (Dh. 94). *Attabhāvaṃ vijahitvā*, quitting his present form (Ras. 19). *Dutiye attabhāve*, in your last existence before this (Mah. 195). *Anantarattabhāve*, in her next existence (Dh. 402). *Dvīsu attabhāvesu sīssa rakkhitattā*, from having kept the precepts in two anterior births (Dh. 193). *Attabhāvaṃ maṇḍayamānā*, adorning her person (Dh. 189).

ATTADANḌO (*adj.*), Using the stick or punishment [आत्त = दा + दण्ड]. *Attadaṇḍesu nibbuto*, mild among the violent (Dh. 72).

ATTADATTHO, One's own advantage or good [आत्मन् + अर्थ, the d is euphonic]. *Attadattham paratthena bahunā pi na hāpaye*, let not a man forego his own spiritual good for that of another, however great (Dh. 30). Cl. Gr. 11; Dh. 334. See also *Attattho*.

ATTĀDHĪNO (*adj.*), Independent [आत्मन् + अधीन].

ATTĀDHIPATEYYAM, see *Adhipateyyam*.

ATTADUTIYO (*adj.*), With one companion [आत्मन् + द्वितीय]. Dh. 146.

ATTAHĀSO, A horse-laugh [अट्टहास]. Ab. 175.

ATTAJO (*adj.*), Proceeding from oneself; self-begotten [आत्मज]. Dh. 29. Comp. *Atrajo*.

ATTAKO, Name of a Rishi. Ab. 109.

ATTĀLAKO, A watch tower [अट्टालक]. Ab. 204.

ATTĀLO, A watch tower [अट्टाल]. *Gambhīraparikham pākāraparikkhittam dvāraṭṭālayuttam*, having a deep moat, surrounded with a wall, fitted with gates and towers (Dh. 201, comp. 397). Ab. 1126.

ATTAMANATĀ (*f.*), Rapture, delight (see next). Ab. 87.

ATTAMANO (*adj.*), Rapt, delighted, joyful [आत्त = दा + मनस्]. B. Lot. 367, 434; Dh. 58; Alw. I. 75.

ATTANĀ, **ATTANO**, etc., see *Attā*.

ATTANIYO (*adj.*), Belonging to oneself, own [आत्मन् + य]. Ab. 736, 808.

ATTANŪ (*adj.*), Knowing oneself [आत्मज्ञ].

ATTANOPADAM, A grammatical term meaning "intransitive," and equivalent to the Sanskrit आत्मनेपद्. Cl. Gr. 100; Alw. I. 2.

ATTANTAPO (*adj.*), Self-mortifying [आत्मन् + तपस्].

ATTATO (*adv.*), According to the *attā* or self [आत्मन् + तस्]. *Rūpaṃ attato samanupassati*, looks on Form as the soul (Alw. N. 72).

ATTATTHO, One's own good, self interest [आत्मन् + अर्थ]. See also *Attadattho*.

ATTAVĀDO, Assertion of self or individuality [आत्मन् + वाद्]. This is one of the four Upādānas. Alabaster explains it by "the belief that I and mine exist" (Wheel of the Law, p. 239). For the Buddhist doctrine of the unreality of the *Attā* (Soul or Self) see Man. B. 388, 390, 395, 424, etc.; Alw. N. 48; E. Mon. 289; B. Intr. 264.

ATTHA (*2nd pers. plur. atthi*), Ye are. Dh. 366. The initial a is sometimes elided, as *nu ttha = nu attha* (F. Jāt. 8).

ATTHA (*adv.*), Here [अथ]. Ab. 1161. See also *Atra*.

ATTHA (*num.*), Eight [अष्ट]. Dh. 131, 241. Gen. and dat. *aṭṭhannam* (Pāt. 75; Dh. 311). Instr. and abl. *aṭṭhahi*. Loc. *aṭṭhasu*. *Aṭṭhavisati*, eight and twenty.

ATTHACARIYĀ (*f.*), Wise or beneficial conduct [अर्थ + चर्या]. This is one of the four Saṅgahavattus; Alwis renders it (Attanagaluvamsa 138) "fruitful conduct, acts productive of benefit, well-being in law." Alw. I. 81; B. Lot. 406.

ATTHĀDASA (*num.*), Eighteen [अष्टादश]. Cl. Gr. 66. See also *Aṭṭhārasa*.

ATTHADASSĪ (*m.*), Name of one of the twenty-four Buddhas [अर्थ + दर्शन]. Dh. 117; Man. B. 95.

ATTHADHĀ (*adv.*), Eightfold, in eight ways [अष्टधा]. Ab. 656.

ATTHAGAMANAM, Setting (of the sun); destruction [अस्त + गमन]. Ab. 896. *Suriyass' atthagamanam*, the going down of the sun.

ATTHAGAMO, and **ATTHANGAMO**, Setting (of the sun); disappearance, perishing, destruction, annihilation [अस्त + गम].

ATTHAKAM, An octad, a collection of eight things [अष्टक]. Ab. 479.

ATTHAKARO (*adj.*), Beneficial, advantageous, useful [अर्थ + कर]. Pāt. 70.

ATTHAKATHĀ (*f.*), Exposition of meaning, explanation, exegesis; a commentary [अर्थ + कथा]. B. Lot. 437; E. Mon. 171; Dh. 418; Mah. 207, 251, 252, 253. The following is a list of the existing Pāli *Atthakathās*, or commentaries on

the text of the Tipiṭaka: *Samantapāsādikā* (commentary on the Vinaya); *Kaṅkhāvitarasī* (c. on Pātimokkha); *Sumanāgalavāṇī* (c. on Dighanikāya); *Papañcasūdanī* (c. on Majjhimanikāya); *Sérattappakkāsī* (c. on Saṃyuttanikāya); *Manorathapūrasī* (c. on Anguttaranikāya); *Paramatthajotikā* (c. on Khuddakanikāya and Suttanipāta); *Dhammapadaṭṭhakathā*; *Paramatthadīpanī* (c. on Udāna, Vimānavatthu, Petavatthu, and Theragāthā); *Abhidhammatthadīpanī* (c. on Itivuttaka); *Jātakatthakathā*; *Saddhammapajjotikā* (c. on Niddesa); *Saddhammapakkāsī* (c. on Paṭisambhidā); *Vissuddhajanavāṇī* (c. on Apadāna); *Madhuratthavāṇī* (c. on Buddhavaṇsa); *Cariyāpīṭakatthakathā*; *Atthasālinī* (c. on Dhammasaṅgani); *Sammohavinodanī* (c. on Vibhaṅga); *Pañcappakarasaṭṭhakathā* (c. on the Five Pakaraṇas).

ATTHAKKHĀYĪ (*adj.*), Telling another what is for his good, giving good advice [अर्थ + आखायिन्].

ATTHAM, Disappearance, destruction [अस्त]. Ab. 1154. *Attham gacchati*, or *atthaṅgacchati*, to set, to perish, to vanish (Dh. 41, 69, 365, 389, 425). *Atthameti*, to set. See *Attho* (1).

ATTHAM (*adv.*), For the sake or purpose of, on account of, for [अर्थम्]. *Dhammasavanattham gacchanti*, they go to hear the Law (Dh. 79). *Jalattham gacchanti*, they go to fetch water (Mah. 24). *Cuṇṇattham vissajjayi*, sent him for the chunam (Mah. 219). *Saṅghakammattam bhavissati*, it will be for the performance of sacerdotal acts (Mah. 86). *Paśādattham Dhammasokassa rājāno*, to please king D. (Mah. 35). *Tadattham*, on that account. *Kimattham*, why? *Atthattam* and *hitattham*, for the good of.

ATTHAMETI, To set (of the sun) [अस्तम् + इ].

ATTHAMITO (*p.p.p.* last), Set, gone down [अस्तम् + इत् = इ]. *Suriye anatthamite*, before sunset (Dh. 118, 319).

ATTHAMO (*ord. num.*), Eighth [अष्टम]. Mah. 10. Fem. *aṭṭhamī*, the eighth day of a lunar half month (Mah. 249).

ATTHAMSO (*adj.*), Octagonal [अष्टम् + अंश].

ATTHAMSU, see *Tiṭṭhati*.

ATTHANĀ (*f.*), Request, begging [अर्थना]. Ab. 759.

ATTHĀNĀM, Wrong place [अ + स्थान].

ATTHĀNGACCHATI, To set; to perish, to vanish [अस्तम् + गम्]. See *Attham* (1).

ATTHĀNGAM, Eight divisions or parts; eight qualities [अष्टम् + अङ्ग]. Ab. 780. *Atthaṅgasamupāgato*, possessed of eight divisions, eightfold (Mah. 249; Dh. 404). *Atthaṅgasamannāgato*, possessed of eight qualities (B. Lot. 566; Dh. 314).

ATTHĀNGAMO, see *Atthagamo*.

ATTHĀNGASĪLAM, The eightfold moral practice, the eight precepts [अष्टम् + अङ्ग + शील]. These are the first eight of the ten Sikkhāpadas.

ATTHĀNGATO (*p.p.p.* *atthaṅgacchati*), Set, disappeared [अस्तम् + गत = गम्]. *Atthaṅgate suriye*, when the sun had set (F. Jāt. 46; Pāt. 13).

ATTHĀNGIKO (*adj.*), Having eight parts or divisions, eightfold [अष्टम् + अङ्ग + इक]. The *Ariyo atthaṅgiko maggo*, or "holy eightfold Path," is the way pointed out by Buddha for escape from the misery of existence (see *Ariyasaccam*). Briefly summed up it is A VIRTUOUS LIFE. Its eight aṅgas or divisions are *sammādiṭṭhi*, *sammāsaṅkappo*, *sammāvācā*, *sammākammanto*, *sammā-ājīvo*, *sammāvāyāmo*, *sammāsati*, *sammāsamādhī*, "right views, right thoughts, right speech, right actions, right living, right exertion, right recollection, right meditation." B. Lot. 519; Man. B. 498; Kh. 4; Dh. 35, 48, 388; Ab. 129.

ATTHĀNGULO (*adj.*), Eight inches long or thick [अष्टम् + अङ्गुल]. Mah. 169.

ATTHĀNGUPOSATHĪ (*adj.*), Keeping the eightfold Uposatha, viz. the Atthaṅgasīla [अष्टाङ्ग + उपवसथ + इत्]. Mah. 230.

ATTHĀPADAM, and -DO, A chequered board for draughts, dice, etc. [अष्टापद]. Ab. 532; B. Lot. 363.

ATTHARAṆAM, A covering, a coverlet, a rug, a carpet [आसरण]. Ab. 312; Mah. 12, 87, 157; Alw. I. 93. *Bhummattharaṇam*, a carpet.

ATTHARĀPETI (*caus.* *attharati*), To cause to be spread. Mah. 12, 84, 87, 169, 213.

ATTHĀRASA (*num.*), Eighteen [अष्टादश]. B. 649; Mah. 256. Loc. *aṭṭhārasasu* (Mah. 174; Alw. I. cvii). See also *Aṭṭhārasa*.

ATTHĀRASAMO (*ord. num.*), Eighteenth [अष्टादश + म]. Mah. lxxxvi.

ATTHARATI, To spread, to lay out, to cover [आ + स्तु]. Mah. 3; Dh. 325; Pāt. 75. *Attānam kalale attharivā*, stretching himself in the mud (Dh. 117). P.p.p. *atthato*.

ATTHĀRO, Spreading [आसार]. Pāt. 75, 76, 114.

ATTHASATTHAM, Ethics [अर्थ + शास्त्र]. Ab. 113.

ATTHASO (*adv.*), According to the sense, according to the spirit as opposed to the letter [अर्थ + शस्]. Kh. 29.

ATTHATO (*adv.*), According to the sense or meaning; intelligently, sensibly [अर्थतस्]. Alw. I. cvii; Dh. 90, 179, 365; Mah. 252.

ATTHATO (*p.p.p. attharati*), Spread, laid out [आ + स्तुत = स्तु]. Pát. 75, 76.

ATTHATTHAM, For the good or advantage of [अर्थ + अर्थम्]. See *Attham* (2).

ATTHAVĀDĪ (*adj.*), Speaking sensibly or truthfully [अर्थ + वादिन्].

ATTHAVIDHO (*adj.*), Eightfold [अष्ट + विधा].

ATTHĀYA (*adv.*), For the good of; in order to, on account of, for the sake of, for [अर्थाय]. With gen. *Tass' atthāya*, for his good (Mah. 231). *Atthāya me bhavissati*, it will be of use to me (Kh. 12). *Atthāya hitāya sukhāya devamanussānaṃ*, for the advantage, the welfare, the happiness of gods and men. *Buddhassa atthāya jvītaṃ pariccajāmi*, for Buddha's sake I will lay down my life (Kuhn K. S. 28). *Apaññāyamānass' atthāya rodanto*, crying for something that does not exist (Dh. 96, comp. 129). *Hitatthāya sukhātthāya ca pāṇinaṃ*, for the welfare and happiness of men (Mah. 88). *Ropanaatthāya*, for the purpose of sowing it (Mah. 87). *Upavānatheraṃ uṃhodakathāya pahīni*, sent Upavāna Thera for hot water (Dh. 434). *Phalāphalathāya vanaṃ na pavisati*, does not enter the forest to gather fruits (Dh. 155). *Etadatthāya*, on this account (Kh. 13). Kuhn K. S. 29; Mah. 103; Alw. I. 76.

ATTHENA (*adv.*), On account of, by reason of [अर्थे instr.]. *Sabbarogānaṃ nivāsanaatthēna* because it is the dwelling place of all diseases it is called nest of disease (Dh. 313). Dh. 90, 210, 311, 343, 383, 410.

ATTHETI, To request [अर्थे]. Cl. P. Verbs, 13.

ATTHI, To be, to exist [अस्]. The following is the conjugation: Present, 1. *Asmi, amhi*; 2. *asi*; 3. *atthi*; 4. *asma, amha*; 5. *attha*; 6. *santi*. Preterite, 1. *Āsiṃ*; 2. *āsi*; 3. *āsi*; 4. *āsiṃha*; 5. *āsīttha*; 6. *āsiṃsu*. Optative, 1. *Assaṃ*; 2. *assa*; 3. *assa, siyá*; 4. *assāma*; 5. *assatha*; 6. *assu, siyuṃ*. Imperative, 1. *Asmi*; 2. *āhi*; 3. *atthu*; 4. *asma*; 5. *attha*; 6. *santu*. Part. present *Santo, samāno* (see sep.). For some of these forms

see Alw. I. 37, 39, 40.—Ex. *Atthi paroloko*, there is a future life. *Rājá ce atthi*, if there is a king (Mah. 254). *Añño buddho náma n' atthi*, there is no other Buddha (B. Lot. 365). *Parihānaṃ n' atthi*, there has been nothing omitted (F. Ját. 7). *Tasmiṃ samāgame āsiṃ aṣṭi bhikkhukoṭṭiyo*, in that assembly there were eighty koṭṭis of priests (Mah. 35). *Bhuttaṃ atthi nu no*, have I eaten anything (Mah. 158). *Attha dhañño so āsi*, he was very prosperous (Mah. 200). *Aham asmi āgato*, I have come. *Nikkhaṇ' amha*, we have come away (Dh. 161). *Evam assu vacantiyá*, they should be thus spoken to (Pát. 100). *Ce tumhe assatha ānandino*, if ye were glad. *Caṇḍālo nána so siyá*, he is probably a Caṇḍāla (Mah. 24). Possession is frequently expressed by Atthi with the dative; *Kaṇiṭṭhabhātá me atthi*, I have a younger brother (Dh. 79); *Santi te evarúpá ábádhdá*, have you got any such diseases as these? (Kamm. 4); *Yassa mayi sineho atthi*, he who has love for me (Dh. 333); *Mama hiraññaṃ suvaṇṇaṃ atthi*, I have got gold and wrought gold (Pát. 80); *Palāyato te makkho n' atthi*, you cannot escape by flight (Dh. 404). Atthi with the dative is sometimes used in the sense of "to think" (comp. the phrase *etad ahoṣi*): *N' atthi paroloko ti iti ce me assa*, if I thought there was a future life. The singular *atthi* is frequently used with a nominative in the plural: *Puttá m' atthi*, I have sons (Dh. 12). *Sace páṇaká atthi*, if there are insects (F. Ját. 57). *Ye keci páṇabhú' atthi*, whatever beings there be (Kh. 15). In some of the forms elision of the initial *a* sometimes takes place: *pato 'smi*, I have obtained (Ras. 16); *ágato 'mhi*, I am come (Dh. 88; Ras. 21); *manussi 'mhi*, I am a woman (Dh. 155); *gato 'si*, thou art gone (Dh. 97); *nu 'ttha = nu attha* (F. Ját. 8); *játo 'siṃ = játo āsiṃ* (Ras. 28); *saddá 'si = saddá āsi*. On the other hand, before some of the forms beginning with *a*, the final vowel (whether short or long) of the preceding word is frequently elided: *tuph' assa = tuphí assa* (Kamm. 8); *ágato attha = ágatá attha* (Dh. 235); *nam' atthu = namo atthu* (Kh. 22).

ATTHI (*n.*), A bone; a kernel or stone of a fruit; a seed [अस्त्रि], Ab. 278; F. Ját. 12; Kh. 18. *Kappásatthi*, a cotton seed (Dh. 301). Used of the stone of a mango (F. Ját. 5). Dh. 27; F. Ját. 15.

ATTHĪ (*adj.*), Desirous, wishing for [अर्थिन्].

Sāsanujjotanatthi, anxious for the prosperity of religion (Mah. 160). *Pāṭavatthi*, wishing for skill (Alw. I. vii). *Atthi*, a beggar (Ab. 740).
ATTHIBHĀVO, Being, existence [अस्ति = अस् + भाव]. *Tass' atthibhāvam vā natthibhāvam vā na jānāma*, we know not if she be alive or dead (Dh. 157). *Tāya saññāya atthibhāvaṃ jānissāma*, by this sign we shall know we are there (Dh. 153).
ATTHIKĀM, A bone; kernel, seed [अस्ति + क]. *Ambaṭṭhikāṃ*, mango-stone (Mah. 87).
ATTHIKO (*adj.*), Connected with existence [आस्तिव]. *Ye keci atthikavādaṃ vadanti*, all who maintain the view that something exists.
ATTHIKO (*adj.*), Desirous of [अर्क्षिन् + क]. With instr. *Ganthehi atthiko*, wanting books. *Seyyathiko*, desirous of final happiness (Alw. I. xvi). *Atthikā gāhantū*, let those who want them take them (Dh. 142). *Sāsanujjotanatthiko*, desirous of making religion prosper (Mah. 28). Mah. 24, 83, 170, 259; Pāt. 88. *Atthiko*, a pauper or beggar.
ATTHIMINĪJĀ (*f.*), Marrow [अस्ति + मज्जा]. Kh.3.
ATTHITĀ (*f.*), Being, existence [अस्ति = अस् + ता]. *Suriyālokassa atthitāya*, owing to there being daylight (Pāt. 1).
ATTHITO (*adj.*), Not standing; not staying [अ + स्ति = स्था]. Mah. lxxxvi.
ATTHITAM, Existence [अस्ति = अस् + त्व]. *Pāpass' atthittanatthittam therāṃ pucchi*, asked the therā if there was or was not guilt (Mah. 41).
ATTHO, Setting, disappearance, destruction; the western mountain behind which the sun sets [अस्त]. Ab. 606, 785. See *Attham*.
ATTHO, **ATṬHO**, and **ATṬO**, Desire, want, need, occasion; cause, reason, purpose; object, aim; substance, object, thing; property, wealth; advantage, good, welfare; meaning, sense, significance [अर्क्षे]. Ab. 485, 785. With instr. *Aggind me attho*, I want fire (F. Jāt. 2). *Mayhaṃ hiraṇṇādhī attho n'atthi*, I do not want gold and such like treasures (Dh. 173, comp. 163). *Atthe samupponne*, when occasion arises (Kh. 12). *Atthamhi jātāṃhi sukhaṃ saḍḍāya*, blessed are friends in need (Dh. 59). *Tav' atthe sati mama santikāṃ āgacchāhi*, if ever you are in trouble come to me (Ras. 31). *Ken' atthena*, and *ken' atṭhena*, for what purpose, on what account (F. Jāt. 10). *Uttamattham anupatto*, who has attained the highest end (Dh. 69). *Attham hitvā piyuggāhi*, forsaking the real aim of life and grasping at pleasure (Dh. 38).

Iṭṭhattho and *icchitatho*, desired object or aim (Ab. 727). *Kiṃ nu kho ahaṃ samaṇaṃ Gotamaṃ puccheyyāṃ dīṭṭhadhammikaṃ attham vā samparāyikaṃ vā*, shall I question Buddha about temporal matters or spiritual, lit. things belonging to this world or to the next. *Sakalatthasamavahayadīpani*, declaring the names of all things (Alw. I. ix.). *Tam attham pucchanto*, inquiring about this matter (Dh. 434). *So tam attham ācikkhi*, he told him what was the matter (F. Jāt. 12). *Bhagavato etam attham droceyyāṃ*, let me tell this thing to Buddha (Ras. 83). *Tam attham nivedayāṃ*, they reported the circumstance (Mah. 166). *Tadattham dīpanatthāya*, to explain how this took place, lit. to relate the circumstances of this (Mah. 130). *Etam atthavasāṃ ṇāvā*, knowing the force or significance of this thing (Dh. 51). *Atthajīvitam*, life and property (Ras. 63). *Attho parihāyati*, his substance is wasted. *Atthāpagamo*, loss of property (Ab. 764). *Sadattho, sakattho, attattho, attadattho*, one's own good. *Parattho*, the good of others. *Esanto cāpi attham*, seeking also their welfare (Alw. I. 112). *Attham karissāmiti anattham akari*, thinking he would do a good action he has done a bad one (Dh. 88). *Atthapadam*, a profitable saying (Dh. 19). *Atthasamhito*, beneficial. *Atthakusalo*, skilled in seeking his own spiritual good (Kh. 15). *Samānattho* synonymous. *Samsayatthamhi*, in the sense of doubt (Ab. 1158). *Bhusatthe*, in the sense of excessive (Ab. 1162). *Gadrabhānaṃ rave attham kiṃ jānāsi*, do you know the meaning that lurks in the bray of asses (Mah. 250). *Mahantaṃ attham gahetvā tiṭṭhati*, possess vast significance (Dh. 179). *Imasmīṃ loke anindito nāma natthīti attho*, the meaning is that in this world no man escapes blame (Dh. 367), *Tass' attho*, the meaning of it is as follows (Dh. 434). *Atthabyañjana-sampanno*, possessed of meaning and of letter (B. Lot. 330). *Attham hi nātho saraṇaṃ avoca na byañjanaṃ*, for our Lord has declared salvation to be in the spirit and not in the letter (Kh. 21; comp. Dh. 123, and Alw. I. 63). *Atthavasena vā vyañjanavasena vā*, according to the spirit or according to the letter (Alw. I. xxviii). *Attho dhammo ca*, appears sometimes to mean "meaning and text of the Scriptures" (see Alw. I. 54, 63, 66). But I think it may also mean "things (phenomena) and doctrines," as in the phrase

atthadhammānussasako, "temporal and spiritual counsellor" (F. Jāt. 7). At Dh. v. 363 the commentator evidently understands *atthaṃ dhammaṃ ca dīpeti* to mean "explains the meaning and the text," though in the first instance he renders *dhammaṃ* by *desanāddhammaṃ*, which would rather mean doctrines than text (see Dh. 90, line 2 and foll.). At Alw. I. 107 *Ratto atthaṃ na jāvānti ratto dhammaṃ na passati* is translated, "he who is actuated by lust knows not causes of things: perceives not what is right." See Lotus 839. For the less common form *Aṭṭha* see *Aṭṭhena* and *Aṭṭhakathā*; Subhūti quotes *Dukkhaṃ pīlan-aṭṭho saṅkhataṭṭho santāpaṭṭho viparīnāmaṭṭho*, when *aṭṭho* is the S. अर्थः. For the adverbial forms *Atthaṃ*, *Atthāya*, *Aṭṭhena*, see separately. For *Aṭṭo* see separately.

ATTHU, see *Atthi*. It may be used as an exclamation, conveying the sense of reluctant acquiescence, "Let it be," "It cannot be helped" (Ab. 1151).

ATTHUDDHĀRO, Exegesis, explanation [अर्थ + उच्चार]. Alw. I. 67.

ATTO (*p.p.*), Thrown [अस = अस]. Ab. 744.

ATTO, A watch tower [अट्ट]. Ab. 204, 1126.

ATTO (*adj.*), Hurt, distressed, afflicted [आर्त्त]. Ab. 1126.

ATTO, A case, cause, lawsuit [अर्थ]. Ab. 1126.
Kūtaṭṭaparājītamānussa, some persons who had been defeated in a false action at law (Dh. 220).
Dubbhīcchayaṃ aṭṭaṃ vinicchinitvā, having settled a very difficult case.

ATULO (*adj.*), Incomparable, admirable [अ + तुल]. Dh. 41; Alw. I. xiii.

ĀTUMĀ (*m.*), A rare form of *Attā* (which see). The nom. sing. *ātumā*, and plur. *ātumāno* will be found under rules 138, 139 of Kaccāyana's Nāma Kappa. Comp. *ātumapādo*, his own foot (Alw. I. xiii).

ĀTURO (*adj.*), Ill, diseased; affected [आतुर]. Ab. 322; Dh. 27, 36. *Rogāturo*, diseased (Mah. 249). *Vāṇarogāturo*, troubled with boils (Mah. 24). *Sokāturo*, afflicted (Mah. 12).

ĀTYAPPO (*adj.*), Very small [अति + अल्प]. Ab. 929.

AVA (*prep.*), Away, off; down [अव]. This is one of the twenty Upasaggas, and is much used in composition with verbs and their derivatives. It is very frequently in Pāli contracted to o, e.g.

otarati = S. अवतरति. In some cases, as *avabodho*, the full form only is found; in others both forms are in use, as *avadhi* and *odhi*, *avatāro* and *otāro*; but in the great majority of instances the prep. *ava* is in Pāli contracted to o.

AVA-, For many words beginning thus see under O-
AVABODHANĀM, Instruction [अवबोधन].

AVABODHO, Full knowledge or understanding [अवबोध].

AVACA, see *Vatti*.

AVACARATI, To go through, to traverse, to occupy, to make one's home [अव + चर्].

AVACARO, Sphere, realm, home [अवचर]. *Kāma-vacaro*, *rūpāvacaro*, *arūpāvacaro*, the realm or world of Desire, of Form, and of Absence of Form (Man. B. 3). *Rūpāvacaravipākacittāṃ*, thoughts which lead to birth in the world of Form (Man. B. 423). *Kāma-vacaradevaloko*, a god-world belonging to the realm of Desire (Man. B. 29). *Kāma-vacarakusalaṃ*, meritorious works in the realm of Desire (Dh. 89). *Atakkāvacaro dhammo*, doctrines not within the domain of thought, unattainable by reasoning (Gog. Ev. 6). *Yogāvacarakulaputto*, a young man of family who lives in the practice of meditation (B. Lot. 354). *Sastikāvacaro yeva kātabbo*, he should be kept close (or at home), viz. near the senior priests, or under the superintendence of his Upajjhāya. The compounds *kāma-vacaro*, *rūpāvacaro*, *arūpāvacaro* are also used adjectively with the meaning of "belonging to the realm of Desire, of Form, of absence of Form," e.g. *Akusalā cetanā kāma-vacarā*, sinful thoughts in the realm of Desire (Gog. Ev. 68). The word *Avacara* implies motion, action, life within certain limits or in a certain sphere. It partly coincides in meaning with *Gocara*, but in the latter word the idea of motion or action is less prominent. I do not feel myself competent to decide whether *Avacara* is ever an adjective with the meaning of "having its sphere in," "belonging to." Burnouf says that it is sometimes a noun and sometimes an adjective, but I think that in each of the examples he gives it may be treated as a noun, e.g. *Antarikshāvacara* might well be rendered "whose home or sphere is the sky."

AVADĀRAṆĀM, A spade or hoe [अवदारण]. Ab. 447.

AVADHĀNĀM, Attention [अवधान].

AVADHĀRAṆĀM, Ascertainment; affirmation, emphasis; restriction [अवधारण]. Ab. 1152, 1159.
 AVADHĀRETI (*caus.*), To ascertain [अव + धारयति = धृ]. P.p.p. *avadhārito* (Ab. 797).
 AVADHI (*m.*), Limit [अवधि]. Ab. 1082, 1193; Dh. 262. See also *Odhi*.
 AVAGANḌO, A protuberance on the cheek (?) [अव + गण्ड]. *Na avagaṇḍakāraṁ bhujjissāmi* is explained to mean, I will not stuff out my cheeks by eating two mouthfuls at a time (Pāt. 22; Pāt. 93 adds "like a monkey").
 AVAGANETI, To neglect, to disregard [अव + गच्छ]. P.p.p. *avaganīto* (Ab. 756).
 AVAGATO (*p.p.p.*), Known, understood [अवगत = गच्छ]. Ab. 757.
 AVAGGO (*adj.*), Unclassed [अ + वर्ग]. This term is applied to those consonants which are not in the five classes (Cl. Gr. 8).
 ĀVAHANĀM, Bringing [आ + वह + ञ]. Dh. 230.
 ĀVĀHANĀM, Getting a wife for a young man [आवाहन].
 AVAHARANĀM, Taking away, stealing [अवहरण]. Pāt. 66.
 AVAHARATI, To take away, to steal; to draw down [अव + हृ]. Dh. 100, 412.
 AVAHĀRO, Taking away [अवहार]. Dh. 373.
 ĀVAHATI, To bring [आ + वहृ]. Dh. 126, 198, 293.
 ĀVAHO (*adj.*), Bringing, causing [आवहृ]. *Sukhāvaho*, bringing happiness (Dh. 7). Mah. 253.
 ĀVĀHO, Marriage [आवाहृ]. *Puttassa āvāhamāṅgalāṁ karonto*, celebrating his son's wedding (Dh. 240). *Dhītarāṁ āvāhatthāya deti*, gives her daughter in marriage (Mah. 49).
 AVAJAHATI, To leave, to abandon [अव + हृ].
 AVAJĀNĀTI, To despise [अव + ज्ञा]. Dh. 294.
 AVAJĀTO (*p.p.p.*), Base-born, born of a mother lower in caste than her husband [अव + जात = जन्]. Alw. I. 101.
 AVAJĪYATI, and AVAJIYYATI (*pass.*), To be conquered [अव + जीयते = जि]. Dh. 33, 342.
 AVAJJĀM, Blame [अवज्ज].
 ĀVAJJANĀM, Meditation [अ + वर्जन]. Dh. 281, 343.
 ĀVAJJATI, To reflect, to consider [आ + वृज्]. Dh. 340, 403. F. Jāt. 53, 54.
 ĀVAJJETI (*caus. last.*), To bend, to incline; to upset [आ + वृज् *caus.*]. F. Jāt. 3.

AVAJJHĀYATI, To waste away, to perish [अव + षी]. Dh. 322.
 AVAJJO (*adj.*), Not to be shunned, not forbidden, not wrong, harmless [अ + वर्ज्य = वृज्]. Dh. 56.
 ĀVAJJO (*adj.*), Low, bad, inferior. Ab. 699. A Tīkā says *āvaditabbo ti āvajjo*.
 AVAKADḌHATI, To drag down, to remove [अव + कृष्].
 AVAKĀMSO, Inferiority, abasement [अव + कर्ष].
 AVAKĀSO, see *Okāso*.
 AVAKKANTI (*f.*), Introduction, descending into [अव + कम्म + ति]. *Gabbāvakkanti*, conception, commencement of pregnancy.
 AVALAMBANĀM, Hanging, depending from [अव-लम्बन]. Ab. 525.
 AVALEPO, Anointing; pride [अवल्लेष]. Ab. 1079.
 ĀVALĪ (*f.*), A row or range [आवली]. Ab. 539.
 AVALITTO (*p.p.p.*), Smearred [अवलिप्त = लिप्]. At Pāt. 70 *ullitto* and *avalitto* are explained to mean "plastered inside" and "plastered outside."
 AVALOKETI, see *Oloketi*.
 AVAMĀNĀM, Disrespect [अवमान]. Ab. 172.
 AVAMĀNETI (*caus.*), To despise [अवमानयति = मन्]. P.p.p. *avamānīto* (Ab. 756).
 AVAMSIRO (*adj.*), Head downwards, head foremost [अवाङ् + शिरस]. Dh. 190; Cl. Gr. 14.
 AVANADDHO, see *Onaddho*.
 AVANI (*f.*), The earth [अवनि]. Ab. 182.
 AVAÑÑĀ (*f.*), Disrespect, contempt [अवञ्जा]. Ab. 172.
 AVAÑÑĀTO (*p.p.p. avajñānti*), Despised [अव-ज्ञात = ज्ञा]. Pāt. 83.
 AVAÑÑITO (*adj.*), Despised. Ab. 756.
 AVANNO, Dispraise, blame, reproach [अ + वर्ण]. *Avanṇavādo*, blame (Ab. 120). *Buddhassa avanṇaṇaṁ bhāsati*, speaks evil of Buddha (B. Lot. 314, 445).
 AVANTI (*m. pl.*), Name of a country and its people [अवन्ति]. Ab. 184. *Avantīna viharati*, is living in the Avanti country (Alw. K. 92).
 ĀVANTIKO (*adj.*), Belonging to the Avanti country [अवन्ति + क]. Mah. 16.
 AVĀPURANĀM, A key [अव + आ + वृ + ञ]. Ab. 222.
 ĀVARANĀM, Covering; obstruction; restraint, interdiction, prohibition [आवरण]. Dh. 351; Ab. 1167.
 AVASĀNĀM, see *Ośānāṁ*.

- AVASANNO (*p.p.p. osidati*), Depressed, languid [अवसन्नस = सद्]. Dh. 383.
- AVASARATI, To go to [अव + सृ]. *Yena Mithilā tad avasari*, went to Mithilā. See Dh. 105.
- AVASARO, Opportunity, occasion; turn [अवसर]. Ab. 770.
- ĀVASATHO, Dwelling-place, abode, house, dwelling [आवसथ]. Ab. 206; Dh. 185; Pāt. 14, 88, 108. *Bhujagdasatho*, the Nāga world (Alw. I. ix.).
- ĀVASATI, To dwell, to inhabit [आ + वस] *Mithilāṃ āvasuṃ*, dwelt at Mithilā (Mah. 8). Mah. 17; Dh. 392.
- AVASESETI (*caus.*), To leave, to spare [अव + शेषयति = शिष]. Dh. 225.
- AVASESO, Remainder [अवशेष].
- AVASESO (*adj.*), Remaining [अवशेष]. *Avasesā tasanti*, the rest are afraid (Dh. 296). *Avasesaṃ Buddhavacanāṃ*, the rest of the word of Buddha.
- ĀVĀSIKO (*adj.*), Resident, in residence, living at home [आवास + इव]. *Āvāsiko bhikkhu*, a resident priest, one staying at his own monastery (Dh. 88; Pāt. 27). *Āvāsikavattāṃ*, duties to be observed by a resident priest.
- AVASSANAM, Being left, remainder [अव + शिष + अण]. Ab. 157.
- AVASITO (*p.p.p.*), Finished; determined, known, ascertained [अवसित = सो]. Ab. 963.
- AVASITTHO (*p.p.p.*), Remaining, left [अवशिष्ट = शिष]. *Bahu avasiṭṭham*, much remains to be done (Dh. 323). Pāt. 1.
- AVASO (*adj.*), Unsubdued, independent; powerless [अ + वस]. Ab. 743; Mah. 10.
- ĀVĀSO, Residing, dwelling; a dwelling, a residence; a monastery [आवास]. Ab. 206; Dh. 13; Mah. 220; Pāt. xl.
- AVASSAM (*adv.*), Certainly, surely [अवश्यम्]. Ab. 1150. *Avassam yeva bhijjati*, must inevitably perish.
- AVASSAYO, Support, help, protection, refuge [अव + आश्रय]. Ras. 34; Mah. 195; Dh. 187, 301, 384.
- AVASSUTO (*p.p.p.*), Filled with desire, lustful [अव + आ + सुत = सु; comp. *āsavo*]. Pāt. 94. *Anavassuto*, free from lust (Dh. 8). I have not found Avassuta in the sense of "oozing, flowing," but Subhūti quotes from a Tīkā *avassuto ti tinto kilinno*; and at Dh. 201 *anavassutacitto* is explained by *rāgena atintacitto*, "having the mind unwetted by lust."
- AVASUSSATI, To dry up [अव + शुष्]. Cl. Gr. 13.
- ĀVĀṬAKAM, A pit (see *Āvāto*). Mah. 129.
- AVATAMSO, A crest; an earring [अवतंस]. Ab. 870.
- AVATĀRO, AVATARATI etc., see *Otāro* etc.
- AVATI, To protect [अवृ]. Cl. P. Verbs, 18.
- AVATINNO, see *Otiṇno*.
- ĀVAṬO (*p.p.p. āvāṭati*), Covered, enveloped, shrouded [आवृत = वृ]. Alw. N. 98. *Āvāṭaṃ nāpadassanaṃ*, unlimited insight.
- ĀVĀṬO, A hole in the ground, a pit [comp. अवट]. Ab. 650, 931, 1125; Ras. 35; Dh. 191, 299.
- AVATTABBATA (*f.*), Ineffability [अ + वक्तव्य = वच् + ता]. Dh. 362.
- ĀVATTATI, To turn; to return [आ + वृत्]. Dh. 404. P.pr. *āvattamāno* (B. Lot. 864). Ger. *āvattitvā* (Mah. 250).
- ĀVATṬATO (*adv.*), In circumference [आवर्त + तस्]. Dh. 348.
- AVATTHĀ (*f.*), State, condition; time, period [अवस्था]. Ab. 1127.
- AVATTHĀNAM, Standing-place; state; abiding [अवस्थान].
- AVATTHĀPANAM, Fixing, settling [अवस्थापन].
- AVATTHARATI, see *Ottharati*.
- AVATṬHITI (*f.*), Abiding, steadiness [अवस्थिति]. Ab. 1172.
- AVATṬHITO (*p.p.p.*), Abiding, steady, firm [अवस्थित = स्था]. *Anavattṭhito*, unsteady (Dh. 7).
- AVATTHO (*adj.*), Naked [अ + वस्त्र]. Ab. 734.
- ĀVATṬĪ (*adj.*), Returning [आवर्तिन्].
- ĀVATṬO, Turning; a whirlpool; circuit, circumference [आवर्त]. Ab. 660; Mah. 213. *Dakkhiṇāvattṭo*, turning to the right.
- AVAYAVO, A limb, a member; a part [अवयव]. Ab. 278; Mah. 180.
- AVECCA, This is a gerund from वृ with अव, and appears to be used adverbially, but with what exact meaning I do not know, perhaps "intelligently," "clearly," "wisely." I leave it untranslated in the following quotations. *Vyākaraṇaṃ avecca adhīte ti veyyākaraṇo*, one who reads grammar is a grammarian (Cl. Gr. 92). *Ariyasaccāni avecca passati*, beholds the four great truths (Kh. 8). *Buddhe aveccappasādena samannāgato hoti*, is endowed with faith in Buddha. *Ahaṃ pana Buddhasāsane aveccappasānassa kulassa dhītā*, I am the daughter of a family that has faith in the religion of Buddha (Dh. 244).

- AVEKKHATI**, To look down upon; to look at; to consider; to perceive; to foresee; to contemplate [अव + ईच्]. *Aniccataṃ avekkhate*, contemplates impermanence (Mah. 10). *Sāsanaṃ pa-tiṭṭhānaṃ paccantesu avekkiya*, foreseeing the establishment of religion in foreign countries (Mah. 71). Dh. 6, 10, 31; Mah. 132.
- ĀVELĀ** (f.), A garland worn on the crown of the head. Ab. 308.
- ĀVENIKO** (adj.), Free from contact, detached, independent [अ + वेणि + क्]. The *aṭṭhārasa āve-nikā dhammā*, or "eighteen independent states," are explained at B. Lot. 648 and foll. Eitel says they are "the distinguishing marks of a Buddha, who is detached from the imperfections which attach to the majority of mankind."
- AVERAM**, Friendliness, mildness, kindness [अ + वैर]. Dh. 2.
- AVERI** (adj.), Free from hatred, mild, peaceable [अ + वैरिन्]. Dh. 36, 46.
- AVERO** (adj.), Peaceable [अ + वैर].
- ĀVESANAM**, A workshop; a dwelling; fury; entrance [आवेशन]. Ab. 212, 906.
- ĀVESIKO** (adj.), Entering, arriving, adventitious [आवेश + इक्]. *Āvesiko*, a guest (Ab. 424).
- AVHĀ** (f.), Name, appellation [आह्वा]. Ab. 114. *Thūpavhe*, in that which bears the name of Thūpa, viz. the Thūpārāma (Mah. 215). *Buddhappiya-yako yati*, the priest named Buddhappiya (Alw. I. xv).
- AVHĀNAM**, Calling, addressing [आह्वान]. Ab. 1139.
- AVHAYANAM**, Invocation, summons [आह्वयन].
- AVHAYO**, Name; calling, invocation [आह्वय]. Ab. 114, 1111. *Medaṅkaravhayamahāyati*, the eminent elder named Medaṅkara (Alw. I. xiii). *Kuṣumbiko Dhātusenavhayo*, a landed proprietor named Dhātusena (Mah. 254). *Khuddikā Kakudhachayā vāpi*, the lesser Kakudha tank (Mah. 88). *Uposathavhaye*, in that which bears the name of Uposatha, viz. the Uposatha hall (Mah. 215). *Sirivhaye*, invocation of Sīri.
- AVI** (m.). A ram, a sheep [अवि]. Ab. 501.
- ĀVI** (adv.), Manifestly, in full view, close before the eyes [आविस्]. Ab. 1149, 1157. *Āviṃ va yā-divā raho*, openly or in secret (Dh. 404). Compounded with the verbs *bhavati* and *karoti* and their derivatives (see below). In Saṅgīti S. I find *āvi c'eva raho ca*.
- ĀVIBHAVATI**, To become visible or manifest, to appear, to be evident [आविस् + भू]. Fut. *āvibhavissati* (F. Jāt. 16; Dh. 267; Ras. 7).
- ĀVIBHĀVO**, Appearance, manifestation [आविस् + भाव].
- AVICI** (m.), Name of one of the eight Narakas or hells [अ + वीचि]. Man. B. 26. Ab. 657 gives *Avici* (fem.), but the Sansk. equivalent is masc., and at Dh. 148, 340, we have the loc. *avicimhi*.
- AVIDDASU** (adj.), Ignorant (see *Viddasu*). Dh. 47, 380.
- ĀVIDDHO** (p.p.p.), Thrown [आविद्ध = अघ]. Ab. 744.
- AVIDŪRO** (adj.), Not very far, near [अ + वि + दूर]. Ab. 706. Loc. *avidūre*, *avidūramhi*, near. With gen. *Lenassa avidūramhi*, not far from the cave (Mah. 167). With abl. *Tato avidūre*, not far from that place (Dh. 155). F. Jāt. 5; Kh. 16; Ras. 20, 22, 65.
- AVIGGAHO**, The god of love [अ + विगह]. Ab. 42.
- AVIHIMSĀ** (f.), Mercy, humanity [अ + वि + हिंसा].
- AVIHO** (adj.), The *Avihā devā* are the inhabitants of the twelfth Brahmaloaka (B. Intr. 614; Man. B. 26, 29). The meaning of *Aviha* is uncertain, perhaps "making no effort," or "not thinking." The S. equivalent is *अव्यूह*. *Avihesu nibbattitvā*, having been born in the *Aviha* heaven, lit. among the *Avihas* (Dh. 362).
- AVIJJĀ** (f.), Ignorance, error [अ + विज्जा]. Ab. 168, 1087; B. Intr. 473, 485, 488, 506, 507, 638; B. Lot. 823; Man. B. 392, 413, 432, 435, 496; E. Mon. 290, 295, 302. *Avijjā* is one of the *Āsavas*, of the *Oghas*, of the *Yogas*, etc.
- AVIJJAMĀNO** (adj.), Not existing, non-existent [अ + विज्जमान = विद्].
- ĀVIKAROTI**, To make manifest, to show, to explain [आविस् + क्त]. 1st pers. pres. *āvikaromi* (Kuhn K. S. 29; Cl. Gr. 137). P. pr. *āvikaronto* (Dh. 344). Ger. *āvikatvā* (Mah. 205). Att. 195 has p.p.p. *āvīkato* with long i.
- ĀVIKATTĀ** (m.), One who manifests [आविस् + क्त].
- AVIKKHEPO**, Equanimity, calmness [अ + विक्षेप]. Ab. 155; B. Lot. 519.
- AVILAMBITO** (adj.), Speedy [अविलम्बित = अजम्]. Ab. 40.
- ĀVILO** (adj.), Turbid; stained; agitated [आविस्].

- Ab. 669, 1106. *Anāvilo*, pure, serene. *Hatānaṃ lohītāvilo*, stained with the blood of the slain (Mah. 154). Dh. 105.
- AVINAYO, Wrong or false Vinaya; misconduct, sin [अ + विनय]. *Avinayavāddino*, followers of a false Vinaya (Mah. 234). Att. 192.
- AVIÑÑĀNAKO (*adj.*), Without intelligence or consciousness, inanimate [अ + विज्ञान]. Alw. K. 75. *Aviññānakam dhanam*, personal and landed property as opposed to live stock (Dh. 79).
- AVIÑÑŪ (*adj.*), Ignorant, foolish, stupid [अ + विज्ञ]. Ab. 721.
- AVIRATO (*adj.*), Uninterrupted, continual [अविरत = रत्]. Ab. 41.
- AVIRUDDHO (*adj.*), Not contrary; unobstructed, without difficulties, certain, absolute [अविरुद्ध = र्द्ध]. Ab. 698.
- AVIRŪLHO (*adj.*), Not grown [अ + विरुद्ध = र्द्ध]. *Avirūlhapakkho*, unfledged (F. Jāt. 49).
- ĀVISATI, To approach, to enter [आ + विष्]. Mah. 175; Pāt. 119.
- AVISESENA (*adv.*), Not specially, generally [अ + विशेषण]. Pāt. xl.
- AVITATHO (*adj.*), True [अ + वि + तथा]. Ab. 127. Neut. *avitathanā*, truth (Ditto).
- ĀVITO, Guarded, protected. Ab. 754 (both MSS. read á-).
- AVOCA, see *Vatti*.
- ĀVUDHAM, and ĀYUDHAM, A weapon [आयुध]. *Āvudham* (Ab. 18, 44; F. Jāt. 5, 15; Dh. 8, 202). *Āyudham* (Ab. 49; Ras. 20; Cl. Gr. 45; Mah. 64, 152). Saṅgīti Sutta mentions three *Āvudhas*, *sutāvudham*, *pavivekāvudham*, *paññāvudham*.
- ĀVUNĀTI, and -NOTI, To cover, to inclose; to put a string through, to string [आ + वृ]. Alw. I. 20; F. Jāt. 53. P.p.p. *āvato*, *āvuto*.
- ĀVUSO (*indecl.*), Friend! Sir! Brother! This address is used by senior priests in speaking to priests of equal or inferior standing (Cl. Gr. 70). Used in speaking to several persons: *Kiṃ nu kko āvuso karissūma*, brethren, what shall we do? (Dh. 333). Used by priests to Upāsakas or lay devotees (Dh. 105). By a priest to another priest (Dh. 103; Pāt. 15). By an Ācariya to his pupil (Pāt. xvi).
- ĀVUTO (*p.p.p.*), Covered, hedged, inclosed, surrounded; strung [आवृत = वृ]. Ab. 372, 745.
- AVYĀKATO, and ABYĀKATO (*adj.*), Undefined, unexplained [अव्याकृत = कृत]. As an epithet of

Kamma it means "indefinite," "neither good nor bad." Man. B. 445.

- AVYĀPĀDO, and ABY-, Absence of desire to injure another person, absence of malice [अ + व्यापाद्].
- AVYĀPAJJHO, and ABY- (*adj.*), Free from suffering. This singular form is no doubt due to a confusion between the roots वाष् and पद्; its meaning shows that it represents a Sanskrit form अव्यावाष्. Neut. *avyāpajjham* Nirvāṇa (Ab. 8). Alw. N. 135.
- AVYĀPANNO (*adj.*), Free from desire to injure, free from malice [अव्यापन्न = पद्].
- AVYĀSEKO (*adj.*), Charming, fascinating [अ + वि + आ + सेक]. Ab. 697.
- AVYAYĪBHĀVO, Indeclinable compound, a grammatical term [अव्ययीभाव]. Cl. Gr. 86.
- AVYAYENA (*adv.*), Without loss, safely [अ + व्यय instr.].
- AVYAYO (*adj.*), Unchangeable [अ + व्यय]. Neut. *avyayanā*, an indeclinable word, particle, adverb (Ab. p. 171, 181, v. 826, 957).
- ĀYĀCANAM, Request [आ + याच् + ञ]. Ab. 790; Pāt. 69.
- ĀYĀCATI, To ask, to request [आ + याच्]. With two acc. *Āyācunā abhayanā Jinaṃ*, they asked Buddha for safety (Mah. 3). P.p.p. *āyācito*, requested.
- ĀYAM (*pron.*), This [अयम् = इदम्]. Cl. Gr. 38. The following is the declension: Masc. *ayanā*; acc. *imāṃ* (Dh. 31); instr. *anena*, *imindā* (Mah. 24; Dh. 303); gen. and dat. *assa*, *imassa* (Dh. 238, 329); abl. *asmā*, *imasmā*, *imamhā* (Dh. 39); loc. *asmim*, *imasmim*, *imamhi* (Dh. 39, 199). Fem. *ayanā* (Dh. 64); acc. *imāṃ* (Dh. 304); instr. and abl. *imāya*; gen. and dat. *assā*, *asāya*, *imissā*, *imassāya*, *imāya* (Dh. 240, 315, 329); loc. *assam*, *imissam*, *imāyam*. Neut. *idam* (Dh. 66); acc. *idam*, *imam* (Dh. 8, 247); rest like masc. Plur. masc. nom. and acc. *ime* (Dh. 366); instr. and abl. *ehi*, *imehi*; gen. and dat. *esam*, *esānam*, *imesam*, *imesānam* (Dh. 241); loc. *esu*, *imesu* (Dh. 306). Plur. fem. nom. and acc. *imā*, *imāyo* (Mah. lxxxviii; Dh. 352); instr. and abl. *imāhi*; gen. and dat. *imāsam*, *imāśānam*; loc. *imāsu*. Plur. neut. *imāni* (Dh. 27); rest like masc.—*Ayam* may be used either adjectively or substantively: *Ayam vejjo*, this physician (Dh. 89); *Ayam itarā pajā*, this

other folk (Dh. 19); *Ayañ ca ayañ ca dothro*, such and such conduct (Dh. 239); *Asmiñ loke*, in this world (Dh. 31); *Idaṃ mayhaṃ mātu dotha*, give this to my mother (Dh. 240); *Ime nassissanti*, these people will perish (Dh. 353); *Kass' imāni*, whose are these things? (Dh. 302); *Assā duccharitaṃ*, her misconduct (Dh. 371). The initial *a* of *Ayañ* is frequently elided or absorbed by *sandhi*: *antimo 'yañ* (Dh. 63), *sacāyaṃ = sace ayañ* (Dh. 329), *apassutāyaṃ = appasvato ayañ* (Dh. 28), *tatrāyaṃ = tatra ayañ* (Dh. 67), *myāyaṃ = me ayañ*. The base used in composition is *idaṃ*, as *Idattayaṃ*, these three (Ab. 100). *Idamatthe*, in the sense of "this" (Ab. 1186).

AYAMĀ, Iron (see *Ayo*).

ĀYAMATI, To draw, to stretch, to extend [आ + चम]. P.p.p. *āyato*.

ĀYĀMĀTO (*adv.*), In length [आयाम + तत्].

ĀYĀMO, Length [आयाम]. Ab. 295. *Saṅghiyojendāyāmo*, sixty yojanas long (Dh. 16). *Āyāmena*, in length (Kh. 20).

AYANĀMĀ, A road; going, motion [अचम]. Ab. 191, 1101. *Uttarāyanam*, the half year in which the sun is north of the equator (Ab. 81). *Dakkhiṇāyanam*, the half year in which the sun is south of the equator (Ab. 80). Mah. 251.

ĀYASMĀ (*adj.*), Old, venerable [आयुष्मन्]. Cl. Gr. 94. Used, either adjectively or absolutely, as a respectful appellation of a Buddhist priest of some standing (E. Mon. 11). Junior priests are directed to address senior priests by this title. *So hi āyasmā*, for this venerable man (Dh. 254, said of the Thera Godhika). *Yass' āyasmato khamati*, any priest who agrees to this (Kamm. 7). *Āyasmā Tisso*, the venerable Tissa (Kamm. 5). *Uddiṭṭham kho āyasmanto niddanam*, reverend brethren, the introduction has been read (Pāt. 2).

AYASO, Ill reputation, disgrace [अ + यश्]. See *Yaso*.

ĀYASO (*adj.*), Made of iron [आयस]. Dh. 62.

ĀYATANĀMĀ, Place, dwelling-place, abode, home, seat, rendezvous, haunt, receptacle, mine; altar, shrine; place of origin, source, fount, cause, origin [आयतन]. Ab. 207, 801. *Yakkhassa remaṇiyyaṭṭhāne āyatanam kāretvā*, having made a home for the yaksha in a pleasant place (Dh. 305). *Rogānam āyatanam*, hotbed of diseases. In the Buddhist metaphysical system the twelve *Āyatanas* are the six Organs of Sense and the six

Objects of Sense. The former are called *Cha Ajjhattikāni Āyatanāni* (or *Salāyatanam*) "six internal senses or properties," and are as follows: *cakkhāyatanam*, *sotthāyatanam*, *ghāṇāyatanam*, *jiṅhāyatanam*, *kāyāyatanam*, *mandāyatanam*, "the eye, the ear, the nose, the tongue, the body (viz., the faculty of touch or feel), and the mind." The *Cha Bāhirāni Āyatanāni*, "six external senses or properties," are *rūpāyatanam*, *saddāyatanam*, *gandhāyatanam*, *rasāyatanam*, *phoṭṭhabbāyatanam*, *dhammāyatanam*, "form, sound, odour, taste, contact, and ideas" (B. Intr. 500, 501, 635; Man. B. 403, 452). The ten *Āyatanas* are *cakkhāyatanam*, *rūpāyatanam*, *sotthāyatanam*, *saddāyatanam*, *ghāṇāyatanam*, *gandhāyatanam*, *jiṅhāyatanam*, *rasāyatanam*, *kāyāyatanam*, *phoṭṭhabbāyatanam*.

AYATI, To go [अच]. Cl. P. Verbs, 9.

ĀYATI (*f.*), Futurity, the future; length; majesty [आयति]. Ab. 86, 875; Mah. 8. *Āyatibhavo*, a future birth (Dh. 148). The acc. *āyatim* seems to be used adverbially in the sense of "in future." *Āyati* is said also to be an adverb (Cl. Gr. 75).

ĀYĀTI, To go; to approach (with acc.); to return [आ + या]. Imper. *āyātu* (Mah. 92). Aor. *āyāsi* (Mah. 156). *Ādyantesu sabbesu*, when all failed to return (Mah. 48). *No ce hattham mam' āyāti*, if he does not fall into my hands (Mah. 246). Kuhn K. S. 23.

ĀYATIKO (*adj.*), Future [आयति + क]. Kh. 10.

ĀYATO (*p.p.p.* *āyamati*), Long [आयत = चम]. Ab. 707; Pāt. 11; B. Lot. 573, 589. *Tiyojanāyato*, three yojanas long (Mah. 3).

ĀYATTATĀ (*f.*), Dependence [आयत्त + ता]. Ab. 898.

ĀYATTO (*p.p.p.*), Dependent, belonging to [आयत्त = चत्]. Ab. 728, 870; Mah. 23.

AYO (*m. and n.*), and AYAMĀ, Iron [अयस्]. Ab. 493; Cl. Gr. 47. Abl. *ayasā* (Dh. 43), *ayato* (Dh. 370). *Ayokammaṃ*, iron work (Mah. 152). *Ayodvāram*, iron gate (Ditto).

ĀYO, Gain; revenue; coming in, entrance [आय]. Ab. 356. *Āyasādhako āyuttako*, the tax-gatherer (Dh. 390). *Udakass' āyamukham*, channel for the water to enter by (into a lake). *Āyāpāyo*, gain and loss.

ĀYODHANĀMĀ, Battle [आयोधन]. Ab. 399.

AYOGGO, An iron-tipped pestle for husking paddy [अयस् + अय]. Ab. 455.

- AYOGHANO, A sledge-hammer [अयस् + घन]. Ab. 526, 828.
- AYOGO, Wrong occupation, sinful practice; wrong occupation of the mind [अ + योग]. Dh. 38, 50, 187.
- ĀYOGO, Occupation [आयोग]. *Adhicitte āyogo*, dwelling on lofty thoughts (Dh. 34).
- AYOGUḶO, An iron ball [अयोगुळ]. Mah. 152; Dh. 54.
- AYOMAYO (*adj.*), Made of iron [अयस् + मय]. Ab. 993.
- AYONISO, see *Yoniso*.
- ĀYU (*n.*), Life [आयुस्]. Ab. 155. *Vinayo nāma Buddhassa sāsanaṣṣa āyu*, Vinaya is the life of Buddha's religion. *Āyupariyosāne*, when he died. (Ras. 36). *Āyu vassasatasahassam āhosi*, he lived a hundred thousand years (Dh. 131). Instr. *āyuna* (Dh. 288). Gen. *āyussa* (Mah. 220), *āyuno* (Dh. 128).
- ĀYUDHAM, see *Āvudham*.
- ĀYUKO (*adj.*), Living [आयुस् + क]. *Dīghāyuko*, long-lived (Alw. I. 108). *Kappāyuko*, whose life was a kalpa long (Mah. 27). *Cattālasasahassāyuko*, forty thousand years old (Dh. 129). Mah. 8.
- ĀYUSAM, Duration of life [आयुष]. Ab. *āyusā*, during life, as long as life lasts (Kh. 16).
- ĀYUTO (*p.p.p.*), Endowed, furnished with [आयुत = यु]. Ras. 27.
- ĀYUTTAKO, An agent, manager, superintendent [आयुक्त + क]. Alw. I. 101; Dh. 128, 390.
- AYUTTO (*adj.*), Improper, wrong [अ + युक्त = युक्]. Dh. 107, 115, 305.
- ĀYUTTO, An agent, trustee, manager [आयुक्त = युक्]. Mah. 59.
- AYYAKO, A grandfather; an ancestor [आर्यक]. Ab. 247; Ras. 72; Mah. 161. At Mah. 64 it means a maternal great uncle. At Mah. 105 it is translated by Turnour, "the head of your family." Fem. *ayyakā*, grandmother (Ab. 245), the 47th rule of Kaccayana's *Nāma Kappa* gives also *ayyakāni*. See also *Ariyako*.
- AYYO, A lord, chief, master; a Buddhist priest [आर्य]. Ab. 725; Alw. I. xlv, lix. *Dhammik-ayye khamāpaya*, make amends to the orthodox priests (Mah. 18). *Ayyassa no dinnā*, we gave them to the Master, viz. Ānanda (Dh. 174). It is used in addressing Buddhist priests, sometimes in conjunction with *Bhante*: *Ayyassa kira akkhī vāto vijjhati*, I hear the wind hurts your reverence's eyes (Dh. 82); *Kim pana bhante ayyo imasmim*

ṭhāne ekako vasati, pray does your reverence live here alone? (Dh. 153); *Bhante kuhim ayyā gacchanti*, lords, whither are ye going? (Dh. 81). Voc. *ayya*, sir! my lord! (Dh. 155). Voc. fem. *ayyā* and *ayye*, madam! my lady! (Dh. 155, 169, 140, where I think the reading should be *ayye*). Dh. 87, 113, 154; Pāt. 88. See also *Ariyo*.

B.

- BABBAJO, A sort of coarse grass [बल्लज]. B. Lot. 534; Cl. Gr. 84.
- BABBU (*m.*), A mongoose or ichneumon; a cat [बभु]. Ab. 615, 1080.
- BADARĀ (*f.*), Cotton [बदर]. Ab. 589.
- BADARĪ (*f.*), The jujube tree [बदरी]. Ab. 558.
- BADARO, The jujube fruit [बदर]. Ab. 559.
- BADDHAM, A leathern thong or strap [बद्ध].
- BADDHO (*p.p.p. bandhati*), Bound; fixed; continuous; acquired, contracted [बद्ध = बन्ध]. Ab. 747; Dh. 57. *Kaṭṭhabaddham*, a bundle of sticks (Dh. 202). *Tayo māsē na nipajjissāmiti te mānasaṃ baddham*, your mind is made up that you will not lie down for three months (Dh. 82). *Sīmāya baddhāya*, when the boundary is fixed or consecrated (Mah. 98). *Baddhaverō*, one by whom hatred has been contracted, enraged, full of hatred (Mah. 259). *Baddhaveram*, hate, anger (Ab. 165, comp. Dh. 203). *Satasmā baddho*, bound in the sum of a hundred pieces (Cl. Gr. 142; perhaps "imprisoned for a sum of 100 pieces," see Kuhn K. S. 26). *Baddharāvaṃ ravi*, uttered continuous cries.
- BĀDHĀ (*f.*), Annoyance, affliction; refutation, contradiction [बाधा]. Ab. 1097.
- BĀDHATI, To obstruct, to annoy, to afflict, to oppress [बाध]. Dh. 91. Caus. *bādheti*. *Bhikkhussa vātābādho bādheti*, rheumatism troubles the priest. P.p.p. *bādhito*. *Saso bādhitō*, the hunted hare (Dh. 61, or perhaps "the snared hare," from *BADH*, see under *BANDH* in Benfey's Dict.).
- BADHIRO (*adj.*), Deaf [बधिर]. Ab. 322; Dh. 217.
- BĀHĀ (*f.*), The arm [बाहा]. Ab. 265; B. Lot. 306.
- BAHALATO (*adv.*), In thickness [बहुल + तस्]. *Aṭṭhaṅgulo bahalato*, eight inches in thickness (Mah. 169).
- BAHALO (*adj.*), Thick [बहुल]. Dh. 86; Alw. I. 76. *Caturaṅgulabahalo*, four inches thick (Mah. 211).
- BĀHATI, and BĀHETI, To remove, to put away,

to reject [बाहू]. Ger. *bāhitvā* (Dh. 379), *bāhetvā* (Dh. 47). P.p.p. *bāhito* (Dh. 69).

BAHI, and **BAHIM** (*adv.*), Outwards, outside, out, out of doors [बाहिस]. Ab. 1153. *Bahi ālīnde nipajjāpēsi*, laid him down outside the house in the verandah (Dh. 94). *Bahikammanto*, out of door work. *Narasatāṃ bahi*, a hundred men outside (Mah. 56). *Bahim khipati*, throws outside (Mah. 137). *Bahi gantūṃ*, to go out (Dh. 169). *Bahigamanāṃ*, going out of doors (Dh. 290). *Bahigato*, gone out (Dh. 300). *Bahikaraṇāṃ*, putting outside, removing, expelling (Pāt. 2). *Bahiliitto*, plastered outside (Pāt. 70). *Bahi ṭhito*, standing outside (Dh. 159). *Bahi ahoṣi*, it remained outside (Mah. 5). *Anto-aggi bahi na nāharitābho*, the indoor fire must not be carried out of doors (Dh. 239). *Te bhikkhū bahi ṭhapetvā*, leaving the priests outside (Dh. 107). With abl. *Nikkhamma nagarā bahi*, having gone out of the city (Mah. 52); *Dakkhiṇadvārato bahi*, outside the south gate (Mah. 84). With gen. *Anto ca bahi ca nagarassa*, inside and outside the town (Mah. 259; comp. Dh. 219). *Bahigāme*, outside the village (Dh. 228). *Bahinagare*, outside the town (Dh. 160, 204). *Bahisāpiyāṃ ṭhatvā*, standing outside the curtain (Dh. 159, comp. 245). Dh. 162, 175, 336, 401. Comp. the use of *Anto* (2).

BAHIDDHĀ (*adv.*), Outside [बाहिस + धा]. Ab. 1153; B. Lot. 566; Dh. 169. With abl. *Ito bahiddhā*, foreign to Buddhism (Kh. 26, comp. Dh. 377, "foreign to my religion").

BĀHIRĀ (*adv.*), From outside [बाह्यात्]. Ab. 1153; Mah. 109.

BĀHIRAKO (*adv.*), External, foreign, heretical [बाह्य + क]. Pāt. 116.

BĀHIRATO (*adv.*), From outside [बाह्यतस्]. Dh. 242.

BĀHIRE (*adv.*), Outside, externally; outside Buddhism [बाह्य loc.]. *Samaṇo n' atthi bāhire*, there can be no true Āraṃasā outside the pale of Buddhism (Dh. 45, 377; Alw. N. 85). With abl. *Dārake yakkhanagarā nisidāpiya bāhire*, having set the children down outside the city of the yakkhas (Mah. 52).

BĀHIRO (*adj.*), External; foreign; non-Buddhist, heretical; external to the individual, objective [बाह्य]. Ab. 703. *Bāhirāṃ parimajjasi*, the outside thou makest clean (Dh. 70). The acc. *bāhirāṃ* seems to be an adverb, "outside" (Ab. 1153).

Non-religious arts and sciences are called *bāhira-satthāni* as opposed to the study of the Tipiṭaka (Att. 191).

BĀHITO, see *Bāhati*.

BAHU (*adj.*), Much; many; large, ample [बहु]. Ab. 703, 1072. Pl. *bahū*, *bahavo*. Neut. pl. *bahūni* (Mah. 126). Gen. and dat. pl. *bahunnaṃ*, *bahūnaṃ* (Dh. 81; F. Jāt. 47). Loc. pl. *bahūsu*, *bahūsu* (Dh. 90, 253). There seems to be a neut. nom. *bahum* (F. Jāt. 13; Dh. 97, *bahum dhanāṃ atthi*). *Bahū janā*, many people (Kuhn. K. S. 25; Alw. I. 63). *Bahum bhāsamaṇo*, speaking much (Dh. 4). *Bahum ve saraṇāṃ yanti*, they fly to many a refuge (Dh. 34). *Tena te bahavo ahum*, therefore they became numerous (Mah. 207). *Bahud eva rattim*, the greater part of the night (for *bahum eva rattim*). There appears to be an adverb *bahum*, "much," "at great length" (Dh. 366).

BĀHU (*m.*), The arm [बाहु]. Ab. 265; Mah. 153, 228.

BAHUBBĪHI, This is the equivalent of S. बहुव्रीहि, and is the technical name for one sort of Samāsa (Cl. Gr. 80).

BAHUBHĀNĪ (*adj.*), Garrulous [बहु + भाष + इत्]. F. Jāt. 16, 49; Dh. 41.

BAHUBHĀNITĀ (*f.*), Garrulousness [the last + ता]. F. Jāt. 16, 48.

BAHUBHĀVO, Quantity, multiplicity [बहु + भाव]. Kh. 21.

BAHUBHEDO (*adj.*), Multifform, various [बहु + भेद]. Ab. 720.

BAHŪDAKO (*adj.*), Holding much water [बहु + उदक]. Mah. 65.

BAHUDHĀ (*adv.*), In many ways [बहुधा]. Mah. 107, 158. *Eko pi hutvā bahudhā hoti*, from being one he becomes many.

BAHUVĀGARO (*adj.*), Keeping many vigils, very watchful [बहु + वागर]. Dh. 6.

BAHUVJANO, Most people, the multitude, the world [बहु + जन]. Dh. 57. Pl. *bahuvjanā*, many people (Mah. 79).

BĀHUJO, A Khattiya [बाहुज]. Ab. 335; Mah. lxxxvii.

BAHUKICCO (*adj.*), Having many duties, very busy [बहु + क्त].

BAHUKO (*adj.*), Much; many [बहु + क]. *Tassa te bahukā pihayanti*, many envy you (Dh. 392).

- Bahukam dhanam datva*, having given much treasure (Mah. 51). Mah. 84, 228; Dh. 214, 285.
- BAHULĪKAROTI**, To increase, to extend [बहुली + क्त]. Dh. 374.
- BAHULĪKATO** (*p.p.p.* last), Enlarged, increased, multiplied [बहुली + क्त].
- BĀHULLĀM**, Abundance [बाहुल्य].
- BAHULO** (*adj.*), Much, abundant; abounding in [बाहुल्य]. *Pdmojjabahulo*, filled with joy (Dh. 67). F. Jāt. 8; Ab. 703. Fem. *bahuld*, cardamoms (Ab. 591).
- BĀHULYĀM**, Abundance [बाहुल्य]. Ab. 1153.
- BAHUMATO** (*adj.*), Esteemed, venerated [बहु + मत = मन्]. Mah. 8.
- BĀHUMŪLĀM**, The armpit [बाहु + मूल]. Ab. 264.
- BAHUNADIKO** (*adj.*), Receiving many rivers, an epithet of the ocean [बहु + नदी + क्त].
- BAHŪPAKĀRO** (*adj.*), Very helpful, very useful [बहु + उपकार]. Kuhn K. S. 29; Dh. 119, 166, 245.
- BAHUPPADO** (*adj.*), Liberal, munificent [बहु + प्रद]. Ab. 723. In Pirit I find *bahuppado* "many-footed" = बहु + पद्, with doubled प.
- BĀHUSACCĀM**, Great learning [बहु + श्रुत + च]. Kh. 5; Dh. 48. Bddhaghosa explains it by "having learnt the three Piṭakas" (Dh. 381). There can be no doubt that this word represents *bahussuta + ya*; the a is perhaps due to the analogy of *muṭṭhasaccam*, where, however, *sacca* represents *smṛitya* and not *ṣṛitya*.
- BAHUSO** (*adv.*), Greatly, abundantly [बहुशस्]. Ras. 23, 24.
- BAHUSSUTATTĀM**, Learnedness, erudition [बहु + श्रुत + स्व]. Alw. I. xxxiv.
- BAHUSSUTO** (*adj.*), Having great religious knowledge, learned, erudite [बहु + श्रुत = श्रु]. Dh. 38; Mah. 85, 126; Pāt. 88.
- BAHUTARO** (*adj.*), More [बहुतर]. Dh. 113. *Yācakā pi bahutarā na honti*, there are not very many beggars.
- BAHUTTĀM**, Multitude [बहुत्त्व]. Mah. 39.
- BAHUTTHĀM** (*adv.*), In many ways [बहु + चम्]. Cl. Gr. 98.
- BAHUVACANĀM**, In gram. the plural number [बहु + वचन]. Cl. Gr. 112.
- BAHUVĀRAKO**, The tree *Cordia Myxa* [बहुवारक]. Ab. 558.
- BAHUVIDHO** (*adj.*), Various, multiform [बहु + विधा]. Ab. 717.
- BĀHYO** (*adj.*), External [बाह्य]. Ab. 1153. See *Bāhiro*.
- BAJHATI** (*pass. bandhati*), To be bound; to be imprisoned [बध्ते = बन्ध]. Ger. *bajhite* (Dh. 322).
- BAKO**, A crane (the bird) [बक]. Ab. 642; Alw. I. xxi; Dh. 191.
- BĀKUCĪ** (*f.*), The plant *Vernonia Anthelmintica* [बाकुचि]. Ab. 586.
- BALAGGĀM**, Front of an army, troops in array [बल + अय]. Pāt. 15, 90.
- BALĀKĀ** (*f.*), A crane (bird) [बलाका]. Ab. 642; Cl. Gr. 37.
- BALAKĀYO**, An army [बल + आय]. Mah. 62, 150, 217; Alw. I. 79; Dh. 158, 162, 236, 308.
- BALAKKĀRO**, Violence [बलाकार]. Ab. 400, 1130; Pāt. 82.
- BĀLAKO**, A boy, a child; the young of any animal [बालक]. Ab. 1003, 1118.
- BALĀM**, Strength, power, force; an army, troops, forces; bulkiness [बल]. Ab. 350, 381, 398, 894; Dh. 20; B. Lot. 427; Kh. 12; F. Jāt. 5; Mah. 217. *Dasahatthibalo*, having the strength of ten elephants (Mah. 140). *Puññabalam*, the force or efficacy of merit (Man. B. 35). *Khantibalo*, having the strength of patience (Dh. 71). The four Balas or Forces are *viriyabalam*, *satibalam*, *samādhī-balam*, *paññābalam*, "energy, recollection, contemplation, wisdom." The five Balas are *saddhā-balam*, *viriyabalam*, *satibalam*, *samādhībalaṃ*, *paññābalaṃ*, "faith, energy, recollection, contemplation, wisdom" (Man. B. 498). The seven Balas are *saddhābalaṃ*, *viriyabalaṃ*, *satibalaṃ*, *hiribalaṃ*, *ottappabalaṃ*, *samādhībalaṃ*, *paññābalaṃ*, "faith, energy, recollection, shame, fear of sin, contemplation, wisdom." The ten Balas or forces belonging to a Buddha are ten kinds of knowledge, *ñānāñāṇaṇaṇa*, etc. (B. Lot. 781; Man. B. 398).
- BALĀNĪKO** (*adj.*) [बल + अनीक]. The comment explains this word by *khantibalaṅko*, meaning, I think, "he to whom the strength of patience is like the strength of an army in array" (Dh. 71).
- BĀLATĀ** (*f.*), Childhood [बाल + ता]. Ab. 260.
- BĀLĀTAPO**, The rays of the newly-risen sun [बाल + आतप].
- BALATI**, To live [बल्]. Cl. P. Verbs, 17.

- BĀLATTAM**, Childhood [बाल + त्त]. Ab. 250.
- BALATTHO**, A royal messenger or peon, a palace servant. Mah. 218, 219, and see the Index and Glossary.
- BALAVĀ** (*adj.*), Strong [बलवन्]. *Balavā puriso*, a strong man (B. Lot. 306). *Rogo balavā aho*, the disease gained strength (Dh. 93). *Balavāvāto*, a strong wind (Dh. 111). *Balavapīti*, exceeding joy (Alw. I. 80). Man. B. 494. *Balavam* (*adv.*), exceedingly (Ab. 1138). *Balavapaccūsamaye*, very early in the morning (Dh. 94).
- BALAVATARO** (*adj.*), Stronger [बलवन् + तर]. Dh. 234.
- BĀLĀVATĀRO**, Name of a well-known Pāli grammar [बाल + वतार]. Alw. I. vi, xiv, xxxvi.
- BĀLEYYO** (*adj.*), Fit for a child; soft [बालेय].
- BĀLHO** (*adj.*), Hard, severe, excessive [बाह]. Ab. 41. *Bāhkaṃ* (*adv.*), exceedingly. *Bāhā dukkha-sedā*, extreme suffering. *Bāhagīdāno*, very ill (Dh. 97).
- BALĪ** (*m.*), Religious offering, oblation; royal revenue, tax [बलि]. Ab. 355, 425, 897; Mah. 165, 211; Kh. 6. *Devatābaliddānaṃ*, presentation of offerings to the devas (Mah. 89).
- BALĪ** (*adj.*), Strong [बलिन]. Dh. 49; Mah. 141. Masc. *balī*, name of a class of Asuras (Ab. 14).
- BALIKAMMAM**, Religious offering, offering of food to Bhūtas [बलि + कर्मण]. Mah. 52; Dh. 403.
- BALIMĀ** (*adj.*), Receiving offerings [बलिमन्]. Cl. Gr. 24.
- BALIPUTTHO**, A crow [बलि + पुट् = पुष्]. Ab. 638.
- BĀLISIKO**, A fisherman [बलिश् + इक्]. Mah. 134; F. Jāt. 53.
- BALISO**, A fish-hook [बलिश्]. Ab. 674, 1025.
- BĀLISO** (*adj.*), Young; ignorant [बलिश्]. Ab. 721, 1078.
- BALIVADDO**, An ox [बलिवद्]. Ab. 495; Dh. 88, 91.
- BĀLO** (*adj.*), Young; ignorant, foolish [बाल]. Ab. 721, 923. Masc. *bālo*, a child up to sixteen years of age; also an ignorant person, a fool. *Bālapabodho*, enlightening of the ignorant (Alw. I. xiv). *Bālasuriyo*, the newly-risen sun (Mah. 112). *Bāla* is often used in the sense of "one ignorant of religion," "the unconverted man" (Dh. 5, 11; Kh. 5; Ras. 35). Dh. 96.
- BĀLYAM**, Childhood, youth; ignorance, folly [बाल्य]. Ab. 250, 1079; Dh. 12.
- BĀNADHI** (*m.*), A quiver [बाणधि]. Ab. 389.
- BANDHĀGĀRAM**, A prison [बन्ध + अगार]. Mah. 260.
- BANDHAKĪ** (*f.*), An unchaste woman [बन्धकी]. Ab. 233.
- BANDHANĀGĀRAM**, A prison [बन्धन + अगार]. Ab. 407.
- BANDHANAM**, Binding; bonds; a fetter; a band, ligature; a snare, a trap; the stalk of a leaf or flower [बन्धन]. Ab. 354, 738, 948; Dh. 7, 61, 62. *Ūnapañcabandhano patto*, a bowl with fewer than five ligatures (Pāt. 10). *Kāyabandhanam*, a waist-band or girdle (Mah. 93). *Pupphabandhanam*, stalk of a flower (Ab. 544). *Paṇḍupalūso bandhanapamutto*, a sere leaf loosed from its stalk (Kamm. 10). *Gharabandhanam*, wedlock, marriage.
- BANDHANĪYO** (*adj.*), To be bound, fit to be bound [बन्धनीय]. Cl. Gr. 93.
- BANDHĀPETI** (*caus. next*), To cause to be bound; to cause to be embanked (of a river). Pāt. 108; Mah. 256; Dh. 351.
- BANDHATI**, To bind; to fasten; to fix; to embark; to acquire, to get, to contract [बन्ध्]. *Tiṇakalāpe bandhitvā*, tying up bunches of grass (F. Jāt. 9). *Vaṇam bandhitvā*, having bandaged the wound (Dh. 279). *Paṇṇam tassa dasante bandhi*, attached the letter to the hem of his garment (Alw. I. 101). *Vitānam katvā bandhi*, fastened it up as a curtain (Dh. 291). *Nadim b.*, to embark a river (Mah. 100). *Gaṇam bandhati*, collects a following (Pāt. 74). *Satthari āghātam bandhi*, contracted hatred towards the Teacher (Dh. 164). *Sīmam b.*, to fix a boundary (Mah. 98). Dh. 234, 247. Pass. *bajjhati*. P.p.p. *baddho*.
- BANDHAVO**, A kinsman [बान्धव]. Ab. 243.
- BANDHETI** (*caus. bandhati*), To cause to be bound; to bind, to fix, to tie, to fasten [बन्धयति = बन्ध्]. Mah. 142, 145, 152, 261.
- BANDHO**, Binding; bonds; union; bandage [बन्ध]. *Bandhamokkham kārayi*, opened the jails, lit. caused release from bonds (Mah. 214). *Sīmā-bandho*, fixing of a boundary (Mah. 100). Dh. 279.
- BANDHU** (*m.*), A relative, a kinsman [बन्धु]. Ab. 243.
- BANDHUJĪVO**, and -**VAKO**, The plant *Pentapetes Phœnicea* [बन्धुजीव]. Ab. 575; B. Lot. 826.
- BANDHŪKO**, The plant *Pentapetes Phœnicea* [बन्धुक्]. Ab. 575.

BANDHURO (*adj.*), Uneven, undulating [बन्धुर]. Att. 191.

BANDHUMĀ (*adj.*), Having relatives [बन्धुमन्]. Cl. Gr. 24.

BĀÑO, An arrow [बाण]. Ab. 389.

BAPPO, A tear [बाष्प]. Ab. 260.

BĀRĀÑASEYYAKO (*adj.*), Belonging to Benares [बाराणसेय + क]. Cl. Gr. 90.

BĀRĀÑASĪ (*f.*), The city of Benares [बाराणसी]. Ab. 199; F. Jāt. 2, 5; Mah. 2. *Bārāṇasivāsī*, an inhabitant of Benares (Dh. 114).

BĀRASA (*num.*), Twelve [द्वादश]. Cl. Gr. 66. See also *Dvādasa*.

BARIHĀM, A peacock's tail [बहि]. Ab. 635.

BARIHĪ (*m.*), A peacock [बहिण]. Ab. 634.

BARIHISĀM, Sacrificial grass [बहिंस]. Ab. 602.

BATTIMŚĀ (*num. f.*), Thirty-two [द्वाविंशत्]. Ras. 26. See also *Dvattiṃśa*.

BAVHĀBĀDHO, Much sickness [बहु + आबाध]. Cl. Gr. 15. Also an *adj.* meaning "having much sickness," "having bad health" (Gog. Ev. 31).

BĀVĪSATI (*num. f.*), Twenty-two [द्वाविंशति]. Cl. Gr. 96.

BELUVO (*adj.*), Relating to the Vilva tree; made of Vilva wood [विल्व]. Dh. 255. Masc. *beluvo*, the Vilva tree, *Ægle Marmelos* (Ab. 556).

BHĀ (*f.*), Light, ray, splendour [भा]. Ab. 64.

BHABBO (*adj.*), Right, proper, good, well conducted; future [भव and भाव]. Ab. 913, 1071; Dh. 175.

BHACCO, A servant, an attendant [भूत्त]. Mah. 48.

BHADANTO, A venerable man; a Buddhist priest [भदन्]. Rūpasiddhi says that Bhadanta is otherwise declined like *Puriso*, but that the *voc.* has the following forms, *bhaddanta*, *bhante*, *bhadanta*, *bhaddante* (Att. 12). The *voc. bhadanta* occurs at Mah. 79, and at Dh. 85 *bhaddanta* is probably a vocative. A *voc. pl. bhadantā* occurs at Mah. 170. *Āgacchantu bhadantā*, let the holy men come near (Pāt. xxx). *Bhadantānaṃ ravāṃ sutvā*, hearing the shout of the priests (Mah. 81). *Ayaṃ bhadant' ambarukkho*, lord! this mango tree (Mah. 79). For *Bhante* see sep.

BHADDADĀRU (*m.*), The tree *Pinus Deodora* [भद्र + दास]. Ab. 568.

BHADDAKACCĀNĀ (*f.*), A name of the wife of Siddhattha (Buddha). Ab. 336; Mah. 9.

BHADDAKO (*adj.*), Good, happy [भद्रक]. Dh. 323.

BHADDAKUMBHO, An auspicious vase, a jar with holy water [भद्र + कुम्भ]. Ab. 359.

BHADDAMUTTAM, The grass *Cyperus Rotundus* [भद्र + मुत्त]. Ab. 599.

BHADDAPADĀ (*f.*), Name of two Nakkhattas, *Pubbahaddapadā* and *Uttarahaddapadā* [भद्र-पदा]. Ab. 60.

BHADDE (*voc. f. bhaddo*), My good woman! my dear! Madam! Dh. 89, 156, 206.

BHADDO, and **BHADRO** (*adj.*), Good, excellent, noble, worthy, pious; fortunate, auspicious, happy, blest [भद्र]. Neut. *bhaddam*, prosperity, happiness (Ab. 88), also a good deed (Dh. 22). *Asso bhadro*, a spirited horse (Dh. 26, 68). *Bhadra-kammaṃ*, a good deed (Dh. 293). *Ehi tvam bhadra Sumana*, come excellent S. (Mah. 105). *Bhaddayugam*, a noble pair (Dh. 124). *Bhadra-yobbanam*, auspicious youth (Dh. 117; B. Lot. 410). At Dh. 22 *bhadda* is opposed to *pāpa*. *Bhaddam bhavato hotu*, good luck to you! (Kuhn K. S. 10). *Icehāmi bhaddam tassa*, I wish well to him (Kuhn K. S. 28). Ab. 694, 1072; Dh. 60, 245.

BHĀGADHEYAM, Lot, destiny [भाग + धेय = धा]. Ab. 90.

BHAGAM, Power, majesty; fortune, prosperity; fame, glory; virtue, merit; desire, love; pudendum muliebre [भग]. Ab. 273, 844.

BHAGANDALĀ (*f.*), Fistula [भगंदर]. Ab. 328.

BHAGAVĀ (*adj.*), Worshipful, venerable, blessed, holy [भगवन्]. Ab. 1098; B. Intr. 71 (note); Cl. Gr. 24. This word is generally used as an epithet or name of a Buddha (Ab. 1), and in particular of Sakyamuni (Ras. 15). *Namo tassa Bhagavato*, praise be to him who is the Blessed (Kh. 2). *Ekaṃ samayaṃ Bhagavā Sāvattihyaṃ viharati*, at one time the Blessed One dwelt at S. (Kh. 4). *Buddhānaṃ bhagavantānaṃ sattesu mahākaraṇā okkamati*, a great compassion for mortals arises in the blessed Buddhas (B. Lot. 376). *Bhagavatā vattam*, it was spoken by our Blessed Lord (Alw. I. xxi).

BHĀGAVĀ (*adj.*), Partaker of, having a share in [भाग + वन्]. Dh. 4.

BHAGGĀ (*m. pl.*), Name of a people and country [भाग]. Ab. 185.

BHAGGAVO, A descendant of Bhrigu [भागव].

BHAGGO (*p.p.p. bhañjati*), Broken [भग = भङ्ग]. Dh. 28; Ras. 20.

BHĀGĪ (*adj.*), Partaking in ; undergoing, suffering [भागिन्]. *Tassa bhāgī bhavām' aham*, thereof I am a partaker (Ras. 28). *Kīlamathassa bhāgī assa*, should suffer fatigue (Dh. 306). Dh. 151, 161 ; Cl. Gr. 29.

BHĀGINEYYO, A sister's son, nephew [भागिनेय]. Ab. 246 ; Dh. 85 ; Mah. 34, 69.

BHAGINĪ (*f.*), A sister [भागिनी]. Ab. 248 ; B. Int. 278. Used as a term of respect by a priest to a devout lady (Ras. 40).

BHĀGĪRATHĪ (*f.*), The Ganges [भागीरथी]. Ab. 681.

BHĀGIYO (*adj.*), Connected with, conducive to [भाग + य]. Occurs as the last part of several compound words, as *uddhambhāgiya*, *hānabhāgiya*, etc. *Aññabhāgiya* appears to mean "different" (Pât. 73).

BHĀGO, A portion, part, share ; region, quarter, side ; time ; lot, destiny [भाग]. Ab. 90, 485, 1120. *Kappassa tatiyo bhāgo*, the third of a Kalpa (Gog. Ev. 18). *Tass' uttare bhāge*, on the north side of it (Mah. 50). *Dakkhiṇo bhāgo*, the south (Mah. 12). *Aparabhāge*, in aftertime, afterwards. *Rattibhāge*, at night. *Uparibhāge*, above. *Paṭṭhābhāgo*, quarter of the globe (Dh. 295). *Adhobhāgo* and *hetthābhāgo*, lower part. *Antobhāgo*, interior. *Tibhāgo*, divided into three (Mah. 136). A portion, share, or ration of food, generally boiled rice (Mah. 136, 147 ; Kamm. 29).

BHAGU (*m.*), Name of one of the ten Ṛishis [भृगु]. Ab. 109.

BHĀGYAM, Fortune, lot, destiny ; merit and demerit acquired in former existences, Karma [भाग्य]. Ab. 90, 892, 909, 1120.

BHĀJANAM, A vessel, bowl, jar ; dividing, distribution [भाजन]. Ab. 457 ; Mah. 87. *Suvarṇa-bhājanāni*, golden bowls (Mah. 44, 135). *Dhātu-bhājanam*, distribution of relics.

BHĀJĀPETI (*caus. next*), To cause to be distributed. Pât. 102.

BHAJATI, To serve ; to honour ; to cultivate the acquaintance of ; to be devoted to, to follow, to embrace ; to obtain [भज्]. *Mitte bhajassu kal-yāne*, let him cultivate good friends (Dh. 67). *Yam yam padesaṃ bhajati*, whatever place he chooses for his residence (Dh. 53). Dh. 14, 38.

BHĀJETI, To divide, to distribute [भाज्].

BHAJJĀPETI (*caus. next*), To cause to be fried or baked. Dh. 176 ; Pât. 105.

BHAJJATI, To fry, to roast, to bake [भज्ज्]. Cl. P. Verbs, 3 ; Pât. 105. P.p.p. *bhaṭṭho* (Ab. 1076). P.p.p. *caus. bhajjito* (Ditto).

BHĀKARO, The sun [भास्कर].

BHAKKHAKO (*adj.*), Voracious [भक्षक]. Ab. 734.

BHAKKHANAM, Eating, enjoying [भक्षण]. Ab. 1004.

BHAKKHETI, To eat ; to devour ; to feed upon ; to enjoy [भक्ष्]. *Gumbam bhakkhayamāno*, browsing the jungle (Mah. 78). Aor. *abhakkhayi* (Mah. 128). P.p.p. *bhakkhito* (Ab. 757). Mah. 48, 74, 230.

BHAKKHO (*adj.*), Eating, feeding on [भक्ष्]. *Pīti-bhakkho*, feasting on joy (Dh. 36). *Lohitabhakkho*, feeding on blood (F. Jât. 13).

BHAKKHO (*adj.*), Eatable, to be eaten [भक्ष = भक्ष्]. *Bhakkho 'si mama*, you are my prey (Mah. 48). Neut. *bhakkham*, food, prey (Ras. 22).

BHALLĀTAKO, and -KĪ (*f.*), The marking nut plant, Semicarpus Anacardium [भल्लातक]. Ab. 561. Neut. *bhallātakam*, the nut (Ditto).

BHALLĪ (*f.*), The marking nut plant [भल्ली]. Ab. 561.

BHAM, A star ; a lunar asterism ; a planet [भ]. Ab. 57. Loc. *bhe* (Ab. 851).

BHAMAKĀRO, A turner [भ्रम + कार]. Ab. 509.

BHAMĀPETI (*caus. bhāmati*), To cause to revolve (Mah. 172).

BHAMARO, A bee [भ्रमर]. Ab. 636 ; Dh. 10.

BHAMATI, To whirl about, to revolve ; to roam [भ्रम्]. *Assā akkhīni bhāmitṭsu*, her eyes rolled (Dh. 315). P.p.p. *bhanto*.

BHAMETI (*caus. last*), To cause to revolve, to whirl [भ्रमयति = भ्रम्]. *Bhametvā sīsamattakā*, whirling them over his head (Mah. 143).

BHAMO, Whirling ; a lathe ; a watercourse, drain [भ्रम]. Ab. 660, 1121.

BHAMU (*m.*), An eyebrow. Ab. 259. *Bhamu* probably represents the Sanskrit भ्रू. If bhrú be pronounced carelessly a nasal is heard which might easily pass into m, while the r would be dropped, as is usual in Páli (comp. *bhū*, "an eyebrow").

BHAMUKO, An eyebrow. Ab. 259 ; Dh. 111 ; B. Lot. 563.

BHĀNAKO, A jar [भाणक]. Ab. 456.

BHĀNAKO (*adj.*), Reciting, saying, preaching [भाणक]. *Bhāṇako*, a preacher (Pât. 88). *Dhammabhāṇako*, an expounder or preacher of the Scriptures (Mah. 245). *Dīghabhāṇako*, one who

- makes the Dīgha Nikāya his special study, expounds it, preaches from it, a professor of the Dīgha Nikāya (Pát. xv). In the same way *Majjhī-mabhāṅako*, *Jātakabhāṅako* (Pát. xv). *Sakuṇo mañjubhāṅako*, sweet-voiced bird (Dh. 146).
- BHĀṆAM**, Saying, reciting [भाण]. F. Ját. 18.
- BHAṆANAM**, Telling, expounding [भाणन]. Dh. 419.
- BHAṆATI**, To speak, to say, to tell, to recite, to preach [भाण]. F. Ját. 14, 19, 46; Dh. 47, 223. *Therassa vacanaṃ bhāṇi*, spoke the message of the elder (Mah. 105). *Saccaṃ b.*, to speak the truth (Dh. 40). *Bhāṇantaratanaṃ suttam*, reciting the Ratana Sutta (Mah. 249). Pass. *bhāṇāti*. P.p.p. *bhāṇito*. Caus. *bhāṇeti*, *bhāṇepeti* (Alw. I. 16). See *Bhāṇe*.
- BHĀṆAVĀRAM**, A recitation, a portion for recital [भाण + वार]. For purposes of recitation the Tipiṭaka is divided into a certain number of Bhāṇavāras or sections (see Dh. 35, 351). At Att. 13 Alwis says that the whole Tipiṭaka contains matter equal to 2547 Bhāṇavāras. The Dīghanikāya contains 64 Bhāṇavāras (Alw. I. v).
- BHAṆDAGABBHO**, A store-room [भण्ड + गर्भ]. Dh. 302.
- BHAṆDĀGĀRIKO**, A treasurer; a royal treasurer, one of the ministers of state [भाण्डागारिक]. Mah. 231; Ab. 436.
- BHAṆDAKAM**, A utensil, article, implement; goods, property [भाण्ड + क]. Mah. 138, 151; Dh. 234, 248.
- BHAṆDĀKĪ** (f.), The plant *Solanum Melongena* [भण्डाकी]. Ab. 588.
- BHAṆDAM**, A utensil, article, implement; goods, wares, property; the stock-in-trade of a tradesman [भाण्ड]. Ab. 921; Pát. 81; Alw. I. 73. *Tāni bhāṇḍāni dārumaydāni nāma honti*, these articles are made of wood and other materials (Dh. 90). *Mayaṃ hi vikkṇīyabhaṇḍam*, for we are chattels to be sold (Dh. 234). *Parassa b. gaṇhāti*, takes the property of another (Kh. 29). *Atibahubhaṇḍo*, having too much property (Dh. 302).
- BHAṆDANAM**, Quarrelling, strife [भण्डन]. Ab. 400; Dh. 104, 147.
- BHAṆDATI**, To quarrel; to abuse [भण्ड]. Cl. P. Verbs, 11, 13.
- BHAṆDIKĀ** (f.), An article, utensil; goods, wares, merchandise; a bundle [भण्डिका]. Dh. 237; F. Ját. 14; Alw. I. 37. *Antobhaṇḍikaṃ muñcitvā*, releasing the parcel it contained (Alw. I. 75). *Ābharāṇāni omuñcitvā bhāṇḍikaṃ katvā*, taking off his jewels and making a bundle of them (Dh. 142). *Uttarāsaṅge bhāṇḍikaṃ bandhitvā*, tying them up in a bundle in her cloak (Dh. 247). *Bhāṇḍikāyaṃ gaṇetvā*, taking them in a bundle (Mah. 167, here Turnour translates "in a jar").
- BHAṆDIKO**, The plant *Pentapetes Phœnicea*. Ab. 575 (Clough's edition has *bhaṇḍikā*, fem).
- BHAṆDILO**, The tree *Mimosa Sirisha* [भण्डिल]. Ab. 571.
- BHAṆDU** (adj.), Close shaven, bald. Ab. 321.
- BHANE**, This is the 1st pers. sing. pres. Ātmane, from *bhāṇati*, and is used as an interjection, "I say," "to be sure." It is a familiar term of address, frequently used by a king to a subject. *Kahaṃ bhāṇe tumhe ime divase na dissatha*, why, where have you been all this time? (Alw. I. 74). *Dukkaram bhāṇe brāhmaṇena kataṃ*, I declare the brahmin has done a most difficult thing (Dh. 291). *Handa bhāṇe* (Dh. 142). Dh. 223.
- BHAṆGO** (adj.), Hempen [भाण्ड]. Neut. *bhaṅgam*, hempen cloth (Ab. 291). Ab. 1130; Pát. 76, 82; Kamm. 9.
- BHĀṆĪ** (adj.), Speaking, talking [भाण + इण]. *Bahubhāṇī*, talkative (F. Ját. 16). Comp. *Mitabhāṇī*, *Mandabhāṇī*, *Mantabhāṇī*.
- BHAṆITO** (p.p.p. *bhāṇati*), Spoken, said [भणित = भण]. Ab. 755; Alw. I. 63; Pát. xlvi, 72.
- BHAṆJANAM**, Breaking, fracture; injuring, destruction [भङ्गन]. Mah. 128.
- BHAṆJATI**, To break, to crush, to destroy [भङ्ग]. Dh. 60, 249; F. Ját. 4, 15; Ras. 89. P.p.p. *bhaṅgo*.
- BHAṆṆĀTI** (pass. *bhāṇati*), To be spoken, told, preached. Alw. N. 23.
- BHANTE**, This is a contracted form of *Bhadante*. It is used as a reverential term of address, "Lord," "Reverend sir," and is the proper address of Buddha, of Buddhist priests, of rishis, tāpasas, etc. It is generally used absolutely, as *Bhante ayaṃ bhikkhu atibahubhaṇḍo*, Master, this priest has too much property (Dh. 303). *Bhante kena te attho*, lord, what are you in need of (F. Ját. 2). It is sometimes used in conjunction with a noun in the voc. case, e.g. *Bhante Nāgasena*, lord Nāgasena (Alw. I. xlii). It is also frequently used in conjunction with a noun in the nom. case, e.g.

- Desetu bhante Bhagavā dhammaṃ*, let the blessed lord preach the Law (Gog. Ev. 8); *Bhante ayyo Mahākkaccāyano*, the venerable elder M. (Alw. I. 92). *Suṇātu me bhante saṅgho*, let the venerable assembly hear me (Kamm. 1; B. Lot. 435).
- BHANTO** (*p.p.p. bhāmati*), Whirling, rolling; confused [भ्रान्त = भ्रम]. *Ratho bhanto*, a rolling chariot (Dh. 40). *Bhantacitto*, perplexed.
- BHĀNU** (*m.*), A ray of light; the sun [भानु]. Ab. 63, 64, 1044; Alw. I. xiii.
- BHĀNUMĀ** (*adj.*), Luminous, brilliant [भानुमन्]. Cl. Gr. 94. Masc. *bhānumā*, the sun (Ab. 63), also fire (Ab. 34).
- BHĀRADVĀJO**, Name of one of the ten Ṛishis [भारद्वाज]. Ab. 109. See *Isi*.
- BHĀRAKO**, A load [भारक]. F. Jāt. 14.
- BHARAṆĀM**, Bearing, supporting, maintenance [भरण]. Ab. 1053; Dh. 236. *Dārābharāṇaṃ*, maintaining a wife.
- BHARAṆĪ** (*f.*), Name of the second Nakkhatta [भरणी]. Ab. 58.
- BHĀRAPĀDATĀ** (*f.*), Elephantiasis of the leg [भार + पाद + ता]. Ab. 326.
- BHĀRATĀM**, The Mahābhārata [भारत]. Ab. 111.
- BHARATI**, To bear, to support, to maintain, to nourish [भू]. Das. 7.
- BHĀRATĪ**, (*f.*), Speech [भारती]. Ab. 105.
- BHĀRĪ** (*adj.*), Carrying, bearing [भारिन्]. *Mā-lābhārī*, wearing garlands (Dh. 98).
- BHĀRIKO**, A porter [भारिक]. Ab. 514.
- BHĀRIKO** (*adj.*), Serious, grievous [भारिक]. *Bhārikan te kataṃ kaṃmaṃ*, you have done a grievous action (Mah. 18). See also *Bhāriyo*.
- BHARITO** (*adj.*), Filled with [भरित]. *Puppha-bharito*, full of flowers (Mah. 99).
- BHARIYĀ** (*f.*), A wife [भार्या]. Ab. 237; Dh. 78.
- BHĀRIYO** (*adj.*), Serious, grievous (comp. *Bhāriko*). *Bhāriyaṃ vo bhikkhave kataṃ*, priests, you have done a grievous thing (Dh. 109). Dh. 86, 115, 200.
- BHARO** (*adj.*), Supporting [भर]. *Yāvajīvaṃ mā-tāpettibharo assaṃ*, as long as I live may I maintain my parents (Dh. 185).
- BHARO**, A load; much, excessive [भर]. Ab. 1112.
- BHĀRO**, A weight, a burden; charge, duty, business; a weight of 2000 Palas [भार]. Ab. 481, 933. *Bhāraṇiḥo*, a porter (Ab. 514). *Ucchubhāro* a load of sugar-canes (Pāt. xvi). *Pakkabhārena nāmitaṃ*, bending with its burden of fruit (Mah. 167). *Ime dāraḥā tava bhāraḥā*, these children are your charges (Dh. 207). *Kulass' eva bhāraḥā bhavyeyyāma*, we should become burdensome to our family (Dh. 234). *Mayham ev' eso bhāro mā cintayittha*, I will manage this business, do not be anxious (Dh. 339, lit. "this burden is mine"). *Etaṃ paṭivijjhitaṃ mayham bhāro*, I undertake to make out the meaning (Dh. 123). *Bahūhi dussilehi kathitakathānaṃ sahaṇaṃ nāma mayham bhāro*, it is my duty to bear the reviling of many impious men (Dh. 170). Dh. 135, 189, 236.
- BHĀSĀ** (*f.*), Speech, language [भाषा]. Ab. 105; Mah. 253; Alw. I. iii.
- BHĀSĀ** (*f.*), Light, radiance [भासा].
- BHĀSANĀM**, Lustre, radiance [भासन]. Ab. 899.
- BHĀSATI**, To speak; to say; to address [भाष्]. *Bhasam b.*, to speak a language (Alw. I. cvii). *Imā gāthā abhāsi*, spoke these stanzas (Dh. 96). *Dhammaṃ b.*, to preach (Pāt. iii). *Bhāsatha rājānaṃ*, said to the king (Mah. 36). Ger. *bhāsita* (Mah. 230), *bhāsiya* (Mah. 18, 82, 163). P.pres. *bhāsamāno* (Dh. 91). P.f.p. *bhāsitaḥho*. P.p.p. *bhāsita*. B. Lot. 455.
- BHĀSĀTI**, To shine [भास्]. *Bhāsate sakalo dīpo*, the whole island shines (Mah. 178).
- BHĀSETI** (*caus. last*), To illuminate. B. Lot. 576.
- BHĀSITĀ** (*m.*), One who speaks or utters [भाषितु]. With acc. *Samaggakaraṇiṇiṃ vācaṃ bhāsitaḥ hoti*, he is one who speaks conciliatory words.
- BHĀSITO** (*p.p.p. bhāsati*), Spoken; told, stated; spoken to, addressed [भाषित]. Ab. 755. Neut. *bhāsitaṃ*, speech, words, utterance (Ab. 105; Kh. 6; Dh. 65). *Gaṇhitvā therabhāsitaṃ*, agreeing to what the thera said (Mah. 172). *Buddhabhāsitaḥ dhammā*, doctrines preached by Buddha (Ras. 17). *Buddhabhāsitaṃ*, the Word of Buddha (Alw. I. vii; B. Lot. 840).
- BHASMĀM**, Ashes [भस्मान]. Ab. 35; Dh. 13, 354. Loc. *bhasmani* (Ab. 1135).
- BHASMĪBHAVATI**, To be reduced to ashes [भस्मी + भू]. Mah. 6.
- BHASMĪKARAṆĀM**, Reducing to ashes [भस्मी + करण]. Cl. Gr. 99.
- BHĀSO**, A vulture [भास]. Ab. 645, 1049.
- BHASSĀM**, Talk [भाष्]. Mah. 18.
- BHASSARO** (*adj.*), Shining, brilliant [भास्वर]. Ab. 733.
- BHASSATI**, To fall [भङ्ग and भ्रष्ट]. F. Jāt. 53. P.p.p. *bhaṅṅho* (Ab. 751), *bhassito* (Mah. 50).

- BHASTĀ** (*f.*), A bellows [भस्त्रा]. Ab. 526.
- BHĀSURO** (*adj.*), Shining [भासुर]. Ab. 733; Mah. 179.
- BHĀTĀ** (*m.*), A brother; a cousin germane [भ्रातृ]. Cl. Gr. 53. Instr. *bhātara* (Mah. 256). Gen. and dat. *bhātuno*, *bhātussa* (Mah. lxxxvii, 111). Abl. *bhātara*, *bhātito*. Loc. *bhātari* (Kh. 13). Pl. *bhātaro*, brothers (F. Jāt. 2), brother and sister (Ab. 250). Gen. and dat. pl. *bhātunam* (Mah. 128). The base in composition is *bhātu*, e.g. *bhātukumārako* (Mah. 4) and *bhāti*.
- BHATAKO**, A servant, hireling [भूतक]. Ab. 514. *Bhatakapuriso*, a labourer (Att. 215).
- BHATI** (*f.*), Support, maintenance; wages, hire [भूति]. Ab. 530, 1053; Mah. 208. *Na me ettha dinnabhatiyā attho*, I do not want her fee (Dh. 89). *Bhatikammam labhityā*, having obtained work for which he was paid (Dh. 165). *Bhatikammam akārayi*, had work done with paid labour (Mah. 226).
- BHĀTI**, To shine; to appear [भत्]. Alw. I. 43. Imper. *bhātu* (Alw. I. xiii).
- BHĀTIKATTĀM**, State of being a brother [भ्रातृ + क + त्व]. Mah. 211.
- BHATIKO**, One who works for hire, a labourer [भूति + क]. Dh. 165. *Dārubhatiko*, a wood carrier (Mah. 209).
- BHĀTIKO**, A brother [भ्रातृ + क]. Dh. 80, 126; Ab. 244; F. Jāt. 3; Mah. 21, 157. Comp. *Bhātuko*.
- BHAṬO**, A soldier [भट]. Ab. 376; Kamm. 5.
- BHATTĀ** (*m.*), A husband [भर्तृ]. Ab. 240; Dh. 162. Loc. *bhattari* (Ab. 973).
- BHATTAGGĀM**, A refectory (see *Aggām*, 2). Mah. 88, 132; Dh. 104. *Bhattaggavattam*, duties to be observed by priests at meals.
- BHATTAKĀRO**, A cook [भक्त + कार]. Ab. 464.
- BHATTAKICCĀM**, Business of food, i.e. a meal [भक्त + क्व]. *Niṭṭhite bhattakiccamhi*, when the repast was concluded (Mah. 82). *Bhattakiccatṭhānam*, dining-room (Dh. 291). *Ātabhattakicco*, having ended his meal.
- BHATTĀM**, Food, boiled rice; a meal [भक्त]. Ab. 465. *Bhattasāld*, a refectory (Mah. 225). *Bhattakālo*, meal time (Mah. 7). *Mattaññutā bhattasim*, moderation in eating (Dh. 34). *Sabbe tattha macchakacchapahattā ahesum*, they there all became food for fishes and turtles (Dh. 224). *Pātārasabhattam sīyamāsabhattan ti dve bha-*

ttāni, there are two meals, the morning and the evening meal.

- BHATṬHO** (*p.p.p. bhassati*), Fallen [भट्ट = भङ्ग]. Ab. 751, 1076.
- BHATṬHO** (*p.p.p. bhajjati*), Fried, roasted [भूट्ट = भज्ज]. Ab. 463, 1076.
- BHATTI** (*f.*), Division; service, devotion [भक्ति]. Ab. 1055.
- BHATTUDESĀKO**, One whose duty it is to regulate the distribution of food to the priests [भक्त + उद्देश + क]. Alw. I. 103; Pāt. 86.
- BHĀTUKO**, A brother [भ्रातृ + क]. Mah. 128, 255; Pāt. xlii. Comp. *Bhātiko*.
- BHĀTUNO**, **BHĀTUSSA**, see *Bhātā*.
- BHAVĀBHĀVO**, Various births, repeated birth, existence under different forms successively, as deva, man, preta, etc. [भव + भव]. This is a compound like *phalāphala*. *Bhavābhavā saṁsarananto*, passing through various forms of existence.
- BHAVADITṬHI** (*f.*), The heresy of believing matter and being to be everlasting [भव + दृष्टि]. Comp. Ab. 829.
- BHAVAGGĀM**, Culminating point of existence [भव + गग]. Mau. B. 301. This term designates the highest of the Arūpa worlds, viz. the *Nevasaññānāsāññāyatana* heaven (see B. Lot, 309). *Bhavagga* is often opposed to *Avīci*, the inhabitants of the Avīci hell being the lowest in the scale of the Buddhist hierarchy, while the angels of the *Nevasaññānāsāññāyatana* heaven are the highest.
- BHAVAKKHAYO**, Cessation of birth or existence, Arahatta or Nirvāṇa [भव + चय]. B. Lot. 350.
- BHAVAM** (*m.*), Lord, Sir [भवन्]. This is a respectful term of address, often used in the place of the second personal pronoun, but taking the verb in the third person. The following examples will illustrate its use: *Jayatu bhavam mahārājā*, be victorious, great king! lit. "let the lord maharajah conquer" (Dh. 318). *Bhaddam bhavato hotu*, good luck to you (Sen. K. 329). *Addasāma kho mayam bhotam bhagavantaṁ gacchantam*, we have seen the lord Bhagavā walking. *Eke bhonto samānabrāhmaṇā*, some reverend priests and brahmins. At Ras. 17 a king in addressing his ministers says, *bhonto*, "my lords," or "gentlemen." Acc. *bhavantaṁ*, *bhotam*. Inst. *bhavatā*, *bhotā*, *bhavantena*. Gen. and dat. *bhavato*, *bhoto*, *bhavantassa*. Abl. *bhavatā*, *bhotā*. Voc. *bho*, *bhonta*. Plur. *bhavanto*, *bhonto*, *bhavantā*. Acc. pl. *bhav-*

ante, bhonte. Voc. pl. *bhavanto, bhonto.*—There are three fem. forms, *bhavati, bhavanti,* and *bhoti.* Fem. pl. *bhotiyo.* The contracted vocative *bhoti* is frequently used as a respectful term of address to women. *Bhoti dhammasavanani ghsitam,* Madam, the church call has sounded (Dh. 290). Used by a prince to a female devotee (Mah. 48). By a brahmin to his wife (Dh. 93, 162). *Bhoti ayye,* revered lady. For the use of *Bho* see the separate article.

BHĀVANĀ (*f.*), Producing, increasing, developing, being devoted to, realizing, attaining; earnest consideration, meditation [भावना]. Saṅgīti Sutta mentions three Bhāvanās, *kāyabhāvanā, cittabhāvanā, paññābhāvanā.* Hardy says there are five sorts of Bhāvanā, *mettā, muditā, karuṇā, upekkhā,* and *asubha* (comp. *Appamaññā, Mettābhāvanā*). E. Mon. 243, 247, 268, 273, 276; Man. B. 33, 52, 150, 277, 312; Dh. 138, 180; Mah. 141; Alw. I. cxxiv. Comp. *Bhāveti.*

BHAVANĀM, Being, existence; a house, dwelling, palace [भवन]. *Nāgabhavanam,* the Nāga world. *Tusitabhavanam,* the Tusita heaven. Ab. 208, 1108; Dh. 118, 193, 224, 244, 304; Ras. 83; Alw. I. 77.

BHĀVANĀM, Consideration, reputation [भावन]. Dh. 13.

BHĀVANĀMAYO, Consisting of or sprung from meditation [भावना + मय], Gog. Ev. 68.

BHAVANETTI (*f.*), Desire, lust. Ab. 162; Alw. N. 51.

BHAVANĪYO (*adj.*), That ought to be, that must be [भवनीय]. Cl. Gr. 115.

BHAVANTĀ, etc., see *Bhavam.*

BHAVANTARĀM, Another birth or existence, viz. either a previous or a subsequent one [भव + चर]. Ab. 1148. *Baddhaverō bhavantare,* who had been his enemy in a former existence (Mah. 245).

BHAVANTĪ, see *Bhavam.*

BHAVATI, and **HOTI,** To be; to exist; to become; to take place; to befall; to behave [भू]. *Tassa gehe veyappatto dāso hoti,* in his house there is a grown-up slave (Alw. I. xlv). *Tassa paṇṇasāḷāya hatthimaggo hoti,* by his hut there is an elephant path (F. Jāt. 2). *Amhūkam uyyānapūlassa santike hohi,* stay with my gardener (F. Jāt. 6). *Dātum semattho bhavissati,* will be able to give (F. Jāt. 3). *Kivādūro ito Kalasigāmo hoti,* how far from here

is the village Kalasi? (Alw. I. xlii). *Nisinno hoti,* is seated. *Abbhavimsu samāgatā,* were assembled (Mah. 160). *Ambalaṭṭhikupāsādo tassa majjhe ʃhito ahu,* the A. terrace stood in the midst thereof (Mah. 162). The fut. *bhavissati* is sometimes used idiomatically: *Tumhehi dinnā bhavissanti,* they must have been given by you (F. Jāt. 10); *Mato bhavissati,* he must be dead (Dh. 154); *Esā p' ekā pūpavikati bhavissati,* that must be some sort of cake (Dh. 139); comp. F. Jāt. 17. *Rājāno ahesuṃ,* became kings (Dh. 153). *Purindadassa sildāsanam upham ahoṣi,* Indra's throne became hot (Ras. 19). *Nīrogo hutvā,* having got well (F. Jāt. 12). *Mahānadī hutvā,* turning into a river (F. Jāt. 3). *Yadā puññakkhaya hoti,* when merit is exhausted, lit. when exhaustion of merit takes place (Kh. 13). *Nekesaṃ pāpakoṭṭinaṃ dhammābhiasamayo ahu,* the conversion of many koṭṭis of beings took place (Mah. 3). *Apassanto viya hutvā,* behaving as if he did not see him (Dh. 241). With dat. "to serve to," "to cause": *Atthāya me bhavissati,* will be of use or service to me (Kh. 12); *Vittaviṇṇāya bhavati,* leads to loss of wealth (Ras. 37). With gen. "to belong to": *Yassa bhavissati,* to whom it belongs (Pāt. 19); *Kadā nu me bhavissati,* Oh when shall I possess? (Att. 201). With gen. also "to befall": *Thūpe anitṭhite yeva maraṇam assa hessati,* ere the shrine be completed death shall overtake him (Mah. 172; comp. Dh. 203). With loc. sometimes "to be occupied with": *Pañcapidhe ca te kāmagaṇe cittaṃ mā bhavatu,* and let not your thoughts be set on the five kāmagaṇas (Dh. 421). With adverbs: *Ekato bhavissāma,* we shall be together (Dh. 153); *Tuṇhī ahoṣi,* was silent. The phrase *etaḍ ahoṣi* with dat. is much used with the meaning of "he thought," lit. "it was to him;" the sentence is perhaps elliptical, the word *cittaṃ* being understood. *Atha kho tesāṃ brāhmaṇānaṃ etaḍ ahoṣi,* then those brahmins thought thus, lit. to those brahmins this (thought) arose (Alw. I. lxxix). For further examples see Dh. 165, 199; Alw. I. 100; Gog. Ev. 8. At Dh. 353, we have a modification of this idiom, *evaṃ kir' assa ahoṣi,* "thus he thought." The imperat. *hotu* is used in certain idiomatic phrases: *Manussa vā hontu tiracchānā vā,* no matter whether they be men or animals (F. Jāt. 49); *Tvaṃ vā hohi añño vā yo koci,* be it thou or any one else (F. Jāt. 19); *Hotu niggaṇhissāmi taṃ,*

very well, I'll rebuke him (Dh. 96). *Yam hoti tam hotu*, be that as it may (F. Ját. 9). *Yam vá tam vá hotu*, anyhow, in any case. *Yathá vá tathá vá hotu*, be it this way or be it that, anyhow. *Bhavato bhaddam hotu*, good luck to you (Cl. Gr. 137). *Bhavati* is sometimes compounded with a noun or adjective, of which the final vowel of the base has been changed to *i*, e.g. *bhasmibhavati*, "to be reduced to ashes," *mandibhúto*, "slackened."—The form *hoti* is of course a contraction of *bhavati* (comp. *anubhoti*), and the disintegrated forms given at Alw. I. 48, 49, can all be easily traced to the root भू. Thus *ahū* or *ahud* is the Sansk. अभूत्; *ahuvá* is अभवत्, *hessati* is भविष्यति through the intermediate steps *havisati*, *haissati*; *ahesum* points to a 1st aor. form अभविषुः, the transition being *ahavisum*, *ahaisum*; *hehiti* is deduced from भविष्यति thus, *bhavisyati*, *havisyati*, *haishyati*, *heshyati*, *hehiti*; for the last step comp. *ehiti* = एष्यति, *káhiti* = करिष्यति (Dh. 369).—Imperf. *abhavá*, *ahuvá* (F. Ját. 7), 2nd pers. plur. *abhavattha*, *ahuvattha* (Dh. 105). Imperf. Átm. 1st pers. plur. *ahuvamhase* (F. Ját. 13). Opt. *bhave*, *bhaveyya*, *hoveyya* (Ab. 20; Dh. 422; Alw. I. 48). Imperat. *bhavatu*, *hotu* (Kh. 15). 1st Aor. *ahosi* (Dh. 77; F. Ját. 5), plur. *ahesum* (Mah. 182; F. Ját. 6; Alw. I. 75); another form of the 1st Aor. is *abhavi* (Mah. 160). 2nd Aor. *ahu*, *ahú* (Mah. 17, 24, 25, 34, 35, 75; Dh. 308; B. Lot. 339; Alw. I. 64), before a vowel sometimes *ahud* (see *Ahudeva*), plur. *ahum* (Mah. 58, 200, 207), 2nd pers. pl. *ahumhá* (Dh. 105). The future forms *bhavissati* and *hessati* are frequent (Mah. 18, 25, 157, 158), for some rarer forms see Alw. I. 47. Cond. *abhavissá*, *ahavissá* (Dh. 203). Inf. *bhavitum*, *hotum* (Dh. 333; Pát. 68). Ger. *huvá*, *bhavitvá* (F. Ját. 3; Mah. 18). P. pres. *honto* (Dh. 200). Adj. *bhavitabbo*, *hotabbo*. Pass. *bháyati* (Cl. Gr. 120). P.p.p. *bhúto*.

BHAVATĪ, see *Bhavam*.

BHAVE, 1st pers. pres. Átm. from *Bhavati*; also 3rd pers. opt. Par. from *Bhavati*; also loc. sing. from *Bhavo*.

BHĀVETI (*caus. bhavati*), To cause to exist, to produce, to obtain; to increase, to enlarge, to perfect; to be occupied with, to practise, to be versed in; to develop the idea of, to dwell upon, to contemplate [भावयति = भू]. *Paṭhamajjhānam parittam bhāvetvā*, having attained the lower

degree of the first Jhāna (Gog. Ev. 18). *Buddha-bhāvam bhāvetvā c'eva sacchikatvā ca*, having worked out and realized Buddhahship. *Kaṇham dhammā vipphāya sukkaṁ bhāvettha paṇḍito*, let him who is wise put away sin and grow in righteousness, lit. cause the holy state to increase (Dh. 16). *Rāgādidūsakaṁ maggaṁ bhāveti*, attains the path which destroys lust and other sins (Alw. I. 33). *Mettacittam bhāveti*, develops charitable feelings. *Evam pi sabbabhūtesu mānasam bhāvaye aparimāṇam*, so let him cultivate boundless charity towards all beings (Kh. 16). *Tam cittam bhāveti*, dwells on that thought. *Maraṇasatiṁ bhāvayimāu*, enlarged on the idea of death (Dh. 360). *Anubham bhāveti*, realizes the idea of impurity, viz. attains *asubhabhāvanā* (Dh. 63). *Pañca v-uttari bhāvaye*, let him develop ever more and more the five indriyas, viz. faith, energy, recollection, meditation, wisdom (Dh. 66, comp. v. 87). See Dh. 382.

BHĀVĪ (*adj.*), Future [भाविन्]. Ab. 1071; Mah. lxxxviii.

BHAVISSANTĪ (*f.*), The future tense, *vibhatti* is understood [भविष्यन्ती]. Alw. I. 7.

BHAVITABBO, and HOTABBO (*adj.*), That is or ought to be [भवितव्य = भू]. Used as an impersonal passive: *Nanu appamattehi bhavitabbam*, ought we not to be zealous? (Dh. 81). *Aññena pi Attadattasudisen' eva bhavitabbam*, others also should be like A. (Dh. 333). *Dandakam daspetvā ikāse pakkantehi bhavitabbam*, they must have made him take hold of the stick and have flown into the air (F. Ját. 17). *Upajjhāyassa pacchāsamāṇena hotabbam*, he must be his teacher's attendant (Pát. xx). Dh. 407, 418, 419.

BHĀVITO (*p.p.p. bhāveti*), Increased, enlarged, perfected; trained, practised; occupied with, intent; attained; perfumed [भावित = भू]. Ab. 307, 1076. *Yesam sambodhi-āṅgesu sammā cittam subhāvitam*, they whose mind is rightly versed in the branches of knowledge (Dh. 16). *Bhāvitattā*, one whose soul is practised in religion (Dh. 20). Dh. 3.

BHAVO, Being, existence; birth, origin; renewed existence, Saṁsāra; a birth or existence in the Buddhist sense; gain, increase, welfare [भव]. Ab. 829. There are three Bhavas, *kāma bhavo*, *rūpa bhavo*, *arūpa bhavo*, "sensual existence, corporeal

existence, formless existence," that is, existence in the Kámaloka, the Rúpaloka and the Arúpaloka respectively (see *Loko*). The three bhavas are collectively termed *bhavo*, "existence." *Bhavassa páragá*, having passed through existence or Sañsára, i.e. having attained Arahatta (Dh. 62). *Tibhavahitakaro*, benefactor of the three worlds (Mah. 20). *Bhavesu eva lagga*, attached to the three modes of existence (Alw. N. 24). *Aññhamo bhavo*, an eighth birth (Kh. 8). *Bhave bhave*, in successive births (Dh. 409; B. Lot. 313). *Bhavo vibhavo*, gain and loss (Dh. 50). *Bhavana assa nandati*, rejoices at his prosperity. Man. B. 495; E. Mon. 290, 308; B. Int. 493; B. Lot. 291; Dh. 73, 413. *Bhava* is one of the links of the Pañcasamuppáda. It is one of the Āsavas of the Esanás, of the Tanhás, of the Oghas, of the Yogas.

BHĀVO, Property, nature; state, condition; meaning, intention; gesture; amorous dalliance; substance, thing [भव]. Ab. 177, 766, 807, 1087. *Gambhīrabhāvo*, profundity (B. Lot. 330). *Maheññbhāvo*, queen-consortship (Mah. 62). *Tittakabhāvo*, bitterness (F. Ját. 6). *Bharyāya ca puttānañ ca arogabhāvañ pucchī*, asked after the health of his wife and children (Dh. 206). *Yakkhabhāve ádinavañ kathetvā*, telling him of the evil of being a yakkha, lit. telling of the evil in the state of a yakkha (Dh. 305). *Rathassa lahubbhavattham*, to lighten the carriage, lit. for the sake of the light state of the carriage (Mah. 203). *Majjabbhāvañ asampatto*, not having attained intoxicating properties, i.e. yet unfermented (Pát. xli). *Sāsanađāyádbhāvañ iccham*, wishing to be a kinsman of religion, lit. wishing for the state of a kinsman to religion (Mah. 36). *Vinicchayaññhāvañ chađđetabbhāvañ pápupi*, the police court had to be closed, lit. reached the state of having to be closed. *Bhāva* as the last part of a compound is frequently used in constructions where we use the conjunction "that": *Udakkassa tattabhāvañ jānitvā*, having ascertained that the water was boiling, lit. having ascertained the boiling state of the water (Dh. 106). *Assa gadrabhāvañ űatvā*, finding out that it was an ass (F. Ját. 15). *Paviññhabhāvañ addasa*, saw that he had entered (Ras. 19). *Attano ñhita-bhāvañ vá nisinnabhāvañ vá na jānāti*, he does not know whether he is standing or sitting (Alw. I. 80). *Na su te puttena Maññakuñđalindā mayi manañ pássdetvā attano sagge nibbattabhāvo kathito*, did

not your son M. tell you that having believed in me he had been born in heaven? lit. was not the fact of his having been born in heaven after believing in me told you by your son? (Dh. 98). *Tāya tassa attano sámikabhāve akkhāte*, the fact of his being her husband having been told by her (Dh. 156). F. Ját. 9, 10; Dh. 94, 298, 434.

BHAVYO (*adj.*), Existing, being [भव = भू].

BHAYAM, Fear, fright; danger, calamity [भय]. Ab. 166. *Bhayadassāvī* and *bhayadassivā*, seeing danger, afraid (Dh. 6; Cl. Gr. 40). *Yadd dubbhikkharogádbhayañ dāpamhī hessati*, wherever there shall be calamity in the land, famine, plague, etc. (Mah. 249). *N' atthi jāgarato bhayañ*, there is no danger to him that watches (Dh. 8). *Garahābhayaññhito*, afraid of being blamed (Dh. 305). *Marasābhayaññhito*, terrified with the fear of death (F. 7át. 15; Dh. 155). *Bhayaññheravañ*, fear and dismay (Mah. 72).

BHAYĀNAKO (*adj.*), Frightful, horrible [भयाञ्जक]. Ab. 167. *Yujjhamāno bhayānako*, dreadful in fight (Mah. 154). Mah. 75; Ras. 20. *Bhayānako*, the sentiment of terror, one of the nátyarasas (Ab. 102).

BHAYĀÑKARO (*adj.*), Fearful, dreadful [भयञ्जर]. Ab. 167, 928, 989.

BHĀYATI, To fear, to be afraid of [भी]. With gen. *Sabbe bhāyanti maccuno*, all fear death (Dh. 24). Aor. *bhāyi*. *Mā bhāyi*, be not afraid (F. Ját. 12). P.p.p. *bhīto*.

BHAYATTHO (*adj.*), In danger; terrified [भय + ख]. Mah. 3, 6.

BHEDAKO, One who breaks, one who causes disunion [भेदक]. Pát. 28.

BHEDANAKO (*adj.*), Liable to be broken [भेद + क]. Pát. 19; Alw. I. 64.

BHEDANAM, Breaking, division [भेदन]. *Sarīrassa bhedanam*, maiming (Dh. 25). *Sīlassa bhedanam*, breach of a precept (Att. 202).

BHEDETI (*caus. bhindati*), To break, to cleave, to divide [भेदयति = भिद्]. P.p.p. *bhedito* (Ab. 748).

BHEDĪ (*adj.*), Breaking, cleaving [भेदि]. Kh. 22.

BHEDO, Breaking; rending; division; disunion; breach, schism; sort, kind [भेद]. Ab. 349, 759. *Kūyassa bheda*, after the dissolution of the body (Dh. 129; Mah. 201; B. Lot. 866). *Sīlabhedo*, breach of morality (Dh. 156). *Vuty-abhed-atthāya*,

for the sake of not violating metre (B4l. 7). *Ime-sam bhedya*, to create discord among these. *Saighabhedo*, causing divisions among the priesthood. *Sisarogádibhedam pharusam vedanam*, severe pain of different sorts, as headache, etc. (Dh. 301). *Sattatimsabodhapakkkhadhamabhedo saddhammo*, saddhamma consisting of the thirty-seven bodhapakkkhadhammas (Dh. 201). *Mani-bhedo*, a sort of gem (Ab. 907). *Cha váyubhedá*, six kinds of wind (Ab. 38). *Utubhedo*, one of the seasons (Ab. 924). Alw. I. 64.

BHEKO, A frog [भेक]. Ab. 675.

BHERANĀO, A jackal [भेरण]. Ab. 615.

BHERAVO (*adj.*), Fearful, terrible [भेरव]. Ab. 167. Neut. *bheravam*, terror (Ab. 166; Mah. 72). Dh. 130.

BHERI (*f.*), A kettle-drum, tomtom [भेरि]. Ab. 143. *Bherigo vādentá*, sounding tomtoms (F. Ját. 15). *Bherim carāpeti*, to proclaim by beat of drum, lit. to cause the tomtoms to be marched about (Alw. I. 74; Ras. 17, 18).

BHESAJAM, A medicine, drug [भेषज]. Ab. 330.

BHESAJJAM, A medicine, drug [भेषज्ज]. Ab. 330; Mah. 38. *Bhesajjam yojeti* or *karoti*, to compound a medicament (Dh. 89, 93; Mah. 243). *Ekabhesajjen' eva akkhāmi pákatikāmi ahesum*, her eyes were cured with a single dose (Dh. 89). The five Bhesajjas are *sappi*, *navanāta*, *tela*, *madhu*, *phāpita*.

BHESAMO (*adj.*), Terrible [comp. भेष]. Ab. 167.

BHETTĀ (*m.*), One who breaks [भेत्ता].

BHETVĀ, see *Bhindati*.

BHĪ (*f.*), Fear [भी]. Ab. 731.

BHIDĀ (*f.*), Difference, kind [भिद्]. Ab. 451, 489.

BHIJJANAM, Breaking up, dissolution. Dh. 359.

BHIJJATI, see *Bhindati*.

BHIJJO (*adj.*), To be broken [भिज् = भिद्]. Pát. 66.

BHIKKHĀ (*f.*), Begging; alms; begged food, boiled rice, food [भिक्खा]. Ab. 759, 1112. *Uttarakuruto bhikkham dharitvā*, having brought his repast from U. (Mah. 2). *Bhikkham gaṇhatha me*, receive your maintenance from me (Mah. 174). Mah. 243.

BHIKKHĀCARIYĀ (*f.*), Going about for alms, going the rounds [भिक्खा + चरि]. This was one of the duties of the Buddhist priests, who were mendicant friars. Dh. 392.

BHIKKHĀCĀRO, Going the rounds for alms [भिक्खा + चार]. Dh. 81, 83, 132.

BHIKKHATI, To ask for, to beg [भिक्]. *Bhikkhate pare*, begs of his neighbours (Dh. 47).

BHIKKHU (*m.*), A beggar; a mendicant friar; a Buddhist priest [भिक्खु]. B. Int. 275; B. Lot. 442; Ab. 415, 433; E. Mon. 11; Dh. 47. Acc. *bhikkhum*. Gen. and dat. *bhikkhuno*, *bhikkhusa*. Pl. *bhikkhavo*, *bhikkhā*. Voc. pl. *bhikkhave* (F. Ját. 8; Dh. 255).

BHIKKHUNĪ (*f.*), A female mendicant, a Buddhist nun or priestess [भिक्खुणी]. E. Mon. 159; B. Int. 278; Ab. 415; Mah. 35, 173. *Bhikkhunīsangho*, company of nuns, sisterhood (Dh. 314). *Bhikkhunūpassayo*, a nunnery (Pát. 13).

BHIKKHUSAṄGHO, A company of priests; the priests, the priesthood, the clergy [भिक्खु + संघ]. B. Lot. 435; B. Int. 282. At Mah. 150 the term is applied to five hundred priests. At F. Ját. 45, to "a great number of priests." At Alw. I. x, it is used of the Ceylon clergy. *Mahābhikkhusaṅgho*, a great assembly of priests.

BHĪMO (*adj.*), Dreadful, horrible; cruel [भीम]. Ab. 1066. *Bhīmo*, a Rakkhasa (Cl. Gr. 129). Neut. *bhīmam*, horror (Ab. 167).

BHĪMSANO (*adj.*), Dreadful, horrible [भीमस]. Ab. 167; Mah. 5, 72, 151.

BHĪMSĀPANAM, Terrifying, intimidation (see next). Pát. 47.

BHĪMSĀPETI (*caus. bhāyati*), To frighten, to terrify [comp. भीमस = भी]. Pát. 15; Mah. 72.

BHĪMSIKĀ (*f.*), Terrifying, an alarm [comp. भीमा]. Mah. 72.

BHINDANAM, Breaking destroying (see next). Dh. 334.

BHINDATI, To break; to break up, to injure, to destroy; to divide; to separate [भिद्]. *Bhinditvā dvāram*, breaking down a gate (Mah. 153). *Bhetvā dīhakaṃ*, breaking the stake to which he was fastened (Mah. 217). *Pāpātīpātādāni pakkhipitvā tayo vede bhinditvā*, breaking the three Vedas by introducing life-slaughter and other heresies (Alw. I. cxxiv). *Bhinditvā mūlasaṅgaham*, altering the original recension (Alw. I. 63). *Saigham b.*, to cause divisions among the priesthood (Dh. 332). *Sīlam bhindati*, to break a precept (Dh. 156). Mah. 152, 261; Alw. I. 54.—Pass. *bhijjati*. *Send bhijjittha Dāmiñ*, the Tamul army gave way (Mah.

- 154). *Bhijjanāne 'rupe*, as morning was breaking (Mah. 249). *Doidhā bh.*, splits into two (Alw. I. 64). *Pañcadhā bh.*, is divided into seven subdivisions (Ras. 85). *Sabbam pi sañkhāragataṃ avassaṃ yeva bh.*, every living being assuredly perishes (Mah. 194). *Sace hattho vā pādo vā bhijjeyya*, if a hand or foot were to be broken (Dh. 234). *Tassa akkhiṇi bhijjivā agamaṃsu*, his eyesight was destroyed and lost (Dh. 211, 82, 83). *Bubbulaṃ bh.*, a bubble bursts. *Āṅgam bh.*, a precept is broken. *Bjāṃ bhijjivā ḍaī maṇḍūko*, the egg having been hatched there was a frog (Mah. 245). P.p.p. *bhinno*.
- BHINDIVĀLO**, A sort of spear [भिन्दिपाल]. Ab. 394.
- BHINĠARĀJO**, Name of a shrub, Eclipta Prostrata [भृङ्ग + राज]. Ab. 595.
- BHINKĀRO**, A golden vase [भृङ्गार]. Ab. 359; Alw. K. 97; Mah. 70.
- BHINKO**, A young elephant. Ab. 362.
- BHINNAKO** (*adj.*), Schismatic [भिन्नक]. Mah. 21.
- BHINNO** (*p.p.p. bhindati*), Broken; divided; disunited; separated; other, different; joined, connected. *Nāvāya bhinnāya*, the ship having been wrecked (F. Jāt. 4; Dh. 368). *Bhinnānam sandhā*, a reconciler of those who are at variance. *Bhinnāṅgaṇi*, different genders (Cl. Gr. 84). *Bhinnāvādo*, a heresy or schism (Alw. I. 64). F. Jāt. 17; Cl. Gr. 139; Dh. 104.
- BHĪRU** (*adj.*), Timid, afraid [भीरु]. Ab. 731, 1019. F. *Bhīru*, a timid or modest woman (Ab. 231, 1019).
- BHĪRUKO** (*adj.*), Timid, afraid [भीरुक]. Ab. 731, 1019; Dh. 154.
- BHĪRUTĀ** (*f.*), Timidity, dread [भीरुता]. Att. 203.
- BHISAKKO**, A physician [भिसक]. Ab. 329.
- BHISAM**, The film or fibres of the stalk of the water lily [भिस]. Ab. 687. *Bhisapupphāṃ*, a lotus flower (Ab. 685; Dh. 304; Ras. 77, 89).
- BHISĪ** (*f.*), A mat, or mattress [भुषी]. Dh. 251; Pāt. 12, 86, 87.
- BHISĪLO** (*adj.*), Timid [भी + शील]. Ab. 731.
- BHĪTĪ** (*f.*), Fear [भीति]. Ab. 166.
- BHĪTO** (*p.p.p. bhāyati*), Frightened, afraid [भीत = भी]. Mah. 198; Dh. 55. See *Bhayaṇi*.
- BHITTI** (*f.*), A wall of earth or masonry [भित्ति]. Ab. 204; Mah. 261.
- BHĪYO**, and **BHIYYO** (*adj.*), More [भूयस्]. Ab. 703, 957.

- BHĪYO**, and **BHIYYO** (*adv.*), Again, further, besides; repeatedly, frequently; much [भूयस्]. Ab. 957. *Bhiyyo tuṭṭho*, greatly delighted (Mah. 36). Dh. 3, 55, 63, 102; Mah. lxxxix. *Bhiyyo-bhāvo*, abundance.
- BHIYOSOMATTĀYA**, and **BHIYY-**, More and more, exceedingly, abundantly [भूयस् + dat. माच]. Dh. 188, 340; Cl. Gr. 75, 137.
- BHO** (*interj.*), Oh! I say! Sir! Friend! [भो and भोस्]. Ab. 1139. This is a familiar term of address, and is used to inferiors and equals. *Ayaṃ bho ko nu dīpo*, Pray, Sir, what island is this? (Mah. 47). *Imesaṃ ssaṃ chindatha bho*, here! cut off their heads (Mah. 218). *Passatha bho imaṃ sariraṃ*, just look at this body (Dh. 127). *Alaṃ bho nisīdatha*, nay, my friends, be seated. Used by a king to his younger brother (Mah. 198). By a bird to a lion (F. Jāt. 13). By a king to a peasant (Mah. 231). By a king to a rakkhasa (Ras. 21). By a king to his servants (Mah. 160, 261). By a king to a Nāga-king (Mah. 27). See *Bhovādī* and *Vata*.
- BHOGAVĀ** (*adj.*), Wealthy [भोगवत्]. Ab. 1094; Mah. 60, 262.
- BHOĠĪ** (*m.*), A snake; a village headman [भोगिन्]. Ab. 653, 1094; Mah. 243; Alw. I. 79.
- BHOGINĪ** (*f.*), A royal concubine [भोगिनी]. Ab. 232.
- BHOGO**, A snake's body; a snake's expanded hood; a fold; eating, enjoying; food; wealth [भोग]. 654, 859. *Civarabhogo*, the fold of a robe (Alw. I. 103). *Parikkhipivā bhogehi*, encircling him with its folds (Mah. 255). *Bhogasāla*, boarding house (Mah. 248, comp. 245). *Yasabhogasamappito*, gifted with fame and wealth (Dh. 53). *Bhattabhogo*, eating rice (Mah. 231). *Saha bhogena*, with a dowry (Mah. lxxxix). *Bhogakkhandho*, accumulation of property. Pl. *bhogā*, riches (Dh. 64, 79). *Abhogo*, poor (Mah. 262).
- BHOJAKO**, A village headman [भोजक]. Mah. 142; Dh. 187.
- BHOJANAM**, Food [भोजन]. Dh. 13. *Bhojanamhi mattaṅṅū*, moderate in eating (Dh. 2). *Mahābhojano*, a glutton (Dh. 401). *Bhojanasāla*, an almshouse where food is distributed by the priests.
- BHOJANIYO** (*adj.*), To be eaten [भोजनीय]. Neut. *bhojanīyaṃ*, soft or wet food (opposed to *khādaniyaṃ*), as boiled rice or other grain, gruel,

- etc. Pát. 89 says, "rice, sour gruel, soft cake, fish, meat." Comp. *Bhojjam*. Dh. 98, 231, 333.
- BHOJĀPETI** (*caus. bhuñjati*), To feed, entertain. Mah. 23, 62.
- BHOJETI** (*caus. bhuñjati*), To cause to eat, to feed; to maintain; to entertain [भोजयति = भुज्]. With two acc. *Tam bhojetvā varabhōjanam*, having caused him to eat choice food (Mah. 152). Mah. 23, 49, 136, 261. Pass. *bhojyati* (Sen. K. 350).
- BHOJĪ** (*adj.*), One who eats [भोजिन्]. Dh. 146.
- BHOJJO** (*adi.*), To be eaten, edible [भोज्य = भुज्]. *Rājabhōjjāya jambuyā*, of the jambu to be eaten by the king (Mah. 229). The neut. *bhojjam* is used like *bhojanīyam*, of soft or wet food (see *Khajjabhojjam*).
- BHONTO, BHOTĪ**, see *Bhavam*.
- BHOTTĀ** (*m.*), One who eats or enjoys [भोक्ता].
- BHOTTABBO** (*adj.*), To be eaten [भोक्तव्य].
- BHOTTUM**, see *Bhuñjati*.
- BHOVĀDĪ** (*m.*), One who says Bho, a brahmin [भो + वादिन्]. Ab. 408. This term is applied reproachfully by the Buddhists to the brahmins. Unconverted brahmins are always represented as saying *bho Gotama* to Buddha (e.g. see Dh. 98, 349; Gog. Ev. 31), and this must have been very displeasing to Buddhists, who in addressing their Master always used the reverential address *bhante*, "lord." *Bho* is a familiar term of address, and by using it to Buddha the brahmins implied that they considered themselves his equal or superior. The epithet *bhovādī* therefore implies arrogance or haughtiness, and at Dh. v. 396, *Bhovādī nāma so hoti*, might be translated freely "he is called Arrogant." See *Bho*.
- BHŪ** (*f.*), The earth [भू]. Ab. 182, 1059. Loc. *bhūvi* (Ab. 1052). Alw. I. ix.
- BHŪ** (*f.*), An eyebrow [भ्रू]. Ab. 259, 876, 1059.
- BHŪBHUJO**, A king [भूभुज्]. Ab. 334.
- BHŪDHARO**, A mountain [भू + धर]. Ab. 605.
- BHUJĀ** (*f.*), and **BHUJO**, The arm [भुज्]. Ab. 265. *Parakkamabhujo*, having a mighty arm (Alw. I. x).
- BHUJAGO**, A snake [भुजग]. Ab. 653; Alw. I. ix.
- BHUJAṄGAMO**, A snake [भुजगम]. Ab. 653; Mah. 72.
- BHUJAṄGO**, A snake [भुजग]. Ab. 653; Mah. 6.
- BHŪJAPATTO**, The Bhojpatr tree, a kind of birch [भूर्ज + पत्र]. Ab. 565.
- BHŪJASIRO**, The shoulder [भुज् + शिरस]. Ab. 264
- BHUJISSO**, A freed slave, a freedman; a freeman [भुजिष]. Ab. 516; Dh. 88; Kamm. 4.
- BHŪMAKO**, Having stages or stories [भूम + क]. Latter part of a good many compound words, e.g. *dvebhūmako*, two storied (Dh. 249), *pañcabhūmako*, five storied (Mah. 226), *sattabhūmako* (Mah. 235), *tibhūmako* (Att. 138), *dvibhūmako* (ditto). See also *Tebhūmako*. भूम is found in Sanskrit at the end of some compounds as a substitute for भूमि, comp. in Pāli *navabhūmo*, having nine stories (Mah. 161).
- BHŪMI** (*f.*), The earth; place; stage, degree, state; the ground; story of a house [भूमि]. Ab. 181, 1098. *Bhūmibhūgo*, spot, place, area, district (Att. 8, 135). *Yakkhasaṅgābhūmi*, the meeting place of the Yakkhas (Mah. 3). *Jātabhūmi*, birthplace. *Bhūmicālo*, earthquake (Mah. 108; Gog. Ev. 20). *Āpānabhūmi*, a tavern. *Jayabhūmi*, field of victory (Mah. 156). *Vāsabhūmi*, dwelling-place (Mah. 6). *Yavatikā yānassa bhūmi yānena gantvā*, having driven as far as the ground was practicable for a chariot (Dh. 231). *Navakoṭṭhi bhūmim ganhi*, bought the site for nine koṭis (Dh. 249). *Bhūmiyam pati*, fell to the ground (Mah. 152). *Bhūmiyā utthahimsu*, came out of the ground (Dh. 88). *Tasmim pāsādasetthasmim ahesum nava bhūmiyo*, in this noble palace there were nine stories (Mah. 163). *Heṭṭhābhūmi*, ground floor (Dh. 250). *Puthujjanasekkhabhūmim atikkamitvā*, having risen above the degrees of puthujjana and sekha (B. Lot. 297). *Buddhabhūmi*, supreme Buddhahood (Kh. 14). *Dantabhūmim pappurāti*, attains the condition of one who is self-controlled (Dh. 400). Figuratively, the basis or groundwork of religious knowledge (E. Mon. 193). The three bhūmis or stages of being are *kāmasāvacarabhūmi*, *rūpāvacarabhūmi*, *arūpāvacarabhūmi*. The sixteen Brahmālokas are classed in five bhūmis or stages; the first three form the *paṭhamajjhāna-bhūmi*, "stage or region of the first jhāna," the next three the *dutiya-jjhānabhūmi*, the next three the *tatiya-jjhānabhūmi*, the tenth and eleventh are called *catutthajjhānabhūmi*, and the five last *pañcasuddhāvāsabhūmi*. Alw. I. 93; Dh. 250, 267; Mah. 164, 166, 255.

BHŪMIKĀ (*f.*), A story or stage [भूमिका]. *Dvibhūmiko*, two-storied (Pāt. 87). *Tribhūmiko*, three-storied (Pāt. 87). See *Catubhūmiko*.

BHŪMINDO, A king [भूमि = इन्द्र]. Mah. 161.

BHŪMIPĀLO, A king [भूमि + पाल]. Mah. 25.

BHŪMIPO, A king [भूमि + प]. Ab. 334; Mah. 49, 86, 154.

BHUMMATTHARAṆĀM, A carpet [भूमि + चारण]. Dh. 174, 250; Mah. 82, 164.

BHUMMATṬHO (*adj.*), Standing on the ground. Dh. 6.

BHUMMO (*adj.*), Terrestrial [भूम्य]. *Bhumā devā devas* who inhabit this earth (Mah. 81). Mah. 166; Kh. 6. *Bhumma* is a name of the locative case.

BHŪNĀTHO, A king [भू + नाथ]. Ab. 334.

BHUNĀJANĀM, Enjoying, eating (see next). Ab. 457, 859.

BHUNĀJATI, To eat, to partake of, to enjoy; to possess, to govern [भुञ्ज]. *Māmsam bh.*, to eat flesh (Ras. 22). *Bhojanam bh.*, to partake of food (Dh. 13). *Bhutā dvādasā vassāni*, having ruled for twelve years (Mah. 253). Fut. *bhokkhate* (Das. 7). Aor. *bhuñji* (Mah. 136, 255). Inf. *bhottum* (Alw. I. 14). Ger. *bhutā* (F. Jāt. 54; Ras. 22; Dh. 215). P.p.p. *bhutto*. Caus. *bhojeti*, *bhuñjāpeti*.

BHUNĀJĪ (*adj.*), Eating [भुञ्ज = इन्द्र]. Dh. 401.

BHŪPĀLO, A king [भू + पाल]. Ab. 333; Alw. I. x.

BHŪPATI (*m.*), A king [भू + पति]. Ab. 333; Mah. 12, 150.

BHŪPO, A king [भूप]. Mah. 70, 108.

BHŪRI (*adj.*), Much, many, abundant [भूरि]. Ab. 703, 1131. *Bhūripaṇṇo*, one whose wisdom is great, viz. Buddha (Ab. 2).

BHŪRĪ (*f.*), Wisdom. Dh. 50; Ab. 153, 1131.

BHŪRĪ (*f.*), The earth [भूर्णि or भूरिञ्]. Ab. 182, 1131.

BHŪSĀ (*f.*), Adornment [भूषा]. *Rājabhūṣā*, kingly apparel (Mah. 218).

BHUSAM, Chaff of corn [भुस]. Ab. 453. *Opunāti yathā bhusaṇ*, winnows like chaff (Dh. 45).

BHUSAM (*adv.*), Much, exceedingly [भुसम्]. *Bhusaṇ ravi*, shouted vehemently (Mah. 203). *Bhusappamatto*, very careless (Kh. 8). See *Bhuso*.

BHŪSANĀM, Ornament [भूषण]. Alw. I. x.

BHŪSETI, and BHŪSĀPETI, To adorn [भूष]. Mah. 26, 218. P.p.p. *bhūṣito* (Mah. 63, 173, 182).

BHUSO (*adj.*), Much, excessive [भुस]. Ab. 41; Dh. 60. See *Bhusaṇ*.

BHŪTADHARĀ (*f.*), The earth [भूत + धर]. Ab. 182.

BHŪTAGĀMO, Vegetation, as grass, plants, shrubs, trees [भूत + घाम]. Pāt. 12, 85; Dh. 364; Gog. Ev. 15.

BHŪTAPATI (*m.*), Indra [भूत + पति]. Ab. 19.

BHŪTAPO, A yakkha chief or king [भूत + प]. Mah. 49.

BHŪTAPUBBO (*adj.*), That has been or existed before [भूत + पूर्व]. Dh. 126. *Abhūtapubbo*, that has never existed before (Dh. 205).

BHŪTATTAM, State of being a bhūta [भूत + त्व].

BHŪTAVĀDI (*adj.*), Speaking according to facts, truthful [भूत + वादिन्].

BHŪTAVEJJO, An exorcist (see next).

BHŪTAVIJJĀ (*f.*), Knowledge of spirits or demons, exorcism [भूत + विद्या]. Mah. 232.

BHŪTI (*f.*), Being, existence, birth; welfare [भूति]. Ab. 1054. *Bhūtabhūtiparāyano*, devoted to the welfare of living beings (Mah. 172).

BHŪTIṆĀM, and -NAKĀM, A fragrant grass, *Andropogon Schœnanthus* [भूतुण]. Ab. 602.

BHŪTO (*p.p.p. bhavati*), Been, become, being; gone, past, former; real, true, right [भूत = भू]. Ab. 788. *Bhūto* and *bhūtam*, a living being; a spirit; an evil spirit or demon; vegetation, as trees, shrubs, grass; an Arhat; the five Khandhas. — *Kin nu kho katvā gihībhūto jīviṣṣāmi*, what shall I do for a living when I turn layman? (Dh. 199). *Bhūta vā sambhavesi vā*, born or seeking birth (Kh. 16). *Manussabhūta kim akāsi puñṇam*, what good deed did you do when you were a human being? (Dh. 99). *Manussabhūta*, human beings (F. Jāt. 1). *Bhūtabhavo*, state of being past, anteriority (Ab. 1182). *Bhūta bhāvino ca bhūpā*, past and present kings (Mah. lxxviii). *Bhūtakālo*, time to speak the truth (Kamm. 4). *Pāpabhūto*, a living being (Kh. 15). *Khattiyabhūto*, *bhūtakhattiyo*, one who is or was a Khattiya (Cl. Gr. 78). *Laṅkilaṅkdrabhūtaṇ Hemamālikacetiyaṇ*, the H. cetiya which was the ornament of Ceylon (Mah. 108). *Asahāyabhūto*, companionless (B. Lot. 332). *Sucibhūto*, purified, pure. *Pubbe agāriyabhūto*, formerly when he was a layman. *Bhūta* (*m.pl.*) and *bhūtaṇi*, living beings (Dh. 24, 72), also spirits whether good or bad (Kh. 6). Ab. 13 enumerates *Bhūtas* (*masc.*) among the demigods (*gandhabbas*, *yakkhas*, etc.) *Bhūta* is also stated to be a

generic name for all beings below the Cátumma-hárájika gods. Clough in his *Sinh. Dict.* gives the foll. meanings to Bhúta, "a goblin, a ghost, a malignant spirit haunting cemeteries, lurking in trees, animating carcasses, and deluding or devouring human beings; a demigod of a particular class; a tree, a plant, a shrub, a creeper, etc.; a son, a child; a name of Siva; the 14th day of the dark half of a lunar month; an element . . ; a living being; figure, identity; thought, perception; fact, matter of fact; the real state of the case, or what has actually been; *adj.* evident, apparent, known; been, become; gone, past; (in composition) like, resembling; obtained, got; proper, right; true." For the elements see *Mahá-bhúto*.

BHUTTAVĀ (*pret. participle*), Having eaten [भुक्तवन्]. Cl. Gr. 119.

BHUTTĀVĪ (*adj.*), Having eaten [भुक्त + विन्]. Cl. Gr. 119.

BHUTTI (*f.*), Eating, enjoying [भुक्ति]. Ab. 1103.

BHUTTO (*p.p.p. bhujjati*), Eaten; possessed, used [भुक्त = भुज्]. *Bhuttapátarāso*, having breakfasted (Alw. I. 73, 76; Dh. 401). *Pattam bhuttam satthund*, the bowl used by the Teacher (Mah. 105). Ab. 757; Dh. 54; Mah. 158.

BHUTVĀ, see *Bhujjati*.

BHUVANĀM, The world [भुवन]. Ab. 186.

BHUVI, see *Bhú*.

BHUYATI, see *Bhavati*.

BĪBHACCHO (*adj.*), Loathsome, dreadful; altered, disguised [बीभत्स]. Ab. 1067. *Bibhaccham*, the horrible, is one of the *Nātyarasas* (Ab. 102).

BĪJAGĀMO, Collection of germs [बीज + याम]. The comment on *Brahmajāla Sutta* says that by this term are meant the five sorts of *bīja* or germs, viz. *mūlabījam*, *khandhabījam*, *aggabījam*, *phalubījam*, *bljabījam*: it adds, *sabbam k'etaṃ rukkhato viyojitaṃ virāhanasamattham eva*, "for each of these is able to grow when separated from the tree." Gog. Ev. 15.

BĪJĀM, A germ; a seed; cause, origin; pudendum [बीज]. Ab. 91, 273, 950. *Bījabījam*, seed germ. *Bījajātāni*, plants or vegetables (Gog. Ev. 55). *Bījakoso*, seed-pod (Ab. 687). *Pakkhibījam*, bird's egg (Ab. 627). *Bījapāro*, the citron (Ab. 577). *Maṇḍūkabījam*, frog-spawn (Mah. 245). At Mah. 87 a mango stone is called *bīja*. Figuratively

Karma is called the *bīja*, viz. seed or cause of existence (Dh. 284; Kh. 10). Mah. 166; Pāt. 80.

BILĀLĀM, A sort of salt. Ab. 461.

BILĀLO, A cat [विडाल]. Ab. 642, 1080.

BILĀM, A hole, a chasm [विल]. Ab. 649, 1092, 1100; Mah. 243. *Nāsikābīlam*, orifice of the nostril (Mah. 245).

BILĀM, A part, a bit [विड]. Ab. 1100.

BILĀNGO, Sour gruel. Ab. 460.

BILĀRO, A cat [विडार]. Ab. 615. See also *Bīḍlo*.

BILASO (*adv.*), Bit by bit [विड + यस्]. Kh. 30.

BILLO, The tree *Ægle Marmelos* [विल्ल]. Ab. 556.

BIMBĀ (*f.*), A name of *Yasodharā* [बिम्बा]. Ab. 336.

BĪMBIKĀ (*f.*), The plant *Momordica Monodelpha* [बिम्ब + इका]. Ab. 591, 920.

BIMBISĀRO, Name of a king of *Magadha*, a convert of *Buddha* [बिम्बी + सार]. B. Int. 145; Alw. I. 72.

BIMBO, and **BIMBĀM**, The disk of the sun or moon; an image, a figure; the fruit of *Momordica Monodelpha* [बिम्ब]. Ab. 529, 920; Dh. 27, 232.

BIMBOHANĀM, A pillow. Ab. 311; Dh. 251.

BINDU (*m.*), A drop; a spot; a little circle or dot used as a symbol for *Anusvāra*; one of the high numerals, 10,000,000⁷, or 1 followed by 49 ciphers [बिन्दु]. Ab. 129, 475, 660, 1115.

BĪRANĀM, A fragrant grass, *Andropogon Muricatum* [वीरण]. Ab. 601; Dh. 60; F. Jāt. 9.

BODDHUM, See *Bujjhati*.

BODHAKARO, One whose duty it is to awaken a prince with music and song, a *Vetālika* [बोध + कर]. Ab. 396.

BODHANĀM, Knowing, understanding [बोधन]. Alw. I. xvi.

BODHANNEYO (*adj.*), Explained by *Subhūti* to mean one who has attained the degree of *sotāpatti*, or any other of the Four Paths, a converted man [बोधन + एय]. Clough says in his *Sinh. Dict.* "studious, acquiring knowledge, attentive to the particular study of Buddhism." Dh. 230; Kh. 21.

BODHAPAKKHIYO, and **-IKO**, also **BODHIPAKKHIYO**, and **-IKO** (*adj.*), Accessory to the *Bodha* or supreme knowledge [बोध or बोधि + पाक्षिक]. The *sattatimsa bodhapakkhiyā dhammā*, or thirty-seven constituents of true knowledge, are the four *Satipaṭṭhānas*, the four *Sammappadhānas*, the four *Iddhipādas*, the five *Indriyas*, the five

Balas, the seven Bojjhaṅgas, and the Ariyo Aṭṭhaṅgiko Maggo (Att. 57; Alw. I. 87; Man. B. 497). *Bodhapakkhiyo* (Alw. I. 77, 87; Dh. 180, 273). *Bodhapakkhiko* (Dh. 201, 209). B. Lot. 430.

BODHATI, This conjugation of the root बुध् is little used in Pāli, see *Bujjhati*.

BODHETI (*caus. bujjhati*), To inform; to teach; to cause to blossom [बोधयति = बुध्]. Mah. 41; Cl. Gr. 127; Alw. I. 111.

BODHI (*m.* and *f.*), The knowledge possessed by a Buddha, supreme or infinite knowledge, omniscience, the Truth; Buddhahood; the supernatural knowledge of an Arhat; a Bodhi tree; a precept [बोधि]. Ab. 551, 805; B. Int. 77, 295, 388; E. Mon. 155; Cl. Gr. 39; Mah. 86, 179. *Bodhiṃ patvā*, having attained supreme knowledge or Buddhahood (Mah. 10). *Bodhito aṭṭhame vasse*, in the eighth year of his Buddhahood (Mah. 7). *Paccekubodhi*, the condition or knowledge of a Pacceka Buddha (Kh. 14). *Bodhimūle*, at the foot of the Bo tree (Mah. 2).—Each Buddha attains Buddhahood seated under a tree, which from that time becomes a sacred object, and is called *Bodhirukkho* or “tree of Buddhahood,” and also simply *Bodhi*. Ćākyamuni’s Bo tree was an *Assattha*, or *Ficus Religiosa*, that of his predecessor *Kassapa* a *Nigrodha* or Indian fig. The tree under which Ćākyamuni attained Buddhahood no longer exists, but a branch or shoot from it was planted at Anurādhapura in Ceylon in B.C. 288, and the tree grown from this still flourishes. At the present day every individual tree of the *Assattha* species is called a *Bodhirukkha*, and possesses a certain sanctity. In the grounds of every Buddhist temple or monastery there stands a *Ficus Religiosa*, around which is built a stone terrace a few feet high. The tree stands within a yard or inclosure which is kept carefully swept. The Bo tree occupies in modern Buddhism the same position that the Cross occupies in Christianity; it is not worshipped, but venerated as the symbol of Buddha’s triumph.—According to Ab. 805, *bodhi* is fem. when it means knowledge, masc. when it means ordinance, and *m.* or *f.* when it means Bo tree. For *bodhi-aṅgo*, see *Bojjhaṅgo*. See *Bodho* and *Mahābodhi*. The word Bo is the Sinhalese corruption of *Bodhi*.

BODHIMĀLAKO, The sacred inclosure in which a Bo tree stands [बोधि + मालक]. Ras. 38, 74.

BODHIMANḌALAM, The region surrounding the Bo tree under which Ćākyamuni attained Buddhahood, considered the most sacred spot in India [बोधि + मण्डल]. Man. B. 4; Ras. 39.

BODHIMANḌO, The miraculous throne under the Bodhi tree upon which Ćākyamuni sat when he attained Buddhahood [बोधि + मण्ड]. B. Int. 387; B. Lot. 349; Kh. 20; Mah. 250; Dh. 118, 280. I infer from Alw. I. cvii, that the term is also applied to the raised terrace built under the Bo tree, within the precincts of a Buddhist temple. This terrace is, I presume, in imitation of Ćākyamuni’s *Bodhimaṇḍa*.

BODHIPAKKHIYO, See *Bodhapakkhiyo*.

BODHISATTO, A being destined to attain Buddhahood [बोधि + सत्त्व]. This term is applied to a Buddha in his various states of existence previous to attaining Buddhahood. Thus Ćākyamuni was a *Bodhisatta* in the *Dadhivāhana Jātaka* when he was the wise counsellor, in the *Javasakuṇa* birth when he was a bird, and so on (F. Jāt. 30, 36). In his last existence when born as the son of king *Suddhodana* he was still a *Bodhisatta*, and continued so until the age of 34, when he attained Buddhahood. *Metteyya*, the coming Buddha, is now a *Bodhisatta* in the *Tusita* heaven. *Ambhakaṃ Bodhisatto*, our *Bodhisatta*, i.e. Ćākyamuni in a previous existence (Ras. 14).

BODHO, Knowledge, wisdom, intelligence; supreme knowledge, Buddhahood [बोध]. Ab. 944. Dat. *Bodhāya paṇidhiṃ akā*, made a prayer for Buddhahood (Mah. 1). B. Lot. 340. See *Bodhi*.

BOJJHAṅGO, and **BODHI-ĀNGO**, Member or constituent of *Bodhi*. There are seven *Bojjhaṅgas*, or requisites for attaining the supreme knowledge of a Buddha, *satisambojjhaṅgo*, *dhammavicayas.*, *viriyas.*, *pītis.*, *passaddhis.*, *samādhis.*, *upekkhās.*, “recollection, investigation, energy, joy, calm, contemplation, and equanimity.” *Bojjhaṅga* and *sambojjhaṅga* are identical in meaning. B. Lot. 796; Man. B. 498; Kh. 4.

BONDI (*m.*), The body. Ab. 151. This word points to a form बोधि from बुध्. Comp. *Bundo*.

BRAHĀ (*adj.*), Large, great [बृहत्]. Ab. 700. Fem. *brahatti*, name of a plant (Ab. 588).

BRAHMĀ (*m.*), *Mahābrahma*; the Hindu *Brahma*; a *Brahmin*; parents; a *Brahma* angel; a *Buddha*; an *Arhat* [ब्रह्मन्]. Ab. 408, 812. The names at Ab. 5 belong to the Hindu god *Brahma*.

Acc. *brahmānaṃ*. Instr. *brahmānaṃ, brahmānaṃ* (Dh. 19, 41). Gen. and dat. *brahmānaṃ*. Pl. *brahmānaṃ*. There is also an adj. *brahma*, with the meaning "best," "excellent." *Brahmaṇṇaṃ nidhim apālayuṃ*, guarded a noble treasure (Ten J. 97). *Brahmacakkaṃ pavatteti*, establishes the supremacy of his glorious law (see *Dhammacakkaṃ*). *Brahmaṇṇaṃ sabbaññutaññānaṃ*, his sublime omniscience. *Brahma-bhūto*, noble, excellent. Comp. *Brahmaghoso*, *Brahmavihāro*. See *Mahābrahmā*, *Brahmaṇṇaṃ*, *Brahmaloko*. The adjective *brahma* is I think declined *brahmo*, *brahmā* (f.), *brahmaṇṇaṃ*.

- BRAHMABANDHU** (m.), A Brahmin [ब्रह्मन् + बन्धु]. Ab. 408.
- BRAHMACĀRI** (adj.), A religious student; celibate, chaste, holy [ब्रह्मन् + चारिन्]. Ab. 409; Dh. 26.
- BRAHMACARIYAM**, The duties or practice of a religious student; celibacy; chastity, purity; the life of holiness led by the sanctified; living according to Buddha's precepts; charity or alms-giving; the practice of the Appamaññīyas [ब्रह्मन् + चर्य]. Ab. 782; Man. B. 492; B. Int. 141; Alw. I. 92; Dh. 28, 55, 379. *Brahmacariyaṃ carati*, to live a religious life (Dh. 124; Alw. I. 72). *Brahmacariyā* (f.) at Kh. 6.
- BRAHMACARIYAVĀ** (adj.), Celibate, chaste, virtuous, holy [ब्रह्मचर्य + वान्]. Dh. 47.
- BRAHMACARIYAVĀSO**, Living as a religious student; living a life in accordance with Buddha's law [ब्रह्मचर्य + वास]. Dh. 121; B. Lot. 835.
- BRAHMAGHOSO**, Either a voice like Mahābrahma's, or a glorious voice [ब्रह्मन् + घोष]. Ras. 26; Ten J. 97. See *Brahmā*.
- BRAHMAJĀLAṆ**, Name of a sermon of Buddha, the first of the Sutta Piṭaka [ब्रह्मन् + जाल].
- BRAHMAJO** (adj.), Sprung from Brahma (of a Brahmin) [ब्रह्मन् + ज].
- BRAHMAKĀYIKO** (adj.), Belonging to the suite of Mahābrahma [ब्रह्मन् + काय + इक]. The *Brahmakāyikā devā* are I believe the inhabitants of the three lowest Rūpabrahmalokas. B. Int. 609.
- BRAHMALOKO**, World or heaven of Brahma angels, Brahma world [ब्रह्मन् + लोक]. The Brahmaloaka is divided into the *Rūpabrahmaloko* "world of corporeal Brahmas," and the *Arūpabrahmaloko*, "world of formless Brahmas." The Rūpabrahmaloka consists of sixteen heavens placed one above the other, and inhabited by

Brahma devas or angels of different sorts. The Arūpabrahmaloka (see separate article) contains four heavens, and is placed immediately above the Rūpabrahmaloka. The following are the names of the inhabitants of the sixteen Rūpabrahmalokas, beginning with the lowest: *Brahmapūrisajjā devā*, *Brahmapurohitā devā*, *Mahābrahmā devā*, *Peritābhā devā*, *Appamāṇābhā devā*, *Ābhassarā devā*, *Parittasubhā devā*, *Appamāṇasubhā devā*, *Subhakiṇṇā devā*, *Vehapphalā devā*, *Asaññasattā devā*, *Avihā devā*, *Atappā devā*, *Sudassā devā*, *Sudassī devā*, *Akanīṭṭhā devā*. Each of the sixteen heavens is called *Rūpabrahmaloko*, "a corporeal-Brahma heaven," or simply *Brahmaloko*, "a Brahma heaven"; while the whole are called collectively *Rūpabrahmaloko*, "the corporeal-Brahma world," or simply *Brahmaloko* "the Brahma world." The word *Brahmaloko* may therefore mean either one of the twenty Brahma heavens, or one of the sixteen Rūpabrahma heavens, or the twenty Brahma heavens collectively, or the sixteen Rūpabrahma heavens collectively. The Brahmas are a higher order of angels than the devas of the Devaloka, being free from kāma or sensual passions, and insensible to heat and cold. In some of the worlds they are self-resplendent, and have purely intellectual pleasures; those of the Rūpabrahmaloka have a form or body, but those of the Arūpabrahmaloka are mere effulgences or spirits without form. Man. B. 26, 43; Mah. 31, 81; Alw. I. xlii; Dh. 103, 188, 329. See *Sattaloko*.

BRAHMAṆ, The practice of austere devotion; the Vedas [ब्रह्मन्]. Ab. 812. Comp. *Brahmā*.

BRĀHMAṆAMAHĀSALO, A wealthy Brahmin [ब्राह्मण + महाशाल]. The qualification for a B. is said to be eight koṭis of treasure, and a daily expenditure of ten ammaṇas (Ab. 338). Dh. 348. See *Mahāsālo*.

BRĀHMAṆĪ (f.), A Brahmin woman [ब्राह्मणी]. Alw. I. xlv.

BRĀHMAṆṆATĀ (f.), The state of being a Brahmin, Brahminhood [ब्राह्मण + ता]. Dh. v. 332, but the comment explains it to mean dutiful conduct towards Brāhmaṇas, i.e. Arhats.

BRĀHMAṆO, A Brahmin; an Arhat [ब्राह्मण]. Ab. 408. Though Buddha constantly spoke against the doctrines and pretensions of the Brahmins, he adopted the appellation Brāhmaṇa into his own system, using it to designate an Arhat, or one who

has obtained final sanctification. Thus at Dh. 408 the term is applied to Buddhas, Paccekabuddhas and Sāvakas (or Arahás); and in the Bráhmaṇa Vagga of Dhammapada the true Bráhmaṇa is said to be the Arahá, or being in whom passion is extinguished (see v. 420).—The Hindu brahmins are very frequently referred to in the Buddhist scriptures, and entire discourses are devoted to their doctrines and practices. Buddha's attitude towards them as a caste was one of decided hostility, but he lost no opportunity of gaining over individuals by kindness and temperate argument, and he was able to reckon great numbers of them among his converts.—*Bráhmaṇadriká*, a brahmini lass (Alw. I. xlv). Dh. 93, etc.; Alw. I. lxxiii-lxxi, cxxiv. The spelling *Brahmaṇa* is occasionally met with, especially in Burma MSS., but is incorrect.

BRAHMAPAKKHIKO (*adj.*), Belonging to the Brahminical party [ब्रह्मण् + पक् + क्त]. Mah. 23.

BRAHMAPĀRISAJJO (*adj.*), Belonging to the retinue of Mahábrahma [ब्रह्मण् + पार्ष्ण]. The *Brahmapārisajjā devā* are the inhabitants of the lowest Rúpabrahmaloka (see Brahmalocho). Man. B. 26; B. Int. 608, 609.

BRAHMAPUROHITO, Minister or priest to Mahábrahma [ब्रह्मण् + पुरोहित]. The *Brahmapurohitā devā* are the inhabitants of the lowest Rúpabrahmaloka but one (see Brahmalocho). Man. B. 26; B. Int. 609.

BRAHMASSARO, The voice of Mahábrahma [ब्रह्मण् + स्वर]. B. Lot. 566. Also *adj.* "having a voice like Mahábrahma's" (B. Lot. 565, 566). Comp. *Brahmaghoso*.

BRAHMATTAṀ, Brahmarship [ब्रह्मण्]. Dh. 134.

BRAHMAVIHĀRO, Excellent or perfect state; life or abode in the Brahma world [ब्रह्मण् + विहार]. This term is explained in the comments by *seṭṭhavihāro* or *ariyavihāro*, and generally means the exercise of the Appamaññás, or perfect good will towards all beings. Kh. 16; Man. B. 43, 505; Mah. 43; E. Mon. 249. See *Vihāro*.

BRAVĪTI, and **BRŪTI**, To say; to tell; to call, to name [ब्रू]. *Brūhi maṅgalam uttamam*, tell me the greatest blessing (Kh. 5). *Tam aham brūmi bráhmaṇam*, him I call a Brahmin (Dh. 69). *Yam pana etam brūsi*, that which you speak of (Gog. Ev. 43). *Āmāti so 'bravi*, he said "Yes" (Mah. 31). *Idam vacanam abravi*, said these

words (Mah. 110; Dh. 133). With dat. of the person spoken to, *Tassa abravi*, said to him (Mah. 17, 46). With acc. of the person, *Tam abravi*, said to him (Mah. 32, 48, 81). With dat. of the person and acc. of the thing, *Tam attham rájino 'bravi*, told this matter to the king (Mah. 62). With two acc. *Tam rájā idam abravi*, the king said this to him (Mah. 45). Pres. Par. *Brúmi*, *brúsi*, *brúti* and *bravíti*, *brúma*, *brútha*, *bravanti*. Pres. Ātm. *Brave*, *brúse*, *brúte*, *brámhe*, *brávhe*, *bravante*. Aor. *abravi* (Mah. 27, 52, 59, 63, 77), *abravi* (Alw. I. 29; Mah. 16, 24, 40, 41, 78, 80).

BRŪHETI (*caus.*), To increase, to augment, to develop, to perfect, to devote oneself to [ब्रूहयति = ब्रूह]. Dh. 50, 183, 270, 386. Comp. *Anubrūhēti*.

BUBBUḶAKAṀ, A bubble [बुबुद् + क्त]. Dh. 31, 336.

BUBBUḶAM, A bubble; a blister, pimple [बुबुद्]. Mah. 175, 213; Att. 10, 190.

BUBHUKKHATI, To wish to eat, to be hungry [बुभुषते = भुञ्]. Alw. I. 28.

BUBHUKKHITO (*adj.*), Hungry [बुभुषित]. Ab. 756.

BUDDHABHĀVO, State of a Buddha, Buddhahood [बुद्ध + भाव]. Mah. 199.

BUDDHABHŪMI (*f.*), Degree or condition of a Buddha, Buddhaship [बुद्ध + भूमि]. Kh. 14.

BUDDHACAKKHU (*n.*), The eye of Buddha, i.e. his omniscience [बुद्ध + चक्षुस्]. Ab. 835.

BUDDHADHAMMO, Condition or attribute of a Buddha [बुद्ध + धर्म]. Man. B. 87; Mah. 108. Eighteen *Buddhadhammas* are enumerated at Man. B. 381.

BUDDHAGHOSO, An eminent Buddhist divine who flourished in the fourth century A.D.

BUDDHAKAPPO, A kappa in which one or more Buddhas appear [बुद्ध + कप्प]. Ras. 15.

BUDDHAKICCAM, That which has to be done by a Buddha, his duty or mission [बुद्ध + क्तव]. B. Lot. 335. *Katabuddhakicco*, having performed the duties of a Buddha.

BUDDHANKURO, An embryo Buddha, one destined to become a Buddha [बुद्ध + कुरु]. Dh. 117.

BUDDHANTARAM, The period between the death of one Buddha and the appearance of another [बुद्ध + अन्तर]. Dh. 129, 178; Man. B. 169, 522.

BUDDHASĀSANĀM, The commandment or religion of Buddha [बुद्ध + आसन]. Dh. 66, 68; Att. 134.

BUDDHATĀ (*f.*), Knowledge [बुद्ध + ता]. Dh. 433.

BUDDHATĀ (*f.*), Seniority, greater age [बुद्ध + ता]. Pát. 87.

BUDDHATARO and **BUDDHATARO** (*adj.*), Elder, senior [बुद्ध + तर]. Dh. 288.

BUDDHATTĀM, Buddhahood, [बुद्ध + त्व].

BUDDHAVISAYO, The extent of Buddha's power or wisdom [बुद्ध + विषय]. Man. B. 9.

BUDDHI (*f.*), Understanding, knowledge, intelligence [बुद्धि]. Ab. 152, 1034; B. Int. 295; Dh. 226; Ras. 28. *Mandabuddhi*, foolish (Dh. 144).

BUDDHIKO (*adj.*), Having faith in Buddha [बुद्ध + इक]. Cl. Gr. 91.

BUDDHIMĀ (*adj.*), Intelligent, wise [बुद्धिमान्]. Cl. Gr. 24; Mah. 26.

BUDDHO (*p.p.p. bujjhati*), Known, understood; possessing knowledge, enlightened, wise; expanded, full-blown [बुद्ध = बुध्]. Ab. 229, 757, 1043. *Kim samaṇo Gotamo buddho mayam pi buddhā*, the ascetic Gotama is enlightened, and we are enlightened too (Dh. 338). *Buddhambujam*, full-blown lotus. Dh. 33, 71, 74.

BUDDHO, A Buddha, a supreme Buddha; Gotama Buddha or Sakyamuni [बुद्ध = बुध्]. Ab. 1. A Buddha is a man possessed of infinite and infallible knowledge. He spends his life in preaching this knowledge to men under the name of Dhamma or the Truth. He thus becomes the Saviour of mankind, for by knowing the Truth, and living a life in accordance with its precepts, men are redeemed from the misery of Samsāra or existence, and attain Nirvāṇa, or the annihilation of being. The supernatural knowledge of a Buddha is earned by a long course of probation in countless existences, during which he practises in the most perfect manner such virtues as charity, self-sacrifice, and truth, and in so doing voluntarily and repeatedly undergoes the severest sufferings and privations. At his death the Buddha ceases to exist. His religion continues to flourish for a certain period, after which it dies out, and in course of time a new Buddha appears who preaches anew the lost Truth, and once more enables men to save themselves

from renewed existence. Innumerable Buddhas have already appeared, and of some of the last the names and a few other details are preserved. The present dispensation is that of Gotama Buddha, who was born as a royal prince in the year 622 B.C., attained Buddhahood in 588, and died B.C. 543. The Buddha who will next appear is Metteyya Buddha.—*Buddhānaṃ sāsanaṃ*, the commandment or religion of the Buddhas (Alw. I. 92; Dh. 33). *Buddhapamukho bhikkhusaṅgho*, the priesthood with Buddha at their head (Dh. 250). *Buddhapaṭimā*, a statue of Buddha (Mah. 180). *Piyadassibuddhakāle*, under the dispensation of Piyadassī Buddha (B. Lot. 436). *Pubbabuddhā*, former Buddhas (Mah. 96). *Buddhaseṭṭho*, glorious Buddha (Att. 135). *Buddhavairo*, mighty Buddha (Gog. Ev. 28). The following are the names of the twenty-four Buddhas who immediately preceded Gotama: *Dīpaṅkaro*, *Koṇḍañño*, *Maṅgalo*, *Su-mano*, *Revato*, *Sobhito*, *Anomadassī*, *Padumo*, *Nārado*, *Padumuttaro*, *Sumedho*, *Sujāto*, *Piyadassī*, *Atthadassī*, *Dhammadassī*, *Siddhattho*, *Tisso*, *Phusso*, *Vipassī*, *Sikkhī*, *Vessabhū*, *Kakusanadho*, *Koṇḍagamano*, *Kussapo* (Mah. xxxii, 1, 2; Dh. 116, 117; Man. B. 94; B. Lot. 335).

BUDDHO (*p.p.p. vaḍḍhati*), Old, aged [बुद्ध = बुध्]. Pát. 87. *Buddhapabbujito*, became a monk in his old age (comp. Mah. 11, "the dotard Subhadda"). Mah. 201.

BUDDHUPPĀDO, Appearance or birth of a Buddha in the world [बुद्ध + उत्पाद]. Dh. 397.

BUDHO (*adj.*), Wise [बुध्]. Ab. 228, 1074; Mah. 177; Sen. K. 200.

BUJJHANĀM, Knowing (see next). Dh. 269.

BUJJHATI, To know, to perceive, to understand [बुध्यते = बुध्]. Dh. 25, 51; Alw. I. 18, 19, 21. Imper. 2nd pers. *bujjhassu* (Dh. 117). Aor. *bujjhi*. Perf. *bubodha* (Att. 203). P.pr. *bujjhanto* (Dh. 210). Ger. *bujjhito* (Cl. Gr. 122). Inf. *boddhissā* (Sen. K. 200), *bodhitum*, *bujjhitum*. Pass. *bujjhiyati* (Alw. I. 17).

BUNDIKĀBADDHO, Name of a sort of bed. Ab. 310; Pát. 86.

BUNDO, The root of a tree [बुध्]. Ab. 549.

BY-, For all words beginning thus see under VY-, which is the more correct spelling.

BYAÑJANĀM, **BYĀPANĀM**, **BYŪHO**, etc., see *Vyañjanaṃ*, *Vyāpanaṃ*, *Vyūho*, etc.

C.

CA (*conj.*), And; but; even [च]. Ab. 1187. *Divā ca ratto ca*, by day and by night (Kh. 6). *Rāgañ ca dosañ ca pahāya*, forsaking lust and anger (Dh. 4). *Icchā māno ca vadḍhati*, desire and pride grow stronger (Dh. 13). *Saddhāya sīlena ca viriyena ca*, by faith and virtue and resolution (Dh. 26). *Na ca khādi na ca pivi*, neither ate nor drank (Mah. 45). *Bhikkhunīnañ c'eva upāsakānañ ca santikā*, from both the nuns and the lay devotees (Dh. 314). *Iti vatvā mahārājā kataññū idam dha ca*, having spoken thus the grateful king said this also (Mah. 157). *Nu ca sañkamati paṭisandahati ca*, conception takes place without transmigration, lit. it both does not transmigrate and does receive existence (Gog. Ev. 44). *Āma mahārājā bhagavā sabbāññū ti na ca bhagavato satatam samitam nāpadassanam paccupaṭṭhitam*, Yes, great king, Buddha is omniscient, but B. does not at all times exercise his omniscience (Gog. Ev. 2). *Na kho so bhikkhu pañho evaṃ pucchitabbo evaṃ ca kho so bhikkhu pañho pucchitabbo*, the question ought not to be put as you have put it, but it ought to be put thus (B. Lot. 514). *Yassa c' etaṃ samuccinnam*, but he in whom this is rooted out (Dh. 47). *Saggamaggantarāyo ca n'atthi te tena kammunā*, nay, you will not be prevented by that deed from obtaining heaven (Mah. 158). *Atha amaccā yadi cāyaṃ nicchayo*, well if this be your determination, said his ministers (Att. 208). *Tassa mayham bhante etad ahoṣi ayaṃ ca imesaṃ samapabrāhmaṇānaṃ sabbabālo*, I thought to myself, well to be sure, this is the most foolish of all the priests and brahmins I have consulted. *Sumuttā meyaṃ tena mahāsamaṇena upaddutā ca homa idam vo kappati idam vo na kappatīti*, we are well rid of this great Ćramaṇa, why we are quite wearied with hearing him say, "You may do this, you may not do that." The vowel is often affected by sandhi: *cāham = ca aham* (Dh. 86); *cāyaṃ = ca ayaṃ* (Dh. 19); *cāpi = ca api*; *cāti = ca iti* (Pāt. 76); *cāhu = ca ahu* (Dh. 41); *c'āgato* (Dh. 161); *c'addhagū* (Dh. 182).

CACCARAM, A place where four roads meet, a square; a courtyard [चत्वर]. Ab. 203, 218.

CĀGAVĀ (*adj.*), Generous, liberal [त्याग + वत्]. Mah. 163.

CĀGI (*adj.*), Giving away, liberal [त्यागिन्].

N'atthi cāgi tayā samo, there was no giver like thee (Mah. 36).

CĀGO, Abandoning, forsaking; resigning, sacrificing, giving away; self-sacrifice, liberality [त्याग]. Ab. 420, 1129.

CAJATI, To abandon; to resign, to sacrifice, to give up, to give away [जज्]. Dh. 51; Mah. 213.

Jīvitam c., to sacrifice one's life (Dh. 224). *Accajanto*, not rejecting. Pass. *cajjati*. P.p.p. *catto*.

CAJJANAM, Being abandoned, or given away (formed from *Cajjati*).

CAKKALAKKHAMAM, The figure of a wheel under the foot of Buddha [चक्र + लक्षण]. Ab. 781; Man. B. 367; B. Lot. 646.

CAKKAM, A wheel; a potter's wheel; a circle; a discus, or sharp circular missile weapon; an army; a multitude; a body of religious doctrine; a region, tract, circuit; region, domain, sphere; happy state, good fortune [चक्र]. Ab. 373, 381, 394, 781, 782; Dh. 1, 96; Mah. 128. There are four cakkas or blessings, *patirūpadesavāso*, *sappurisupassayo*, *attasammāpanidhi*, *pubbekatapuñnatā*, "living in a suitable place, association with good men, right self-regulation, having done good works in a former existence." *Iriyāpathacakkam*, the four successive positions, walking, standing, sitting, lying. *Mayā pavattitam cakkam*, the religion established by me.

CAKKAPĀDO, A cart, carriage [चक्र + पाद्]. Dh. 199.

CAKKAPĀṆI (*m.*), Vishṇu [चक्र + पाणि]. Ab. 16.

CAKKARATANAM, The magic wheel of a Cakkavattī monarch, which rolls before him when he makes his royal progress from one continent to another [चक्र + रत्न]. Ab. 781; Man. B. 127.

CAKKAVĀKO, The ruddy goose, Anas Casarca [चक्रवाक]. Ab. 641.

CAKKAVĀLAM, and -LAM, A world, a sphere [चक्रवाट, or चक्रवाल]. A Cakkavāla is a vast circular plane covered with water, in the centre of which stands Mount Meru. Round Meru are the seven concentric circles of rock. Beyond these, on the north, east, south, and west, lie the four great continents, and the whole is bounded by the Cakkavālapabbata. Each Cakkavāla has its own sun and moon. The Cakkavālas are scattered through space in infinite numbers. They are arranged in groups of three, touching each other, the triangular space in the centre of each group being occupied by the

- Lokantarika hell. Man. B. 2; B. Lot. 842; Dh. 94, 244; Mah. 114. The Sinhalese form of this word is Sakwala.
- CAKKAVĀLAPABBATO, The lofty wall of mountains which encircles the Cakkavāla, forming the world's limit [चक्रवाट + पर्वत].
- CAKKAVATTĪ (*m.*), A monarch; a universal monarch [चक्रवर्तिन]. Ab. 335; Man. B. 126; B. Lot. 307; Kh. 14; Mah. 27. *Cakkavattirājā* (Alw. I. 75, 76). There are three sorts of C., *cakkavālacakkavattī*, *dīpacakkavattī*, *padesa-cakkavattī*. The first rules over the four great continents, the second over one only, the third over a portion of one.
- CAKKAVHO, The ruddy goose, *Anas Casarca* [चक्र + आहु]. Ab. 641.
- CAKKHĀYATANAMĀ, and CAKKHVĀYATANAMĀ, The organ of the eye, the sense of sight [चक्षुस् + आयतन]. Sen. K. 234, 235. See *Āyatanam*.
- CAKKHU, and CAKKHUM, The eye; insight, perception; supernatural insight or knowledge [चक्षुस्]. Ab. 149, 835. For the nominative form *cakkhum*, see Man. B. 399; Gog. Ev. 1, 47; Cl. Gr. 14; it is attributed by the grammarians to sandhi. Instr. *cakkhunā* (Dh. 65, B. Lot. 866). The three Cakkhus are *māṃsacakkhu*, *diḅbacakkhu*, *paññācakkhu*, the natural eye, the divine eye, and the eye of wisdom. *Cakkhusotam*, the eye and the ear. See *Pañcacakkhū*.
- CAKKHUMĀ (*adj.*), Having eyes or sight, seeing; having supernatural insight or wisdom [चक्षुष्मन्]. Ab. 1; Dh. 48.
- CAKKHUNDRIYAMĀ, The organ of the eye, the faculty of sight, the vision [चक्षुस् + इन्द्रिय]. Att. 193.
- CAKKHUPATHO, Range or reach of vision [चक्षुस् + पथ]. *Cakkhupatham vijahati*, or *atikkamati*, to go out of sight (Dh. 95, 109, 340).
- CAKKHUVIÑÑANAMĀ, Eye-consciousness, the faculty of vision [चक्षुस् + विज्ञान]. Man. B. 419.
- CAKKIKO, A sort of bard or encomiast [चाक्रिक]. Ab. 396.
- CAKORO, The Greek partridge [चकोर]. Ab. 625.
- CALĀCALO (*adj.*), Unsteady [चलाचल]. Mah. 136.
- CALANAMĀ, and CĀLANAMĀ, Shaking, trembling [चलन and चालन]. Ab. 712; Dh. 232.
- CALANĪ (*f.*), A swift antelope [चलनी]. Ab. 618.
- CALATI, To move, to shake, to tremble [चल]. *Vāta calimsu*, winds began to blow (Dh. 155).
- CĀLETI (*caus. last*), To move, to shake [चलयति = चल]. *Pāṇinī c.*, to wave the hand. *Sisām c.*, to nod. Dh. 192, 231, 284, 307; Mah. 41, 160.
- CALITO (*p.p.p. calati*), Trembling, shaking [चलित = चल]. Ab. 744.
- CALO (*adj.*), Trembling, unsteady, uncertain, transient [चल]. Ab. 712; Mah. 260.
- CĀLO, A shaking [चाल]. *Bhūmicālo*, an earthquake (Mah. 108).
- CĀMARAMĀ, A Yak's tail used as a whisk to drive off flies, it is one of the insignia of royalty [चामर]. Ab. 357.
- CAMARO, The Yak ox, or *Bos Grunniens* [चमर]. Ab. 619.
- CĀMIKARAMĀ, Gold [चामीकर]. Ab. 488; Kh. 23.
- CAMMAKĀRO, Though the equivalent of S. चर्मकार this word appears to mean a blacksmith or carpenter. Ab. 508; Pāt. 91.
- CAMMAMĀ, Skin, hide; a shield [चर्मन]. Ab. 392, 442, 1107. Loc. *cammani* (Ab. 1109). *Cammaspasibbakam*, a blacksmith's bellows (Ab. 526).
- CAMPĀ (*f.*), Name of a town in India, the present Bhagulpore [चम्पा]. Ab. 200.
- CAMPAKO, The champac tree, *Michelia Champaca* [चम्पक]. Ab. 568; Att. 86.
- CAMPEYYAKO (*adj.*), Belonging to or inhabiting Campā [चम्पा + एय + क]. Cl. Gr. 90.
- CAMPEYYO, The Champac tree [चम्पा + एय]. Ab. 568.
- CAMŪ (*f.*), An army [चमू]. Ab. 381.
- CAMŪPATI (*m.*), A general, a commander-in-chief [चमू + पति]. Ab. 340; Mah. 44, 64, 137, 204.
- CAMURU (*m.*), A sort of deer [चमुर]. Ab. 620.
- CANAKO, A chick-pea [चणक]. Ab. 451.
- CANĀCALATI, To move to and fro, to dance. Alw. I. 27.
- CANĀCALO (*adj.*), Wandering, moving to and fro, unsteady [चञ्चल]. Ab. 712, 1107.
- CANDABHĀGĀ (*f.*), Name of a river in India [चन्द्रभागा]. Ab. 682.
- CANDAko, An eye in a peacock's tail [चन्द्रक]. Ab. 635.
- CANDĀLO, A Chandāla, or man of the lowest caste [चण्डाल]. Mah. 23. F. *caṇḍālī*, a Chandāla woman (Mah. 200).

CANDANAM, and -NO, The sandal tree; the sandal wood; unctuous and fragrant preparations made from sandal wood [चन्दन]. Ab. 300; Dh. 10.

CANDANIKĀ (f.), A dirty pool at the entrance of a village. Ab. 683.

CANDIKĀ (f.), Moonlight [चन्द्रिका]. Ab. 54.

CANDĪKATO (adj.), Provoked, angry [चण्डी + कृत = कृ]. Pāt. 108.

CANDIMĀ (m.), The moon [चन्द्रमस]. Ab. 52; Dh. 31, 38, 69; Mah. 163. *Candimasuriyā* (pl.), the sun and moon (Dh. 367).

CANDO, The moon [चन्द्र]. Ab. 51; Dh. 73. *Candasuriyā* (pl.), the sun and moon (Dh. 96). *Candamaṇḍalam*, the moon's disk (F. Jāt. 58). *Candagghāho*, eclipse of the moon.

CANĀDO (adj.), Wrathful, passionate; harsh, cruel; fierce, savage, violent [चण्ड]. Ab. 711, 732; Dh. 142, 149, 401. *Caṇḍasotam*, a torrent (Dh. 210).

CANDODAYO, The rising of the moon [चन्द्र + उदय]. Mah. 70.

CANĀGOTAKO, A casket. Ab. 317; Mah. 4, 106.

CANĀKAMANAM, Walking up and down; a covered walk or cloister [चङ्कमण]. Ab. 213; Mah. 101.

CANĀKAMATI, To walk up and down [चङ्कम = कृम]. Alw. I. 27; Dh. 88, 334; Mah. 38, 261. *Caṅkamito* (Mah. 101). Adj. *Caṅkamantiyo*, fit for walking (Cl. Gr. 93).

CANĀKAMO, A covered walk, arcade, portico, cloister [चङ्कम + म]. Ab. 213; Dh. 88, 334; Mah. 38.

CAPALO (adj.), Fickle, unsteady; swift [चपल]. Ab. 1075; Dh. 7. *Capalo*, one who has unintentionally or thoughtlessly committed a crime (Ab. 738).

CĀPIKO, An archer [चाप + इक]. Cl. Gr. 91.

CĀPO, and CĀPAM, A bow [चाप]. Ab. 388; Dh. 28, 57.

CARĀCARO, (adj.), Movable [चराचर]. Ab. 711.

CARAHĪ (adv.), Said at Cl. Gr. 75 to express consent, as "now, therefore."

CĀRAKO (adj.), Walking about, wandering [चारक]. *Vanacārako*, a forester (F. Jāt. 5).

CARANAM, The foot; a fixed observance or practice; good conduct [चरण]. Ab. 277; Dh. 425. The fifteen Caranas, or good practices, are a moral life, guarding the senses, moderation in eating, watchfulness, faith, shame, fear of sin, learning, energy, recollection, wisdom and the four Jhānas (Alw. I. xxxiv; Dh. 311).

CARĀPETĪ (caus. next), To cause to walk, to drive. *Gāvo c.*, to drive cattle (Mah. 22). *Bheriṅ carāpeti*, to cause the tomtoms to be beaten, to proclaim by beat of drum (Ras. 17, 32; Att. 214; Dh. 296; Mah. 154, 155).

CARATI, To walk, to walk about, to wander; to act; to behave, to live [चर]. *Vipine caranto*, walking in the forest (Ras. 20). *Attano maraṇa-paṇṇam dasante bandhitvā carati*, goes about with his death-warrant fastened to his skirt (Alw. I. 102). *Saṅkhāya loke carati*, walks circumspectly in the world (Dh. 47). *Gāmaṃ carati*, walks about the village (Cl. Gr. 132). *Gocaraṃ caram*, browsing (Mah. 120). *Gocarāya c.*, to go in quest of food (F. Jāt. 17; Dh. 418). *Piṇḍāya c.*, to go for alms. *Ākāseṇa c.*, to walk in the air (F. Jāt. 4). *Careyya tena*, let him walk with him (Dh. 12, 58). *Bhikkhācāraṃ c.*, to go the rounds for alms. *Brahmacariyaṃ c.*, to practise the duties of a religious life (Alw. I. 72, 92). *Dhammaṃ c.*, to perform religious duties, to live a religious life (Dh. 31, 80). Dh. 26; Kh. 16; Alw. I. xxi. P.p.p. *Ciṇṇo*.

CĀRĪ (adj.), Walking, living, acting [चारिण]. *Bālasaṅgatacārī*, walking in the company of fools (Dh. 37). *Pamattacārī*, living a careless life (Dh. 59). *Micchācārī*, acting wrongly.

CĀRIKĀ (f.), Moving or walking about, wandering, roaming [चरु + इका]. *Idaṃ pure cittam acārī cārikam yenicchakam*, once this mind wandered as it listed (Dh. 58). Buddhist priests sometimes journeyed about from place to place, living by alms, and preaching to and exhorting the people: the phrase *cārikam c.* is used of these journeys. *Caram vajiṣu cārikam*, making his alms-pilgrimage in the V. country (Mah. 15). *Caratha bhikkhave cārikam*, go forth, priests, on your journey (Dh. 119). *Jambudīpamhi vicarivāna cārikam*, wandering from place to place in India (Mah. 12). *Cārikam carimsu Laṅkādīpamhi*, they travelled over Ceylon (Mah. 56). *Cārikam pakkhamati*, and *gacchati*, to go forth on an alms-pilgrimage (Dh. 249). *Vihāracārikam carantā*, going from monastery to monastery (Dh. 88). Ras. 28; Dh. 405.

CARIMO (adj.), Last; subsequent [चरम]. Ab. 715, 1200; Dh. 83.

CARITAM, Action; conduct, life [चरित = चर]. *Ekassa caritam seyyo*, the life of the solitary is best (Dh. 59). *Duccaritam*, bad conduct, sin. *Mahāvīracarītāni*, feats of prowess (Att. 190).

CĀRITTAM, Practice, observance [चारिण]. *Cā-
rittam anupālayam*, keeping up the customs of the
country (Mah. 128, 159). *Ubhatopdrumpanacā-
rittam*, the practice of covering both shoulders.
Cārittasīlam, "duties of performance," opposed to
vārittasīlam, "duties of avoidance" (Man. B. 492).
Cārittam āpajjati, to have intercourse with (Pāt. 90).

CARIYĀ (*f.*), Walking, roaming; observance,
practice, conduct [चर्या]. *Kāṭacariyā*, deceitful
conduct (Ab. 983). *Naggacariyā*, going naked
(Dh. 25). *Dinacariyā*, daily observance (E. Mon.
24). *Bhikkhācariyā*, going the rounds for alms
(see sep.). *Cariyam bodhisattānam dassento*, ex-
emplifying in his own person the conduct of the
Bodhisattas (Mah. 242).

CARIYĀPIṬAKAM, "Treasury of conduct," the
name of the fifteenth book of Khuddakanikāya
(E. Mon. 170). It contains a brief account of
Buddha's meritorious actions when a Bodhisatta.

CARO (*adj.*), Going, walking, moving [चर]. Ab.
711, 1107. *Udakathalacaro*, going in water and
on land (Dh. 147). *Saddhimcaro*, a companion
(Dh. 58).

CARO, A spy [चर]. Ab. 347, 1107. *Carapuriso*,
a spy (Dh. 158, 299).

CĀRO, Walking, roaming; a spy [चार]. Ab.
1107. *Bhikkhācāro*, walking about begging.

CARU (*m.*), An oblation to the devas [चरु]. Ab. 418.

CĀRU (*adj.*), Agreeable, charming, beautiful [चारु].
Ab. 693. *Cārudassano*, beautiful. Neut. *cāru*,
gold (Ab. 487, 1108). Mah. 86, 115, 202.

CASAKO, and -KAM, a drinking vessel [चषक].
Ab. 534.

CATAKO, A sparrow [चटक]. Ab. 643.

CĀTAKO, A sort of cuckoo, *Cuculus Melanoleucus*
[चातक]. Ab. 641.

CATASSO, see *Cattāro*.

CĀṬĪ (*f.*), A chatty or earthenware vessel, a jar,
waterpot. Mah. 163; Dh. 175; Att. 209. Comp.
Tamil *sāḍi*.

CATTĀ (*m.*), One who resigns or gives away [चत्तु].

CATTĀLĪSAM, **CATTĀRĪSAM**, -LĪSA, -RĪSA,
-LĪSĀ, and -RĪSĀ (*fem. num.*), Forty [चत्वारि-
शत]. *Akkharā p'ddayo ekacattāḷsam*, the
letters beginning with a are forty-one (Alw. I.
xvii). *Cattārisam vassāni*, forty years (Mah. 128).
Cattāḷḷaa gāthāyo, forty stanzas (Dh. 76). *Catu-
cattāḷḷasāḥānamhi*, in forty-four places (Mah. 198).

With gen. *Katthavadhānam cattāḷḷā*, forty wood-
carts (Alw. N. 36). Mah. 162, 171, 250; B.
Lot. 565.

CATTĀRO, and **CATURO** (*num.*), Four [चत्वारः
and acc. चतुरः]. Masc. nom. and acc. *cattāro*
(F. Jāt. 2), *caturō* (Dh. 48; Ab. 78; Mah. 179):
instr. and abl. *catubbhi* (Kh. 8; Mah. 131), *cattāhi*
(Kh. 9; Mah. 150): gen. and dat. *catunnam* (Dh.
383): loc. *catusu*, *catūsu* (Dh. 111; Das. 42). Fem.
catasso (Kh. 20; Dh. 292): gen. and dat. *catas-
nnaṃ*. Neut. *cattāri* (Kh. 4; Dh. 55). *Cattāri
cattāri katvā*, distributing them in fours (Dh. 292).
The base in composition is *catu*, or sometimes
before a vowel *catur*. *Caturammaṇaṃ*, four am-
maṇas (Ab. 995). *Catupappāsa*, fifty-four (Dh. 78).
Catupassamhi, on the four sides (Mah. 171, 179).
Catukkalō, containing four kalās (Kh. 23). *Catū-
sabhaṃ*, four usabhas (Alw. I. 79).

CATTO (*p.p. cajati*), Relinquished, sacrificed
[चत्त = चत्]. Ab. 754. *Cattakāmappassaṃ*,
freed from the bonds of desire (Mah. 215).

CATU, see *Cattāro*.

CATUBBAGGO, Assemblage of four things [चतुर
+ वर्ग]. The name is given to the four objects
of human pursuit, *dharmo*, *kāmo*, *attho*, *mokkha*,
virtue, pleasure, wealth, Nirvāṇa (Ab. 318).

CATUBBIDHO (*adj.*), Fourfold [चतुर + विधा].
Dh. 91. *Catubbidho apāyo*, the four states of
punishment (Dh. 434).

CATUBHĀGO, Fourth part, quarter [चतुर +
भाग]. Dh. 20.

CATUBHŪMIKO (*adj.*), Having four stages
[चतुर + भूमिका]. *Catubhūmikacittam*, by this
is meant *kāmvacaracittam*, *rūpāvacaracittam*,
arūpāvacaracittam, *lokuttaracittam*, thoughts in
the World of Desire, etc. (Dh. 89.)

CATUDDASA (*num.*), Fourteen [चतुर्दश]. Dh.
76; Mah. 8. See also *Cuddasa* and *Coddasa*.

CĀTUDDASIKO (*adj.*), Belonging to the fourteenth
day [चतुर्दशी + क]. Pāt. 27.

CĀTUDDASO (*adj.*), Fourteenth [चतुर्दश]. *Di-
samhi catuddase*, on the fourteenth day (Mah. 170).
Pakkhassa cātuddase, on the fourteenth day of the
half-month (Pāt. 27). Fem. *cātuddasī*, the four-
teenth day of the half lunar month (Mah. 249;
Pāt. 2; Dh. 404).

CATUDDISAM, The four cardinal points [चतुर +
दिश]. Sen. K. 234; Mah. 99, 182. See *Dind*.

- CATUDDISO** (*adj.*), Coming from the four quarters ; ruling the four quarters [चतुर् + दिग्]. Mah. 196.
- CATUDDVĀRAM**, Four gates [चतुर् + द्वार]. Mah. 213.
- CATUDHĀ** (*adv.*), In four parts, fourfold [चतुर्धा]. Ab. 466. *Te catudhā siguh*, let them be of four sorts (Ab. 515).
- CATUJJĀTIGANDHO**, Perfume of four sorts [चतुर् + जाति + गन्ध]. The *catujjātigandhā* are *kuṅkumārā*, *yavanapuppamā*, *tagarāṇā*, and *turukkhā* (Ab. 147 ; B. Lot. 850). Dh. 324 has *catujjātigandhehi*.
- CATUKKĀM**, A place where four roads meet, a square ; a collection of four things [चतुष्क]. Ab. 203 ; Dh. 291.
- CATUKKĀMSĀM**, Four kamsas (Pāt. 103).
- CATUKKĀNĀM**, Four corners [चतुर् + वर्ण]. Pl. *catukkāṇṇesu* at the four corners (Mah. 192).
- CATUKKĀNNO**, Heard only by two people, secret counsel [चतुर् + वर्ण]. Ab. 352.
- CATUKKO** (*adj.*), Consisting of four, fourfold [चतुष्क]. Alw. I. 80.
- CATUMAGGĀM**, Four paths [चतुर् + मार्ग]. Dh. 399. See *Maggo*.
- CATUMĀSAM**, Four months [चतुर् + मास]. The year was divided into three *catumāsas* or periods of four months each, forming the three seasons, the cold, the rainy, and the hot (Ab. 78 ; Dh. 387). *Catumāsam*, during four months (Mah. 210). *Catumāsena*, in four months (Mah. 150). Dh. 236, 333.
- CĀTUMMAHĀBHŪTIKO** (*adj.*), Consisting of, or relating to, the four elements [चतुर् + महा + भूत + इत्थ].
- CĀTUMMAHĀRĀJIKO** (*adj.*), Belonging to the four great kings [चतुर् + महाराज + इत्थ]. The *Cātummahārājikā devā*, are the inhabitants of the lowest of the six *devalokas*. It is called *cātummahārājiko devaloko* or *cātummahārājikam bhuvanā*, and extends from the Yugandhara rocks to the Cakkavālapabbata, and is thus situated above Jambudīpa and the other three continents, but at a vast height. See *Mahārājā*. Ab. 416 ; Dh. 103 ; Man. B. 24 ; B. Int. 603.
- CATUMMUKHO** (*adj.*), Having four faces or fronts [चतुर् + मुख]. Mah. 162, 163 (of a palace).
- CATUNIKĀYAKO** (*adj.*), Versed in the four Nikāyas [चतुर् + निकाय + क]. Mah. 205.
- CATUPACCAYĀM**, The four requisites (see *Paccayo*). *Sampannacatupaccayo*, possessing the four requisites (Mah. 12). *Catupaccayasantoso*, contentment with the four priestly requisites (Alw. I. 78, 88 ; Dh. 422).
- CATUPARISĀM**, Four assemblies (see *Parisā*). Dh. 124, 303.
- CATUPĀRISUDDHISĪLĀM**, Four precepts of purity [चतुर् + परिशुद्धि + शील]. These are the same as the *Catusaṃvarasīlā*, which see. Dh. 115, 380, 422.
- CATUPPADO** A quadruped [चतुर् + पद]. Ab. 620 ; Mah. 164, 179.
- CATUPPĀDO** (*adj.*), Having four pādas [चतुर् + पाद]. Pāt. xlv.
- CATURĀNGĪ** (*adj.*), Consisting of four divisions [चतुर् + अङ्गिन्]. Fem. *caturānginī senā*, an army of four hosts, viz. elephants, cavalry, chariots and infantry (Ab. 359 ; F. Jāt. 3 ; Dh. 141 ; Mah. 112).
- CATURĀNGULĀM**, Four fingers or inches [चतुर् + अङ्गुल]. Mah. 211.
- CATURĀNGULO** (*adj.*), Measuring four fingers or inches [चतुर् + अङ्गुल]. Pāt. 76.
- CATURANTĀ** (*f.*) The earth [चतुरन्ता].
- CĀTURANTO** (*adj.*), Lord of the earth, or of the four points. B. Lot. 481.
- CATURĀPASSENO** (*adj.*), Endowed with the four *Apasenas*.
- CATURĀSĪTI** (*fem. num.*), Eighty-four [चतुरशीतिः]. Mah. 8, 26, 201 ; Dh. 129.
- CATURASSO** (*adj.*), Quadrangular, regular [चतुर् + अक्ष]. Alw. I. 80 ; Pāt. xlv. *Caturassako* (Ab. 209).
- CATURO**, see *Cattāro*.
- CATURO** (*adj.*), Skillful, clever [चतुर]. Ab. 721.
- CATUSACCĀM**, The four truths, see *Ariyasaccā*. Ras. 26 ; Dh. 378.
- CATUSAṀVARASĪLĀM**, Four precepts of restraint [चतुर् + संवर + शील]. These are also called *Catupārisuddhisīlā*. They are *pātimokkhasaṃvarasīlā*, *indriyasāṃvarasīlā*, *ājīvapārisuddhisāṃvarasīlā*, *paccayasannissitasāṃvarasīlā*. E. Mon. 31 ; Dh. 422.
- CATUSATTHĪ** (*fem. num.*), Sixty-four [चतुर + षष्टि]. Mah. 145.
- CATUTTHO** (*adj.*), Fourth [चतुर्थ]. F. Jāt. 56 ; Dh. 55. *Catutthajjhāna*, the fourth Jhāna. *Catutthāṃso*, a quarter or fourth part. Fem. *Catutthī*, the dative case.

- CATUTTĪMSATIMO (*adj.*), Thirty-fourth. Mah. 215.
- CATUVAGGO (*adj.*), Consisting of four individuals [चतुर् + वर्ग]. Pát. xl.
- CATUVĪSATI (*fem. num.*), Twenty-four [चतुर् + विंशति]. Mah. 2, 10; Pát. 27; B. Lot. 335.
- CATUVĪSATIMO (*adj.*), Twenty-fourth. Mah. 145.
- CAVANAKO (*adj.*), Disappearing [अवन + क]. Dh. 183.
- CAVANAM, Disappearance, death [अवन]. Ab. 404.
- CAVATI, To disappear, to vanish, to die, to leave one world to be reborn in another [चु]. *Nidhi vā thánā cavati*, either the treasure vanishes from its place (Kh. 13). *Tusitubhavanato cavitvā*, having left the Tusita heaven (Alw. I. 77). *Ito cavitvāna*, having left this world (B. Lot. 313). P.p.p. *cuto*, fallen, vanished (Ab. 751). *Vassena so cuto*, he died within the year (Mah. 254). *Sāsanaaccuto*, fallen away from religion.
- CĀVETI (*caus. last*), To cause to fall or depart from; to cause to vanish from one world to be reborn elsewhere [आवयति = चु]. *Brahmacariyā c.*, to cause to depart from the life of holiness (Pát. 4). *Ko nu kho mañi thánā cāvetukāmo*, who is trying to bring me down from my celestial abode (Dh. 87).
- CAYO, A heap, a quantity, a bundle [चय]. Ab. 629, 1128. *Kesacayo*, a mass of hair (Ab. 257). *Puññacayo*, an accumulation of merit (Mah. 104).
- CE (*adv.*), Even; if [चेह]. Ab. 1147. *Alaṅkato pi ce hatthī*, an elephant even when in his trappings (Ras. 17). With pres. *Ce jānāsi*, if thou knowest (Ras. 21). With opt. *Sace labhetha nipakāṃ saḥāyaṃ*, if he should obtain a wise companion (Dh. 58). With cond. *So ee taṃ yānaṃ alabhissā agacchissā*, if he had got that vehicle he would have gone (Alw. I. 8). *Acoro ce vissajjenti*, if he be not a thief they release him (Alw. I. 99). *Kasmā ti ce*, if (it be asked) why (Alw. I. 104). Dh. 1, 12, 51. Comp. *Sace, Noe, Yañce*.
- CELAM, Cloth; a garment [चेल]. Ab. 290; Dh. 324.
- CELUKKHEPO, Throwing up or waving a cloth [चेल + उत्थेप]. *Mahājano celukkhepaṃ akāsi*, the multitude waved their cloths (Alw. I. 75). *Celukkhepasatehi*, with hundreds of waving cloths (Mah. 99, 113). The upper cloth was taken off the shoulders for this purpose.
- CETAKO, A servant, a slave [चेटक]. Ab. 514; Mah. 202, 235; F. Jāt. 17.
- CETANĀ (*f.*), Consciousness, sense, thought, intention [चेतना]. Man. B. 405; Mah. 41. There are six *Cetanākāyas*, *rūpañcetanā*, *saddas.*, *gandhas.*, *rasas.*, *phoṭṭhabbas.*, "consciousness of form, of sound, of smell, of taste, of touch;" or "thought caused by form, sound, etc." *Acetaso*, unconscious, senseless.
- CETĀPANAM, Purchase money (see next). Pát. 8, 78.
- CETĀPETI (*caus.*), To collect, to get together. *Civaram c.*, seems to mean "to obtain a robe by subscription," "to purchase a robe with money collected for the purpose." *Cetāpeti* by its form should be a *caus.* from चित्, but its meaning points rather to चि; it is probably due to a confusion between these two roots. Pát. 8, 37, 78, 103.
- CETASĀ, see *Ceta*.
- CETASIKO (*adj.*), Mental [चेतसिक]. *Kāyikam pi cetasikam pi dukkham*, physical and mental suffering (Dh. 91). Alw. I. 107.
- CETETI (*caus.*), To think [चेतयति = चित्]. Pát. 66.
- CETI (*m.*), Name of a people who inhabited Bundelcund [चेदि]. Ab. 184.
- CETĪ (*f.*), A maid-servant, a slave girl [चेटी]. Ab. 236; Mah. 24.
- CETĪKĀ (*f.*), A maid-servant, a slave girl [चेटिका]. Mah. 25.
- CETIYAM, A religious building or shrine, a temple; a Thūpa or Buddhist relic-shrine; a sacred tree; a tomb [चेत्थ]. Ab. 207, 436, 955. *Rukkha-cetiyaṃ*, a tree shrine (Dh. 346). Mah. 6, 155; Kh. 13; B. Int. 74, 348, 630; Dh. 350. *Cetiyaṃ* (Dh. 34, 346)
- CETO (*masc. and neut.*), and CETAM, The mind, the heart, the thoughts [चेतस्]. Ab. 152; Cl. Gr. 47. *Vipassannena cetasā*, with serene mind (Mah. 170; Dh. 15). *Kāyena vācūya cetasā*, in deed, word, or thought (Kh. 9). *Cetopasādo*, faith (Dh. 350). Gen. *cetaso* (Das. 37).
- CETO, A servant, a slave [चेट].
- CETOKHILO, Hardness of heart, stubbornness [चेतस् + खिल]. The five *Cetokhilas* are perverse doubts and want of faith with regard to Buddha, the Dhamma, the Saṅgha, and the Sikkhā, and peevish, ill-tempered conduct towards fellow-students.

CETOPARIYAÑĀṆAM, and CETOPARIYĀYA-ÑĀṆAM, The first of these forms is the older. I am disposed to believe that *pariya* represents the S. पर्यय (comp. *chiti* = eshyati, *majjhima* = madhyama, etc.), so that *pariya* and *pariyāya* (पर्याय) might very well be used as synonyms. *Parassa cetopariyañāṇam* is one of the Abhiññās and one of the Vijjās (see Alw. I. xxxiv, B. Lot. 821), and means "knowledge of the nature of the heart or thoughts of others," whether they are lustful or pure, angry or friendly, etc. A comment gives to *pariya* the meaning of "distinguishing," *pariyāstī pariyaṃ paricchindatīti attho cetaso pariyaṃ cetopariyaṃ*.

CHA, and CHAL (num.), Six [षष्]. Gen. and dat. *channam* (Dh. 397). Instr. and abl. *chahi* (Dh. 410). Loc. *chasu*. *Cha ajjhattikāni tyatanāni*, six internal senses (Kh. 4). *Chaḷ eva vassāni*, six years (Mah. 202). *Chabbassāni*, six years (Mah. 218). *Chammāsā*, six months (Mah. 76). *Chaḷa-bhīṇā*, six Abhiññās. *Chaḷaṅgam*, six qualities. *Chaddisā*, six directions.

CHABBAGGIYO (adj.), Consisting of six individuals [षष् + वर्ग + य]. The *chabbaggiyā bhikkhū* were *Assaji*, *Punabbasu*, and four other priests cotemporaries of Buddha. See Gogerly's Laws of the Buddhist Priesthood, Journ. Ceylon As. Soc. 1853, p. 129, where he says, "some of the six class priests (that is, a fraternity of six principal priests, who had many disciples adherents among the junior priests)." Dh. 378.

CHABBANNO (adj.), Six-coloured [षष् + वर्ण]. *Chabbannaṃ buddharasmiyo*, the six-coloured rays of light emitted from Buddha's body (Dh. 266; Ras. 25; Mah. 108). See *Vanno*.

CHABBASSAM, Six years [षष् + वर्ष]. Mah. 10. *Chabbassāni* (Mah. 218, 224).

CHABBIDHO (adj.), Sixfold [षष् + विधा]. Dh. 358.

CHABBISATI and CHABBISA (fem. num.), Twenty-six [षट्शत]. Dh. 75, 434. *Chabbisadivasa*, twenty-six days (Mah. 102).

CHABBISATIMO (adj.), Twenty-sixth [षष् + विंशति]. Mah. 161.

CHADANAM, Covering, roof; a leaf [छदन]. Ab. 218, 543; Dh. 135; Pāt. 87.

CHĀDANAM, Covering [छादन]. Ab. 51.

CHĀDĀPETI, To cover, to enclose (comp. *Chādeti*). Mah. 4, 157.

CHADDAKO (adj.), Throwing away, removing (comp. *Chādeti*). Ab. 508.

CHADDAM, A roof [छदण]. Ab. 218.

CHADDANAM, Rejecting, see *Chādeti*.

CHADDANTO, Name of a mythical elephant; name of one of the seven great lakes [षष् + दन्त]. Ab. 361, 679; Mah. 22, 134; E. Mon. 178; Man. B. 17. The lake is probably named from the elephant; see Alabaster's Wheel of the Law, p. 305, where Chaddanta is said to be "a king of elephants, who lives in a golden palace on the shores of the Himalayan lake Chatthan (Chaddanta), attended by eighty thousand ordinary elephants."

CHADĀPETI, To cause to be removed (see next).

CHAḌḌETI, To throw away, to remove, to abandon, to reject, to cast off; to set aside; to leave out, to omit; to put, to place; to throw up, to vomit [छद्, छृद्]. *Taṃ sutvā maṃ chaḍḍesi*, hearing the sound the bird dropped me (Dh. 155). *Chāḍḍesi veram*, put away his resentment (Mah. 153). *Sambuddhasāsanam tumhe yadi chaḍḍetha*, if ye forsake the commandment of Buddha (Mah. 135). *Mahāvihāram chaḍḍetvā*, having deserted the M. (Mah. 234). *Vinicchayaṭṭhānam chaḍḍettabbābhāvam pāpuni*, the court of justice became deserted. *Pārupanam chaḍḍetvā*, throwing off his robes (Dh. 303). *Cakkapāde chaḍḍessati*, will put the child in the cart (Dh. 199). *Taṃ piṇḍam chaḍḍessati*, will leave this morsel of food (Dh. 356). *Uḥam lohitaṃ chaḍḍesi*, vomited warm blood (Dh. 124). Alw. I. 63. P.p.p. *Chāḍḍito*.

CHADDHĀ (adv.), In six ways [षडधा]. Mah. 14.

CHADDIKĀ (f.), Vomiting [छर्दिषा]. Ab. 327.

CHADḌITO (p.p.p. chaḍḍeti), Thrown away, rejected; abandoned, left. Dh. 115, 356. *Mahāvihāro nava māse evam bhikkhūhi chadḍito*, thus for nine months the Great Monastery was deserted by the monks (Mah. 237).

CHĀDETI, To cover, to conceal; to render invisible [छद्]. Dh. 45; Mah. 206, 252. Pass. *chādiyati* (Att. 198). P.p.p. *channo, chādito*.

CHADI (n.), A covering, roof [छदिस]. Ab. 940.

CHĀDITO (p.p.p. chādeti), Covered, concealed [छादित = छद्]. Ab. 748; Mah. 82. *Tambalohiṭṭhakāhi chādito*, roofed with copper and brass tiles (Mah. 164).

CHADO, A cover; a leaf; a wing [छद्]. Ab. 543, 627.

CHADVĀRAM, The six apertures or avenues of the body [चष् + द्वार]. The eye, the nose, the ears, etc. (Alw. I. 78, 88; Dh. 410).

CHADVĀRIKO (*adj.*), Connected with the six apertures. *Chadvārikā tapāh* (Dh. 361, 409, 432).

CHAJJO, Name of one of the notes of the Hindu gamut [चञ्ज]. Ab. 132.

CHAKALAKO, A he-goat [कगलक]. Ab. 502.

CHAKALO, A he-goat [कगल]. Ab. 1111.

CHAKAM, Dung, excrement [ककत्]. Ab. 274.

CHAKANAM, The dung of animals [ककत्]. Ab. 275.

CHAKKANNO, Heard only by three people, secret counsel. [चष् + कर्ण]. Ab. 352.

CHAKKHATTUM, Six times [चष् + कखस्]. Dh. 254.

CHAL, see *Cha*.

CHALABHIÑÑĀ (*fem. pl.*), The six supernatural faculties (see *Abhiññā*).

CHALABHIÑÑO (*adj.*), Possessing the six supernatural faculties [चष् + अभिज्ञा]. Mah. 32.

CHALAM, Fraud, stratagem, pretext, stumbling [कल, comp. खलन]. Ab. 1106.

CHALĀNGAM, Six qualities [चष् + कङ्ग]. The term *Chalāngasamannāgato* implies the subjugation of the six senses, the six qualities being equanimity when an object is seen, when a sound is heard, etc.

CHAMĀ (*f.*), The earth [चमा]. Ab. 181. *Chamāyam nisāditvā*, having sat on the ground (Pāt. 23).

CHAMBHATI, To be alarmed, to tremble, to be paralyzed with fear. Mr. Trenckner, rightly I think, refers this verb to कम्. Comp. the next, and *Acchambhī*.

CHAMBHITATTAM, Trembling, consternation, stupefaction [कम्भित + त्त]. In the phrase *ahud eva bhayam aku chambhitattam*, "there was fear, there was stupor." See Ras. 20.

CHAMMĀSAM, Six months [चष् + मास]. Mah. 210.

CHANDASO (*adj.*), Conversant with the Vedas, a Brahmin [कान्दस्]. Ab. 408.

CHANDO, Wish, desire; intention; will, resolve; power; consent, approval [कन्द]. Ab. 162, 766, 945. *Tesam gamanachandam eva natvā*, finding they were quite determined to go (Dh. 84). *Na tamhi chandam kayirātha*, let him not desire it (Dh. 22; perhaps "let him not delight in it"). *Chandajāto anakkhāte*, resolved to attain Nirvāna (Dh. 39). *Satthu dhammadesanāya uppanna-*

chando, having formed a wish to hear the Teacher's preaching (Dh. 314). *Dhammikāraṇi kammatānaṃ chandam datvā*, having given his consent to ecclesiastical proceedings (Pāt. 18). *Chandopārisuddhi*, consent or concurrence in the meeting being held, and freedom from ecclesiastical censure (Pāt. 1). Man. B. 411; Mah. 195; B. Lot. 649.

CHANDO (*m. and n.*), and CHANDAM, The Vedas; poetical metre; metrics, prosody [कन्दस्]. Ab. 417, 945. Loc. *chandasi* (Ab. 847; Kh. 21).

CHANDOVICITI (*f.*), One of the Vedāṅgas, prosody [कन्दस् + विचिति]. Ab. 110.

CHĀṄGULAM, Six finger-breadths or inches [चष् + अङ्गुल]. Mah. 211.

CHANNAM, see *Cha*.

CHANNAVUTI (*fem. num.*), Ninety-six [चखवति]. Mah. 26, 172, 194; Ab. 441.

CHANNO, An ordinance. Ab. 834.

CHANNO (*p.p.p. chādeti*), Concealed, secluded, private; covered; clothed; suitable, appropriate [कन् = कद्]. Ab. 353, 748, 834. *Succhannam agāram*, a well-roofed house (Dh. 3). *Meghacchannāham*, a cloudy day (Ab. 50).

CHAÑO, Festival [चण]. Ab. 178; Mah. 49; Dh. 149, 236, 247. Comp. *Khaṇo*.

CHĀPO, and CHĀPAKO, The young of an animal; a child [चाप]. Ab. 251. *Hatthicchāpo*, young elephant (Mah. 134). *Suvacchāpo*, young parrot (Alw. I. xiii). *Sakunacchāpo*, young bird (Dh. 325).

CHAPPADO, A bee [चट्पद्]. Ab. 635; Ras. 27.

CHAPPAÑÑĀSA (*fem. num.*), Fifty-six [चट्पचाशत्]. Mah. 8.

CHĀRATTAM, A period of six nights [चष् + रात्]. Pāt. 6, 11, 74.

CHĀRIKĀ (*f.*), Ashes [चारिका]. Ab. 35; Mah. 38; Gog. Ev. 16.

CHĀTAKAM, Famine. Mah. 195, 225. See next.

CHĀTO (*adj.*), Hungry, famished [च्यत = च्या]. Ab. 756; Mah. 49; Dh. 166, 202; Att. 205.

CHATTADHARO, Parasol bearer, one who holds the royal parasol over the king's head [चत्त + धर]. Mah. 154.

CHATTAM, A parasol or umbrella; the royal parasol or state canopy, one of the insignia of royalty; royal dominion, sovereignty [कत्त]. Ab. 357, 593, 1130. *Chattakāro*, a parasol maker (Mah. 193). A parasol or canopy over a Thūpa (Mah. 200, 201). *Chattatthāya*, to demand the

- sovereignty (Mah. 203). *Ekacchattam*, one dominion (see sep.). See *Setacchattam*.
- CHATTAM, A body, a corpse. Ab. 1130.
- CHATTAPANNO, Name of a tree [छत्र + पर्ण]. Ab. 555.
- CHATTHO (*adj.*), Sixth [षष्ठ]. Fem. *chutthi*, the genitive case (viz. *vibhatti*). Mah. 47.
- CHATTIMSĀ, and CHATTIMSATI (*fem. num.*), Thirty-six [षट्त्रिंशत्]. Mah. 8; Dh. 60, 410; Ab. 194.
- CHATTIMSATIMO (*adj.*), Thirty-sixth. Mah. 224.
- CHATTIYATI, To treat as a parasol. Alw. I. 15.
- CHAVAKO, A corpse [शव + क]. Ab. 1130.
- CHAVI (*f.*), The skin [हवि]. *Chavivanno*, the colour of the skin, the complexion (Dh. 122, 233, 414). B. Lot. 568; Dh. 412.
- CHAVO, A corpse [शव]. Ab. 405, 1026; Mah. 249.
- CHAVO (*adj.*), Vile [शव]. Ab. 1026.
- CHĀYĀ (*f.*), Shade; a shadow; reflected image; splendour; pretext, fiction [छाया]. Ab. 953. *Sītāya chāyāya*, in the cool shade (Mah. 177). *Vyañjanacchāyāya attham paṭibhāti*, under the colour of the letter does away with the true meaning (Pāt. 61; Alw. I. 63).
- CHECCHATI, see *Chindati*.
- CHEDANAKO (*adj.*), That ought to be torn [छेदन + क]. Pāt. 19.
- CHEDANAM, Cutting, severing; destruction, loss, expenditure [छेदन]. Ab. 909. *Chedanam* or *dhanacchedanam*, expense, waste (Dh. 93, 213).
- CHEDĀPĒTI (*caus. chindati*), To cause to be cut off or cut down. Ras. 83; Mah. 218.
- CHEDETI (*caus. chindati*), To cause to be cut off [छेदयति = छिद्]. Mah. 128, 218, 227.
- CHEDO, Cutting, severing; loss, destruction, waste [छेद]. *Sisacchedo*, decapitation (Mah. 218). *Dhanacchedo*, expense, waste (Dh. 93). Dh. 308.
- CHEJJO (*adj.*), That ought to be cut off [छेज्]. Pāt. 66; Ab. 737.
- CHEKO (*adj.*), Skilful, expert, clever [छेक]. Ab. 721; Dh. 253, 337, 405.
- CHETVĀ, see *Chindati*.
- CHIDAM, A hole, an aperture, a rent, a gap; a defect [छिद्]. Ab. 649; Mah. 59; Dh. 169, 172. Comp. *uddhacchiddako*, having an opening at the top (Dh. 169), *jalacchāditachiddako*, having an aperture under water (Mah. 59).
- CHIDDAVĀ (*adj.*), Full of holes [छिद् = वन्]. Ab. 915.
- CHIDDITO (*p.p.*), Perforated [छिद्रित = छिद्]. Ab. 748.
- CHIDDO (*adj.*), Perforated [छिद्]. Dh. 81.
- CHIGGALAM, A hole. Ab. 650.
- CHIJJATI, see *Chindati*.
- CHINDĀPĒTI (*caus. next*), To cause to be cut off, or cut down. F. Jāt. 5, 8.
- CHINDATI, To cut; to cut off; to cut down; to interrupt, to stop; to remove; to destroy [छिद्]. *Vanam chindatha*, cut down the forest (Dh. 50). *Kese ch.*, to cut the hair (B. Lot. 864). *Sisam ch.*, to cut off the head (F. Jāt. 4). *Mulam ch.*, to cut out the root (Dh. 60). *Chindāmi tam saphalakaṁ*, I'll cut him down, shield and all (Mah. 154). *Tam palibodham chinditvā*, having removed this obstacle. *Chinda sotam*, stop the stream (Dh. 69). *Vissasam acchinditvā*, without interrupting their intimacy. Perf. *ciccheda* (Alw. I. 26). Aor. *acchechi* (Dh. 413), *chindi*, *acchindi* (Mah. 39). Fut. *chechati* (Dh. 63). Ger. *chitvā* (Dh. 79), *chetvā* (Dh. 9, 50, 62; Mah. 167), *chinditvā*.—Pass. *chijjati* (Dh. 50). Aor. *chijji* (Dh. 340; Mah. 134). Ger. *chijjitvā* (Das. 8). P.p.p. *chinno*. P. fut. pass. *chejjo*. Comp. *Acchindati*.
- CHINDETI (*caus. last*), To cause to be cut. Mah. 57.
- CHINNO (*p.p.p. chindati*), Cut off; cut down; interrupted, stopped, destroyed, removed [छिन्न = छिद्]. Dh. 60. *Chinnahirottappo*, deprived of shame and fear of sin (Dh. 371). *Chinniriyāpatho*, a cripple, lit. "from whom the iriyāpathas are removed" (Ab. 319).
- CHUDDHO (*adj.*), Mean, contemptible [चुद्]. Dh. 8, 202.
- CHUPANAM, Touching [छुप् + ञन्]. Pāt. 94.
- CHUPATI, To touch [छुप्]. Aor. *chupi* (Dh. 156). *Acchupitvā*, without touching (ditto).
- CHURIKĀ (*f.*), A knife [छुरिका]. Ab. 387, 392.
- CICCIṬAM, The splash of the sea, the bubbling of boiling water. Alw. I. 13; Man. B. 444.
- CICCIṬĀYATI, To splash, to hiss, to bubble. Alw. I. 13.
- CIHANAM, A mark, a sign [चिह्न]. Ab. 879, 1020, 1064, 1105. See also *Cinham*.
- CIKICCHATI, To cure [चिकित्सति = क्ति]. Alw. I. 26. See *Tikicchati*.
- CIKKHALLAM, Mud, swamp [चिखल + य]. Ab. 663.
- CINAPITṬHAM, Red lead [चीन + पिट्ट = पिष्]. Ab. 494.

CĪNARATṬHAM, China [चीन + राष्ट्र].

CINĀTI, To heap up; to collect, to gather [चि].

Dh. 209, 380; Ras. 36. Caus. *cindāpeti* (Mah. 107, 223). P.p.p. *cito*.

CINĀ (f.), The tamarind tree [चिन्ना]. Ab. 562.

CINGULAKAM, A mimic windmill made with palm leaves.

CINHAM, A mark or sign [चिह्न]. Ab. 55. See *Cihanam*.

CINNO (p.p.p. *carati*), Performed, practised [चीर्ण = चर]. F. Jāt. 11; Pāt. 6; Dh. 126. *Ciṇṇam*, a deed, a good deed (F. Jāt. 13, 14).

CINTĀ (f.), Thought, meditation [चिन्ता]. Ab. 171; Dh. 384.

CINTETI, To think; to think of; to devise; to mind, to regard [चिन्त]. *Ko jānāti kim p' esa karissatīti cintetvā*, thinking to himself, "Who knows what this fellow will do?" (F. Jāt. 12). *Kasmīram cintehi*, think of Cashmere (Alw. I. xliii). *Itṭhakattham cetiyassa rājā cintesi*, the king has been thinking how to get bricks for the cetiya (Mah. 166). *Acintayitvā*, disregarding (Mah. 168). *Mā cintayi*, never mind, do not grieve (Dh. 84, 156, 339, 364). F. Jāt. 4, 18; Mah. 165, 260; Dh. 325.

CINTITO (p.p.p. *last*), Thought, thought of [चिन्तित]. Alw. I. xliii; Dh. 301. *Amhehi cintitacintitam sabbam deti*, gives us everything we think of (Dh. 165, 199). Neut. *cintitam*, thought (Mah. 165).

CIPITO (adj.), Flattened, stumpy [चिपिट]. Ras. 20.

CIRAKRIYO (adj.), Dilatory [चिर + क्रिया]. Ab. 727.

CĪRAM, Bark, fibre [चीर]. Ab. 985.

CIRANTANO (adj.), Old, ancient [चिरेतन]. Ab. 713.

CIRAPPABHUTI (adv.), Since long, "depuis long-temps" [चिर + प्रभृति]. Mah. 69.

CIRARATTAM (adv.), A long time [चिर + रात्त]. Dat. *cirarattāya*, for a long time (Ab. 1136). *Cirarattapḥito*, long oppressed (B. Lot. 350).

CIRASSAM (adv.), For a long time, long since. Dh. 135, 314; Ab. 1136. *Cirassam parihīnam*, long fallen into decay (Mah. lxxxvii). Comp. *cirassa* under *Ciro*.

CIRASSUTO (adj.), Not heard of for a long time [चिर + श्रुत = श्रु]. Dh. 107.

CIRATARO (adj.), Longer, slower [चिर + तर].

Cirataram (adv.), a longer time, less soon (Alw. I. xlii). *Ciratarena* (adv.), less soon (Dh. 125).

CIRATṬHITI (f.), Lasting long, perpetuation [चिर + स्थिति]. Mah. 11. *Ciratṭhi-attham dhammassa*, for the sake of the perpetuation of religion (Mah. 207).

CIRATṬHITIKO (adj.), Lasting, enduring, perpetual [चिर + स्थिति + क].

CIRĀYATI, To tarry [चिराय]. Dh. 224, 304.

CĪRĪ (f.) A cricket [चीरी]. Ab. 646.

CĪRIKĀ (f.), A cricket [चीरी + का]. Att. 399.

CIRO (adj.), Long, continued, lasting [चिर]. The acc. *ciram*, instr. *cirena*, dat. *cirāya*, gen. *cirassa*, are used adverbially. *Ciram*, long, for a long time (Alw. I. x; Ab. 1136; Dh. 44). *Ciram jivantu no ṇāti*, long may our kinsmen live (Kh. 11). *Cirena*, after a long time (Ab. 1136; Alw. I. xliii). *Cirāya*, for a long time (Dh. 61). *Na ciras' eva*, ere long, very soon (Dh. 313; Att. 196). *Na ciren' eva khalena*, ere long (Ras. 15). *Cirappasādi* long exiled (Dh. 39). *Cirattito*, long past (Ab. 1194). *Cirapabbajito*, having long given up the world, a priest of some standing.

CITĀ (f.), A funeral pile or pyre [चिता]. Ab. 405.

CITAKĀ (f.), A funeral pile [चित + का]. Mah. 4, 233.

CITAKO, A funeral pile [चित + क]. Ab. 405; Mah. 125, 199.

CITO (p.p.p. *cindati*), Heaped up, heaped or pressed together [चित = चि]. Mah. 38, 178.

CITRAKATHĪ (adj.), Eloquent [चिच + कथा + रत्].

CITRO, see *Citto*.

CITTĀ (f.), Name of a Nakkhatta [चिचा]. Ab. 59, 838.

CITTĀBHOGO, Consciousness, sensitiveness [चित्त + आभोग]. Ab. 159.

CITTĀGĀRAM, A theatre (?) [चिच + चकार]. Pāt. 107, 115.

CITTAJO (adj.), Sprung from the heart, mental [चित्त + ज]. Man. B. 402.

CITTAKĀ (f.), A woven woollen counterpane of many colours [चिच + का]. Ab. 312.

CITTAKAM, A sectarian mark on the forehead [चिचक]. Ab. 300.

CITTAKĀRO, A painter [चिचकार]. Ab. 508; Mah. 193.

CITTAKATO (adj.), Variegated, painted [चिच + कृत = कृ]. Dh. 27.

CITTAKKHEPO, Madness [चित्त + केष]. Dh. 25, 301.

CITTAKO, The plant *Plumbago Zeylanica* [चित्तक]. Ab. 580.

CITTAKŪṬO, Name of a mountain in Bundelcund [चित्त + कुट]. Ab. 607.

CITTALATĀ (*f.*), Name of one of Indra's gardens [चित्त + लता]. Ab. 23.

CITTAM̐, A painting (see *Citto*).

CITTAM̐, The heart; the mind; a thought, an idea; will, intention [चित्त]. Ab. 152, 838. *Sarīrassa me issaro na pana cittassa*, you are lord of my body but not of my mind (Dh. 159). *Cittakiriya*, operation of the mind (Att. 107, 216). *Cittam pasādeti*, to have faith in, lit. to cause the heart to rejoice in (Mah. 70: with loc.). *Cittappasādamattena*, by faith alone (Mah. 177). *Abhijānāhi cittācāram*, ascertain how his mind is disposed (Mah. 246). *Theyyacittena*, with thievish intent (Kh. 29). *Santutthacitto*, having a contented mind (Att. 212). *Na jānāsi cittam etassa*, do not you see his object? (Mah. 260). *Maccheracittānam sahaṣṣam*, a thousand sordid thoughts. *Rajjalābhāya cittam pi anuppādetvā*, without giving a thought to receiving the kingdom (Att. 196). *Ahaṃ bhikkhusaṅgham pariharissāmiti pāpakam cittam uppādetvā*, having conceived the sinful thought, "I will. . ." (Dh. 143, comp. 134). *Uparājavadhathāya jātacittā nirantaram*, continually forming the project of assassinating the sub-king (Mah. 130). *Saddhivihāriko upajjhāyamhi pitucittam upaṭṭhappessati*, the pupil shall look upon his master as a father, lit. "entertain towards his master the idea of father" (Pāt. xx). Gogerly says that as a psychological term "cittāni, thoughts, differ from cetanā, which are thoughts on external objects, whereas the cittāni appear to be occupied with internal impressions, and are identical with the fifth khandha or consciousness" (Friend, Oct. 1838, p. 68). B. Lot. 866; Dh. 3, 8, 66; Mah. 32; Man. B. 406.

CITTAPILĀ (*f.*), Swooning [चित्त + पीडा]. Ab. 173.

CITTAVIBBHAMO, Madness [चित्त + विभ्रम]. Ab. 172.

CITTETI, To paint, to variegate [चित्]. Mah. 193.

CITTĪKĀRO, Consideration, respect [चित्ती + कार]. Mah. 255. Comp. *Cittikato*, respected (Pāt. 83).

CITTO, Name of a month [चित्त or चित्त]. Ab. 75; Mah. 4.

CITTO, and **CITRO** (*adj.*), Shining; variegated, painted; various; beautiful; wonderful [चित्त]. Ab. 99, 838. Fem. *cittā*, one of the Nakkhattas (Ab. 59). Neut. *cittam*, a picture or painting (Ab. 838). *Etha passath' imam lokam cittam*, come behold this glittering world (Dh. 31). *Maṇicitto*, studded with jewels (Dh. 412). *Nānāratanacitto*, spangled with various gems (Mah. 112). *Katvā puññāni citrāni*, having performed manifold good works (Mah. 253, comp. 242). *Citratanḍulā* (*f.*), name of a plant (Ab. 586). *Citravijani*, an ornamental fan (Dh. 168). Mah. 163.

CĪVARAM̐, The tattered dress of a mendicant; the dress or robes of a Buddhist monk [चीवर]. E. Mon. 114. The three robes of the Buddhist priest (*ticivaram*), are *saṅghāṭī*, *uttarāsaṅgo* and *antaravāsako*.

CĪYATI (*pass. cināti*), To be heaped up [चीयति = चि].

CODAKO, One who rebukes or exhorts [चोदक].

CODANĀ (*f.*), Rousing, inciting; rebuke, reproof; accusation, complaint [चोदना]. Mah. 237; Kh. 21; Pāt. 63, 89.

CODANĀVATTHU (*n.*), Ground or cause for accusation [चोदना + वत्तु]. There are three, having seen the offence committed, having heard of it, and suspecting it.

CODĀPETI (*caus.*), To cause to be rebuked, or urged. Pāt. 72.

CODDASA (*num.*), Fourteen [चतुर्दश]. Cl. Gr. 66. See also *Cuddasa*; and *Catuddasa*.

CODDASO (*adj.*), Fourteenth [चतुर्दश]. Alw. I. xcvi.

CODETI (*caus.*), To urge, to rouse, to exhort; to rebuke, to reprove; to complain, to accuse; to draw a person's attention, to remind; to speak to, to warn [चोदयति = चुद्]. *Karuṇābalacodito*, impelled by the force of mercy (Mah. 88). *Codito*, stung, nettled, urged to emulation (Mah. 251). *Evaṃ codito thero*, the elder thus exhorted (Mah. 13). Pāt. 72; Dh. 68; Kh. 2f. Pass. *codiyati* (Pāt. 9, 63).

COLĀ (*m. plur.*), Name of a people [चोला]. *Coladeso*, and *Colarattham*, the Cola country (Mah. 128).

COLIKO (*adj.*), Belonging to the Cola country [चोला + इक]. Mah. 232.

COLO, Cloth [चोला]. Ab. 290; Pāt. 86; Mah. 219.

CORETI, To steal [चोरयति = चुर]. Alw. I. 20.
CORIKĀ (*f.*), Theft [चौरिका]. Ab. 522. *Cori-
kam karoti*, to commit theft or robbery (Alw. I. 72).
CORO, A thief, a robber, a bandit, an outlaw, a felon
[चोर]. *Corageham*, jail (Dh. 158). Fem. *cori*
(Pât. 97). Ab. 522; Dh. 170; F. Jât. 5; Kh. 13;
Mah. 202, 235; Alw. I. 99.
CUBUKĀM, The chin [चुबुक]. Ab. 262.
CUCCŪ (*f.*), A radish [चुचु]. Ab. 598.
CŪCUKĀM A nipple [चुचुक]. Ab. 270.
CUDDASA (*num.*), Fourteen [चतुर्दश]. Cl. Gr.
66; Dh. 76, 205; Mah. 173, 204, 208. See also
Catuddasa, and *Coddasa*.
CUDDASO (*adj.*), Fourteenth [चतुर्दश]. Fem.
cuddasī, fourteenth day of the lunar half month
(Mah. 118; Alw. I. xcvi).
CŪLĀ (*f.*), A single lock of hair left on the crown
of the shaven head; a top-knot, the hair knotted
up at the back of the head; a crest, diadem [चूला].
Ab. 258, 864. Peacock's crest (Ab. 634).
CŪLĀMANI (*m.*), A jewel worn in a crest or diadem
[चूला + मणि]. Ab. 283; Mah. 203, 258.
CŪLIKĀ (*f.*) Root of an elephant's ear [चूलिका].
Ab. 363. *Kaṇṇacūlikā* (Dh. 401).
CULLĀSĪTI (*fem. num.*), Eighty-four (a contracted
form of *caturāsīti*).
CULLĪ (*f.*), A fire-place [चुली]. Ab. 455.
CULLO, **CŪLO**, and **CŪLO** (*adj.*), Small [चुल].
Ab. 705, 1119. *Cullapitā*, and *cūlapitā*, a father's
younger brother, an uncle (Dh. 162, 170, 216).
Cullamātā, an aunt. *Cūlasīlā* and *cullasīlā*
(see *Sīlā*). *Cullupatṭhāko*, and *cūl-*, a page
(Alw. I. 80; Dh. 140). *Cūlavaggo*, name of one
of the divisions of the Vinaya (E. Mon. 8, 168).
The spelling *cūla* sometimes occurs, e.g. Dh. 126,
140, 170, 238, and see the Index, at p. 456.
CUMBAKO, A load-stone, magnet [चुम्बक].
Att. xxii.
CUMBAṬĀM, and **CUMBATAKĀM**, A circular
roll of cloth used as a stand for a vessel carried on
the head; a coil, cirlet, hoop; a stand, rest,
support, pillow. Ab. 458. *Pattāṃ pūrāpayitvāna
kḍretvā vatthacumbaṭāṃ dāpesi sabbasaṅghassa*,
filling the vessel (with melons), and putting a cloth
support under it, he handed it to all the priests
(Mah. 215). *Pupphacumbaṭākāṃ*, a wreath or
coil of flowers. *Ekāṃ sse cumbaṭukāṃ katvā*,
having coiled one of the snakes upon his head like

a cumbaṭaka (Dh. 143). See Att. xvi and foll.,
Mah. 229, 250, 259.

CUMBATI, To kiss [चुम्ब]. Dh. 128.

CUNDAKĀRO, A turner [कुन्द + कार]. Ab. 509,
comp. 1121.

CUNṆAKĀM, Aromatic powder [चूर्ण + क].
Ab. 1021.

CUNṆĀM, Aromatic powder for the toilet [चूर्ण].
Ab. 1021. *Candanacunṇāni*, sandal powder. *Hari-
candanacunṇam* (Mah. 99).

CUNṆETI, To grind, to crush, to pulverize [चूर्ण].
Cunṇetvā tesāṃ atṭhīni, grinding their bones to
powder (Mah. 143). Mah. 153. P.p.p. *cunṇite*
(Mah. 169; Dh. 194).

CUNṆO, Dust, powder; chunam or lime cement
[चूर्ण]. Ab. 395, 1021. The chunam or quick
lime mixed with betel for chewing (Mah. 219;
Pât. 83).

CUTI (*f.*), Disappearance, vanishing, death; leaving
one world to be born in another [च्युति]. Dh. 74.

CUTO, see *Cavati*.

CŪTO, The mango tree, *Mangifera Indica* [चूत].
Ab. 557.

CUTŪPAPĀTO, and **CUTUPPĀTO**, Vanishing and
reappearance, leaving one world and being born in
another [च्युति + उपपात and उत्पात]. B. Lot.
866; Dh. 118, 183. *Cutūpapātāñāṇam* or *cutup-
pātāñāṇam* is one of the three *Vijjās*, and means
the power of seeing by the dibbacakkhu beings
leaving one world and being reborn in another.

D.

DABBAṀ, Object, thing; material, substance; a
fit object; wealth, property; fuel [दब्ब]. Ab.
485, 913. *Mahāvihārassa dabbāni*, the materials
of which the M. was built (Mah. 235, see Errata).
Dabbaviddasu, learned, expert (Ab. 229).

DABBHO, Kuça grass [दर्भ]. Ab. 602, 1079. At
F. Jât. 57, 58, we have *dabbatiṇa*.

DABBĪ (*f.*), A spoon [दर्वी]. Ab. 458, 1112;
Dh. 12. *Dabbimukhadvijo*, name of a bird (Ab. 637).

DĀBBĪ (*f.*), Name of a plant [दार्वी]. Ab. 586.

DADĀTI, **DETI**, and **DAJJATI**, To give, to grant;
to give up; to allow [दा]. *Aggim d.*, to set fire to
(Dh. 175). *Yuddham d.*, to give battle (F. Jât. 5).
Pahāram d., to strike (Mah. 50; Dh. 294).
Phalaṃ d., to bear fruit (F. Jât. 6). *Ovdam d.*,
to admonish. *Jivitaṃ me dehi*, save my life (F.

Ját. 12). *Maggam dehi rañño*, make way for the king. *Rathassa okásam dehi*, make room for the carriage. *Vipákam d.*, to produce results (Dh. 293). *Datvána dakkhiñam desam*, assigning to him the southern division (Mah. lxxxvii). *Diyyamánam na icchi*, refused the proffered reward (Mah. 159). *Sádkukáram d.*, to applaud. *Tesam mama vijitam pavisitum na dassami*, I will not allow them to enter my kingdom (Dh. 109, comp. Dh. 238, 405). *Vohárikánam denti*, they hand the prisoner over to the vohárikas (Alw. I. 99).—The following are the principal forms belonging to the root DĀ, many of them are highly irregular. Pres. 1st pers. *dammi*, *dadámi*, *demi*, *dajjāmi* (Alw. I. 35, 38; Mah. 25, 48, 85), pl. *damma* (Alw. I. 35); 3rd pers. *daddáti*, *deti*, *dajjati*. Opt. *dajjā*, *dadeyya*, *dajjeyya* (Dh. 40; Kh. 12; Alw. I. 38). Imperat. *detu* (F. Ját. 5); 2nd pers. *dehi*, *dadáhi* (Mah. 48; F. Ját. 12; Sen. K. 269); 2nd pers. pl. *detha*, *daddátha* (Dh. 231; Mah. 162). Fut. *dassati* (Mah. 63, 231; Dh. 89). Fut. Átm. 1st pers. *dassam* (Mah. 69). There are two aorist forms in common use, *adá* (Mah. 23, 214), and *adási* (Dh. 107; Mah. 103; F. Ját. 6); there appears also to be a form *dadi*, but I have only met with it once, at Dh. 238; aor. 3rd pl. *adum*, *adamso* (Mah. 6, 175; F. Ját. 5). P.pr. *dadam*, *dadanto*, *dadamno* (Dh. 175, 292, 294). Ger. *datvá*, *-dáyá*, *daditvá*. Inf. *dátum* (F. Ját. 3; Dh. 208). Pass. *diyati*, *diyyati* (Alw. I. 39; Dh. 229). Pass. imperat. *diyatu*, *diyyatu* (Dh. 229; Cl. Gr. 131). Pass. aor. *diyittha* (Dh. 237). Adj. *dítabbo*, *deyyo*. P.p.p. *dinno*. Caus. *dópeti*. Des. *dichehati*. See sep. the forms *Deti*, *Dajjati*.

DADDALLATI, To blaze, to shine brilliantly [बाज्जवति = ज्वत्]. Alw. I. 25; Das. 29.

DADDARĪ (m.), A sort of drum [comp. दर्दर]. Ab. 144.

DADDARĪKO, A sort of drum [दर्दरीक]. Ab. 140.

DADDARO, Name of a mountain [दर्दर]. F. Ját. 45, 47.

DADPHO (p.p.p. *dahati*), Burnt, scorched, consumed by fire [दग्ध = दह]. Dh. 25; Kh. 28. *Daddhadivaso*, day of cremation (Mah. 155).

DADDU (m.), A kind of cutaneous eruption [ददु].

DADDURO, A frog [ददुरु]. Ab. 675.

DADHĀTI, and **DAHATI**, To put, to hold, to bear [धा]. Alw. I. 25. Inf. *dhátum* (Dh. 372). *Cittam dahati*, to fix the mind upon (with loc.).

DADHI (n.), Milk curds [दधि]. Ab. 501; F. Ját. 3, 5. *Dadhimañdam*, whey (Ab. 500).

DADO (adj.), Giving [दद]. *Amatamdado*, giving Nirvána. *Sabbakámadado*, giving every wish.

DĀHAKO (adj.), Setting on fire [दाहक]. Dh. 301.

DAHANAM, Burning, consuming by fire [दहन]. Mah. 181.

DAHANO, Fire [दहन]. Ab. 33.

DAHARO (adj.), Young [दहर]. Ab. 253; Dh. 68; B. Lot. 410.

DAHATI, To burn, to consume by fire; to torment [दह]. Dh. 13, 25, 195, 196, 261, 301; Mah. 38. Pass. *dayhati*, to be burnt, to be consumed, to be in torment (Dh. 66, 195, 422; Gog. Ev. 52, 53). The usual spelling is *dah-*, I have met with *dah-* only at Att. 192, 208; at Mah. 125 the Ind. Office MS. has *dayhati*.

DAHO, A lake [दह]. Ab. 678; F. Ját. 5; Mah. 2.

DĀHO, and **DĀHO**, Burning, conflagration; suffering, torment, grief [दाह]. *Kilesadāho*, the fire of the passions (B. Lot. 332). *Játadāho*, in anguish of mind (Mah. 40).

DAJJĀ, see *Daddáti*.

DAJJATI, To give. According to Kaccáyana (Alw. I. 38), a root DAJJ may be substituted for DĀ throughout the whole conjugation; the examples given are *dajjāmi* and *dajjeyya*. *Dajjāmi* occurs at Mah. 48. The origin of this singular conjugation is obscure. It is possibly due to the false analogy of the opt. *dajjā*, Sansk. दधात्. A pres. दधते is given by the Sansk. grammarians, but being a passive form (from the redupl. root दह), it can hardly be the source of *dajjati*. I am inclined to think it possible that *dajjati* was originally a future (comp. the form *dakkhissasi* from दृश, which shows that the fut. *dakkhati* must have come to be used as a present). At Mah. 48 we find *dajjāmi*, where either a future or a present is required, and at Mah. 63, in a parallel passage, we find *dajjam*, which cannot be a present, but might be a fut. Átmane, unless we take it as the opt. 1st pers. from DĀ (दधा).

DAKAM, Water [दक]. Ab. 661. *Dakarakkhaso*, a water-sprite (Dh. 303, 304). *Dakasttalikam*, the white water-lily (Ab. 689).

DAKKHATĀ (f.), Skill [दक्षता].

DAKKHATI, see *Passati*.

DAKKHINĀ (f.), A gift; a present to a Buddhist

priest; an offering to a peta [दक्षिणा]. Ab. 986; Kh. 12. *Adāsi therānaṃ rājā vihāradakkhiṇaṃ*, the king made the priests a present of the monastery (Mah. 103).

DAKKHIṆAGGI (*m.*), One sort of sacred fire, that which is taken from the domestic fire and placed to the south [दक्षिण + अग्नि]. Ab. 419.

DAKKHIṆAMBU, Same meaning as *Dakkhiṇa-dakaṃ*, which see [दक्षिण + अम्बु]. Mah. 165.

DAKKHIṆĀPATHO, The southern country [दक्षिणा + पथ]. Dh. 347; Alw. I. 98.

DAKKHIṆATO (*adv.*), On the south; on the right hand [दक्षिणतस्]. Mah. 86, 206.

DAKKHIṆĀVATTO, and -TTO (*adj.*), Turning to the right [दक्षिण + आवर्तते]. *Dakkhiṇāvatto sankho* a chank or conch shell with its spiral turning to the right instead of the left: these shells from their excessive rarity were greatly prized, and used for the water of consecration at a king's inauguration (Mah. 69). B. Lot. 632.

DAKKHIṆĀVISUDDHI (*f.*), Purity of a gift [दक्षिणा + विमुक्ति]. Saṅgīti S. says there are four, when the offering is pure on the giver's side and not the receiver's, when it is pure on the receiver's side only, when on neither side, when on both sides. Clough in his Dict. has "Dakṣiṇāvisuddhiya, pure offerings, such as can only be offered to the priests on religious occasions." See E. Mon. 80, and comp. 83.

DAKKHIṆĀYANAM, The half of the year when the sun moves to the south of the equator [दक्षिणा-यन]. Ab. 80.

DAKKHIṆEYYO (*adj.*), Worthy of offerings [comp. दक्षिणीय]. Ab. 726; Alw. I. 78; Mah. 105; Kh. 7. Saṅgīti S. enumerates seven *Puggalaḍ dakkhiṇeyyā*, the *ubhatobhāgavimutto*, *paññāvimutto*, etc.

DAKKHIṆĀM, Kindness, affability [दक्षिण]. Att. 41.

DAKKHIṆO (*adj.*), Right (dexter); southern; dexterous [दक्षिण]. Ab. 986. *Dakkhiṇakkhako*, the right collar-bone (Mah. 105). *Dakkhiṇā disā*, the south (Kh. 20). *Dakkhiṇapubbā disā*, the south-east (Cl. Gr. 82). *Dakkhiṇadvāraṃ*, south gate (Mah. 154).

DAKKHIṆODAKAM, Water of donation [दक्षिणा + उदक]. "Water poured into the right hand of a priest as a ratification of an offering of value that

has either been made or is yet to be made" (Clough Simh. Dict.). Mah. 86, 160; Dh. 244.

DAKKHINTI, see *Passati*.

DAKKHO (*adj.*), Clever, skilful [दक्ष]. Ab. 721.

ĀKO, and ĀKAM, A vegetable, a potherb [आक]. Ab. 459. Comp. *Sāko*.

DALAM, A leaf [दल]. Ab. 543.

DĀLETI (*caus.*), To split, to break [दासयति = दल].

DALHAYATI, To make firm [दृढय् or दृढय, see B. and R.]. Alw. I. 17.

DALHĪKAMMAṆ, and DALHĪKARAṆAM, Making firm, strengthening, confirmation [दृढी + कर्मण and करण]. Ab. 790; Dh. 175, 369.

DALHO (*p.p.p.*), Hard, firm, strong, excessive [दृढ = दृह]. Ab. 41, 714; Dh. 60. *Dalhaṃ bandhanaṃ*, a strong fetter (Dh. 62). *Manasī dalhena*, with steadfast mind (Kh. 8). *Dalhaparakkamo*, making strenuous exertions (Dh. 5). *Dalhamitto*, a firm friend (Ab. 346). *Dalhaṃ* (*adv.*), strongly, firmly (Dh. 55; Ras. 24). *Dalhataraṃ* (*adv.*), more firmly (Att. 210).

DALIDDO, and DALIDDO (*adj.*), Poor, needy [दरिद्र]. Ab. 739; Dh. 218, 243.

DĀLIMO, The pomegranate tree [दालिम]. Ab. 570.

DAMAKO, One who practises self-mortification by living on the remnants of offered food [दम + क]. Ab. 467.

DĀMAM, A rope, a string, a wreath [दामण]. Ab. 499. *Pupphadāmaṃ*, a wreath of flowers (Mah. 198). Dh. 233; F. Jāt. 6.

DAMANAM, Subduing [दमन]. Mah. 118.

DAMATHO, Self-control, self-command; subjugation [दमथ]. Ab. 758; Alw. I. 93; Dh. 7.

DAMBHO, Deceit [दम्भ]. Ab. 177.

DAMETI (*caus. dammati*), to tame, to subdue, to overcome; to convince [दमयति = दम]. Dh. 15, 54, 273; B. Lot. 376. *Dametum vattati*, I ought to convert him (Mah. 250).

DAMILO, A Dravidian, a Tamul, a Malabar [द्रविड]. Mah. 4, 127. Fem. *damiḷlī* (Mah. 253; Alw. I. cvii). *Damiḷabhāsā*, the Tamul language (Alw. I. cvii).

DĀMILO (*adj.*), Dravidian, Tamul [द्राविड]. Fem. *dāmiḷlī* (Mah. 154).

DAMITO (*p.p.p. dameti*), Tamed, subdued [दमित = दम]. Ab. 749.

DAMMATI, and DAMYATI, To be tamed or subdued [दम]. Alw. I. 18. P.p.p. *danta*.

DAMMI, see *Daddti*.

DAMMO (*adj.*), To be tamed [दम्ब = दम्]. *Dammo*, a steer, a young bullock (Ab. 496). Dh. 148, 399; B. Lot. 862; Alw. I. 77.

DAMO, Self-command, subjugation of the senses, self-restraint, abstinence; long-suffering; punishment, discipline; temperance, sobriety [दम]. Ab. 349, 758, 847; Dh. 2, 46; Kh. 13.

DAMSO, A gad-fly [दंश]. Ab. 645; Cl. Gr. 83.

DĀNAM, Purification [दान from दै]. Ab. 1014.

DĀNAM, Cutting or breaking off [दान from दा to cut]. Ab. 1014.

DĀNAM, Giving; a gift, a donation; almsgiving, charity, liberality [दान]. Ab. 420, 1014. *Ovā-dānam*, admonition. *Balidānam*, giving offerings (Mah. 89). *Dānapati*, a noble giver, one who gives much and keeps little, or gives the good and keeps the bad; *dānasahāyo*, one who gives away property similar to what he keeps; *dānadāso*, one who gives little and keeps much, a sordid giver (E. Mon. 81). The two *dānas* are *dhammadānam* and *āmisadānam*, gift of spiritual and gift of temporal blessings (Mah. 196; E. Mon. 196). Great virtue is attached by Buddhism to the practice of alms-giving. See *Pāramitā*, and *Saṅgahavattu*. E. Mon. 79-90; Dh. 32; Kh. 13.

DĀNAM, The fluid that flows from an elephant's temples when in rut [दान]. Ab. 1014, 1128.

DĀNAMAYO (*adj.*), Consisting of or connected with almsgiving [दान + मय].

DĀNĀRAHO (*adj.*), Worthy of gifts [दान + राह]. Ab. 726.

DĀNASOṆDO (*adj.*), Profusely liberal, munificent [दान + सोण्ड]. Ab. 723.

DĀNAVATTHU (*), Cause for giving; object for a gift [दान + वत्तु]. *Saṅgīti* S. enumerates ten motives for almsgiving, such as fear, gratitude, the hope of reward, etc. There are ten objects suitable for gifts, *annaṃ pānaṃ vattham yānaṃ mālāgandhavilepanam seyyāvasathapadīpeyyam*, food, drink, clothing, vehicles, flowers, perfumes, unguents, bedding, dwellings, lights (comp. Ab. 422).

DĀNAVO, An Asura [दानव]. Ab. 14, 83.

DANĀKAMMAM, Atonement, penance, penal discipline, ecclesiastical punishment [दण्ड + कर्म]. Mah. 28, 150, 201; Das. 4.

DANĀKO, A stick, a staff [दण्डक]. F. Jāt. 4, 12, 18; Mah. 99; Dh. 106.

DANĀNĪTI (*f.*), The science of criminal justice [दण्ड + नीति]. Ab. 113.

DANĀDETI, To punish [दण्ड]. Cl. P. Verbs, 13.

DANDHO (*adj.*), Idle, slothful, slow, heavy, foolish [तण्ड]. Dh. 21, 124, 172. It is also explained by "lāmaka, jamma" (Dh. 292).

DANĀĪ (*m.*), One who carries a staff, a mendicant [दण्डिन्]. Cl. Gr. 94.

DANĀIKO, One who carries a staff [दण्डिक]. Cl. Gr. 94.

DANĀIYO (*adj.*), Punishable [दण्ड्य]. *Sataṃ danāiyo*, amenable to a fine of a hundred pieces (Mah. 234).

DANĀDO, A staff, a pole; a handle; a stalk or stem; punishment, penalty; violence, cruelty [दण्ड]. Ab. 349, 686, 1044. *Sajjhadanādam setacchattam*, a white umbrella with a silver handle (Mah. 164). *Danādam paṇeti*, or *karoti*, to inflict a punishment (Dh. 55; Alw. 99). *Danādapikā*, a torch. Dh. 24, 72; Mah. 234.

DĀNI (*adv.*), Now [इदानीम]. Dh. 42, 384; Kh. 28; F. Jāt. 3. With the original final m revived for euphony: *handa dānim asdham*. See also *Idāni*.

DANTACCHADO, The lip [दन्त + छद्]. Ab. 930.

DANTADHĀVANO, The tree Acacia Catechu [दन्त + धावन]. Ab. 567.

DANTAJO (*adj.*), Dental [दन्त + ज]. The dental letters are *t, th, d, dh, n, l*, and *s* (Cl. Gr. 2).

DANTAKAṬṬHAM, A tooth-brush, a piece of wood used for cleaning the teeth [दन्त + काष्ठ]. Ab. 442; Mah. 22.

DANTAMAYO (*adj.*), Made of ivory [दन्त + मय]. Alw. I. 78; Mah. 242.

DANTAPONO, A tooth-cleaner [दन्त + पवन]. Ab. 442; Pāt. 14.

DANTASATHO, The lime or lemon [दन्त + शठ]. Ab. 553.

DANTĀVARAṆAM, The lip [दन्त + आवरण]. Ab. 262.

DANTI (*f.*), Self-control [दान्ति]. Ab. 758.

DANTĪ (*m.*), An elephant [दन्तिन्]. Ab. 360.

DANTO, A tooth; an elephant's tusk; ivory [दन्त]. Ab. 261; Kh. 18; Mah. 151, 210. *Dantakhacito*, inlaid with ivory. *Dantavijani*, an ivory fan (Mah. 164). *Dantasippam*, art of carving on ivory (Mah. 242).

DANTO (*p.p.p. dammati*), Tamed, subdued; trained,

- broken ; self-controlled, temperate [दान = दम]. Ab. 749 ; B. Lot. 376 ; Dh. 7, 26, 57.
- DANTOṬṬHAJO (*adj.*), Dental-labial, the letter *v* is so called [दान + ओष्ठ + ज]. Cl. Gr. 2.
- DANU (*f.*), Name of the mother of the Asuras [दनु]. Ab. 83.
- DĀNUPPATTI (*f.*), Re-birth of an almsgiver according to his wish [दान + उत्पत्ति]. E. Mon. 83. There are eight dānuppattis, re-birth as a wealthy khattiya, a wealthy brahmin, a wealthy householder, a Tusita angel, etc.
- DĀPETI (*caus. dadāti*), To cause to be given [दापयति = दा]. Mah. 27, 135, 202 ; Dh. 237. *Aggim dāpeti*, to cause fire to be applied, to set on fire (Dh. 176, 299).
- DAPPANO, A mirror [दर्पण]. Ab. 316.
- DAPPAVĀ (*adj.*), Proud [दर्प + वत्]. Mah. 152.
- DAPPO, Pride [दर्प]. Ab. 860.
- DĀRĀ, see *Dāro*.
- DĀRAKO, An infant, a child, a boy, a son [दारक]. Ab. 253 ; Alw. I. xlv ; Mah. 45 ; Dh. 155. *Gāmadārakā*, the village children (F. Jāt. 17).
- DĀRANAM, Cleaving [दारण]. Ab. 393.
- DARATHO, Oppression, suffering, pain [दर + थ]. Ab. 1111 ; Dh. 425 ; Das. 33. *Divādaratho*, oppression caused by the heat of the sun.
- DARĪ (*f.*), A cave, a grotto [दारी]. Ab. 609.
- DĀRIKĀ (*f.*), A girl, a young woman [दारिका]. Alw. I. xlv ; Mah. 222 ; Dh. 223.
- DĀRITO (*p.p.p.*), Torn asunder + divided [दारित = दृ]. Ab. 748.
- DARO, Fear ; pain, suffering [दर]. Ab. 1111 ; F. Das. 33. *Mahādarō*, anguish (Mah. 261). In *niddaro* (Dh. 37), and *vīttaddaro* (Dh. 69), *dara* is taken by the commentator in the sense of "suffering."
- DĀRO, and DĀRĀ (*f.*), A wife [दार]. Ab. 237. *Sakena darena ca homi tuṭṭho*, and remain content with my own wife (Dh. 97). Loc. sing. *dāre* (Ab. 1000). Loc. pl. *dāresu* (Dh. 62 ; here it is possible that *dāresu* should be rendered "a wife," not "wives," comp. the Sansk. use of the word). *Dārābharaṇam*, maintaining a wife. *Puttadāram*, wife and child (Kh. 5). *Puttadārā* (*plur. masc.*), wife and child, or wives and children (Dh. 412).
- DĀRU (*n.*), Wood [दारु]. Ab. 548. Pl. *dārūni*, firewood (F. Jāt. 2, 56). *Dāruhatthī*, a wooden elephant (Dh. 158). *Patodadārūni*, sticks to make a goad of (Mah. 167).
- DĀRUHALIDDĀ (*f.*), Name of a plant [दारु + हरिद्रा]. Ab. 586.
- DĀRUJO (*adj.*), Made of wood [दारु + ज]. Dh. 62.
- DĀRUKAM, Wood, a log [दारु + क]. Dh. 392.
- DĀRUMAYO (*adj.*), Made of wood, wooden [दारुमय]. Dh. 90, 158.
- DĀRUṆO (*adj.*), Harsh, severe ; terrible, dreadful [दारुण]. Ab. 167 ; Dh. 25 ; Mah. 235.
- DASA (*num.*), Ten [दशन्]. Instr. and abl. *dasahi*. Gen. and dat. *dasannaṃ* (Dh. 25). Loc. *dasaru*.
- DASĀ (*f.*), The skirt or border of a garment ; condition, state ; period, age [दशा]. Ab. 294, 1127. *Dasākaṇṇo*, the edge of the skirt (Dh. 234). *Oddātāni vatthāni dīghadasāni*, white garments with long skirts.
- DASABALAM, Ten forces, see *Balam*. Man. B. 380.
- DASABALO, One who possesses the ten Balas, a Buddha [दशन् + वत्]. Ab. 1 ; Dh. 84 ; Cl. Gr. 81 ; Mah. 11, 118. *Kassapadasabalo*, Kassapa Buddha (Ras. 24).
- DASADHĀ (*adv.*), In ten ways [दशधा]. Mah. 155.
- DASADHAMMAM, Ten objects [[दस + धर्म]. According to Hardy these are the four Maggas, the four Phalas, Nirvāṇa, and the Scriptures (E. Mon. 194).
- DASADISAM, Ten directions, see *Disā*. Att. 142.
- DASĀHAM, Ten days [दशन् + षह]. Pāt. 10.
- DASAMO (*adj.*), Tenth [दशम]. Mah. 67. Fem. *dasamī*, the tenth day of the lunar half month (Mah. 117).
- ḌASANAM, Biting [दंशन्].
- DASANO, A tooth [दशन्]. Ab. 261. *Dasanacchādo*, the lip (Ab. 262).
- DASANTO, The border of the skirt [दशा + वत्]. Alw. I. 101.
- DASASATANAYANO, Thousand-eyed, a name of Indra [दशन् + शत + नयन]. Ab. 19.
- DASASILAM, The ten precepts or Sikkhāpasas [दशन् + शील].
- ḌASATI, To take hold of with the teeth ; to bite [दंश]. *Mukhena ḍ.*, to seize in the mouth (F. Jāt. 3). Dh. 223 ; Mah. 244 ; Ras. 72 ; F. Jāt. 17, 53. P.p.p. *daṭṭho*. Caus. *Daṇḍakam kacchāpena ḍasāpetvā*, having made the tortoise take the stick in his mouth (F. Jāt. 17).
- DASAVAGGO (*adj.*), Consisting of ten individuals

[दशरु + चर्ग]. *Dasavaggo saṅgho*, a chapter of ten priests (Pát. xl).
DĀSAVYĀM, Slavery, servitude. *Dāsavyopagato*, a servant or slave (Ab. 515).
DĀSIDĀSAM, Maid-servants and man-servants [दासी + दास]. Dh. 242.
DĀSO, A slave, a servant [दास]. Ab. 514; Alw. I. xlv. Fem. *dāsī*, a female slave, a maid-servant (Ab. 236; Mah. 162).
DASSĀM, see *Dadāti*.
DASSANĀM, Seeing, sight; meeting or associating with; opinion, doctrine, belief; knowledge; *soṭāpatti*, or the knowledge gained by one who is walking in the first path; an eye; showing, illustrating [दर्शन]. Ab. 161, 775, 888. *Tesaṃ dassanam pi anicchantī*, disliking the very sight of them (Dh. 300). *Ariyasaccāna' dassanam*, discernment of the sublime truths (Kh. 6). *Bhikkhūnaṃ dassanaṃ*, the presence of the priests (Mah. 150). *Micchādassanaṃ*, false doctrine (Dh. 306). *Dassanāyopagacchunto mātu deviyā*, going to see his princess-mother (Mah. 24). With acc. *Taṃ bhagavantaṃ dassanāya*, to see the Blessed one (Alw. 92, 93). Alw. I. xlv; Dh. 37, 38, 48, 299.
DASSANĪYO, and **-NEYYO** (*adj.*), Beautiful [दर्शनीय = दृश्य]. Alw. I. 74; B. Lot. 407; Dh. 314; Mah. 225, 235.
DASSATI, see *Dadāti*.
DASSĀVĪ (*adj.*), Seeing. *Bhayadassāvī*, seeing danger.
DASSETI (*caus. passati*), To show; to point out; to show oneself [दर्शयति = दृश्य]. *Rañño kumāraṃ dassesum*, they presented the prince to the king (Mah. 45). *Mahāsattābhikumhe attānaṃ dassesi*, presented himself before the Bodhisatta (Ras. 19). *Āsanāni na dassesi*, rendered the seats invisible (Mah. 31). *Attānaṃ adassetvā*, without allowing myself to be seen (Dh. 314). *Parādārasavandiyāṃ dosaṃ dassento*, pointing out the sinfulness of adultery (Dh. 395). *Naccagītaṃ dassayamānā*, exhibiting her dancing and singing (Dh. 307). *Sumane kūṭe pādāṃ dassesi*, left an impression of his foot on Adam's Peak (Mah. 7). *Suṇakhopamaṃ dassayitvā*, comparing him to a dog, lit. pointing out his resemblance to a dog (Mah. 227). *Dassesi sonirūpeṇa paricārikayakkhinī*, a menial yakkhinī showed herself under the form of a dog (Mah. 48). *Godhārūpeṇa dassesi luddakam bhummadevatā*, the devatā of the spot presented

himself to the huntsman under the form of an iguana (Mah. 166). F. Jāt. 419; Ras. 25; Mah. 59, 162, 176; Dh. 15.

DASSI, **DASSITHA**, etc., see *Passati*.

DASSĪ (*adj.*), Seeing; showing [दर्शिन]. *Dighadassī*, far-seeing (Dh. 219). *Bhayadassī*, seeing danger (Dh. 56). *Vajjadassī*, pointing out what is to be avoided (Dh. 14). Dh. 2.

DASSITO (*p.p.p. dasseti*), Shown, exhibited [दर्शित = दृश्य]. B. Lot. 310.

DASSIVĀ (*adj.*), Having seen [दर्शिवन्]. *Bhayadassivā*, having seen danger (Dh. 6).

DASSĪYATI (*pass. dasseti*), To be shown. *Anguliyā dassiyamānā*, being pointed at with the finger (Dh. 109).

DĀTĀ (*m.*), A giver [दातु]. Sen. K. 340.

DĀTABBO (*p.f.p. dadāti*), To be given, that must be given [दातव्य = दा]. *Bhattavetanam dātabbāṃ bhavissati*, food and fees will have to be given him (Dh. 93). Mah. 220.

DĀTHĀ (*f.*), A canine tooth, a tusk, a fang [दंष्ट्रा, दाढा]. Ab. 261; B. Lot. 599. Tusk of an elephant (Mah. 152), of a Rakkhasa (Ras. 20). *Sappadāthā*, fang of a snake (Ab. 655).

DĀTHĀDHĀTU (*m.*), Tooth relic [दाढा + धातु]. An eye-tooth of Buddha brought from Kalinga in 310 A.D. and enshrined by the reigning king Sirimeghavanna: it is now at Kandy in Ceylon.

DĀTHĪ (*adj.*), Having tusks or fangs [दंष्ट्रिन]. Cl. Gr. 29.

DĀTO (*p.p.p.*), Cut [दात = दो]. Ab. 752.

DĀTTAM, A sickle [दात्र]. Ab. 448; Cl. Gr. 133.

DATTHABBO (*p.f.p. passati*), To be seen [द्रष्टव्य = दृश्य]. *Na kho pan' etaṃ evaṃ datthabbaṃ*, this matter must not be viewed thus (B. Lot. 402). *Ayaṃ paṇṇākāro nagaramajjhe amaccādi-parivutena datthabbaṃ*, this present is to be examined by him in the midst of the city surrounded by his ministers and other officers (Alw. I. 74). *Datthabbaṃ*, let it be known, it must be observed, or considered, or borne in mind (Kh. 21).

DATTHO (*p.p.p. dassati*), Held or seized in the mouth or teeth; bitten [दष्ट = दृश्य]. *Datthathānato daṇḍakam vissajjetvā*, having let go the stick from the place he held it by, lit. from the bitten place (F. Jāt. 17; Dh. 412). F. Jāt. 42.

DATTHUM, see *Passati*.

DATTI (*f.*), Offering [दत्ति].

DATTIMO (*adj.*), Received by donation [दत्तिम].
 DATTU (*adj.*), Stupid. Ab. 721.
 DĀTUM, DATVĀ, see *Daddāti*.
 DĀTYŪHO, A gallinule [दात्युह]. Ab. 644.
 DAVANAM, Burning, heat.
 DAVATHU (*m.*), Burning, heat, inflammation [दवथु]. Ab. 328.
 DAVO, Quick motion; sport, amusement [दव]. Ab. 176, 1126. Comp. *Dravo*.
 DAVO, Burning, inflammation; a forest [दव]. Ab. 1126.
 DĀVO, A forest [दाव]. *Dāvaggi*, a burning forest (Dh. 195). See *Dāyo*.
 DAYĀ (*f.*), Mercy, compassion [दया]. Ab. 160.
 DĀYĀDO, A kinsman; an heir [दायाद]. Ab. 1046; Mah. 36; Kh. 13. *Gonānam dāyādo*, one who inherits oxen (Sen. K. 345).
 DĀYAJJAM, Inheritance; dowry [दायाज]. Mah. 51; Alw. I. xlv.
 DĀYAKO (*adj.*), Giving, a giver, a benefactor [दायक]. Fem. *dāyikā* (Dh. 252). Mah. 36, 176; Kh. 11; Dh. 103.
 DAYĀLŪ (*adj.*), Compassionate, merciful [दयालु]. Ab. 727. *Dayālu* (Mah. 231).
 DĀYANAM, Reaping [from दौ]. Dh. 126.
 DAYĀPANNO (*adj.*), Compassionate [दया + आपन्न = पद्].
 DAYĀPARO (*adj.*), Compassionate [दया + पर]. Mah. 226.
 DAYATI, To give, to allot; to protect [दय]. Cl. P. Verbs, 9. With gen. *Telassu dayati*, he allots oil (Cl. Gr. 145). Dh. 398.
 DĀYATI, To give [दाय]. Mah. 222.
 DAYHATI, see *Dahati*.
 DĀYĪ (*adj.*), Giving [दायिन्]. Sen. K. 502.
 DAYITO (*p.p.p. dayati*), Beloved [दयित = दय]. Ab. 697. Fem. *dayitā*, a woman (Ab. 230).
 DĀYO, A gift; separate property of a wife [दाय]. Ab. 355, 898; Dh. 120.
 DĀYO, A forest, a wood [दाव]. Ab. 536, 898.
 DEḍḍUBHO, An Amphisbæna, a kind of lizard without legs [दुण्डुभ]. Ab. 651; Mah. 244.
 DEHANI (*f.*), A threshold [देहनी]. Ab. 219.
 DEHĪ (*m.*), An animal, a creature [देहिन्]. Ab. 93.
 DEHO, and DEHAM, The body [देह]. Ab. 151. *Dehapatitaṭṭhāne*, on the place where his body fell, i.e. on the spot where he was killed (Mah. 155). *Antimadehadhāri*, wearing his last body; i.e. in

his last existence (B. Lot. 350). Alw. I. xxix; Ras. 21; Mah. 178.
 DENDIMO, A kind of drum [दिण्डिम]. Ab. 143; B. Lot. 478.
 DESAKO, A district [देश + क]. Mah. 61.
 DESAKO (*adj.*), Showing, teaching, a teacher [देशक]. A priest confessing an offence to another is called *desako* (Pāt. 27). *Desako*, a preacher (Mah. 196). *Dhammadesako*, one who teaches the Law (Ras. 18).
 DESANĀ (*f.*), Instruction; preaching; a sermon or discourse; showing [देशना]. Mah. 2, 173; B. Lot. 436. *Vatthudesanā*, consecrating a site for a building (Pāt. 4).
 DESĀPETI, To cause to be pointed out. Pāt. 72.
 DESETI (*caus.*), To point out; to teach; to show; to preach; to expound; to confess [देशति = दिश]. *Vatthum d.*, to consecrate a site, viz. to mark it out with certain ceremonies (Pāt. 4, 71). *Dhammam d.*, to preach the truth, to teach religion, to preach a sermon (Kh. 9; Ras. 22; Dh. 119). *Kassa nu kho aham paṭhamam dhammam deseyyam*, whom shall I first teach the truth (Dh. 119). *Suttam desetum*, to preach the (Ratana) Sutta (Mah. 240). *Aññamaññam accayam desetvā* having confessed their fault to each other (Dh. 105). Alw. I. lxix. Pass.p.pr. *desiyamāno* (Dh. 125).
 DESIKO, One who shows or teaches [देशिक]. *Maggadesiko*, a guide (Dh. 124, 158).
 DESITAVĀ (*adj.*), Having preached or taught [देशित + वन्]. Cl. Gr. 126.
 DESITO (*p.p.p. deseti*), Shown, pointed out, taught, preached [देशित = दिश]. Dh. 50.
 DESIYO (*adj.*), Belonging to a country [देशीय]. *Coladesiyo*, belonging to the Cola country.
 DESO, A place; a region, a district; a country; a part, a side [देश]. Ab. 186. *Sabbadesam*, in all the provinces (Mah. 35). *Purā pubbattare dese*, on the north-east side of the city (Mah. 166). *So deso sammajjitabbo*, the place must be swept (Pāt. xx).
 DETI, To give. Whether this form is the Sanskrit दयते from दय, or whether it is due to the false analogy of *detu*, the imperat. from DĀ, I am not able to determine. The present occurs very frequently (*demi*, *desi*, *deti*, *dema*, *detha*, *denti*), and I have met with a part. pres. *dento* (see Dh. 374). *Detu* belongs of course to *daddāti* (which see).
 ḍETI, To fly [उद्यते = डी].

DEVA, see *Devo*.

DEVADĀRU (n.), The Deodar pine, *Pinus Deodora* [देव + दाव]. Ab. 568.

DEVADATTO, A name used to denote a person in general; name of a cousin of Buddha who was his enemy and rival [देवदत्त]. Cl. Gr. 131.

DEVADEVO, Angel of angels, highest of celestial beings, an epithet of Buddha [देव + देव]. Ab. 3; Ras. 27.

DEVADHAMMO (*adj.*), Of celestial nature, godlike [देव + धर्म]. Those are so called who are endowed with shame, fear of sinning, and piety (Dh. 304; Das. 41).

DEVADHĪTĀ (*f.*), A female deva, a goddess or angel [देव + दुहितृ]. Dh. 226, 364. Comp. *Devaputto*.

DEVADUNDUBHI (*m.*), Thunder [देव + दुम्बुभि]. Brahmajāla S. Aṭṭhakathā says *sukkhavalāhaka-gajjanam*.

DEVADŪTO, A messenger from the gods [देव + दूत]. This term is applied to the three devas who took the forms respectively of an old man, a leper and a corpse, to warn Siddhatta of the vanity of human pleasures (Man. B. 155). Dh. 117.

DEVAKHĀTAKAṀ, A natural pond [देव + खात = खन + क]. Ab. 680.

DEVAKULAṀ, A (non-Buddhist) temple; a family of royal blood [देव + कुल]. Mah. 67, 115.

DEVAKUSUMAMAṀ, Cloves [देव + कुसुम]. Ab. 303.

DEVĀLAYO, A Hindu temple [देव + आलय]. Mah. 237.

DEVALOKO, The world of devas or angels, the god-world, heaven; a deva heaven, a heaven, a god-world [देव + लोक]. Ab. 10. There are six devalokas; *Cātummahārājikadevaloko*, *Tāvātimsadevaloko*, *Yāmadevaloko*, *Tusitadevaloko*, *Nimānaratidevaloko*, *Paranimmitavasavattidevaloko*. Of these the first extends above the four Mahādīpas, from the Yugandhara rocks to the Cakkavālapabbata, the second is on the summit of Mount Meru, and the remaining four rise one over the other above Meru. Their inhabitants are called *Cātummahārājikā devā*, *Tāvātimsā devā*, etc. The devas of the devalokas are superhuman beings or angels, living a life of happiness exempt from the ills of humanity. They are inferior to the Brahma angels, being subject to Kāma, or the pleasures of sense. The six devalokas are called

collectively *devaloko* or "heaven." The term *devaloko*, "angel-world," is also applied to the six devalokas and the twenty brahmalokas collectively, and each of these twenty-six worlds is also called *devaloko*, "a heaven" (see Dh. 434). *Devalokasirī*, the bliss of heaven (Dh. 117). Man. B. 5, 24, 25; B. Int. 202, 603 and foll.; Mah. 178; Kh. 14; Alw. I. cvii.

DEVANAM, Sport; custom; desire to win; praise [देवन]. Ab. 880.

DEVAPUTTO, A deva [देव + पुत्र]. The inhabitants of the Devaloka are called *devā*, but the sing. *devo* occurs but very rarely. In its place *devatā* is used, or, if it is intended to particularize sex, *devaputto* and *devadhītā*. *Devaputto* therefore means simply a male deva, and *devadhītā* a female deva. At Mah. 182 the Tāvātimsa gods are called *devaputtā*, and at Gog. Ev. 28 the moon (*candimā*) is called *devaputto*. At Dh. 117 the term is applied to Vissakamma, the celestial architect, and at Dh. 94 the son of the Brahman Adinna-pubbaka is called d. when reborn in the Tāvātimsa heaven.

DEVARĀJĀ (*m.*), King of the devas, viz. Indra; a deva-king [देव + राज]. Ab. 18; Dh. 153.

DEVARAJJAṀ, Sovereignty over the devas [देव + राज्य]. Kh. 14.

DEVARO, A husband's brother, a brother-in-law [देवर]. Ab. 247.

DEVASIKAMAṀ (*adv.*), Daily [दिवस + एक + म]. Dh. 95, 128, 212, 265.

DEVATĀ (*f.*), A deva, a celestial being, an angel, a deity [देवता]. Ab. 12. This word has the same meaning as deva, and the sing. *devo* being little used, *devatā*, "a deva," generally takes its place (comp. *Devaputto*). At Dh. 99 a Tāvātimsa deva is called both *devatā* and *devaputto* (comp. Mah. 178). *Devatāhi upaṭṭhiyamāno*, ministered to by the angels (Dh. 265). *Devatābali*, offering to a deva (Mah. 89). *Kuladevatānam bhikkhūnam*, to the priests who are the tutelary deities of our race (Mah. 136). *Chattamhi devatā*, the deity who guarded the royal parasol (Mah. 165). Kh. 4. *Rukkha-devatā*, a tree nymph (see Ras. 83). *Nagara-devatāyo*, guardian devas of a town (Kh. 28). *Bhummā devatā*, a deva who inhabits the earth or a particular spot (Mah. 166).

DEVATĀDO, The grass *Lipeocercis Serrata*

- [देवतात्]. Ab. 578. Clough has *devatāṇḍa* both in his dict. and in his edition of *Abhidhā-nappadīpikā*.
- DEVATAM, A deva [देवत्]. Ab. 12.
- DEVĀTIDEVO, The deva who is over all devas, i.e. Buddha [देवातिदेव]. Mah. 5; Dh. 148.
- DEVATTAM, Devaship [देवत्].
- DEVATTHANAM, A holy place, a cetiya; celestial abode [देव + स्थान]. Dh. 349; F. Jāt. 58.
- DEVAYONI (adj.), Of celestial origin [देव + योनि]. Pl. *devayoniyo*, demigods (Ab. 13).
- DEVĪ (f.), a female deva, a nymph, a goddess, a queen [देवी]. Alw. I. 97; Dh. 99, 154; Mah. 85; Das. 45.
- DEVINDO, King of the devas, Indra [देव + इन्द्र]. Mah. 47.
- DEVITTAM, Queenship [देवीत्]. Mah. 25.
- DEVITTHI (f.), A female deva, a goddess or nymph [देव + स्त्री]. Ab. 25.
- DEVO, A deva, a god, a celestial being, an angel; a cloud; a king; the sky, the air; death [देव]. Ab. 11, 46, 47, 842. The devas or angels are superhuman beings of various classes or orders. The term is applied to the inhabitants of the twenty Brahmaloкас and the six Devalokas (see *Devaloko*). But there are also devas who are tutelary deities to certain towns or families, some are tree nymphs, some reside in rocks or are the genii of a particular locality, others make their home in the air or the cloud (see *Devatā*).—*Samiddhisumano nāma devo*, the deva named S. (Mah. 5). *Devo uppalavaṇṇo*, Vishṇu (Mah. 47). *Devamānussā* (pl.), gods and men (Dh. 267; Kh. 14). *Devānam indo*, king of the devas, viz. Indra (Ras. 24; Dh. 185). *Devakañṇā*, a celestial nymph. *Devo vassati*, it rains, lit. "the cloud, or the cloud deva rains" (Mah. 129). *Devo paṭhamayāmaṃ vassitvā*, rain having fallen during the first watch (Dh. 88). *Devamātiko deso*, a district watered by rain (Ab. 188). *Tam devo payirupāsatu*, let Your Majesty attend upon him. Voc. *deva*, Sire, Your Majesty. *Sakkoma deva*, we are able, Your Majesty (Alw. I. 73; F. Jāt. 6; Mah. 85). Man. B. 39-44. There are said to be three sorts of devas, *sammūtidēvā*, *uppattidēvā*, *visuddhidēvā*, kings, angels, arahās (Das. 45).
- DEYYADHAMMO, A gift, an offering [देय + धर्म]. Dh. 132, 267, 434; B. Int. 42.
- DEYYO (adj.), To be given [देय = दा]. Neut. *deyyam*, an offering. *Buddhadēyyam*, an offering to Buddha (Cl. Gr. 79). *Brahmadēyyam*, a present made to a brahmin (F. Jāt. 10).
- DHAJĀLŪ (adj.), Adorned with flags [ध्वज + आलु]. Ab. 733.
- DHAJAVĀ (adj.), Adorned with flags [ध्वजवत्]. Ab. 733.
- DHAJĪ (adj.), Having flags [ध्वजिन्]. Cl. Gr. 29. Fem. *dhajinī*, an army (Ab. 381).
- DHAJO, A flag; a mark or symbol [ध्वज]. Ab. 397, 1064; Mah. 99. *Tambapaṇṇiddhajā gurā*, teachers who are the standards of Ceylon (Alw. I. xv).
- DHĀMAM, Light, splendour; dignity [धामन्].
- DHAMANĪ (f.), A vein; a nerve [धमनि]. Ab. 279; Dh. 71.
- DHAMANO, A reed [धमन्]. Ab. 601.
- DHAMATI, To blow [ध्मा]. *Saikkham d.*, to blow a conch (Mah. 143, 154). *Dhameti* (F. Jāt. 15).
- DHAMMABHANDĀGĀRIKO, Treasurer of the Law, a name of Ānanda [धर्म + भाण्डागारिक्]. Ab. 436.
- DHAMMĀBHISAMAYO, Comprehension of the truth [धर्म + अभि + समय]. This term means the attainment by an unconverted man of one of the four paths. *Caturāsītiyā paṇṣasahasānaṃ dhammābhisamayo ahoṣi*, the conversion of eighty-four thousand beings took place (Dh. 130). B. Lot. 432; E. Mon. 292; Mah. 3, 73; Dh. 144, 350; Kamm. 28.
- DHAMMACAKKAM, Dominion of the Law [धर्म + चक्क]. The well-known phrase *dhammacakkam pavatteti* is usually rendered "to turn the wheel of the Law," but that this was its original meaning I consider extremely improbable. *Pavatteti* (which see) does not mean "to turn" so much as "to set going," "to set on foot," "to establish," "to begin," "to make," and *cakka* is probably used in its sense of "domain" or "dominion." Thus *dhammacakkam p.* should be rendered by some such expression as "to inaugurate the reign of Religion," "to set on foot the dominion of the Law." It is most important to bear in mind that this famous phrase is used not of the whole period of Buddha's ministry, but *only of his first sermon*, in which he "began" or "set on foot" his religion by imparting the knowledge of it to the five brahmins. Turnour's rendering is "proclaimed

the sovereign supremacy of his faith" (Mah. 2, comp. the Index and Glossary). In Buddhaghosa's comment on Brahmajāla Sutta, the word dhammacakka occurs in a different connexion; when the priests inform king Ajātasattu of their wish to hold a general council, he replies *sādhū bhante, vissatthā karotha, mayham āpaccakkaṃ tumhākaṃ dhammacakkaṃ hotu, āpāpetha kiṃ karomi*, which I would translate as follows, "It is well, venerable men, you may rely upon me, let mine be the domain of temporal authority, yours the domain of religion, command me what to do." *Dhammacakkappavattanasuttam*, the sermon called "The Establishment of the Truth" (Mah. 101, 74). *Dhammacakkappavattitapadeso*, the spot where the Law was first preached (Kh. 20). Man. B. 187; B. Lot. 299, 335, 387; Dh. 78, 119. In his Sinh. Dict. Clough explains Dharmacakra as "The laws contained in the whole of the sacred and moral discourses delivered by Buddha."

DHAMMACAKKHU (*n.*), The eye of the Law [धर्म + चक्षुस्]. The following phrase is of frequent occurrence, *Tassa virajam vttamalam dhammacakkhum udapadiyam kinci samudayadhammam sabbam tam nirohadhammam*, he received the pure and spotless Eye of the Law, (which is the knowledge) that whatsoever is in the condition of having an origin is also in the condition of having an end, i.e. that whatsoever is brought into existence must one day perish. *Dhammacakkhum visodheti*, to make clear the eye of the Law, i.e. to purify the mental insight so as to obtain the knowledge called dhammacakkhu (Mah. 73).

DHAMMACĀRĪ (*adj.*), Living according to the Law, virtuous [धर्म + चारिन्]. Dh. 31, 126. Fem. *dhammacārintī* (Cl. Gr. 40).

DHAMMACARIYĀ (*f.*), Religious life, piety [धर्म + चर्या]. Kh. 5.

DHAMMACĀRO (*adj.*), Pious [धर्म + चार].

DHAMMADĀNAM, Gift of the Law, viz. imparting to others a knowledge of the Truth [धर्म + दान]. Dh. 64; E. Mon. 196; Pāt. xxii. *Dhammadānam mahanta ti sutvā āmisadānato*, hearing that the gift of religion is a greater gift than the gift of alms (Mah. 196).

DHAMMADASSĪ (*m.*), Name of one of the twenty-four Buddhas [धर्म + दर्शिन्]. Mah. 2.

DHAMMADESANĀ (*f.*), Religious teaching, a

sermon, a discourse [धर्म + देशना]. Dh. 305, 314; F. Jāt. 8; B. Lot. 436, 649.

DHAMMĀDHAMMO, True and false doctrine [धर्म + अधर्म]. *Dhammādhamesu kovido*, skilled in distinguishing true and false doctrine (Mah. 74; Alw. N. 62).

DHAMMADHARO (*adj.*), Versed in the Buddhist scriptures [धर्म + धर]. Dh. 46; Mah. 27.

DHAMMĀDHIPATEYYASĪLAM, See *Adhipateyyam*.

DHAMMAJĪVĪ (*adj.*), Living according to the Law, living righteously [धर्म + जीविन्]. Dh. 5, 30.

DHAMMAKATHĀ (*f.*), A religious discourse, an exposition of the Scriptures; conversation on religious subjects [धर्म + कथा]. Dh. 135, 231; Alw. I. 78; Pāt. xxii; Mah. 196; Ras. 26. At Dh. 366 it is opposed to *abhidhammakathā*, exposition of metaphysical doctrine.

DHAMMAKATHIKO, One who expounds the Law, one who has the gift of preaching [धर्म + कथा + रक]. Mah. 196; Dh. 259, 384; Pāt. xxii. *Mahādharmakathiko*, mighty in the scriptures (Dh. 405). At Pāt. xvi it is said that to be an efficient dhammakathika a man should be versed in Abhidhamma.

DHAMMAKETU (*m.*), Standard of the Law [धर्म + केतु]. *Dhammaketuṃ ussāpeti*, to raise the standard of the Law (B. Lot. 323).

DHAMMAKKHANDHO, Branch of doctrine; division of the dhamma or scriptures [धर्म + खण्ड]. The Tipiṭaka is divided into eighty-four thousand dhammakkhanda, "articles" or "sections of the Law." They are divisions according to subject. Buddhaghosa as an illustration of the meaning of this term says that a Sutta or discourse dealing with one subject forms one dh., while a Sutta embracing several subjects forms several. Mah. 26; B. Int. 34; Att. 133. Saṅgīti S. also mentions four dhammakkhanda or "bodies of doctrine," *silakkhandho, samādhikkhandho, paññākkhandho, vimuttikkhandho*.

DHAMMAṂ, see *Dhammo*.

DHAMMĀMATAṂ, The nectar of the Law [धर्म + अमृत]. Mah. 74.

DHAMMANĪ (*m.*), A rat-snake. Ab. 652.

DHAMMĀNUDHAMMO, see *Anudhammo*.

DHAMMAPADAM, A religious sentence; name of one of the books of the Tipiṭaka; body or portion

- of Dhamma [धर्म + पद]. There are four Dhammapadas, *anabhijjhādharmapadaṃ, avyāpādadhammapadaṃ, sammāsattidhammapadaṃ, sammāsamādhidhammapadaṃ* (Dh. 285). At Man. B. 497 Hardy gives another set of four. *Dhammapadaṃ*, "Religious Sentences," is the name of the second book of the Khuddakanikāya (E. Mon. 169).
- DHAMMAPAKKHO**, The side, cause, or party of true religion [धर्म + पक्ष]. Mah. 18.
- DHAMMARĀJĀ** (*m.*), King of Dhamma, Buddha; king of justice or righteousness [धर्म + राजन्]. Ab. 3; Dh. 89; Mah. 7. At B. Lot. 581 the Cakkavattin is called *dhammarājā*.
- DHAMMĀRĀMO**, One who dwells in the Law [धर्म + आराम]. Dh. 65. The comment says *nivāsanaṭṭhena samathavipussanddhammo ārāmo assāti dhammārāmo*.
- DHAMMARASO**, Taste or sweetness of the Law [धर्म + रस]. Dh. 64.
- DHAMMARATI** (*f.*), Delight in the Law, pleasure caused by religion [धर्म + रति]. Dh. 64.
- DHAMMASABHĀ** (*f.*), A religious meeting; a place of religious meeting [धर्म + सभा]. Dh. 300; F. Jāt. 8, 46; Das. 21.
- DHAMMASĀLĀ** (*f.*), Hall of Dhamma, a place where the Scriptures are read and expounded [धर्म + शाला]. Att. 116.
- DHAMMĀSANĀM**, A pulpit, a seat in which a priest sat while preaching [धर्म + आसन]. Dh. 402; Mah. 13; F. Jāt. 46.
- DHAMMASAṄGANIPPAKARAṆĀM**, Name of the first book of the Abhidhamma Piṭaka. E. Mon. 170. See *Saṅgani*.
- DHAMMASAVANĀM**, Hearing the Law, attending the preaching of a sermon or exposition of religious doctrine [धर्म + श्रवण]. *Dhammasavanattham* or *-natthāya*, or *-nāya gacchati*, to go to a church service or sermon (Dh. 79, 336). *Dh. ghoṣeti*, to sound the church call (Dh. 290, 402). *Dhammasavanaggam*, a preaching hall or church (see *Aggam*). F. Jāt. 46; Kh. 5.
- DHAMMASENĀPATI** (*m.*), Captain of the Faith, a name of Sāriputta [धर्म + सेना + पति]. Ab. 434; Dh. 135.
- DHAMMASSĀMĪ** (*m.*), Lord of Dhamma, Buddha [धर्म + स्वामिन्]. Ab. 3; Dh. 104; Mah. 252.
- DHAMMATĀ** (*f.*), Custom, habit; nature [धर्म + ता]. *Attano dhammatāya*, spontaneously, intuitively (Alw. I. cvii; Dh. 301, 403). Dh. 147, 155.
- DHAMMATṬHO** (*adj.*), Just, righteous [धर्म + त्थ]. Dh. 39, 46.
- DHAMMAVĀDĪ** (*adj.*), Speaking according to the Law, orthodox [धर्म + वादिन्]. Dh. 104; Mah. 17.
- DHAMMAVICAYO**, Investigation of doctrine, religious research [धर्म + विचय]. This is one of the Bojhaṅgas (B. Lot. 798; Man. B. 498).
- DHAMMAVINAYO**, Doctrine and Discipline [धर्म + विनय]. There is a twofold division of the contents of the Tipiṭaka into Vinaya and Dhamma, the latter including the Suttapiṭaka and Abhidhamma (Dh. 104).
- DHAMMĀYATANĀM**, Ideas, thought, see *Āyatanam*.
- DHAMMENA** (*adv.*), Justly, righteously [धर्मैव]. Mah. 208, 237; F. Jāt. 5; Dh. 373. *Katham dhammena iṭṭhakā uppādessāmi*, how can I without oppression obtain bricks? (Mah. 165, comp. 39).
- DHAMMĪ** (*adj.*), Having the nature or quality of [धर्मिन्]. *Vayadhammī*, subject to decay (Ras. 24; Att. clxxii). Cl. Gr. 29.
- DHAMMĪ**, **DHAMMIKATHĀ**, see *Dhammo*, 2.
- DHAMMIKO** (*adj.*), Religious; pious; orthodox; ecclesiastical [धार्मिक]. *Dhammikā isayo*, holy sages (Alw. I. cxxiv). *Dhammikayya*, orthodox priests (Mah. 18). Mah. 211; Alw. I. 73; Pāt. 18, 76; Das. 10.
- DHAMMILLO**, Braided hair [धम्मिल्ल]. Ab. 257.
- DHAMMISSARATĀ** (*f.*), Supremacy in religion, lordship of Dhamma [धर्म + ईश्वरता]. Dh. 325.
- DHAMMO**, and **DHAMMAM**, Nature, condition, quality, property, characteristic; function, practice, duty; object, thing, idea, phenomenon; doctrine; law; virtue, piety; justice; the law or Truth of Buddha; the Buddhist scriptures; religion [धर्म, and धर्मन्]. Ab. 85, 94, 784. The neuter *dhammam* is rare, I find it only at Cl. Gr. 51, where he says that *dhamma* is masc. and neut., and at Dh. v. 82, *dhammāni sutvā*, "having heard religious truth or doctrines." *Naradhammārahito*, bereft of humanity. *Khayadhammā vayo-dhammā sukhā vedanā*, pleasurable sensation is in its nature perishable and transitory. *Evam dhammā hi yācānā*, for such is the nature of asking (F. Jāt. 11). *Marīcidhammo kāyo*, the mirage-like body (Dh. 9). *Marāṇadhammo bhijjanadhammo*, subject to death, subject to dissolution (Dh. 360). *Macco-*

dhammo, having the nature of a man, a mere mortal (Att. 199). *Nibbānadhammo*, the nature of Nirvāṇa (E. Mon. 294). *Yaṃ kiñci samudaya-dhammaṃ sabbam taṃ nirodhadhammaṃ*, whatever is in the condition of having an origin is in the condition of having an end (see *Dhammacakkhu*). *Diṭṭho dhammo*, the visible condition, the present state of things, this world, this life (B. Lot. 370, comp. *Diṭṭhadhammo*). *Mittadhammo*, friendship (F. Jāt. 13). *Sabbesu dhammesu*, in all conditions, in all things (Dh. 63). *Asekā dhammā*, attributes or properties of a perfected saint (see *Asekho*). *Buddhadhammā*, attributes of Buddha (Mah. 108). *Sabbassa lokassa sadevakassa es' eva dhammo yadidaṃ aniccaṃ*, impermanence is the property (or condition) of the whole world including the devaloka (Att. clxxii). The two dhammas, "conditions" or "qualities," are *samatho* and *vipassanā*, calm and contemplation (Dh. 69, 196, 425). *Virāgo seṭṭho dhammānaṃ*, Arhatship is the best of conditions or things (Dh. 48). *Sabbe saṅkhatāsaṅkhatadhammā*, all things material and immaterial (comp. Dh. 382). *Aniccā dhammā*, transitory things (Das. 9, of the eight lokadhammas). *Cattāro dhammā āyu vaṇṇo sukhaṃ balaṃ*, four qualities or conditions, age, beauty, happiness and strength (Dh. 20). *Ye keci kusalā dhammā sabbe te appamādamūlakā*, all good conditions or qualities have their origin in diligence (Dh. 179). *Pāpako dhammo*, sin (Sen. K. 322). *Pāpakā dhammā*, and *akusalā dhammā*, evil states, evil ways, sin (Dh. 43, 371; Sen. K. 319, 322). *Pāpadhammo*, sinful, a sinner (Dh. 54). *Pārājiko dhammo*, a p. sin (Pāt. 95). *Tayo dhammā jahitā bhavanti sakkāyadiṭṭhi vicikicchitaṃ ca sllabbataṃ ca*, three sins or states are cast off (Kh. 9). *Hinaṃ dhammaṃ carati*, to follow a low mode of life (Dh. 31). *Dhammaṃ sucaritaṃ carati*, to live a religious life (ditto). *Ñātidhammo*, pious duty to relatives (Kh. 12). *Udake hāsadhhammo*, sporting in the water (Pāt. 15). *Kalyāṇadhhammo*, virtuous, excellent (Pāt. 4). *Methuno dhammo*, the practice of sexual intercourse. *Vasaladhhammo*, low conduct (Sen. K. 322). *Bahunnaṃ dukkhadhammānaṃ purakkhato hoti*, is exposed to many painful circumstances. *Ābhogupaccavekkhanarāhitā ete dhammā*, these organs (the stomach, liver, etc.) are void of reflection and consideration. *Ye dhammā hetuppabbhāvā*, those things which

proceed from a cause (Att. cxxx). *Dve dhammā bhāvetabbā dve d. pariññeyyā dve d. pahātabbā*, two things to be increased, two things to be learnt, two things to be avoided. *Acchariyā abbhutā dhammā*, wonderful and miraculous phenomena. *Kāyena phoṭṭhabbaṃ phusitvā manasā dhammaṃ viññāya*, having felt a sensation by the touch, having perceived an idea or phenomenon with the mind. *Yadā have pātubhavanti dhammā ātāpino jhāyino brāhmaṇassa*, when the Verities dawn upon the striving, the meditating saint (Alw. N. 71). *Buddhabhāsita dhammā*, doctrines uttered by Buddha (Ras. 17; Mah. 25). *Ariyappavedito dhammo*, the doctrine preached by holy men (Dh. 15). *Etassa dhammassa ananubodhā*, from not understanding this doctrine (of the Paṭiccasamuppāda). *Tisso saṅgītiyo drūḷhadhammo*, the doctrines or scripture rehearsed at the three Councils (Pāt. 85). The doctrinal portions of the Tipiṭaka, viz. the Sutta and Abhidhamma, are called Dhamma in contradistinction to the Vinaya. Dhamma, "doctrine," is also opposed to Abhidhamma, "metaphysical doctrine" (Dh. 366). *Dhammavinayo*, Doctrine and Discipline (Dh. 104). *Ekaṃ dhammaṃ attassa*, in him who has broken one law (Dh. 32). *Esa dhammo sanantano*, this is an old law (Dh. 2). *Adhikaraṇasamathā dhammā*, rules for settling difficulties. *Cha dhammā*, six rules or precepts, viz. the first six sikkhāpadas (Pāt. 117). *Channavutinaṃ pāsaṇḍānaṃ dhammānaṃ pavaraṃ*, superior to the doctrines of the ninety-six pāsaṇḍas (Sen. K. 322). *Sataṃ ca dhammo na jaraṃ upeti*, but the piety of the righteous suffers not decay (Dh. 28). *Appamādo dhammesu*, diligence in good works (Kh. 5). *Dhammaṃ carati*, to walk righteously, to live a religious life (Dh. 80). *Dhammaṃ nātivattati*, does not transgress the bounds of virtue. *Saccaṃ ca dhammo ca*, truth and righteousness (Dh. 46, 70). *Dhammena*, and *saha dhammena*, justly, righteously (Dh. 373; B. Lot. 403). *Asāhasena dhammena*, with just judgment (Dh. 46). *Passato dhammaṃ uttamaṃ*, beholding the perfect Law (Dh. 21). *Ciraṭṭhitatthaṃ dhammassa*, that the Faith may long endure. *Adhammo dippati dhammo bāhīyati*, false doctrine flourishes and true religion decays. *Dhammaṃ deseti*, or *bhaṇati*, to preach the truth or the Scriptures (Pāt. xxii; Dh. 315). *Dhammaṃ sunāti*, to hear the Scriptures expounded, to hear

a sermon, to go to church (Dh. 308, 366). *Dhamma-sākkacchā*, religious conversation (Kh. 5). Three of the five Khandas, viz. Vedanā, Saññā, and Sañkhāra are collectively termed *dhammā* (plur.), "mental faculties," and in the first verse of Dhammapada the commentator takes the word *dhammā* to mean those three faculties. But this interpretation appears forced and unnatural, and I look upon Dr. Max Müller's translation, "all that we are is the result of what we have thought," as the best possible rendering of the spirit of the phrase *manopubbāṅgamā dhammā*. The meaning evidently is that a man's mental or physical "conditions" or "circumstances" are dependent on the state of his thoughts, or heart, or intentions. Thus, as the verse goes on to say, a man who speaks or acts from a bad heart will be in a condition of suffering or unhappiness. The illustrative stories of Cakkhupāla and Maṭṭakuṇḍalin in the commentary confirm this view, for Cakkhupāla's blindness was the consequence of his having acted with evil intent, and Maṭṭakuṇḍalin's blissful state in the Tāvatiṃsa heaven resulted from his faith (*manopasāda*) in Buddha. B. Int. 41, 42; E. Mon. 5, 167; Dh. 4, 16, 47, 49, 65, 67.

DHAMMO (*adj.*), Religious [धम्म]. Fem. *dhammī*. *Dhammī kathā*, a religious discourse or exposition. Instr. and loc. *dhammiyā kathāya* (Pāt. xxii). *Dhammī kathā*, is sometimes written as a compound with the *i* shortened, *dhammikathā* (Pāt. xxii; Dh. 107).

DHAMSAKO (*adj.*), Destroying [ध्वंस + क].

DHAMSETI (*caus.*), To fell; to destroy [ध्वंसयति = ध्वंस]. Alw. I. 111.

DHAMSI (*adj.*), Destroying, mischievous, backbiting [ध्वंसिन्]. Dh. 44, 372.

DHAMBITO (*p.p.p. dhamseti*), Felled, fallen [ध्वंसित = ध्वंस]. Ab. 751.

DHĀNĀ (*f.*), Fried barley [धाना]. Ab. 463.

DHANACCHEDO, Expense, waste [धन + छेद]. Dh. 93.

DHANĀGAMO, Revenue [धन + आगम]. Ab. 356.

DHANAKĪTO, A slave bought with money [धन + क्रीत = क्री]. Ab. 515.

DHANAM, Property, wealth, treasure, money [धन]. Ab. 485. *Dhanakoṭi*, ten millions of money (Mah. 26, probably kalāpaṇas). *Koṭisatasahassadhana-pariccāgena*, by an expenditure of treasure amount-

ing to a hundred thousand koṭis (B. Lot. 436). *Saddhādhano*, rich in faith (Alw. I. xiii). The two dhanas are *aviññāṇakadhanam* and *saviññāṇakadhanam* (Dh. 79).

DHANANĀJĀNI (*f.*), Loss of wealth [धन + जानि].

DHANAVĀ (*adj.*), Wealthy [धनवन्]. B. Lot. 313.

DHANI (*m.*), Sound, noise [धनि]. Ab. 119, 128, 899.

DHANI (*adj.*), Wealthy [धनिन्]. Ab. 725.

DHANIKO, A lender, a creditor [धनिक]. Ab. 470.

DHANITAM, Sound, noise [धनित = धन]. Ab. 747; Pāt. 29.

DHANITTHĀ (*f.*), Name of one of the Nakkhattas [धनिष्ठा]. Ab. 60.

DHANKO, A crow; a sort of crane [धान्क]. Ab. 638, 1042.

DHANĀNĀM, Grain, corn [धान्य]. Ab. 1007. *Dhāññakarapaṇam*, threshing (Ab. 927). The seven dhāññas, or grains, are *sālī, vīhi, yavo, godhūmo, kaṅgu, varako, kudrūso* (Ab. 450; Pāt. 87).

DHANĀNĀMĀSO, A certain measure [धान्य + माष]. Ab. 195.

DHANĀNĀMBILAM, Sour rice-gruel [धान्य + अम्ब]. Ab. 460.

DHANĀÑO (*adj.*), Fortunate, lucky [धन्य]. Ab. 722, 1007; Mah. 134, 200. *Dhāññalakkhaṇam*, sign or mark of future good fortune (Mah. lxxxviii).

DHANU (*n.*), A bow; a measure of length [धनुस्]. Ab. 388, 811; Mah. 48. *Dhanukalāpaṇam*, bow and quiver.

DHANUGGAHO, An archer [धनुस् + गृह]. Mah. 155.

DHARĀ (*f.*), The earth [धरा]. Ab. 181.

DHĀRĀ (*f.*), A torrent, a stream; a shower; the sharp edge of a cutting instrument [धारा]. Ab. 50, 1095. *Tikhīṇadhāram tiṇam*, grass with sharp edges (Dh. 396). Dh. 81; Mah. 108.

DHĀRĀDHARO, A cloud [धारा + धर]. Ab. 47.

DHĀRAKO (*adj.*), Bearing [धारक]. *Chattadhārako*, carrying a parasol (Mah. 180).

DHARAMĀNAKO (*adj.*), Living [धरमाच = धु + क]. Dh. 241.

DHARAṆAM, Bearing; a weight of ten Paṇas [धरण]. Ab. 479.

DHĀRAṆAM, Preserving; bearing in mind; bearing, supporting [धारण]. Ab. 1059; Dh. 80. *Sukhadhāraṇo*, easy to be remembered (Mah. 1).

DHARAṆĪ (*f.*), The earth [धरणी]. Ab. 181. *Dharaṇīpati*, and *dharāṇīpālo*, a king (Mah. lxxxviii, 85). *Dharaṇītalām*, the ground.

DHARATI, To live [धृ]. *Sace sattā dhareyya*, if the Teacher were living. *Dharamāpe pi sugate*, even in Buddha's lifetime (Mah. 10, 36). *Dharanto*, living (Dh. 333; Mah. 222).

DHĀRETI (*caus. last*), To bear, to carry, to hold, to keep; to wear; to possess; to restrain; to bear in mind, to know by heart [धारयति = धृ]. *Chattam Tathāgatassa matthake dhārayanto*, holding a parasol over the Buddha's head (Dh. 133, comp. Mah. 5). *Devadattassa suvaṇṇachattam dhārayate*, he holds a golden parasol over D. (Sen. K. 326). *Chattam dhārayati*, to raise the royal umbrella as a symbol of sovereignty (Mah. 65, 104). *Telapajjotam dh.*, to hold a lamp. *Sokam dhāretum asakkontā*, being unable to bear their sorrow (Das. 4). *Puppham dh.*, to wear a flower (Dh. 230). *Vattham dh.*, to wear clothes (Dh. 114). *Pattam dh.*, to carry a bowl (Pāt. 10). *Sīlam dh.*, to keep the precepts (Att. 200). *Buddhasāsanam dhārehi*, keep the commandment of Buddha (Dh. 82). *Pañcannam hatthīnam balaṃ dhārenti*, possess the strength of five elephants (Dh. 154). *Upāsakam maṃ bhavaṃ Gotamo dhāretu*, let the lord Gotama receive me as a disciple. *Suvaṇṇam me dhārayate*, he owes me gold (Sen. K. 327). *Manasā dh.*, to bear in memory, to know by heart. *Buddhavacanam dhārento*, bearing in his heart the word of Buddha. *Tiṇi piṭakāni dhāremi*, I am versed in the three Piṭakas (Dh. 384). *Evaṃ dhāretha jātakam*, so understood the Jātaka (Dh. 417). *Evaṃ etaṃ dhārayāmi*, thus I receive your decision, thus I understand your wish (Kamm. 8; Pāt. 3). *Kodham dh.*, to restrain anger (Dh. 40).

DHĀRĪ (*adj.*), Bearing; wearing; keeping in mind [धारिन्]. *No vesadhāriṇo*, to one who wears our robe (Mah. 29). *Piṭakattaya-dhāri*, versed in the three Piṭakas (Mah. 19). Mah. 118.

DHĀRIYATI (*pass. dhāreti*), To be carried, worn, etc. Alw. I. 75.

DHARO (*adj.*), Bearing; wearing; possessing; keeping in mind, knowing by heart [धर]. *Dhutadharo*, keeping a dhutaṅga precept. *Pattapakkadharo*, bearing leaves and fruit (Mah. 87). *Pamsukūladhoro*, wearing sordid raiment. *Devarajjasirīdhoro*, possessing the splendour of celestial rule (Dh. 87). *Tipiṭakadhoro*, versed in the Tipiṭaka (Dh. 168). Dh. 338.

DHĀTAKĪ (*f.*), The shrub *Grislea Tomentosa* [धातकी]. Ab. 589.

DHĀTARATṬHO, Name of one of the four Mahārājas; a sort of goose [धृतराट्ट]. Ab. 31, 647; Man. B. 24.

DHĀTĪ (*f.*), A nurse; a woman servant [धात्री]. Ab. 244; Mah. 216; Dh. 328.

DHĀTU (*m. and f.*), Primary or elementary substance; principle, element, material; a property of a primary substance, as colour, taste, sound; an organ of sense; a bodily principle or humour of which there are three, phlegm, wind and bile; a constituent of the body, as flesh, blood, bones; the remains of a body after cremation; a sacred relic; a fossil; a metal [धातु]. Ab. 278, 817. The two dhātus are *saṅkhata-dhātu* and *asaṅkhata-dhātu*, the conditioned and the unconditioned, or the material and the immaterial. The three dhātus are *kāmadhātu*, *rūpadhātu*, *arūpadhātu*, the element or region of Desire, of Form, and of absence of Form (B. Lot. 315, 516, 807). Another classification of three is *rūpadhātu*, *arūpadhātu*, *nirodhadhātu*. Form, absence of Form, and Annihilation. A third is *hinadhātu*, *majjhimadhātu*, *paññadhātu*. The four dhātus are *paṭhavīdhātu*, *āpodhātu*, *tejo-dhātu*, *vāyodhātu*, the elements of earth, water, fire and air (Gog. Ev. 59; E. Mon. 193: they are the four Mahābhūtas). The six dhātus are *paṭhavīdhātu*, *āpodhātu*, *tejo-dhātu*, *vāyodhātu*, *ākāśadhātu*, *viññāṇadhātu*, the elements of earth, water, fire, air, space and intelligence (B. Int. 496, 497; B. Lot. 514). The eighteen dhātus are *cakkhūdhātu*, *rūpadhātu*, *cakkhuvīññāṇadhātu*, *sotadhātu*, *saddadhātu*, *sotavīññāṇadhātu*, *ghāṇadhātu*, *gandhadhātu*, *ghāṇavīññāṇadhātu*, *jivhādhātu*, *rasadhātu*, *jivhāvīññāṇadhātu*, *kāyadhātu*, *phoṭṭhabbhadhātu*, *kāyavīññāṇadhātu*, *manodhātu*, *dharmadhātu*, *manovīññāṇadhātu*, the eye, form, vision, the ear, sound, the hearing, the nose, odour, the smell, the tongue, flavour, the taste, the touch, contact, feeling, the mind, ideas or objects, thought (B. Lot. 511; Man. B. 432; B. Int. 449).—The remains of Buddha's body after his cremation were called *dhātuyo*, "relics," they were distributed among different princes and preserved as sacred objects. The *dāṭṭhadhātu*, or tooth relic, is still venerated in Ceylon. The *dakkhiṇakkhadhātu*, or right collar-bone of Buddha, was brought to Ceylon in the reign of Devānān Piyaṭissa, and

- enshrined in the Thúpárama Dágoba. The term dhátu is also used, more comprehensively, of any relic of Buddha; in this sense there are three sorts of dhátu, *sátrikadhátu*, *uddesikadhátu*, *páribhogikadhátu* (see sep.).—Pl. *dhátuyo* (Dh. 309; Mah. 104). *Dhátubhájanaṃ*, distribution of Buddha's relics after his cremation. *Dhátukiccaṃ*, duties to be performed to do honour to a relic of Buddha (Mah. 11, 107). *Dibbá sotadhátu*, the dibbasota, or divine hearing. *Bhú-dhátu*, the verbal root BHŪ (Sen. K. 318). Comp. *Kusaladhátu*, *Akusalahátu*.
- DHÁTUGABBHO**, A relic-receptacle or shrine, the inner room of a Thúpa, in which the sacred relic was deposited [धातु + गर्भे]. Mah. 179, 211. In modern Sinhalese the word *Dágaba* applies to the whole Thúpa.
- DHÁTUKATHĀPAKARAṆAM**, Name of the third book of the Abhidhamma [धातु + कथा + प्रकरण]. E. Mon. 170.
- DHÁTUKO** (*adj.*), This word frequently occurs as the last part of a compound word with the meaning "affected with." *Paṇḍurogadhátuko*, ill with jaundice (F. Ját. 3). *Anattamanadhátuko*, melancholy (Dh. 121). *Thokaṃ badhiradhátuko*, slightly deaf (Dh. 217). Dh. 177.
- DHÁTULOKE**, World of dhátus, the aggregate of the different elements [धातु + लोक]. B. Lot. 511; Das. 44.
- DHÁTUM**, see *Dadhāti*.
- DHAVALO** (*adj.*), White, glistening [धवल]. Ab. 95; Cl. Gr. 126.
- DHĀVANAM**, Running, going; washing [धावन]. Ab. 1087. Comp. *Dhovanam*.
- DHĀVATI**, To run, to go [धाव्]. Mah. 63, 78. *Bandhanam eva dhāvati*, rushes back into bondage (Dh. 61). P.p.p. *dhāvito*, running (Dh. 234). Caus. *dhāveti*, to cause to run (Mah. 142).
- DHAVO**, A husband; the shrub *Grislea Tomentosa* [धव]. Ab. 240, 1041.
- DHENU** (*f.*), A milch cow [धेनु]. Ab. 498; Dh. 238.
- DHENUKĀ** (*f.*), A milch cow [धेनुका]. Mah. 128.
- DHEVATO**, Name of one of the notes of the Hindu gamut [धिवत्]. Ab. 132.
- DHEYYAM**, Realm, region [धिय = धा]. See *Māradheyyam*, *Maccudheyyam*.
- DHI**, and **DHĪ** (*interj.*), Fie! Shame! Woe! [धिक्]. Ab. 1160, 1201; Cl. Gr. 71. With foll. acc. *Dhī brāhmaṇassa hantrāṃ*, shame on him that strikes a brahmin (Dh. 70). Dh. 340.
- DHĪ** (*f.*), Knowledge, intellect [धी]. Ab. 152.
- DHĪMĀ** (*adj.*), Wise [धीमन्]. Ab. 228; Mah. 253; Alw. I. xiii.
- DHĪRATTAM**, Fortitude [धीर + त्व]. Ab. 1059.
- DHĪRO** (*adj.*), Wise; resolute, firm, brave [धीर]. Ab. 229, 1072; Kh. 14; Dh. 5, 46.
- DHĪTĀ** (*f.*), A daughter [दुहितु]. Ab. 241. Acc. *dhītaram* (Mah. 36). Inst. *dhītuyá* (Mah. 54). Gen. and dat. *dhítu*, *dhítáya*, *dhítuyá* (Dh. 162; Mah. 34, 36, 259). Plur. *dhítú*, *dhítaro* (Ab. 44; Mah. lxxxviii). Gen. and dat. pl. *dhítánam* (Mah. lxxxviii). Dh. 189, 193. Comp. *Duhitá*.
- DHITI** (*f.*), Wisdom; fortitude, energy, courage [धृति]. Ab. 1059.
- DHĪTIKĀ** (*f.*), A daughter [दुहितु + का]. Mah. 236.
- DHITIMĀ** (*adj.*), Courageous, firm [धृतिमन्]. Ab. 1072.
- DHĪVARO**, A fisherman [धीवर]. Ab. 670.
- DHĪYATI**, and **DHIYYATI** (*pass. dadhāti*), To be contained [धीयते = धा]. Dh. 197.
- DHORAYHO**, A beast of burden, an ox [धुर + वाह + य]. Ab. 496; Dh. 358. *Dhorayhasilo*, patient, enduring (Dh. 38).
- DHOTO** (*p.p.p. dhovati*), Washed, cleansed, clean [धोत = धाव्]. *Dhoteti pádehi*, with unsoiled feet (Mah. 213). Comp. *Yathúdhoto*.
- DHOVANAM**, Washing [धावन]. Mah. 133. Comp. *Dhóvanam*.
- DHOVATI**, To wash, to cleanse [धाव्]. Mah. 87, 210; Dh. 102. Pass. *dhoviyati* (Dh. 102). Caus. *dhovápeti* (Mah. 65).
- DHŪLI** (*f.*), Dust [धूलि]. Ab. 395.
- DHŪMAKETU** (*m.*), Fire; a comet [धूम + केतु]. Ab. 34, 987.
- DHŪMO**, Smoke; cremation of a dead body [धूम]. *Dhúmasikho*, fire (Ab. 34). *Mama dhúmakále ágantvá*, returning at the time of my cremation (Das. 2). Dh. 354.
- DHŪMYĀTO**, The fork-tailed shrike [धूम्याट]. Ab. 644.
- DHUNANAM**, Shaking off.
- DHUNĀTI**, To shake [धु]. Alw. I. 20.
- DHŪPATI**, and **DHŪPĀYATI**, To fumigate; to spit smoke [धूप]. Mah. 72, 152.
- DHŪPITO** (*p.p.p.*), Suffering pain [धूपित]. Ab. 751.
- DHŪPO**, Incense [धूप]. Ab. 958; Alw. I. 79.

DHURANDHARO (*adj.*), Bearing a burden [धुरंधर]. Used metaphorically of a priest who is a supporter or pillar of religion (Mah. 13, 36).

DHURO, and **DHURAM**, A yoke; a burden; an office, charge, trust; a chief, leader; the front, the head [धुर]. Ab. 375, 1004; Dh. 80, 91, 134, 219. *Dhure*, in front (Dh. 173). *Dhuravāhi*, a beast of burden (Ab. 496). *Dhuracchattam*, the parasol or pinnacle surmounting a thūpa (Mah. 211).

DHŪSARO (*adj.*), Grey [धूसर]. Ab. 96.

DHUTAṄGAM, and **DHŪTANGAM**, The thirteen Dhutaṅgas are certain ascetic practices, the observance of which is meritorious in a Buddhist priest. It is not intended that all should be kept at the same time, but of course the more are kept the greater the merit. The word represents the Sanskrit धुत or धूत + चक्र, and is explained to mean "precept by which the passions are shaken or quelled." The dhutaṅgas are as follows, *pamsukūlikaṅgam*, *tecvarikaṅgam*, *piṇḍapātikaṅgam*, *sapadānacārikaṅgam*, *ekāsanikaṅgam*, *pattapiṇḍikaṅgam*, *khalupacchābhattikaṅgam*, *āraṇṇikaṅgam*, *rukhamūlikaṅgam*, *abbhokāsikaṅgam*, *śālanikaṅgam*, *yathāsanthatikaṅgam*, *nesajjikaṅgam* (see each sep.). E. Mon. 9, 73, 97, 98, 99; B. Int. 304 and foll. *Nāpī' ssa kiñci dhutaṅgam atthi*, and he does not keep a single dhuta precept (Dh. 229). Dh. 151, 348.

DHUTO, and **DHŪTO** (*p.p.p.* *dhunāti*), Shaken; removed [धुत, धूत = धू]. Ab. 744. *Dhūta-dhammo* and *dhūtaguṇo* are other names for dhutaṅga (Dh. 381, 407). *Dhūtavataṃ*, practice of the dhutaṅgas (Dh. 379, 429).

DHUTTO (*adj.*), Fraudulent; a gamester [धूर्त]. Ab. 531, 737; Dh. 127.

DHUVATI, To go [धु]. Cl. P. Verbs, 18.

DHUVO (*adj.*), Firm, stable; continual, permanent; fixed, certain [धुव]. Ab. 41, 709, 893. Neut. *dhuvaṃ*, permanence, stability (Dh. 27), also Nirvāṇa (Ab. 7). *Marāṇaṃ nāma dhuvaṃ*, death is certain (Dh. 131). *Dhuvanahānaṃ*, constant bathing (Alw. I. 93). *Dhūvayāgu*, continued distribution of rice gruel (Att. cii). *Dhuvavāsatthāya*, for permanent occupation (Pāt. 87). *Dhuvaṃ appamatto*, (adv.), firmly, constantly. *Dhuvaṃ appamatto*, steadily diligent (F. Jāt. 11).

DI-, see *Dvi*-.

DIBBACAKKHU (*n.*), Divine eye, supernatural vision [दिव्य + चक्षुस्]. See Dh. 87. This is one of the six Abhiññās or supernatural faculties. It is the power of seeing all that is taking place in the whole universe, e.g. the death and re-birth of different beings in the different worlds or heavens, etc. E. Mon. 4, 284, 285; Man. B. 179; B. Lot. 794, 821, 866; Dh. 87.

DIBBACAKKHUKO (*adj.*), Possessing the heavenly eye [दिव्य + चक्षुस् + क]. Dh. 142; Das. 43.

DIBBAMAYO (*adj.*), Celestial [दिव्य + मय]. *Dibbamayehi gandhamāldāhi piṇḍetvā*, making offerings to him with heavenly perfumes and flowers (Ras. 24, 26).

DIBBASOTAM, Divine ear, supernatural hearing [दिव्य + श्रोत्र]. One of the six Abhiññās, the faculty of hearing every sound in all the universe. E. Mon. 284; B. Lot. 821.

DIBBATI, To play, to sport [दिव्]. Alw. I. 18. P.p.p. *jūto*.

DIBBO (*adj.*), Celestial, heavenly, angelic, divine [दिव्य]. *Dibbam sukham*, celestial bliss, the pleasures of the devaloka (Mah. 195). *Dibbā kāmā*, celestial pleasures (Dh. 34). *Dibbatabhāvo*, celestial shape, the form of a deva (Ras. 24). *Dibbapupphāni*, flowers used by the devas (Dh. 266). *Dibbam cakkhu*, supernatural vision (Dh. 87, B. Lot. 866, see *Dibbacakkhu*). Dh. 42, 74. Masc. *dibbo*, a deva (Ab. 12). *Devarajjam dibbesu*, celestial rule among the angels (Kh. 14).

DICCHATI (*desid. dadāti*), To wish to give, to give [दित्सति = दा].

DICCHATI, To see [दृश्]. Alw. I. 42. The grammar Nāsa refers this form to "DISA pekkhane."

DIDDHO (*p.p.p.*), Smearred [दिग्घ = दिह्]. Ab. 746. *Diddho*, a poisoned arrow (Ab. 390).

DĪDHITI (*f.*), Ray, light [दीधिति]. Ab. 64.

DIGACCHĀ (*f.*), Another form of *jighacchā* (Dh. 354, 355).

DIGAMBARO (*adj.*), Naked [दिगम्बर]. Ab. 734. *Digambaro*, a naked ascetic (Ab. 440).

DIGGHIKĀ (*f.*), An oblong pond, a moat [दीघिका]. Ab. 205.

DĪGHABHĀNAKO, see *Bhāṇako*.

DĪGHADASO (*adj.*), Having a long fringe or border [दीर्घ + दशा].

DĪGHADASSI (*adj.*), Far-seeing, prophetic [दीर्घ दशिन्]. Dh. 219; Mah. 172.

DĪGHĀJIVĪ (*adj.*), Long-lived [दीर्घ + जीविन्].
DĪGHAKĀLĀM (*adv.*), For a long time [दीर्घ + काल]. Alw. I. x.
DĪGHAKO (*adj.*), Long [दीर्घ + क]. *Soḷasa-hatthadīghako*, sixteen palms in length (Mah. 141).
DĪGHANIKĀYO, Long collection [दीर्घ + निकाय]. This is one of the divisions of the Buddhist Scriptures, it is the first book of the Suttapitaka, and contains thirty-four Suttas (E. Mon. 168; Alw. I. v).
DĪGHAPITTHIKO, A snake [दीर्घ + पुष्ठ + इक्]. Ab. 654.
DĪGHARATTĀM (*adv.*), For a long time [दीर्घ + रात्]. Kh. 12; Ras. 18, 21.
DĪGHASO (*adj.*), In length, lengthways [दीर्घ + शस्]. Cl. Gr. 142; Sen. K. 322.
DĪGHASUTTO (*adj.*), Slow, dilatory [दीर्घ + सूच]. Ab. 727.
DĪGHATĀ (*f.*), Length [दीर्घता]. Ab. 295.
DĪGHATO (*adv.*), In length [दीर्घ + तस्]. *Dīghato soḷasahatthā ahesum*, in length they were of sixteen palms (Alw. I. 75).
DĪGHATTĀM, Length [दीर्घत्व]. Ab. 875.
DĪGHAVANṬO, The tree *Calosanthus Indica* [दीर्घ + वृत्त]. Ab. 572.
DĪGHĀYUKO (*adj.*), Living a long time, long-lived [दीर्घ + आयु + क]. Dh. 76, 143; Gog. Ev. 31; Alw. I. 108.
DĪGHO (*adj.*), Long [दीर्घ]. Ab. 707. *Dīghā jāgarato ratti*, the night is long to him who keeps vigil (Dh. 11). *Dīgho saro*, a long vowel (Alw. I. xvii). *Dīgho*, a snake (Ab. 654; Ras. 31). Dh. 73; Kh. 15.
DIGU (*m.*), A grammatical term, one of the Samāsas [दिगु]. Cl. Gr. 78.
DIGUCCHATI, Another form of *Jigucchati* (Dh. 420).
DIGUṆO (*adj.*), Two-fold, double, twice as many [द्वि + गुण]. Mah. 26, 75; Dh. 168. *Dīgupaṇā karoti*, to double (Dh. 291).
DIJO, see *Dvijo*.
DIKKHĀ (*f.*), Sacrifice; worship, devotion [दिक्खा]. Ab. 1104.
DINAKARO, The sun [दिन + कर]. Ab. 62.
DINAM, Day [दिन]. Ab. 67. *Dine dine*, every day (Mah. 22, 231). *Sattadinam*, a week (Mah. 69).
DINAPATI (*m.*), The sun [दिन + पति]. Ab. 63.
DINDIBHO, Name of a bird [टिट्टिभ?]. Ab. 643.

DINNĀDĀYĪ (*adj.*), Taking what is given, honest [dinna = इत्त + आदायिक्].
DINNO (*p.p. dadāti*), Given (Sansk. इत्त = दा). *Dinnasuniko*, one to whom tribute is given, a king (Cl. Gr. 81). *Mayā na dinnapubbam dānam*, a gift never before given by me (F. Jāt. 56). Given in marriage (Mah. 5). *Dinnāni*, gifts (Kh. 7). Sometimes followed by loc. of the recipient: *Saṅghe dinnam mahapphalam*, offerings bestowed on the priesthood have great reward (Sen. K. 349; comp. Kh. 7).
DĪNO (*p.p.p.*), Poor, wretched [दीन = दी]. Ab. 739.
DIPĀDAKO (*adj.*), Biped [द्वि + पाद + क].
DĪPADĪPO, Lamp or light of the island, viz. of Ceylon [दीप + दीप]. Mah. 102, 231.
DIPADO, A biped; a man [द्वि + पद]. Dh. 48; Ras. 25.
DIPADUTTAMO, Greatest of men, Buddha [द्विपद + उत्तम]. Ab. 1.
DĪPAKO, An island [दीप + क]. Mah. 46; F. Jāt. 3; Att. xxviii.
DĪPAKO (*adj.*), Illuminating; expounding, illustrating; publishing [दीपक]. Dh. 285. *Dīpāpako*, enlightening the land (Mah. 88). Fem. *dīpikā* (Alw. I. cxxiv).
DĪPANAM, Expounding, explaining, illustrating [दीपन]. *Tadattham dīpanatthāya*, to explain this matter (Mah. 130).
DĪPAṆKARO, Name of one of the twenty-four Buddhas [दीपकर]. Man. B. 94; Mah. 1.
DĪPANO (*adj.*), Explaining, proclaiming, illustrating [दीपन]. *Suttam yāgānisamsādīpanam*, a discourse illustrating the merit of giving rice gruel in charity (Mah. 229). Fem. *dīpanī*. *Sakalatthasamavhayadīpanī 'yam*, this work sets forth the names of all objects (Alw. I. ix).
DĪPATṬHO (*adj.*), Staying in the island, living in Ceylon [दीप + त्थ]. Mah. 171.
DĪPAVAṆSO, Royal dynasty of Ceylon [दीप + वंश]. This is the name of the oldest extant history of Ceylon in the Pāli language. Also according to Turnour another name for the Mahāvamsa (Mah. 257).
DĪPETI (*caus. dipati*), To kindle; to illuminate; to throw light on, to illustrate, to explain, to expound; to show, to point out, to announce, to declare, to publish [दीपयति = दीप]. Si-

sañjassā dīpayitum, to point out the way of happiness (B. Lot. 332). *Buddhavādo ti dīpayum*, declared it to be Buddha's doctrine (Mah. 39). *So balatthassa dīpesi*, he pointed him out to the peon (Mah. 176). *Dīpetum dīpavamsān*, to make public the D. (Mah. 257). Dh. 65, 115, 165, 179; Alw. I. 54; Mah. 15, 124.

DĪPI (m.), A panther [दीपिन्]. Ab. 372; Mah. 22; F. Jāt. 15.

DĪPI (adj.), Teaching, proclaiming [दीप + ण्]. Mah. 19.

DĪPIKĀ (f.). A lamp; a torch [दीपिका]. Ab. 795. *Deḍḍadīpikā*, a torch (Dh. 175). See *Dīpako*.

DĪPITO (p.p.p. *dīpeti*), Manifested, declared, etc. [दीपित = दीप]. Mah. 262.

DĪPO, A car covered with a panther's skin [comp. दीप]. Ab. 372.

DĪPO, A lamp [दीप]. Ab. 316, 990. *Dīpatelaṃ*, lamp oil (Mah. 196). *Dīpamāla*, row or festoon of lamps (Mah. 213). *Dīpasikkhā*, flame of a lamp (Dh. 89). *Dīpaṃ jāleti*, to light a lamp (F. Jāt. 6). Buddha is called at Mah. 11 *dīpo lokassa*, the light of the world.

DĪPO, and DĪPAM, An island; one of the four continents; a resting-place, shelter, refuge; Nirvāṇa [दीप]. Ab. 6, 664, 872, 999. For the four continents see *Mahādīpo*. *Laṅkādīpo*, the island of Ceylon (Mah. 195; Att. 8). Sinhalese writers frequently use the word *Dīpa* for the island of Ceylon, as being to them the island par excellence, e.g. *dīpavāsī*, an inhabitant of Ceylon (Mah. 207), *dīpe aggaḍḍhanuggaḥo*, the first archer in the island (Mah. 155), *dīpabhāṣā*, the Sinhalese language (Mah. 83; Ras. 7). Dh. 5, 42.

DĪPPATI, To shine; to be illustrious; to prosper [दीप]. Alw. I. xxix; Kh. 20. P.p.p. *ditto*.

DIRATTAM, Two nights, or two days [दि + रात्]. Pāt. 12; Sen. K. 405.

DISĀ (f.), A quarter, or point of the compass; a region of the earth, a country, a foreign country [दिश, and दिशा]. The *catuddisā*, or four cardinal points are *puratthimā disā*, *dakkhiṇā disā*, *pacchima disā*, *uttarā disā*, the east, the south, the west, the north (comp. Ab. 21). The *chaddisā* or six directions are the above four, with the addition of *heḍḍhimā disā* and *aparimā disā*, the nadir and the zenith. The ten *disās* are these six, with the addition of the four *anudisās* or *vidisās*, viz. *pubbuttarā disā*, *pubbadakkhiṇā disā*, *pacchi-*

mutterā disā, *pacchimadakkhiṇā disā*, the north-east, the south-east, the north-west, the south-west. *Disāmūhā*, having lost their bearings (Att. 8). *Saṅghim bhikkhū disāsu pesetvā*, having sent sixty priests into different countries (Dh. 119). *Agatā disā*, the yet unapproached region (Dh. 57). *Sabbā disā sappuriso pavāti*, the fragrance of the righteous man pervades every place (Dh. 10). *Disāvikkhittacakkhundā*, with wandering eyes (Att. 195). *Obhāsenti disā sabbā*, shedding light on every side (Dh. 99).

DISĀBHĀGO, A region, quarter [दिश + भाग]. *Puratthimadisābhāge*, on the east side (Mah. 173, comp. 179). *Dakkhiṇasmiṃ disābhāge*, on the south (Mah. 255).

DISĀGAJO, One of the elephants at the eight points [दिश + गज]. Their names are *Erāvaṇo*, *Puṇḍarīko*, *Vāmano*, *Kumudo*, *Añjano*, *Pupphadanto*, *Sabbabhummo*, *Suppatiko* (Ab. 30).

DISAMPATI (m.), A king [दिश + पति]. Ab. 334; Mah. 144.

DISANTARAM, A foreign country [दिश + अन्तर].

DISANTO, End of the earth, a great distance [दिश + अन्त]. Att. 89.

DISĀPĀMOKKHO (adj.), Eminent, famed far and wide. Pāt. xv; F. Jāt. 32. See *Pāmokkho*.

DISĀVĀSĪ (adj.), Living in a foreign country or at a distance, foreign [दिश + वासिन्]. Dh. 88, 107.

DISĀVĀSIKO (adj.), Living in a foreign country [दिश + वासिन् + क]. Dh. 114, 115.

DISO, An enemy [दिष्]. Ab. 345; Dh. 8, 29; Ras. 35.

-DISO, Appearance, resemblance [दृश]. As the last part of a compound, see *Khandhādiso*, *Amhādiso*, *Mādiso*, *Tādiso*, etc.

DISSAKO (adj.), Visible [दृश + क]. Dh. 96.

DISSATI, DISVĀ, see *Passati*.

DITṬHĀ, This is an exclamation expressive of joy, Thank heaven! [दिष्ट्या]. Ab. 1151.

DITṬHADHAMMIKO (adj.), Belonging to this world, temporal [दृष्ट + धर्म + क]. Ab. 85; Att. 193. Opposed to *Samparāyiko*.

DITṬHADHAMMO, The visible condition, the present state of things, this world, this life, this state of existence [दृष्ट + धर्म]. *Ditṭhadhammanibbānavādo*, holding the heretical doctrine that there can be extinction of suffering in the present state of existence, i.e. that there may be extinction

- of suffering without extinction of being. *Diṭṭha-dhammasukkhavihāro*, I think this phrase means "living a life of worldly ease" (Dh. 143). The diṭṭhadhamma of each being is his present state with its surroundings. Thus the d. of a deva is his devaship and the devaloka, while a man's d. is this world. B. Lot. 370.
- DITṬHADHAMMO** (*adj.*), One who has seen the Truth [दृष्ट + धर्मे].
- DITṬHANTO**, Example, illustration [दृष्ट + अन्त]. Ab. 115. Clough says that this term is especially applied to "the apologues introduced in the Arthakathās."
- DITṬHAPADO**, One who has seen Nirvāṇa, a Sotāpanna [दृष्ट + पद]. Kh. 9.
- DITṬHAPUBBO** (*adj.*), Seen before; having formerly seen [दृष्ट + पूर्व]. *Na diṭṭhapubbo*, and *adiṭṭhapubbo*, never seen before (Dh. 141, 301). *Therā diṭṭhapubbā tathāgataṃ*, elders who had formerly seen Buddha (Mah. 19; Alw. I. 55).
- DITṬHI** (*f.*), Sight, view, the eye; religious belief, doctrine; false doctrine, heresy [दृष्टि]. Ab. 161. *Diṭṭhi pāpikā*, sinful views, false doctrine (Dh. 30). *Diṭṭhivissuddhi*, purity of doctrine (E. Mon. 193). *Sassatādikā diṭṭhi*, the heresies of which the Sassata heresy is the first, viz. the sixty-two heresies (Mah. 42). *Dvāsaṭṭhi diṭṭhiyo*, and *dvāsaṭṭhi diṭṭhigatāni*, sixty-two heretical doctrines (these are enumerated in the Brahma Jāla Sutta, see Man. B. 388 and Dh. 428). *Diṭṭhi*, "heresy," is one of the Anusayas, of the Oghas, of the Yogas, of the Upādānas.
- DITṬHO** (*p.p.p. passati*), Seen; met with, found [दृष्ट = दृष्ट]. Ab. 1078; F. Jāt. 9. *Gahakāraka diṭṭho 'si*, I have found thee, O architect (Dh. 28). *Jinadiṭṭhā sī*, saints by whom Buddha had been seen.
- DITṬHO** (*p.p.p.*), Hateful, hostile [द्विष्ट = द्विष्]. *Diṭṭho*, an enemy (Ab. 345, 1078).
- DITTI** (*f.*), Splendour, light [दीप्ति = दीप]. Ab. 64.
- DITTO** (*p.p.p. dīpati*), Blazing, radiant [दीप्ति = दीप]. Ab. 1075. *Dittaggi*, flaming fire (Ras. 20).
- DITTO** (*p.p.p.*), Proud, arrogant [द्विप्त = द्वृप]. Ab. 1075.
- DIVĀ** (*adv.*), By day [दिवा]. Ab. 1147; Mah. 160; Dh. 44, 52, 69; Kh. 6. *Divābhāgo*, day-time (Mah. 255). *Divāvihāro*, rest during the heat of the day (Mah. 89). *Divāṭṭhānam*, resting-place during the day (Dh. 198, 344, 389). *Divādaratho*, oppression caused by the sun's heat. *Divāsoṇṇam*, sleeping by day.
- DIVADḌHO**, see *Diyadḍho*.
- DIVĀKARO**, The sun [दिवा + कर]. Ab. 62.
- DIVASABHĀGO**, Day-time; time of day [दिवस + भाग]. Dh. 307; Kamm. 8.
- DIVASO**, and **-SAM**, A day [दिवस]. Ab. 67. *Loc. divase divase*, day after day, every day (Dh. 258). *Ekadivasaṃ*, one day (Mah. 27; F. Jāt. 2). *Divasassa tikkhattuṃ*, thrice a day (Mah. 212).
- DIVO**, The sky, the heavens; the devaloka, heaven [दिव]. Ab. 10, 1119. *Divam agā*, went to the world of devas (Mah. 209).
- DIVOKO**, A deva [दिवोकस्]. Ab. 11.
- DIYADḌHO**, and **DIVADḌHO** (*adj.*), One and a half [द्वितीय + अर्ध]. Ab. 478; Sen. K. 407. *Diyadḍhasataṃ*, a hundred and fifty (Mah. 66). *Diyadḍham sahasaṃ*, one thousand five hundred (Mah. 75). *Diyadḍhayojanasatiko*, a hundred and fifty yojanas long (Dh. 190).
- DIYATI**, see *Daddati*.
- DO** (*adj.*), Giving [द]. *Janasukhado*, giving happiness to the people (Mah. 71). *Madhudo*, giving honey (Mah. 25). *Nissayado* (Ab. 410). See *Abhayado*, *Kāmodo*.
- DOHAḌINĪ** (*f.*), A pregnant woman [दोहदिनी].
- DOHAḌO**, The longing of a pregnant woman; desire, longing [दोहद]. Ab. 163; Mah. 133, 134; Dh. 219.
- DOHATI**, To milk [दुह]. *Gāviṃ d.*, to milk a cow. (Sen. K. 336). Pl. *duhanti* (Sen. K. 333). Pass. *duyhati*. P.p.p. *duddho*.
- DOLĀ** (*f.*), A swing; a palanquin [दोला]. Cl. Gr. 38.
- DOMANASSAM**, Dejection, gloom, melancholy, grief [दोर्मग्नस्]. *Yaṃ dukkhaṃ cetasikam idaṃ domanassaṃ*, mental suffering is called grief (Alw. I. 107). Das. 24.
- DOMANASSO** (*adj.*), Sorrowful, dejected. Das. 24.
- DONĪ** (*f.*), A trough; a coffin; a tub; a dhoney, or trough-shaped canoe with an outrigger to steady it [द्रोणी]. Ab. 668; Mah. 124; Dh. 273. *Vijāyā donī*, body of a lute (Ab. 138).
- DONO**, and **DONAM**, A droṇa, a measure of capacity = four Āḥakas [द्रोण]. Ab. 482. According to Clough the droṇa is equal to 7 lbs. 11 oz. *Doṇadhātu*, a droṇa of relics (Mah. 97). *Taṇḍuladono*, a droṇa of rice (Dh. 401). Sen. K. 350.

- DOSANŪ (adj.), Skilled, expert, wise [दोष + ञ].
Ab. 229.
- DOSINO (adj.), *Dosinā ratti*, is explained to mean
“clear, spotless night.”
- DOSO (adv.), By night [दोषा]. Ab. 1147.
- DOSO, Defect, blemish; offence, guilt, sin, crime;
injury, damage [दोष]. Ab. 766, 1125; Mah. 157.
Vajjitam tehi dosehi, freed from these defects
(Mah. 1). *Vinā dosena*, though she was innocent
(Mah. 259). *Paradrāsevanāya dosam dassento*,
pointing out the sinfulness of adultery (Dh. 395).
N’atthi ettha sñacammaṣa doso, this was no fault
of the lion’s skin (F. Jāt. 16). *Kulasamsaṅgha-*
dosena, for the offence of associating with the laity
(Mah. 207). *Tiṇadoso*, spoilt with weeds (Dh. 64).
Dosadoso, spoilt by hatred (ditto). *Dosakkhayaṃ*
patto, having obtained the destruction of sin,
freed from human corruption (Mah. 20).
- DOSO, Anger, hatred [द्वेष]. Ab. 164, 1125; Dh.
4, 36, 45, 66; Man. B. 417; E. Mon. 153. *Doso*
is one of the Agatis, of the Aggis, of the Akusala-
mūlas.
- DOVACASSAṀ, Abusiveness, unruliness [दो-
र्वचस].
- DOVACASSATĀ (f.), Abusiveness, unruliness
[दोर्वचस + ता].
- DOVĀRIKO, A gatekeeper, warder, porter [दोवा-
रिक्]. Ab. 341; Mah. 117, 218.
- DRAVO, Liquid [द्रव]. Ab. 804, 960. Comp. *Davo*.
DU-, see *Dvi-*.
- DU-, and before a vowel DUR-, A prefix implying
badness, difficulty, etc. [दुस्]. Ab. 1169.
- DUBBĀ (f.), The grass *Panicum Dactylon* [दूर्वा].
Ab. 599.
- DUBBACATTAM, Unruliness [दुर्वचस + त्व].
Mah. 39.
- DUBBACO (adj.), Abusive, unruly, violent [दुस् +
वचस]. Pāt. 5.
- DUBBALAKO (adj.), Weak [दुर्वल + क]. *Cakkhu-*
dubbakā itthī, a woman with weak eyes (Dh. 89).
- DUBBALATTAM, Weakness [दुर्वल + त्व]. Mah.
193.
- DUBBALO (adj.), Weak [दुस् + वल]. Dh. 2.
- DUBBALYAM, Weakness [दुर्वल + य]. Pāt. 3, 100.
- DUBBANŌ (adj.), Ill-favoured, ugly [दुस् +
वर्ण]. B. Lot, 866; Pāt. 10, 16.
- DUBBHAGO (adj.), Unfortunate [दुस् + भग].
- DUBBHĀSITO (adj.), Ill-spoken [दुस् + भाषित
= भाष्]. F. Jāt. 50. *Dubbhāsitaṃ vacanaṃ*,
wicked language (Mah. 11).
- DUBBHIKKHĀM, Famine, want [दुस् + भिषा].
Kh. 13.
- DUBBHIKKHO (adj.), Ill provided with food
[दुस् + भिषा].
- DUBBINĪTO (adj.), Miscreant, a scoundrel [दुस् +
विनीत = नी]. Dh. 299.
- DUBBUTTHI (f.), Drought [दुस् + वृष्टि]. Mah.
91, 229. *Dubbūtthikā* (Mah. 230).
- DUCCARITO (adj.), Ill-conducted, bad [दुस् +
चरित = चर्]. Dh. 31. Neut. *duccaritaṃ*, mis-
conduct, sin (Ab. 84; Dh. 43). There are three
duccaritas, or modes of sinning, *kāyaduccaritaṃ*,
vācīduccaritaṃ, *manoduccaritaṃ*, sins of deed,
word and thought (Dh. 41, 42).
- DUCCHANNO (adj.), Ill-covered, badly roofed
[दुस् + छन्न = छद्]. Dh. 3.
- DUDDAMO (adj.), Difficult to tame [दुस् + दम].
Dh. 29.
- DUDDASO (adj.), Difficult to see; difficult to per-
ceive or understand; ugly [दुस् + दृग्]. Dh. 45,
185; Gog. Ev. 6; Ab. 998.
- DUDDHO (p.p.p.), Milked [दुग्ध = दुह्]. Neut.
duddham, milk (Ab. 500).
- DUDDINAM, A cloudy day [दुस् + दिन]. Ab. 50.
- DUDDITTHO (adj.), Foolish, misguided [दुस् +
दृष्ट = दृग्]. Dh. 60.
- DUGGAHĪTO (adj.), Badly grasped; deluded
[दुस् + गृहीत = गृह्]. Dh. 55; Mah. 17.
- DUGGAMO (adj.), Difficult to pass, said of a bad
road [दुस् + गम]. Ab. 192.
- DUGGANDHI (adj.), Ill-smelling [दुस् + गन्धि].
- DUGGANDHO (adj.), Ill-smelling, stinking [दुस्
+ गन्ध]. Ab. 146; Dh. 102, 381.
- DUGGATI (f.), Distress, suffering, state of punish-
ment [दुस् + गति]. Ab. 656; Dh. 3, 56; B.
Lot. 866.
- DUGGATO (adj.), Distressed, wretched, poor [दुस्
+ गत = गम्]. Ab. 739; B. Lot. 866; Mah. 197.
- DUGGO (adj.), Difficult to pass [दुर्ग]. *Duggo*
sanisāro, the thorny road of transmigration (Dh.
73). *Duggam*, a strong-hold (Ab. 350), a difficult
road (Ab. 1107). Dh. 58.
- DŪHARO (adj.), Difficult to take away [दुस् + हर].
- DUHAYATI, To injure [दुह्]. With dat. *Duhayati*
disānaṃ megho, the storm spreads havoc in all

- directions, lit. does harm to the various regions (Sen. K. 327).
- DUHITĀ (*f.*), A daughter [दुहितृ]. Ab. 241; Mah. 259. See also *Dhīdā*.
- DUJJANO, A bad man [दुस् + जन]. Pl. *Dujjanā*, bad men, the wicked (Sen. K. 327).
- DUJJARO (*adj.*), Not easy to wear out, imperishable [दुस् + जरस्]. Ab. 840.
- DUJJIVAM, Hard to live, a hard life [दुस् + जीव]. *Hirimatā dujjivam*, life is hard to the modest man (Dh. 44).
- DUJJIVIKĀ (*f.*), Hard life [दुस् + जीव + इक्]. Att. 206.
- DUJJIVITAM, Hard life, wretched life [दुस् + जीवित]. Pāt. 3.
- DUKAM, A pair, two [द्विव].
- DUKKARO (*adj.*), Difficult [दुस् + कर]. Dh. 30, 291; Mah. 242.
- DUKKATAM, and DUKKAṬAM, An offence, a sinful act, sin [दुस् + कृत = क्त]. Ab. 84; Dh. 55, 70; Cl. Gr. 119. There is a class of priestly offences called *dukkata*, requiring confession and absolution.
- DUKKHAKKHAYO, Cessation of suffering, Nirvāṇa [दुःख + चय]. Ab. 8.
- DUKKHĀPETI, To cause to suffer, to afflict. Mah. 260. Comp. *Dukkheti*.
- DUKKHAPPATTO (*adj.*), Grieved, suffering [दुःख + प्राप्त = चाप]. Ras. 34.
- DUKKHATĀ (*f.*), Suffering [दुःख + ता]. There are three sorts of D., *dukkhadukkhata*, *saṅkhāradukkhata*, *viparīṇamadukkhata* (Alw. I. 108). *Gharāvāsassa d.*, the painfulness of a householder's life (Dh. 392).
- DUKKHĪ (*adj.*), Sorrowful, suffering [दुःख + इण]. Das. 24.
- DUKKHITO (*adj.*), Afflicted, suffering, grieved; sick, ill; in difficulty or distress [दुःखित]. *Mahāvihāranāsamhi dukkhita*, grieved at the destruction of the Great Monastery (Mah. 236). *Bandhāgrānīdāsena dukkhito*, suffering from his imprisonment (Mah. 260). Ras. 32; Dh. 95, 359; Pāt. 114.
- DUKKHIYATI (*pass.*), To be afflicted [pass. दुःख]. Dh. 258.
- DUKKHO (*adj.*), Painful, grievous, unpleasant, difficult [दुःख]. Neut. *dukkham*, pain, suffering, trouble (Ab. 89). *Dukkho pāpassa uccayo*, the accumulation of evil deeds is attended with suffering (Dh. 22). *Abhiramitum dukkham*, difficult to feel enjoyment (Dh. 392). *Dukkhogadho*, difficult to ford, deep. *Dukkhāsamphasso*, rough. *Duvidham dukkham kāyikaṅ ca cetasikaṅ ca*, suffering is twofold, bodily and mental (Alw. I. 107). *Sokadukkham*, the pains of sorrow (Das. 7). *Kiṅ te samma dukkham*, friend, what ails you? (F. Jāt. 12). *Haṭṭhānā me vasena dukkham uppajjati*, I am sorely troubled by the elephants (F. Jāt. 3). *Dukkham icchati*, to wish ill to (with dat., Kh. 16). *Dukkham viharati*, to live ill at ease, or in sorrow (Dh. 104). *Amhe dukkham nisiddāpetvā*, making me sit in suffering (Dh. 159). Instr. *dukkhena*, with difficulty, painfully (Dh. 105). As a noun meaning "pain" or "sorrow," *dukkha* appears to be sometimes masc. (Dh. v. 203, 221); and Mr. Fausböll tells me he has even met with a fem. form *dukkhā* (*dukkhāya kāyaci*, "to any suffering"). Sometimes written *dukha* metri causā, the analogy of *sukha* not being without its influence (Dh. 15, 34, 37, 53). Mah. 1, 2, 245; F. Jāt. 49; Alw. I. 100, 101, 106; Dh. 24, 28, 37, 49.
- DUKKHŪPASAMO, Cessation or destruction of suffering [दुःख + उपशम]. Dh. 35.
- DUKŪLAM, Fine cloth [दुकूल]. Ab. 291; Mah. 139, 182; Att. xxiv.
- DULLABHO (*adj.*), Difficult to obtain, or to find, rare, few and far between [दुर्लभ]. B. Lot. 305, 352; Dh. 29.
- DUMATTO (*adj.*), Two, about two [द्वि + मात्र]. *Dumattāni yojanasatāni*, about two hundred yojanas (Alw. I. xliii).
- DUMBARIKĀ (*f.*), The opposite-leaved fig-tree. Ab. 572.
- DUMINDO, King of trees, monarch of the forest [दुम + इण्ड]. Mah. 117.
- DUMMANO (*adj.*), Sad [दुस् + मनस्]. Ab. 723; Dh. 256.
- DUMMATI (*adj.*), Foolish; evil-minded, wicked [दुस् + मति], Das. 31; Mah. 39, 235.
- DUMMEDHĪ (*adj.*), Foolish [दुस् + मेघ + इण]. Dh. 5.
- DUMMEDHO (*adj.*), Foolish [दुस् + मेघ]. Dh. 12, 25, 29, 64.
- DUMMOCAYO (*adj.*), Difficult to undo [दुस् + caus. मुच + य]. Dh. 412.
- DUMMUKHO (*adj.*), Foul-mouthed, scurrilous; sad [दुस् + मुख]. Ab. 735.

- DUMO**, a tree [डुम]. Ab. 28, 540.
- DUMUPPALO**, The plant *Pterospermum Acerifolium* [डुम + उत्पल]. Ab. 570.
- DUNDUBHI** (*m.*), A kettle-drum [डुन्दुभि]. Ab. 143; Ras. 27.
- DUNNĀMAKAM**, Hemorrhoids [डुर्नामक]. Ab. 327.
- DUNNAYATĀ** (*f.*), Wrong drawing out, misunderstanding (?) [डुस + नय + ता]. Sen. K. 200.
- DUNNIGGAHO** (*adj.*), Difficult to restrain [डुस + निग्रह]. Dh. 7.
- DUNNIVATTHO** (*adj.*), Wrongly or badly dressed (see *Nivattho*).
- DUNNIVĀRAYO** (*adj.*), Difficult to hold back [डुर्निवार्य = वृ]. Dh. 7.
- DUPHASSO** (*adj.*), Rough [डुस + स्रग्]. Ab. 967. *Masc. duphasso*, name of a plant (Ab. 582).
- DUPPABBAJJAM**, The hard life of a mendicant friar [डुस + प्रज्ज]. Dh. 53.
- DUPPAMUŃCO** (*adj.*), Difficult to loose [डुस + म + मुच्]. Dh. 62.
- DUPPAŃŃO** (*adj.*), Foolish [डुस + प्रज्ज]. Dh. 20, 25.
- DUPPASAHO** (*adj.*), Difficult to master or excel [डुप्रसह].
- DUPPATIMANTIYO** (*adj.*), Difficult to argue with [डुस + प्रति = मन् + य].
- DUPPAṬIPAJJO** (*adj.*), Difficult to walk in or follow [डुस + प्रति + पद् + य]. Dh. 390.
- DUPPAṬIVIJJO** (*adj.*), Difficult to penetrate or comprehend [डुस + प्रति + व्याध = व्यध].
- DUPPAVESO** (*adj.*), Difficult to enter [डुस + प्रवेश]. Mah. 153.
- DUPPŪRO** (*adj.*), Difficult to fill, or to fulfil [डुप्पूर]. Dh. 392.
- DŪRĀ**, see *Dūro*.
- DURABHIRAMO** (*adj.*), Difficult to enjoy, irksome [डुस + अभिरम]. Dh. 53.
- DURACCAYO** (*adj.*), Difficult to overcome [डुस + चत्तय]. Dh. 60.
- DŪRAGĀMĪ** (*adj.*), Going far [दूर + गामिन्]. Ab. 145.
- DURAKKHĀTO**, and **DURĀKHYĀTO** (*adj.*), Ill preached or shown [डुस + आखात = खा]. Sen. K. 224.
- DŪRAKKHO** (*adj.*), Difficult to guard or watch [दूरक्ख]. Dh. 7.
- DŪRAMAM**, Absence of enjoyment, irksomeness [डुस + रम]. Dh. 16.
- DŪRANGAMO** (*adj.*), Going far [दूरंगम]. Dh. 7.

- DURANNAYO** (*adj.*), Difficult to follow [डुस + चत्तय]. Dh. 17.
- DURANUBODHO** (*adj.*), Difficult of comprehension [डुस + अनु + बोध]. Gog. Ev. 6.
- DURĀSADO** (*adj.*), Difficult to approach or to equal [दुरासद्]. Alw. I. 54.
- DŪRATO** (*adv.*), From afar [दूरतस्]. *Dūrato disvā*, having seen him from afar (Mah. 246). *Dūrato 'va āgato 'mhi*, I have come from a very great distance (Dh. 153, comp. 39).
- DURATTAM**, Two nights [द्वि + रात्र]. Sen. K. 405 Comp. *Dirattam*.
- DURĀVĀSO** (*adj.*), Disagreeable to live in [डुस + आवास]. Dh. 53.
- DURITAM**, Sin [डुस + इत = इ]. Ab. 84; Ras. 7.
- DŪRO** (*adj.*), Far, distant, remote [दूर]. Ab. 706. *Dūro pabbato*, the mountain is a long way off (Mah. 84). *Dūrajanapado*, a distant country (Att. 205). Instr. *dūrena*, afar. Abl. *dūrā*, from afar (Ab. 1157). Loc. *dūre*, afar (Dh. 53; Kh. 16).
- DURUTTO** (*adj.*), Ill spoken; abusive; badly pronounced [डुस + उक्क = वच्]. Pāt. 29, 59.
- DŪSAKO** (*adj.*), Defiling; injuring, destroying [दुषक]. B. Lot. 445; Pāt. 6, 72, 74. *Rāgādī-dūsako*, destroying lust and other passions (Alw. I. 33).
- DŪSANAM**, Defilement [दुषण]. Ab. 1013.
- DŪSETI** (*caus. dussati*), To pollute; to spoil, to injure, to ruin [दुषयति = दुष्]. Alw. I. 36, 111; F. Jāt. 15; Dh. 340; Pāt. 30, 72. P.p.p. *dūsito*. (Ab. 1077).
- DUSSAHO** (*adj.*), Insupportable, violent [डुस + सह]. Mah. 46.
- DUSSAM**, Cloth. Ab. 290; Dh. 175, 236, 324; Alw. I. 75. *Dussapīṭham*, a chair covered with white cloth in honour of a priest or great man (Mah. 82).
- DUSSATI**, To offend, to wrong [दुष्]. With gen. (Dh. 23, 25). Dh. 115. P.p.p. *duṭṭho*.
- DUSSĪLO** (*adj.*), Immoral, wicked, impious [डुस + शील]. Dh. 20, 54, 57; Mah. 158.
- DUSSĪLYAM**, Wickedness, impiety [डुस + शील + य]. Dh. 29, 425.
- DUSSUTO** (*adj.*), Imperfectly heard [डुस + सुत = सु]. Dh. 217.
- DŪTAKO**, A messenger [दूतक]. Fem. *dūtikā* (Pāt. 105).
- DŪTEYYO** (*adj.*), Suited to a messenger [दूत + एय].

DŪTĪ (*f.*), A female messenger [दूती]. Ab. 236.
DUTIYAKO (*adj.*), Second [द्वितीय + क]. Mah. 210.
DUTIYO (*adj.*), Second [द्वितीय]. Fem. *dutiya*, a wife (Ab. 237, 987), also the inflection of the accusative case (Cl. Gr. 17, *vibhatti* is understood). *Dutiye attabhāve*, in your last existence, viz. second from this (Mah. 195). *Dutiyaṃ* (*adv.*), a second time, again (Kh. 2). *Dutiyaṃ nāman*, a noun in the accusative case. *Dutiye divase* or *dutiya-divase*, next day (Mah. 31; Dh. 212).
DŪTO, A messenger, an emissary [दूत]. Ab. 347. *Dūtakammaṃ*, doing errands (Dh. 181). Mah. 228.
DUTTARO (*adj.*), Hard to cross [दुस् + तर]. Dh. 16.
DUTṬHO (*p.p.p.* *dussati*), Corrupt, wicked, depraved; bearing ill-will, angry [दुष्ट = दुष्]. *Dutṭhā ceṭakā*, wicked slaves (F. Jāt. 17, comp. Dh. 168). *Dutṭhacora*, you rascally thief! (Dh. 299). At Dh. v. 399 the comment explains *adutṭho* by *akuddhamānaṃ*. Dh. 412; Pāt. 5, 72.
DUTṬHU (*adv.*), Ill, badly [दुस् + ख]. Ab. 1154.
DUTṬHULLO (*adj.*), Wicked, lewd. *Dutṭhullā āpatti*, a grave offence (Pāt. 16, 85). Pāt. 4, 12, 18, 42, 69, 91; Sen. K. 396. Probably दुष्ट + ख + य.
DUVĀRAM, A door [द्वार]. Mah. 203. See *Dvāraṃ*.
DUVE, see *Dve*.
DUVIDHO (*adj.*), Two-fold, of two sorts [द्वि + विधा]. Alw. I. 75.
DUVUPASANTO (*adj.*), Ill-calmed, imperfectly tranquillized [दुस् + उपशान्त = शन्]. Sen. K. 224.
DUYHATI, see *Dohati*.
DVĀCATTĀLĪSA (*fem. num.*), Forty-two [द्वाचत्वारिंशत्]. Mah. 250.
DVĀDASA (*num.*), Twelve [द्वादशन्]. Mah. 171; Dh. 76. Gen. and dat. *dvādasannaṃ* (Mah. 208). Nom. *dvādasam* (Mah. 8).
DVĀDASĀKĀRO (*adj.*), Having twelve aspects, twelve-fold [द्वादशन् + आकार].
DVĀDASAMO (*adj.*), Twelfth. Mah. 257.
DVANDAM, A couple [द्वन्द्व]. Ab. 628.
DVANDO, Name of one of the Samāsas [द्वन्द्व]. Cl. Gr. 77; Sen. K. 376.
DVAṄGULAM, Two finger-breadths, two inches [द्वि + अङ्गुल]. *Dvaṅgulamatto*, two inches long (B. Lot. 864). *Dvaṅgulakappo*, the "two-inch" rule, viz. a rule extending the allotted time for the

morning meal to two inches of shadow after mid-day (Mah. 15; Alw. I. 53).

DVĀPARAM, Name of one of the Yugas or great periods [द्वपर]. Man. B. 7.

DVĀRABĀHĀ (*f.*), Door-post [द्वार + बाह्य]. Ab. 219; Kh. 11.

DVĀRABANDHANAM, The terrace before a house [द्वार + बन्धन]. Ab. 218.

DVĀRAKOTṬHAKO, The towers or battlements of a town-gate; a gate [द्वार + कोष्ठ + क]. Ab. 204; Dh. 373; Mah. 5.

DVĀRAM, A door, a gate; an entrance, an aperture [द्वार]. Ab. 219, 1110. *Dvārapālako*, a door-keeper (Ab. 341). *Guhādvāram*, mouth of a cave (F. Jāt. 47; Mah. 45). *Ekasmiṃ gānadāre*, at the entrance of a village (F. Jāt. 15). *Gharadvāram*, house door (F. Jāt. 52). The three dvāras, or avenues of good or evil, are *kāyadvāram*, *vacīdvāram*, *manadvāram*, the body, the speech, the mind; or deed, word and thought (Man. B. 494). There are also six dvāras, which I think are the six senses, the eye, the ear, the nose, the tongue, the touch, the mind (see Dh. 265, 410; Man. B. 403; comp. *Chadvāram*).

DVĀRATṬHO, A door-keeper, porter [द्वार + ख]. Ab. 341.

DVĀSATṬHI (*fem. num.*), Sixty-two [द्वाषष्टि]. Ab. 441; Alw. I. 104. *Dvāsattṭhi ditṭhiyo*, the sixty-two heresies (see *Diṭṭhi*).

DVĀSĪTI (*fem. num.*), Eighty-two [द्वाशीति].

DVATTIKKHATTUM (*adv.*), Two or three times [द्वा + चि + खत्तस]. Dh. 301; Mah. 252.

DVATTIMSA, and -SĀ, and -SATI (*fem. num.*), Thirty-two [द्वात्रिंशत्]. Dh. 221, 291; Mah. 8, 26, 182. *Dvattimādkāram*, the thirty-two constituents of the body (Kh. 3, Dh. 165, see *Ākāro*). See also *Battimsa*.

DVATTIMSATIMO (*adj.*), Thirty-second. Mah. 200.

DVĀVĪSATI and **DVĀVĪSA** (*fem. num.*), Twenty-two [द्वाविंशति]. Mah. 8. See also *Bāvīsati*.

DVAYO (*adj.*), Of two sorts, two [द्वय]. Dh. 69, 123; Mah. 252; Sen. K. 263. Neut. *dvayam*, a pair, a couple. *Māsadvayaṃ*, two months (Mah. 209). *Dvayam nigacchati*, incurs two things (F. Jāt. 11).

DVE, and **DUVE** (*num.*), Two [द्वि]. Sen. K. 263. Instr. and abl. *dvīhi* (F. Jāt. 9). Gen. and dat. *dvinnam* (F. Jāt. 8). Loc. *dvīsu* (Dh. 237). For

dve see Mah. 8, 127, 171, 254, Ab. 195 : gen. *dvinnam* (Sen. K. 263). *Dve tayo*, two or three (Dh. 372). The bases used in composition are *dvi-*, *di-*, *du-* (see *Dvi-*), *dve-* (comp. *dvacattāḷisa*, *dvēnavuti*, *dvebhāvo*), *dvā-* (comp. *dvāṣṭi*, *dvāṣṭhi*), and *bā-* (comp. *bārasa*, *battimsa*, *bāṣṭi*). In words like *dvēnavuti* and *dvebhāvo*, *dve-* is probably due to the false analogy of words like *dvēbhūmakō*, *dvēpakko*.

DVEBHĀGO (*adj.*), Broken in two, sundered [द्वि + भाग + क्]. F. Jāt. 17; Pāt. 80.

DVEBHĀVO, Doubling [द्वि + भाव]. Sen. K. 213, 443.

DVEBHŪMAKO (*adj.*), Having two stories [द्वि + भूम + क्]. Dh. 249.

DVEBHŪTO (*adj.*), Doubled [द्वि + भूत]. Sen. K. 444.

DVECATTĀḶISA (*fem. num.*), Forty-two (comp. *Dvacattāḷisa*).

DVEDHĀ (*adv.*), In two parts [द्विधा]. *Dvedhā bhinnō*, broken in two (F. Jāt. 17; Kamm. 10). *Dvedhā parisam katvā*, making his way through the crowd, lit. dividing the crowd (Mah. 61). *Dvedhāpatho*, a double or branching road (Dh. 50).

DVEJJHAM, Duplicity [द्विध]. *Advejjho*, without guile, sincere.

DVEKOTTĀSŌ (*adj.*), Divided into two parts (see *Kottāso*). Dh. 103; Pāt. 80.

DVEJHAKAM, Doubt [द्विध + क्]. Ab. 170.

DVENAVUTI (*fem. num.*), Ninety-two [द्वानवति]. Dh. 127.

DVEPAKKHO (*adj.*), Divided into two parties [द्विपक्ष]. Dh. 103.

DVI-, and **DI-**, and **DU-**, Two. This is the crude base of *dve* used in composition [द्वि]. Comp. *Dvisahassam*, *Dvikhattum*, *Dirattam*, *Diguṇo*, *Dijo*, *Dipadako*, *Duidho*, *Durattam*, *Dukam*. For other bases not representing Sansk. *dvi*, see *Dve*.

DVIBHĀVO, Doubling [द्वि + भाव]. Sen. K. 494.

DVIBHŪMAKO (*adj.*), Two-storied [द्वि + भूम + क्]. Att. 138.

DVICCHA, Twelve [द्वि + षष्]. Ab. 195.

DVIDHĀ (*adv.*), In two ways, of two kinds [द्विधा]. Sen. K. 414; Ras. 7. *Dvidhā bhijjati*, to be broken in two, to separate into two (Alw. I. 64; comp. Mah. 247). *Dvidhāḥhito*, double (Dh. 425).

DVIHAM, Two days [द्वि + अह्न]. *Dvihattham*, two or three days (F. Jāt. 4).

DVIHATTHO (*adj.*), Two cubits long [द्वि + हस्त]. Pāt. 87.

DVIJIVHO (*adj.*), Double-tongued; treacherous [द्वि + जिह्व]. Ab. 1068. *Dvijivho*, a snake (Ab. 654).

DVIJO (*adj.*), Twice born; oviparous; proceeding from one cause [द्विज]. Ab. 1047; Man. B. 403.

DVIJO, and **DIJO**, A brahmin; a bird; a tooth [द्विज]. Ab. 261, 408, 416, 624, 1047. *Dvijamahāsdo*, a wealthy brahmin (Ab. 339, see *Brāhmaṇamahāsdo*). *Dijo*, a brahmin (Mah. 31, 62, 69). *Dijapoto*, a young bird (Mah. 128).

DVIKAM, Two, a pair [द्विक]. Sen. K. 412. Comp. *Dukam*.

DVIKHAṬṬUM, Twice [द्वि + क्खत्त]. Mah. 212; Sen. K. 529.

DVIPANCA, Ten [द्वि + पञ्च]. Mah. 259.

DVIPO, An elephant [द्विप]. Ab. 360.

DVIRADO, An elephant [[द्वि + रद]. Ab. 360.

DVISAHASSAM, Two thousand [द्वि + सहस्र]. Ras. 18.

DVISATAM, Two hundred [द्वि + शत]. Alw. I. 104.

DVITTI-, Two or three [द्वि + ति]. Pāt. 87.

DVIYĀSITI (*fem. num.*), Eighty-two [द्वि + षशीति].

E.

EDHATI, To prosper, to increase. [एध]. *Sukham edhati*, prospers (Dh. 35).

EDHO, Firewood [एध]. Ab. 36.

EDĪ (*adj.*), Such [एदम् + दृश्]. Sen. K. 525.

EDIKKHO and **ERIKKHO** (*adj.*), Such [एदम् + दृश्]. Sen. K. 525, 526.

EDISO and **ERISO** (*adj.*), Such [एदम् + दृश्]. Mah. 24, 133; Alw. I. 92; Pāt. 93; Sen. K. 525.

EHI, Imperat. 2nd pers. sing. from *Eti*. Also abl. and instr. plur. from *Ayam*.

EHIPASSIKO (*adj.*), Inviting. Alw. I. 77. This compound is formed by adding the termination *-इक* to the imperatives *ehi*, *passa*, "come and see."

EHISĀGATAVĀDĪ (*adj.*), One who says "Come and be welcome," a cordial friend [*ehi* + स्वागत = गम + वादिन्].

EHISI, **EHITĪ**, see *Eti*.

EJĀ (*f.*), Desire, lust. Ab. 162. *Anejo*, free from desire (Dh. 73, 74, 432).

EKĀBADDHO (*adj.*), Contiguous; continuous [एक + आबद्ध + बन्ध]. Mah. 142.

EKABHATTAM, One meal a day [एक + भक्त]. Alw. I. 92.

- EKABHATTIKO** (*adj.*), Having one meal a day [एक + भक्त + इक]. Alw. I. 92. Buddhist priests were forbidden to eat between noon and sunset, but, according to the comment on Brahma Jāla, they might eat ten times between sunrise and noon and yet be *ekabhattika*.
- EKACARIYĀ** (*f.*), Walking alone, solitude [एक + चर्या]. Dh. 12.
- EKĀCARIYO** (*adj.*), Having the same teacher [एक + आचार्य]. Dh. 153.
- EKACARO** (*adj.*), Walking alone, solitary [एक + चर]. Dh. 7.
- EKACCHANDO** (*adj.*), Unanimous [एक + छन्द]. Dh. 298.
- EKACCHATTAM**, A single dominion [एक + छत्र]. *Ekakcchattam* or *ekacchattena karoti*, to reduce under one dominion, to become sole sovereign of (Mah. 155, 159; Att. 200). See *Chattam*, and comp. *Ekātappattam*.
- EKACCO** (*adj.*), One, a certain [एकतर]. Ab. 718. *Ekkacco kulaputto*, a young man of family (Das. 43, comp. Dh. 90). Pl. *ekacce. Rājāno pi ekacce nindanti ekacce pasamsanti*, kings however some blame and others praise (Dh. 367). Pāt. 6.
- EKACITTO** (*adj.*), Having the same thought, of one mind [एक + चित्त]. Mah. 261.
- EKACĪVARO** (*adj.*), Wearing a single garment [एक + चीवर]. Das. 39.
- EKADĀ** (*adv.*), One day, once; on the same day [एकदा]. Mah. 35, 254.
- EKĀDASA** (*num.*), Eleven [एकादशन्]. Dh. 143; Sen. K. 405, 489; Mah. 144.
- EKĀDASAMO** (*adj.*), Eleventh [एकादशम]. Cl. Gr. 96; Mah. 71.
- EKĀDASĪ** (*f.*), The eleventh day of the half month [एकादशी]. Sen. K. 402; Cl. Gr. 96.
- EKADESŌ**, A part, a portion [एक + देस]. Mah. 128; Alw. I. 63. Instr. *ekadesena*, partly, partially, briefly (Alw. I. 77; Dh. 213).
- EKADHĀ** (*adv.*), In one way [एकधा].
- EKADHĪTIKĀ** (*f.*), An only daughter [एक + दुहितृ + का]. Mah. 222.
- EKADIVASAM**, One day, on a certain day [एक + दिवस]. F. Jāt. 17; Mah. 27; Dh. 212, 368.
- EKĀGĀRIKO**, A thief; a robber [एकागारिक]. Ab. 522.
- EKAGGATĀ** (*f.*), Tranquillity of the mind, abstraction of the mind, contemplation [एकाग्र + ता]. Ab. 155, 858; Man. B. 408; B. Lot. 519.
- EKAGGO** (*adj.*), Calm, tranquil [एक = अग्र]. Ab. 1035. *Ekaggamānaso*, having a tranquil mind. According to Ab. 1035 *ekaggo* is also a noun meaning tranquillity or abstraction of the mind.
- EKAGHANO** (*adj.*), Solid [एक + घन]. Dh. 15.
- EKĀHAM**, One day [एक + अह + म्]. Mah. 174. *Ekāham jvitaṃ*, life for one day (Dh. 20).
- EKĀHENA**, In one day [instr. एक + अह]. Mah. 150.
- EKAJĀLĪBHAVATI**, To become one mass of flame [एक + ज्वाल + ई + भू]. Gog. Ev. 15.
- EKAJJHAM** (*adv.*), In the same place, in conjunction, together [एकाध्वम्]. Pāt. xv. *Ekkajjham karoti*, to unite (Mah. 135).
- EKAJJHĀSAYATĀ** (*f.*), Unanimity [एक + अधि आशय + ता]. Dh. 121.
- EKAJO** (*adj.*), Proceeding from one cause [एकज]. Man. B. 403.
- EKĀKĪ** (*adj.*), Alone, solitary [एकाकिन]. Ab. 718. Fem. *ekākinī* (Mah. 43).
- EKAKKHANĒ**, At the same moment [एक + loc. चण]. Dh. 90, 155.
- EKAKKHATTUM** (*adv.*), Once [एक + क्तत्स्र]. Cl. Gr. 122; Sen. K. 529.
- EKAKKHI** (*adj.*), One-eyed [एक + अक्ष + ईर]. Dh. 140.
- EKAKO** (*adj.*), Alone, solitary [एकक]. Ab. 718; Dh. 108, 391; B. Lot. 332.
- EKAMĀNASO** (*adj.*), Unanimous [एक + मानस]. Mah. 46.
- EKAMANO** (*adj.*), Unanimous [एक + मनस]. Alw. I. 112.
- EKAMANTAM**, On one side, apart [एक + अन्त + म्]. *Ekamantaṃ tiṭṭhati*, to stand on one side of a person, at a short distance, in token of respect (Kh. 4). *Ekamantaṃ nisīdati*, to seat oneself near a person (F. Jāt. 2). *Ekamantaṃ upāsi*, went to one side (Mah. 260). Att. 50.
- EKAMANTE**, On one side [एक + अन्त loc.]. Dh. 109.
- EKAMANTIKAM**, On one side [एक + अन्त + इक]. *Bhaṇḍum netv' ekamantikam*, having drawn Bhaṇḍu aside (Mah. 80).
- EKAMEKO** (*adj.*), Each [एक + एक]. Das. 35; Ras. 85.
- EKAMIDĀHAM**, see *Idam* (2).

EKAṂSAM, On one shoulder [एक + अंस]. Occurs frequently in the phrase *ekaṁsaṁ uttarāsaṅgaṁ karitvā*, having adjusted his upper robe so as to leave one shoulder bare, or so as to cover one shoulder, lit. "having put his upper robe upon one shoulder." Buddhist priests were required to leave one shoulder bare when they appeared in public. At Gog. Ev. 8 Mahābrahman when he approaches Buddha is represented as loosing his robe from one shoulder in token of respect. *Ekam (śtākam) ekaṁsaṁ pūrupitvā*, having put on one of the garments so as to cover one shoulder (Dh. 168). *Ekam (śtavisam) ekaṁsaṁ karitvā*, having put one snake over one shoulder (Dh. 143).

EKAṂSIKO (*adj.*), Certain [एक + अंस + इक]. Das. 8.

EKAṂSO, This word is a compound of एक and अंस, but answers in meaning to the Sansk. एकात्म. As the first part of a compound it implies "certainty," "absoluteness." *Ekaṁsavīdkaraṅtyo pañho*, a question that can be answered with certainty (see Man. B. 473). Instr. *ekaṁsena*, certainly, necessarily (Dh. 302). Loc. *ekaṁse*, certainly (Ab. 995, 1140). Ab. 1196.

EKANINNĀDO (*adj.*), Filled with noise [एक + निस् + नाद्].

EKANTO, and **EKANTAM**, One end, one side [एक + अन्त]. *Ekantalomī*, a woollen coverlet with a fringe at one end (Ab. 313). As the first part of a compound *ekanta* generally implies "completeness," "perfection." *Ekantasantusito*, perfectly happy (Dh. 418). *Ekantaparipunnō*, *ekantaparissuddho*, altogether perfect, altogether pure (Alw. I. 92). *Ekantabālabhāvo*, complete ignorance (Dh. 259).

EKAPADĪ (*f.*), A path [एकपदी]. Ab. 192.

EKAPPAHĀRENA, Unanimously, in unison, simultaneously [instr. एक + प्रहार]. *Sabbe ekappahāren' eva seṭṭhim garahimsu*, they all with one mouth blamed the seṭṭhi (Dh. 240). Dh. 340.

EKAPUTTO, and **EKAPUTTAKO**, An only son [एक + पुत्र and पुत्रक]. Dh. 93; Kh. 16.

EKARAJJĀM, Sole sovereignty [एकराज्य]. Mah. 21, 22; Dh. 32.

EKĀRAMMAṆO (*adj.*), Having the same substratum, basis or object [एक + आसम्भन]. Dh. 90.

EKĀRASA (*num.*), Eleven [एकादशन्]. Sen. K. 405, 489. See also *Ekaḍasa*.

EKĀRO, The letter *e* [एकार].

EKĀSANAM, Sitting apart or alone [एक + आसन]. Dh. 54.

EKĀSĀNIKAṆGAM, Precept enjoining eating at one sitting [एक + आसन + एक + अङ्ग]. This is one of the thirteen Dhutaṅgas. Hardy says, "The fifth of the Thirteen Ordinances is called *Ekaśānikaṅga*, from *eka*, one, and *śāna*, a seat. He who keeps this ordinance may not eat food in two or three different places; he is to remain on one seat until he has finished his repast. When in the refectory he must look out for a proper seat, so that if a superior priest were to come in he may not have to rise in order to give place to him. Chūlābaya, learned in the sacred books, spake thus: It is not proper to rise until the repast be finished; if the priest has sat down, but not begun to eat, he may rise; but if he has begun to eat he may not rise, and if it should be required of him to rise he may not sit down again to eat" (E. Mon. 98, comp. 9). B. Int. 307.

EKASEYYĀ (*f.*), Sleeping or reclining alone or apart; a single couch [एक + शय्या]. Dh. 54; Alw. I. 92 (but here *ekaseyyam* is perhaps an adjective agreeing with *brahmacariyam*, and meaning "allowing only one couch").

EKASO (*adv.*), One by one [एकशस्].

EKĀTAPATTAM, One dominion, lit. "one parasol" [एक + आतपच]. Mah. 155. Comp. *Ekaḥchattam*.

EKATO (*adv.*), Together; on one side; apart, alone [एकतस्]. *Ekato gacchāma*, let us go together (Dh. 87). *Ekato bhavissāma*, we shall be together (Dh. 153). *Tena saddhim ekato aherum*, joined themselves to him (Dh. 145). *Sabbe hutvāna ekato*, Having all assembled together (Mah. 216). *Tehi saddhim ekato na nisīdanti*, will not sit together with them (Dh. 109). *Ekato karoti*, to put together, to collect (Mah. 140). *Bahusu ekato gāmaghātakādīkammani karontesu*, when a number of men banded together commit crimes such as plundering a village (Dh. 90). *Ekato vasantā*, living together (F. Jāt. 52). *Ekato pabbatapādo ekato nadī ekato paccantagāmako ahoṣi*, on one side was the foot of a mountain, on one side a river, on one side a border-village (ditto). *Eka-topaññatti*, an enactment applying to one party in a criminal act. *Ekatodaso*, having a fringe on one side.

EKATTAM, Unity [एकत्व].

EKAṬṬHĀNAM, One place, the same place [एक + स्थान]. *Ekaṭṭhāne vasanti*, they live together.

EKAVACANAM, One word; (in gram.) the singular number [एक + वचन]. *Ekavacanam pi kathetum na sakkoti*, is unable to utter a single word (F. Jāt. 8). *Ekavacanena*, as soon as they were spoken to, or at the first summons (Das. 4).

EKAVATTHU (*n.*), One subject [एक + वस्तु]. Alw. I. 106.

EKAVATTHUKO (*adj.*), Having the same ground or cause [एक + वस्तु + क]. Dh. 90.

EKAVIDHO (*adj.*), Single [एक + विधा].

EKĀYANAM, The exact meaning of this word (S. एकायन) I am not sure of. Clough in his Sinh. Dict. says that it means "the way of Nirvāpa." At Pāt. xvi we have *ekāyanamaggo*, which perhaps means "the only true road to salvation." At Mah. 251 Buddhaghosa, after studying the Buddhist Scriptures, says *Ekāyano ayaṃ maggo*, which Turnour renders "this is the sole road (to salvation)."

EKEKO (*adj.*), One by one, each, severally [एकेक]. *Ekekam laddhike bhikkhū pakkositvāna*, summoning the heterodox priests one by one (Mah. 42). *Yodhe dasadaṣ' ekeko esatha*, seek out each of you ten soldiers (Mah. 144). *Ekekāni lomāni lomakūpesu jātāni*, the hairs grow singly in the pores (B. Lot. 571). *Ekekakamato*, successively (Mah. 19, *kamato* = क्रमत्स). Fem. gen. *ekēkissā* (Mah. 163). Mah. 179.

EKIBHĀVO, Solitude [एकीभाव]. Dh. 357, 407.

EKO (*adj.*), One, single; alone; a, a certain; the same; chief, pre-eminent, unique; general [एक]. Ab. 696, 717, 718, 850. *Eko tumhesu*, one of you (Mah. 28). *Eken' ūno*, deficient by one (Mah. lxxxvii, comp. *Ekūno*). *Eko pi nāsakkhi*, not one was able (F. Jāt. 5). *Ekam pi gāthaṃ vadehi*, speak but a single stanza (Ras. 21). *Ekabhikkham pi abhhitvā*, not having received a single mess of boiled rice (Dh. 160). *Nāhaṃ aññaṃ ekaṣaddam pi samanupassāmi*, I do not know of any one other sound (Dh. 85). *Ekavīsati*, one and twenty (Dh. 76). *Ekapaññāsaṃ*, fifty-one (Alw. I. 104). *Ekatimsatimo*, and *ekatimso*, thirty-first (Mah. 193; Ras. 28). *Ekapasse*, on one side (Ras. 28). *Eko 'va*, all alone (Mah. 39, 194; B. Lot. 332). *Eko care*, let him walk alone (Dh. 58). *Eko ekāya raho nisajjaṃ kareyya*, should sit secretly alone with her alone (Kamm. 37;

comp. Pāt. 105 *purisena saddhim eken' ekā*). *Ekassa caritaṃ seyyo*, the life of the solitary is best (Dh. 59). *Ekam upāyaṃ upadhārento*, reflecting on an expedient (F. Jāt. 16). *Ekam amaccaṃ pesesi*, sent a minister (Mah. 39). *Eko uyyānapālo āgato*, a gardener has come (F. Jāt. 6). *Tasmim kāle eko vāṇijo*, at that time a certain merchant (F. Jāt. 14). Plur. *eke*, some men (Dh. 23; Das. 6). *Ekarūpena*, in the same form (Ab. 710). *Ekaśalāhalam ahoṣi*, there was a general shout (F. Jāt. 17). *Pobbataṃ ekaśādaṃ karoti*, fills the mountain with his roaring (F. Jāt. 47, comp. *ekajālābhāvati*). Fem. gen. and dat. *ekissā* (Dh. 85, 402).

EKODIBHĀVO, The second Jhāna is said to be *cetaso ekodibhāvo*, which Burnouf renders "unity of the mind"; but that this is the true meaning is very doubtful, as will be seen from the foll. extract sent to me by the Thera Subhūti, *Eko udetīti ekodi, vitakkavicārehi anajjhārūḥattā aggo setṭho hutvā udetīti attho, setṭho pi loke eko ti vuccati. Athavā sampayuttadhamme udetīti udi, utṭhapetīti attho. Setṭhaṭṭhena eko ca so udi cāti ekodi, samādhiss' etaṃ adhivacanaṃ*. In accordance with this gloss I would be inclined to render *ekodibhāvo* by "predominance" rather than by "unity," but I do not feel competent to give a decided opinion as to its meaning.

EKUDESŌ (*adj.*), Having the same teaching or studies [एक + उद्देश]. Pāt. 5.

EKŪNAKO (*adj.*), Deficient by one [एक + ऊन + क]. *Ekūnakam satam*, ninety-nine (Mah. 21).

EKŪNO (*adj.*), Deficient by one, minus one [एक + ऊन]. *Ekūnavisaṃ, ekūnavīsati*, nineteen (Mah. 195). *Ekūnavīsatiṃ*, nineteenth (Mah. 122). *Ekūnatimso* and *ekūnatimsatiṃ*, twenty-ninth (Mah. 174, 247). *Ekūnasatam*, ninety-nine (Mah. 195).

ELĀ (*f.*), Cardamoms [एला]. Ab. 591, 1010.

ELĀ (*f.*), Saliva. Ab. 281, 1010.

ELĀGALO, The plant Cassia Tora [एलागल]. Ab. 594.

ELĀKO, A ram; a wild goat [एलाक]. Ab. 501, 1123; Alw. I. 93; Sen. K. 367. Fem. *elīkā* (Dh. 199).

ELĀKO, A threshold. Ab. 220, 1123.

ELĀLUKAM, A kind of cucumber [एलाक + क]. Ab. 597. Dh. 193 has *elūluka*, and *elūluka*.

ELĀM, Fault, sin [एलाम्]. Ab. 1010.

ELAMŪGO (*adj.*), Deaf and dumb [एलमूक].
Ab. 734.

ELIKĀ, see *Eḷako*.

ENA, A pronominal base of which only two or three oblique cases occur. It has the meaning of "this," "it," referring to something that has been already mentioned. It is a substitute for *etad*, as *na* is a substitute for *tad* [एन]. The cases I have met with are acc. *enam*, and instr. *enena*. *Puññam ce puriso kayirā kayirādh' enam punappunam*, if a man do a good work let him do it again and again (Dh. 23; comp. 55). Das. 6.

ENEYYO, A kind of antelope [एण + एय]. Ab. 618.

ENO, A kind of antelope [एण]. Ab. 1050. Fem. *enī* (Ab. 618; B. Lot. 572).

ERANĀO, The castor oil plant [एरण]. Ab. 566; Sen. K. 536.

ERĀVAṆO, Indra's elephant [ऐरावण]. Ab. 22, 30; B. Lot. 637; Dh. 190.

ERĀVATO, The orange tree [ऐरावत]. Ab. 560.

ERISO, see *Ediso*.

ESA, see *Eso*.

ESAKO (*adj.*), Seeking [एष + ञक]. Dh. 383.

ESAM, ESĀNAM, ESU, see *Ayam*.

ESANĀ (*f.*), Wish, desire [एषणा]. The three *esanās* are *kāmesanā*, *bhavesanā*, *brahmacariye-sanā*, desire for pleasure, for existence, for holiness.

ESATI, To seek, to search, to desire, to strive to obtain [एष]. *Yuddhe esatha*, try to get soldiers (Mah. 144). P.pr. *esanto* (Alw. I. 112), *esāno* (Dh. 24; Das. 37).

ESĪ (*adj.*), Seeking, desiring [एषिन्]. *Sukhesī*, seeking good (Dh. 61). *Aññamaññahitesino*, seeking each others good (Mah. 68). Kh. 16.

ESIKĀ (*f.*), A pillar in front of a city gate. Ab. 204, 1006.

ESIKATTHĀYĪ (*adj.*), Stable as a pillar [*esikā* + ञायिन्]. B. Lot. 457.

ESO, and ESA (*pron.*), This, this one; that [एतद्]. *Ko nām' eso*, who is this? (F. Jāt. 47). *Nirupakāro esa amhākaṃ*, this fellow is no use to us (F. Jāt. 3). *Eso mahārāja bhagavā*, that, great king, is Buddha. Sometimes pleonastically joined to a personal pronoun, as *esāham*, I. Acc. *etam*. Instr. *etena*. Pl. *ete* (Dh. 81). Gen. and dat. pl. *etesam*, *etesānam* (Dh. 90). Fem. *esā* (Dh. 60). Acc. fem. *etam*. Gen. and dat. fem. *etissā*, *etassā* (Dh. 233). Intr. and abl. fem. pl. *etūhi* (Dh. 234).

Gen. and dat. fem. pl. *etūsam* (Dh. 117). Neut. *etam*, and before a vowel frequently *etad*. *Etad avoca*, *etad abruvi*, said this (Dh. 124). For *etad ahoṣi*, see *Bhavati*. *Kim etam*, what's this? (Mah. 59). *N' etam tathā*, it is not so (Mah. 198). *No h' etam*, certainly not (Sen. K. 205). The base in composition is *etad*. *Etadattāya*, on this account (Kh. 19).

ETABBO (*p.f.p. eti*), That ought to go [एतब्ब = ए]. Pāt. 74.

ETAD, see *Eso*.

ETADAGGAM, Chief place, pre-eminence, the chief, the best [एतद् + ञय]. The foll. examples will illustrate the use of this compound. *Atha nam satthā etadaggaṃ bhikkhave mama sūvikānam upāsikānam bahussutānam dhammakathikānam yadidam Khujjuttarā ti etadagge ṭhapesi*, and Buddha gave her the precedence, saying, Priests, the chief of my female disciples who are learned in the scriptures and able to expound them is Khujjuttara (Dh. 168, comp. Alw. I. xxvii). *Etadaggaṭṭhāne ṭhāpito*, occupying an eminent position (Alw. I. xxix). *Etadaggaṃ pāricariyānam*, the highest of services (Pāt. 4). *Etadagga-sannikkhepo*, placing in the foremost rank. *Yebhuyyena bhagavatā etadaggaṃ āropitā*, most of whom had been raised by Buddha to the chief place. Buddha frequently singled out one of his disciples as unrivalled in some branch of learning or piety, and the person thus honoured was thenceforward looked up to as the highest authority in that particular branch. Thus Upāli was acknowledged to be the greatest master of Vinaya or ecclesiastical law, Kaccāyana of exegesis, and so on.

ETĀDISO, and ETĀRISO (*adj.*), Such [एतादृश]. Das. 36; Kh. 6; Pāt. xi.

ETAM, see *Eso*.

ETARAHI (*adv.*), Now [एतर्हि]. Ab. 1140; B. Lot. 654; F. Jāt. 8; Dh. 41.

ETE, ETESAM, see *Eso*.

ETI, To come; to go; to attain; to undergo [ए]. Imperat. *etu* (Mah. 254), 2nd pers. *ehi*, 2nd pers. pl. *etha* (Dh. 31). Aor. *agā* (Mah. 204), pl. *agum* (Mah. 52, 234). Fut. *essati* (Dh. 16, 66), *ehiti* (Mah. 40), 2nd pers. *ehisi* (Dh. 42, 66, 369), 3rd pers. pl. *ehinti*. P.pr. *ento* (Mah. 45, 134).—*Pāpivātā etī*, goes against the wind (Dh. 10). *Gabbhaseyyam etī*, to enter the womb (Kh. 16). *Na catubhāgam etī*, equals not the fourth part

(Dh. 20). *Páram essanti*, will reach the further shore (Dh. 16). *Entassa piñhito*, as he came behind him (Mah. 134). *Yadi hattham me eti*, if he falls into my hands (Mah. 246). *Etha passath' imañ lokañ cittañ*, come behold this painted world (Dh. 31). Kh. 16.

ETIHYAM, Oral tradition [एतिह्य]. Ab. 412.

ETTAKO (adj.), So great, so much, so many. *Ettakam atikkantañ*, so much has elapsed (Pát. 1). *Alañ ettakena*, that is enough, lit. "enough with so much" (Dh. 95). *Ettakam eva hotu*, let this suffice (Dh. 123). *Rájánañ tañ vindsetuñ cintetová kálam ettakam*, having plotted the death of the king for ever so long (Mah. 246). *Ettakam me dhanam*, this is all the treasure I possess (Mah. 261). *Mátu santakam ettakam*, thus much is your mother's portion (Ras. 72). *Ettaká bhikkhú honti*, there are so many priests (Pát. 1). Fem. *ettiká*. *Ettiká gávo*, so many cows (Dh. 238). Dh. 121. Comp. the similarly formed adjectives *Kittako*, *Tattako*, *Yattako*. See also *Etto*.

ETTÁVATĀ (adv.), So far, to that extent, thereabouts, thus [instr. एतावत्]. Ab. 1141; Cl. Gr. 75; Dh. 417.

ETTHA (adv.), Here; herein; now. This adv. corresponds to S. एतच्च, Kaccáyana refers it to *etad* (Sen. K. 302). *Yávant' ettha samagatá*, as many as are assembled here (Dh. 60). *Ettha ápatti*, there is sin in doing this (Dh. 103). *Yathá ca ettha evañ sesesu pi*, and as in this case so in the others also (Dh. 243). *Tumhákañ ettha kiñ*, what is that to you? (F. Ját. 17). *Kiñ nu kho ettha kárapañ*, what is the reason of this (F. Ját. 6). *Etthápi*, in this grammar also (Sen. K. 202). *Ayañ hi ettha attho*, for this is the meaning of the passage. *Tañ ñev' ettha pañipucchissámi*, I will now question you in turn (Sen. K. 215). *Vakkhámi ettha*, I will now declare (Alw. I. xvi). *Etthantare*, within this period, during this interval (Pát. 67). For the termination comp. *Tattha*, *Kattha*, *Attha*.

ETTO (adj.), So great, so much (comp. *Ettako*). *Na sakká puññañ sañkhátuñ im' ettam api kenaci*, no one is able to measure this his so great merit (Dh. 35, 350).

ETTO (adv.), Hence [इद्म् + त्स]. Cl. Gr. 68; Sen. K. 302. *Etto gantová*, departing hence (Dh. 156). *Na itv vá etto vá honti*, are not some in one place and some in another (Dh. 266).

EVA, YEVA, and HEVA (adv.), Just, quite, even, only [एव]. Ab. 1152. *Ajj' eva*, this very day (Mah. 36, Dh. 97). *Ett'h' eva*, in this very place (Mah. 89). *Idán' eva*, at this very time (F. Ját. 16). *Tattakán' eva puppháñi*, the very same number of flowers (Mah. 86). *Eko 'va*, quite alone (B. Lot. 332; Mah. 194). *Ānandatheram ekam eva ðapetová*, with the single exception of the thera Ānanda (Dh. 213). *Pañhamam eva*, first of all (F. Ját. 4). *Pitu matasásanam sutová 'va*, as soon as they heard their father was dead (Das. 4). *Evañ vadante yeva*, while he was in the act of saying these words (F. Ját. 16). *Attano vasanaññhánam eva gatá*, went straight home (Dh. 240). *Puna madhuro 'va ahoñi*, again became as sweet as ever (F. Ját. 8). *Āññam eva*, quite a different thing (ditto). *Na bhikkhave Devadatto idán' eva pubbe pi akataññá yeva*, priests, not only now but in a former birth also was D. ungrateful (F. Ját. 12, comp. 16). *Paláyati yeva*, continues to flee (Dh. 158). *So punappuna yáci yeva*, he still kept on asking again and again (Dh. 126). *Sakká gehañ ajjhávasanteh' eva puññañi kettuñ*, even those who live at home can do good works (Dh. 80). *Attano 'va katáni*, his own deeds (Dh. 10). *Kaccáyanañtherena eva*, by Kaccáyana thera himself (Alw. I. xxii). *Aham eva*, I myself (F. Ját. 19). *So puriso dáso 'va hoti*, that person is a slave also (Alw. I. xlv). *Samakam yeva*, exactly the same (Alw. I. xliii). *Idán' eva goñe yácutuñi na yuttam*, it would not be proper to ask him for oxen just at this time (F. Ját. 9). *Satthari dharamáñe yeva*, while the Teacher is still living (Dh. 333). *Mutto bandhanam eva dhávati*, set free he flies back to his bonds (Dh. 61). *Yañ kiñci katvá gaphissám' eva*, by some means or other I am sure to take him (Dh. 158). *Adđhó c'eva dañiddá ca*, both the poor and the rich (Das. 5). *N'eva soci na rodi*, neither lamented or wept (Das. 3). The apocopated form 'va is used only after a long vowel, generally *o*, as *dúrato 'va pattiko 'va*. The form *yeva* is used after all vowels and *m*, e.g. *paññháya yeva* (Dh. 106), *pápuñanti yeva* (F. Ját. 18), *sadiś yeva* (Dh. 153), *piññhito yeva* (Mah. 153), *akataññá yeva* (F. Ját. 12), *dharamáñe yeva* (Dh. 333), *imasmim yeva* (Ras. 19), *tahim yeva* (Mah. 156). The *y* is a euphonic addition. In the case of a word ending in *m* being followed by *yeva*, a further euphonic change some-

- times takes place, the *m̐y* becoming *m̐ñ*, e.g. *saddhiñ ñeva* (Dh. 84), *tañ ñeva* (Cl. Gr. 13; Sen. K. 215). For *Heva* see separate article.
- EVAM̐ (*adv.*), Thus [एवम्]. Ab. 1142, 1158, 1186. *Evañ hotu*, so let it be (Mah. 110; Dh. 126). *Mā evañ akattha*, do not do this (Dh. 80, 84). *Evañ vadehi*, say as follows (Alw. I. 93). *Ce bhikkhuno evañ hoti*, if a priest thinks thus (Pát. xxxi, see *Bhavati*). *Evañ sante*, and *evañ sati*, such being the case, this being so, under these circumstances (F. Ját. 7; Dh. 84; Ras. 22; Mah. 80; Alw. I. 101). *Evañ bhante*, Yes, lord (comp. Dh. 105 *evam dvuso*). *Evañ bho*, yes, sir (B. Lot. 351). *Evam pi*, thus (Ab. 1143). *Evañ hi for evañ hi* (Sen. K. 215; Alw. I. cviii). *Evañ 'sa for evañ assa* (Cl. Gr. 14; Sen. K. 221).
- EVAMĀDI (*adj.*), Beginning thus, such and the like [एवम् + आदि]. *Evamādiñ nāgānañ anusāsanañ katvā*, having given this and similar exhortations to the nāgas (Mah. 6). *Pañcasatth' evamādi vihāre kāresi*, built these and other monasteries to the number of five hundred (Mah. 127). *Evamādiñā nayena*, in this and similar ways.
- EVAMĀDIKO (*adj.*), This and the like [एवमादि + क]. *Vihāre evamādi ke kāretvā*, having built this and other temples (Mah. 131). Att. 195.
- EVAMĀHĀRO (*adj.*), Living on such and such food [एवम् + आहार].
- EVAMDHAMMO (*adj.*), Of such a nature, such [एवम् + धर्म]. F. Ját. 11.
- EVAMEVA (*adv.*), In this very way, even thus [एवम् + एव]. Mah. 240; Kh. 12; Alw. I. xliii.
- EVAMEVAM̐ (*adv.*), In this very way, thus [एवम् + एवम्]. Ab. 1142; Dh. 319, 282.
- EVAMMAHĀNUBHĀVO (*adj.*), Of such great power [एवम् + महा + अनुभाव]. B. Lot. 836.
- EVAMNĀMO (*adj.*), Having such and such a name [एवम् + नामन्].
- EVAMSAÑÑI (*adj.*), Having this thought [एवम् + संज्ञा + इत्].
- EVAMUCCO (*adj.*), Of such a height [एवम् + उच्च]. Mah. 222.
- EVAMVĀDI (*adj.*), Saying thus, holding this doctrine [एवम् + वादिन्]. B. Lot. 523; Man. B. 186.
- EVAMVĀDITĀ (*f.*), Saying thus, adherence to this doctrine [एवम् + वादिन् + ता].
- EVAMVIDHO (*adj.*), Of such kind, such [एवम् + विधा]. Att. 202, 211.

- EVAMVIPĀKO (*adj.*), Having such and such a result [एवम् + विपाक].
- EVANGARUKO (*adj.*), Of such importance or value [एवम् + गुण + क]. Das. 39.
- EVANGATIKO (*adj.*), Such, similar, analogous [एवम् + गत + क].
- EVANGOTTO (*adj.*), Of such a family [एवम् + गोच].
- EVAÑHI, see *Evañ*.
- EVANNĀMAKO (*adj.*), So named [एवम् + नामक].
- EVARŪPO (*adj.*), Such, of this sort [एवम् + रूप]. *Evarŭpā mañi diṭṭhā mādā*. I have seen a jewel of such a description (Mah. 168). *Evarŭpo pi rakkhaso*, even a rakkhasa like this (Ras. 21). *Santi te evarŭpā dādhā*, have you any such diseases as these? (Kamm. 4). Kh. 18; F. Ját. 18; Dh. 158, 280, 434.
- EVUMAM̐, Anomalous sandhi for *evañ imam̐* (Cl. Gr. 16).

G.

- GABBHARAM̐, A cavern [गड्जर]. Ab. 609, 1092.
- GABBHĀSAYO, The womb [गर्भ + आशय]. Ab. 239.
- GABBHASEYYĀ (*f.*), The womb [गर्भ + शय्या]. Kh. 16.
- GABBHĀVAKKANTI (*f.*), Entrance of the embryo into the womb, commencement of pregnancy [गर्भ + अवकान्ति]. Saṅgīti S. enumerates four *gabbhāvakkantis*, or conditions of consciousness in which a being is conceived, carried in the womb, and born. The following is the text of the first, *Idh' dvuso ekacco asampajāno c'eva mātu kucchimim̐ okkamati, asampajāno mātu kucchimim̐ thāti, sampajāno mātu kucchimā nikkhamati; ayañ paṭhamā gabbhāvakkanti*.
- GABBHINĪ (*f.*), Pregnant, a pregnant woman [गर्भिणी]. Ab. 239; Mah. 23; Dh. 154.
- GABBHO, The womb; interior; an embryo, a fetus; a sprout; an inner room, a closet, a private sitting room, a bedroom; the calyx of a flower [गर्भ]. Ab. 214, 271, 943. *Gabbham̐ upapajjati*, to be born into the womb, to be born as a man (Dh. 23). *Ath' assa bhariyāya kucchiyam̐ gabbho patiṭṭhāsi*, his wife conceived (Dh. 78, comp. 120). *Gabbham̐ labhati*, and *gaṇhāti*, to become pregnant (Dh. 328; Das. 2). *Gabbhaparihāro*, a ceremony performed when a woman became pregnant (Dh.

78, 120; Das. 2, 22). *Gabbhavuṭṭhānam*, child-birth (Dh. 155). *Gabbhakumārako*, the unborn infant (Mah. 58). *Angāragabbhe patissāmi*, will fall into the midst of the coals (F. Jāt. 56). *Sāli-gabbho*, sprout of newly-sown rice (Dh. 126). *Bhūmigabbho*, a subterranean chamber (Mah. 238). *Attano gabbhaṃ pavisitvā dvāraṃ piḍhāya*, having entered her own chamber and shut the door (Alw. I. 102). *Sirigabbho*, royal chamber or cabinet. *Gabbhe nisīno*, seated in his private room (Dh. 239). *Gabbhasahassapaṭimaṇḍito pāsādo*, a palace furnished with a thousand apartments (Dh. 250).

GABHUPPATTI (*f.*), Conception [गर्भ + उत्पत्ति]. There are nine modes of conception, see Man. B. 443.

GABBITO (*adj.*), Proud [गर्वित]. Ab. 1075.

GABBO, Pride [गर्व]. Ab. 171.

GABHIRO (*adj.*), Deep [गभीर]. Ab. 669. See also *Gambhiro*.

GACCHĀPETI (*caus. next*), To cause to go, to send. Pass. *gacchāpiyati*, to be sent.

GACCHATI, To go, to go to, to proceed; to depart [गच्छ]. *Vihāraṃ gantvā*, having gone to the monastery (Dh. 88). *Gehaṃ gantvā*, having gone home (F. Jāt. 15). *Satthu santikaṃ gantvā*, having gone to the Teacher (Dh. 128). *Migavaṃ g.*, to go to the chase (Mah. 33). *Tesaṃ upaṭṭhānam gacchanto*, going to their relief (F. Jāt. 2). *Parādāraṃ g.*, to commit adultery. *Paññāsa yojanāni gacchati*, marches fifty yojanas (Dh. 160). *Rhayāgatim g.*, to live under the evil influence of fear (see *Agati*). *Chanddivasena agantvā*, un-influenced by lust and the other Agatis, lit. not going according to lust, etc. (Ten Jāt. 2). *Gacchante kāle*, as time goes on, in course of time (Alw. I. cvii). *Khayaṃ g.*, to perish, to cease (Mah. 91). *Saṅkhyāṃ g.*, to be reckoned. *Imaṃ māretvā maṃsaṃ khādītva pacchā gantum*, to kill him, eat his flesh, and then be off (F. Jāt. 4). With dat. *Saggāya g.*, to go to heaven (Dh. 32); *Gocārāya g.*, to go for food, to prowl for prey (Mah. 44). With instr. of the mode of proceeding: *Nabhasā g.*, to go through the air (Mah. 48); *Nāgena g.*, to ride on an elephant.—Opt. *gacche*, *gaccheyya* (Dh. 57; Sen. K. 465). Imperat. 2nd pers. *gaccha*, *gacchāhi*, *gama* (F. Jāt. 6; Sen. K. 450, 451, 458). Fut. *gamissati* (F. Jāt. 17; Mah. 150; Dh. 121, 199, 290), *gacchissati* (Sen. K. 428, 464). Aor. *agamā*, *gamā* (Sen. K. 428, 432; Mah. 4, 48,

76), *agamāsi* (F. Jāt. 10, 49; Dh. 290; Mah. 88), *agami*, *gami* (Dh. 219; Sen. K. 449, 465), *agacchi* (Sen. K. 449), *agacchisi* (Mah. 206). Cond. *agamissā*, *agacchissā* (Sen. K. 429, 465). P.pr. *gaccham*, *gacchanto* (Mah. 152; F. Jāt. 4). Ātm. *gacchamāno* (Mah. 116). Inf. *gantum*, *gamitum* (Sen. K. 503). Ger. *gantvā*, *gantvāna*, *gantvāna*, *gamma* (Mah. 87; Sen. K. 503). Pass. *gamyate*, *gamiyati*, *gacchiyati*, to be gone to, to be approached (Cl. Gr. 131; Alw. I. 18, 29). P.f.p. *gantabbo*, *gamitabbo*, *gamantyo*, *gammo*. P.p.p. *gato*, *gamito*. Caus. *gāṇeti*, *gamāpeti*, *gacchāpeti*. The aorist *-gacchi* is very frequently spelt *-gañchi* in Sinhalese MSS., e.g. see Ras. 35 (*agañchi*), Dh. 299 (*apagañchi*), Mah. 5 (*upagañchi*). In Mah. Turnour has generally misread it *-gañji*, e.g. *agañjūṃ* at p. 119, *agañjimsu* at p. 141, *agañjirūṃ* p. 206. In one instance I find *-gacchi* in Mah., viz. at p. 236, line 4, where the India Office MS. reads *nāgacchi*. That the spelling *-gañchi* is a wrong one I have no doubt, though how it arose it is difficult to say. See *Ghammati*.

GACCHO, A shrub [गच्छ]. Ab. 540. *Padumagaccho*, a lotus plant (Dh. 191). *Tālagaccho*, a coconut sapling (Mah. 140).

GADĀ (*f.*), A club [गदा]. Ab. 32, 394, 1099; Mah. 141, 153.

GADATI, To speak [गदा].

GADDABHAṆḌO, The tree *Thespesia Populneoides* [गदभाण्ड]. Ab. 562.

GADDHO, A vulture [गुध]. Ab. 637. Comp. *Gijjho* and *Giddho*.

GĀDHATI, To stand fast; to have a firm footing [गध]. Cl. P. Verbs, 4. *Dhammavinaye gādhati*, stands fast in the Doctrine and the Discipline. *Ettha dpo ca paṭhaḥ ca tejo vāyo na gādhati*, here (in Nirvāna) the four elements have no footing, i.e. do not exist (Alw. N. 39; B. Lot. 515).

GADHITO (*adj.*), Clinging to, desiring [गध].

GADITO (*p.p.p. gadati*), Spoken, said [गदित = गद्]. Ab. 132, 755.

GADO, Disease [गद्]. Ab. 323, 1099.

GADRABHO, An ass [गदभ]. Ab. 502; F. Jāt. 14.

GAGANĀM, The sky [गगन]. Ab. 45, 940; Dh. 246. *Gaganam* at Ab. 1119.

GAGGARĪ (*f.*), A churn; a blacksmith's bellows [comp. गर्गर]. Ab. 499, 527.

GĀHAKO (*adj.*), Taking, receiving, holding

[चाह्य]. *Ādasagāhaka devā*, devas holding mirrors (Mah. 182). *Chattagāhako*, an umbrella-bearer (Mah. lxxxvii).

GAHAM, and GAHO, A house [गृह]. Ab. 206, 919; Dh. 28. Comp. *Gharam*.

GAHANAM, see *Gahano*.

GAHANAM, Taking, receiving, holding, grasping, seizing; acquiring, learning, mastering, comprehension; clinging to the world, attachment, desire; an eclipse [चाह्य]. Ab. 919. *Nāmagahaṇam*, receiving a name. *Gahaṇam Jetavanassa*, the receiving of J. by Buddha (Mah. 180). *Casaddagahaṇam*, insertion or addition of the word *ca* (Sen. K. 234). *Gahaṇam* is used like *Ādnam* in the sense of "clinging to the world, attachment, desire," also "wrong views, heresy" (Dh. 110, 137, 398, 399, 413, 425, 434).

GAHANI (f.), The belly; the internal fire promoting digestion [चाह्यी]. Ab. 271, 972.

GAHANO (adj.), Impervious, tangled, impenetrable [चाह्य]. Ab. 719. Neut. *gahanam*, a jungle, forest, thicket (Ab. 536). Dh. 70.

GĀHAPACCO, The sacred fire kept up by a householder [गृहपत्य]. Ab. 419. See *Aggi*.

GĀHĀPAKO (adj.), Causing to take, distributing. Pāt. 62.

GĀHĀPANAM, Causing to take.

GAHAPATI (m.), A householder, the head of a household, master of a house [गृह + पति]. Pāt. 8; Dh. 263. Fem. *gahapatāni* (Cl. Gr. 41; Pāt. 11). *Gahapataggi*, the sacred fire maintained by a householder (see *Aggi*).

GAHAPATIKO, A householder [गृहपति + क]. Dh. 234.

GAHAPATIMAHĀSĀLO, A wealthy householder [गृहपति + महा + सार]. Ab. 339 says that the qualification for a G. is forty koṭis of treasure, and a daily expenditure of five ammaṇas of gold. At Dh. 130 *gahapatimahāsāra*.

GĀHĀPETI (caus. *gaṇhāti*), To cause to be taken; to deliver to. *Gāhāpetvāna dhātuyo*, causing the relics to be collected (Mah. 125). *Gāhāpetvā ratanaṇi imāni*, entrusting them with these precious things (Mah. 69). Dh. 78, 108, 158, 299, 434; Mah. 259; F. Jāt. 10.

GAHAṬṬHO, One who lives in a house, a householder, a layman as opposed to a priest [गृहस्थ]. Ab. 409, 446; Dh. 72, 100.

GĀHATI, and GAHETI, To wade, to dive, to enter [गाह]. Sen. K. 499; Mah. 41. Com. *ogahi* (Mah. 152).

GAHETI, and GĀHETI (caus. *gaṇhāti*), To cause to take; to include, to embrace, to hold, to contain; to take, to seize; to obtain, to receive, to acquire, to buy; to inform, to teach; to undergo [चाहयति = चाह]. *Kūṭāgāram gāhayitvā*, having caused the state hearse to be removed (Mah. 124). *Rājānam satthu santikaṃ gahetvā*, taking the king to Buddha. *Gahetvā sinehake*, taking with him his friends (Mah. 227). *Āvudhāni gahetvā*, snatching up their weapons (F. Jāt. 15). *Bhikkhū gāhayitvā*, having caused the priests to be arrested (Mah. 232, 216, comp. 204, where *gahetvā* is rendered "putting to death"). *Gocaram gahetvā*, having fed or browsed (Dh. 114, of elephants). *Ekam yugam attano gahetvā*, keeping one pair for himself (Dh. 291). *Imam mayā gahetum vaṭṭati*, I must get possession of this (F. Jāt. 4). *Doṭhi satasahasseehi nekavathāni gāhiya*, having bought a great number of clothes with two lacs of money (Mah. 228). *Upadāhadhātum gāhetvā*, having taken half the relics (Mah. 125). *Gāhayitvā amaccena*, having assigned to a nobleman, lit. having caused to be taken by a nobleman (Mah. 172). *Micchādāṭṭhigahaṇam gahetvā*, laying hold of or embracing false doctrine (Dh. 137). *Khayavayakammaṭṭhānam gahetvā*, having obtained or learnt from Buddha the Kh. meditation (Alw. I. xxi, comp. Dh. 210). *Mahantam attham gahetvā*, containing great significance (Dh. 179). *Vinayavādī mayam rāja iti gāhiya*, having informed him, O king, we profess the Vinaya (Mah. 234). In prose the form *gaheti* is the usual one.

GĀHĪ (adj.), Taking, receiving, seizing, catching [चाहिन]. *Baliggāhī*, receiving offerings (Mah. 129). *Piyaggāhī*, grasping at pleasure (Dh. 38). *Vind puppham phalaggāhī rukkho*, a tree that gets its fruit without flowers (Ab. 903).

GAHITAKO (adj.), Accepted [गृहीत + क]. Das. 2, 22.

GAHITO and GAHĪTO (p.p.p. *gaṇhāti*), Taken, received; held, kept; grasped, seized; caught, captured; occupied, taken possession of [गृहीत = चाह]. *Paccāmitto me gahito*, my enemy is taken prisoner (Dh. 159). *Gahite daṇḍake*, the stick being held (F. Jāt. 18). *Candimā devaputto Rūhūnā asurindena gahito hoti*, the god Canda is

- seized or eclipsed by Ráhu the king of the Asuras (Gog. Ev. 28). *Gahitá paṭhavi mehi*, these men are getting possession of the land (Mah. 82). *Ettha vyádhimaraṇáni pi gahitán' eva honti*, here disease and death are included also (Dh. 369, comp. 281). *Suggahito*, firmly grasped (F. Ját. 18). *Duggahito*, loosely or badly held (Dh. 55). The form *gahito* I have met with only in verse.
- GAHO (*adj.*), Taking, holding [गह]. *Dhanuggaho*, an archer.
- GAHO, Taking, receiving, seizing; a planet; a yakkha; a shark; a crocodile [गह]. Ab. 762, 919; Dh. 45, 375. The *nava gahá*, or nine planets, are *Súro, Cando, Ángáro, Budho, Jivo, Sukko, Asito, Ráhu, Ketu* (Ab. 61; Man. B. 24).
- GĀHO (*adj.*), Taking, holding, seizing [गह]. *Rasmiggáho*, holding the reins (Dh. 40).
- GĀHO, Taking, acceptance; capture, seizure; holding; a seizure or eclipse of a planet; one that seizes, a yakkha, a crocodile; idea, inclination; attachment, desire [गह]. Ab. 762. *Gáható sattarasame divase*, on the seventeenth day after receiving it (Mah. 114). *Vijitanagaragáthatham*, for seizing the town of Vijita (Mah. 151). *Dajhagáham gapháti*, to hold tight (Cl. Gr. 122). *Jivagáham gapháti*, to take prisoner alive (Dh. 158). *Yassa ahan ti vá mahan ti vá gáho n' atthi*, in whom there is no clinging to the idea This is I or This is mine (Dh. 420). Dh. 111, 375, 413.
- GAJATĀ (*f.*), A herd of elephants [गज + ता]. Ab. 362.
- GAJJANAM, Roaring, thundering [गज्ज]. Alw. I. ciii.
- GAJJATI, To roar; to thunder [गज्ज]. *Megho gajjati*, the clouds thunder (Mah. 72, comp. Dh. 155). P.p.p. *gajjito*, a furious elephant (Ab. 362); neut. *gajjitaṃ*, thunder (Ab. 49). Dh. 159; Mah. 152.
- GAJO, An elephant [गज]. Ab. 360. *Gajuttamo*, a noble elephant (Mah. 152).
- GAKĀRO, The letter G. [ग + कार].
- GALATI, To flow away; to fall; to vanish; to eat [गल]. Cl. P. Verbs, 17.
- GĀLAVO, The tree *Symplokos Racemosa* [गालव]. Ab. 556.
- GALO, The throat [गल]. Ab. 263; F. Ját. 12; Dh. 237. *Galanáhi*, the larynx or windpipe (Dh. 255). *Galamattaṃ jalam ogáhetvá*, entering the water up to his neck (Mah. 116).
- GAḶOČI (*f.*), The shrub *Cocculus Cordifolius* [गुळुची]. Ab. 581. In his *Siñh. Dict.* Clough has "Galúci, holy basil (*ocymum sanctum*), also *Terminalia Citrina*."
- GAMĀ, See *Gacchati*.
- GĀMADHAMMO, Sexual intercourse, fornication [याम + धम्म]. Ab. 317; Cl. Gr. 141.
- GĀMAKO, A village [यामक]. Ab. 226; F. Ját. 52.
- GAMANAM, Going; journey, march; departure; walk, life [गमन]. Ab. 395. *Gamanágamanam*, going and coming (Dh. 96, 114). *Mayá gamanam varam*, it is right that I should go (Ras. 20). *Sekhena gamanam tahim na yuttan te*, your going there as a Sekha is not right (Mah. 12). *Nibbānagamano maggo*, the way that leads to Nirvána (Dh. 51). *Saggassa gamanam*, going to heaven (Dh. 32). *Pahinagamanaṃ*, going on low errands. *Gamanáham*, day of departure (Mah. 177). *Gamanamaggo*, way by which to depart (Dh. 156). *Samitagamanam*, a measured step (Dh. 234). *Agatigamanam*, a sinful life (Das. 1, see *Agati*). *Agatigamane phito*, subject to the four Agatis (Das. 21).
- GĀMAÑI (*adj.*), Chief [यामणी]. Ab. 695, 920. Masc. *gamañi*, a chief, a village headman (Ab. 920; Mah. 151).
- GAMANIYO (*adj.*), That ought to go; transient; accessible [गमनीय]. Pát. 13; Kh. 14; Sen. K. 476.
- GĀMAÑIYO, An elephant or horse trainer [यामणीय]. Ab. 368.
- GĀMANTARAM, This word seems to mean the distance between a monastery and the nearest village, or between two adjacent villages [याम + चत्वार]. Pát. xxxix, 16. *Gāmantaram gacchati*, seems to mean merely "to go as far as the village."
- GĀMANTO, Border or outskirts of a village [याम + चत्वार].
- GAMĀPETI (*caus. gacchati*), To cause to go, to send. Mah. 260. Comp. *Gameti*.
- GĀMATĀ (*f.*), A collection of villages [यामता]. Cl. Gr. 96; Sen. K. 295.
- GAMBHĪRATĀ (*f.*), Depth [गभीर + ता]. Dh. 119.
- GAMBHĪRATO (*adv.*), In depth [गभीर + तस्]. *Pañcahattham gambhīrato*, five cubits in depth (Mah. 112).
- GAMBHĪRO, and GABHĪRO (*adj.*), Deep, un-

- fathomable; profound, abstruse; full of meaning or import, important, weighty [गभीर and गभीर]. Ab. 669. *Rahado gambhīro*, a deep lake (Dh. 15). *Gambhīrāghoso*, a deep or resonant voice (Mah. 251). *Gambhīrapañño*, one whose wisdom is profound (Dh. 72; Kh. 8). Alw. N. 23.
- GAMETI** and **GĀMETI** (*caus. gacchati*), To cause to go, to send [गमयति = गम्]. Sen. K. 449, 451, 453. With two acc. *Puriso purisaṃ gāmaṃ gāmayati*, the man sends a man to the village (Sen. K. 342).
- GAMI**, see *Gacchati*.
- GĀMĪ** (*adj.*), Going; leading to; attaining [गामिन्]. *Te pihayanti nerayikā viya saggagāmināhi*, envy thee as those who are suffering in hell envy those who are going to heaven (Dh. 392). *Gāmagāminaggo*, the road leading to the village (Mah. 24). *Nibbānagāmi dhammavaro*, the glorious Truth that leads to Nirvāṇa (Kh. 9). *Mandagāmi*, marching slowly. *Ākāsagāmi*, going through the air (Ras. 38). Fem. *gāmini*. *Dukkhanirodhagāmini paṭipadā*, the step leading to the destruction of sorrow. Dh. 14, 35, 337; Mah. 43, 98, 111, 225.
- GAMIKO** (*adj.*), Going, travelling [गम + इक्]. Ab. 424; Dh. 229, 247. *Gamiko bhikkhu*, a travelling priest, one away from his monastery (Sen. K. 489).
- GĀMIKO** (*adj.*), Travelling [गामिक्]. Mah. 202.
- GĀMIKO**, A villager, or perhaps a village headman [गामिक्]. Mah. 166.
- GAMISSATI**, see *Gacchati*.
- GAMITABBO** (*p.f.p. gacchati*), That ought to go. Sen. K. 506.
- GAMITO** (*p.f.p. gacchati*), Gone. Das. 36; Sen. K. 510.
- GAMĪYATI**, see *Gacchati*.
- GAMMA**, see *Gacchati*.
- GAMMO** (*p.f.p. gacchati*), Accessible, attainable [गम् = गम्]. Ab. 745; Sen. K. 477.
- GAMMO** (*adj.*), Belonging to villages, rustic, pagan [गाम्य].
- GAMO** (*adj.*), Going [गम्]. *Adhogamo*, going down. *Uddhāṅgamo*, ascending.
- GAMO**, Going, journey, march [गम्]. Ab. 395.
- GĀMO**, A village; a collection, a multitude [गाम]. Ab. 225, 1107. *Gāmaṃvāsi*, a villager (F. Jāt. 15). *Gāmahojako*, a village headman (Dh. 187). A *gāma* may consist of so few as two or three or even one house (Pāt. 65). *Bhāgāmo*, collection of germs. *Bhūtagāmo*, vegetation.
- GĀMŪPACĀRO**, Outskirts or entrance of a village [गाम + उपचार]. Pāt. 65; Ras. 70; Dh. 106.
- GAMYATE**, see *Gacchati*.
- GAṆAKAMMAṆ**, **GAṆABHOJANAM**, see *Gaṇo*.
- GAṆAKO**, An accountant, treasurer; an astrologer, one who calculates nativities [गणक]. Ab. 347; Mah. 69.
- GĀNAM**, A song [गान]. Ab. 130.
- GANANĀ**, and **GANANAM**, Counting, calculation; number [गणना]. *Gaṇanam sikkhati*, to learn mathematics (Alw. I. 100). *Bhikkhugaṇanā*, the number of the priests (Pāt. 1, comp. Mah. 172). *Senāgaṇanam kāretvā*, having caused the army to be numbered. *Mayi manam pasādetvā sagge nibbātānam gaṇanā n' atthi*, the number of those who having believed in me are born in heaven is beyond computation, lit. there is no counting of them (Dh. 98). Ab. 845.
- GANANAPATHO**, Range of calculation or counting [गणन + पथ]. *Gaṇanapatham vītivatto*, exceeding the bounds of computation, innumerable.
- GAṆĀPETI**, To cause to be counted. Dh. 223.
- GAṆASAJJHĀYO**, A repetition by a number of priests in unison, a chorus [गण + स्वाध्याय]. Mah. 194, 198, 211.
- GAÑCHI**, see *Gacchati*.
- GAṆḌAKO**, A rhinoceros; a sort of fish [गण्डक]. Ab. 613, 672.
- GAṆḌAMBO**, Name of a tree. Mah. 107; Kh. 21.
- GANDHABBO**, A Gandharva or celestial musician [गन्धर्व]. Ab. 13. Ab. 902 gives also the meanings "music," "a musician," "a horse." Fem. *gandhabbī* (Cl. Gr. 40). *Gandhabbādāhīpo*, lord of gandharvas, viz. Dhatarāṭṭha (Ab. 31). The Gandhabbas are a class of demigods (*devayoni*) who inhabit the Cātummahārājika heaven, and are the special attendants of Dhatarāṭṭha (Man. B. 24, 43; Dh. 19, 74).
- GANDHAKUṬI** (*f.*), Perfumed chamber [गन्ध + कुटी]. Any private chamber devoted to Buddha's use was called *gandhakuṭī*, but especially the room he always occupied at Sāvatti. Ab. 211; Dh. 195, 222; Mah. 17; B. Lot. 305.
- GANDHAMĀDANO**, Name of a mountain [गन्ध + मादन]. Ab. 607; Man. B. 15, 16. See *Himavā*.

- GANDHANAM**, Injuring, destroying [गन्धन].
- GANDHĀRĀ** (*m.pl.*), name of a people [गन्धार].
Ab. 184; E. Mon. 300; Mah. 71, 72, 73. *Gandhārarattham*, the Gandhāra country, Candahar.
- GANDHĀRO**, One of the notes of the Hindu gamut [गन्धार]. Ab. 132.
- GANDHI**, A substitute for *gandho* at the end of some compounds, e.g. *duggandhi*, stinking; *surabhogandhi*, fragrant.
- GANDHIKO**, A perfume seller [गन्धिक]. Cl. Gr. 91; Sen. K. 391.
- GANDHO**, Smell, odour; perfume, fragrance; fragrant substances, perfumes; a mere whiff or scent of thing, i.e. a very little of it [गन्ध]. Ab. 1129. *Macchagandham ghdyitvā*, smelling a smell of fish (F. Jāt. 53). *Gandhagajo*, a musk elephant, one supposed to emit a particular perfume (Ab. 361). *Gandhatelam*, scented oil (F. Jāt. 6). *Gandhodakam*, and *gandhudakam*, scented water (F. Jāt. 8; Dh. 245; Mah. 180). *Gandhasdro*, sandal wood (Ab. 300). *Gandhavdho*, the wind (Ab. 38). *Gandhamāldā*, perfumes and flowers (Mah. 170). *Etesam gandhajātānam silagandho anuttaro*, the perfume of holiness far surpasses these sorts of perfumes (Dh. 10). *Gandho*, "odour," is one of the Āyatauas, Dhātus, etc.
- GANDHO**, The word *gantho*, "bond" or "book," is very frequently spelt thus, see Sen K. 202, Alw. I. x, xxii, Dh. 80, 359, Buddhaghosa's Parables, 3. It is, I think, a corrupted spelling, and not a dialectic form.
- GANĀDO**, The cheek; an elephant's temples; a boil [गण्ड]. Ab. 262, 364, 1048; Kamm. 4.
- GANĀDULO** (*adj.*), Humpbacked [गण्डुल]. Ab. 319.
- GANĀDUPPĀDO**, A sort of worm [comp. गण्डुपद]. Ab. 675 (both editions have *-upp*). Clough in his Sinh. Dict. has "*Ganḍupāda*, an earth worm."
- GANĀETI**, To count, to reckon; to reck, to value, to regard [गण]. Dh. 4, 151; Mah. 59. *Āghātān agānetvā*, not caring about hatred (Dh. 164, comp. Kh. 21).
- GANĀGĀ** (*f.*), The river Ganges; the celestial river, the Milky Way [गङ्गा]. Ab. 27, 681; Man. B. 17.
- GANĀGEYYO** (*adj.*), Belonging to the Ganges [गङ्गेय]. Sen. K. 388. Masc. *ganḍeyyo*, a sort of elephant (Ab. 361).
- GANĀHANAM**, Taking, receiving, catching. Mah. 123; Dh. 159, 356; Das. 44.
- GANĀHĀPETI** (*caus. next*), To cause to be taken. *Ākāphalāni gaṇhāpeto*, causing fruit to be gathered out of season (F. Jāt. 6).
- GANĀHĀTI**, To take; to receive, to accept; to catch, to capture; to arrest, to seize; to buy; to acquire, to obtain, to get possession of; to adopt; to grasp with the mind, to perceive, to comprehend, to learn; to approve, to agree to, to mind, to regard [गृह्]. *Tumhe gaṇhitvā*, taking you with me (Mah. 194). *Gocaram g.*, to take food (F. Jāt. 12; Mah. 43). *Nivāsam g.*, to take up one's quarters (Dh. 232). *Gabbham g.*, to become pregnant (Mah. 57). *Coram gaṇhissāmi*, I'll seize the robber (F. Jāt. 5). *Chattam dāmiḥam aggahi*, took prisoner the Malabar named Chatta (Mah. 150). *Maccham gaṇhitum*, to catch a fish (Alw. I. xxi). *Pālim vija tam aggahum*, received it (with the same veneration) as the Scriptures themselves (Mah. 253). *Eḷikam gaṇhissāmi*, I'll buy a goat (Dh. 199). *Navakoṭṭhi bhūmim eva gaṇhi*, acquired the site for nine koṭis of money (Dh. 249). *Haṭṭhikantaviṇam vādentō gaṇhāti*, captures them by playing on the elephant-charming flute (Dh. 158). *Mama vacanam na gaṇhimsu*, they did not take my words to heart (Dh. 109). *So pitu katham na gaṇhāti*, he did not mind what his father said (Ten Jāt. 7). *Gaṇhitvā therabhāsitam*, agreeing to what the thera said (Mah. 172). *Mantam g.*, to learn a mantra (Dh. 159). *Sikkham g.*, to receive instruction (Sen. K. 317). *Gaṇha pabbajātān*, adopt the ascetic life (Mah. 251). *Sīlāni g.*, to take upon oneself the sīla duties (Dh. 81). *Saṇḍānam subhan ti gaṇhāti*, receives the impression or lays hold of the idea that the form is beautiful (Dh. 111).—Aor. *aggahi* (Mah. 45, 57, 150, 251), *agaṇhi*, *gaṇhi* (Dh. 101, 137, 232). Imperat. 2nd pers. *gaṇha*, *gaṇhāhi*. Fut. *gaṇhissati* (Dh. 199), Ātm. *gaṇhissam* (Mah. 111). Inf. *gaṇhitum* (Dh. 101; F. Jāt. 12). Ger. *gaṇhitvā* (Mah. 43, 194; F. Jāt. 4), *gayha* (Mah. 110), *gaṇhiya* (Mah. 170). P.pr. *gaṇhanto*. Pass. *gayhati* (Cl. Gr. 110). Pass. imperat. *gayhatu* (Att. 230). Pass. p.pr. *gayhamāno* (Mah. 108). P.p.p. *gaḥito*. Caus. *gaḥeti*, *gāḥeti*, *gaṇhāpeti*, *gāḥāpeti*.
- GANĀI** (*adj.*), Having a following, having many disciples [गणिन]. Mah. 7. Masc. *gaṇī*, a

teacher (Mah. 104). Acc. to Ab. 612 *gaṇī* is a name of the *gokaṇṇa*, or Ceylon elk, but Clough has *gaṇikaṇṭaka*.

GANIKĀ (*f.*), A courtesan [गणिका]. Ab. 233.

GANITO (*p.p.p. gaṇeti*), Counted, reckoned [गणित = गण]. Ab. 710.

GANO, A multitude, number, assemblage, troop, herd; a chapter of priests; the priesthood [गण]. Ab. 629, 1050. *Devamanussagaṇā*, hosts of angels and men (Mah. 104). *Eko gaṇasmā vāpakaṭṭho*, alone, far away from the busy crowd (Dh. 105). *Gaṇam bandhati*; gets together a following (Pāt. 74). *Amaccagaṇo*, retinue of ministers. *Gaṇācariyo*, teacher of a troop of disciples. *Sagaṇo nāgarājā*, the Nāga king with his retinue (Mah. 7). *Bhikkhūnaṃ gaṇo*, the sisterhood or community of nuns (Mah. 214). *Nātigaṇo*, assemblage of relatives, family circle (Mah. 76). *Migagaṇo*, herd of wild beasts (Ras. 27). *Abhivandīya gaṇam uttamam*, revering the excellent priesthood (Alw. I. xvi). *Vinayadharapaṇcamo gaṇo*, an assembly of five priests, one of whom is versed in Vinaya (Alw. I. 94). *Gaṇadhōjanam* is "food prepared for several priests as a joint meal" (Gog.). *Vīsatiṅgaṇo bhikkhusaṅgho*, an assembly of priests twenty in number (Pāt. 6). *Appatarena gaṇena upasampadamī anujāneyya*, would permit ordination by a smaller number than ten (Alw. I. 93). It will be seen from the above examples that *gaṇa* as applied to an assemblage of priests is, like *saṅgha*, used in a wide and somewhat vague sense, being applied alike to the whole priesthood, and to so small a number as five. The term *gaṇakamma*, "an ecclesiastical act performed by a small chapter of priests," is opposed to *saṅghakamma*; I believe there can be little doubt that the quorum for a *gaṇakamma* is two or three priests only, while a *saṅghakamma* may be performed by any number from four upwards (B. Lot. 437; Pāt. xi).

GANTABBO (*p.f.p. gaṇchati*), That ought to go [गन्तव्य = गन्]. Sen. K. 503. Neut. used impersonally; *Mayā tattha gantubbam*, I must go there (Ras. 19; Mah. 111; Dh. 153).

GANTHATI, and **GANTHETI**, To tie, to connect; to compose [गन्ध]. *Mante ganthesum*, composed the Vedic hymns (Alw. I. cxiv). *Ganthāpeti*, to cause to be tied (Pāt. 74).

GANTHI (*m.*), A joint; a knot; a tie, bond [गन्धि]. Ab. 600. *Pādagaṇṭhi*, the foot-joint, ankle (Ab.

277). *Gaṇṭhipāyo*, a snare (Ab. 520). *Vedesa gaṇṭhiṭṭhāndāni*, the knotty points in the Vedas (Mah. 29). There is a plant called *gaṇṭhi* (Mah. 179). Cl. Gr. 27; Dh. 259, 372.

GANTHO, A bond, a tie; a literary composition, book [गन्ध]. Ab. 965, 1006. *Ganthā tesam na vijjanti*, they have no ties (Dh. 38, comp. 17). *Ganthadhuraṃ vipassanādhuraṃ*, burden of study, burden of contemplation (Dh. 80). *Ganthakāro*, a writer, an author (Bāl. i). *Ganthakāratam*, authorship (Ab. p. 182). *Ganthato atthato*, according to the text, according to the meaning (Mah. 252). The *Khuddakanikāya* is also called *Khuddakagantho*. *Gantha* is very frequently written *gandha* (see *Gandho*, 2).

GANTUM, **GANTVĀ**, see *Gacchati*.

GARAHĀ (*f.*), Blame, reproof, contempt [गर्हा]. Ab. 121; Dh. 305.

GARAHANĀM, Blame, contempt [गर्हण].

GARAHATI, To blame, to disparage, to despise [गर्ह]. P.p.p. *garahito* (Dh. 6). P.f.p. *garahitabbo* (Sen. K. 577).

GARAHĪ (*adj.*), Censuring, despising [गर्हिन्]. Dh. 87.

GARALĀM, The venom of a snake [गरल, गरल्]. Ab. 655.

GĀRAVATĀ, Respect (see next).

GĀRAVO, Respect, reverence; weight, authority, importance [*garu* + ञ, comp. गौरव]. With loc. *Sāmapere gāravo*, respect for the novice (Dh. 403). *Saṅhagāravā*, out of reverence for the assembled priests (Mah. 196). There are six *gāravas*, respect for Buddha, for the Law, for the priesthood, for the *sikkhā*, for *appamādo*, for *paṭisanthāro* (comp. *Agāravo*). B. Lot. 335; Kh. 5; Mah. 7. In the compound *ratanattayagāravo*, "reverencing the three gems," Mah. 127, *gāravo* is perhaps an adjective.

GĀRAYHO (*adj.*), Contemptible, blamable, low, base, absurd [points to a form गार्ह, comp. गर्ह]. Ab. 700, 735; Cl. Gr. 116; Sen. K. 477.

GARU (*adj.*), Heavy; large; weighty, important; venerable [गुरु]. Ab. 701, 840. *Garum karoti*, to respect, to revere, to attach importance to. *Tampi yakkhim garum katvā*, reverencing even the *yakkhin* (Dh. 403, comp. Kh. 21). I have also met with a pres. *garukaroti*. *Garukato*, revered. *Garukātabbo*, deserving respect. *Garu-*

- kāro*, respect. *Garudassanañ*, respectful attention (Att. 134). *Garugabbhá*, a pregnant woman (Ab. 239). *Garubhaṇḍaṇ*, property held in common by a community of priests, as lands, tanks, crockery, opposed to *parikkháro*, "personal requisites" (Att. 142). At Mah. 111 occurs a neut. nominative *garuṇ*; *bhātuno vacanañ garuṇi*, my brother's word is imperative (the Ind. Off. MS. reads *guruṇ*). In prosody a long syllable is called *garu*, "heavy" (Kh. 21). See *Guru*.
- GARU (m.)**, A parent; a teacher, a religious preceptor [गुरु]. Ab. 840; Sen. K. 515; Dh. 107. *Lokaguru*, teacher of the world, Buddha (Ab. 3). *Garuṭṭhāniko*, holding the place of a teacher.
- GARU (m.)**, A bird's wing [गरुत्]. Ab. 627.
- GARUGABBHATĀ (f.)**, Pregnancy [गुरु + गर्भ + ता]. Dh. 154.
- GARUKO (adj.)**, Heavy; severe; serious, grievous; weighty, important [गुरुक]. *Daṇḍo garuko*, heavy punishment (Dh. 55). *Garuko ābādhō*, severe illness (Dh. 25). *Garukāni kammani*, important ecclesiastical acts (Pāt. 62). *Garuko saṅghabhedo*, it is a grievous sin to create discord in the priesthood (Dh. 145; Pāt. xxxi). In grammar a long syllable is called *g*. (Sen. K. 505). As the last part of a compound: *Dhammagaruko*, revering the Law (Dh. 87); *Nahānagaruko*, attaching great importance to bathing (Alw. I. 93); *Rāpagarukā eṣā*, this woman thinks a great deal of her appearance (Dh. 315).
- GARUḶO**, A Garuda bird [गरुड]. Ab. 633; Sen. K. 335. The Garuda are a gigantic race of birds, ever at war with the Nāgas (Man. B. 44).
- GATADDHĪ (adj.)**, One whose journey is ended, who has reached his destination [गत + अध्वन् + ह्वन्]. Figuratively, of an Arahā (Dh. 17).
- GATASATTO (adj.)**, Lifeless [गत + सत्त्व]. Das. 31.
- GĀTHĀ (f.)**, A verse or stanza [गाथा]. Ab. 1090. This word generally means a *Āloka* or *Anuṣṭubh* stanza (comp. Dh. 82, 86, 89, 95; F. Jāt. 18). *Catuppadá gāthā* or *catuppadikā gāthā*, a *gāthā* of four half-lines, a complete *śloka* (Ras. 18, 67). *Gāthā* or *gāthaṇ* is the fourth of the nine *Āngas*, or divisions of the Scriptures according to subject-matter. It comprises *Dhammapada*, *Theragāthā*, *Therīgāthā*, and those portions of *Suttanipāta* which are unmixed verse, and do not bear the title of *Sutta* (B. Int. 53, 56, 57; B. Lot. 729;

Alw. I. 61; E. Mon. 172). *Gāthāpadāṇi*, a stanza (Dh. 19).

- GATI (f.)**, Going, journey, march; course; refuge, resting-place, abode; way of turning out, result, issue, consummation; mode of re-birth after death, state of existence, future state, destiny; re-birth, transmigration, existence; good state, safety, happiness; discretion, prudence, wisdom [गति]. Ab. 395, 793. *Dve gatiyo bhavanti*, two courses or careers are open to him (B. Lot. 581). *N'eva tassa gatiṃ nāgatiṃ jānāma*, we know not whether he is in safety or not (Dh. 206). *Attā hi attano gati*, for self is the refuge of self (Dh. 68). *Gatisatisahito*, endowed with discretion and intelligence (Alw. I. 112). There are five *gatis* or states of existence into which a being may be re-born on death, they are *nirayo*, *tiracchānayoṇi*, *pettivisayo*, *manussā*, *devā*, hell, the brute creation, the preta-world, men and gods (B. Lot. 377; Dh. 288; Man. B. 37; at Alw. I. cvii we have *manussaloka*, *devaloka*, instead of *manussā*, *devā*). The six *gatis* are the above with the addition of *asuranikayo* (B. Lot. 309). *Gati tesāṃ durannayā*, their future state cannot be seen, i.e. when they die they are not reborn in another state, but attain *Nirvāpa* or annihilation (Dh. 17). *Yassa gatiṃ na jānanti devā gandhabbamanussā*, whose future state none know of, i.e. he is not re-born when he dies (Dh. 74). *Gativimutto*, freed from transmigration, i.e. having ceased to exist, having attained *Nirvāpa*. *Cittappasādamattena sugate gati uttamā labbhati*, by mere faith in Buddha the happiest state is obtained, i.e. re-birth in one of the *deva* worlds (Mah. 177). *Subhagati*, re-birth in a *deva* world (Mah. 158). *Gati pāpikā*, "evil state after death," is explained by the commentator to be *niraya* "hell" (Dh. 55, 396). *Tāsaṃ upāsikānaṃ kē gati ko samparāyo*, what is the state of these devotees after death, what is their future existence (Dh. 175). *Calācalāyaṇ gatiyaṇ hi pāpīno puññaṇa upenti yathārucaṇ gatiṃ*, in this ever-changing existence by good works men obtain after death the state of being they wish for (Mah. 136).
- GATIMĀ (adj.)**, Having the power of motion [गतिमन्]. Cl. Gr. 24.
- GATO (p.p.p. gacchati)**, Gone to, reached; walking, going; having come to, having attained; directed to, devoted to, occupied with; having entered, being in, being upon; departed, gone, disappeared

[गत = गन्]. With acc. *gámañ gato*, gone to the village (Cl. Gr. 79). With dat. *gámassa gato*, gone to the village (Sen. K. 329). *Gámagato*, gone to the village (Cl. Gr. 79). *Ujjugato*, walking uprightly (Dh. 20). *Yathákkammañ gato*, passed away according to his deeds, viz. was reborn in that *gati*, or state of existence, which his deeds had merited (F. Ját. 8). *Gatagataveláya*, whenever he went there (Das. 30). *Ten' áyasmatá gatagataññháne*, at every place reached by the venerable man. *Therassa gamandháñ ca gataññhánañ ca jániya*, having ascertained the day of the theras' intended journey and his destination (Mah. 177). *Khāḍḍavānañ gatamaggo*, the path trodden by Arāhās (Dh. 102). *Tissavāpim gate tasmim*, when he had gone to the Tissa tank (Mah. 216). *Vuddhim gato*, grown up (Att. 202). *Vyasanam gato*, perished (F. Ját. 18). *Yass' indriyañi samatham gatāni*, whose senses are stilled (Dh. 17). *Devānañ seññhatam gato*, having attained the sovereignty of the gods (Dh. 6). *Sakalagunagga-tam gato*, having attained the perfection of all virtues (Mah. 10). *Pariniññhitam gato*, completed, accomplished (Mah. 253). *Attano hatthagato*, passed into his hands (F. Ját. 6). *Buddhagatā sati*, thoughts set on B. (Dh. 52). *Pañjaragato*, having entered the cage (Alw. I. xiii). *Savanagatam sūlam*, like a thorn run into the ear (Att. 193). *Hatthikkhandhagatam sahasam*, a thousand pieces placed on the back of an elephant (Mah. 45). *Sabhāgato parisagato*, when in a court, when in an assembly. *Mama visayagatā manussā*, the men who inhabit my realm (Att. 205). *Gámagatam araññagatam vā*, stored in the village or in the forest. *Aññhi patitvā gatam*, the bone dropped and fell out (F. Ját. 12). *Gatamalo*, spotless. *Gatabhayo*, fearless (Mah. 159). Neut. *gatam*, going, walking.

GATTAM, The body; a limb [गत्त]. Ab. 151, 901; Ras. 16; Dh. 304. *Gattāni parisūcutha*, bathed his limbs (Mah. 33).

GAVAJO, see *Gavayo*.

GAVAKKHO, A round window, air-hole, bullseye [गवाक्ख]. Ab. 216, 948; Mah. 57.

GAVAM, **GĀVAM**, see *Go*.

GAVAMPATI (*m.*), One who owns or herds cattle [गो + पति]. Sen. K. 237.

GAVASSAKAM, Cows and horses [गो + अस्स + क]. Sen. K. 237.

GAVAYO, and **GAVAJO**, A species of ox, the Gayal or Bos Gavæus [गवय]. Ab. 616; Sen. K. 209.

GAVELAKAM, Cows and sheep [गो + एलक्]. Sen. K. 237.

GAVESAKO (*adj.*), Seeking [गवेष् + अक्]. Ras. 18.

GAVESANĀ (*f.*), Search [गवेष्णा]. Ab. 428.

GAVESATI and **GAVESETI**, To seek [गवेष्]. Mah. 45, 223; Dh. 121. *Gavessati* at Dh. 27. P.p.p. *gavesito* (Ab. 753).

GAVESĪ (*adj.*), Seeking [गवेष्णि]. Dh. 18, 44, 64.

GĀVEYYO (*adj.*), Belonging to cattle [गो + एय]. Sen. K. 388.

GĀVĪ (*f.*), A cow. Ab. 498; Dh. 238, 387; Sen. K. 236. Pl. *gāvīyo* (Dh. 238). See *Go*.

GĀVO, see *Go*.

GĀVUTAM, A measure of length = the fourth part of a Yojana, a league [गवूति]. Ab. 196; Dh. 148, 191; B. Lot. 486. *Tigāvutam*, three leagues (Dh. 98).

GAVYO (*adj.*), Bovine [गव्य].

GĀYAKO, A singer, chorister [गायक्]. Ab. 902.

GĀYANAM, Singing [गायन]. Ab. 902.

GĀYATI, To sing [गै]. Alw. I. 41; Dh. 85; Pāt. xliv. P.p.p. *gīto*.

GĀYATTĪ (*f.*), Name of a metre [गायत्री]. Ab. 417.

GAYHA, **GAYHATI**, see *Gaṇhāti*.

GAYHO (*p.f.p. gaṇhāti*), That can be taken, seized, grasped [गाह्य = अह्य]. *Indriyaggayho*, perceptible to the senses (Ab. 716).

GEDHO, Greed, desire (from गृह्). Kh. 16.

GEHAM, and **GEHO**, A house [गेह]. Ab. 207; Dh. 28; Mah. 241. *Geham gacchati*, to go home (F. Ját. 15).

GELANĀM, Sickness, illness (abstract noun formed from *Gilāno*, which see). Ab. 323. At Mah. 50 it is used for sea-sickness.

GENḌUKO, A ball to play with [गेण्डुक]. Ab. 316.

GERIKAM, Red chalk [गेरिक्]. Ab. 610, 817.

GEYYAM, Mixed prose and verse [गेय = गै]. *Geyyam* is one of the nine *Āngas*, or divisions of the *Tipiṭaka* according to subject-matter or style. The term is applied to those *Suttas* which contain an admixture of verse (*sabbam sagāthakam suttam geyyam*); I may instance the *Sigālovādasutta*, in which at intervals the prose text of Buddha's exhortation is repeated or paraphrased in verse. B. Int. 52, 53; E. Mon. 172; Alw. I. 61.

GHACCO (*adj.*), To be destroyed [घाक्ख]. Dh. 45.

GHAMMATI, To go. According to Kaccáyana (Sen. K. 458) a root GHAMM may be substituted for गम् throughout the whole conjugation. The examples given in the vutti are the imper. forms *ghammámi*, *ghammáhi*, *ghammatu*. I have not met with this conjugation elsewhere.

GHAMMO, Heat; the hot season; sweat [घर्म]. Ab. 954; Mah. 3. *Ghammajalam*, sweat (Ab. 1088).

GHAMŚATI, To rub, to grind [घृष्]. Cl. P. Verbs, 16; Dh. 106.

GHANACCHĀYO (*adj.*), Deep-shaded, thickly wooded [घन + छाया]. Mah. 84.

GHĀNĀM, The nose, the organ of smell [घ्राण]. Ab. 150; Cl. Gr. 44; Man. B. 399, 420. *Ghānam* is always spelt with the dental n, at Dh. v. 360 all three MSS. have *ghānena*. See *Āyatanam*, *Dhātu*, *Indriyam*, *Vīññānam*.

GHANASĀRO, Camphor [घन + सार]. Ab. 305.

GHANĀM, Destruction [from हन्]. Dh. 30, 332.

GHANO (*adj.*), Firm, dense, solid, uninterrupted [घन]. Ab. 707, 820. *Aṭṭhaṅgulaghano*, eight inches thick (Mah. 112). *Meghavanna* stones without a flaw (Mah. 179, or is it "dark-coloured"?). *Maññhi ghananīlehi*, with dark-blue gems, i.e. sapphires (Mah. 258). *Ghanatamo*, thick darkness (Ab. 72). *Ghanakaravassam*, a heavy shower of hail (Dh. 224). *Ghanam ghanúpāhanam*, thick shoes (Alw. I. 93). *Ghanā chāyá*, dense shade. *Ghano* and *ghanam*, a cloud (Ab. 47; Mah. 119). *Ghano*, an iron club (Ab. 820). *Ghanam*, a musical instrument played by striking, as a cymbal, tambourine, bell (Ab. 142, 820).

GHANOPALĀM, Hail [घन + उपल]. Ab. 50.

GHANṬĀ (*f.*), A bell [घण्टा]. Mah. 128, 164; Sen. K. 538.

GHANṬIKO, A ballad singer [घण्टिक]. Ab. 396 (the reading is *ghanṭhiko*).

GHARAGOLIKĀ (*f.*), A house lizard [गृह + गोघिका]. Ab. 621.

GHARAKĀM, A house [गृह + क]. Mah. 23.

GHARĀM, and **GHARO**, A house [गृह]. Ab. 206; Sen. K. 509. *Āgantvāna sakam gharam*, revisiting their old homes (Kh. 11). *Sake ghare*, at home (Mah. 110; comp. Alw. I. 75). *Paṭimāgharam bodhigaram*, an image house, a bo-tree sanctuary (Mah. 235, 236). *Gharadvāram*, house door (Dh. 241). *Gharasākarō*, domestic hog (Dh. 401). *Gharasappo*, a rat-snake (Ab. 652). In the plur.

the masc. *gharā* is used. *Gharā nēnappakārakā*, buildings of various sorts (Mah. 235). *Anuṭṭhā-memalā gharā*, sloth is the bane of a household (Dh. 43, comp. the meaning of the pl. in Sansk.). *Durdvāsā gharā*, household life is irksome (Dh. 53). *Te veyappatte gharabandhanena bandhimissu*, when these young men were grown up their parents got them married (Dh. 78). Comp. *Gham*.

GHARĀNĪ (*f.*), A wife [गृहिणी]. Ab. 237.

GHARĀVĀSO, Living in a house or at home, life in the world, the householder's or layman's life as opposed to the life of an ascetic [गृह + चावास]. Dh. 153, 392, 403.

GHASATI, To eat [घस्]. Alw. I. 14.

GHASMARO (*adj.*), Gluttonous [घस्मर]. Ab. 734.

GHĀSO, Eating, pasturing; food, fodder; meadow grass [घास]. Ab. 465, 602, 1103; Att. 193.

GHATĀ (*f.*), Multitude, many; junction [घटा]. Ab. 630, 1128. *Hatthighatā*, a troop of elephants (Ab. 362).

GHĀTAKO (*adj.*), Killing, destroying, murdering, sacking [घातक]. *Pitughātako*, parricide (Mah. 15). *Gāmaghātako*, plundering villages (Dh. 90). *Dipaghātakā damiḥā*, the Tamuls devastators of the island. *Hamsaghātako bhikkhu*, a priest who had killed a hamsa (Dh. 415).

GHATĀM, Ghee, or clarified butter [घृत]. Ab. 499; Dh. 96; Mah. 196.

GHATĀNAM, Junction [घटन]. Ab. 1128.

GHĀTĀNAM, Slaughter [घातन]. Ab. 403.

GHĀTĀNO (*adj.*), Destroying [घातन]. *F. ghātani* (Mah. 158).

GHĀTĀPETI (*caus. hanti*), To cause to be slain. Dh. 224; Das. 2.

GHĀṬĀPETI (*caus. next*), To cause to be united, etc. (see *Ghaṭeti*). Alw. I. 35.

GHATĀTI, To endeavour, to strive, to exert oneself; to join, to adapt [घट्]. Dh. 210. *Bhikkhācariyāya jivitavuttiṃ ghaṭanto*, devoting his life to mendicancy (Dh. 392).

GHĀṬETI (*caus. last*), To join, to unite; to endeavour, to strive [घटयति, घाटयति = घट्]. Alw. I. 35; Dh. 195, 286. *Kapālāni ghaṭetvā*, putting together again the two halves of the skull (Mah. 245). See *Anusandhi*.

GHĀTETI (*caus. hanti*), To kill, to cause to kill [घातयति = हन्]. Dh. 24, 72; Mah. 150; F. Jāt. 18.

- GHATĪ (*f.*), A jar [घटी]. Ab. 457.
- GHĀTĪ (*adj.*), Killing [घातिन्]. Sen. K. 512. *Sattughātī*, killing his foes (Cl. Gr. 29). *Bhātu-ghātinī*, his brother's murderess (Mah. 250).
- GHĀTIKĀ (*f.*), The sixtieth part of a day and night, twenty-four minutes [घटिका]. Ab. 74; Cl. Gr. 68. One of the games enumerated in Brahma Jāla S. is *ghāṭikā*, it is thus explained in the comment, *ghāṭikā ti vuccati dīghadaṇḍakena rassadaṇḍa-kapaharaṇakīḍā*.
- GHĀTIKO (*adj.*), Mixed with clarified butter [घातिक्]. Cl. Gr. 89.
- GHĀTITO (*p.p.p. ghāṭeti*), Slain [घातित + हन्]. Mah. 158.
- GHĀTĪYANTAM, The rope and bucket of a well [घटी + यन्त्र]. Ab. 524.
- GHĀTO, A jar, a bowl [घट]. Ab. 457; Dh. 250.
- GHĀTO, Slaughter, destruction [घात]. Ab. 403; Mah. 158, 216.
- GHĀṬANAM, Touching, knocking, rubbing, shaking [घट्ण]. Dh. 367; Mah. 157.
- GHĀṬETI, To touch; to shake; to speak spitefully to, to annoy; to join [घट्ट]. *Ghaṭam gh.*, to ring a bell (Mah. 128; Ind. Off. MS. has *ghaṭeti*). *Ghaṭento rājakuṇḍalam*, grazing the king's earring (Mah. 156). *Bhikkhā durattavacanehi ghaṭento*, annoying the priests with harsh words (Pāt. 59). *Nimittam ghaṭṭeti*, joins the boundary (Mah. 100). Dh. 283, 351. P.p.p. *ghaṭṭito* (Mah. 100).
- GHĀTUKO (*adj.*), Mischievous, destructive [घातुक]. Ab. 731.
- GHĀYANIYO (*adj.*), Odorous.
- GHĀYATI, To smell [घ्रा]. F. Jāt. 53.
- GHEPPATI, To take [घम्]. Alw. I. 20; Sen. K. 455.
- GHORO (*adj.*), Dreadful, terrible [घोर]. Ab. 167; Mah. 14.
- GHOSANĀ (*f.*), Sounding, proclaiming [घोषणा]. Ab. 117.
- GHOSANO (*adj.*), Sounding [घोषण]. Sen. K. 473.
- GHOSAVĀ (*adj.*), Sounding, sonant [घोषवन्]. The sonant letters are *g, gh, ṅ, j, jh, ñ, ḍa, ḍha, ṛ, d, dh, n, b, bh, m, y, r, l, v, h*, or the mediæ, the mediæ aspiratæ, the nasals, and the liquids (Sen. K. 202).
- GHOSETI, and GHOSĀPETI (*caus.*), To shout, to proclaim [caus. घुष]. *Bhastaklam ghosāpeti*, to set up the call of refection, i.e. to proclaim that the meal is ready (see Mah. 195). *Dhātupatiṭṭh-*

nam ghosāpetvā, having proclaimed that the relic was going to be enshrined (Mah. 107). *Dhamma-savanam ghoṣeti*, to proclaim (shout) that the preaching is going to begin, to sound the church call (Dh. 290; Mah. 81). P.p.p. *ghosito, ghosāpito* (Dh. 290; Mah. 81).

GHOSO, Sound, noise; rumour; voice; a village of herdsmen [घोष]. Ab. 128, 226, 1081. *Samudda-ghoso*, the roaring of the sea. *Ghoso pi so tattha n' atthi*, they have not even been heard of there (Alw. I. 76).

GHOTAKO, A sort of horse [घोटक]. Ab. 370.

GHUṬṬHO (*p.p.p.*), Shouted, proclaimed [घुट्ट = घुष]. Pāt. xvi.

GIDDHĪ (*adj.*), Greedy [गृध्निन्]. Fem. *giddhint* (Mah. 43).

GIDDHO (*adj.*), Greedy [गृध्र, गृध]. Ab. 729. *Giddha* appears to be also a noun, as at Sen. K. 327 we have *lūbhagiddhena*, "through greed of gain." Comp. *Gaddho* and *Gijjho*.

GIHĪ (*m.*), A householder; a layman as opposed to a priest [गृहिन्]. Ab. 446. *Gihijānā*, laymen (Mah. 173). *Therassa gihikāle*, when the therā was a layman (Dh. 199). *Gihibhūto*, being or having been a layman (Dh. 333). *Gihibhāvo*, state of being a layman (Dh. 411).

GIJJHATI, To be greedy [गृध्].

GIJJHO, A vulture. Ab. 637. *Gijjhakūto*, "The Vulture's Peak," name of a mountain near Rājagaha (Ab. 606; Dh. 365, 427; B. Lot. 287). *Gijjha* probably represents the S. गृध्र, through an intermediate step *gṛidhya*, the *r* passing into *y*; the S. गृध्र has perhaps created confusion. Comp. *Gaddho* and *Giddho*.

GILĀNAKO (*adj.*), Ill [ग्लान + क]. Mah. 23.

GILĀNO (*p.p.p.*), Sick, ill [ग्लान = ग्लि]. Ab. 322. Neut. *gilānam*, illness. *Bāhagilāno*, seriously ill (Dh. 97). *Gilānamañce nipajjivā*, having lain on the bed of sickness. *Gilānapaccayo*, a medical requisite, i.e. drugs, or food adapted to sickness (E. Mon. 81). Dh. 341.

GILATI, To devour, to swallow [गु]. Cl. Gr. 129; Dh. 66, 421. P.p.p. *gilito* (Ab. 757).

GIMHĀNAM, The hot season. Ab. 78; Pāt. 11, 15; Att. 10. *Gimhānamāse paṭhamasmiṃ*, in the first month of the hot season (Kh. 9).

GIMHO, The hot season, summer [गीष्म]. Ab. 80; Dh. 51, 387. *Gimhakāle*, in the hot weather, in

- summer (Ras. 90). Pl. *gimhá*, the hot season
See *Utu*.
- GIÑGAMAKAM, A sort of ornament. Ab. 289.
- GINI (m.), Fire [चि]. Ab. 34. Comp. *Aggi* and
Aggini.
- GIÑJAKĀ (f.), A tile, a brick. Ab. 220.
- GIRĀ (f.), Voice, utterance, speech [गिरा]. F. Ját. 18.
- GIRI (m.), A mountain [गिरि]. Ab. 605. *Gri-
kandarā*, a mountain cave (Dh. 191).
- GIRIKANŪI (f.), The plant *Clitoria Ternatea*
[गिरिकर्णी]. Ab. 584.
- GIRIMALLIKĀ (f.), The plant *Wrightia Anti-
dysenterica* [गिरि + मल्लिका]. Ab. 573.
- GIRIMEKHALO, Name of Mára's elephant [गिरि
+ मेखला]. Ab. 44; Man. B. 172.
- ĠITAM, Singing, a song, or hymn [गीत = गी].
Ab. 130; Dh. 85; Mah. 213. *Ġtavádditam*, vocal
and instrumental music (Kh. 3). *Thutināṅga-
lagítehi*, with hymns of praise and joy (Mah. 99).
- ĠTIKĀ (f.), A song [गीतिका]. Ab. 130.
- GIVĀ (f.), The neck, the throat; debt [गीवा].
Ab. 263, 1129; F. Ját. 53; Mah. 48.
- GIVATŪHI (n.), The collar-bone [गीवा + चस्त्रि].
Mah. 4.
- GIVEYYAM, A neck ornament, necklace [दिवेय].
Ab. 285.
- GO, and -GŪ (adj.), Going; being [ग]. Only at
the end of a compound word, e.g. *Siláoctiyathá-
nago*, going to the site of the *Siláctiya* (Mah. 7),
toyago, floating on the water (Mah. 63), *addhagú*,
going a journey. Comp. *Anugo*, *Atigo*, *Hatthago*,
Majjhago, *Sampago*, *Páragú*.
- GO (m. and f.), A bull, a bullock, an ox; a cow (f.);
the earth (f.); speech (f.) [गो]. Ab. 181, 495,
498, 869. *Go vajjho viya*, like an ox led to the
slaughter (Das. 35). Acc. *gavaṃ gávuṃ, gávaṃ*.
Instr. *gávēna*. Gen. and dat. *gávassa*. Abl. *gávé,*
gávasmá. Loc. *gáve, gávasmīṃ*. Pl. *gávo* (Dh.
4, 25). Instr. and abl. pl. *gohi*. Gen. and dat. pl.
gunnaṃ (Dh. 151), *gavam* (Ab. 496), *gonam*.
Loc. pl. *gávēsu, gosu*. For these forms see Cl. Gr.
35 and Sen. K. 235-239. There is also in Páli a fem.
gávi, "cow" (Ab. 498; Dh. 238, 387). The bases
used in composition are *gava-*, and *go-*.
- GOCARIYO (adj.), Brown, reddish. Pát. 9, 80.
- GOCARO, Pasture; food, prey; abode, resort;
sphere, range, province; an object of sense, as
form, sound [गोचर]. Ab. 94; F. Ját. 37.

Gocarabhāmi, pasture ground. *Gocaram caram*,
browsing (Mah. 120, of an elephant, comp. Dh.
114). *Gávo páceti gocaram*, drives the cows to
the pastures (Dh. 25). *Gocarāya gate sīhe*, when
the lion had gone to seek for prey (Mah. 44).
Gocarāya carantá, seeking food (F. Ját. 17, of
geese). *Gaṅhitvá gocaram sīho*, the lion having
eaten his prey (Mah. 43, comp. Dh. 114). *Galo
uddhumāyi gocaram gaṅhitum na sakkoti*, his
throat swelled, he is unable to eat (F. Ját. 12, of a
lion). *Attano attano gocarāṭṭhāne gocaram
gaṅhetvá*, obtaining their food each in his own
hunting-ground (F. Ját. 52, the monkey goes to
the forest, the jackal to the field-watcher's hut,
and so on). *Migá tipagocará*, deer that feed on
grass (Mah. 33). *Gocaro* as opposed to *agocaro*
means "lawful resort," a place which a priest is
allowed to frequent in quest of alms, as the houses
of pious or philanthropic laymen (E. Mon. 71;
Dh. 259). *Pápācariyagocaro*, frequenting wicked
teachers. *Rájagahaṃ mahāgocaram* appears to
mean "Rájagaha is a place of great resort," or
perhaps "a place of great food resources." *Ráje-
gahaṃ gocaragámaṃ katvá*, making R. his place
of resort for alms. *Gocara* is that whereby any-
thing is limited, wherein it abides, lives, moves,
or expatiates, or upon which it operates, its sphere,
domain, range, function, object, attributes. Thus,
Form is the *gocara* of the eye, Ideas or Knowledge
the *gocara* of the mind, Omniscience the *gocara*
of Buddha's mind. The following are examples.
Aham pi ganthakáráttam patto vibudhagocaram,
I also have achieved authorship, the appanage of
the wise (Alw. I. x). *Sukhumañāpagocará tantí*,
that book which treats of abstruse knowledge.
Te sáram nádhigacchanti micchásāṅkappagocará,
they never arrive at the truth, for they follow vain
thoughts, lit. false thoughts are their sphere
(Dh. 2). *Vimokho yassa gocaro*, whose sphere
is emancipation, i.e. *Kleṣānirvána* or *Arhatship*
(Dh. 17). *Ariyānaṃ gocare ratá*, rejoicing in
the life of the saints (Dh. 5, here *gocara* is applied
to the assemblage of all the attributes, qualities,
and states which constitute *Arhatship* or final
sanctification). *Anantagocaro*, whose sphere is
the Infinite (Dh. 33, of a Buddha); here the com-
ment says *anantārammaṇassa sabbāññutāññassa
vasena apariyantagocaram*, "whose domain or
range is unlimited, by reason of his omniscience,

the materials of which are infinite." *Gocara* is allied in meaning to *Avacara* and to *Ārammaṇa*.

- GOCCHAKO, A bunch or cluster, a cluster of blossoms [गुच्छक]. Ab. 545.
- GODHĀ (*f.*), An iguana, a very large sort of lizard [गोधा]. Ab. 622; F. Jāt. 53; Mah. 166.
- GODHANAM, Property in cattle [गो + धन].
- GODHUMO, Wheat [गोधूम]. Ab. 450.
- GOGHĀTAKO, A cow-killer [गो + घातक]. Sen. K. 501; Dh. 368.
- GOKANNO. A large species of deer, called elk in Ceylon; a span [गो + कर्ण]. Ab. 267, 612; Mah. 141.
- GOKANṬAKO, The hoof of an ox; the plant *Asteracantha Longifolia* [गोकण्टक]. Ab. 583 (Clough's edition has ṭ). *Bhūmi kharā gokanṭakhatā*, the ground is rough, trampled by the feet of cattle (Alw. I. 93, the comment says *gunnaṁ khurehi akkantaḥhūmito samuṭṭhitehi kaṇṭakehi upahatā*, "spoilt with sharp clods risen up from places trodden by the hoofs of cattle").
- GOKHĪRAM, Cow's milk [गो + चीर]. Cl. Gr. 124.
- GOKULAM, A cattle-shed, a stable for cows [गो + कुल]. Ab. 190.
- GOLAḶAKO, A ball or lump [गोलक]. Ab. 1017.
- GOLIKO (*adj.*), Prepared with molasses [गोलिक]. Sen. K. 390. *Goliko*, a sugar seller (Sen. K. 391).
- GOLISO, Name of a plant [गोलिह, गोलीह]. Ab. 563 (Clough's edition has *goliso*). In his *Siṁh. Dict.* Clough gives *golisa* and *goliha*.
- GOLO, A ball [गोल]. Ab. 1088; Mah. 175.
- GOLOMI (*f.*), Name of several plants [गोलोमी]. Ab. 584 (= *vaca*), 599 (white *dubbā*).
- GOMĀ (*m.*), A cattle owner [गोमन्]. Ab. 495. Fem. *gomatī*, *gomantī* (Sen. K. 306).
- GOMAYO, and -YAM, Cowdung [गोमय]. Ab. 499. *Sukkhāni gomayāni*, dried cowdung (Alw. N. 36).
- GOMIKO, A cattle owner [गोमिन् + क]. Ab. 495.
- GONAKO, A woollen coverlet with a very long fleece. Ab. 312; B. Lot. 369, 370. A few MSS. read ṅ, but I think ṅ is the right spelling. The comment on *Brahma Jāla S.* says *gonako ti dighalomako mahākojavo, caturāṅgulādhikāni kira tassa lomāni*.
- GONĀṄGULO, The black-faced monkey [गो + चाङ्गुल]. Ab. 614.
- GONASO, A kind of large snake [गो + नस]. Ab. 651.

- GOṆO, A bullock, an ox. Ab. 495; B. Lot. 370; F. Jāt. 9, 32; Sen. K. 238.
- GOPAKHUMO (*adj.*), Having eyelashes like a heifer [गो + पक्षन्]. B. Lot. 564.
- GOPAKO, A cowherd [गोपक]. Mah. 115.
- GOPAKO, One who guards or takes care of [fr. caus. गुप]. *Khettagopako*, a field-watcher (F. Jāt. 53). *Haṭṭhigopako*, an elephant's keeper (Ab. 367). *Maṅgalavādhino gopako*, the groom of the royal charger (Mah. 134).
- GOPĀNASĪ, The A shaped rafters of the roof of a hut [गोपानसी]. Ab. 221; Mah. 245. *Gopānasivāṅko*, as crooked as a g. rafter (Dh. 315).
- GOPATI (*m.*), A bull [गो + पति]. Sen. K. 237.
- GOPATI, GOPAYATI, GOPETI, and GOPĀYATI, To guard, to keep, to protect [गुप]. Sen. K. 433; Dh. 56; Mah. 17, 260. P.p.p. *gutto*, *gopito*, *gopāyito* (Ab. 754).
- GOPO, A cowherd, a herdsman [गोप]. Ab. 495; Dh. 4, 151.
- GOPPHAKO, The ankle [गुप्फ + क]. Ab. 277, 864; Dh. 148, 266, 284.
- GOPPHO, The ankle [गुप्फ]. Mah. 212.
- GOPURAM, A gate, a town gate; the towers or battlements over the gates of a fortified town, a watch-tower [गो + पुर]. Ab. 204, 1065; Mah. 152, 222; Alw. I. x.
- GOPURATṬHO (*adj.*), Standing on the battlements [गोपुर + ष्ठ]. Mah. 152.
- GORAKKHĀ (*f.*), Cow-keeping [गो + रक्षा]. Ab. 446; Kh. 11; Dh. 181.
- GORAKKHO, A cowherd [गो + रक्ष].
- GORASO, Produce of the cow [गो + रस]. Five are enumerated, *khīraṁ*, *dadhi*, *ghaṭam*, *takkam*, *navantam*, milk, curds, ghee, buttermilk, butter (Ab. 501). Dh. 151, 238.
- GORO (*adj.*), White [गौर]. Ab. 95.
- GOSĀLĀ (*f.*), A cow-stable [गो + शाला].
- GOSĀMIKO, A cattle owner [गो + स्वामिन् + क]. Dh. 151.
- GOSĀNKHYO, A cowherd [गो + संख]. Ab. 495.
- GOSĪSAM, A kind of sandal wood [गो + शीर्ष]. Ab. 301.
- GOTAMO (*adj.*), Descended from or belonging to Gotama, a Gautama or Gotamid [गीतम]. Fem. *gotamī* (Cl. Gr. 40).—Cākyamuni is called *Gotamo Buddho*, and *samaṇo Gotamo* (the ascetic of the Gautama family). The origin of the name is uncertain. Burnouf says, "He was called Cramaṇa

Gautama, or the Gotamid ascetic, no doubt because Gautama was the sacerdotal family name of the military race of Çákyas, who being Kshatriyas had no ancestor or tutelary saint like the Brahmans, but might, as the Hindu law permits, have taken the name of the sage to whose family belonged their spiritual guide" (Intr. 155). Clough says, "Gautama, the name of Buddha, which he took from his teacher, a celebrated sage, and supposed by some to be the founder of the Nāya philosophy" (1). It would appear that all the Çákyas of Kapilavastu bore the name of Gautama, so that the phrases Gotama Buddha and Samāna Gotama merely indicated the family from which the Buddha sprang (see B. Int. 155, note).—*Gotamo Buddhō*, Gautama Buddha (Mah. 2). *Gotamo nāma buddho*, a Buddha named Gautama (Dh. 117, 135). *Gotamo Buddhō nāma uppajjissati*, one named Gautama Buddha shall be born (Dh. 130). Unconverted brahmins in addressing Buddha called him simply Gautama (*bho Gotama*, see *Bhovādā*). Buddha is sometimes spoken of by believers as *bhavaṃ Gotamo*, "the venerable Gautama (see *Bhavaṃ*). B. Lot. 363; Sen. K. 387; Cl. Gr. 134.

GOTRABHŪ (*m.*), One who is in a fit state to receive sanctification; a priest [गोत्र + भू]. I am indebted to Subhūti for several extracts explanatory of this term. In its first sense it means "one whose mind is in that state of strong illumination which immediately brings about the attainment of sotāpattimagga." Buddha's words are quoted as follows, *katamo ca puggalo gotrabhū? yesaṃ dhammānaṃ samanantarā ariyadhammassa avakkanti hoti tehi dhammehi samānāgato puggalo gotrabhū*, "who is the gotrabhū? the man who is in possession of those conditions upon which the commencement of sanctification immediately ensues, he is the gotrabhū." Here the gotra is explained by the commentator to mean Arhatship. But gotrabhū may also mean simply a priest or monk, as appears from the following words of Buddha, *bhaviṣṣanti kko paṇ' Ānanda anāgataṃ addhānaṃ gotrabhūno kāśāvakaṇṭhā dussīlā pāpa-dhammā*, "the day will come when priests who wear the yellow robe shall be vicious and sinners." Here gotra is said to mean gṛamaṅgotra, the family or fraternity of Buddhist monks. Hardy says, "The wisdom necessary for the reception of the paths is called *gotrabhūñāpa*" (E. Mon. 281, 282).

GOTTAM, Family, lineage; family name [गोत्र]. Ab. 332, 1060; Dh. 70. *Gottena Gotamo*, by family a Gotamid (Cl. Gr. 134). *Kassapo gottato jino*, a Buddha whose family name was Kācyapa (Mah. 93).

GOTTHAM, A cattle-shed, cow-stable [गोघ]. Ab. 190.

GOVINDO, A cattle owner, a head herdsman [गोविन्द, or गोपेन्द्र]. Ab. 496; Sen. K. 237.

GOYŪTHAM, A herd of cattle [गो + यूथ]. Dh. 203. -GŪ, see -Go.

GUDAM, The anus [गुद]. Ab. 274.

GUGGULU (*n.*), Bdellium, a fragrant gum [गुग्गुलु]. Ab. 557.

GUHĀ (*f.*), A cave; the heart [गुहा]. Ab. 609. Lion's den (Mah. 44; F. Jāt. 47).

GUHĀSAYO (*adj.*), Whose seat is the heart [गुहा + शय]. Said of *citta*, "the thoughts" (Dh. 7).

GŪHETI (*caus.*), To conceal [गूहयति *caus.* गुह]. Alw. I. 36.

GULĀ (*f.*), A pock, a pimple [गुला].

GUḶAKO, A ball [गुडक]. *Kiḷāguḷako*, a ball for playing with (Mah. 141).

GUḶAPHALO, The tree *Careya Arborea* [गुड + फल]. Ab. 554.

GŪḶHO (*p.p.*), Secret, concealed [गूढ = गुह]. Ab. 746. *Gūḷhapuriso*, a spy (Ab. 347). At Mah. 71 *devānaṃpiyavacano gūḷhandmo*, is rendered by Turnour, "bearing the profoundly significant title of Devānaṃ Piya."

GUḶIKIḶĀ (*f.*), Game of ball [गुली + क्रीडा]. *Gūḷikīḷaṃ kīḷati*, to play at ball (Dh. 139).

GUḶO, Molasses, sugar; a ball, a globe; a ball or mouthful of food [गुड]. Ab. 462, 1088. *Ayogūḷo* and *lohagūḷo*, a ball of iron (Dh. 54, 66). *Puppugūḷo*, a bunch of flowers, a bouquet (Dh. 172). *Lākhagūḷo*, a round lacquered box (Alw. I. 75). *Guḷayantam*, a sugar-mill (Mah. 208). *Guḷatanḍulo*, sweetmeats (Mah. 248). *Guḷapāvako*, a sweet cake. *Guḷapāśāko*, a round stone (Mah. 169). *Guḷapiṇḍo*, a lump of sugar (Dh. 281).

GUMBAKO, Jungle [गुम्बा + क]. Mah. 64.

GUMBO, A bush, a thicket, brushwood, jungle; a multitude, quantity; an array of troops [गुम्बा]. Ab. 550, 631, 861. *Kaṇṭhakagumbo*, a thorn-brake. *Gumbaṭṭhānaṃ*, a jungly place (Mah. 64). *Gumbo tipādīnaṃ*, a thicket of grass and such like (Ab. 454). F. Jāt. 52, 53, 54; Mah. 120.

- GUNAVĀ** (*adj.*), Excellent, virtuous [गुणवत्].
Alw. I. xiii; Sen. K. 245. Fem. *guṇavati*, *guṇa-*
vasī.
- GUNDĀ** (*f.*), The grass *Cyperus Pertenuis*, or its
root [गुन्दा]. Ab. 599.
- GUNĪTO** (*p.p.p.*), Multiplied [गुणित = गुण]. Sen.
K. 412.
- GUNĪJĀ** (*f.*), The shrub *Abrus Precatorius*; the
smallest jeweller's weight, equal to a berry of the
guñjā shrub [गुञ्जा]. Ab. 479, 585.
- GUNĪYO**, and **GUNĪTTHO**, Better, and best. Com-
parative and superlative of *guṇavā* (Sen. K. 315).
- GUNO**, A string; a bow-string; a time; a quality,
property, characteristic; good quality, merit,
efficacy, virtue; excellence, piety [गुण]. Ab. 388,
767, 787. *Muttāguṇo*, a string of pearls (Ab. 1116).
Sattāguṇo, seven-fold (Mah. 152). *Dasāguṇam*,
ten times (Ab. 477). *Tippam ratanānam guṇam*
pakāsetva, proclaiming the virtues of the three
gems (Dh. 309). *Kato guṇo*, a good deed done
(F. Jāt. 14; comp. Alw. I. 107). *Guṇabhūsanō*,
having virtue for his ornament (Alw. I. x).
Tejovagund, the qualities of dignity and speed
(Mah. 137). *Buddhagund*, the attributes of Buddha
(Alw. I. 77). *Guṇakathā*, eulogium, exposition
of a person's good qualities.
- GUNTHETI**, To ensnare; to cover [गुण्ठ].
- GUNTHIKO**, see *Ahigunthiko*.
- GURU** (*adj.*), Heavy [गुरु]. Masc. *guru*, a teacher
Pl. *guravo*. This form is rare, and I have not met
with it in any undoubtedly ancient text. The
usual form in Pāli is *garu*, which see. The foll.
are references for *guru*: Cl. Gr. 80, 127; Alw. I. xv;
Att. 192.
- GURUVĀRO**, Thursday [गुरु + वार].
- GŪTHĀM**, and **GŪTHO**, Excrement [गूथ]. Ab.
274; Das. 44; B. Lot. 384. One of the hells is
called *gūthanirayo* (Dh. 408).
- GUTTI** (*f.*), Keeping, guarding [गुत्ति]. Mah. 242.
Indriyagutti, keep watch over the senses (Dh. 67).
- GUTTO** (*p.p.p. gopati*), Preserved, protected;
guarded, hidden [गुप्त = गुप्]. Ab. 746, 754.
Indriyesu guttadvāro, keeping the door of the
senses. *Dhammassa gutto*, protected by the Law
(Dh. 46). Dh. 7, 56.
- GUYHAKO**, A class of demigods (*devayoni*) who
are attendants of Kuvera [गुह्यक]. Ab. 13.
- GUYHĀM**, A secret; pudendum [गुह्य = गुह].
Ab. 352, 1061; B. Lot. 572.

H.

- HA**, An emphatic particle, the Sanskrit **ह**, some-
times used after *Iti* (which see).
- HĀ** (*interj.*), Ah! oh! alas! [हा]. Ab. 1159, 1201.
- HADAYAGO** (*adj.*), Going to the heart, vital [हृदय
+ ग]. Ab. 945.
- HADAYĀLŪ** (*adj.*), Good-hearted, kind [हृदयालु].
Ab. 722.
- HADAYĀM**, The heart; the mind; the breast
[हृदय]. Ab. 152, 270. *Hadayena phalitena*
kālam katvā, dying of a broken heart (Dh. 109,
comp. Mah. 247). *Hadayaṃ manāṃ ca*, the heart
and mind (Das. 7). *Karuṇḍya kampitahadayo*,
his heart moved with compassion (Att. 205).
Hadayavathu, the substance of the heart, the
heart of flesh (Ab. 852; Man. B. 399).
- HADAYAṄGAMO** (*adj.*), Going to the heart,
touching, affectionate, kind [हृदयंगम]. Ab. 125.
- HADAYAṄGATO** (*adj.*), Learnt by heart [हृदयम् +
गत = गम्].
- HADAYĪ** (*adj.*), Benevolent, kind [हृदयिन्].
Ab. 722.
- HAIJO** (*adj.*), Dear, beloved, pleasant [हृष].
Ab. 697.
- HALĀHALO**, A sort of poison [हलाहल]. Ab. 655;
F. Jāt. 50.
- HALĀM**, This is another form of *Alam*. *Halām*
dāni pakāsitum, no use to proclaim (Alw. N. 98;
Gog. Ev. 6). Cl. Gr. 74.
- HALĀM**, A plough [हल]. Ab. 449. *Halapaddhati*,
a furrow (Ditto).
- HALIDDĀ** (*f.*), Turmeric [हरिद्रा]. Comp. Ab. 586.
- HĀLIDDO** (*adj.*), Yellow [हारिद्र]. Sen. K. 392.
- HALIDYĀBHO** (*adj.*), Yellow [हरिद्र + आभा].
Ab. 97, 1008.
- HAMBHO** (*interj.*), Here! sirrah! [हंभो]. Ab. 1139.
Hambho dubbhita, how now, you rascal! (Dh. 299).
Comp. *Ambho*.
- HAMMIYĀM**, A house [हर्म्य]. Ab. 208; Kamm. 9.
- HĀMSIYATI** (*pass.*), To bristle [from हृष]. Sen.
K. 492.
- HĀMSO**, A goose, a swan [हंस]. Ab. 646; Dh. 17,
32; F. Jāt. 16, 17.
- HĀNĀM**, Relinquishing, falling away from [हान].
B. Lot. 791.
- HANANĀM**, Killing, destroying; removing [हानन्].
Ab. 403; Mah. 14.

HANĀPETI (*caus. hanti*), To cause to be killed. Sen. K. 436.

HANATI, see *Hanti*.

HANDA (*interj.*), Come! alas! [हन्]. Ab. 1193. *Handa naṃ hanāma*, come let us kill him (Alw. I. 72). *Handa ca dāni mayāṃ bhante gacchāma*, and now, lord, I depart. *Handdham hatacakkhu 'smi*, alas! I am blind (Dh. 86).

HANETI (*caus. hanti*), To cause to be killed. Sen. K. 436.

HĀNI (*f.*), Abandonment; loss, diminution, decay, deterioration [हानि]. Ab. 1129; B. Lot. 649. *Hāniṃ divāna sattānaṃ*, seeing that men were falling away from true religion (Mah. 207).

HANĀNATI, see *Hanti*.

HANTĀ (*m.*), One who strikes or kills [हन्तु]. Dh. 70.

HANTI, To strike, to beat; to kill, to murder; to destroy, to put an end to, to remove [हन्]. *Pipāsāṃ hantvā*, having quenched my thirst (Ras. 22). *Bhayaṃ sītāṃ tamāṃ tesāṃ hantvā*, having removed their fear, cold and darkness (Mah. 3). Pres. 3rd sing. *hanti* (Dh. 13, 72, 332), perhaps also *hanati* (see Sen. K. 501, 502), pl. *hananti* (Dh. 64). Imperat. 2nd pers. pl. *hanāma* (Alw. I. 72). Aor. *ahani*, *hani*, *avadhi* (Sen. K. 502). P.pr. *hananto* (Ras. 27). Inf. *hantum*, *hanitum* (Sen. K. 503). Ger. *hantvā*, *hanitvā*, *hantvāna*, *hanitvāna* (Dh. 52, 390; Sen. K. 502).—Pass. *haññati*. *Kuñjaro dānteru haññate*, the elephant is killed for his tusks (Sen. K. 349). Pass. imperat. *haññatu*, let him be killed. P.f.p. *hantabbo*, *hanitabbo* (Sen. K. 503; Alw. I. 72). P.p.p. *hato*. Caus. *haneti*, *hanāpeti*, *ghātetī*, *ghātāpetī*.

HANU (*f.*), The jaw [हनु]. Ab. 262.

HANUTI, To conceal oneself [हनु]. With dat. *Hanute mayham eva*, he hides from me (Sen. K. 327).

HĀPETI (*caus. jahāti*), To dismiss, to forego, to forsake; to neglect; to lose; to omit [हापयति = ह्य]. *Attadattham na hāpaye*, let him not forego, or neglect, his own spiritual good (Dh. 30). *Kiñci ahāpetvā*, having omitted nothing (F. Jāt. 13, comp. Mah. 214).

HĀRAKO, One who takes [हारक]. Pāt. 3, 87. *Asante hārake*, if there be no one to carry it (Pāt. 10).

HARANĀM, Removal; taking; stealing [हारण]. E. Mon. 283; Kh. 14.

HARĀPETI (*caus. next*), To cause to be removed. F. Jāt. 8.

HARATI, To carry, to convey, to bring; to carry away, to remove; to take, to seize; to steal, to plunder; to bring, to offer; to charm [हृ]. Kh. 13. *Satthu santikāṃ haritvā*, having brought it to the Teacher (Dh. 106). *Bhayaṃ vo dukkhaṃ ca harissāmi*, I will remove your fear and suffering (Mah. 3). *Imaṃ paṇṇaṃ haritvā tassa dehi*, take this letter and deliver it to him (Alw. I. 101). *Harantā rājino manasā*, captivating the mind of the king (Mah. lxxxvii). *Hareyya pānīṇā vasaṃ*, he might handle poison (Dh. 23). *Dve haṃsā kacchapāṃ daṇḍakena haranti*, two geese are carrying along a tortoise with a stick (F. Jāt. 17). *Haranti ye balim*, who bring you offerings (Kh. 6). Perf. *jahāra* (Sen. K. 445). Aor. *ahāsi* (Dh. 1, 101). Inf. *haritum* (Alw. I. 14). Ger. *haritvā* (Mah. 257). P.f.p. *haritabbo* (Pāt. 67), *hāriyo* (Pāt. 81). P.p.p. *haṭo*. Caus. *harāpeti*, *hāreti*. Desid. *jigimsati*.

HARE (*interj.*), Here! sirrah! Ab. 1139. Comp. *Are*.

HĀRETI (*caus. harati*), To cause to be carried; to take away, to remove [हारयति = हृ]. *Tassa taṃ bahubhāṇitaṃ hāretukāmo*, wishing to put a stop to this talkativeness of his (F. Jāt. 16). Mah. 169; Dh. 220.

HARI (*adj.*), Green, yellow, tawny [हरि]. Ab. 97, 869. See also *Harito*.

HARI (*m.*), The colour green or yellow; gold; Vishṇu [हरि]. Ab. 16, 97, 487, 869.

HĀRI (*adj.*), Handsome [हारि]. Ab. 693. *Hārī*, a beautiful woman (Ras. 16).

HĀRI (*adj.*), Taking, robbing; captivating [हारिण]. *Adinnahārī*, a thief (Ras. 23). Fem. *hāriṇī* (Att. 192).

HARICANDANĀM, and -NO, Yellow sandal wood [हरि + चन्दन]. Ab. 301; Dh. 95.

HĀRIṆIKO, A deer-hunter [हारिणिक्].

HARIṆO, A deer or antelope [हरिण]. Ab. 617. *Hariṇakalaṅko*, and *hariṇaṅko*, the moon (Alw. I. c; Att. 191).

HĀRITAKI (*f.*), and -KO, yellow myrobolan [हरीतक]. Ab. 569; Mah. 22.

HARITĀLAM, Yellow orpiment [हरिताल]. Ab. 493.

HARITATTAM, Yellowness [हरित + त्व].

HARITO (*adj.*), Green [हरित, हरित]. Ab. 97,

- 187, 869, 1016. *Harito yavo*, the green barley (F. Ját. 15). *Haritáni tináni*, green grass (Pát. xxviii, comp. Das. 31). Neut. *haritam*, grass, greens (Pát. 87). See *Hari*.
- HĀRIYO** (*p.f.p. harati*), To be taken, removed, etc. [हार्य = ह]. Pát. 81.
- HARO** (*adj.*), Taking, seizing [हार].
- HARO**, Āiva [हार]. Ab. 17.
- HĀRO**, Taking; a pearl necklace [हार]. Ab. 285, 1116; Dh. 94. Comp. *Muttāhāro*.
- HASAMĀNAKO** (*adj.*), Laughing, merry [p.pr. Ātm. हस + क]. Mah. 219.
- HASANĀM**, Laughter [हसन]. Ab. 175; Dh. 160.
- HASATI**, To laugh, to be merry [हस]. Mah. 219; Dh. 120. Aor. *hasi* (F. Ját. 4). Caus. *hāseti*. *Tam me hāseti mānasam*, this rejoices my heart (Mah. 197). *Tava mukham hāsayamāno*, making your face merry.
- HASITO** (*p.p.p. last*), Smiling, laughing, merry [हसित = हस]. Alw. I. civ. Neut. *hasitam*, laughter, mirth (Ab. 175). *Mahāhasitam hasanto*, laughing a horse-laugh (Pát. 93). Dh. 120.
- HĀSO**, Laughter; mirth, joy [हास]. Ab. 87, 175; Dh. 27. *Hāsadharmo*, sporting, jesting (Pát. 15).
- HASSO** (*p.f.p. hasati*), Ridiculous [हास्य = हस]. Masc. *hasso*, the Ridiculous, one of the Nātyarasas (Ab. 102).
- HĀTABBO** (*p.f.p. jahāti*), That ought to be abandoned [हातव्य = हा]. Sen. K. 477.
- HĀṬAKAM**, Gold [हाटक]. Ab. 487; Ras. 33.
- HATATTAM**, Destruction [हत = हन् + त्व]. Dh. 390.
- HATĀVAKĀSO** (*adj.*), One who has removed all occasions for good and evil, said of an Arahā [हत = हन् + अवकाश]. Dh. 18.
- HATHO**, Violence, force, rapine [हठ]. Ab. 400.
- HATO** (*p.p.p. hanti*), Killed, destroyed; injured, spoilt; removed, put an end to [हत = हन्]. *Hatacakkhu*, whose sight is destroyed, blind (Dh. 86). *Hatalābhasakkārā*, deprived of their gains and honours. *Vācāya hato*, ruined by his talk (F. Ját. 16). *Hatānam lohītvīlam*, turbid with the blood of the slain (Mah. 154). Neut. *hataṃ*, killing, hurting. *Hatapahataṃ*, killing and striking.
- HATO** (*p.p.p. harati*), Seized; carried away [हत = ह]. *Hatthilingasakuxena haṭā*, carried off by the elephant-bird (Dh. 157). Dh. 209.
- HATTHACITTO** (*adj.*), Joyful [हट्ट + चित्त]. Ab. 723.
- HATTHAGATO**, and **HATTHAṄGATO** (*adj.*), Passed into a person's hands, in his power or possession, secure, certain [हस्त + गत = गम]. *Cattāri phalāni hatthagatān' eva karoti*, makes the four fruitions his own (Dh. 228). F. Ját. 6; Dh. 160, 184.
- HATTHAGO** (*adj.*), In one's power, in one's possession, secure [हस्त + ग]. Att. 194.
- HATTHAKAMMAM**, Manual labour [हस्त + कर्मन्]. Dh. 126, 237.
- HATTHALOMO** (*adj.*), Astonished; overjoyed [हट्ट + लोमन्].
- HATTHĀNIKAM**, The elephants of an army, elephant-host [हस्तिन् + ञनीक]. Ab. 383.
- HATTHAPĀSO**, A measure of distance, generally two and a half hastas or cubits, but said sometimes to mean a distance of twelve cubits [हस्त + पाश]. Pát. 2, 98.
- HATTHAPPATTO** (*adj.*), Come to hand, received, obtained [हस्त + प्राप्त = आप].
- HATTHĀROHO**, One who rides on an elephant, an elephant driver, mahout [हस्तिन् + आरोह]. Ab. 367.
- HATTHASSAM**, Elephants and horses [हस्तिन् + अश्व].
- HATTHATALAM**, The palm of the hand [हस्त + तल].
- HATTHĪ** (*m.*), An elephant [हस्तिन्]. Ab. 360. Fem. *hatthini*, a she-elephant (Ab. 362, 866; Dh. 105). *Hatthimaggo*, an elephant-track (F. Ját. 2); *Hatthisoṇḍo*, elephant's trunk (Ab. 639). *Hatthikkhandho*, an elephant's back or shoulders (Mah. 45). *Hatthisālá*, elephant stable (Mah. 83). *Hatthiyānam*, a riding elephant. *Hatthigopako*, and *hatthimeṇḍo*, an elephant's groom or keeper (Ab. 367). *Hatthippabhinno*, a furious elephant (Dh. 58). *Hatthighaṭā*, a herd or troop of elephants (Ab. 362). Gen. *hatthino* (Dh. 157). Pl. *hatthi* (F. Ját. 3). Nom. sing. sometimes *hatthi*.
- HATTHIKO** (*adj.*), Carried in the hand [हस्त + ह्व]. Sen. K. 390.
- HATTHILINGO**, A sort of vulture with a bill like an elephant's trunk [हस्तिन् + लिङ्ग]. Ab. 639; Dh. 154.
- HATTHINAKHO**, A covered way covering the access to the gate of a town [हस्तिन् + गच्छ].

- Ab. 208; I am not sure of the meaning, for the explanation is *yūpo hatthakumbhamhi patiffhito*.
HATTHINI, see *Hatthi*.
HATTHINIKĀ (*f.*), A she-elephant for riding [हत्थिनी + का].
HATTHIPO, An elephant's keeper or driver [हत्थिप]. Ab. 367.
HATTHO, The hand; an elephant's trunk; name of a Nakkhatta; a cubit, the measure from the elbow to the tip of the little finger; a quantity [हत्थ]. Ab. 59, 265, 268, 365, 931. *Pattahattho*, bowl in hand. *Gandhamāddihattā*, with perfumes, flowers, and other offerings in their hands (Dh. 79). *Vīṇāhattho*, holding a lute (Mah. 180). *Sattahattho*, seven cubits long (Dh. 198). *Sahasahattho*, hundred-armed (Mah. 180). *Kesahattho*, a tuft or mass of hair (Ab. 257). *Mārasa hatthain gato*, fell into the power of Death.
HATṬHO (*p.p.*), Bristling; joyful, delighted [हट्ट = हृष्]. *Hatthalomo*, having the hair of the body erect with joy or astonishment (Mah. 86). *Atihattho*, overjoyed (Mah. 85). *Hatthatuṭṭhacitto*, with glad and joyful heart.
HĀVAKO, One who sacrifices [from caus. ५]. Sen. K. 525.
HAVANAM, Sacrifice [हवन]. Sen. K. 524.
HAVE (*adv.*), Indeed, certainly. Ab. 1140; Dh. 19, 28, 32, 68, 126.
HAVI (*n.*), An oblation, sacrifice; clarified butter [हविस्]. Ab. 418, 1114.
HAVO, A summons, challenge [हव]. Ab. 762.
HĀVO, Coquetry, dalliance [हव]. Ab. 174.
HAVYAM, An oblation [हव = ५]. Ab. 418.
HĀYANAM, Diminution, decay (from *Hāyati*).
HAYĀNIKAM, Cavalry [हय + अनीक]. Ab. 383.
HĀYANO, A year [हायन]. Ab. 81, 1124.
HĀYATI, see *Jahāti*.
HAYO, a horse [हय]. Ab. 368, 1102; Mah. 68.
HE (*interj.*), Oh! [हे]. Ab. 1139, 1150.
HEHITI, A fut. from *Bhavati*.
HELĀ (*f.*), Sport, dalliance [हेला]. Ab. 174.
HEMAṆ, Gold [हेमन्]. Ab. 487; Mah. 70, 90.
HEMANTO, The cold season, winter [हेमन्त]. Ab. 79; Mah. 2. This season begins from the dark half of Kattika, and lasts four months. It is subdivided into Hemanta and Sisira, of two months each.
HEMO, A sort of elephant [हेम]. Ab. 361.

- HERAÑNIKO**, A royal treasurer [हिरण्ण + इण्]. Ab. 343.
HESĀ (*f.*), Neighing [हेसा]. Ab. 119.
HESITAM, Neighing [हेसित]. Mah. 142.
HESSATI, see *Bhavati*.
HETAM, In the phrase *No h' etam bhante*, "certainly not, lord," the *h* is हि, with the vowel elided before the initial vowel of *etam*.
HETHETI, To injure, to harass [हेट्ट]. Dh. 10, 228.
HETI (*f.*), A weapon [हेति]. Ab. 385, 866.
HETṬHĀ (*adv.*), Under, below, low down [अधस्तात्]. Ab. 1156. With gen. *Udumbararukkhasa heṭṭhā*, under the Udumbara tree (F. Jāt. 3). With abl. *Lohapāsādato heṭṭhā*, on the ground floor of the Lohapāsāda (Mah. 196). *Heṭṭhābhūmi*, ground floor (Dh. 250). *Heṭṭhāmagattayam*, the three lowest paths, i.e. Sotāpattimagga and the two next (Dh. 421, comp. 261). *Heṭṭhābhāgo*, lower part, part below (Dh. 78). When used of a passage in a book it means "before," "previously." *Heṭṭhā utto*, *heṭṭhāvutto*, *heṭṭhākathito*, above mentioned (Dh. 369, 371, 380; F. Jāt. 1, 20).
HETṬHATO (*adv.*), Below, underneath [अधस्तात् + तस्]. *Heṭṭhato paṭṭhāya*, from below (Alw. I. 76). With gen. *Setacchattassa heṭṭhato*, under the white umbrella (Mah. 25).
HETṬHIMO (*adj.*), Lower, lowest; last. *Heṭṭhimā disā*, the nadir. *Rukkhasa heṭṭhimasākhā*, the lowest branch of the tree (Dh. 157). *Heṭṭhimakoṭṭi*, the lower end (Dh. 261). *Heṭṭhimagāthā*, the preceding stanzas (Dh. 369). *Koṭṭnam heṭṭhimantena satam*, at least a hundred koṭṭis (Ab. 337).
HETU (*m.*), Cause; reason, motive; origin; the reason or middle term of an inference [हेतु]. Ab. 91, 972. *Kasmā hetunā*, from what motive? why? (Sen. K. 322). *Kena hetunā*, for what reason? why? *Ko hetu ko paccayo*, what is the reason? what is the cause? *Hetuphalam*, result or consequence of a cause.
HETU (*adv.*), On account of, by reason of, by means of, for the sake of [हेतौ]. With gen. *Na attaketu na parassa hetu*, not for his own sake nor for the sake of another (Dh. 15). *Kissa hetu*, on account of what? *Tam kissa hetu*, why is this? (Alw. I. 108). *Lābhahetu*, for the sake of gain (Kh. 27). *Yesam hetu labhāmass*, through whom we receive gifts (Kh. 11).
HETUJO (*adj.*), Produced by a cause [हेतु + ज].

Gog. Ev. 55; Man. B. 441; E. Mon. 293; vegetables are called *hetuja*, as produced from seeds.

HETUKO (*adj.*), Having a cause; causing, instrumental [हेतुक्, हेतुक्]. Ab. 104; Man. B. 494. *Saṅgāmo mapiḷḷāṅkahetuka*, a conflict on account of a jewelled couch (Mah. 4).

HETUMĀ (*adj.*), Having a cause [हेतुमन्]. Cl. Gr. 24.

HETUPPABHAVO (*adj.*), Proceeding from a cause, having its origin in a pre-existing cause [हेतु + प्रभव]. The *hetuppabhavā dhammā* are explained to be the five *khandhas* (Att. cxxx; B. Lot. 523; Man. B. 196).

HETUSO (*adv.*), Causally, necessarily [हेतु + शस्].

HEVA (*adv.*), Quite, just, even. Dh. 225. This is another form of *eva* (which see). I have met with *heva* in three passages only, and in each the preceding word ends in a vowel. The first is *pupphāni heva* (Dh. 9), the second *avihatayobbanā heva* (Dh. 233), the third *mā heva* (Dh. 403). The *h* is probably like the *y* in *yeva*, merely a euphonic addition, but comp. the next article.

HEVAM, In the phrase *mā h' evaṃ avaca*, "say not so." It is doubtless *evaṃ* preceded by the particle *hi*. It is true that *Hevaṃ* occurs in the Dhauḷi inscriptions at the beginning of a sentence (comp. Alw. I. iv), but it is not safe to argue from the Pāli of the inscriptions to that of the sacred books. A phrase *mā h' evaṃ*, "not so," "certainly not," occurs at Gog. Ev. 39, and with this compare *no h' etaṃ* (see *Hetaṃ*), and perhaps *mā h' eva* (see last article).

HEYYO (*p.f.p. jahāti*), To be abandoned [हिय = ह्या]. Sen. K. 477.

HI (*part.*), For, because; certainly, indeed; alas! [हि]. Ab. 1149, 1197. *Na hi verena verāni sammanti*, for hate is not appeased by hate (Dh. 2). *Vuttaṃ k' etaṃ bhagavatā*, for thus it has been said by Buddha. *Kasmā? evaṃ hi atthaṃ dhārituṃ sukhaṃ hoti*, why? because by so doing it is easy to ascertain the meaning (Alw. I. cviii). *Tena hi*, very well then (Dh. 89, 158). *Ko hi nāma naro*, what man indeed? (Mah. 259). *Kathaṃ hi nāma*, how indeed? It is sometimes used in giving a respectful refusal: *Na kappati mahārāja pabbajetaṃ thiyo hi no*, (nay) great king, for we are not allowed to ordain women (Mah. 85, comp. 80, line 5). Sometimes redundant: *Evaṃ tathāgate yeva pasādo hi mahapphalo* (Mah. 175, comp. Ab. 1197). See *Hetaṃ*, *Hevaṃ*.

HILĀDATI, To be glad [ह्लाद्].

HILĀDO, Pleasure [ह्लाद्]. Att. 191.

HĪLITO (*p.p.p.*), Ashamed [ह्रीत = ह्री]. Ab. 747; Das. 44.

HIMĀCALO, The Himalaya mountain [हिम + चचल]. Ab. 606.

HIMAVĀ, and **HIMAVANTO** (*adj.*), Cold, snowy [हिमवन्]. *Himavā*, Himalaya (Ab. 606). *Himavanto pabbato*, Himalaya (Dh. 53). *Himavanto*, or *Himavantappadeso*, is a region of mystery or romance, the fairyland of the Buddhists. It forms the northern part of India, and contains the great mountain chain of Himalaya, with its principal peaks, *Kelāso*, *Cittakūṭo*, *Gandhamādana*, *Sudassano*, *Kālakūṭo*. It is overgrown with mighty forests, and contains seven vast lakes (*mahāsara*), from one of which proceeds a river which is the fountain-head of the five principal rivers of India (*mahānadi*). *Himavanta* is the resort of *Pacceka*-*buddhas*, *Arhats*, *Devas*, *Rishis*, *Yakshas*, etc., and of every species of wild animal; and teems with marvels of every description, as the wonderful Golden Cave (*kañcanaguha*), the great Jambu tree from which *Jambudīpa* takes its name, and the *Kesara* lions whose roar may be heard for many leagues around. Man. B. 15-19; F. Jāt. 2, 4, 12, 16, 17; Dh. 116, 153, 214; Das. 24; Alw. I. xxi; Mah. 22.

HIMO (*adj.*), Cold [हिम]. Ab. 1074. Neut. *himaṃ*, frost, snow, dew (Ab. 56). *Himaggabbho*, the regions of dew and frost aloft in the air (Mah. 114, 119; F. Jāt. 57). *Himaraṃsi* (*m.*), the moon (Ab. 52).

HIMŚĀ (*f.*), Hurting, killing [हिंसा]. Ab. 403. *Himśāḷlo*, cruel, mischievous (Ab. 731). *Corahimśaṃ karonto*, having a criminal executed (Att. 211). *Himśamaṇo*, wish to injure, malevolence (Dh. 70).

HIMŚANAM, Injuring, killing [हिंसन]. Ab. 463. *Yuddhaṃ bhimśanaṃ sattahimśanaṃ*, a dreadful and bloody war (Mah. 93). *Ahimśanaṃ*, humanity (Dh. 390).

HIMŚĀPANAM, Injury. Ab. 1201.

HIMŚATI, To hurt, to injure; to kill [हिंस]. Dh. 24, 48; Das. 6, 8. P.p.p. *himsito* (Dh. 149).

HINAJACCO (*adj.*), Of low family, low-caste [हीन + जात्य]. Das. 42.

HINAKO (*adj.*), Deprived of. Used at the end of a compound, as a substitute for *himo*.

HINAPPANĪTATĀ (*f.*), Inferiority and superiority, goodness and badness [हीन + प्रणीत + ता]. Gog. Ev. 31.

HINASĪLAM, Keeping the moral precepts imperfectly, or from unworthy motives [हीन + शील]. Man. B. 493.

HĪNGULAKO, Vermillion [हिङ्गुल + क]. Alw. I. 76.

HĪNGULI (*m.*), Vermillion [हिङ्गुलि]. Mah. 162.

HĪNO (*p.p.p. jahāti*), Wasted, decayed; low, bad, inferior; poor, wretched; forsaken; deprived [हीन = हा]. Ab. 699, 754. *Hīnā jāti*, low birth, low caste (Pāt. 83). *Hīnā paṇitā*, or *hīnappaṇitā*, the low and the high, the wretched and the great (B. Lot. 866; Sen. K. 367). *Hīnavirīyo*, feeble (Dh. 2, 21). *Sutihīno*, deprived of hearing, deaf (Ab. 322).

HINTĀLO, A sort of palm [हिन्ताल]. Ab. 604. Probably the marshy date-palm.

HIRĀÑÑĀM, Gold, bullion, treasure [हिरण्य]. Ab. 486, 488, 1061. *Hirāññagabbho*, Mahābrahma (Ab. 15). Mah. 163.

HIRĪ (*f.*), Shame, modesty; the shame which deters a man from sinning [ह्री]. Ab. 158; Man. B. 413; Dh. 26; Das. 41.

HIRĪMĀ (*adj.*), Modest [ह्रीमन्]. Cl. Gr. 24.

HIRIVERĀM, A perfume, Andropogon Schœnanthus [ह्रीविर]. Ab. 591.

HIROTTAPPĀM, and **HIRIOTTAPPĀM**, Shame and fear of sinning [ह्री + ottappa]. Dh. 240, 303; Das. 39, 41; Alw. I. xxxiv; Man. B. 413.

HITAKARO, A benefactor [हितकर]. Mah. 20; Sen. K. 470.

HITO (*p.p.p. dadhāti*), Fit, suitable; beneficial [हित = धा]. *Suttahito*, adapted to the Suttas (Alw. I. xvi). *Yaṃ ve hitāṃ ca sādhuṃ ca*, that indeed which is salutary and good (Dh. 30). Masc. *hito*, a friend or benefactor. *Sabbalokahito*, benefactor of all worlds (Mah. 14). Neut. *hitam*, advantage, benefit, blessing, good. *Parahitam attano hitāṃ ca*, his neighbour's good and his own good (Mah. 208). *Hitakāmo 'si me*, you are my well-wisher (Dh. 97). *Sabbalokahite rato*, delighting in doing good to the whole world (Mah. 4). *Sabbalokahitatthāya*, for the good of the whole world (Mah. 14). Dat. *hitāya*. *Tesaṃ taṃ bhavissati digharattam hitāya sukhāya*, this will be to them long for a good and a blessing (B. Lot. 350, comp. Ras. 18; Kh. 12; Sen. K. 328). *Hitāya sabbapāṇinam*, for the good of all beings.

HITVĀ, **HIYATI**, see *Jahāti*.

HIYATTANO (*adj.*), Of yesterday [हियत्तन]. Fem. *hiyattantī*, the imperfect tense (Sen. K. 431).

HIYO, and **HIYYO** (*adv.*), Yesterday [हियस्]. Ab. 1155; Dh. 227, 423; Mah. 2, 83. *Hiyyoppabbhuti*, since yesterday (Alw. I. 7).

HOMO, An oblation [होम]. Sen. K. 516.

HORĀPĀṬHAKO, An astrologer [होरा + पाठक]. Mah. 220.

HOTABBO, see *Bhavitabbo*.

HOTABBO (*p.f.p. juhoti*), That ought to be offered or sacrificed [होतव्य = ऊ]. Ab. 1114.

HOTI, see *Bhavati*.

HUNĀRO, Making a noise, roaring [हुंकार].

HURĀHURĀM (*adv.*), In various existences, in successive births. This is *hurahuram* with lengthened *a*, like *phalāphalam*, *bhavābhavā*. The comment explains it by *bhave bhavā*, "in birth after birth."

HURĀM (*adv.*), In the other world, in another birth or existence [perhaps स्वर]. *Idha vā huram vā*, in this or another world, in this or another state of being (Kh. 7; Dh. 4, 409).

HUSĀ (*f.*), A daughter-in-law [हुसा]. Ab. 248. See also *Suphā*, and *Supisā*.

HUTĀSO, Fire [हुताश्]. Ab. 35.

HUTAVĀ (*adj.*), That has sacrificed [हुत + वन्]. Sen. K. 483.

HUTĀVAHO, Fire [हुत + आवह]. Ab. 34.

HUTĀVĪ (*adj.*), That has sacrificed [हुत + आविन्]. Sen. K. 483.

HŪTI (*f.*), Calling, challenge [हृति]. Ab. 762.

HUTO (*p.p.p. juhoti*), Sacrificed [हुत = ऊ]. Sen. K. 483.

HUTTĀM, Sacrifice [होच]. Dh. 70.

I.

IBBHO (*adj.*), Wealthy [इब्भ]. Ab. 725; B. Lot. 410.

IBHO, An elephant [इभ]. Ab. 360. *Ibhappipphālī* (*f.*), a sort of long pepper (Ab. 583).

ICC, see *Iti*.

ICCHĀ (*f.*), Wish, will, desire, lust, covetousness [इच्छा, इप्सा]. Ab. 163; Dh. 13, 47, 64.

ICCHĀCĀRO, Wish, desire, covetousness, ambition [इच्छा + चार]. Mah. 2; Dh. 274. *icchācāre ṭhito*, being in a state of desire for worldly gain or fame (Dh. 264, 275).

ICCHĀPETI, To cause to desire. Pāt. 78.

ICCHATI, To wish, to desire; to approve, to like; to endeavour to obtain, to seek [इच्छति = इष्, and इच्छति = आय]. *Yaṃ icchasi taṃ vadehi*, you may say what you like (Dh. 163). *Yato icchāmi bhaddam tassa*, since I wish well to him (Sen. K. 327). *Attano sukham icchati*, endeavours to obtain pleasure for himself (Dh. 51; comp. Kh. 16). *Phalam iccham vanasmim*, seeking fruits in the wood (Dh. 59). *Ne icchanti samagga bhavitum*, they refuse to be reconciled (Dh. 104). *Aniccham, anicchanto, anicchamaṇo, anicchamaṇako*, disliking, refusing, unwilling (Dh. 104, 300; Das. 38). Aor. *icchi* (Mah. 231). Fut. *icchissati*. P.pr. *iccham, icchamaṇo* (F. Jāt. 3). P.p.p. *icchito, icchho*.

ICCHITO (p.p.p. last), Wished, desired [इच्छित]. *Ichchita te vada*, tell me what you want (Att. 205). *Ichchitichchitaṭṭhāne*, wherever he likes (Dh. 407, comp. 273).

IDA, see *Idha*.

IDAM (neut. ayaṃ), This [इदम्]. *Idam vadi*, spoke as follows (Mah. 170). *Idam satthā kathesi*, this the Teacher said (F. Jāt. 1). *Idam avoca bhagavā*, this the Blessed one said. *Vuttam sabbam idam*, all this has been said (Kh. 21). *Tehi idañ e'idañ ca vuttā*, having been told so and so by them (Dh. 130). *Idañ ca idañ ca kāressati*, will cause such and such things to be made. *Idañ ca vata re*, by the bye! an exclamation when a thought suddenly strikes one (Att. 106). See *Ayam*.

IDAM (adv.), Here, now, even [इदम्]. In the phrase *Ekam idhaṃ samayaṃ*, "now I on a certain occasion," there can be little doubt that *idhaṃ* is this adverb followed by *ahaṃ*: a comment indeed states positively *ettha idan ti nipātamattam*; but the vṛtti on the twentieth rule of Kaccāyana's Sandhikappa gives it as an example of the change of *dh* to *d*, resolving it into *idha ehaṃ* (Sen. K. 209; Cl. Gr. 10). *Idam* occurs in the words *yadidam, tadidam, kimidam, yathayidam, eyyathidam*. It is possibly also the second part of *neyidam* in the phrase *na-y-idam sukaram egram ajjhavasatā*, etc., but comp. Dh. 163, line 15.

IDANI (adv.), Now [इदानीम्]. Sen. K. 308. *Idā' eva*, at this very time, at the present moment (F. Jāt. 8, 16).

IDAPPACCAYĀ, From an assignable cause, from an ascertained cause [इदम् + abl. प्रत्यय]. *Atthi*

idappaccayā jarmarāṇaṃ, does decay and death exist from an assignable cause? Comp. Gog. Ev. 6.

IDATTAYAM, These three [इदम् + चय]. Ab. 100.

IDDHI (f.), Prosperity, power, majesty; supernatural power, magical power, miraculous faculty; a miracle [इद्धि]. B. Lot. 310, 818; Man. B. 38, 500. There are ten iddhis, such as the power of passing through the air, of taking any form, of creating, or causing to appear (*nimmāṇaṃ*) anything that is required. Iddhi is the peculiar attribute of the Arahās, though it is also possessed by those who have practised Jhāna. *Rājiddhī virājanto*, resplendent with royal majesty (Mah. 245). *Iddhī viya nimmitam*, as if created by supernatural means (Mah. 242). *Puthujjanikā iddhi*, such supernatural power as an unconverted man may possess (Dh. 142, comp. Man. B. 315). *Iddhito parihāyitvā*, having fallen away from iddhi, having lost his magical power (Dh. 143). *Taṃ iddhim uparājā so disvā*, the sub-king having seen this miracle (Mah. 34). *Nānappakāra iddhiyo katvā*, having performed many miraculous acts (Dh. 299). Instr. *iddhiyā*, by supernatural power, miraculously (Dh. 35; Mah. 194).

IDDHIMĀ (adj.), Possessed of supernatural power [इद्धिमन्]. Das. 43; Dh. 249; Mah. 178.

IDDHIMAYO (adj.), Created, or made to appear by supernatural power [इद्धि + मय]. Dh. 124, 315.

IDDHIPĀDO, Constituent or basis of magic power [इद्धि + पाद]. There are four iddhipādas, which are means by which iddhi is attained. They are *chando*, the will or determination to acquire iddhi, *viriyam*, the necessary exertion or effort, *cittam*, thought, or the necessary preparation of the thoughts or heart, *vīmaṃsā*, investigation. The full text is as follows, *cattāro iddhipāda, idh' avuso bhikkhu chandasamāddhipadhānasāṅkhārasamānūgataṃ iddhipādaṃ bhāveti, viriyasamāddhipadhānasāṅkhārasamānūgataṃ i. bhāveti, cittasamāddhipadhānasāṅkhārasamānūgataṃ i. bhāveti, vīmaṃsāsamāddhipadhānasāṅkhārasamānūgataṃ i. bhāveti* (Sang. S.). Here *padhāna* is no doubt used in its Pāli sense of "exertion," but the northern Buddhists, misunderstanding the word, have rendered it by *प्रहाण*, "abandonment," and so made nonsense of the passage (See. B. Int. 625; Lot. 310, 311, 312). Att. 57; Man. B. 413, 498; Alw. I. 77; Dh. 338.

IDDHIPABHEDO, The different sorts of magic

- power [इदधि + प्रभेद]. B. Lot. 821; Alw. I. xxxiv. See *Abhiññā*, and *Vijjā*.
- IDDHIPPATTO** (*adj.*), Possessed of miraculous power [इदधि + प्राप्त = आप]. Mah. 79.
- IDDHIVIDHĀ** (*f.*), The various sorts of iddhi [इदधि + विधा]. E. Mon. 284.
- IDDHIVISAYO**, Range, power, or extent of iddhi [इदधि + विषय]. Man. B. 9; Dh. 133.
- IDHA** (*adv.*), Here; hither; in this world [इह]. Ab. 1161; Sen. K. 302. *Idha vasati*, lives here (F. Jāt. 4). *Idhavāso*, living here (Pāt. 6), *Idhādhipati*, the sovereign of this place (Mah. 49). *Jambudīpā idh' āgata*, we have come hither from India (Mah. 78). *Idh' āgata*, when I return (Mah. 110). *Idhāgamanāni*, going there, arrival, return (Mah. 150; Dh. 241). *Giridīpani tesaṃ idh' ānaya*, brought Giridīpa to these shores for them (Mah. 3). *Idh' eva lokasmiṃ*, in this very world (Dh. 44). *Idhaloko*, this world. *Idha vā kuraṃ vā*, in this or other worlds, in this life or in another state of existence (Dh. 4; Kh. 7). *Idha socati peccā socati*, he mourns in this world, he mourns in the next (Dh. 3). *Na hi verena verāni sammant' idha kuddācanāni*, for never in this world is wrath appeased by wrath (Dh. 2). *Saddhīdha vittāni puriṇassa seṭṭhāni*, faith, here below, is man's best treasure (Sen. K. 207). *So idha paṇḍāni anuṇṇutto viharati*, he passes through this life given up to sloth (Alw. I. 107). *Idh' āvuso bhikkhū satthari sagāraṃ viharati*, in this world, brethren, a priest lives reverencing the Teacher (in this and similar instances the Sinhalese scholiasts explain *idha* by *mē Buddhaṇḍāvanayeki*, "in this religion of Buddha"). *Idha* is frequently affected by *sandhi*, e.g. *yo'dha = yo idha* (Dh. 47), *idhāgamā = idha agamā* (Mah. 155), *idham āgata = idha āgata* (Mah. 52, comp. 171), *ida bhikkhava = idha bhikkhava* (Cl. Gr. 11). See also *Iha*.
- IDHĀGATATTAMĀ**, Fact of having come [इह + आपगत = गम + त्व]. Dh. 203.
- IDHALOKO**, This world, this state of existence [इह + लोको]. Opposed to *paraloko*. Dh. 131, 258, 374, 432.
- IDHUMĀM**, Firewood [इध्म]. Ab. 36.
- IDĪ** (*adj.*), Like this, such [ईदृश]. Sen. K. 525; Cl. Gr. 118.
- IDIKKHO** (*adj.*), Such [ईदृक्]. Sen. K. 525, 526. *Īdikkhāsamāgama*, such an assemblage as this (Mah. 49).
- IDISAKO** (*adj.*), Like this, such [ईदृश + क]. Mah. 79.
- IDISO**, and **IRISO** (*adj.*), Like this, such, of such a sort, so great [ईदृश]. Sen. K. 525; Dh. 97, 163; Mah. 27, 69, 79. *Idisāni karissāmi*, I will make it like this (Mah. 175).
- IHA** (*adv.*), Here [इह]. Ab. 691, 1161; Sen. K. 302; Ras. 25. *Iha yo kusalo*, he who is skilled in this book (Alw. I. ix). This form is rare, see *Idha*.
- IHĀ** (*f.*), Exertion, endeavour [ईहा]. Ab. 156.
- IHALOKIKO** (*adj.*), Belonging to this world [इहलोक + क]. Ab. 85.
- IHATI**, To endeavour [ईह].
- IJJĀ** (*f.*), Sacrifice [इज्जा]. Sen. K. 522.
- IJJATI**, see *Yajati*.
- IJJHATI**, To prosper, to succeed, to be accomplished [इज्ज]. Ras. 62; Dh. 434.
- IKKHANĀM**, Sight, looking [इक्ख]. Ab. 775.
- IKKHANIKO**, A fortune-teller [इक्खनिक]. Fem. -kā (Ab. 236).
- IKKHATI**, To look, to see [इक्ख]. *Nettēna candam ikkhate*, he beholds the moon with his eye (Cl. Gr. 133). P.p.p. *ikkhito* (Ab. 1078).
- IKKO**, A bear [इक्को]. Ab. 612, 1025. See also *Accho*.
- ILLĪ** (*f.*), A sort of weapon, a short one-edged sword [इली]. Ab. 392.
- IMĀ**, **IMĀM**, **IME**, etc., see *Ayam*.
- INĀM**, Debt [इण]. Ab. 471. *Ṭṇaṃ ādāya*, having borrowed money. *Ṭṇassa paṇokkha*, release from debt (Kh. 13). *Ṭṇamāḍāni*, borrowed capital. *Ṭṇasāmiḍo*, a lender, creditor. *Ṭṇato sa-ṇe bhikkhū mocesi*, released from debt the priests who were in debt (Mah. 227).
- INĀYIKO**, A debtor, a borrower [इण + आप + क]. Ab. 470.
- INDADHANU** (*n.*), The rainbow [इन्द्र + धनुस्]. Ab. 49.
- INDAGOPAKO**, A sort of insect [इन्द्रगोपक]. According to Böhtlingk and Roth it is "cochineal, a red beetle" (comp. Dh. 339). It is observable that they come out of the ground after rain (Dh. 88).
- INDAJĀLIKO**, A magician, juggler, conjurer [इन्द्रजातिक]. Ab. 512.
- INDAKHĪLO**, A threshold, a large slab of stone let into the ground at the entrance of a house; a pillar in front of a city gate [इन्द्र + खील]. Ab. 204, 220, 1006; Dh. 18, 298; Kh. 8; Pāt. 18, 93.

INDANĪLO, and -LAM, A sapphire [इन्द्र + नील]. Mah. 4, 60, 179.

INDAPATTAM, Name of a town [इन्द्रपत्तन]. Ab. 201; Dh. 416.

INDASĀLO, Name of a tree [इन्द्र + शाल]. Ab. 568.

INDAVĀRUNI (f.), Coloquintida [इन्द्र + वारणी]. Ab. 597.

INDAYAVO, The seeds of Wrightia Antidysenterica [इन्द्र + यव]. Ab. 574.

INDĀYUDHAM, The rainbow [इन्द्र + आयुध]. Ab. 49.

INDHANAM, Firewood, fuel [इन्धन]. Ab. 36.

INDĪVARAM, The blue water-lily; the Cassia Fistula [इन्दीवर]. Ab. 552, 688, 1003.

INDO, Chief, lord; a king; Indra [इन्द्र]. Ab. 20, 866, 1132. *Devindo*, king of the devas, Indra (Mah. 47). *Sakko devānam indo*, Sakka the king of the devas (Ras. 22; Dh. 185). *Indapaṭimā*, a statue of Indra (Dh. 194). *Manujindo*, a king. *Loikindo*, king of Ceylon (Mah. 67).

INDRIYAGGA YHO (adj.), Perceptible to the senses [इन्द्रिय + ग्राह्य = ग्रह्य]. Ab. 716.

INDRIYAM, An organ of sense; a power, faculty, function, organ; a moral quality; sense, perception, acquisition; sex [इन्द्रिय]. Ab. 149, 807. There are three indriyas, which are three sorts of knowledge or sense. Firstly, *anaññātaññassāmitindriyaṃ (an-aññātaññāssāmi iti indriyaṃ)*, "the sense which says, I will know what is not known;" this is explained to mean sotāpattimagga. Secondly, *aññindriyaṃ (see Aññā)*, "sense of knowledge," explained to mean the stages from sotāpattimagga to arahattamagga. Thirdly, *aññātvindriyaṃ (aññātvī, comp. hutātvī)*, "sense of having thoroughly known," explained to mean arahattaphala or Arhatship. The five indriyas or moral qualities (*pañcīndriyaṃ* or *pañc' indriyaṇi*) are *saddhindriyaṃ, viriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ*, faith, energy, recollection, contemplation, wisdom (Att. 58; Man. B. 496; comp. *Balaṃ*). Another set of five are the five organs of sense, *cakkhundriyaṃ, sotindriyaṃ, ghāhindriyaṃ, jīhindriyaṃ, kāyindriyaṃ*, the eye, the ear, the nose, the tongue, the sense of touch. A third set of five are five faculties or sensations, *sukkhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ*, ease, suffering, joy, grief, indifference. The six indriyas are, *cakkhundriyaṃ, sotindriyaṃ, ghā-*

hindriyaṃ, jīhindriyaṃ, kāyindriyaṃ, manindriyaṃ, the eye, ear, nose, tongue, touch, mind (Man. B. 432, 439; Dh. 111, 429). The twenty-two indriyas, or principles, are *cakkhundriyaṃ, sotindriyaṃ, ghāhindriyaṃ, jīhindriyaṃ, kāyindriyaṃ, manindriyaṃ, itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ, sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ, domanassindriyaṃ, upekkhindriyaṃ, saddhindriyaṃ, viriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ, anaññātaññāssāmi t' indriyaṃ, aññindriyaṃ, aññātvindriyaṃ* (see Ceylon Friend, Oct. 1838: I have copied the list from Visuddhi Magga).—*Indriyaviyayo*, subjugation of the senses (Att. 193). *Indriyagutti*, keeping watch over the senses, self-restraint (Dh. 67, 422). *Indriyavikāro*, perturbation of the senses, excitement, emotion (Das. 3). *Indriyatānā bhāvānā*, and *Indriyabhāvānā*, cultivation or production of the five moral qualities (viz. *saddhā, viriyaṃ*, etc., see Alw. I. lxix). *Tikkhindriyo*, one whose organs of sense are keen; *mudindriyo*, one whose senses are dull (B. Lot. 305). Dh. 2, 122.

INDRIYASAMVARO, Restraint or subjugation of the senses [इन्द्रिय + संवर]. E. Mon. 31; Dh. 422. See *Catusamvarasīlam*.

INDU (m.), The moon [इन्दु]. Ab. 51.

INGATI, To move [इङ्गति]. Cl. P. Verbs, I. P.p.p. neut. *ingitaṃ*, gesture (Ab. 764, 981). See *Īṅjati*.

INGHA (interj.). Come! pray! Ab. 1157; Cl. Gr. 72; Alw. I. 92. *Īṅha te gaṇḍapetha*, just have them counted (Dh. 223). *Īṅha taṃ mahārāja Kalasigāmaṃ cintehi*, be so good, great king, as to think of K. (Alw. I. xlii).

INGO, Gesture, sign [इङ्ग]. Ab. 764.

INGUDI (f.), The plant Terminalia Catappa [इङ्गुदी]. Ab. 565.

ĪṅJATI, To move, to be shaken [इङ्गति]. *Aniṅjamāno*, unswerving, immovable (B. Lot. 306). P.p.p. neut. *īṅjitaṃ*, movement, vacillation (Dh. 45, 377). See *Īṅgati*.

IRETI (caus.), To cause to move, to shake; to cause to utter [इरयति = इर]. *Sace neresi attānaṃ*, if you keep silence, lit. dost not cause thyself to utter (Dh. 24, 207).

IRINAM, Barren soil; a desert [इरिण]. Ab. 886.

IRISO, see *Īḍiso*.

IRITO (p.p.p. *ireti*), Thrown; uttered, spoken, said [इरित = इर]. Ab. 433, 744; Alw. I. xlii.

IRITVIJO, An officiating (Brahminical) priest [इरिविज्]. Ab. 414.

IRIYĀ (*f.*), Movement, posture, deportment [ईर्या]. B. Int. 168. *Santāya iriyāy' asmiñ pasādiya*, pleased with him for his tranquil deportment (Mah. 24).

IRIYĀPATHO, Way of deportment [ईर्या + पथ]. There are four iriyāpathas or postures, viz. walking, standing, sitting, lying down. *Catusu iriyāpathesu viriyakaraṇasamrahito*, devoid of energy in all the four positions, viz. in all he does (Dh. 111). *Iriyāpathe Nāgasenassa pasāditvā*, pleased with the deportment of Nāgasena. *Iriyāpathasampanno*, of decent deportment (B. Lot. 297). *Iriyāpathato muttam arahattam apūpuni*, attained arhatship without any of the four usual postures; by this is meant that Ānanda at the moment of attaining sanctification was neither sitting, nor standing, nor walking, nor lying down, but in the act of placing himself on his couch; I quote the following from Brahma Jāla S. Aṭṭh., *catuririyāpathavirahitāṃ therassa arahattam, tena imasmim' sāsane "anipanno anisanno aṭṭhito acāṅkamanto ko bhikkhu arahattam patto" ti vutte "Ānanda-tthero" ti vattum vaṭṭati* (B. Lot. 296, 297; Mah. 13).

IRIYATO (*adv.*), After the manner of, according to the custom of [ईर्या + तस्]. *Bhamarass' iriyato*, after the manner of a bee.

IRU (*f.*), The R̥gveda [इरु]. Ab. 108.

IRUBBEDO, The R̥gveda [इरुवेद]. Alw. I. cxxiv.

ISĀ (*f.*), The pole of a plough [ईसा]. Ab. 449.

ISADHARO, Name of one of the Kulācalas, or concentric circles of rock that surround Meru [ईसा + धर]. Ab. 26; Man. B. 12; B. Lot. 846, 847.

ISAKAM (*adv.*), A little [ईसत् + क]. *Isakam khañjattā*, from being slightly lame (Mah. 142).

ISAKKARO (*adj.*), Easy to do [ईसत् + कर]. Sen. K. 485.

ISAM (*adv.*), A little [ईसत्]. Ab. 1148. *Isam paṇḍu*, slightly yellow (Ab. 96). *Isadatthe*, in the sense of "a little" (Ab. 1169). *Isassayo* = ईसत् + शय (Sen. K. 484).

ISI (*m.*), A R̥ishi, a saint, a sage, a holy man, an anchorite [इषि]. Ab. 433. The ten R̥ishis authors of the Vedic mantras are *Aṭṭako, Vūmako, Vāmadevo, Vessamitto, Yamataggi, Aṅgraso, Bhāradvājo, Vāseṭṭho, Kassapo, Bhago* (Ab. 109;

Alw. I. cxxiii). *Maggo isippavedito*, the way taught by holy men (Dh. 50). Buddhas and arahās are called isi (Dh. 383). Pl. *isi, isayo* (Alw. I. 54; Ab. 109). Gen. sing. *isissa, isino*.

ISIGILI (*m.*), Name of a mountain in Magadha [इषि + गिरि]. Ab. 608.

ISIKĀ (*f.*), A reed [इषिका].

ISIPABBAJĀ (*f.*), The life of an anchorite [इषि + पब्रज्या]. *Isipabbajjāṃ pabbajati*, to adopt the life of a holy recluse (F. Jāt. 2; Dh. 116, 153).

ISIPATANAM, Name of a place near Benares [इषि + पतन]. B. Int. 157.

ISO, and **ISSO**, A sort of bear. Ab. 612.

ISO, Lord, master [ईस]. Ab. 725.

ISSĀ (*f.*), Envy, jealousy, ill-will [ईसा]. Ab. 168; Dh. 264, 360; Man. B. 418. *Issam karimso tassa*, were jealous of him (Mah. 139).

ISSARIYAM, and **ISSERAM**, Dominion, supremacy [ईसर्य]. Ab. 844; Mah. 197; Dh. 13, 264, 268; Kh. 14. For the form *isseram*, comp. *Acchero*.

ISSARO, Lord, ruler, chief, king; Āra [ईसर]. Ab. 16, 725, 1094; Dh. 159.

ISSĀSAM, A bow [इष्वास]. Ab. 922.

ISSĀSO, A bow; an archer [इष्वास]. Ab. 388, 922.

ISSAYATI, To envy, to be jealous [ईस्य]. With dat. *Titthiyā samāṇānaṃ issayanti*, the heretics envy the priests of Buddha (Sen. K. 331).

ISSERAM, see *Issariyam*.

ISSO, see *Iso*.

ISSUKI (*adj.*), Envious, jealous [ईसु + क + इण]. Dh. 47.

ITARATHĀ (*adv.*), In another way [इतरथा]. Sen. K. 414.

ITARATHATTĀ (*adv.*), In another way [इतरथा + त् with abl. termination]. Sen. K. 415.

ITARITARO (*adj.*), One and another, this and that, any whatever, of all sorts [इतर + इतर]. Ab. 1187. *Itaritaracivarena santuṭṭho hoti*, is contented with any robes that he gets (viz. whether they be good or bad). *Itaritarena*, from whatever cause (Dh. 59, 408).

ITARO (*adj.*), Other; different [इतर]. Ab. 717, 1069. *Itarassa Mahāpālo ti nāmaṃ kari*, the other he called M. (Dh. 78). *Dve itarā gāthā*, the two remaining stanzas (F. Jāt. 13, comp. 53). *Netarassa*, to no other (Ras. 62). *Duddasetarāṃ*, the opposite of ugly, viz. beautiful (Ab. 998). Gen. and dat. pl. *itaresaṃ* (Dh. 104).

ITI, and TI, and before a vowel ICC (*adv.*). Thus [इति]. Ab. 1158, 1188. This particle is very extensively used in Páli, as in Sanskrit, in cases of indirect narration, or of enumeration, or of quoting the words or thoughts of others; the foll. are examples. *Mam sandháya bhásati nátvá*, perceiving that he spoke of him, lit. perceiving thus "He speaks of me" (F. Ját. 19). *Sího ti saññáya*, thinking it was a lion, lit. thinking thus "It is a lion" (F. Ját. 15). "*Kuñim yási kim etan*" *ti pucchí*, asked her, "Where are you going, what have you got there?" (Mah. 59, comp. F. Ját. 12). "*Aggind me attho*" *ti áha*, he said, "I want fire" (F. Ját. 2). *Rajatan ti vijñáya*, finding that it was silver (Mah. 167). *Ambaphalan ti sutvá*, hearing it was "a mango" (F. Ját. 5). *Na icchatíti nátvána*, finding he was unwilling (Mah. 132). *Tattha "abhittharetháti" turitam turitam sígham sígham kareyyáti attho*, here as regards the word *abhittharetha* its meaning is, "let him act very quickly, very speedily" (Dh. 292). *Ettha "sahitan" ti tepijakassa Buddhavacanas' etam náman*, in this passage the word *sahita* is a name for the Buddhist scriptures (Dh. 150). "*Ava*" *icc etassa okárádeso hoti*, the letter *o* becomes a substitute for *ava* (Sen. K. 224). *Tassa Cullapálo ti náman katvá*, having called him Cullapála (Dh. 78; comp. Ras. 15). *Mahápuriso ti vuccati*, is called "a great man" (Dh. 63). *Rattakkhí iti vissuto*, known as "The Red-eyed" (Mah. 230). *Buddho ti vacane sutamte*, at the mere sound of the word "Buddha" (Alw. I. 97). *Tissáti vacanena*, hearing himself addressed as "Tissa" (Mah. 78). *Hatthájáneyyo assájáneyyo usabhájáneyyo khipásavo ti ime cattáro íhapetvá*, setting aside these four, the high-bred elephant, the high-bred horse, the high-bred bull, and the Arhat (Dh. 296). Sometimes in an example like the last the noun preceding *iti* is in the same case as that which follows it, e.g. *Tissavhe Nágadípake iti cchasu viháresu pakáran ca akárayi*, at these six monasteries, the Tissa monastery, the Nágadípaka monastery, etc., he built an inclosing wall (Mah. 227). Sometimes the verb of saying, thinking, etc., is put first: *Ten' áha bhagavó "avijjánívuto loko" ti*, therefore has Buddha said, "The world is shrouded by ignorance" (Alw. I. 108); *Likkhitvá "rájadhítá" ti*, inscribing thereon the words "A King's Daughter" (Mah. 131); *Ápápesi camúpatim "márehi pitaram me"*

ti, he ordered the commander-in-chief thus, "Put my father to death" (Mah. 261); *Rájá nam pucchí "kim" iti*, the king asked him, "What is this?" (Mah. 157); *Rájá iti vicintayi "addhá'yam sámánero me ghare hessati sámiko*," the king thought thus, "This novice will certainly one day be master in my house" (Mah. 25). Frequently a participle "saying," "thinking," etc., is understood: "*Udakabako*" *ti vicarati*, goes about (saying) "Water-crane" (Alw. I. xxi); *Kaṅkhi "uccásane thero nisideyya no kho" ti*, doubted whether the thera would sit on a high seat, lit. doubted (saying) thus, "I wonder if the thera would sit on a high seat (Mah. 82); "*Tato pi adhiká sá*" *ti pabbajjam yeva rocayi*, he resolved on being admitted to the priesthood (saying), "It is superior to the other profession" (Mah. 36); "*Sádhúti*" *bhesajjam samvidahi*, said "Very well," and prescribed for her (Dh. 89, comp. 171, and F. Ját. 12); *Bhante Cakkhupálatthero "cankamdmíti" bahupánake máresi*, Lord, C. Thera thinking he would walk up and down has killed a great many insects (Dh. 88). The following are instances of double quotation: *Rájá, "gacchatha tumhákaṁ rájánam mama vacanena punappuna drogyam pucchitvá 'ráj tumhehi saddhim suttabhávam icchatíti' vadatháti*," *áha*, the king said to them, "Go now, and having in my name repeatedly asked your king after his health, say to him, 'The king wishes for friendship with you'" (Alw. I. 73); *Bhikkhú dhamsu therassa tass' ágamanakáranam, "ho hi bhante upatthambho kátum sásanapag-gaham," iti vutte mahárája thero ehiti so*" *iti*, the priests told him what would induce the thera to come, (saying) "Great king, the thera will come if you say to him, 'Vouchsafe, venerable man, to be my support in restoring the faith'" (Mah. 40). Twice in Mah. I find *iti* placed within the sentence quoted: *Diṭṭhá piṭṭhíti verino*, saying, "We have seen the last of our enemy" (Mah. 261); "*Paṭicca-kammaṁ n'atthíti kilíṭṭham cetanam vind*" *thero bodhesi rájánam*, the thera informed the king, "There can be no guilt without a sinful intention" (Mah. 41). Sometimes *iti* may be rendered by "namely": *Sádhukíjanasattáham sattáham dhátupújanam icc addhamásam khetetvá*, having passed a whole fortnight, namely a week of solemn jubilee and a week of homage to the relics (Mah. 11); *Tassa virajam vítamalam dhammacakkhum uda-*

pdđi yañ kiñci samudayadhammañ sabbañ tañ nirodhadhammañ ti, he received the pure and spotless Eye of the Law, viz. the knowledge that whatsoever has an origin has also an end (see *Dhammacakkhu*). *Iti* sometimes stands at the beginning of a new paragraph, but it always refers to something that has gone before: thus at Mah. 124 the writer, after enumerating the first temples built by the king, goes on to say, *iti etāni kammani so Lañkinto pañhame yeva vassamhi kārāpesi*, "these works as above enumerated the king of Ceylon built in his very first year": again, at Ras. 25 the author, after relating the story of king Dhammasodhaka, concludes thus, *iti amitasiriñ vā jivitañ vā pi santo na sumariya pasatthadhammañ evānucaranti*, "thus (i.e. as shown in the story just related) good men, forgetful of boundless prosperity, or even of life, perform acts of distinguished piety" (comp. Mah. 144, 149, 234, etc., where a moral is drawn from the events of the king's reign). Sometimes two *iti*'s come together: "*puggalānañ viśaṅkhāragatānañ ti iti imañ tividhañ vivekañ brūheyya*," the threefold seclusion thus described let a man cultivate (Dh. 270, comp. B. Lot. 866); *Atthi paraloko ti iti ce mañ pucchasi*, if you ask me thus, "Is there another world?"; *Samaño Gotamo sabbapānabhūtānukampī vihara-tīti iti vā hi puthujjano vadeyya*, or for instance the worldly man would say, "The Samaña Gotama lives compassionate towards all beings"; *Atthi idappaccayā jarāmaraṇaṇa ti iti puññhena satā Ānanda atthīti assa vacanīyañ*, Ānanda, by a person asked this question, "Do decay and death proceed from an assignable cause?" the answer should be given, "They do." *Iti* is generally placed at the end of a book, or of a chapter or section, to introduce the title: *aḥam evāti kacchapa-jātakañ*, . . . "was I myself" The Kacchapa Jātaka (F. Jāt. 19, comp. Dh. 99); *sikkhitabbañ ti bhikkhupātimokkhañ niññhitañ*, . . . must be learnt End of the Bhikkhupātimokkha (Pāt. 24). But it is sometimes omitted, see for instance Kh. 6, Ab. xi, Bāl. 77. With foll. *kho*: *Iti kho Ānanda vedanañ paṭicca tanhā*, verily, Ānanda, desire is caused by sensation. With foll. *api*: *Iti pi so bhagavā*, behold the Blessed One (B. Lot. 861); *tumhehi bhūtañ bhūtato pañijānitabbañ iti p'etañ bhūtañ iti p'etañ tacchañ atthi c'etañ amhesu sañvijjati ca pañ' etañ amhesu*, you must recognize the truth

as truth, saying, This is true, this is real, it is among us, it exists among us; *Tassa evaṃ assa, bherisaddo iti pi, mutiṅgasaddo iti pi, saṅkhapaṇa-vadeṇḍimasaddo iti pi ti*, he should think thus, "'Tis the sound of tomtoms, 'tis the sound of tabours, 'tis the sound of chanks and drums." Sometimes *iti* is followed by the particle *ha*, with little or no addition to the meaning: *Iti ha te ubho ācariyantevāsi*, thus (as above described) these two, the master and the pupil (for other instances see Dh. 214, Gog. Ev. 6). The foll. are instances of the various ways in which *iti* and *ti* are affected by sandhi: *icc āha = iti āha* (Mah. 59), *icc evaṃ = iti evaṃ* (Mah. 13, 159), *icc anena = iti anena* (Sen. K. 201), *cāti = ca iti* (Dh. 414), *kvacīti = kvaci iti* (Sen. K. 207), *ujjagatesūti = ujjagatesu iti* (Dh. 288), *itv evaṃ = iti evaṃ* (Cl. Gr. 15), *tv eva = ti eva* (Dh. 93), *ty ayaṃ = ti ayaṃ* (Alw. I. xi), *t' āha = ti āha* (Mah. 25). *Iti* sometimes remains unaltered before a vowel, or even elides the foll. vowel, e.g. *ti āha* (Dh. 349), *iti 'ssa* (Sen. K. 209, Dh. 290). For the form *ti* comp. remarks at the end of article API.

ITI (f.), Calamity, accident [इति]. Ab. 401.

ITIHA, see *Iti*.

ITIHĀ (f.), Oral tradition [इति + ह + आ]. Ab. 412; Att. 7.

ITIHĀSO, Legendary lore, tradition, history [इति-हास]. Ab. 111; Alw. I. lxx.

ITIIPI, see *Iti*.

ITIVUTTAKAṂ, This is the name of the fourth book of Khuddakanikāya [इति + उक्त = वच् + क्]. It contains a hundred and ten sūtras beginning with the words "Thus hath Buddha spoken," *vuttañ h'etañ Bhagavatā ti dīnaya-pavattā dasuttarasatañ suttantā itivuttakañ ti veditabbañ*. E. Mon. 169, 172; B. Int. 60; Alw. I. 61.

ITIVUTTAM, A legend or tradition [इति + उक्त = वच्]. Ab. 943.

ITO (p.p. eti), Gone [इत = इ].

ITO (adv.), Hence; from this world; from this time; ago; here [इतस्]. *Kivādāro ito Kalasigāmo hoti*, how far is Kalasi from this place? (Alw. I. xlii). *Iti c' ito ca vidhāvati*, runs this way and that (F. Jāt. 4; Ras. 29). *Iti c' ito vibbhani*, wandered hither and thither (Ras. 19). *Iti tiṇṇaṃ māśānañ accayena parimibbāyissāmi*, at the end of three months from this time I shall

attain Nirvápa (Sen. K. 321). *Ito ekanavutikappe Vipassí náma sammásambuddho loke uppajji*, ninety-one kalpas ago the supreme Buddha named Vipassin was born into the world (Ditto). *Ito uddham*, hereafter (Mah. 72). *Ito paṭṭhāya*, henceforth (Ras. 30). *Ito cuto*, having vanished from this world. *Devalokaṃ ito gatá*, gone from this world to heaven (Mah. 178). *Ito sutvá na amutra akkháttá*, not one who having heard a thing here repeats it there. *Ito-n-áyati*, from this time forth (Cl. Gr. 11; *n* is a euphonic addition).

ITTARO (*adj.*), Low, poor, mean [इत्तर]. Ab. 699; Dh. 210.

ITTHAGANDHO (*adj.*), Fragrant [इष्ट + गन्ध]. Ab. 146.

ITTHĀGĀRĀM, Women's apartment, seraglio [स्त्री + चमार]. Ab. 215; Dh. 127.

ITTHAKĀ (*f.*), A brick, a tile [इष्टका]. Ab. 220; Mah. 152, 175. *Itthakāvāḍḍhaki*, a bricklayer, a mason (Mah. 174, 223). Comp. *Itthiká*.

ITTHAKAMAYO (*adj.*), Made of bricks [इष्टका + मय]. Sen. K. 401.

ITTHĀM (*adv.*), Thus [इत्यम्]. Ab. 1158.

ITTHĀM (*adv.*), As one wishes [इष्टम् = इष्]. Ab. 469.

ITTHAMBHŪTO (*adj.*), Such [इत्यम् + भूत = भू]. Ab. 1174.

ITTHANNĀMO (*adj.*), Having such and such a name, so and so [इत्यम् + नामम्]. Pát. 1; Ras. 70.

ITTHATTĀM, The present condition, existence in this world [इत्यम्, or *ettha*, + त्व]. *So tato cuto itthattam ágato*, having left that world and come to this world (B. Lot. 481). *Itthattabháve þatová*, living in this world (Dh. 251). *Nāparam itthattāya*, I have done with this world, lit. there is no further need for this state of things (B. Lot. 480).

ITTHI, and ITTHĪ (*f.*), A woman; a female [स्त्री]. To compensate for the additional syllable the final *i* is generally short, e.g. see Dh. 178, 205, 234, 284, 316, 397. For *itthi* see Ab. 230, Dh. 248, 336. *Itthibhāvo*, womanhood (Dh. 205). *Itthipumam*, male and female, or masculine and feminine (Sen. K. 366, see *Pumá*). *Itthikiccam*, coitus (Mah. 48). *Itthipurisaddo*, voices of men and women (Dh. 394). *Saddhiṃ pañcasatitthi*, together with five hundred ladies (Mah. 85).

ITTHIKĀ (*f.*), A woman [स्त्री + का]. Mah. 129.

ITTHIKĀ (*f.*), A brick or tile [इष्टिका]. Mah. 107.

Itthikāvāḍḍhaki, a bricklayer (Mah. 222). *Tambalohitthikāhi chāddito*, roofed with brazen tiles (Mah. 164). Comp. *Itthaká*.

ITTHILINGĀM, Pudendum muliebri; feminine gender [स्त्री + लिङ्ग]. Dh. 204.

ITTHINDRIYĀM, The female principle or sex [स्त्री + इन्द्रिय]. See *Indriyam*.

ITTHIRATANĀM, Beautiful or noble woman [स्त्री + रत्न]. Dh. 205. *Itthiratanam* is one of the seven ratanas or treasures of the Cakkavattin (B. Lot. 581, it is his consort or empress, see Man. B. 127).

ITTHO (*p.p. icchati*), Desired, good [इष्ट = इष्].

Ab. 697. *Itthavipāko*, desired or satisfactory result (Ab. 803). *Itthattho*, desired object, advantage (Ab. 727). *Anittho*, unpleasant. Neut. *ittham*, a boon (Ab. 810).

IVA, and VIYA, and VA (*part.*), Like, as [इव, and व]. *Ayam samaṇo gihí viya dhāvati*, that *çramaṇa* is running like a layman (Dh. 235). *Araṇanto viya*, as if he did not hear (Dh. 158). *Kim viya*, like what? (Dh. 409). *Má vo nalam va soto 'va máro bhāñji punappunam*, let not Māra crush you again and again, as the torrent crushes the reed (Dh. 60, *soto 'va = soto eva*). *Iddhíhi viya nimmitam*, as if created by supernatural power (Mah. 242). *Dukkho bālehi samvāso amitteneva subbadá*, living with fools, as with an enemy, is ever painful (Dh. 37). With foll. *evam*: *Phalānam iva pakkānam niccam papatanā bhayaṃ evam jātānam maccānam niccam maraṇato bhayaṃ*, as ripe fruits are in constant danger of falling, so mortals are ever in danger of death (Das. 5). The form *viya* is either a metathesis of *iva* (*via*, *viya*), or we must suppose a transitional form *yiva* (like *yeva* for *eva*), of which *viya* is a metathesis; of these two views I incline to the latter. The foll. are instances of sandhi: *puppham iva* (Dh. 9), *iv' otatam = iva otatam* (Dh. 29), *aggíva = aggi iva* (Dh. 6), *bandhussaeva, kokiláyeva = bandhussaiva, kokiláyava* (Sen. K. 207; F. Ját. 49), *v' amhamayaṃ = va amhamayaṃ* (Dh. 29).

J.

JACCANDHAKIYO (*adj.*), Connected with being born blind [जात्यन्ध + kiya]. Sen. K. 394.

JACCANDHO (*adj.*), Born blind [जात्यन्ध]. Sen. K. 394.

- JACCO** (*adj.*), Belonging to a family [जाक]. Dh. 70. *Hīnajacco, nihīnajacco*, of low caste (Das. 42; Dh. 275).
- JĀGARATI**, To wake, to watch [जागृ]. P.pr. *jāgarāṃ* (Dh. 8, 11), *jāgarāṃdno* (Dh. 41). P.p.p. neut. *jāgaritāṃ*, waking, vigil.
- JĀGARIYĀ** (*f.*), Waking, watching, vigil [जागरीया]. Ab. 768; Alw. I. xxxiv.
- JĀGARO**, Waking, vigil [जागर]. Ab. 768. *Bahujāgaro*, very watchful (Dh. 6).
- JAGATĪ** (*f.*), The earth; the floor of a terrace [जगती]. Ab. 182, 997. *Jagatpālo*, a king (Ab. 334). *Jagatippadeso*, region or country of the earth (Dh. 23, 295).
- JAGGATI**, To watch [जागृ]. Dh. 201. See *Jāgarati*.
- JAGHANAM**, The buttocks [जघन]. Ab. 272.
- JAĪĀPETI** (*caus. next*), To cause to leave.
- JAĪĀTI**, To leave, to forsake, to renounce [जा]. Ras. 77; Dh. 17. *Hitvā kāme*, forsaking lust (Dh. 16). *Hamsā va pallalāṃ hitvā*, like swans who have left their lake (Dh. 17). *Jvitāṃ j.*, to die (Dh. 95). To leave behind; to distance (Dh. 6). Opt. *jahe* (Dh. 40). Perf. *jahāra* (Sen. K. 445). Fut. ātm. *jahissāṃ* (Dh. 95). Ger. *hitvā* (Dh. 6, 36, 38; Mah. 23), *jahitvā* (B. Lot. 386; Dh. 277, 432). Inf. *jahitum* (Dh. 91). Pass. *hāyati*, to be lost, to diminish, to decay, to perish (Dh. 83). Pass. aor. *ahāyatha*. A pass. *hāyati* is given at Sen. K. 459. P.p.p. *hāno* (see sep.), *jahito* (Kh. 9). P.f.p. *heyyo, hātabbo*. Caus. *hāpeti, jahāpeti*.
- JAHO** (*adj.*), Leaving [comp. जहक]. *Sabbāñjaho*, leaving all.
- JAJJARITO** (*adj.*), Weakened [ज्वरित]. Dh. 80.
- JĀLĀ** (*f.*), A flame [ज्वाला]. Ab. 35, 872, 1102; Mah. 38, 108; Dh. 309.
- JALĀBU** (*n.*), The womb [जरायु]. Ab. 239 (given as a synonym of *gabbhāsayo*).
- JALĀBUJO** (*adj.*), Born from the womb, viviparous [जरायुज]. Ab. 741; Man. B. 441.
- JALACARO**, A fish [जल + चर]. Ab. 671.
- JALADĀYAKO**, A golden vase [जल + दायक]. Ab. 359.
- JALĀDHĀRO**, A tank, a reservoir [जल + आधार]. Ab. 677.
- JALADO**, A rain-cloud [जलद].
- JALAJO** (*adj.*), Water-born [जल + ज].
- JĀLAKAM**, A bud; a net [जालक]. Ab. 544, Mah. 179.
- JALĀLAYO**, A reservoir, a lake [जल + जाल]. Ab. 658.
- JALAM**, Water [जल]. Ab. 661.
- JĀLAM**, A net; a web; a window or lattice; reticulation; a multitude, quantity, accumulation; intricacy; illusion [जाल]. Ab. 216, 631, 948. A fish-net (Ab. 521). A fowler's net (Dh. 32). A spider's web (Dh. 62). *Ayojālam*, or *lohajālam*, an iron network (Mah. 169; Dh. 219). *Sākhājālam*, tangled branches (Ab. 947). *Girijālam*, a chain of mountains (Alw. I. c). *Kṣikṣikajālam*, a row of bells (Dh. 191). *Dukkajālam*, a series or accumulation of sufferings (Att. 197). *Diṭṭhijālam*, a web of heresies. B. Lot. 573; Dh. 43, 375.
- JALANIDHI** (*m.*), The ocean [जल + विधि]. Ab. 659.
- JALĀPETI** (*caus. jalati*), To cause to be kindled. Mah. 220.
- JALĀSAYO**, A tank, lake, reservoir [जल + ज्ञाय]. Ab. 677.
- JALASUTTI** (*f.*), A bivalve shell [जल + सुत्ति]. Ab. 676.
- JALATI**, To burn, to blaze, to glow, to shine [जल्]. Alw. N. 36; Das. 2, 21, 39; Dh. 303; Mah. 72.
- JALĀTTAM**, Dullness, stupidity [जलत्त]. Ab. 1048.
- JALĀTTHO** (*adj.*), Living in the water [जल + त्थ]. Mah. 6.
- JĀLETI** (*caus. jalati*), To kindle [ज्वालति = ज्वल्]. *Dīpaṃ j.*, to light a lamp (F. Jāt. 6; Mah. 196). *Aggim j.*, to light a fire (Dh. 153).
- JĀLIKĀ** (*f.*), A coat of mail [जालिका]. Ab. 378.
- JĀLIKO** (*adj.*), Living by nets, a fisherman, a fowler [जालिक]. Ab. 514, 670. *Jāliko* appears also to mean "netted," "snared" (Sen. K. 391; Cl. Gr. 91).
- JĀLINI** (*f.*), Desire, lust [जालिनी]. Ab. 168; Dh. 33.
- JALO** (*adj.*), Dull, stupid [जल]. Ab. 721.
- JALOGI**, Toddy, the yet unfermented, or only partly fermented, juice of the palm. Pāt. xli; Mah. 15. The etymology of this word I do not know.
- JALŪKĀ** (*f.*), A leech [जलूक]. Ab. 675.
- JĀMĀTĀ** (*m.*), A daughter's husband, a son-in-law [जामातु]. Ab. 247.
- JAMBĀLĪ** (*f.*), A dirty pool at the entrance to a village (see next). Ab. 684.

JAMBĀLO, Mad [जम्बाल]. Ab. 663.
 JAMBAVAM, The fruit of the Jambu tree [जाम्बव].
 Ab. 547.
 JAMBĪRO, The lemon or lime tree [जम्बीर].
 Ab. 553; Att. 86, 213.
 JAMBONADAM, see *Jambūnadām*.
 JAMBŪ (*f.*), The rose-apple tree, Eugenia Jambu
 [जम्बु]. Ab. 547. Neut. *jambū*, the jambu fruit
 (Ditto). *Jambuphalam*, a jambu fruit (Att. 197).
 JAMBUDĪPO, Jambudvīpa, one of the four Mahā-
 dīpas, it is the southernmost, and includes India
 [जम्बु + द्वीप]. Gog. Ev. 19; Ab. 183; Man. B. 4.
 When opposed to *Sīhaladīpo*, Jambudīpa means
 the continent of India (Ras. 7; Mah. 58). *Jambu-
 dīpako* (Mah. Ixxxvii).
 JAMBUKO, A jackal [जम्बुक]. Ab. 615.
 JAMBŪNADAM, and JAMBONADAM, Gold
 [जाम्बूनद्, जाम्बूनद्]. Ab. 488; Dh. 41, 367, 368;
 Att. 211.
 JAMMAṀ, Birth, appearance [जम्बन्]. Man. B. 2.
 JAMMO (*adj.*), Reckless, worthless, low, con-
 temptible [जाम्ब]. Ab. 516, 729; F. Jāt. 15;
 Att. 205. Fem. *jammi*.
 JANĀDHIPO, A king [जन + अधिप]. Ab. 334.
 JANAKO (*adj.*), Producing, causing [जनक]. *Pasū-
 dajanako*, causing pleasure (Mah. 1). *Janako*, a
 father (Ab. 243).
 JĀNAKO (*adj.*), Knowing (*fr. jānāti*). Sen. K. 525.
 JANĀLAYO, A maṇḍapa or temporary hall [जन +
 आलय]. Ab. 210.
 JĀNAM (*p.pr. jānāti*), Knowing, understanding;
 wise; consciously, intentionally [जानन् = ज्ञा].
 Gen. and dat. *jānato* (Dh. 69). Pat. 16, 87; Mah. 80.
 JĀNANAKO (*adj.*), Knowing. Dh. 304.
 JANANAM, Production, bringing forth, causing
 [जनन]. Dh. 390.
 JĀNANAM, Knowing, understanding, learning, as-
 certaining (from ज्ञा). Ab. 1173; Dh. 121, 140, 311.
 JANANĪ (*f.*), A mother [जननी]. Ab. 244.
 JANANO (*adj.*), Producing, bringing forth, causing
 [जनन]. Sen. K. 524. Fem. *janani* (Mah. 10).
 JANAPADO, A country, province, district; a people
 [जन + पद्]. Ab. 1089; Mah. 230; Alw. I. xlv.
 JĀNAPADO (*adj.*), Living in the country, or in a
 country [जानपद्]. Das. 38; Mah. 109, 170;
 Att. 204.
 JĀNĀPETI (*caus. jānāti*), To cause to know, to
 show, to teach. *Attānam jānāpetvā*, making him-

self known, revealing himself as Indra (Dh. 192;
 comp. F. Jāt. 15, 47). *Jānāpessāmi attānam*, I'll
 let him know who I am (Mah. 246). Dh. 139, 159;
 Mah. 198.

JANATĀ (*f.*), People, men, mankind [जनता].
 Mah. 109, 114; Alw. I. 112.

JĀNĀTI, To know, to gain knowledge of; to com-
 prehend, to perceive; to ascertain; to recognize;
 to be intelligent [ज्ञा]. *Yassa gatim na jānanti*,
 whose next birth the gods know not (Dh. 74).
Ajāniya, unawares (Mah. 244). *Sabbam pi bhā-
 sām jānanti*, they come to know the whole language
 (Alw. I. cvii). *Kāraṇam jānimsu*, they learnt the
 cause (F. Jāt. 6). *Ñatvā pamāṇam toam yeva
 karohi*, find out the size yourself, and make it
 (Mah. 111). *Samāṇam Gotamaṁ jānāhi*, find out
 about Buddha. *Mam sandhāya bhāsatiṁ ñatvā*,
 perceiving that he spoke of him (F. Jāt. 19).
Kīlam ñatvā, having ascertained the time (Mah.
 234). *Udakkassa tattabhāvam ñatvā*, having ascer-
 tained that the water was boiling (Dh. 106).
Tumhe jānātha dhātuyo, do you find out about
 relics (Mah. 104). *Katagūṇam ajānanto*, not
 acknowledging a good deed done (F. Jāt. 14).
Mantevā jānissāmi, I'll consult with somebody and
 see about it (Dh. 82). *Attānam ce piyaṁ jaññā*, if
 a man hold his life dear (Dh. 29). Pres. 1st
 pers. *jāne*, I know (Mah. 251). Imperat. 2nd
 pers. *jānāhi* (Dh. 44). Opt. *jāniyā*, *jaññā*, *jāneyya*
 (Sen. K. 447; Dh. 63; Ras. 21). Fut. *ñassati*,
jānissati (Dh. 82, 141). Aor. *aññasi* (Dh. 153),
jāni (Mah. 165; F. Jāt. 6, 46). P.pr. *jānam*,
jānanto (Mah. 80, 126, 177; Dh. 425, see *Jānam*).
 Ger. *ñatvā*, *jānitvā* (F. Jāt. 53; Mah. 83; Dh. 85,
 379), *jāniya* (Mah. 133, 244). Inf. *ñātum* (Mah.
 260), *jānitum* (Dh. 188, 282). Pass. *ñāyati* (Sen.
 K. 461). *Tambapaṇṇīti ñāyati*, is known as T.
 (Att. 7). *Esāsoko ti ñāyittha*, he was called Asoka
 (Mah. 35). P.p.p. *ñāto*. P.f.p. *ñātabbo*, *ñeyyo*,
jānitabbo. Caus. *ñāpeti*, *jānāpeti*. An opt. 1st
 pers. pl. *jānemu* for *jānema*, occurs pretty fre-
 quently in verse (see Cl. Gr. 12). *Katham jānemu
 taṁ*, how are we to know you? (Dh. 96). *Yathā
 jānemu brāhmaṇam*, so that we may know the true
 brahmin (Alw. N. 104).

JANAVĀDO, Scandal, gossip [जन + वाद्]. Ab. 120.

JANETI (*caus. jāyati*), To bring forth, to produce,
 to beget, to cause, to give rise to [जनयति = जन्].
Puttam janesi, she brought forth a son (Mah. 130).

- Paṣṣāṃ j.*, to cause pleasure (Mah. 1). *Saṅghe vivādaṃ janeti*, stirs up discord among the priesthood. *Mānaṃ janayitvā*, recovering his self-confidence. *Mā dāni kodhaṃ janayittha*, do not now let your angry passions rise (Mah. 72). Pass. *janīyati, jaññati*.
- JANETTI** (*f.*), A mother [जनयित्री]. Ab. 244.
- JANĠALO**, A place overgrown with brushwood and thicket, a jungle [जङ्गल]. Ab. 183 (*bhūbhāgo thaddhalūkho*).
- JANĠAMATI**, To go about [जंगम्यते = जम्]. Sen. K. 445.
- JANĠAMO** (*adj.*), Movable [जंगम]. Ab. 711.
- JANĠHĀ** (*f.*), The leg [जङ्घा]. The lower part of the leg from the knee to the ankle (see Dh. 111). *JanĠhamaggo*, a foot-path (Ab. 191; Dh. 381). *JanĠhamattaṃ khaṇāpetvā*, having dug down knee deep (Mah. 107). Dh. 237.
- JĀNI** (*f.*), Loss, decay [ज्यानि]. Ab. 763. *Dhanañjāni*, and *dhanassa jāni*, loss of wealth, impoverishment (Dh. 301). Dh. 25.
- JANIKĀ** (*f.*), A mother [जनिक्का]. Ab. 244.
- JĀNIPATI** (*m.*), Husband and wife [जानि + पति]. Ab. 242.
- JANITĀ** (*m.*), A father [जनिनु]. Sen. K. 497.
- JANITABBO** (*p.f.p. jāyati*), That ought to be produced [जनितव्य = जन्]. Sen. K. 497, 506.
- JĀNITABBO** (*p.f.p. jāndti*), That ought to be known (Dh. 384).
- JANITO** (*p.p.p. janeti*), Produced, caused.
- JANŃĀ**, see *Jāndti*.
- JANŃATI** (*pass. janeti*), To be begotten or produced. Bāl. 74.
- JANŃO** (*p.f.p. jāyati*), To be produced [जन्व]. Bāl. 74; Cl. Gr. 144.
- JANNU**, and **JĀNU** (*n.*), The knee [जानु]. Ab. 276. *Ubhohi pāpījannūhi*, with both hands and knees (Att. 8). *Jānumaṇḍalaṃ*, the knee-cap, the knee (Gog. Ev. 8; Pāt. 117). *Jānūhi ṭhatvā*, placing himself on his knees (Mah. 152). Dh. 237.
- JANNUKAM**, The knee [जानु + क]. Mah. 156. *Jannukehi patitvā*, falling on his knees (Dh. 114). *Jannukehi kari ṭṭhātu*, let the elephant go down on his knees (Mah. 106).
- JANNUMATTO** (*adj.*), Knee-deep [जानु + मात्]. Dh. 266; Ab. 742.
- JANNUTAGGHO** (*adj.*), Knee-deep. Ab. 742.
- JANO**, A man, a person, a being, a creature; men, people, the world; a number of people [जन्]. Ab. 93. *Te dve janā*, these two people (F. Jāt. 6). *Dvinnam tiṇṇam janānaṃ antare*, in the company of two or three people (F. Jāt. 8). *Yattha na ramati jano*, where the world finds no delight (Dh. 18). *Ettake ṇātijane pabbajite*, when such a number of my relatives have become ascetics (Dh. 313). Dh. 16, 44.
- JANTĀGHARAM**, A room in which a fire is kept. At Ab. 214 it is explained by *aggisālā*. At Mah. 86 it is rendered by Turnour "perambulation hall."
- JANTU** (*m.*), A creature; an animal; a man, person [जन्तु]. Ab. 93; Dh. 19, 20, 61, 63.
- JĀNU**, see *Jannu*.
- JAPĀ** (*f.*), The China rose [जपा]. Ab. 580.
- JAPANAM**, Whispering, muttering [जपन].
- JAPATI**, To whisper, to mutter, to murmur [जप].
- JAPPĀ** (*f.*), Desire, lust. Alw. I. 106, 107, 110.
- JAPPANAM**, Speaking [जप्पन]. E. Mon. 71. *Mantajappanaṃ*, muttering spells.
- JAPPATI**, To speak, to mutter, to whisper [जप्प]. Pāt. 105.
- JAPPITO** (*p.p.p. last*), Spoken, said, muttered [जप्पित]. Ab. 755.
- JAPPO**, Words, speech [जप्प]. Alw. N. 104.
- JARĀ** (*f.*), Old age, decrepitude, decay [जरस्]. Ab. 251; Dh. 25, 59; Alw. I. vii.
- JARAGGAVO**, An old ox [जरग्गव]. Ab. 496; Das. 31.
- JARĀMARANAṃ**, Old age and death, decay and death [जरस् + मरण]. B.Int. 491. *Ajarāna-rapo*, exempt from old age and death (Das. 24).
- JARATĀ** (*f.*), Old age, decrepitude [जरस् + ता]. Ab. 251; Man. B. 400.
- JĀRI** (*f.*), An adulteress [जारी]. Ab. 238.
- JARO**, Fever [जर]. Ab. 329.
- JĀRO**, A lover, a paramour [जार]. Ab. 240.
- JATĀ** (*f.*), Matted hair worn by certain ascetics; the tangled branches of bamboos and other trees; desire, lust [जटा]. Ab. 162, 257, 947; Dh. 25, 70.
- JĀTABHŪMI** (*f.*), Birthplace [जात + भूमि]. Mah. 46; Alw. I. xliii.
- JATĀDHARO**, An ascetic wearing clotted hair [जटा + धर]. Ab. 440.
- JĀTAKAM**, Birth, nativity; a birth or existence in the Buddhist sense; a jātaka, or story of one of the former births of Buddha [जातक]. *Jātakaṃ*

is the tenth book of Khuddakanikāya, and contains five hundred and fifty "jātakas," or tales of the former births of Buddha. These tales, which are placed in the mouth of Buddha, all contain a moral, a warning, or an example, and in each the Bodhisatta plays the best and most prominent part. *Jātakam* is also one of the nine Aṅgas, or divisions of the Buddhist scriptures according to subject, it includes the five hundred and fifty Jātakas.—*Jātakāni ca tatth' eva daṣṣam*, there also were depicted jātakas, viz. illustrations of the jātaka stories (Mah. 164). *Devadattaṃ ārabha bhāsitaṃ sabbāni jātakāni*, all the jātakas told about Devadatta, viz. all in which D. is represented as playing a part, e.g. the Javasaṅkajātaka, in which D. was the ungrateful lion (Dh. 139, see F. Jāt. 12). *Paññāsādhikāni pañcajātakasattāni*, five hundred and fifty jātakas. B. Int. 61; E. Mon. 170; Man. B. 98 and foll.; Alw. I. 61; Mah. 74.

JĀTAM, see *Jāto*.

JĀTĀPACCĀ (f.), A woman who has brought forth a child [जात + पत्न]. Ab. 235.

JĀTARŪPAM, Gold [जात + रूप]. Ab. 487.

JĀTASSARO, A natural pond, a lake [जात + सर]. Mah. 65; Dh. 114.

JĀTAVEDO, Fire [जातवेदस्]. Ab. 33.

JĀTHARO, The belly [जठर]. Att. 204.

JĀTI (f.), Birth; a birth or existence in the Buddhist sense, re-birth, renewed existence; lineage, family, caste; sort, kind, variety [जाति]. Ab. 90, 792. *Jāti*, "birth," is one of the links of the *pañicasamuppādo* (B. Int. 492). *Attāsu jātāsu*, in former births (Kh. 20). *Jātidhammo*, subject to re-birth. *Jātijarā*, birth and old age (Dh. 43, 61, 62). *Khīṇā jāti*, birth is at an end, i.e. having attained arhatship I shall not be re-born when I die (comp. *jātikkhayo*). *Jātijātiyam*, in each successive birth (Att. 229). *Jātigottāni nivedayi*, narrated to him her birth and lineage (Mah. 44). *Jātim assa jigucchantā*, despising his birth (F. Jāt. 48). *Vīsaṃvassasatiko jātiyā*, a hundred and twenty years old. lit. having a hundred and twenty years from his birth. *Jāti-sampanno*, high-born, of high caste (Das. 42). *Nihīnajāti*, low birth, low caste. *Vallijāti*, a species of creeper (Ab. 1030). *Civarassa jātim dassetvā*, having shown the particular description of robe required (Pāt. 76). *Muttajāti ca aṭṭha tā*, and the above-mentioned eight sorts of pearl (Mah. 69).

As the first part of a compound *jāti* sometimes means "genuine," "natural." *Jātimani*, a real gem, or a gem of good water. *Jātiṅgulakam*, real vermillion (Alw. I. 76). *Muddikānam jātiraso*, the natural juice of the grape (Pāt. 90). Instr. *jātiyā*, *jaccā* (Alw. N. 104, 108).

JĀTĪ and JĀTI (f.), The great-flowered jasmine [जाती]. Ab. 576. *Jātipupphāni*, jasmine flowers (Mah. 86).

JĀTĪ (adj.), Wearing matted hair [जटिन].

JĀTIKIYO (adj.), This word is जाति, with the termination *-kiya*, and appears to mean "congenital." Sen. K. 394.

JĀTIKKHAYO, Cessation of existence by the attainment of Arahatta [जाति + चय]. Dh. 75, 434.

JĀTIKO, and JĀTIYO (adj.), Belonging to a family, or species, having a particular nature or particular habits [जाति + क, and य]. *Samnājātiko*, of the same caste or species (Dh. 233). *Manussajātiyo*, belonging to the human race, a human being (Sen. K. 394). *Hatthijātiyo*, belonging to the elephant tribe (Ditto). *Dubbalājātiko*, weak (Das. 42). *Suci-jātiko sīho*, the lion is a clean beast. *Alasajātikā amhākam dhītā*, our daughter is of a languid disposition (Dh. 233). *Dubbacajātiko*, abusive (Pāt. 5). Gog. Ev. 8, 11.

JĀTIKOSO, Nutmeg [जाती + कोश]. Ab. 304.

JĀTILO, An ascetic wearing long matted hair [जटिल]. Ab. 440; Dh. 119; Mah. 2.

JĀTIMĀ (adj.), High-born; of good quality [जातिमन्]. Mah. 86.

JĀTIMAYO (adj.), Caused by birth or species, congenital [जाति + मय].

JĀTIPHALAM, A nutmeg [जाति + फल]. Ab. 304.

JĀTISSARO (adj.), One who remembers his former existences [जाति + सर]. Dh. 226.

JĀTISUMANĀ (f.), The great-flowered jasmine [जाति + सु + मनस्]. Ab. 576; Mah. 173.

JĀTIYO, see *Jātiko*.

JĀTO (p.p.p. *jātyati*), Born, produced; caused; arisen, sprung up, grown; become, being; taken place, happened [जात = जन्]. Neut. *jātam*, kind, sort, class, multitude (Ab. 630, 1077). *Ariyāya jātiyā jāto*, born of a noble family. *Tava jātanagaram*, the city you were born in (Alw. I. xlii). *Jātabhūmi*, birthplace. *Tatthāham jāto*, there I was born (Alw. I. xliii). *Khujjā jāto*, born hump-backed (Dh. 178). *Andho jāto*, become blind (Dh.

- 89). *Tuṣṭhī jāto*, become silent (F. Jāt. 47). *Vī-kālo jāto*, evening has set in, it is late. *Loke eka-saṅghīyā arahantesu jātesu*, when there were sixty-one Arhats in the world (Dh. 119). *Nadsote jāto nalo*, a reed grown in a river stream (Dh. 409, comp. 60). *Heṭṭhā pādātesu cakkāni jātāni*, on the soles of his feet there are cakras (B. Lot. 575). *Rakkhitavanasaṅgo nāma jāto*, came to be named R. (Dh. 106). *Tava issariye jāte*, when you attain royalty, lit. when royalty has arisen to you (Mah. 222). *Atthamhi jātamhi*, when occasion arises (Dh. 59). *Chandajāto anakkhāte*, longing for the Ineffable, lit. in whom a longing has arisen (Dh. 39). *Ussāhajāto*, emulous (Mah. 51). *Tassā jāta-kutūhalo*, having conceived an ardent passion for her, lit. in whom passion had arisen (Mah. 57). *Atīva jātapāmojjo*, greatly delighted (Mah. 14). *Bhayavegena jātalomahaṃso*, his hair bristling with terror (Att. 205). *Jāto macco*, a mortal (Dh. 10; Das. 5). *Adhamo migajātānaṃ*, the lowest of animals (F. Jāt. 48). *Sabbāni bhījajātāni*, all kinds of germs (Gog. Ev. 55). *Nānāvīdhena dhārajātena*, with various kinds of food (Att. 206).
- JATTU** (*n.*), The collar-bone [जटु]. Ab. 264.
- JATU** (*n.*), Lac [जतु]. Ab. 305.
- JĀTU** (*adv.*), Surely, certainly [जातु]. Ab. 1140. *Pubbeverī ayaṃ jātu*, this is surely an enemy in a former existence (Mah. 246). *Na jātu*, nevermore. *Na hi jātu gabbhaseyyaṃ punar eti*, verily he shall never again enter the womb (Kh. 16).
- JATUKĀ** (*f.*), A bat [जतुका]. Ab. 646.
- JATUMAYO** (*adj.*), Made of lac, lacquered [जतु + मय]. Sen. K. 401.
- JAVĀDHIKO**, A fleet horse, a racer [जव + अधिक्]. Ab. 370.
- JAVANIKĀ** (*f.*), A curtain [जवनिक]. Ab. 298.
- JAVANO** (*adj.*), Quick, fleet [जवन]. Ab. 379. Masc. *javano*, a racer (Ab. 370).
- JAVATI**, To hasten, to hurry, to run [जू]. Dh. 234.
- JAVO**, Speed [जव]. Ab. 40; Mah. 137. Instr. *javena*, with haste, speedily (Dh. 161, 234).
- JĀYĀ** (*f.*), A wife [जाया]. Ab. 237.
- JAYAGGAHO** (*adj.*), Victorious [जय + गह].
- JAYAMPATĪ** (*m.pl.*), Husband and wife. Ab. 242. Comp. *Dve jayampatikā*, a married couple (Dh. 325).
- JAYANAM**, Victory [जयन]. Ab. 761.
- JAYAPĀNAM**, Drink of a victorious warrior [जय + पाण]. Ab. 398. *Tayo divase jayapānaṃ pivi*, kept wassail for three days (Dh. 158).
- JĀYĀPATĪ** (*m.pl.*), Husband and wife [जाया + पति]. Ab. 242.
- JAYASUMANAM**, The plant Pentapetes Phoenicea [जय + सु + मनस्]. Ab. 575.
- JAYATI**, and **JETI**, and **JINĀTI**, To conquer, to defeat, to win, to surpass, to exceed [जि]. *Jayatu mahārājā*, let the great king be victorious (F. Jāt. 9). *Sabbādānaṃ dhammadānaṃ jindti*, the gift of the Law surpasses all other gifts (Dh. 64). Pres. *jayati, jeti, jindti* (Sen. K. 440, 463). Opt. *jeyya, jine, jineyya* (Dh. 19, 286). Aor. *ajesi, ajini* (Dh. 1). P.pr. *jayaṃ, jayanto, jinanto* (Dh. 36, 354). Ger. *jetvā, jītvā, jinitvā* (Dh. 32, 256, 286, 338; Mah. 194). Inf. *jetum, jinitum* (Ab. 880; Sen. K. 521). P.f.p. *jeyyo, jetabbo, jinitabbo*. P.p.p. *jito*.
- JĀYATI**, To be born, to be produced, to grow, to spring up, to arise [जन्]. *Atṭha aṅkurā jāyisū*, eight shoots sprouted forth (Mah. 119). *Puna bhedo ajāyatha*, again a division took place (Alw. I. 64). *Pemaṃ tasmim ajāyatha*, affection for him arose in his breast (Mah. 24). Pres. *jāyati, jāyate* (Sen. K. 442; Das. 6; Dh. 13, 35, 50). Opt. *jāyetha* (Dh. 11). Aor. *ajani* (Sen. K. 497), *jāyi* (Mah. 119), *ajāyisi* (Mah. 18, 20, 21), *ajāyatha* (Mah. 24, 164; Alw. I. 64). P.pr. *jāyamāno* (Dh. 153). P.f.p. *janitabbo, jāṇo*. P.p.p. *jāto*.
- JAYĪ** (*adj.*), Victorious [जयिन्]. Alw. I. x.
- JĀYIKĀ** (*f.*), Wife [जाया + इका]. Mah. 82.
- JAYO**, Victory, conquest, defeating [जय]. Ab. 402, 761. *Jayanādo*, shout of victory, psalm (Mah. 156).
- JE** (*interj.*), Oh! Ab. 1139.
- JEGUCCHO** (*adj.*), Contemptible, loathsome (from *Jigucchā*). Mah. 43.
- JENADATTI** (*m.*), Son of Jinadatta [जिन + दत्त + इ]. Sen. K. 388.
- JETĀ** (*m.*), A conqueror [जितु]. Cl. Gr. 31.
- JETABBO** (*p.f.p. jayati*), To be conquered [जितव्य + जि]. Ab. 379, 1022.
- JETAVANAM**, Name of a famous monastery at Sāvatti, long the residence of Buddha, for whom it was built by Anāthapiṇḍika; name of a monastery at Anurādbapura in Ceylon. Man. B. 218; Mah. 236, 239.
- JETI**, **JETVĀ**, See *Jayati*.
- JETTHĀ** (*f.*), Name of one of the lunar mansions [जिष्ठ]. Ab. 59.
- JETTHAKO** (*adj.*), Chief, first, eldest [जिष्ठ + क]. *Jeṭṭhakatāpaso*, the eldest ascetic (F. Jāt. 2). Masc.

jeṭṭhako, a chief, leader. *Gāmajjeṭṭhako*, a village headman (Ab. 920). *Corajeṭṭhako*, a robber chief (Dh. 90). *Hatthijeṭṭhako* and *jeṭṭhakahatthi*, the leader of a herd of elephants (Dh. 114, 157). *Kāṭṭāsavasahassam Dasakattherajeṭṭhakam*, a thousand arhats of whom Dasaka Thera was the senior (Mah. 29). Fem. *jeṭṭhikā* (Das. 1; Dh. 188, 194).

JETṬHAMŪLO, The month Jyaisṭha [ज्यैष्ठ + मूल]. Mah. 153; Dh. 351.

JETṬHO (*adj.*), Chief, first, best; eldest [ज्यैष्ठ]. Ab. 254, 694, 918. *Jeṭṭhaputto*, eldest son. *Jeṭṭho bhātā*, and *jeṭṭhabhātā*, eldest brother (F. Jāt. 2; Kh. 13). *Jeṭṭhacandālo*, the headman of the Candāla village (Mah. 24). Masc. *jeṭṭho*, a chief, the eldest. *Tissasatajeṭṭho*, senior pupil of three hundred (Mah. 28).

JETṬHO, Name of a month [ज्यैष्ठ]. Ab. 75, 918.

JETUTTARAM, Name of a town. Ab. 201.

JEYYO (*adj.*), Better; elder [ज्यैयस]. Ab. 1022.

JEYYO (*p.p.p. jayati*), To be conquered [जिय = वि]. Ab. 379, 1022.

JHAJJHARĪ (*f.*), Name of a plant. Ab. 598.

JHALLIKĀ (*f.*), A cricket [झल्लिका]. Ab. 646.

JHĀMO (*p.p.p. jhāyati*), Consumed, burnt [जाम = वि]. Dh. 175, 290.

JHĀNAM, Meditation, contemplation; religious meditation or abstraction of the mind, mystic or abstract meditation, ecstasy, trance [ध्यान]. Ab. 171. *Jhāna* is a religious exercise productive of the highest spiritual advantage, leading after death to re-birth in one of the Brahma heavens, and forming the principal means of entrance into the four Paths. The four *Jhānas* are four stages of mystic meditation, whereby the believer's mind is purged from all earthly emotions, and detached as it were from the body, which remains plunged in a profound trance. The priest desirous of practising *Jhāna* retires to some secluded spot, seats himself crosslegged, and shutting out the world, concentrates his mind upon a single thought. Gradually his soul becomes filled with a supernatural ecstasy and serenity, while his mind still reasons upon and investigates the subject chosen for contemplation; this is the first *Jhāna*. Still fixing his thoughts upon the same subject, he then frees his mind from reasoning and investigation, while the ecstasy and serenity remain, and this is the second *Jhāna*. Next, his

thoughts still fixed as before, he divests himself of ecstasy, and attains the third *Jhāna*, which is a state of tranquil serenity. Lastly, he passes to the fourth *Jhāna*, in which the mind, exalted and purified, is indifferent to all emotions, alike of pleasure and of pain. The foll. is the full text of the four *Jhānas*: *Idh' āvuso bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkam savicram vivecjam ptisukkam paṭhamajjhānam upasampajja viharati; vitakkavicāraṇam vupasamā ajjhānam sampasādanam cetaso ekodibhāvam avitakkam avicram samādhijam ptisukkam dutiyajjhānam upasampajja viharati; ptiyā ca virāgā upekkhako ca viharati sato sampajāno sukhaṃ ca kāyena paṭisaṃvedeti yan taṃ ariyā dāikkhanti upekkhako satimā sukhavihāri ti tatiyajjhānam upasampajja viharati; sukhasa ca pahānā dukkhasa ca pahānā pubbe ca somanassadomanassānam atthagamā addukkham asukham upekkhāsatipārisuddhim catutthajjhānam upasampajja viharati.* They are summarized thus: *Vitakkavicārapārisuddhim catutthajjhānam, ptisukkekaggatāsaṅgānam paṭhamajjhānam, ptisukkekaggatāsaṅgānam dutiyajjhānam, sukkekaggatāsaṅgānam tatiyajjhānam, upekkhekaggatāsaṅgānam catutthajjhānam.* Each of the first three *Jhānas* is subdivided into three, the inferior, the medial, and the perfect contemplation (*paṭhamajjhānam parittam, paṭhamajjhānam majjhimanam, paṭhamajjhānam paritānam, dutiyajjhānam parittam*, and so on). Those who have exercised *Jhāna* are reborn after death in one of the first eleven Rūpa Brahma heavens, the particular heaven being determined by the degree of *Jhāna* attained. Those who have only reached the initial contemplation of the first *Jhāna* are reborn in the Brahma-parisajja heaven, the medial contemplation of the same *Jhāna* secures admission to the Brahmāpurohita heaven, while the perfect contemplation is an introduction to the Mahābrahma heaven. Thus the three lowest Rūpabrahmalokas are peopled by those who have attained the first *Jhāna*. The next three are peopled by those who have attained the second *Jhāna*, the next three by those who have attained the third *Jhāna*, and the tenth and eleventh (Vehapphala and Asaññasatta) by those who have attained the fourth *Jhāna*. The remaining five Rūpabrahmalokas are peopled by those who have entered the third Path (Anāgāmagga, see *Bhūmi*). The attainment of the fourth *Jhāna*

gives the power of working miracles (*iddhi*). Five Jhānas are frequently mentioned; they are thus summarized: *Vitakkavicārapītisukkekaggatdsahitaṃ paṭhamajjhānaṃ, vicārapītisukkekaggatdsahitaṃ dutiyajjhānaṃ, pītisukkekaggatdsahitaṃ tatiyajjhānaṃ, sukkekaggatdsahitaṃ catutthajjhānaṃ, upekkhekaggatdsahitaṃ pañcamajjhānaṃ*. It will be seen that they differ in no essential respect from the four Jhānas, but are merely a more gradual attainment of the same mystic state, the original second Jhāna being separated into two stages.—*Parihānājhāno*, one who has fallen away from Jhāna, that is who has been prematurely roused from the state of mental absorption while practising this rite (Dh. 254). *Jhāndbhīṇā*, supernatural power or Iddhi obtained by the exercise of Jhāna (Dh. 116). *Catukkapañcakajhānāni*, the four and the five Jhānas (Alw. I. 80). *Jhānaṃ nibbatteti*, to produce or enter upon mystic meditation (Dh. 254). Dh. 67; B. Lot. 800-819; E. Mon. 261, 270; Gog. Ev. 18; see also the admirable accounts in Alabaster's Wheel of the Law, 192-195, and in Hardy's Legends and Theories of the Buddhists, 178-180. See *Ārammaṇam, Brahmalo, Kasīṇam, Samāpatti, Kammatṭhānaṃ*.

JHĀPANAM, Conflagration, consumption (see next).

JHĀPETI (*caus. jhāyati*), To cause to be burnt, to burn, to consume [comp. the caus. forms **अपयति** and **आपयति** given by B. and R. under **आ** and **अ**]. *Brāhmaṇo pana naṃ jhāpetvā*, the brahmin having had the cremation performed (Dh. 94). *Sarīre jālā uṭṭhahitvā maṃsalohitaṃ jhāpesi*, a flame breaking forth within his body, consumed his flesh and blood (Dh. 309). Sen. K. 338; Dh. 354; Mah. 155, 198, 199, 210, 249.

JHASĀ (*f.*), The shrub *Uraria Lagopodioides* [अषा]. Ab. 588.

JHASATI, To hurt [अष]. Cl. P. Verbs, 16.

JHASO, A fish [अष]. Ab. 671.

JHĀṬALO, The tree *Bignonia Suaveolens* [आटल]. Ab. 563.

JHĀVUKO, The tree *Tamarix Indica* [आवुक]. Ab. 561.

JHĀYATI, To be burning, to burn, to consume; to waste away [अ]. *Sānavatīgehaṃ jhāyati*, Sānavatī's house is on fire (Dh. 176). *Jiṇṇakoncā va jhāyanti khīṇamacche'va pallale*, they perish like old herons in a lake without fish (Dh. 28). Aor. *jhāyi*, fut. *jhāyissati*, ger. *jhāyitvā* (Dh. 177).

P.pr. *jhāyanto* (Dh. 175), *jhāyamāno* (Gog. Ev. 53).

Gehe jhāyamāne jhāyimsu, while the house was burning they practised Jhāna (Dh. 177, there is a play upon the words). P.p.p. *jhāmo*. Caus. *jhāpeti*.

JHĀYATI, To meditate, to contemplate, to practise Jhāna or mystic meditation [अ]. Dh. 68. P.pr. *jhāyaṃ* (Dh. 67), *jhāyanto* (Dh. 6, 71).

JHĀYĪ (*adj.*), Thoughtful, meditating, practising Jhāna [अ + इन्]. Dh. 5, 20, 49, 69, 73.

-JI, and **-DI**, and **-JITO** (*adj.*), Victorious [-जित]. *Saṅgāmaji*, and *saṅgāmajito*, victorious in fight (Dh. 286). *Māraji*, conqueror of Māra. *Paṇṇādi=प्रसेनजित्*. *Raṇejito*, victorious in battle (Ab. 398).

JIGHACCHĀ (*f.*), Hunger [अिचत्सा]. Ab. 468; Dh. 37.

JIGHACCHATI, To wish to eat, to be hungry [अिचत्सति = चत्]. Sen. K. 434. P.p.p. *jighacchito*, hungry (Ab. 756).

JIGHAÑÑO (*adj.*), Last; lowest; inferior, vile [अचत्स]. Ab. 715, 1069.

JIGĪMSATI, To wish, to take. This desiderative would at first sight appear to be Sansk. *जिहीषति* from *जि* (comp. *bhimsana* = भीषण); but it is very distinctly referred by Kaccāyana to *ह* (*harassu gīm se*, see Sen. K. 449); so that we must either identify it with *जिहीषति*, or suppose that a confusion has taken place between the two verbs. Alw. K. 14, 26, 28; Sen. K. 434, 445; Cl. Gr. 111.

JIGŪCCHĀ (*f.*), Disgust, dislike, loathing, contempt [अुगुप्सा]. Ab. 121; Das. 44.

JIGUCCHANAM, Dislike, contempt [अुगुप्सन]. Ab. 1200.

JIGUCCHATI, To dislike, to loathe, to despise [अुगुप्सति = गुप्]. Sen. K. 433; Dh. 373. At Mah. 43, *devena deviyā cāpi lajjāy'āsi jigucchitā* means I think, "she was disliked by the king and queen out of very shame."

JIMHO (*adj.*), Crooked, oblique [अिह]. Ab. 709. *Jimhānaso*, intriguing (Mah. 236).

JIMŪTO, A cloud [अीमूत्]. Ab. 47.

JINĀLAYO, A Buddhist temple [अिन + आलय]. Mah. 259.

JINĀTI, see *Jayati*.

JINERITO (*adj.*), Uttered by Buddha [अिन + ईरित]. *Dhammo jinerito*, the truth preached by Buddha (Ras. 16). *Jineritanayena*, according to the teaching of Buddha (Alw. I. xvi).

JINITABBO (*p.f.p. jināti*), To be conquered (see *Jayati*). Dh. 101.

JINĀJUKO, The Guñjā shrub. Ab. 585.

JINNAKO (*adj.*), Old, aged; worn out, dilapidated [जीर्ण + क]. *Jinnako*, an old man (Ab. 254). *Jinnakāni gehāni*, dilapidated houses (Dh. 236). Mah. 220, 221; Alw. N. 120.

JINNO (*p.p.p. jīrati*), Old, aged; worn out, decayed, dilapidated [जीर्ण = जृ]. *Jinno*, an old man (Ab. 254). *Jinnavasanaṃ*, old clothes (Ab. 293). *Āvāse jinne paṭisaṅkharī*, repaired dilapidated monasteries (Mah. 221). Dh. 28.

JINO (*adj.*), Victorious [जिन्]. Sen. K. 484. *Jino*, a Buddha (Ab. 4). *Nārado Jino*, the Buddha Nārada (Mah. 1). *Gotama Buddha* (Mah. 9, 22). *No jino*, our Buddha, the Buddha of our era, i.e. Gotama (Mah. 1, 9). *Jinasāsanam*, the law or religion of Buddha (Mah. 25, 71). *Jindāyā*, according to the commands of Buddha (Mah. 98). *Jinaputto*, a son or disciple of Buddha, a pious Buddhist monk (Alw. I. 54). *Jinacokkam*, the authority, or dispensation, or era of Buddha.

JIRANAM, Growing old, decay. Ab. 763; Dh. 316.

JIRATI, and **JIYYATI**, and **JİYATI**, To grow old; to decay, to wear out; to be digested [जृ]. *Cakkhāni jīranti*, my eyes are worn out (Dh. 83). *Vatthāni jīranti*, clothes wear out. *Balivaddo jīrati*, the ox grows old (Dh. 28). Pres. *jīrati* (Dh. 356; Sen. K. 460), *jīyati* (Dh. 179), *jiyyati* (Dh. 179, 383; Sen. K. 460). Imperat. *jīratu* (Mah. 135). P.pr. *jīram* (Cl. Gr. 25), *jīramāno* (Dh. 319).

JITI (*f.*), Victory [जिति]. Ab. 761.

JITINDRIYO, One whose senses are subdued, a Rishi or Arhat [जित + इन्द्रिय]. Cl. Gr. 80.

JITO (*p.p.p. jayati*), Conquered, defeated, subdued [जित = जि]. Sen. K. 335; Dh. 8, 19. See -*Ji*.

JIVAGĀHAM (*adv.*), Taken alive [जीवगृह्ण]. *Jivagāham gaṇhāti*, to take prisoner alive (Mah. 217). *Jivagāham gāhāpeti*, to cause to be taken prisoner alive (Dh. 158; Mah. 259).

JIVAKO, Name of a certain medicinal herb [जीवक]. Ab. 594.

JIVAM, see *Jivo* and *Jivati*.

JIVANAM, Subsistence, livelihood, living [जीवन]. Ab. 188, 445; Dh. 335.

JIVANĀJIVO, A kind of pheasant [जीवजीव]. Ab. 625; B. Lot. 639.

JIVANTI, and **JIVATĪ** (*f.*), A certain medicinal plant [जीवन्ती]. Ab. 594.

JIVASUMANAM, The China rose [जीव + सु + मनस]. Ab. 580, there is a various reading *jaya-sumanam*.

JIVATI, To live; to maintain oneself, to get one's living [जीव्]. *Tam bahum yam pi jivasi*, 'tis a great thing that you are alive (F. Jāt. 13). *Hantvō jivanty eḷakasūkaramigapakkhino*, get their living by the slaughter of sheep, pigs, deer and fowls (Ab. 513). P.pr. *jivam* (Dh. 404), *jivamāno*. *Jivamānakadambo*, the live kadamba tree (Mah. 100). *Jivamānamhi bhātari*, in the lifetime of his brother (Mah. 250). Opt. *jīve* (Dh. 20). The imperat. *jīva*, "may you live," or as we should say "God bless you," was said when a person sneezed.

JIVHĀ (*f.*), The tongue [जिह्वा]. Ab. 150; Dh. 12, 65; Man. B. 399. *Jivhā* is one of the Āyatanas, Dhātus, Indriyas; see also *Vīññānam*.

JIVI (*adj.*), Living [जीविन्]. *Dhammajīvō*, living according to the law, righteous (Dh.30). *Dīghajīvō*, long-lived.

JIVIKĀ (*f.*), Life, livelihood, means of subsistence [जीविका]. Ab. 445; Dh. 142. *Kosikammena jivikam kappesi*, got his living by tilling the ground (F. Jāt. 14, comp. Dh. 181).

JIVITAKKHAYO, End of life, death [जीवित + चय]. *Jivitakkhayaṃ pāpuṇāti*, to get killed, to meet with one's death (F. Jāt. 18; Dh. 104, 155).

JIVITAM, Life [जीवित]. Ab. 155; Dh. 20. *Jvitam me dehi*, save my life (F. Jāt. 12). *Sahāyassa jvitadānam dassāmi*, I will save my friend's life. *Jvitam labhimha*, our lives have been saved, lit. we have received back our lives (Ras. 30).

JIVITINDRIYAM, Principle of life, life, vitality [जीवित + इन्द्रिय]. Man. B. 399, 408, 461; Dh. 373.

JIVO (*adj.*), Living [जीव]. Mas. *jivo*, and neut. *jivam*, a creature, a being; life (Ab. 93, 1103).

JIYĀ, and **JYĀ** (*f.*), A bow-string [ज्या]. Ab. 388, 787. *Jiyāsaddam akā*, twanged his bow-string (Mah. 78). *Jiyāmuttadhanu*, a bow unstrung (Mah. 217). Dh. 172.

JİYATI, **JIYYATI**, see *Jrati*.

-JO (*adj.*), Born, produced, proceeding from, caused by [-ज]. *Suddhavaṃsajo*, born of a pure lineage (Mah. 1). *Sihabāhunarindajo*, son of King Sihabāhu (Mah. 47). *Siṅgārabhāvajā kriyā*, actions caused by being in love (Ab. 174). *Pupphajo rajo*, the dust that comes from flowers (Ab. 545, pollen).

Comp. *Aṇḍajo, Atrajo, Cittajo, Dviḷo, Ekajo, Kammajo, etc.*

JOTAKO (*adj.*), Illuminating, giving lustre to, illustrating, explaining [बोतक]. Mah. 71. Fem. *jotikā*.

JOTALATI (*caus. jotati*), To illuminate [बोतयति = बुत्]. Alw. I. 16; Sen. K. 436. See *Jotayati*.

JOTANAM, Illumination [बोतन]. *Sāsanaḷotanam n' atthi*, religion gains no glory (Mah. 137). *Varasāsanajotano Lanḷādāpo*, Ceylon illuminated by our glorious religion.

JOTANO (*adj.*), Illuminating [बोतन]. Sen. K. 473.

JOTATI, To shine [बुत्, ज्युत्].

JOTAYATI, and **JOTETI** (*caus. last*), To cause to shine; to illumine; to glorify, to exalt [बोतयति, ज्योतयति = बुत्, ज्युत्]. *So sāsanam jotayissati*, he will restore the splendour of religion (Mah. 133). *Dhamme jotetvā*, throwing light on doctrines (Dh. 278). Mah. 126, 138, 150. Comp. *Jotalati*.

JOTI (*m. and n.*), Light; fire; a star or constellation [ज्योतिस्, बोतिस्]. Ab. 33, 57, 884. *Jotiḷ samādahati*, to make a fire. Acc. to Ab. 884 *joti* is masc. when it means "fire," and neut. when it means "light" or "star." *Jotipāsāpo*, a burning-glass (made of crystal).

JOTIKĀ, see *Jotako*.

JOTIPATHO, The sky [ज्योतिस् + पथ]. Mah. 13.

JOTIRASO, A certain jewel, having the power of conferring every wish [ज्योतीरस]. Dh. 161.

JOTISATTHAM, Astronomy [ज्योतिस् + शास्त्र]. Ab. 110.

JUHANAM, Offering, sacrifice (from next).

JUHOTI, To sacrifice [ज्]. Sen. K. 445. P.p.p. *huto*. P.f.p. *hotabbo*.

JUNHĀ (*f.*), Moonlight; a moon-lit night [ज्योत्स्ना]. Ab. 54, 69, 917. *Junhapakkho*, the moon-lit half of the month.

JŪTAM, and **JŪTO**, Gambling, dicing [बुत् = दिक्]. Ab. 531; Dh. 286. *Jūtakāro*, a gambler (Ab. 531). See *Dibbati*.

JUTI (*f.*), Splendour, ray [बुति]. Ab. 54, 64.

JUTIKARO (*adj.*), Brilliant [बुति + कर].

JUTIMĀ (*adj.*), Brilliant [बुतिमन्]. Sen. K. 400; Dh. 16.

JUTINDHARO, Light giver [बुति + धर]. Dh. 255.

JYĀ, see *Jiyā*.

K.

KĀ, see *Ko*.

KABALĪNKĀRO (*adj.*), Made into balls or mouthfuls [कवल् + कार]. According to the analogy of words like *daḷhūkarapaḷam*, one would expect *kabalīkāro*, and I am informed by Subhūti that this form is actually found in some Burmah MSS. *Kabalīnkāro dhāro* is a term for the ordinary material food which we take into our bodies (see *Āhāro*, and Man. B. 499). Dh. 281.

KABALO, and **-LAM**, A mouthful, a morsel, as much curry and rice or other food as is taken up with the hand and put into the mouth at once; food [कवल्]. Ab. 466; Pāt. 22. *Heḷḷhī na gaḷhī kabalāni*, the elephant refused his food (Mah. 121; comp. Dh. 57).

KABARO (*adj.*), Mixed, confused, variegated [कवर]. *Kabaracchāyo*, giving scanty shade (Dh. 222). *Kabaramaḷi*, the masāragalla stone (Ab. 492).

KABBAKARAḷAM, Making poems or ballads [काव् + करव].

KABBAKĀRO, A poet [काव् + कार]. Kh. 21.

KACAVARO, Sweepings, dust, rubbish. Ab. 224; Dh. 271.

KACCATI, To shine [कच्]. Alw. I. xxix.

KACCĀYANO, and **KACCĀNO**, Name of a famous grammarian, author of the Pāli grammar called *Kaccāyanappakaraḷam* [कात्थायन]. Alw. I. vi, xiv, xxi, xxix, 103; Sen. K. 387.

KACCĀYANO (*adj.*), Belonging to Kaccāyana [कात्थायन + ञ]. *Kaccāyanam vyākaraḷam*, K.'s grammar.

KACCHĀ (*f.*), A girdle; a girth; the end of the loin-cloth tucked into the waistband; an inclosure, a room [कषा, कष्या]. Ab. 365, 813. *Kaccham bandhitvā*, girding up his loins (Dh. 284). See *Kaccho*.

KACCHAKO, The tree *Cedrela Toona* [कच्छ + क].

KACCHANTARAM, A king's private room or cabinet [कषा + चत्तर]. Ab. 215.

KACCHAPO, A tortoise [कच्छप]. Ab. 674.

KACCHO, The armpit; the end of the loin-cloth; a spreading creeper; grass, weeds [कच्]. Ab. 264, 813. See *Kacchā*.

KACCHO, and **KACCHAM**, Marshy land [कच्]. Ab. 187, 813.

KACCHU (*f.*), The scab [कच्छु]. Ab. 327; Pāt. 93.

- KACCI** (*interrog. part.*), Perhaps, surely [कच्चिद्, see कच्]. Ab. 1139, 1151. *Kacci mañ samma Jivaka na vañcesi*, I hope, good Jivaka, you are not deceiving me. *Kacci nu bhoto kusalam*, I hope, sirs, you are well (Das. 25, comp. Mah. 85). *Kacci 'ttha parisuddhā*, are ye pure in this matter? (Pāt. 2, 68).
- KĀCO**, A siliceous earth or clay used in making glass; glass; ophthalmia [काच]. Ab. 919.
- KĀCO**, and **KĀJO**, The strings of a balance or of a carrying pole; a "pingo" or carrying pole, viz. a pole placed over one shoulder with a rope fastened to each end, to which a burden is attached; as much of anything as a man can carry in a pingo, a man's load [काच, काज]. Ab. 919. *Anotatto-dake kaje aṭṭh' ānesuñ dine dine*, they brought every day eight men's loads of A. water (Mah. 22, comp. 27, in both cases the Ind. Off. MS. has *kāca*). Ab. 929 has *kāca*, while 525 has *kāja*.
- KADĀ** (*adv.*), When? at what time? [कदा]. Ab. 1161; Dh. 98; Alw. I. xxi; Sen. K. 311.
- KADĀCI** (*adv.*), At some time, sometimes; perhaps [कदा + चिद्]. Ab. 1146; Gog. Ev. 15; Mah. 234. *Kadāci muccati*, is sometimes liberated, may perhaps be liberated (Alw. I. 108). With opt. *Kadāci jāneyya*, may perhaps know. *Vind sañghena dhāraṇā mā bhūñjetha kadāci pi*, never once eat food without sharing it with the priesthood (Mah. 158).
- KADALĪ** (*f.*), The plantain or banana tree, *Musa Sapientum*; a flag; a kind of antelope [कदली]. Ab. 397, 589, 986; Mah. 99. *Kadalimigo*, the K. antelope (Ab. 620).
- KADALIKĀ** (*f.*), The plantain tree [कदलिका]. Att. 198.
- KADAMBAKĀM**, Abundance, plenty [कदम्बक]. Ab. 630.
- KADAMBAKO**, The tree *Nauclea Cadamba* [कदम्बक]. Att. 86.
- KADAMBO**, The tree *Nauclea Cadamba*; quantity, abundance [कदम्ब]. Ab. 561, 1092; Mah. 100. *Kadambapupphavallī* appears to be a sort of thorny creeper (Mah. 153).
- KĀDAMBO**, A kind of goose [कादम्ब]. Ab. 644.
- KADANNĀM**, Bad food [कदन्न]. Sen. K. 380.
- KADARIYO** (*adj.*), Avaricious, stingy, miserly [कदर्य]. Ab. 739; Dh. 32, 40.
- KADARO**, The white *Mimosa* [कदर]. Ab. 567.
- KADASANĀM**, Bad food [कद् + अन्न]. Sen. K. 380.
- KADDAMEYYO** (*adj.*), Muddy [कद्दम + एय]. Sen. K. 388.
- KADDAMO**, Mud [कद्दम]. Ab. 663; Dh. 18; Mah. 107.
- KADḌHANĀM**, Resigning, rejecting [कड्ढ]. *Jinassa kaḍḍhanam*, Buddha's self-denial in foregoing Nirvāṇa until he attained Buddhahip (Mah. 75).
- KADḌHATI**, To draw, to drag [कड्]. P.pr. *kaḍḍham* (Mah. 137). Comp. *ākaḍḍhati*, *apa-kaḍḍhati*, *anukaḍḍhanam*, *nikkaḍḍhati*, *samā-kaḍḍhati*, *saṅkaḍḍhati*, *upakaḍḍhati*, *ukkaḍḍhati*.
- KAHAM** (*adv.*), Where? whither? Ab. 1160. *Kaham ekaputtaka*, where art thou, my only son? (Dh. 95). *Kaham lacchāmi dhātuyo*, where can I obtain relics? (Mah. 122). Comp. *Kuhim*.
- KĀHĀPAṆIKO** (*adj.*), Worth a *kahāpaṇa* [कार्षापणिक].
- KĀHĀPAṆO**, and **-ṆĀM**, A certain weight; a certain coin [कार्षापण]. Ab. 481; Sen. K. 350; Dh. 346. We learn from Pāt. 80 that the coin called *kahāpaṇa* was either of copper, of silver, or of gold. It was no doubt originally a *karshāpaṇa* weight of one of these metals, and would therefore vary greatly in value according to the metal it was made of. There was a copper *kahāpaṇa* which was probably worth about a penny (see B. Int. 598, Mah. 15). But the context sometimes shows that a gold coin is meant (e.g. see Dh. 34, Mah. 157). In such phrases as *sataṃ me dhārayasi*, "you owe me one hundred pieces," *hatthikkhandhe sahaṣṣaṃ ṭhapetvā*, "putting a thousand pieces on the back of an elephant," the gold *kahāpaṇa* is probably meant.
- KĀHATI**, see *Karoti*.
- KAJJALĀM**, A sort of collyrium [कज्जल]. Ab. 306.
- KĀJO**, see *Kāco*.
- KAKACO**, A saw; the plant *Capparis Aphylla* [ककच]. Ab. 528, 580.
- KĀKALĪ** (*f.*), A soft sound in music [काकली]. Ab. 137.
- KĀKANĪKĀ** (*f.*), A very small coin, a farthing [काकणिका]. Dh. 235, 333.
- KAKAṆṬAKO**, A chameleon. Ab. 623.
- KĀKAPAKKHO**, A tuft of hair left on the shaved head of a child or boy [काक + पच]. Ab. 257.

- KĀKASŪRO**, One who is as bold as a crow, a shameless or impudent fellow [काक + शूर]. Dh. 44.
- KĀKATĀLIYO** (*adj.*), Inconsiderate, accidental [काकतालिय]. Ab. 740.
- KĀKATINDUKO**, A sort of ebony, Diospyros Tomentosa [काकतिन्दुक]. Ab. 560.
- KĀKĪ** (*f.*), A hen crow [काकी]. F. Jāt. 49.
- KAKKĀRETI**, To express disgust [कात्+caus. छ]. F. Jāt. 7, 29].
- KAKKĀRI** (*f.*), A kind of cucumber. Ab. 597.
- KAKKASO** (*adj.*), Rough; hard; cruel [कर्कश]. Ab. 985; Dh. 72.
- KAKKAṬAKO**, A crab [कर्कटक]. Ab. 675.
- KAKKHAḬO** (*adj.*), Hard, solid; rough; harsh, cruel [ककुट]. Ab. 714; Dh. 203; Mah. 233.
- KAKKO**, Sediment; paste [कक्क]. Ab. 927. *Tilakakko*, a paste of ground sesame.
- KĀKO**, A crow [काक]. Ab. 638. Fem. *kāki*.
- KĀKODUMBARIKĀ** (*f.*), The opposite-leaved fig-tree, *Ficus Oppositifolia* [काक + उदुम्बर + रिका]. Ab. 572.
- KĀKOLO**, A raven [काकोल]. Ab. 639.
- KĀKOLŪKĀM**, Crows and owls [काक + उलूक]. Sen. K. 366.
- KAKU** (*m.*), The hump of the Indian bull [ककुद्]. Ab. 497.
- KAKUDHO**, The hump of the Indian bull; an ensign or symbol of royalty; the tree *Terminalia Arjuna* [ककुद्, ककुभ]. Ab. 497, 562, 879. *Kakudhaphalam*, kabubha fruit (Mah. 68). For the insignia of royalty see *Rājakakudhabhaḥḍam*.
- KAKUSANDHO**, Name of one of the twenty-four Buddhas [ककुद् + संघा]. Mah. 2; Man. B. 95; Dh. 117, 129, 344.
- KAKUTO**, A pigeon or dove. Ab. 636.
- KALĀ** (*f.*), A part, a fraction; the sixteenth part of the moon's disk; a mechanical or elegant art; a division of time [कला]. Ab. 53, 875. *Paññāya Śāriputtassa n' ogghanti soḷasaṃ kalāṃ*, they do not equal the sixteenth part of Śāriputta's wisdom (Comp. Dh. 13). *Kalākosallāṃ*, skill in the arts (Att. 114, sixty-four are spoken of, carpentry, cookery, architecture, jewelry, farriery, acting, dancing, music, medicine, poetry, rhetoric, grammar, prosody, astronomy, etc.).
- KĀLĀ** (*f.*), The plant *Ipomœa Turpethum* [काला]. Ab. 590.
- KALĀBHO**, A young elephant [कलभ, करम]. Ab. 362. *Haṭṭhikaḷabha* (Dh. 105).
- KĀLĀGARU** (*m.*), Black Agallochum [कास + अगुरु]. Ab. 302.
- KĀLĀHAMSO**, The Kādamba goose [कास + हंस]. Ab. 644.
- KALĀHO**, Quarrel, strife, battle [कलह]. Ab. 400; Mah. 62; Dh. 103.
- KĀLĀKĀ** (*f.*), A squirrel [कालका]. Ab. 622.
- KALAKALO**, A confused noise, bullabaloo [कलकल]. Ab. 130.
- KĀLĀKANĀJAKO**, A sort of Preta [कालकज + क]. Man. B. 59, 105. See *Peta*.
- KĀLĀKANŪNĪ** (*f.*), Adversity; adversity personified, the goddess of adversity [कालकण्ठी]. Ab. 82. *Kālakappisukupo*, bird of ill omen. It is applied to women as a reproachful epithet, like our "hag," "witch" (Dh. 241, 340).
- KĀLĀKANṬHAKO**, A gallinule [कालकण्ठक]. Ab. 644.
- KĀLĀKATO** (*adj.*), Dead [कास + कृत = क]. Kh. 11; Dh. 153; Alw. I. xlii.
- KĀLĀKIRIYĀ** (*f.*), Death [कास + क्रिया]. Ab. 404; Dh. 138, 336; Das. 30.
- KĀLĀKKHANDHO**, A sort of ebony, Diospyros Embryopteris [कास + खण्ड]. Ab. 560.
- KĀLĀKO**, A black grain in rice; a black speck [कालक]. Pāt. 80. *Suddhavattham apagata-kālakam*, white cloth free from black specks.
- KĀLĀKŪTO**, Name of one of the Himalayan peaks; a sort of poison [कास + कूट]. Ab. 607, 656; Man. B. 16.
- KALĀLĀM**, and -LO, The embryo immediately after conception [कलल]. Ab. 239.
- KALĀLĀM**, Mud. Ab. 662; Dh. 117; Pāt. 70.
- KĀLĀLONĀM**, A sort of dark-coloured salt [कास + लण]. Ab. 461.
- KALĀBAKO**, Name of a potherb [कलम्बक]. Ab. 598.
- KALĀNDAKO**, A squirrel [कलन्दाक]. Ab. 622.
- KALĀNDO**, A squirrel. Mah. 249. Comp. last.
- KALĀŅKO**, Spot, mark, blemish, rust; defamation [कलङ्क]. Ab. 55, 1089. *Visakalaṅko*, plague-spot (Att. 2).
- KĀLĀNTARĀM**, Lapse of time, interval of time, period [कास + अन्तर].
- KĀLĀNUKĀLĀM** (*adv.*), From time to time [कास + अनु + कास]. Dh. 203.

KĀLĀNUSĀRI (*m.*), A dark fragrant sandal wood [काल + अनुसारिन्]. Ab. 302.
KĀLĀPAKKHO, The dark half of a month, that in which the moon is waning [काल + पक्ष].
KĀLĀPAKO, A string or row, e.g. of pearls [कलापक]. Mah. 179.
KĀLĀPARIYANTASĪLAM, Taking upon oneself the Sīla precepts for a definite terminable period, as a day, or a month [काल + पर्यन्त + शील]. Man. B. 492.
KĀLĀPI (*m.*), A peacock [कलापिन्]. Ab. 634.
KĀLĀPO, A bundle; a bunch, a tuft; a peacock's tail; a row, string, multitude; a quiver [कलाप]. Ab. 389, 631, 635, 863. *Tipakalpo*, a tuft of grass (F. Jāt. 9). *Muttakalpo*, a string of pearls (Att. 211). Dh. 211.
KĀLĀRO (*adj.*), Tawny, tan-coloured [कलार]. Ab. 98.
KALASO, and **-SĪ** (*f.*), and **-SAM**, A waterpot, a cup [कलस]. Ab. 457; Cl. Gr. 52.
KĀLĀSOKO, Name of an Indian monarch who reigned from 453 to 425 B.C., and was a supporter of the Buddhist religion. In his reign the second General Council was held [काल + अशोक]. Mah. 15, 19, 21.
KĀLASUTTO, Name of one of the eight Narakas or hells [काल + सूत्र]. Ab. 657; Man. B. 26.
KĀLĀTIPATTI (*f.*), The conditional tense [काल + ततिपत्ति]. Sen. K. 429.
KĀLĀTO, see *Kālo*.
KALATTAM, A wife [कलत्त]. Ab. 237.
KĀLĀVĀ (*adj.*), Long, lasting [कालवत्].
KĀLĀVĀDĪ (*adj.*), Speaking at the right time or appropriately [काल + वादिन्].
KĀLĀVAKO, Name of a sort of elephant. Ab. 361.
KĀLAVANĀM, A very little salt [कल् + वन]. Sen. K. 380. Clough says "bad salt, insufficient in strength" (Gr. 87).
KĀLĀVIŅKO, A sparrow [कलविङ्क]. Ab. 643.
KĀLĀYASAM, Iron [कालायस]. Ab. 493.
KĀLĀYO, A chick pea [कलाय]. Ab. 451.
KĀLAYUTTO, see *Kālo*.
KĀLE, see *Kālo*.
KALEBARAM, A body, a corpse [कलेवर]. Ab. 151; Mah. 137. *Matānam kalebaram*, bodies of dead men (Mah. 230).
KĀLENA, see *Kālo*.

KALI (*m.*), Sin, demerit, depravity; name of one of the Yugas [कलि]. Ab. 1106 gives to *kali* the meanings *pāpa* and *pardjaya*: I am in doubt whether the latter means simply "defeat," or whether it implies "losing at play," or "a losing throw," viz. a die with a low number upon it (comp. the difficult passage at Dh. v. 252, the true meaning of which has still to be determined). Alwis throws doubts on *kali* ever meaning "a die" or "an unlucky die" (Alw. N. 84). *Kalisambhavo bhavo*, existence the fount of sin. (Alw. I. vii). *N' atthi dosasamo kali*, there is no sin like hatred (Dh. 36).
KALIKĀ (*f.*), A flower bud [कलिका]. Ab. 544.
KĀLIKO (*adj.*), Belonging to time [कालिक]. Pāt. 89, 116.
KALILO (*adj.*), Choked, impervious, impenetrable [कलिल]. Ab. 719.
KALIMĀ (*adj.*), Sinful [कलिमत्]. Cl. Gr. 24.
KĀLIŅĀ (*m.pl.*), Name of a people and country on the Coromandel coast [कलिङ्ग, कलिङ्ग]. Ab. 184. *Kāliṅgaraṭṭham*, the K. country (Dh. 417). *Kāliṅgo*, a K. prince (Ditto).
KALIŅGARO, Chaff. Ab. 453. At Dh. v. 41 we find a neut. *kaliṅgaram*, which appears from the comment to mean a log or faggot. Professor Weber refers it to कलिङ्ग, but see *Kilaṅjo*. *Kaliṅgarassa tuvaṃ maṅṅe*, a fig for you (Sen. K. 268).
KALIŅGO, The fork-tailed shrike [कलिङ्ग]. Ab. 644.
KALĪRO, The top sprout of a plant or tree, e.g. the "coconut cabbage," which is an article of food [कलीर]. Ab. 549, 593; Pāt. 81.
KĀLIYAM, A dark sandal wood from which a perfume is made [कालीय]. Ab. 302 (comp. Dh. 232).
KALIYUGAM, see *Yugam*.
KALLAHĀRAM, The white water-lily [कलार]. Ab. 689.
KALLĀNO, see *Kalyāno*.
KALLATI, To sound indistinctly [कल]. Cl. P. Verbs, 18.
KALLO, and **KALYO** (*adj.*), Healthy; ready, prepared; skilful; possible [कल]. Ab. 331, 983; Sen. K. 518. *Kallam nu tena tad abhinanditum*, would it be possible for him to enjoy it? *Kallacitto*, with a mind pliant or prepared to receive the truth. *Kallacittatā*, readiness to receive the truth. Neut. *kallam*, dawn (Ab. 68). Adv. *kallam*, at dawn (Cl. Gr. 74).
KALLOLO, A billow [कलोल]. Ab. 682.

KALO (*adj.*), Low, soft, indistinct [कल]. Ab. 137.
KĀLO, Time; right time, due season; meal time; death [काल]. Ab. 404, 1082. *Gacchante kāle*, as time goes on, in course of time (Alw. I. cvii, 74). *Uttarakālo*, future time (Ab. 86). *Kāl-addhānaṃ*, time and distance (Sen. K. 342, see *Addhānaṃ*). *Ettakaṃ kalam*, all this time (Dh. 193; Mah. 246). *Tasmiṃ kāle*, and *tena kālena*, at that time (F. Jāt. 16; Sen. K. 339). *Pāṭhamamahāsaṅgītikāle*, at the time of the first great rehearsal. *Dhammaṃ suṇanto kalam vītināmeti*, spends his time in hearing the Law. *Kālayutta*, timely, appropriate (F. Jāt. 19; *kālayuttaṃ* at Alw. I. 92 seems to be an adv. meaning "for a time, temporarily"). *Attano vacanakāle appatte*, when the time for him to speak has not come (F. Jāt. 50). *Yuddhakūlam apekkhanto*, waiting for the right time to begin the campaign (Mah. 64). *Kāle akāle vā*, in season or out of season (F. Jāt. 50). *Kūladānaṃ*, a gift given at a particular season (E. Mon. 82). *Kūlena kalam*, from time to time (Dh. 153; Alw. N. 36). *Kālas'eva uṭṭhāya*, having risen betimes (Pāt. xx). Loc. *kāle* and instr. *kālena*, at the right time, in due season, in due course (Mah. 23, 46, 70, 126; Kh. 5). The loc. *kāle* at the end of a compound may often be rendered by "when": *Attano corakāle*, when he was a robber, lit. at his time of being a robber (Mah. 209); *Tassa daharakāle*, when he was an infant, in his infancy (Ras. 72, Alw. I. cvii); *Tassa bahigatakāle*, when he was gone out (Dh. 300); for other examples of this construction see Dh. 93, 95, 176, 199, Das. 3. *Mayā laddhakālate paṭṭhāya*, ever since I got it, lit. from the time it was obtained by me (Dh. 199). *Uparājassa pabbajjīkālato pa-bhūti*, ever since the sub-king embraced the ascetic life (Mah. 36). *Kālam āroceti*, and *bhattakālam āroceti*, to give notice that a meal is ready, to announce a meal (B. Lot. 362; Mah. 7). Dinner seems to have been announced by merely saying *kālo*, "it is dinner-time." *Kālam ghoṣeti*, to sound the call of refection, to proclaim in a loud voice that the priests' meal is ready (Mah. 167, 195). *Dhammassavanakālam* or *dhammakālam ghoṣeti*, to sound the church call, to proclaim that it is time to hear the Law (Mah. 81). *Kālam karoti*, to die (F. Jāt. 2; Dh. 95; Alw. I. xlv). *Kālakiriyā*, death. *Kālakato*, dead (perhaps also *kālam kato* or *kūlakato*, see Das. 20).

KĀLO (*adj.*), Black, dark blue, dark [काल]. Ab. 96. Fem. *kāḷā*, *kāḷā*. *Kālapakkho*, the dark or moonless fortnight of the month (Ab. 74). *Kālakokilo*, the black cuckoo (F. Jāt. 49). *Kiṃ kāḷeṃ uddhu nīlādivaṇṇaṃ*, pray is it black, or is it blue, or some other bright colour? (Dh. 193). Frequently spelt *kāla*; for *kāla* see Dh. 102 (*kāḷiyakkhiṇ*), 118, 146, 232 (*kāḷiya*), 340 (*kāḷakappa*), Ab. 302, 461, 644, 657; at Mah. 15, 19, 21, the Ind. Of. MS. reads *Kāḷasoka*.

KĀLUSIYĀM, Pollution, obscuration [कालुष]. Att. 192.

KALUSO (*adj.*), Polluted, turbid, impure [कलुष]. Ab. 669. Neut. *kalusaṃ*, impurity, sin (Ab. 1106; Alw. I. 111).

KALYĀṆO, and **KALLĀṆO** (*adj.*), Fortunate, blest, happy; beautiful, charming, pleasant; good, virtuous [कल्याण]. Ab. 694, 1074; Sen. K. 518. Neut. *kalyāṇaṃ*, a virtuous action, virtue, a beauty or charm (Ab. 88; Dh. 21). The *pañca kalyāṇāni*, or five feminine charms, are *kesakalyāṇaṃ*, *mamsak.*, *aṭṭhik.*, *chavik.*, *vayak.*, fine hair, red lips, pearly teeth, a blooming complexion, and youth (Dh. 232; Man. B. 221). *Mā maṃ āyasmanto kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā*, do not, sirs, say anything to me, good or bad (Pāt. 5). *Kalyāṇo mitto*, and *kalyāṇamitto*, a good companion, a virtuous friend (Dh. 14, 67, 272, explained by *sappurisa*). *Kalyāṇamitto* sometimes has the technical or semi-technical meaning of "spiritual counsellor" (see B. Int. 284). Thus the *kamma-ṭṭhānādāyaka* is called *kalyāṇamitto*; and I find the foll. quoted as Buddha's words, *mamaṃ hi Ānanda kalyāṇamittaṃ āgamma jātidhammā satta jātiyā parimuccanti*, "for by coming to me as their spiritual guide, Ānanda, beings subject to re-birth are released from re-birth."

KALYATĀ (*f.*), State of being ready [कल्यात]. *Cittakalyatā*, pliancy of the heart, readiness of the heart to receive the truth (Ten Jāt. 16).

KĀM, see *Ko*.

KĀM, Water; the head [क]. Ab. 661, 1196 (it may be used as an indeclinable).

KĀMABHAVO, Sensual existence, i.e. existence in the Kāmaloka or world of sense [काम + भव]. The eleven Kāmabhavas are existence or birth in the eleven Kāmalokas (Man. B. 445; E. Mon. 306).

KĀMACCHANDO, Wish for sensual enjoyment [काम + छन्द]. See *Nivaraṇaṃ*.

KĀMADO, and **KĀMADADO** (*adj.*), Giving what is wished for, giving pleasure [कामद]. *Sabbakāmodo*, and *sabbakāmadado*, giving every wish (Alw. I. x; Kh. 14). *Kāmodo*, the wish-conferring monarch (Mah. 116). Voc. fem. *kāmade*, charming woman! (Mah. 51).

KĀMAGUNO, Quality or constituent of sensual pleasure [काम + गुण]. The *pañca kāmaguṇā*, or five pleasures of sense, are pleasurable sights, sounds, odours, tastes, and contacts (B. Lot. 371). Dh. 66, 228, 421, 433. The text is *pañca kāmaguṇā; cakkkhaviññeyyā rūpā iṭṭhā kantā maṇḍapā piyarūpā kāmaṇḍapaṇḍhitā rajantiyā, sotaviññeyyā saddā iṭṭhā*, and so on.

KĀMAJO (*adj.*), Proceeding from or caused by desire [कामज].

KĀMAKĀMO (*adj.*), Fond or desirous of sensual pleasure [काम + काम]. Dh. 15.

KĀMAKO (*adj.*), Desirous [काम + क]. *Dātukāma*, wishing to give (Mah. 259).

KĀMALĀM, A lotus [कमल]. Ab. 685. *Kamalāsano*, Brahman (Ab. 15).

KĀMALOKO, World of sense, or sensual pleasure [काम + लोक]. There are eleven *Kāmalokas*, viz. the six *Devalokas*, *manussaloko*, the world of men, *asuraloko*, the world of Asuras, *petaloko*, the world of Pretas, *tiracchānayoṇi*, the animal kingdom, and *nirayo*, hell. The term *kāmaloko*, "the World of Sense," is also applied to these eleven worlds collectively. See *Loko*, *Kāmo*.

KĀMAM (*adv.*), At pleasure, voluntarily; certainly, indeed [कामम्]. Ab. 469, 826, 1140, 1196.

KĀMAṆḌALU (*m. and n.*), Waterpot used by ascetics [कमण्डलु]. Ab. 443.

KĀMAṄGAMO (*adj.*), Going as one lists [काम + गम].

KĀMANIYO (*p.f.p. kāmayati*), Beautiful [कमनीय + कम्].

KĀMANO (*adj.*), Lustful [कमन]. Ab. 730.

KĀMATĀ (*f.*), Desirousness [काम + ता]. Pāt. 79.

KĀMATO (*adv.*), Successively, respectively [कमतस्]. Ab. 60, 513. *Ekekakamoto*, each in turn (Mah. 19).

KĀMATTAṀ, Desirousness [कामत्त]. Mah. 24.

KĀMĀVACARO (*adj.*), Belonging to the *Kāmaloka*, within the domain of sensual pleasure [काम + चवचर]. Man. B. 3, 445. The *kāmāvacara-devalokā* are the six *Devalokas*, as opposed to the *Brahmalokas* in which there is no *kāma*.

KĀMAYATI, To love, to desire [कम्]. Aor. *akāmayi* (Mah. 133, 200). P.pr. *kāmayamāno*, *kāmayanto* (Dh. 275). P.p.p. *kanto*. P.f.p. *kamantyo*.

KĀMAYITĀ (*m.*), Lustful [कामयितु]. Ab. 730.

KAMBALO, and **-LAM**, A blanket; a woollen garment [कम्बल]. Ab. 291, 298; Mah. 194. *Kumbalo*, name of a *Nāga* (Ab. 652).

KAMBOJĀ (*m.pl.*), Name of a country (Cambodia), and its inhabitants [कम्बोज]. Ab. 185.

KAMBU (*m. and n.*), A shell, a conch; a bracelet; gold [कम्बु]. Ab. 487, 676, 966.

KAMBUGĪVĀ (*f.*), A neck marked with three lines or folds like a shell, considered indicative of exalted fortune [कम्बु + चीवा]. Ab. 263.

KAMBUGĪVO (*adj.*), Having a *kambugivā*, prosperous, fortunate. Das. 12.

KAMENA (*adv.*), By degrees; successively, in due course [कमेण]. Mah. 10, 87.

KĀMI (*adj.*), Lustful [कामि]. Ab. 730.

KĀMĪ (*adj.*), Desirous [कामिन्]. Fem. *kāminī*. *Tena saṁvāsakāminī*, desirous of living with him (Mah. 210). *Kāminī*, a charming woman (Ab. 231).

KAMITĀ (*m.*), Lustful, wanton [कामितु]. Ab. 730.

KAMMADHĀRAYO, A grammatical term, one of the *Samāsas* [कर्मधारय]. Sen. K. 368.

KAMMAJO (*adj.*), Caused by Karma [कर्मज + क]. All sentient beings are *Kammaja* (see *Kammaṇ*).

KAMMAKĀRAKO, A workman; a labourer [कर्मकार + क]. Mah. 177.

KAMMAKARO, A hired labourer, a servant [कर्मकार]. Ab. 514; Dh. 129, 236; F. Jāt. 3.

KAMMAKĀRO, A hired labourer, a servant [कर्मकार]. Sen. K. 468.

KAMMAṀ, Doing, action, work, labour, business; a deed, act, action, operation; a religious or ecclesiastical act; moral merit, Karma [कर्मन्]. Ab. 757. *Imesaṁ andhamahallakānaṁ etaṁ kammaṁ*, this is those stupid old people's doing (Dh. 300). *Paṭṭā c' assa kammaṁ*, delighted at his exploit (Mah. 45). *Disvā kamman tam abbhutaṁ*, beholding this wonderful feat (Mah. 141). *Kassako kammanā hoti sippiko hoti kammanā . . rājā pi hoti kammanā*, a man is a husbandman by reason of his husbandry, an artisan by reason of his craft, a king by virtue of his royal function (Alw. N. 108). *Ariṭṭhaṇḍamakāmaccaṁ tasmīṁ kamme niyojīya*, having appointed the minister named *Ariṭṭha* for this mission or business (Mah. 110). *Attano kamma' kubbāno*, minding his own business (Dh.

39). *Kammaṃ karoti*, to work, to labour (Dh. 300, 422). *Kammāni akaruṃ*, were hard at work (Mah. 152). *Kammakaraṇaṃ*, work, service, labour (comp. *kammakāro*). *Haṭṭhakammaṃ*, manual labour (Dh. 126, 237). *Kammāni āra-bhāpetvā*, having caused the works to be commenced (Mah. 103). *Katvā kammāni citrāni dukkarāni*, having executed many difficult works of art (Mah. 242). *Ayokammaṃ*, ironwork (Mah. 152). *Sudhākammaṃ*, chunam work (Mah. 259). *Vejjakammaṃ karoti*, to practise as a physician (Dh. 89). *Balikammaṃ*, making offerings to spirits (Mah. 52). *Kammaṃ* is an ecclesiastical term, meaning an act, or function, or ceremony performed by a chapter of priests. These kmmas are of two sorts, *gaṇakammaṃ*, an act performed by two or three priests, and *saṅghakammaṃ*, an act performed by four, five, ten, or twenty priests. Thus we have *uposathakammaṃ*, the act of general confession, *upasampadākammaṃ*, the rite of ordination, *abbhānakammaṃ*, *apalokanakammaṃ*, and many others (see Pāt. xl, 59 and foll.). See *Kammavācā*. *Dhammikānaṃ kammānaṃ chandaṃ datvā*, having given his consent to orthodox ecclesiastical acts (Pāt. 18). *Kammappatto*, attending the ceremony (Pāt. 2). As a religious technical term the word *kammaṃ* is of great importance, the doctrine of Kamma, or the efficacy of good and bad works, being inseparably bound up with that of transmigration or renewed existence. Every being who is not immediately qualified for Nirvāṇa by the attainment of Arhatship is necessarily re-born after death in another world, and what that world is, and his state therein, depends on his kamma or actions in previous existences. Broadly stated the doctrine is that the present condition of every sentient being is determined by the aggregate of its actions in previous states of existence. Sometimes a good or bad action meets with its appropriate reward immediately and in the same existence, sometimes in the next existence, but its consequences may be indefinitely delayed, and an action performed countless ages ago may be working for a man's good or evil at this moment. Works are of three sorts, *kusalakammaṃ*, good works or Merit, *akusalakammaṃ*, evil deeds or Demerit, and *avyākatakammaṃ*, indeterminate or neutral actions, i.e. such as are neither meritorious nor demeritorious, and therefore have no influence

on the future state of their agent. The actions of a being are the cause of its re-birth, and consequently of its continued existence, and hence the whole existing universe of sentient beings has its origin in Kamma. The cessation of existence can only be obtained by the destruction of its cause, Kamma. And this destruction is effected by Sanctification, viz. entrance into the four Paths, and especially the fourth, Arhatship, after entrance into which Kamma is immediately and wholly extinguished, the Arhat when he dies ceasing to exist (see *Maggo*). It will be seen from the above that Kamma has at least three shades of meaning: first it is merely an action good or bad; then the effect of that action, the merit or demerit which lives on after the action has been performed; lastly, viewed as an abstraction, it becomes a potent Cause or Energy, whereby the multitudinous beings that people the universe are brought into existence. Saṅgīti S. enumerates four Kmmas, *kammaṃ kaṇhaṃ kaṇhavipākaṃ*, *kammaṃ sukkaṃ sukka-vipākaṃ*, *kammaṃ kaṇhasukkaṃ kaṇhasukka-vipākaṃ*, *kammaṃ akāṇhaṃ asukkaṃ akāṇhasukka-vipākaṃ*, bad actions which have a bad result, good actions which have a good result, mixed actions which have a mixed result, neutral actions which have no result. Deeds are of three sorts, *kāyakammaṃ* or action, *vacīkammaṃ* or speech, *manokammaṃ* or thought; all three originate in *cetanā* or the will (Man. B. 266, 267). There are eleven sorts of Kamma or moral merit, *diṭṭhadhammavedanīyakammaṃ*, Karma manifesting itself in this life, *upparājjavedanīyakammaṃ*, Karma manifesting itself in the next existence, *aparāparīyavedanīyakammaṃ*, Karma manifesting itself at a period subsequent to the next existence, *yadāsaṇṇakammaṃ*, *upapīḷakakammaṃ*, *upatthambhākakammaṃ*, etc. (Man. B. 447). It is to be noted that Kamma, under the name of *saṅkhārā*, is one of the links of the Paṭiccasamuppāda. Sentient beings are called *Kammaja*, being, as we have seen, produced or caused by Karma (Gog. Ev. 55; E. Mon. 293; Man. B. 441). The foll. examples illustrate the use of *kammaṃ* in its religious sense. *Kammabalaṃ*, efficacy of works, force of Karma or merit (Gog. Ev. 30). *Pāpa-kammaṃ*, *pāpakaṃ kammaṃ*, a sinful action, sin, demeritorious Karma, demerit (Dh. 89; Kh. 9; Alw. N. 120). *Pāpāni kammāni*, evil deeds,

sinful actions (Dh. 25, 54; Alw. N. 121). *Puñña-kammañ*, a good deed, a virtuous action, meritorious Karma, merit (Dh. 127, 138). *Anavajjāni kammāni*, blameless deeds (Kh. 5). *Disvā kamma-visuddhim attano*, beholding the purity of his own deeds, or the goodness of his Karma (Dh. 3). *Sehi kammehi dummedho aggidaḍḍho va tappati*, the fool is tortured by his own deeds as if he were scorched with fire (Dh. 25). *Sāni kammāni nayanti duggatiñ*, his own actions drag him to hell (Dh. 43). *Pubbakammañ*, and *pubbe katañ kammañ*, a deed done in a former existence (Dh. 300). *Kasmā endho jāto ti attanā katakammavasena*, why did he become blind? on account of a (sinful) deed he had committed (Dh. 89). *Ath' assā kammajavāṭā calimū*, then storms caused by her Karma raged around her, viz. by being exposed to these storms she was expiating some sin committed in a former existence (Dh. 155). A Buddhist who has passed through misfortune or suffering looks upon it as so much gain, as he has thus worked out so much of the evil Karma accumulated in his former existences. *Kammaṇā vattati loko kammaṇā vattati pejā*, through Karma the world of sentient beings exists, from Karma all creatures derive their existence (Alw. N. 108). *Sattā kammadyāḍā*, beings are the heirs of Karma, that is, a man's actions leave behind them a legacy of weal or woe (Gog. Ev. 32). *Kammaṇvisayo*, range, domain, or power of K., said to be intelligible to Buddhas only (Man. B. 8). *Khīṇaṇ purāṇaṇ navaṇ n' atthi sambhavaṇ*, their Karma of former births is destroyed, no new Karma is produced (Kh. 10). The consequence or result of an action is called *vipāko* or *phalañ*. *Sandiṭṭhiko vipāko 'yaṇ tassa kammaṇā dīpiṭo*, this was the retribution for that crime manifested even in this life (Mah. 262). *Idha kammaṇmodanena peceṇ vipākaṇmodanena*, in this world by rejoicing in his good works, in the next world by rejoicing in their reward (Dh. 138). E. Mon. 5, 6, 301; Man. B. 445-449 (also consult the index); Wheel of the Law, 45-52; Gog. Ev. 30-37; Kh. 27, 28. In gram. *kammañ* is the name of the accusative relation (see *Kāraṇaṇ*). The foll. are some of the cases. Instr. *kammaṇā*, *kammaṇā*, *kammaṇa* (Mah. 45, 158; Alw. N. 108, 121). Gen. and dat. *kammaṇo*, *kammaṇā* (Mah. 262; Pāt. 2). Loc. *kammaṇi* (Ab. 758). Pl. *kammaṇi*, *kammehi*, *kammaṇaṇ*, *kammaṇe*.

KAMMANIYO, and **KAMMAÑÑO** (*adj.*), Workable, malleable; fit for work, pliant, ready, alert, active [कर्मण]. B. Lot. 865; Dh. 197.

KAMMAÑNĀTĀ (*f.*), Adaptability, pliancy, readiness. Man. B. 399, 403, 417.

KAMMANTO, Business, work, occupation, craft, profession [कर्मण]. *Paṭicchannakammanto*, one who keeps his deeds secret, a dissembler (Alw. N. 120). *Andkulā kammantā*, a peaceful vocation (Kh. 5). Especially used of husbandry or agriculture, as the profession par excellence. *Kammantaṇ uggahetvā gharāvāsaṇ vasa*, learn farming and live at home (Dh. 140). *Na kammante vicāreti*, neglects his farm duties (Das. 30).

KAMMAPATHO, Course, or means of action [कर्मण + पथ]. The three means by which actions can be performed, and consequently merit and demerit acquired, are *kāyo*, *vācā*, *mano*, the body, the speech, the mind (Dh. 50, 383, comp. the three Kammas). See *Akusalakammāpatho*, *Kusalakammāpatho*.

KAMMĀRO, A blacksmith, a smith [कर्मार]. Ab. 509; Dh. 43 (of a silversmith). *Kammārasāḷā*, *kammārakulaṇ*, a forge (Mah. 22).

KAMMASO, Dirt, stain, guilt [कलम].

KAMMĀSO (*adj.*), Variegated, spotted [कलम]. Ab. 99.

KAMMASSAKO (*adj.*), Having Karma for his portion, having his own individual Karma [कर्मण + स्वक]. Das. 9; Gog. Ev. 32.

KAMMATṬHĀNAM, Basis of action [कर्मण + त्थान]. This term is applied to certain religious exercises or meditations, by means of which *Samādhi*, *Jhāna* and the four Paths are attained. Each of these is based on a certain formula or rite, also called *kammaṭṭhānaṇ*. Alabaster says, "Kammaṭṭhāna is one of the modes of Buddhist meditation, and may be called analytical meditation. He who exercises it fixes his mind on any one element, and reflects on it in all its conditions and changes, until, so far as that element is concerned, he sees that it is only unstable, grievous, and illusory. To aid this kind of meditation there are formulas, some people incorrectly call them prayers, in which a list of the elements is repeated" (Wheel of the Law, 204). The forty Kammaṭṭhānas I find thus enumerated in *Visuddhi Magga*: *tatr' imāni cattāḷisa kammaṭṭhānaṇi*,

dasa kasīṇā, dasa asubhā, dasa anussatiyo, cattāro brahmavihārā, cattāro āruppā, ekā saññā, ekaṃ vavatthānaṃ ti. For the Kasīṇas see sep. article. The ten Asubhas are given as follows: *uddhumātakaṃ, vinlakkaṃ, vipubbakaṃ, vicchiddakaṃ, vikkhāyitakaṃ, vikkhittakaṃ, hatavikkhittakaṃ, lohitaṃ, puḷavaṃ, aṭṭhikaṃ.* The ten Anussatis are *buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati, maraṇasati, kāyagatā sati, ānāpānasati, upasāmnussati.* The four Brahmavihāras are *mettā, karuṇā, muditā, upekkhā.* The four Āruppas are *ākāśānācāyatanaṃ, vāññānācāyatanaṃ, ākāśānācāyatanaṃ, nevasaññānācāyatanaṃ.* The Saññā is *āhāre paṭikkūlasaññā,* and the Vavatthāna is *catudhātuvavatthānaṃ.* Ten of the forty Kammatthānas, viz. the two last and eight of the Anussatis (*kāyagatā sati* and *ānāpānasati* being excepted), are productive of Upacāra, the remainder are productive of Appanā. See E. Mon. 267, 269, for a full account of the *ānāpānasatikammattthānaṃ,* which exercise consists in fixing the mind intently on one's own breathing in connexion with certain set subjects of reflection (sixteen in number). The *asubhakammattthānaṃ* is described at E. Mon. 268, and consists in contemplation of the impurity of the body as illustrated by the sight of a putrefying corpse. Hardy mentions four karmasthānas, which he says are meditations on Buddha, kindness, evil desire, and death (E. Mon. 25, 26, 28). Other karmasthānas are sometimes mentioned, as *khayavayakammattthānaṃ,* meditation on decay and death (Alw. I. xxi; Dh. 80), *suññatākammatthānaṃ* (Dh. 316), *vedanāpariggahakammattthānaṃ* (Dh. 175). The formula for karmasthāna, and instructions for practising the rite, are obtained from the ācariya or spiritual teacher, who in this capacity is called *kammattthānādayako,* and must be a *kalyāṇamitto,* viz. either he must be walking in one of the four Paths, or if he be a puthujjana he must be of eminent piety and learning. The person who obtains karmasthāna from his ācariya is said *kammattthānaṃ gaheti* or *uggaheti,* "to receive" or "to learn it."—Ex. *Satthu santike kammattthānaṃ gahetvā,* having obtained instruction in karmasthāna from the Teacher (Dh. 195, 210, 328). *Tathāgatena dinnāṃ dhātukammattthānaṃ,* the Dhātu karmasthāna given him

by Buddha (Dh. 125, this must be the *catudhātuvavatthānaṃ*). *Kammattthānaṃ adā thero pabbajetvā yathārahaṃ bhāvanāṃ anuyujjanto acirena mahāmati sotāpattiphalaṃ patto,* the elder having admitted him to the priesthood duly taught him karmasthāna, and devoting himself to its realization the high-minded youth ere long attained the sanctification of the first Path (Mah. 32). *Iti pi so bhagavā sammāsambuddho ti ādikaṃ buddhadhammasaṅghānussatikammattthānaṃ niṭṭhāya,* having gone through the formulas of meditation on Buddha, his Law and his Church, beginning with the formula "Behold the Blessed One endowed with true and supreme knowledge" (Dh. 346). *Kammattthānaṃ me kathethāti ath' assa satthā yāva arahattā kammatthānaṃ kathesi,* "teach me karmasthāna," and Buddha taught him the karmasthāna rites up to Arhatship, viz. taught him all the rites by which mystic meditation is produced, up to the highest and most difficult of all, the successful exercise of which results in the attainment of Arhatship (Dh. 80, comp. 195). *Mericikammattthānaṃ bhāvento,* exercising mirage-meditation, i.e. meditating on the resemblance of the body to a mirage (Dh. 210). *Kammattthānaṃ anuyujjati,* to practise k. (Dh. 394). *Kammattthānaṃ manasikaroti,* to devote oneself to k. (Dh. 175, comp. 422). *Kammattthāne kammaṃ karonti,* exercising himself in k. (Dh. 422).—From all the above it will be seen that *kammattthānaṃ* is a term of wide significance, embracing a succession of rites and exercises, which form the basis or framework of all those modes of mystic meditation by means of which sanctification is attained. Thus, to give an instance, the first Jhāna is a *state,* the ten Asubhas with *kāyagatā sati,* are the *kammattthāna,* "rite," or "practice," by which that state is attained. E. Mon. 252-273; Alw. I. xxi, 88; Dh. 151, 333. See *Ārammaṇaṃ.*

KAMMATTHĀNIKO (*adj.*), Connected with or practising karmasthāna [कर्मस्थान + इक]. Dh. 210. **KAMMAVĀCĀ** (*f.*), An ecclesiastical vote or resolution [कर्म + वाचा]. This is the name for the proceedings at a kamma or ecclesiastical act, by which some question is decided by vote. Thus a novice is admitted to priestly orders by a *kammavācā,* or vote of a chapter of priests; after ordination the priest is invested with the three robes by a k.; the name adopted for him is ap-

proved by a k., and so on. The foll. specimen of a kammavácá I take from Brahma Jála S. Atthakathá: *Suñātu me ávuso sañgho, yadi sañghassa pattakallam sañgho imáni pañca bhikkhusatáni sammanneyya Rájagahe vassam vasantá dhammañ ca vinayañ ca sañgáyitum na aññehi bhikkhúhi Rájagahe vassam vasitabban ti, esá ñatti: suñātu me ávuso sañgho, imáni pañca bhikkhusatáni sammannati Rájagahe . . vasitabban ti, yass' áyasmato khamati imesam pañcannam bhikkhusatánam sammuti Rájagahe . . vasitabban ti so tvañ' assa, yassa na khamati so bháseyya: sammattáni sañghena imáni pañca bhikkhusatáni Rájagahe vassam vasantá dhammañ ca vinayañ ca sañgáyitum na aññehi bhikkhúhi Rájagahe vassam vasitabban ? ti: khamati sañghassa tasmá tvañhi: evam etañ dhárayámi, "Let the assembly hear me, if all is ready for taking the vote let the assembly decide whether these five hundred priests shall spend the rainy season at Rájagaha and rehearse the Doctrine and Discipline, and whether all other priests shall be precluded from passing the rainy season at Rájagaha, such is the resolution I have to propose. Let the assembly hear me, the motion is that these five hundred priests shall, etc.; those who are in favour of the motion are to keep silence, those who are against it are to speak. (I now proceed to put the question) Does the assembly decide that these five hundred priests shall spend the rainy season at Rájagaha and rehearse the Doctrine and Discipline, and that no other priests shall be allowed to pass the rainy season at Rájagaha? The assembly approves the resolution, it therefore keeps silence, so I understand your wish." The above form is used at all Kammavácás, see Kamm. 6, 7, Ras. 68, 69. *Kammavácám karoti*, or *sáveti*, to hold a k., to propose a resolution (Pát. 30). A Kammavácá is of two sorts, *ñattidutiya*, where the question is put to the assembly once, as in that given above, and *ñatticatutthá*, where the question is put three times, as in the ordination service.*

KAMMAVÁCAM, Collection of Kammavácás. This is the name of a well known Buddhist manual, containing forms for various kammavácás. The first chapter contains the ordination service, and has been published by Spiegel under the name of Kammavákyam (Bonn, 1841). The second and third chapters give the form for investing a priest

with the ticívára, and for settling the boundaries of a site for holding Uposathas: they will be found at Ras. 68-71. There are four other chapters. E. Mon. 44, 207, 233.

KAMMI (*adj.*), Acting, working [कर्मिन्]. *Pápa-kammí*, a sinner (Dh. 23).

KAMMIKO (*adj.*), Working [कर्मण + इक]. *Rája-kammiká*, king's servants (Mah. 175, 176). *Vana-kammikapuri*, a man working in the forest, a woodman (Dh. 304). The termination *-ika* belongs no doubt to the whole compound.

KAMMUNÁ, see *Kammam*.

KAMO, Order, step, succession, method [काम्].

Ab. 429. *Vamsakkamo*, pedigree (Mah. lxxviii). *Atthavaññandkkamo*, method of interpreting the meaning. *Tantikkamam kañci anokkamitvá*, without violating any Páli idiom. See *Kamena*.

KĀMO, Wish, desire; desired object; the god of love, Kāma or Cupid; sensual desires or pleasures, pleasure, passion, lust [काम]. Ab. 42, 163. As the latter part of a compound *kāma* is generally used in the sense of desiring: *dhammakāmo*, wishing for the Law (Sen. K. 468); *kāmakāmo*, wishing for pleasure (Dh. 15); *Gotamassa dassana-kāmo*, wishing to see Buddha. The *m* of an infinitive is dropped in a compound of this sort: *jivitukāmo*, wishing to live (Dh. 22); *dātukāmo*, wishing to give; *kattukāmo*, wishing to make; *vattukāmo*, anxious to say (F. Ját. 17); *bhujñitukāma*, (*fem.*) wishing to eat (Mah. 133). The compound *akāmakāmo* is a dvandva, meaning "unwilling and willing," viz. "hesitating" (B. Lot. 863). *Kāmodo*, giving pleasure. *Sabbakāmadado*, giving everything that is wished for, gratifying every desire (Kh. 14). Pl. *kāma*, pleasures of sense, desires, lusts (Dh. 16, 34). The world of sentient beings is divided into Kāmaloka, Rūpaloka, and Arūpaloka. Of these the lowest is *kāmaloka*, "the world of sense," viz. the region in which Kāma or sensual pleasure prevails, its occupants being subject to the pleasures and pains which result from the gratification of the senses. It extends from Avīci, the lowest of the hells, to the Paranimmitavasavatti Devaloka, and thus embraces eleven Lōkas (see *Kāmaloko*). The five Kāmas (*pañcakāmanā*) are the lust of the eye, of the ear, etc., "modes of evil desire that are connected with the five senses" (Man. B. 445, E. Mon. 15, comp. *Kāmaguṇo*). Kāma is divided

- into *vatthukāmo* and *kilesakāmo*; the former is explained to mean pleasurable sights, sounds, odours, tastes and contacts, and property or wealth of all sorts, while the latter means desire, attachment, lust, passion (Man. B. 445; E. Mon. 31, 271; Dh. 361, 404). *Kāmarāgo*, sensual pleasure (Alw. N. 121). *Kāmadhātu*, element of desire or sensual pleasure (B. Int. 604; Ab. 820). See *Dhātu*, *Akusalahātu*, *Āsavo*, *Bhavo*, *Esand*, *Ogho*, *Yogo*, *Upādānam*.
- KAMPANAM**, Shaking [कम्पन]. Ab. 712; Mah. 41.
- KAMPATI**, To shake, to tremble [कम्प]. *Yassa cittaṃ na kampati*, whose soul is unshaken (Kh. 6). *Akampittha mahāmaḥi*, the earth quaked (Mah. 86). *Iti e' ito ca kampamāno vidhāvati*, runs trembling in every direction (F. Jāt. 4). Caus. *kampeti*, to cause to tremble, to shake (Gog. Ev. 20). P.p.p. *kampito*, trembling, shaken (Ab. 744; Gog. Ev. 20). *Karuṇāya kampitahadayo*, his heart moved with compassion (Att. 205, 210).
- KAMPO**, Trembling, agitation [कम्प]. *Mahākampo*, *puṭhuvākampo*, *paṣṭhavākampo*, an earthquake (Mah. 41, 173).
- KAMSAKŪṬAM**, Counterfeit metal [कांस + कूट]. Explained in Brahma Jāla S. Aṭṭh. to mean passing off gilt vessels as gold.
- KAMSANĪLAM**, Blue vitriol [कांस + नील].
- KAMSATĀLO**, A gong [कांस + ताळ]. Dh. 297; Att. 135.
- KAMSATHĀLAM**, A bronze dish or plate [कांस + थाल].
- KAMSO**, Metal; bronze; a gong; a bowl to eat from [कांस, कंस]. Ab. 457, 905. *Kamso upahata*, a broken gong (Dh. 24, 297, the passage means that if the rim of a gong is broken off, the flat plate which remains when laid down is not resonant). *Kamsapāṭi*, a bronze bowl (Mah. 15, Turnour says "golden").
- KAMSO**, A coin worth four Kaḥāpaṇas [कर्ष]. Ab. 905; Pāt. 103, 104.
- KAMUKO**, The Areca palm [कमुक]. Ab. 564, 602.
- KĀMUKO** (*adj.*), Desirous [कामुक]. Ab. 730.
- KĀMUPAPATTI** (*f.*), Sensual existence [काम + उपपत्ति]. There are three ks., the first includes mankind and the four lowest deva-lokas, the second is the Nimmānarati heaven, and the third the Paranimmitavasavatti heaven.
- KAMYATĀ** (*f.*), Desire [काम्यता]. *Kattukamyatā*, intention (Dh. 362; Ras. 63). *Bhiyyokamyatā*, greediness (Pāt. 22).
- KANAKAM**, Gold [कनक]. Ab. 487; Mah. 61. *Kanakavimānam*, a golden mansion (Dh. 94).
- KĀNANAM**, A forest, a grove [कानन]. Ab. 536; Mah. 50.
- KANATI**, To sound [कण]. Cl. P. Verbs, 11.
- KANAYO**, A sort of spear [कणय, कणय]. Ab. 394.
- KANĀCANAM**, Gold [कान्कन]. Ab. 487; Mah. 213.
- KANCI**, see *Koci*.
- KANĀCUKI** (*m.*), An attendant on the women's apartments [कण्कुकिन]. Ab. 342.
- KANĀCUKITO** (*adj.*), Having the hair bristling with joy [कण्कुकित]. Att. 32, 195.
- KANĀCUKO**, A jacket; the skin or slough of a snake; a coat of mail; a case, sheath, covering, envelope [कण्कुक]. Ab. 294, 655, 962. *Silākaṅcuko*, a stone casing (Mah. 201). *Tassa kaṅcukacetiyaṃ*, a dagoba encasing the first (Mah. 4). *Kāriya kaṅcukam suddhavatthehi*, having caused a covering of fine cloth to be made for the dagoba (Mah. 193). Mah. 213.
- KANĀDARĀ**, A tendon [कण्दारा]. Ab. 279.
- KANDARĪ** (*f.*), and **KANDARO**, A cave, a grotto [कण्दर]. Ab. 609.
- KANDATI**, To cry, to wail, to weep [कण्द]. Dh. 66, 95; Mah. 124.
- KANDHARĀ**, The neck [कण्धारा]. Ab. 263.
- KANDITAM**, Wailing, crying [कण्दित = कण्द]. Ab. 165.
- KANDO**, A bulb [कण्द]. Ab. 549.
- KANĀO**, and **KANĀDAM**, The part of a plant from one joint to another; a stalk; an arrow; a section or chapter of a book; a part, a portion, a piece; opportunity, season [कण्द]. Ab. 389, 453, 885; Mah. 143. *Kapḍalakaṅḍo*, a bit of potsherd (Dh. 301). *Pāvakaṅḍam*, a piece of cake (Dh. 140). *Sukkhakaddamakaṅḍehi*, with lumps of dried mud (Mah. 107). *Kaṅḍappahāro*, an arrow-shot. *Dhammasaṅgapiyā kāsi kaṅḍam so Atthasāliniṃ*, he wrote the chapter called Atthasālini on the Dhammasaṅgapi (Mah. 251). *Bhūkaṅḍo*, the chapter about the earth (Alw. I. ix).
- KANĀDU** (*f.*), The itch [कण्दु]. Ab. 326.
- KANDUKO**, A ball to play with [कण्दुक]. Ab. 316.
- KANĀDUTI** (*f.*), Itching [कण्दूति]. Ab. 326.
- KANĀDUVANAM**, Itching [कण्दूचन]. Ab. 326.

- KANĀUVATI, To scratch [कञ्जुय]. Cl.P.Verbs, 18.
- KANĀŪYĀ (*f.*), Itching [कञ्जुया]. Ab. 326.
- KANĀEBU (*m.* and *f.*), An elephant [करेणु]. Ab. 866; Dh. 162.
- KANĀERUKĀ (*f.*), A female elephant [करेणुका]. Ab. 362.
- KANĀGU (*f.*), Panick seed, Panicum Italicum, a sort of millet [कङ्गु]. Ab. 451, 452, 571, 1055; Mah. 195.
- KANĀHAVANTĀ (*f.*), The plant Bignonia Suaveolens [कण्ण + वृष्ट]. Ab. 559.
- KANĀHAVATTANĪ (*m.*), Fire [कण्णवर्तन]. Ab. 34.
- KANĀHĀYANO, and KANĀHĀNO, Offspring of Kṛishṇa [कान्णायन]. Sen. K. 387.
- KANĀHI (*m.*), Offspring of Kṛishṇa [कान्णि]. Sen. K. 388.
- KANĀHO (*adj.*), Black; dark; sinful [कण्ण]. Ab. 96, 1000. Masc. *kaṇho*, Kṛishṇa, an incarnation of Viṣṇu (Ab. 16), also Māra or death (Ab. 43). Neut. *kaṇham*, sin (Ab. 84). *kaṇho dhammo*, sin (Dh. 16). *kaṇhakammaṃ*, sinful action, demeritorious Karma. *kaṇhapakkho*, the moonless fortnight of the month. Fem. *kaṇhā*.
- KANĀIKĀ (*f.*), The plant Premna Spinosa; an ear-ornament [कणिक]. Ab. 574. See also *Kaṇṇikā*.
- KANĀIKĀRO, The tree Pterospermum Acerifolium [कणिकार]. Ab. 570; Dh. 233; B. Lot. 826.
- KANĀNIKĀ (*f.*), The pupil of the eye [कणीनिका]. Ab. 260.
- KANĀṆṬṬHAKĀ, and -IKĀ (*f.*), A younger sister [कणिष्ठिका]. Mah. 5, 85, lxxxviii.
- KANĀṆṬṬHO (*adj.*), Smallest, very small; youngest [कणिष्ठ]. Ab. 929. *Kaṇiṭṭho*, younger brother, or son (Ab. 254; Dh. 305; Mah. 199; F. Jāt. 5). *Kaṇiṭṭho bhātā*, *kaṇiṭṭhabhātā*, younger brother (Mah. lxxxvii; Dh. 79). Fem. *kaṇiṭṭhā*, the little finger (Ab. 266).
- KANĀIYO (*adj.*), Less, smallest; younger [कणीयस्]. Ab. 254, 929. Fem. *kantiyasī* (Mah. lxxxix). Rarely written *kaṇiyo*, comp. S. कणीयस् (Sen. K. 314).
- KANĀJIKAM, and KANĀJIYAM, Sour rice-gruel [कान्जिक]. Ab. 460; Dh. 113, 196, 233.
- KANĀKANAM, An ornament, a bracelet [कङ्कण]. Ab. 286.
- KANĀKATŌ, Mail [कङ्कट]. Ab. 377.
- KANĀKHĀ (*f.*), Doubt [कङ्कहा]. Ab. 170; Mah. 198, 199; E. Mon. 193; Ras. 21; Dh. 25. *Kaṅkakhānaṃ*, a doubtful point, a doubt. There are three *kaṅkhas*, or doubts, viz. doubts about the past, the present, and the future.
- KANĀKHATI, To doubt [कङ्कह]. Mah. 82.
- KANĀKO, A heron [कङ्क]. Ab. 643.
- KANĀÑĀ (*f.*), A young woman, a girl, a virgin [कन्वा]. Ab. 231.
- KANĀNADHĀRO, A steersman, pilot [कर्णधार]. Ab. 666.
- KANĀNAJALŪKĀ (*f.*), A centipede [कर्ण + जलुका]. Ab. 622.
- KANĀNAJAPO, A tale-bearer, informer [कर्ण + जप]. Ab. 737.
- KANĀNAMUNDO, Name of one of the Mahāsaras [कर्ण + मुण्ड]. Ab. 679; F. Jāt. 5; Man. B. 17.
- KANĀNNIKĀ (*f.*), An ear-ornament, earring; the pericarp of the lotus; the peak or dome of a hut or pagoda [कणिका]. Ab. 219, 284, 687, 875. *Kaṇṇikārukko*, a log to make a house-peak from (Dh. 188). *Kaṇṇikāmaṇḍalam bhinditvā*, breaking through the circular peak of the house (Dh. 299). *Kaṇṇikābaddhāni sālīsāni*, heads of growing rice tied together in sheaves (Dh. 126, comp. 200). Comp. *Kaṇṇikā*.
- KANĀNO, The ear; a rudder; a corner, edge [कर्ण]. Ab. 150, 1120. *Kaṇṇapūro*, *kaṇṇabhūsa*, *kaṇṇavibhūsanam*, *kaṇṇaveṭhanam*, an ear-ornament, earring (Ab. 284, 875). *Kaṇṇamūlāni*, the root of the ear, the ear. *Kaṇṇamūle jappati*, to whisper in the ear (Pāt. 112). *Kaṇṇajappako*, one who whispers into a person's ear (Pāt. 62). *Kaṇṇajappanam*, whispering into the ear. *Kaṇṇajapo*, a tale-bearer. *Catukkāṇṇesu*, at the four corners (Mah. 182). *Sānikāṇṇam ukkhipitvā*, lifting up the corner of the curtain (Dh. 159). *Saṅghāṭīkaṇṇo*, hem of a garment (Pāt. 95). *Dapkaṇṇo*, edge or hem of the skirt (Dh. 234).
- KANŌ, The fine red powder which adheres to the grain of rice beneath the husk; a particle, bit, atom [कण]. Ab. 454, 705, 1047.
- KĀNO (*adj.*), One-eyed, blind of one eye [काण]. With instr. *Akkhina kāno*, blind of one eye (Sen. K. 339). Dh. 301.
- KANŌTAKITO (*adj.*), Having the hair bristling with joy [कण्टकित].
- KANŌTAKO, and KANŌTHAKO, A thorn; an enemy; horripilation; an obstacle, pest, nuisance [कण्टक]. Ab. 366, 612, 912; Alw. I. 66. *Kaṇṭhakagumbo*, a thorn-brake. *Kaṇṭhakasikkhā*, thorny

- branches (Das. 21). *Lañkam vigatakañtakañ káretvá*, having rid Ceylon of her pests (Mah. lxxxvii). *Jinasdsanakañtaka*, enemies of Buddhism (Mah. 232). For *kañhaka* see Ras. 19, Das. 21, B. Lot. 576, Ab. 993.
- KANṬAKURANḌO**, The plant *Barleria Cristata* [कण्टकुरण्ड]. F. Ját. 46.
- KANTANAM**, Cutting; spinning [कान्तान]. Ab. 954.
- KANTĀRO**, A forest, a wilderness; a difficult road [कान्तार]. Ab. 192, 1107. *Samsárakantáro*, the thorny path of transmigration (Ras. 27). *Kantáradhánamaggo*, a long and difficult road (comp. Dh. 86).
- KANTATI**, To cut [कन्त]. Dh. 307; Pát. 107. P.p.p. *kantito*.
- KANTATI**, To spin [कन्त]. Mah. 48.
- KANṬHAJO** (*adj.*), Guttural [कण्टज]. The guttural letters are *a, k, kh, g, gh, ñ* and *h* (Cl. Gr. 2).
- KANTHĀ** (*f.*), Patched cloth [कन्था]. Dh. 140.
- KANṬHAJO**, see *Kaṇṭako*.
- KANṬHO**, The neck, the throat [कण्ट]. Ab. 263. *Kaṇṭhabhúsd*, a necklace (Ab. 285). *Kásavakañṭho*, whose neck is covered with the yellow robe, viz. wearing the yellow robe (Dh. 54). *Kaṇṭhandlām*, the wind-pipe (Att. 106, 216).
- KANTI** (*f.*), Beauty; wish, pleasure [कान्ति]. Ab. 54, 762, 1056.
- KANTITO** (*p.p.p. kantati*), Cut. Ab. 752.
- KANTO** (*p.p.p. kámayati*), Loved; beautiful, charming, delightful, agreeable [कान्त = कम्]. Ab. 693, 948. *Kanto*, a husband (Ab. 240), a favourite (Ab. 948). Fem. *kantá*, a beloved or charming woman (Ab. 230). *Hatthikantaváñd*, an elephant-charming lute (Dh. 154). *Hatthikantamanto*, a spell for charming elephants (Ditto). *Bahujana-kantá vácá*, speech that gives pleasure to many.
- KAPĀLAM**, and -LO, and **KAPALLAM**, The skull, or either half of the skull; a potsherd [कपाल]. Ab. 279, 946; Dh. 301. *Kapáldáni ghaṭetvána*, having re-united the two halves of the skull (Mah. 245). For *kapalla* see Dh. 148, 196.
- KAPANĪ** (*m.*), A miserable man, a pauper [कपयिन्]. *Kapaniddhikavañibbaká*, paupers, wayfarers and beggars (Mah. 240; Dh. 131, see *Addhiko*).
- KAPANO** (*adj.*), Miserable, afflicted, poor; miserly [कपय]. Ab. 739, 821; Mah. 221.
- KAPATO**, and -TAM, Fraud, hypocrisy [कपट]. *Rájakapato*, impostor king.
- KĀPEYYO** (*adj.*), Belonging to apes [कापेय]. Sen. K. 388.
- KAPI** (*m.*), A monkey [कपि]. Ab. 614. See also *Kavi*.
- KAPIKACCHU** (*f.*), The plant *Mucuna Pruritus* [कपिकच्छु]. Ab. 582.
- KAPĪLO** (*adj.*), Reddish [कपिल]. Ab. 98. Fem. *kapilá*, name of two plants (Ab. 571 *sinsapá*, Ab. 590, *reñuká*).
- KĀPILAVATTHIKO** (*adj.*), Belonging to *Kapilavastu*. Sen. K. 390.
- KAPILAVATTHU** (*n.*), The town of *Kapilavastu*, the birthplace of Cákya-muni [कपिलवस्तु]. Ab. 200; B. Int. 143.
- KAPISISO**, This word is explained at Ab. 217 by *aggatthambho*, and is rendered "the bolt or bar of a door." But the S. *कपिशिर्ष* is rendered by B. and R. "coping of a wall" (*mauersims*).
- KAPĪTANO**, The tree *Thespesia Populneoides* [कपीतन]. Ab. 562.
- KAPITTHO**, The tree *Feronia Elephantum* [कपित्थ]. Ab. 551; Mah. 169. See also *Kaviñño*.
- KAPOLO**, The cheek [कपोल]. Ab. 262.
- KAPONI** (*m.*), The elbow [कपोणि]. Ab. 265.
- KĀPOTAKO** (*adj.*), Grey, white [कापोत + क]. Dh. 27.
- KAPOTO**, A pigeon, a dove [कपोत]. Ab. 636. From Ab. 984 it would seem to mean some other bird also.
- KĀPOTO** (*adj.*), Belonging to pigeons [कापोत].
- KAPPABINDU** (*m.*), A black spot which Buddhist priests are instructed to attach to a new robe to disfigure it [कल्प + विन्दु]. Ab. 799; Pát. 82, 91.
- KAPPAKKHAYO**, That period of the kalpa when the process of destruction is going on, a *samvatta* (see *Kappo*) [कल्प + कय]. Ab. 82.
- KAPPAKO**, A barber; one who prepares or makes [कल्पक]. Ab. 508; Dh. 117, 214; Mah. 170.
- KAPPANĀ** (*f.*), Preparing, making; thought [कल्पना]. Ab. 113, 954.
- KAPPANAM**, Cutting; caparisoning an elephant or horse; making [कल्पन]. Ab. 956. *Sihaseyya-kappanam*, lying on the right side like a lion.
- KAPPANIYO** (*adj.*), To be thought or believed [कल्पनीय].
- KAPPANO**, The trappings of an elephant [कल्पन]. Ab. 365.

KAPPĀPETI (*caus. kappati*), To cause to be caparisoned or made ready.

KAPPARO, The skull [कर्पर]. Ab. 279.

KAPPARO, The elbow [कर्पर]. Ab. 285; Dh. 237.

KAPPARUKKHO, A celestial tree yielding all wishes, it grows in Indra's heaven [कल्प + वृक्ष]. Ab. 28; Man. B. 14.

KAPPĀSIKO (*adj.*), Made of cotton [कार्पासिक]. Ab. 297; Kamm. 9; Pāt. 76.

KAPPĀSĪ (*f.*), and **KAPPĀSO**, Cotton [कर्पास]. Ab. 589. *Kappasāṭṭhi*, a cotton seed (Dh. 301).

KAPPATI, To be fitting, allowable, right, proper [कृप्]. Mah. 15, 85. With dat. *Idaṃ vo kappati*, this is permissible to you, you may do this.

KAPPAṬO, Soiled or tattered cloth, rags [कर्पट]. Ab. 293.

KAPPĀYUKO (*adj.*), Whose age is a kalpa, living a kalpa [कल्प + आयुस + क]. Mah. 27.

KAPPETI (*caus. kappati*), To arrange, to make, to establish, to enter upon; to think, to imagine; to cut [कल्पयति + कृप्]. *Vāsaṃ* or *saṃvāsaṃ k.*, to take up one's abode, to dwell, to live (F. Jāt. 2; Mah. 37, 121; Dh. 120). *Seyyaṃ k.*, to lie, to sleep (Mah. 49). *Sihaseyyaṃ k.*, to lie on the right side like a lion (B. Lot. 342). *Isseraṃ kappayusaṃ*, established their supremacy (Mah. 254). *Divāvihāraṃ kappesi*, took his noon-day rest (Mah. 121). *Nisajjam k.*, to sit (Pāt. 7). *Dānavatṭaṃ k.*, to establish continual almsgiving. *Kasim katvā jivikaṃ kappento*, gaining a livelihood by ploughing (F. Jāt. 9, comp. Dh. 114). *Kappento muttapālakaṃ*, slashing at the falling shield (Mah. 154, comp. Dh. 211). P.p.p. *kappito*.

KAPPIKO (*adj.*), Thinking, reasoning [fr. कृप्].

KAPPIKO (*adj.*), Belonging to a Kalpa [कल्प + कृ]. *Ādikappiko*, belonging to former Kalpas (Alw. I. cvii, the termination belongs to the whole compound).

KAPPITO (*p.p.p. kappeti*), Caparisoned, made ready; cut, cut off [कल्पित]. Ab. 368. *Kappita-kesamassa*, with hair and beard shorn.

KAPPĪYATI (*pass. kappeti*), To be thought or imagined. B. Lot. 326.

KAPPIYO (*p.f.p. kappati*), Right, proper, suitable, appropriate, acceptable, agreeable [कल्प्य]. *Kappiyabhūmi*, a suitable site (Dh. 267). *Datvāna kappiyāṃ bhāṇḍaṃ*, giving them suitable presents (Mah. 214, comp. Kh. 11). *Civaraṃ kappiyāṃ*,

a robe presented duly, or in the proper manner and at the right time (Pāt. 9). *Kappākappiyāṃ*, what is right and what is not.

KAPPO (*adj.*), Fit, suitable, worthy; nearly equal to, rivalling, resembling, like [कल्प्य, and perhaps कल्प्य]. Ab. 742, 799. *Kappākappesu kovido*, skilled in distinguishing suitable and unsuitable things (Mah. 85). *Phalāni Buddhakappāni*, fruits worthy of B. *Satthukappo*, like the Teacher himself (Mah. 124; Alw. I. 54). I have followed Ab. 799 in making *kappa* in the sense of *sadisa* an adjective, but see B. and R. कल्प्य, 2, 6, and comp. *bhūmikappo*, a suitable site (Att. 134).

KAPPO, Time; a short time, moment; precept, rule, ordinance; the rules concerning rites, one of the Vedaṅgas; practice, usage, mode; alternative, permission; a chapter or section of a book; thought; all, the whole; a vast period, age, cycle [कल्प]. Ab. 110, 799. *Niccaṃ kappāṃ*, always. *Atthi kappo nipajjitvaṃ*, there is a brief space to lie down. *Jvita-kappo*, mode of life (Dh. 394). *Kappati dvaṅgulakappo*, the two-inch alternative is allowable, that is permission is granted to extend the allotted time for the mid-day meal to two inches of the sun's shadow after noon (Mah. 15; Pāt. xxxix). *Āññatra kappā*, without leave (Pāt. 97). *Kevalakappāṃ Jetavanaṃ*, the whole of Jetavana (Kh. 4). *Kappo* may mean a Kappabindu (Ab. 799, Pāt. 91). The term *Kappa* is given to certain vast periods or cycles of time, of which there are three, *mahākappo*, *asaṅkheyyakappo* or *asaṅkhyakappo*, and *antarakappo*. All the Cakkavālas are subject to an alternate process of destruction and renovation, and a *Mahākappa* is the period which elapses from the commencement of the destruction of a Cakkavāla to its complete restoration. Each *Mahākappa* is subdivided into four *Asaṅkheyyakappas*, called *saṃvaṭṭo*, *saṃvaṭṭatṭhāyī*, *vivaṭṭo*, and *vivaṭṭatṭhāyī*. In the first the destruction (by fire, water or wind) begins and is accomplished, the Cakkavāla being resolved into its native elements, or consumed so that nothing remains; in the second this state of void or chaos continues; in the third the process of renovation begins and is completed, and the fourth is a period of continuance. After the end of the fourth period the dissolution recommences as before, and so this alternate process of destruction and renovation goes on to all eternity. Each

Asaṅkheyyakappa contains twenty Antarakappas, an Antarakappa being the interval that elapses while the age of man increases from ten years to an asaṅkheyya, and then decreases again to ten years; this period is of immense duration, see *Yugam*. A Kappa is either *suññakappa*, in which there is no Buddha, or *asuññakappa* or *buddhakappa*, in which one or more Buddhas appear. There are five sorts of *Asuññakappa*, *śrākappa* in which one Buddha appears, *maṇḍakappa* in which two appear, *varakappa* in which three appear, *śramāṇḍakappa* in which four appear, and *bhaddakappa* or *mahābhaddakappa* in which five appear. The present kappa is a *Bhaddakappa*; of its five Buddhas four have appeared, viz. *Kakusandho*, *Koṇāgamano*, *Kassapo*, and *Gotamo* (Çākyamuni), the fifth *Metteyyo* has yet to appear. By the word Kappa standing alone a *Mahākappa* is meant. The interval of time which elapses between one *Buddhakappa* and the next varies from one *Mahākappa* to so vast a number as an *asaṅkheyya* of *Mahākappas*. The names of the last twenty-seven Buddhas are preserved. Of these the four first, *Taṇhāṅkaro*, *Medhāṅkaro*, *Saraṇāṅkaro*, and *Dīpaṅkaro*, belonged to a *Sāramaṇḍakappa* the date of which was four *asaṅkheyyas* of *Mahākappas* plus a hundred thousand *Mahākappas* ago. *Dīpaṅkaro*, the last of these four, was the first of the twenty-four Buddhas (see *Buddho*). Since his kappa there have been eleven *Buddhakappas*, the present one being the eleventh. The interval between *Dīpaṅkaro*'s kappa and the next *Buddhakappa* was one *asaṅkheyya* of *Mahākappas* (*Suññakappas*). Twenty-nine *Suññakappas* elapsed between the present kappa and the last *Buddhakappa*, which was a *Maṇḍakappa* of two Buddhas, *Sikkhī* and *Vessabhū*.—*Kappasatasahasādhikāni cattāri asaṅkheyyāni*, four *asaṅkheyyas* of *kappas* plus a hundred thousand (Dh. 79). *Ekatimsa ito kappe*, in the thirty-first kappa from this time (Ras. 28). *Ito dve navutikappe*, ninety-two *kappas* ago (Dh. 127). Man. B. 1, 5-8, 28-35, 94-97; Dh. 116, 126, 267; Mah. xxviii, xxxii, xxxiii, 86; Ras. 15; B. Lot. 314, 324-329.

KAPPŪRO, and -RĀM, Camphor [कपूर]. Ab. 305.

KĀPUPPHĀM, Few flowers, or bad flowers [का + पुष्प].

KĀPURISO, A bad man [कापुस]. Sen. K. 380.

KĀRĀ (*f.*), A jail [कार]. Ab. 407.

KARABHO, The metacarpus, the hand from the wrist to the root of the fingers; a camel [करभ]. Ab. 266, 502.

KARABHŪSĀ (*f.*), A bracelet or bangle [कर + भूषा]. Ab. 286.

KARAGGĀM, The tip of an elephant's trunk [कर + ञ्ज]. Ab. 365.

KARAHACI (*adv.*), Sometimes [कहि + चिद्]. *Kaddaci karahaci*, sometimes and on some occasions (Alw. I. 108).

KARAHĀTĀM, A bulbous root [करहाट]. Ab. 549.

KARAJO, A finger-nail [करज]. Ab. 268.

KARAKĀ (*f.*), and -KO, Hail [करक]. Ab. 50, 1012. *Karakavassam*, a shower of hail (Dh. 224).

KĀRAKĀM, The relation of noun and verb in a sentence, construction, case-relation [कारक]. There are six: *apāddanam* the ablative relation, *sampāddanam* dative, *okāso* locative, *karanam* instrumental, *kammam* accusative, *sāmi* genitive. These are *Kaccāyana*'s terms (see Sen. K. 317-351); some grammarians call the acc. *upayoga*, the abl. *nissakka*, the loc. *bhumma*. *Kāarakakappa*, chapter on case-relation or syntax (Sen. K. 351).

KARAKO, A waterpot; the pomegranate tree [करक]. Ab. 570, 1012.

KĀRAKO (*adj.*), Making, doing, causing [कारक]. *Gahakāra*, house-builder, architect (Dh. 28). *Hatthakammakārakā manussā*, manual labourers. *Mahāsaṅgittikārakā*, those who held the great rehearsal (Alw. I. 64). Fem. *kārikā* (Dh. 177, 222). *Kāra*, a doer, agent, author. *Kusalassa kāra*, *puggalo*, a man who is a doer of good works (Dh. 138). *Dhammān sutvā kārakapuggalā*, men who having heard the truth act in accordance therewith (Dh. 151).

KARAMADDO, The shrub *Carissa Carandas* [करमद]. Ab. 578.

KARAMARO, A prisoner [comp. करमरिण]. Ab. 407. *Karamarānto*, a servant or slave taken prisoner in war (Ab. 515).

KĀRANĀ (*f.*), Agony, torture [कारणा]. Ab. 407.

KĀRANĀ (*adv.*), On account of, for the sake of [कारणात्]. With gen. *Issariyassa k.*, for the sake of obtaining the kingdom. *Anandatthera-kāraṇā*, on account of the therā *Ānanda* (Mah. 11, comp. 43). *Kīṅkāraṇā*, on what account?

KARANAM, Making; doing; action; instrument; the body; an organ of sense [करण]. Ab. 901. *Kusaldkusalakammakaramam*, doing right and wrong actions (Dh. 99). *Thupassa karanam*, building the Dagoba (Mah. 107). *Iṭṭhakakaramam*, brick-making (Ditto). *Okusakaramam*, making room. *Abhinavakaramam*, renovation. *Karanam* is the name of the instrumental relation (see *Karakam*). See *Karano*.

KARANAM, Motive, cause, reason, means; thing, matter, case, event, substance; destruction [कारण]. Ab. 91, 1127. *Kin nu kho karanam*, what can be the reason? (Dh. 213). *Kin nu kho ettha karanam*, what can be the cause of this? (F. Ját. 6). *Tuttā' dgamanakaramam*, the object of her coming there (Mah. 121). *Aparam pi karanam atthi*, and I have another reason besides (Dh. 234). *Tena karapena*, for this reason, on this account (Dh. 392, comp. 396, 407). *Kena karapena*, on what account? (Dh. 349). *Nāham aññena karapena gatā*, this was my sole object in going (Dh. 242, comp. 235). *Imam karanam nācikkhi*, did not tell me this matter (Dh. 212). *Brāhmaṇa ekaṃ te karanam kothemi*, Brahmin, I have somewhat to tell thee (Dh. 163). *Tathā karanam pariyesitabban*, then the matter is to be investigated. *Karapan te ūttam dgamane mayā*, your case became known to me as I approached (Mah. 243). *Dukkha-karamani*, painful circumstances (Dh. 395). *Khippam eva imam karanam sikkheyya*, would soon teach him this thing (Dh. 400). *Akaraṇa*, unreasonable, groundless. For abl. *karasā*, see separate article.

KARAṆAKO, A box [करणक]. Alw. I. 74; F. Ját. 5; Mah. 161.

KARAṆAVO, A sort of duck [करणव]. Ab. 626.

KARAṆO, and **-ḌAM**, A basket, a wicker-work box [करण]. Ab. 317; Mah. 258.

KARAṆIKO (adj.), Investigating, judging [कारणिक]. Ab. 726. One of the guardians of hell is called *karāṇiko*, "the judge" (Ab. 658).

KARAṆIYO (p. & p. karoti), That ought to be done or made [करणीय = कृ]. Ab. 772. *Uesāho karapīyo*, effort must be made (Kamm. 8). *Añjali-karapīyo*, to whom salutation should be made, deserving salutation (Alw. I. 78). *N'atthi kusaldkusalaki kammehi karaniyam*, there is no use in doing good or bad actions. Neut. *karaniyam*,

that which ought to be done, duty. *Saṅgha-karapīyāni karoti*, to perform ecclesiastical duties (Dh. 348). *Cattāri karapīyāni cattāri akarapīyāni*, four things to be done, four things to be avoided (Kamm. 8).

KARAṆJO, The plant Pongamia Glabra [करणज]. Ab. 567.

KARAṆO (adj.), Making, causing [करण]. *Sa-maggikaraṇo*, causing reconciliation (Mah. 6). Fem. -*ṇī*.

KARĀNO, see *Karoti*.

KARAṆTAKĪPHALO, The Jack-tree or bread-fruit tree, *Artocarpus Integrifolia*. Ab. 569.

KARAPĀLIKĀ (f.), A wooden sword, a cudgel [करणपाशिका]. Ab. 392.

KĀRĀPANAM, Causing to be made. Dh. 250.

KĀRĀPETI (caus. karoti), To cause to be made or done. Dh. 242; Sen. K. 436, 467. P.p.p. *karāpito* (Mah. 158).

KARAPUṬO, The cavity formed by joining the bent palms of the hands [कर + पुट]. Ab. 268 (same meaning as *añjali*).

KARASĀKHĀ (f.), A finger [कर + शाखा]. Ab. 266.

KĀRAVELLO, The plant *Momordica Charantia* [कारवेला]. Ab. 596.

KARAVĪKO, The Indian cuckoo; name of one of the *Kulācalas*. Ab. 26, 626; B. Lot. 565, 566. See *Kuraviko*.

KARAVIRO, Oleander or *Nerium Odorum* [करवीर]. Ab. 577.

KĀRAVO, see *Kāru*.

KAREṆU (m. and f.), An elephant [करेणु]. Ab. 866 (note). See *Kaṇeru*.

KARERI (m.), The tree *Capparis Trifoliata*. Ab. 553.

KĀRETI (caus. karoti), To cause to be done or made, to make, to perform [कारयति = कृ]. Sen. K. 467. *Rajjāṃ k.*, to reign, to rule (Alw. I. 73; F. Ját. 16). *Abhiśekam kāretod*, having caused himself to be inaugurated king (F. Ját. 5). *Yoggāṃ k.*, to make fit (F. Ját. 9). *Paṭimdyā akārayi maṇin̄ tam nayanam*, caused this jewel to be made into the eye of a statue (Mah. 243). *Sippuggaṇham akārayi*, taught him accomplishments (Mah. 60). *Kārayamāno*, causing to be made for himself (Pāt. 4). *Pārājikena dhammena kāretabbo*, is to be treated according to P. rule, convicted of a P. offence (Pāt. 7). With

k., to strip naked (Mah. 261). *Uyyānaṃ ramaṇīyaṃ akāsi*, rendered the garden delightful (F. Jāt. 6). *Paṃsuṃ samaṃ katvā*, making the earth smooth (Dh. 154). *Khettaṃ dve koṭṭhāse katvā*, having divided the field into two, lit. made it into two portions (Dh. 126). *Hatthagataṃ k.*, to make one's own (Dh. 228). *Viśāsaṃ k.*, to make friends with (F. Jāt. 17). *Aggiṃ k.*, to make a fire (F. Jāt. 2). *Vohāraṃ k.*, to trade (F. Jāt. 14). *Kasiṃ k.*, to till the ground (F. Jāt. 9). *Aṭṭaṃ k.*, to go to law, to bring an action. *Kimici dāyaṃ akatvā*, not feeling desire for anything (Dh. 281). *Akatvā ratim akkharesu*, not delighting in syllables (Kh. 21). *Sitaṃ k.*, to smile (F. Jāt. 10). *Kālaṃ k.*, to die. *Mānasaṃ k.*, to resolve (Mah. 76). *Okāsaṃ k.*, to make room for. *Paribhogāṃ k.*, to use (Dh. 106). *Paccuggamaṇaṃ k.*, to go to meet (Dh. 231). *Sammānaṃ k.*, to pay honour to (Mah. 241). *Sakkāraṃ k.*, to entertain hospitably. *Anuññaṃ k.*, to permit. *Mettaṃ karoti*, to show friendship to (Kh. 6). *Iddhiyo k.*, to work miracles (Dh. 299). *Silābhedāṃ k.*, to commit a breach of morality (Dh. 156). *Saṅgittim k.*, to hold a rehearsal (Mah. 11). *Sācchāsaṃ k.*, to converse (Dh. 121). *Naraṃ kurute vasaṃ*, gets a man into his power (Dh. 9). *Daṇḍaṃ k.*, to inflict punishment (Alw. I. 99). *Divāvāhāraṃ k.*, to take one's midday rest. *Abbhutaṃ k.*, to make a bet, lay a wager. *Kalahaṃ k.*, to quarrel. *Paṇḍhiṃ or patthanaṃ k.*, to make an aspiration for, to pray for. *Saddaṃ k.*, to make a noise, to shout. *Puññaṃ k.*, to do good actions. *Kammaṃ k.*, to do a deed, to perform an action. *Pavattim k.*, to establish (Mah. 88). *Vamsaṭṭhitim k.*, to establish one's dynasty. *Upamaṃ k.*, to make a comparison (Dh. 24). *Opamaṃ k.*, to give a simile or illustration (Alw. I. xlii). *Sokaṃ k.*, to mourn (Dh. 360). *Viriyaṃ or dtappaṃ k.*, to make an effort, to exert oneself (Mah. 13; Dh. 310). *Yuddhaṃ k.*, to fight, to make war (Mah. 153). *Parāpaghātaṃ akatvā*, without mentioning life-slaughter (Alw. I. cxxiv). *Attano ghare akāsi*, kept them in his own house (Alw. I. 75). *Hatthe karitvā*, having placed it in his hand. *Vāse kaniṣṭhiṃ katvā*, placing his sister on his left side (Mah. 44). *Paṇṇaṃ ucchaṅge katvā*, having put the letter in the fold of her dress (Dh. 221). *Bahi naṃ karissāmi*, I'll put him outside (Dh. 94).

Ekato k., to put together (Mah. 140). *Purato k.*, to put in front (Mah. 233). *Dvedhā k.*, to divide. *Aññattha k.*, to put elsewhere (Alw. I. 63). *Tato amacce katvāna*, next in order posting the ministers of state (Mah. 233). *Manasi karoti* or *manasi-karoti*, to attend to (Mah. 158, Dh. 401). *Puttā vā dhanam vā tasmim samaye kim eva karissanti*, when that time comes what good will sons and riches do to you? (Dh. 258). *Jiviteṇa kim karissāmi*, what is the use of living? lit. what shall I do with life? *Karoti* is sometimes compounded with a noun or adj., the short *a* of the nominal base being first changed to *ī*: *daḥhikaroti*, to make firm; *bhaṃmīkaroti*, to reduce to ashes; *anāthīkaroti*, to render helpless (Att. 207); *caṇḍīkaroti*, to provoke. The present tense of *karoti* is as follows: *karomi*, *karosi*, *karoti*, *karoma*, *karotha*, *karonti*. Pres. ātm. 3rd pers. *kurute* (Dh. 9, 39; Mah. 219; Sen. K. 462), *kubbati*, *kubbate* (Sen. K. 463), pl. *kubbanti*. Opt. *kayirā* (Dh. 8, 10, 19; Mah. 244; Das. 6), *kayirātha* (Dh. 5, 22, 55; Kh. 14), *kubbetha*, *kare* (Dh. 8, Sen. K. 465), *kareyya* (F. Jāt. 2; Sen. K. 465). Imperat. 2nd pers. *kuru* (Mah. 18, 61), *karohi* (Dh. 42); 3rd pers. *karotu*; 2nd pers. pl. *karotha* (Sen. K. 436); 3rd pers. pl. *karontu*. Fut. *karissati* (Sen. K. 428; Dh. 156; F. Jāt. 12). There is also a contracted form of the fut. of which the 1st. pers. is *kāhāmi*, 2nd *kāhasi*, *kāhisi*, 3rd *kāhati*, *kāhiti*, 1st pl. *kāhāma* (Sen. K. 452; Dh. 28, 123, 322; Mah. 49). Aor. *akāsi* (this is the usual form in prose, Sen. K. 455, F. Jāt. 6, Mah. 72, pl. *akāsuṃ*), *akā* (Mah. 23, 37, pl. *akāsu*, 2nd pers. pl. *akattha*), *akari* (Sen. K. 455, F. Jāt. 13, Mah. 13, 72, Dh. 129, pl. *akarūṃ*, *akarimsu*). Aor. 1st pers. pl. with ātm. term. *akaramhase* (F. Jāt. 13). Inf. *kattūṃ*, *kātūṃ* (Sen. K. 512), *kātave* (Mah. 217, Sen. K. 485, 503). Ger. *katvā*, *katvāna*, *kattāna*, *kātāna*, *karitvā*, *kariya* (Sen. K. 486, 503, 510, 512, Mah. 194, 215 *akariya*, comp. Att. 214 *abhimukhī-kariya*). P.pr. *kubbaṃ* (Dh. 10; F. Jāt. 13), *kubbanto* (Sen. K. 433; Mah. 244), *karonto* (Dh. 21), *karaṃ* (Dh. 25, Mah. 137, dat. *karato*), *karamāno*, *kurumāno*, *karāno*, *kubbāno*. Part. fut. *karissāṃ* (Cl. Gr. 120). Pass. *kariyati*, *kariyyati*, *kayyati*, *kariyati*, *kayirati* (Sen. K. 437, 438). Pass. aor. *kariyittha* (Sen. K. 502). Pass.p.pr. *kariyamāno*, *kariyyamāno*, *kayiramāno*,

being done or made (Att. 199; Alw. I. xxi; Dh. 261; B. Lot. 717). P.f.p. *karasiyo, kattabbo, katabbo, kicco, kuriyo, kayiro, kayyo*. P.p.p. *kato*.—Although the grammarians appear to treat *kayirati* as an active form (see Cl. Gr. 110; Alw. I. 20, 41; Sen. K. 441, 463), there can be little doubt that it is really a passive. I have met with the pres. twice elsewhere than in the grammars, and in both cases it is used as a passive. The first instance is at Dh. 389, *yehi tam kayirati*, "by whom this is done;" the second is at Pát. 90, *makkhikamadhuná pi kayirati*, "it is also made from honey." Comp. also at Sen. K. 333, *Yena vá kayirate tam karanam*, "and that by means of which anything is done is called the instrument." The part. pres. *kayiramáno* occurs frequently, and always as a passive, e.g. *maháthápe kayiramáno*, while the *Maháthúpa* was being built (Mah. 177). *Kayirati* is a metathesis of *kariyati* or *kariyati*. The opt. *kayirá* is a metathesis of the Sansk. कुर्यात्, through the foll. steps, *kuryát, karyát, kariyá, kayirá*. In the opt. *kayirátha* the *-tha* probably represents the final *-त्* of कुर्यात्. There is nothing in Páli usage to prevent the imperat. 2nd sing. *kayiráhi*, given at Sen. K. 441, from being a passive. The p.f.p. *kayiro* is a metathesis of कार्ये. The pass. *kayyati* is a contraction of *kariyati* through an intermediate form *karyati*. In *kayyo*, S. कार्ये, assimilation has taken place.

KĀRU (m.), An artisan [कारु]. Ab. 504; Sen. K. 514. Pl. *károvo*. Five are enumerated at Ab. 505, *tacchako, tantaváyo, rajako, nahápito, cammakara*.

KĀRUKO, An artisan [कारुक]. Sen. K. 474.

KĀRUNĀ (f.), Compassion, mercy [करुणा]. Ab. 160. *Karunábhávaná*, exercising the meditation of pity or sympathy, fixing the mind intently on the idea of human suffering and the wish to relieve it (E. Mon. 246; Man. B. 417). *Karunákaro*, a mine of mercy (Alw. I. vii). See *Appamaññá, Kammapáññanam*. Comp. *Karuno*.

KĀRUNĀVĀ (adj.), Merciful [करुणावत्]. Alw. I. xiii.

KĀRUNIKO (adj.), Compassionate, merciful [करुणिक]. Ab. 727.

KĀRUNĀM, Compassion [कारुण]. Ab. 160; Dh. 319.

KĀRUNĀNĀTĀ (f.), Compassionateness [कारुण + त]. Mah. 243.

KARUNO, That which moves compassion, the pathetic, pathos [करुण]. Ab. 102. See *Karuná*.

KASĀ (f.), A whip [कासा]. Ab. 370; Dh. 26; Mah. 259.

KASAKO, A ploughshare [कासक]. Ab. 448.

KĀSAM, see *Káso*.

KĀSAMADDO, The plant Cassia Sophora [कासमद]. Ab. 598.

KASAMBU (s.), Sweepings, rubbish. Ab. 224.

KASĀPETI (caus. next), To cause to be ploughed. Dh. 141.

KASATI, To plough, to till the ground [कास]. P.pr. *kasanto* (Mah. 98). Imperat. átm. 1st. pers. pl. *kasámaso* (F. Ját. 10, 32). P.p.p. *kaṭṭho, kasito*. When कास means "to draw," its present in Páli is *kaḍḍhati*, and its p.p.p. *kaḍḍhito*.

KĀSATI, To shine [कास].

KĀSĀYITO (adj.), Stained [कासायित]. Att. 193.

KĀSĀYO, and **KĀSĀVO** (adj.), Having an astringent taste; fragrant [कासाय]. Dh. 260. Masc. and neut. astringent taste (Ab. 148); the colour red or reddish yellow; astringent juice (Ab. 960); stain, impurity, depravity, sin (Dh. 2, 115).

KĀSĀYO, and **KĀSĀVO** (adj.), Reddish yellow, yellow [कासाय]. *Kásáyáni vattháni*, the yellow robes (B. Lot. 863; Alw. I. 92). *Kásóvam vattham*, the yellow robe (Dh. 2). Neut. *kásáyam* and *kásóvam*, the yellow robes of a Buddhist priest or monk (Ab. 296; Dh. 54). *Kásóvam* or *kásáyam labhati* or *ádiyati*, to assume the yellow robe, to become a monk (Dh. 114; Mah. 38; comp. Dh. 112). *Kásóvni* or *kásáyáni niváseti*, to wear the yellow robes (Dh. 128; Mah. 24). *Kásáyavasano*, wearing the yellow robe (Mah. 110). *Kásóva-pajjoto*, glittering with yellow robes (Mah. 73, 79). *Kásáyáni opanetvá*, having thrown off the robes (Dh. 86).

KASERU (m. and s.), Name of a kind of grass [कासेरु]. Ab. 1010.

KASĪ (f.), Ploughing, agriculture [कासि]. Ab. 445; Kh. 11. *Kasim karoti*, to plough, to till the ground (F. Ját. 9). *Kasikammañ*, tilling, agriculture (F. Ját. 9, 14; Alw. I. xxix).

KĀSĪ (m.pl.), The name of a people and country [कासि]. Ab. 185. *Kásirijá*, king of Kási (Dh. 400). *Kásiraṭṭham*, the country or kingdom of

Kāci (Das. 39; F. Jāt. 2, 3, 9). *Kāśin*, in the Kāci country (Mah. 29). Benares was the capital of the *Kāsi* country.

KĀSIKO (*adj.*), Belonging to the Kāci country [काशिक]. *Kāśikam vattham*, Benares cloth (Dh. 251, comp. E. Mon. 155).

KASIMĀ (*m.*), A husbandman, cultivator [कशि + मन्]. Cl. Gr. 24.

KASIÑO (*adj.*), All entire [कसिन]. Ab. 702.

KASIÑO, and -ÑAM, This is the name for one of the divisions of the Karmasthāna, and is a process by means of which mystic meditation may be induced. There are ten sorts of Kasiṇa, *paṭhavīkasiṇam*, *āpokasiṇam*, *tejakasiṇam*, *vāyokasiṇam*, *allakasiṇam*, *pitakasiṇam*, *lohita-kasiṇam*, *oddatakasiṇam*, *ālokakasiṇam*, *paricchinnāksakasiṇam*, earth, water, fire, wind, blue, yellow, red, white, light, and the sky seen through a narrow aperture (E. Mon. 252). The word *kasiṇa* is the Sansk. कसिन, and this rite is I think so named because in practising it the mind is wholly absorbed or engrossed in one predominant idea on which it is intently fixed. In *Paṭhavīkasiṇa* a circle (*kasiṇa-maṇḍala*) a few inches in diameter moulded of earth or clay is placed upon a low frame. Seated at a short distance the priest must fix his eyes upon the circle, and concentrate his mind upon the idea of the element of earth, inwardly repeating its various names, and dwelling on the thought that the particles of his own body are composed of this element. He must continue this exercise until his mind attains a state of absorption or mesmeric trance, when *Nimitta* will be produced, the circle being seen when the eyes are closed as clearly as when they are open (see *Nimittam*). In *Āpokasiṇa* the object contemplated is a bowl full of water, in *Ālokakasiṇa* a circle of light thrown upon a wall, in *Paricchinnāksakasiṇa* a portion of sky seen through a hole in the roof of a hut. In *Nilakasiṇa* some object of a blue colour is used, as a piece of blue cloth, or some blue flowers, or a blue circle painted on a wall; and so with the remaining Kasiṇas. Saṅgīti S. enumerates ten Kasiṇāyatanas, *paṭhavīkasiṇam*, *āpok.*, *tejak.*, *vāyok.*, *allak.*, *pitak.*, *lohita.*, *oddatak.*, *āksak.*, *vīṇāksakasiṇam*. E. Mon. 252 and foll.; Man. B. 10; Dh. 131, 270. See *Kam-maṭṭhānam*.

KASIRO (*adj.*), Painful, grievous, miserable [कसिर].

Das. 34. Neut. *kasiram*, trouble, distress (Ab. 89). *Kasirena*, with difficulty (Alw. I. 92). See also *Kiccho*.

KASITO (*p.p.p. kasati*), Ploughed. Ab. 1040.

KASMĀ, KASIMĪ, see *Ko*.

KASMĪRAJAM, Saffron [काश्मीरज]. Ab. 303.

KASMIRO, Cashmere [कश्मीर]. Ab. 185; Alw. I. xlii. *Kasmīragandhārā*, (*pl.*) Cashmere and Candahar (Mah. 73).

KĀSO, and KĀSAM, The grass *Saccharum Spontaneum* [कास]. Ab. 601, 1125.

KĀSO, Cough [कास]. Ab. 329, 1125.

KASSA, KASSACI, see *Ko*, *Koci*.

KASSAKO, A husbandman, farmer, cultivator [कसक]. Ab. 447; F. Jāt. 14.

KASSAPO, Name of one of the twenty-four Buddhas, the last before Gotama; name of a famous disciple of Buddha, president of the first Mahāsaṅgīti; name of a Rishi [कासप]. Ab. 109; Mah. 2, 12. See *Isi*.

KĀSU (*f.*), A hole in the ground, a pit; a multitude [कसु]. Ab. 650, 1125. Loc. *kāsuyam* (Ab. 684).

KĀTABBO, see *Kattabbo*.

KATĀBHINIĪHĀRO (*adj.*), Having formed the resolution to become a Buddha [कत + abhinīhāra]. See *Abhinīhāro*, and Man. B. 92.

KATĀBHISEKO (*adj.*), Whose inauguration ceremony has been performed [कत + अभिषेक]. *Rājā katābhiseko*, the anointed king (Mah. 159).

KATACCHU (*m.*), A spoon. Ab. 458. *Kaṭacchumattam bhattam*, a mere spoonful of boiled rice (Dh. 352). *Kaṭacchubhikkhā* appears to mean food ladled into a priest's bowl when he calls at a house for alms (Dh. 229).

KATĀHAM, and KATĀHAKAM, A jar, vase, flower-pot [कटाह, कटाहक]. Mah. 90, 108, 111.

KATAHATTHO (*adj.*), Skilful [कत + हत्त]. Ab. 720; Dh. 223; Mah. 150.

KATĀKAM, and -KO, A bracelet; the side of a mountain [कटक]. Ab. 235, 608. *Pāḍakaṭakam*, a foot-bangle.

KATĀKATO (*adj.*), Wrought and unwrought; done and not done [कत + अकत]. Ab. 486. *Na paresam katākatam*, not other people's sins of commission and omission (Dh. 10).

KATAKO (*adj.*), Artificial, feigned [कतक]. Ab. 1036.

KATAKO, The nut plant, *Strychnos Potatorum*, the seed of which is used to clear water [कतक]. Ab. 1036.

KATAMĀLI (*m.*), The tree Cassia Fistula [comp. कतमाळ]. Ab. 552.

KATAMO (*adj.*), What? which? [कतम]. *Katamañ ganthadhurañ*, which (of the two) is the ganthadhura? (Dh. 80). *Katamo devaloko 'bhirrammo*, which of the six devalokos is the most delightful? (Mah. 199). *Katame dasa dhammā bhāvetabbā*, what are the ten things that ought to be increased?

KATAÑJALI (*adj.*), Saluting respectfully [कत + अञ्जलि]. Mah. 112. See *Añjali*.

KATAÑŪ (*adj.*), Grateful [कतञ्ज]. Mah. 157, 161.

KATAÑŪTĀ (*f.*), Gratitude [कतञ्जता]. F. Jāt. 13; Kh. 5.

KATAPUÑNĀTĀ (*f.*), State of having done good works, meritoriousness [कतपुञ्ज + ता]. Kh. 5, 14.

KATARO (*adj.*), What? which? [कतर]. *Katarañ dvuso piṭakāñ paṭhamāñ saṅgāyāma*, which of the three piṭakas shall we rehearse first? *Aṭṭhārasasu bhāsāsu katarabhāsāya kathemi*, which of the eighteen languages shall I speak in? (Alw. I. cvii). *Katanagarato dga' attha*, from what town do you come? (Dh. 234). Gen. fem. *katarissā* (Dh. 172).

KATATTAM, Fact of having been done or made [कत + त्त].

KATAVĀ (*preterite participle from karoti*), Having done or made [कतवन्].

KATĀVAKĀSO (*adj.*), Having obtained an opportunity, having received permission [कत + अवकाश].

KĀTAVE, see *Karoti*.

KATAVEDĪ (*adj.*), Grateful [कतवेदि]. Das. 44.

KATĀVĪ (*preterite participle from karoti*), Having done or made [कत + विन्]. Cl. Gr. 146.

KATHĀ (*f.*), Speech, discourse; conversation, discussion; a story, tale, account [कथा]. Ab. 113. *Tassa kathāya nissoko hutvā*, comforted by what he said (Dh. 96). *Sace mātu kathāñ paṭhamāñ suṇāti*, if he hears his mother speak first (Alw. I. cvii). *Dhammī kathā*, a religious discourse or sermon (see also *Dhammakathā*). *Anupubbikathā*, discourse or exposition of a succession of subjects (*dānakathā sīlakathā, saggakathā*, see Dh. 79, this formula is of frequent occurrence). *Tiṇṇaṃ khattiyānañ kathā udapādi*, a discussion arose between the three noblemen (Dh. 141). *Kāya kathāya*, conversing on what subject? (F. Jāt. 8). *Satthu guṇakathāñ kathentā*, talking about the Teacher's goodness (Dh. 314). *Kathā 'va kā*,

who can describe? lit. what description can there be? With loc. *Idhadīpaṭṭhasaṅghassa kā kathā 'va idhāgame*, what description can be adequate in the case of the arrival of the clergy belonging to Ceylon? (Mah. 171, comp. 160, 164). *Kathā-maggo*, account, narrative, history (Ras. 65).

KATHALO, A potsherd or fragments of broken pottery; gravel [कठर?]. B. Lot. 384, 576; Dh. 322; Ab. 925.

KATHAM (*adv.*), How? [कथम्]. Ab. 1139; Sen. K. 415. *Katham āgatā*, how did you get here? (Dh. 155). *Kathan nu sūkhāñ gaṇhissāñ*, how then can I obtain a branch? (Mah. 111, comp. 158, 165). *Mokkho sabbabhayā katham*, how can there be a release from all dangers? (Att. 194). *Katham hi nāma likhītacorañ pabbhjesanti*, I should like to know how they can ordain a proclaimed thief (Alw. I. 72). *Katham karissasi*, how will you work? i.e. how much work will you do? (Mah. 174). *Uṇhodakam paṭiyādeti katham*, he gets the hot water ready, and how does he set about it? (Dh. 106).

KATHANAM, Saying, talking, conversing, relating [कथन]. Ab. 1168; Dh. 135, 234.

KATHĀNĀM, One of the high numerals, 10,000,000¹⁸, or 1 followed by 128 ciphers (see *Saṅkhyā*). Ab. 476; Sen. K. 413.

KATHAÑCI (*adv.*), Scarcely, with difficulty [कथम् + चिद्].

KATHĀNKATHĀ (*f.*), Doubt [from कथम् + कथम्]. Ab. 170; Dh. 432; Ras. 80. *Viṅata-kathānkathā*, whose doubts are dispelled. Comp. *akathānkathā*, free from doubt, = अ + कथं कथा + इन् (Dh. 73).

KATHĀPETI (*caus.*), To cause to be said; to cause to be told, to learn [fr. कथ्]. *Dhammakathāñ kathāpesim*, I have caused sermons to be preached (Mah. 196). *Tikkhattum kathāpetvā*, having made them repeat it thrice (Alw. I. 97). *Kammaṭṭhānañ kathāpessāmi*, I will get myself taught K. (Dh. 195). *Tam tam bhāsāñ kathāpetvā uggaṇhi*, learnt such and such a language by hearing it spoken (Alw. I. cvii).

KATHĀVATTHU (*n.*), Subject of discourse [कथा + वस्तु]. Dh. 258, 407. There are ten, which Subhūti tells me are *appicchakathā, santuṭṭhik., pavivekak., asaṃsaggak., viriyārambhak., sīlakathā, samādhik., paññāk., vimuttik., ānādasas-*

nakathá. The list given in Wade's Dict. of Buddhism substitutes *dánakathá* for *viriyáram-bhakathá*.

KATHÁVATTHUPAKARAṆAM, Book of subjects of discussion, book of controverted points [कथा + वत्तु + प्रकरण]. This is the name of one of the books of the Abhidhamma. It was composed by the apostle Moggaliputtatissa, and delivered by him at the third Mahásangíti (Mah. 42; Alw. N. 18). It contains a thousand sūtras, half of which deal with points of Buddhist doctrine, and half with non-Buddhist doctrines. Sometimes written *kathávatthupakarapa* (Mah. 42). E. Mon. 170.

KATHETI, To say, to speak, to tell, to recite, to narrate, to repeat, to preach, to teach, to talk, to converse, to speak to, to speak of, to mean [कथ्]. *Tasmim kathente*, when he was talking (F. Ját. 16). *Tasmim kathente kathente yeva*, as he continued to speak (Dh. 97). *Ehavananam pi kathetum*, to utter a single word (F. Ját. 8). *Katarabhásya kathemi*, in what language shall I speak? (Alw. I. cvii). *Kīnci na kathessasi*, you will not say anything (F. Ját. 17). *Kim kathesi*, what is this you say? what do you mean? (Dh. 80). *Te vejjassu kathayimsu*, they told it to the doctor (Dh. 82). *Devadútasuttam kathesi*, preached the D. discourse (Mah. 83). *Kammaññānam me kathetha*, teach me k. (Dh. 80). *Abhidhammā, or abhidhammam, or abhidhammena kathayanti*, they preach from the A., they preach the A. (Sen. K. 322). P.pr.átm. *kathayamāno*, saying, speaking. Pass. *kathiyati, kathiyati* (Ab. 69, 966; Alw. I. viii). Pass.p.pr. *kathiyamāno* (Dh. 179). P.p.p. *kathito*.

KATHÍ (*adj.*), Speaking [कथा + इन्]. *Citra-kathí*, eloquent. *Dhammakathí*, a preacher.

KATHIKĀ (*f.*), Talk, parley, a pact or agreement [कथ् + इका]. Dh. 405. *Kathikam karoti*, to come to terms, to make an agreement (Alw. I. 74; Dh. 122, 123). Often written *katikā*.

KATHIKO (*adj.*), Speaking, preaching [कथिक्]. *Kathiko mahā*, a great preacher (Mah. 83). *Dhammakathiko*, a preacher (Mah. 221, and see sep.).

KATHINO (*adj.*), Hard, solid; severe, difficult [कठिन]. Ab. 714. The term *kāṭhinam* is applied to a robe made for a Buddhist priest in the course of a single day and night. This gift is considered highly meritorious. Sometimes the

whole process of making the robe from the raw cotton is gone through in a single day. The *Kāṭhina* must be formally presented by the donor before a chapter of at least five priests (E. Mon. 121; Att. 142). *Kāṭhinadussam*, cloth for the *Kāṭhina*. *Kāṭhinacivarāni*, K. robes (Att. 227). Pát. 106.

KATHITO (*p.p.* *katheti*), Spoken, said, related, told; spoken of, meant [कथित = कथ्]. Dh. 98.

KATHITO (*p.p.*), Boiled, boiling [from कथ्]. Ab. 743; Mah. 152.

KATHIYATI, KATHYATI, see *Katheti*.

KATI (*interr. pron.*), How many? [कति]. *Kati dhurāni*, how many burdens? (Dh. 80). *Katthi iriyápathehi*, in how many positions? (Dh. 81). *Kativasso*, how many years old? (Dh. 405). *Katvidho*, of how many sorts?

KATĪ (*f.*), The small of the back, the hip, the waist [कटि]. Ab. 272; Mah. 137. *Yáva kaṭito*, as high as the waist (Dh. 148). *Kaṭittam*, a rope round the waist.

KATICI, Few, some [कतिचिद्]. *Dandhá ácariyá bahú paṇḍitá náma katiki eva honti*, the foolish teachers are many, the wise are few indeed (Dh. 124).

KATIKĀ, see *Kathikā*.

KATIPĀHAM, A few days [कतिपय + अह्]. *Katipāhena*, in a few days (Mah. 107). *Katipāhen'eva*, in a very few days (Dh. 121, 198). *Katipāham vasitvā*, having lived with him a few days (F. Ját. 5). *Katipāhassa accayena*, or *katipāhaccayena*, after a few days (Mah. 50).

KATIPAYO (*adj.*), A few, some, several [कतिपय]. *Katipayátherá*, several priests (Mah. 39). Mah. 144.

KATO, and **KATŌ** (*p.p.* *karoti*), Made; done; composed; performed [कृत = कृ]. *Katāni akatāni*, things done and things left undone (Dh. 10). *Kaccāyanakato yogo*, the rules were composed by K. (Alw. I. 104). *Porāṇehi kato p' eso*, the history compiled by the ancients (Mah. 1). *Mam' eva katam*, this is my doing (Dh. 13). *Tambalo-hādhi kato*, made of copper and other metals (Pát. 80). *Hatthina katamaggo*, the passage made by the elephant (Mah. 153). *Tayá kapaṇṇasādhāya*, in the hut built by you (Dh. 88). *Katakammam*, a deed done (Dh. 99, 308). *Cittakato*, variegated (Dh. 27). *Sambādhikato*, crowded (Alw. I. x, for the long i in this and similar compounds see the article *Karoti*). *Kata* as the first part of a compound forms numerous adjectives, e.g. *katacitto*, variegated (Dh. 312); *kataticco*,

having fulfilled all his duties (Mah. 43); *kata-buddhakicco*, having fulfilled the duties of a Buddha; *katabhattakicco*, having finished his meal (Dh. 98, 403); *sukatasakkdro*, very hospitably entertained, lit. for whom hospitality was well performed (Mah. 56); *katasāṅgaho*, assisted or relieved (Mah. 219); *katasāṅgaho Upālithero*, the elder Upāli by whom the convocation was held (Mah. 29); *katapuñño*, meritorious, lit. by whom good deeds have been done (Dh. 3, 39); *katanicchayo*, having decided, lit. by whom a decision had been made (Mah. 161, 172); comp. *Katañjali*, *Katābhiseko*, *Katāvakaṣo*, etc. See *Kaṭo* (2).

KATŌ, Matting, a mat made of rushes sown together; the temples of an elephant; pudendum muliebres [कट]. Ab. 364, 455, 997; Dh. 187.

KATŌ = कृत, Made, done (Ab. 997). This form of *kato* I have only met with in the compounds *akaṭa*, *dukkakaṭa*, *sukaṭa*, *pariyantakaṭa*.

KATOPAKĀRO (*adj.*), Having had a service done for one, assisted [कृत + उपकार]. Att. 214.

KATTĀ (*m.*), An agent, doer, maker [कर्तृ]. Loc. *kattari*. Pl. *kattāro*. Base in comp. *kattu-*. In gram. a name of the active voice (Sen. K. 443).

KATTABBO, and **KĀTABBO** (*p.p. karoti*), That ought to be done or made, that can be done [कर्तव्य = कृ]. Sen. K. 512; F. Jāt. 52. *Jūtena maccena kattabbaṃ kusalaṃ bahum*, much good may be done by a mortal man (Dh. 10). *Thūpe kattabbaṃ niṭṭhitam*, the work which was to be performed at the thūpa is completed (Mah. 193). *Ettakā rañño kattabbakiccaṃ karoṭha*, so many of you perform the duties that ought to be performed for the king (Dh. 236). *Idāni 'ssa kattabbam jānissāmi*, now I shall be able to pay him out, lit. I shall know what to do to him (Dh. 169, comp. on the same page *Gotamassa ca kattabbam karissāmi*, I shall have my revenge on G.). *Kattabbayuttakam vattam*, duties proper to be performed (Dh. 84). *Kim nu kātabbam*, what is to be done? (Mah. 153, 243). *Appamādo kātabbo puññakamme*, you must be zealous in good works (Mah. 132). *Kātabbam paṭisaṅkharapaṃ*, repairs must be made (Mah. 220).

KATTARETI, To be loose, flaccid, weak [probably a denominative from next].

KATTARO, A weak or decrepit man, an old man [from कर्त्तृ]. *Kattarayattḥi*, the walking stick of a mendicant or ascetic (Ab. 443; Mah. 245, the Ind. Off. MS. reads *kattara-*).

KATTHA (*adv.*), Where? whither? wherein? [कुत्र]. Ab. 1160; B. Lot. 514. *Kattha gamissāna*, whither shall we go? (Dh. 170). *Kattha dinnam*, bestowed upon whom? (Dh. 434). *Katthogadha*, belonging to what, living where? Comp. *Kutra* and *Kuttha*.

KATTHACI (*adv.*), Anywhere; somewhere, in some places, in some cases, ever [कुत्र + चिद्]. See *katthaci gamissati*, if he goes anywhere (Dh. 156). *Yattha katthaci viharantā pi*, wherever they may be living (Dh. 281). *Yattha katthacid eva*, whithersoever (Dh. 198). Kh. 16.

KATTHAKO, Name of a sort of reed. Dh. 30, 332.

KATTHAM, A piece of wood, a stick; a jungle [काष्ठ]. Ab. 548, 1040; F. Jāt. 18; Alw. N. 36. *Katthakarako*, one who collects sticks for firewood (Att. 217). *Kattham jāpeti*, he burns firewood (Cl. Gr. 130). *Katthassa tvam mañṇe*, a fig for you! (Sen. K. 332).

KATTHAMAYO (*adj.*), Made of wood [काष्ठ + मय]. Sen. K. 401.

KATTHANĀ (*f.*), Praise or boasting [कत्व]. Ab. 118.

KATTHATI, To praise, to boast [कत्व]. Cl. P. Verbs, 12.

KATTHISSAM, A silken coverlet embroidered with gems. Ab. 315.

KATTHO (*adj.*), Miserable, bad [कष्ट]. Next *kattham*, misery (Ab. 1040).

KATTHO (*p.p. kasati*), Ploughed [कृष्ट = कृष्ट]. Ab. 1040. Comp. *Kiṭṭham*.

KATTHŪRIKĀ (*f.*), Musk [कस्तूरिका]. Ab. 303.

KATTIKĀ (*f.*), Name of a Nakkhatta [कत्तिका]. Ab. 58.

KATTIKEYYO, The god of war [कार्तिकेय]. Sen. K. 388.

KATTIKO, Name of a month [कार्तिक]. Ab. 75. The months Kattika and Assayuja are called respectively *pacchimakattiko* and *pubbakattiko* (Ab. 76). Mah. 239 (*pubbakattikamāso*).

KATTU, see *Kattā*, *Kāmo*.

KATTUM, see *Karoti*.

KATU (*m.*), A sacrifice, oblation [कर्तु]. Ab. 412.

KATU (*adj.*), Harsh, sharp, severe; wrong [कटु]. Ab. 976. Masc. *kaṭu*, pungent or acrid taste.

KATUKO (*adj.*), Harsh, severe; pungent, acrid [कटुक]. Ab. 148; Dh. 260. *Kaṭukapphalo*, Having bitter fruit (Dh. 12; F. Jāt. 7). *Kaṭukā vācā*, harsh words. Fem. *kaṭukā*, black hellebore (Ab. 582).

KATUKAROHINĪ (f.), Black hellebore [कटु-
करोहिसी]. Ab. 582.

KĀTUM, KĀTUNA, KATVĀ, see *Karoti*.

KAVACO, Mail [कवच]. Ab. 377.

KAVANDHO, and -DHĀM, A headless trunk, especially one retaining the power of motion [कवन्ध]. Ab. 406; Att. 218.

KAVĀṬAKO, and -KAM; and KAVĀṬO, and -TAM, A door; a trap-door; a window [कपाट, कवाट]. Mah. 57, 217; Dh. 372; Pāt. 75, 87.

KĀVERĪ (f.), The Cauvery river in India [कावेरी]. Ab. 683.

KĀVEYYAM, Poetry [कवि + एय].

KAVI (m.), A monkey [कपि]. Ab. 1105. See also *Kapi*.

KAVI (adj.), Wise [कवि]. Ab. 228. Masc. *kavi*, a wise man (Ab. 1105), also a poet. There are four sorts of poets, *cintā-kavi*, *sutakavi*, *atthakavi*, *paṭibhānakavi*, the poet of imagination or fiction, the poet of tradition, the poet of real life, the improvisatore.

KAVITṬHAPHALIKO (adj.), Belonging to the fruit of *Feronia Elephantum* [कपित्थ + फल + र्व]. Sen. K. 392.

KAVITṬHO, The tree *Feronia Elephantum* [कपित्थ]. Ab. 551. See also *Kapittho*.

KĀYABANDHANĀM, A waist-band, girdle [काय + बन्धन]. Ab. 439; Mah. 93; Dh. 389. A k. is one of the articles of dress of a Buddhist priest.

KĀYAGATO (adj.), Referring to the body [काय + गत = गम]. See *Sati*.

KAYAKKAYAM, Trading, commerce [काय + काय]. Kh. 11.

KĀYĀNUPASSANĀ, see *Satipaṭṭhāno*.

KAYAVIKKAYIKO, A trader [काय + विक्रय + र्व]. Ab. 469.

KAYIKO, and KĀYIKO, A buyer [कायिक, कायिक]. Ab. 470.

KĀYIKO (adj.), Bodily, corporeal [कायिक]. *Kāyikaṃ cetasikaṃ dukkhaṃ*, physical and mental suffering (Dh. 91). Comp. *Brahmakāyiko*.

KAYIRAMĀNAKO (adj.), Being made. Mah. 237. This word is *kayiramāna*, the pass. part. pres. from *karoti*, with the suffix -क्.

KAYIRATI, see *Karoti*.

KAYIRO (p.f.p. *karoti*), That ought to be done [कार्य = कृ]. Dh. 55. Comp. *Kāriyo*, *Kayyo*.

KAYO, Purchase [काय]. *Kayavikkayo*, barter, trade (Pāt. 10).

KĀYO, The body; a collection, multitude [काय]. Ab. 151, 630, 1084; Dh. 8. *Addhakāyo*, the upper part of the body (B. Lot. 569). *Mahājanakāyo*, the entire populace. *Dve janakāyā*, two groups or sets of people (Dh. 98). *Senākāyo*, an army (Mah. 151). *Balakāyo*, a body of troops. *Paṭhavikāyo āpokāyo*, the aggregate or element of earth, of water. *Buddho ti varam āparimāṇam kāyaṃ na sakkā parimāṇam kātum*, I cannot fathom this wonderful, this immeasurable entity called Buddha (Alw. I. 97). *Kāyassa bhedā*, after the dissolution of the body (Dh. 25). *Arukāyo*, mass of corruption (Dh. 27). When opposed to *vācā* and *ceto*, *kāya* may be rendered by "deed." *Kāyena vācāya uda cetasā vā*, by deed, word, or thought (Kh. 9; Dh. 70; Man. B. 266, and comp. *Duccaritaṃ*). *Kāyena saṃvaro*, restraint in actions (Dh. 65). *Santakāyo santavāco*, one who is tranquil in action and in speech (Dh. 68). *Kāyakammaṃ*, action as opposed to words (Dh. 379). Pāt. 78 says there are two sorts of *abhināhāra* or offering, viz. *kāyābhināhāro* when the gifts are actually brought to the person for whom they are intended, and *vācābhināhāro* when they are only offered or promised. There are two *Kāyas* or aggregates which united make up the sentient being, *nāmakāyo* and *rūpakāyo*; the latter is the *rūpakkhandha* or organized body, the former the aggregate of the other four *khandhas*. At Dh. v. 259 the comment explains *kāya* by *nāmakāya*, so that *dhammaṃ kāyena passati* would mean, "dwells on the Truth with all his mental faculties" (see Dh. 378). *Kāya* is sometimes used to mean the sense of touch or feeling, that sense being inherent in every part of the body, e.g. *jivhāya rasam āyati kāyena phoṭṭhabbhaṃ phusati*, "tastes a flavour with his tongue, feels a contact or sensation with his body" (see Man. B. 399, *Āyatanaṃ, Indriyaṃ, Viññānaṃ*). For *Kāyabhāvanā* see *Satipaṭṭhāno*.

KAYYATI, see *Karoti*.

KAYYO (p.f.p. *karoti*), That can or ought to be done [कार्य = कृ]. Sen. K. 520. Comp. *Kāriyo*, *Kayiro*. For the form comp. *ayya* = कार्य.

KE, KECI, see *Ko, Koci*.

KEDĀRO, and -RAM, A cultivated field, especially one irrigated [केदार]. Ab. 447; Mah. 256 (*kedāre akā*).

KEHĀM, An anomalous sandhi for *kiṃ ahaṃ* (Cl. Gr. 16).

- KEHI, see *Ko*.
- KEKĀ (*f.*), The cry of the peacock [केका]. Ab. 119.
- KEKARO (*adj.*), Squinting [केकर]. Ab. 320.
- KEKĪ (*m.*), A peacock [केकिन्]. Ab. 634.
- KELĀSO, Name of a mountain in India [केलास]. Ab. 607; Dh. 158; Man. B. 15. See *Himavā*.
- KELI (*f.*), Amusement, sport; amorous sport [केलि]. Mah. 140; Dh. 160, 353. *Keḷi* at Ab. 176 and Dh. 192.
- KENA, see *Ko*.
- KENIPĀTO, A rudder [केनिपात]. Ab. 667.
- KERAVAM, The white esculent water-lily [केरव].
- KESAGGAM, The tip of a hair [केश + अग]. Dh. 147.
- KESAM, see *Ko*.
- KESAPĀSO, A tuft or mass of hair [केश + पाश]. Ab. 904.
- KESARAM, The filament of a lotus or other plant; the mane of a lion or horse [केशर]. Ab. 686. *Kesarasīho*, a maned lion (Ten J. 11). Pāt. 111; Man. B. 18.
- KESARĪ (*m.*), A maned lion, a lion [केशरिन्]. Ab. 611. *Kesarivikkamo*, having the strength of a lion (Alw. I. x).
- KESARO, The filament of a lotus or other plant; the tree *Rottleria Tinctoria*; the plant *Mimusops Elengi* [केशर]. Ab. 556, 572, 686.
- KESAVO, A name of Vishṇu [केशव]. Ab. 16.
- KESO, Hair [केश]. Ab. 256. *Kesamassu*, the hair and beard (B. Lot. 863; Dh. 134).
- KESU, see *Ko*.
- KETAKĪ (*f.*), The tree *Pandanus Odoratissimus* [केतकी]. Ab. 604; Mah. 204.
- KETANAM, A sign or device on a banner; a banner; a dwelling or house [केतन]. Ab. 397, 1098.
- KETAVAM, Gambling; fraud, deceit [केतव]. Ab. 177, 531.
- KETU (*m.*), A sign by which an object may be recognized; a banner [केतु]. Ab. 897, 1105. Comp. *Dhammaketu*, *Dhūmaketu*.
- KETUBHAM, One of the sciences in which Brahmīns are said to be versed, explained thus, *ketubhanti kappavikkappo kavīnaṃ upakārya sattham* (Alw. I. lxx.). Ab. 112. The S. appears to be केटुभ (see B. and R. and comp. B. Int. 297). See *Vikappo*.
- KETUMĀLĀ (*f.*), A lambent flame depicted as resting on the head of Buddha, and answering to our halo [केतु + माला]. B. Lot. 699; Mah. 27.

- KEVALAKAPPO (*adj.*), All, whole, entire [केवल + कप्प]. Kh. 4.
- KEVALĪ (*m.*), One who has wholly gone through or mastered, one who is accomplished [केवलिन्]. With gen. *Brahmacariyassa k.*, one who has fully gone through all the duties of a life of holiness, an Arhat. With loc. *Tattha kevalino samayo*, accomplished in this knowledge (Alw. N. 104).
- KEVALO (*adj.*), Only, mere, alone, exclusive; all, entire, whole, complete [केवल]. Ab. 786. Adv. *kevalam*, only, merely. *Kevalam jinasāssam*, the pure word of Buddha (Alw. I. 66). *Essa etassa kevalassa dukkhakkhandhassa samudayo hoti*, such is the origin of this whole assemblage of sufferings (Alw. N. 36). Neut. *kevalam*, Nirvāṇa (Ab. 8, meaning, according to D'Alwis, "the only way of salvation," see Alw. N. 135). *Na kevalam ca*, nor is this all. *Na kevalam ca imam eva aññam pi*, and not this one only but another also. *Kevalam garaham eva labhati*, gets nothing but blame (Dh. 234). *Janakkheyo kevalam*, there is nothing but destruction of the people (Mah. 137). *Kevalam vittavināśo bhavati*, it only leads to the destruction of property (Ras. 37). *Tvaṃ kevalam devadhamme jānīyeva*, you content yourself with merely knowing what the d.s are (Dh. 305). *Na kevalam rūpo'sa sabbakilesā*, and not lust only but all the other passions (Dh. 138).
- KEVAṬṬO, A fisherman [केवत्ते]. Ab. 670; Mah. 168.
- KEYŪRAM, A bracelet or bangle worn on the arm [केयूर]. Ab. 287.
- KHACĪTO (*p.p.p.*), Inlaid [खचित]. Mah. 162. *Suvannakhacitam piṭham*, a chair inlaid with gold (Mah. 112).
- KHĀDAKO, One who eats [खादक]. Dh. 241.
- KHĀDANAM, Eating; food [खादन]. Pāt. 81.
- KHĀDANIYO (*p.f.p. khādati*), That can be chewed or crunched [खादनीय]. Neut. *khādaniyam*, dry or solid food, opposed to *bhajanīyam*. *Khādaniyam bhajanīyam*, "food hard and soft," is the usual prose equivalent of *khajjabhojjan* (Dh. 98).
- KHĀDĀTI, To eat, to chew, to gnaw [खाद]. To corrode, to rust (Dh. 43). Of eating flesh (F. Jt. 4, 12), jambu fruit (Mah. 229), boiled eggs (Dh. 325). Caus. *khādeti*, to eat, to gnaw (Ras. 26). *Pāpaka udaram tassa khādayam*, worms gnawed his entrails (Mah. 243). P.p.p. *khādito*, *khāyito*.

KHADIRO, The tree Acacia Catechu [खदिर]. Ab. 567.
KHĀDITĀ (*m.*), One who eats [खाद् + तु].
KHĀDITABBAKO (*adj.*), Eatable [खाद् + तव + क्]. Dh. 325.
KHĀDITO (*p.p.p. khādati*), Eaten [खादित]. Ab. 757. See *Khāyito*.
KHAGGO, A sword; a rhinoceros [खगु]. Ab. 391, 613, 1092. *Khaggavisāno*, a rhinoceros (Ab. 613). *Khaggatalam*, hilt of a sword (Mah. 156). B. Lot. 864; Mah. 153.
KHAGO, A bird [खग]. Ab. 624.
KHAJJA, see *Kho*.
KHAJJABHOJJAM, Food hard and soft, various kinds of food [खाय + भोज्य]. Kh. 11; Mah. 25, 82. *Dibbehi khajjabhojjehi*, with celestial food (Mah. 7). *Khajjabhojjakam* (Pāt. 86).
KHAJJAKAM, same meaning as *khajjam*. F. Jāt. 46; Dh. 265, 324, 403; Mah. 231.
KHAJJATI (*pass. khādati*), To be eaten [खायते].
KHAJJO (*p.f.p. khādati*), That can be chewed [खाय]. The term *khajjam* is used of solid or dry food, as cakes, biscuits, fruit, meat. Comp. *Khādanīyo*, *Khādati*.
KHAJJU (*f.*), Itching, scratching [खजु]. Ab. 326.
KHAJJORI (*f.*), The wild date palm tree, Phoenix *Sylvestris* [खजूरी]. Ab. 603.
KHALAGGAM, Firstfruits of the threshing-floor [खल + अण]. Dh. 126.
KHALAM, A threshing-floor. See *Khalo*.
KHALATI, To stumble, to fall [खलत्].
KHALANO, and -**NAM**, The bit of a bridle [खलीन]. Ab. 370.
KHALATAM, Stumbling, fall; error, failing, fault, [खलित]. Ab. 1108; Dh. 271, 375.
KHALLĀTO (*adj.*), Bald [खलाट]. Ab. 321.
KHALO (*adj.*), Mischievous, vile [खल]. Ab. 927.
KHALO, A threshing-floor; oil-cake, paste [खल]. Ab. 454, 927. *Mamsakhalo*, a mash of flesh. Dh. 126, 186. Also neut. in the sense of threshing-floor.
KHALOPĪ (*f.*), A pot. Ab. 456.
KHALU (*adj.*), Indeed, truly [खलु]. Ab. 1195. *Imāya khalu bhaccā me gahitā nu*, my servants must surely have been seized by this woman (Mah. 48, comp. 243). *Samāno khalu bho Gotamo daharo samāno*, verily the ascetic Gautama being then a young man (B. Lot. 410, 863). See *Kho*. For *Khalupacchābhikkhigam* see *Pacchābhikkho*.

KHALUNKO, A sort of horse. Ab. 370.
KHAM, The air, the sky [ख]. Ab. 45. Loc. *khe* (Ab. 1061).
KHAMĀ, see *Khamo*.
KHAMANAM, Patience, forbearance [खम + अण]. Ab. 161.
KHAMANO (*adj.*), Patient, forbearing [खम + अण]. Ab. 732.
KHAMĀPETI (*caus. next*), To beg pardon of some one, to propitiate him; to forgive; to cause to beg pardon [comp. the use of खमयति]. *Thūpaṣa pākatikam katvā khamāpeti*, make atonement by restoring the dagoba (Mah. 129). *Pacchāsaṅgham khamāpetvā*, later having made his peace with the priesthood (Mah. 201, comp. 18; Dh. 84). *Khamāpito vo satthā*, have you obtained the Teacher's forgiveness? (Dh. 105). *Rājānaṃ so khamāpayi*, he forgave the king (Mah. 236). *Āñamāññaṃ khamāpayum*, brought about a mutual reconciliation (Mah. 205).
KHAMATI, To endure, to have patience; to forgive; to be able; to be permitted; to be approved, to approve or commend itself [खम]. *Khama me taṃ mam' accayaṃ*, forgive me this my sin (Mah. 236). *Etam na khamati samanupassitum*, it is not right to take this view. *Yathā te khameyya tathā vyākareyyāsi*, answer as you think right. *Yass' imāni pañca vatthāni khamanti so salākam gaṇhatu*, let any one who is in favour of these five proposals take a ticket, lit. to whom these five proposals approve themselves (Dh. 145, comp. Kamm. 7, and see *Kammavācā*). P.f.p. *khamitabbo* (Dh. 244). P.p.p. *khanto*.
KHAMBHAKATO (*adj.*), Having one or both hands resting on the hip [probably खल + अ + क्त]. Pāt. 21, 93.
KHAMO (*adj.*), Patient, enduring, forgiving; durable; suitable, favourable, able [खम]. Ab. 994, 1001. Fem. *khamā*, patience, forbearance (Ab. 161), the earth (Ab. 994, comp. *Chamā*). *Ovāddakkhamo*, attending to admonition, teachable (Dh. 384). *Vacanaṃ khamo*, meek (Att. 134). *Ādhānakkhamo*, lasting a long time.
KHANĀLAYO, see *Muhatto*.
KHANĀPETI (*caus. next*), To cause to be dug; to cause to be interred. *Pokkharāṇiṃ kh.*, to have a pond dug (Dh. 189). *Nābhīppamāperu āvāperu khamāpetvā*, having buried them in pits waist-deep (Dh. 299, 176). Mah. 65.

KHANATI, To dig, to dig up [खन]. *Thálaṭṭhānam khaṇitvā*, having dug down the high ground (Dh. 273). *Taphāya mūlam khaṇatha*, dig up the root of lust (Dh. 60, comp. 44). Inf. *khantum*, *khaṇitum*; p.f.p. *khantabbo*, *khaṇitabbo* (Sen. K. 503). P.p.p. *khato*. Sometimes written *khaṇati*, probably from the false analogy of words like *khaṇa*, or by confusion with the root खण्, e.g. see Dh. 44 (one MS. has n), 60, 409; Pát. 12. Pass. *khaṇāti*. Caus. *khaṇeti* (Mah. 169), *khaṇepeti*.

KHAṆḌĀKHAṆḌĀM, and **-ṄḌIKĀM**, In pieces [खण्ड + खण्ड with lengthened a, comp. *phalā-phala*]. *Khaṇḍākhāṇḍam kārāpeti*, to reduce to fragments (Dh. 300, comp. 176). *Khaṇḍākhāṇḍikam koṭṭeti*, to tear into shreds (Dh. 174).

KHAṆḌANĀM, Dividing, breaking [खण्डन]. Ab. 943, 1014.

KHAṆḌAPHULLO (*adj.*), Broken [खण्ड + फुल]. *Khaṇḍaphullapaṭisaṅkharasam*, repairing dilapidations. *Sikkhāya padāni pañca akhaṇḍaphullāni samādiyassu*, take upon yourself the five moral precepts whole and unbroken (Dh. 97).

KHAṆḌETI, To divide, to break [खण्ड्]. Mah. 22.

KHANDHĀDISO (*adj.*), Like the skandhas [खण्ड + इय]. Dh. 36.

KHANDHAKĀM, see *Vinayo*.

KHANDHĀVĀRO, A stockade; a fortified camp; an army [खण्डावार]. Ab. 198. *Khandhāvāram nivāseti* and *niveṣeti*, to encamp, to entrench oneself, to make a fortified camp. *Khandhāvāram bandhati* appears to mean to halt or to settle down temporarily in a place (Dh. 265; Ten J. 24).

KHANDHIKO (*adj.*), Carried on the shoulders [खण्डि + क]. Sen. K. 390.

KHANDHO, The god Skanda [खण्ड]. Ab. 13 (possibly a wrong reading for *khaṇdo*, but both editions have *-dh*, and also Clough's dict.).

KHANDHO, The shoulders; the trunk of a tree; a multitude, quantity; one of the five elements of being [खण्ड]. Ab. 264, 548, 630, 851. *Haṭṭhikkhandho*, the back of an elephant (Mah. 38, 45; Ras. 17). *Nisāpiya tam khandhe*, the elephant placing the king on his back (Mah. 217). Of a lion's back (Mah. 44). *Rukkhaḥkhandho*, the trunk of a tree (Dh. 165). *Tālanam khandhā*, the trunks of palmyra trees (Mah. 141, comp. 113). *Dukkhaḥkhandho*, aggregation of sufferings (Alw. N. 36). *Puññakkhandho*, accumulation of merit

(Att. 195). *Tamokkhandhena āvuṭṭā*, shrouded in thick darkness (Alw. N. 98). *Mahatā tejjakkhandhena*, by this vast accumulation of heat. *Mahantam bhogakkhandham pahāya*, leaving behind him a great store of wealth. *Maṇikkhandho*, a magic jewel (F. Jāt. 3). Khandha is one of the technical terms of the Buddhist philosophy. There are five khandhas, "elements or attributes of being," *rūpakkhandho*, *vedanākkhandho*, *saññākkhandho*, *saṅkhārakkhandho*, *viññānakkhandho*. They are also called *rūpupādānakkhandho*, *vedanupādānakkhandho*, *saññupādānakkhandho*, *saṅkhārurupādānakkhandho*, *viññānupādānakkhandho* (see *Upādānam*). Separately they are *rūpam*, *vedanā*, *saññā*, *saṅkhārā* (*pl.*), *viññānam*, or Form, Sensation, Perception, Discrimination, Consciousness. For a full description of each khandha see the sep. articles *Rūpakkhandho*, *Vedanākkhandho*, etc. Khandha in this connexion probably means collection or aggregate, for *Rūpakkhandha*, or the organized body, is an assemblage of twenty-eight elements and properties, and *Viññānakkhandha* has no less than eighty-nine subdivisions, and *Saṅkhārā* fifty-five. The five khandhas embrace all the essential properties of every sentient being: some beings possess them less completely than others, and the inhabitants of the four *Arūpa-brahmalokas* do not possess the first khandha (*rūpa*) at all. When a man dies the khandhas of which he is constituted perish, but by the force of his *Kamma* a new set of khandhas instantly starts into existence, and a new being appears in another world, who though possessing different khandhas and a different form is in reality identical with the man just passed away, because his *Kamma* is the same. *Kamma* then is the link that preserves the identity of a being through all the countless changes which it undergoes in its progress through *Saṁsāra*. Though the khandhas perish at death there is practically no break in the line of organized existence, for the formation of the new khandhas follows instantaneously, and without appreciable interval, upon the dissolution of the old. When by the attainment of Arhatship *Kamma* has been destroyed the potentiality for re-birth conveyed by *Kamma* ceases, and the death of the Arhat is the annihilation not merely of his khandhas but of his existence. *Vedanā*, *saññā* and *saṅkhārā* are collectively termed

dhammā, "faculties" (Dh. 90; Alw. N. 70).—
Attā khandhā, former existences (Dh. 413).
Khandhavatṭam, continuing or renewal of the
khandhas, i.e. continued existence (Dh. 278).
Khandhāparinibbānam, annihilation of being (Dh.
350). *Khandhānam udayavyayam*, the formation
and dissolution of the khandhas, viz. the successive
revolutions of re-birth and death (Dh. 67). Man.
B. 388, 394, and foll.; B. Int. 475, 496, 511, and
foll., 634; Dh. 36, 354, 422.

KHANDICCAM, State of being broken [खण्डित
+ च्].

KHANDO (*adi.*), Broken, fragmentary, imperfect
[खण्ड]. *Khaṇḍadanto*, having broken teeth
(Dh. 315). *Khaṇḍo*, lump sugar (Ab. 462).
Khaṇḍo and *khaṇḍam*, a fragment, piece, part
(Ab. 53). *Mattikākhaṇḍo*, a lump of clay (Ab.
447). *Cammakhaṇḍo*, a strip of skin, a rug
(Mah. 3; Pāt. 87). *Pācnaḥkaṇḍo*, eastern division
(Mah. 137). *Dvikaṇḍam*, in two parts, broken
in two (Mah. 141).

KHĀNETI, see *Khanati*.

KHANITTĪ (*f.*), A spade or hoe [खनिच]. Ab. 447.

KHĀNITTIKO, One who digs [खनिच + क्].

KHAÑJANO, A wagtail [खञ्जण]. Ab. 643.

KHAÑJARĪṬO, A wagtail [खञ्जरीट]. Ab. 643.

KHAÑJATTAM, Lameness [खञ्ज + ल्]. Mah. 142.

KHAÑJO (*adj.*), Lame [खञ्ज]. Ab. 320. *Pādena
khañjo*, lame of one foot.

KHAÑÑATI, see *Khanati*.

KHAṆO, A moment; a brief measure of time;
leisure; right moment, opportunity [खण]. Ab.
66, 855. *Khaṇena āgantvā*, coming in a moment
(Dh. 87). *Taṅkhaṇam*, and *taṅkhaṇe*, that instant,
at once, instantly. *Tasmim khaṇe*, at that moment,
at once, thereupon (F. Jāt. 10; Dh. 87, 155).
Nibbattakkhaṇe, at the moment he was re-born
(Dh. 153). *Khaṇe khaṇe*, from time to time, as
opportunity offers (Dh. 43). *Dullabhā khaṇa-
sāmpatti*, it is difficult to find an opportunity
(B. Lot. 305). *Khaṇḍitṭo*, one who has let the
right moment pass (Dh. 56). For *khaṇalayo*,
khaṇamuhutto, and for *khaṇo* as a measure of
time see *Muhutto*.

KHANTABBO, see *Khanati*.

KHANTI (*f.*), Patience, longsuffering, forbearance,
endurance [खान्ति]. Ab. 161; Dh. 34. *Khanti-
bala*, whose strength is patience, strong in en-

durance (Dh. 71). *Khanti* is one of the Páramitās
(Man. B. 102).

KHANTIMĀ (*adj.*), Patient, forbearing [खान्ति-
मत्]. Ab. 732.

KHANTO (*p.p.p. khamati*), Patient, enduring [खान्त
= च्]. Ab. 732.

KHĀNU, and **KHĀNU** (*m. and n.*), The stump of
a tree [from खन् or perhaps खण्]. Ab. 549.
Khānumatthake patitvā, having fallen on to a
stump of a tree (Dh. 107). B. Lot. 576; Sen. K. 539.

KHĀNUKO, and **-KAM**, The stump of a tree
[*khānu* + क्]. *Khānuke laggesi*, tied to a post.
Khānuka appears also to mean something much
smaller than the stump of a tree, as a splinter or
thorn, for at Ten J. 24 an elephant is represented
as treading on a *khādirakhānuka*, "acacia splinter,"
which runs into his foot and has to be extracted
with an instrument. Often written *khānuka*.

KHĀNUMĀ (*adj.*), Having stumps [*khānu* + मन्त्].
Cl. Gr. 24.

KHARĀDIYĀ (*f.*), A proper name. Sen. K. 227.

KHĀRAKO, Alkali, potash, soda; a bud; name of
a tree [खारक]. Ab. 544, 568, 1116. Comp.
Dh. 260 *khāriko*.

KHARAṆAM, Pouring, flowing [खारण].

KHARATI, To flow, to stream [खर].

KHĀRI (*f.*), A measure of grain containing about
three bushels [खारी]. Ab. 483.

KHARO (*adj.*), Solid; sharp; severe; hoarse; rough,
harsh [खर]. Ab. 711. Masc. *khāro*, an ass
(Ab. 502), a saw (Ab. 967). *Khārd vedanā*, acute
pains (F. Jāt. 12; Ras. 23). *Khārd sudhā*, solid
cement (Mah. 169).

KHĀRO (*adj.*), Salty, alkaline [खार]. *Khārd
mattikā*, saline earth (Ab. 182). Masc. *khāro*,
alkali, potash, lye (Ab. 1134).

KHĀTAKO, The fist [खटक]. Ab. 268, 1031.

KHĀTAM, A pond or tank [खान्त = खन्]. Ab. 677;
Dh. 316.

KHATI (*f.*), Digging, excavating [from खन्].
Sen. K. 498.

KHATO (*p.p.p. khanati*), Dug, excavated. Sen. K.
498.

KHATTĀ (*m.*), A door-keeper; a charioteer [खत्तु].
Ab. 1095.

KHATTAM, A kshatriya [खत्त]. Ab. 335.

KHATTIYAMAĪSĀLO, A wealthy kshatriya
[खत्तिय + महा + खार]. Ab. 337; Dh. 233. To

be a mahásála a khattiya must possess at least a hundred koṭis of treasure, and his daily expenditure must be twenty ammaṇas of kaḥapaṇas.

KHATTIYO, A kshatriya, or man belonging to the warrior caste, a prince, nobleman [खत्तिय]. Ab. 335. *Moriyá khattiyá*, the Maurya princes (Mah. 21). *Sannaddho khattiyo tapati*, the warrior shines in his armour (Dh. 69). *Rájd khattiyo*, a kshatriya king (Dh. 52). Fem. *khattiyá*, *khattiyáni*, a kshatriya lady or princess (Ab. 236; Mah. 61).

-KHATTUM, This is an adverb forming multiplicative numerals [कत्तस्]. *Bkakkhattum*, once. *Dvikkhattum*, twice. *Sattakkhattum*, seven times. *Soḷasakkhattum*, sixteen times. *Sattasakassakkhattum*, seven thousand times (Dh. 174).

KHĀYATI (*pass.*), To be known, to be seen, to appear [खायते = खा]. *Sabbasattánam kháyati*, is visible to all men (Dh. 244). *Naccantamayúro viya kháyati*, looks like a dancing peacock (Dh. 237). P.p. *khyáto*.

KHĀYIKO, Eating [खादिक् + क]. *Aggakháyikaekátake*, in the famine in which men ate sprouts (Mah. 195, the term. -ka belongs to *aggakháyik*).

KHĀYITO (*p.p.p. kháyati*), Eaten [खादित]. Pát. 78. Comp. last.

KHAYO, An abode; diminution, loss, decay; phthisis; end, destruction [खय]. Ab. 207, 323, 763; Mah. 137; Dh. 63, 69, 72, 75. *Puññakkhayo*, exhaustion of merit (Kh. 13). *Taṇhánam khayo*, cessation or extinction of desire (Dh. 28). *Āyukkhayo*, cessation of life, death. *Khayavayam*, decay and death, perishableness (Dh. 80).

KHEDANAM, Suffering [खेदन].

KHEDO, Affliction, suffering, weariness [खेद]. Ab. 1159; Mah. 215, 248.

KHELO, Saliva, phlegm [खेट]. Ab. 281; Kh. 3; Dh. 102, 142, 340.

KHEMĪ (*adj.*), Safe, tranquil [खेमिन्]. Kh. 15; Dh. 46.

KHEMO (*adj.*), Safe, secure, prosperous, peaceful [खेम]. Ab. 88. *Saraṇam khemaṇ*, a sure refuge (Dh. 34). Neut. *khemaṇ*, safety, well-being, happiness (Ab. 1037), also Nirvápa (Ab. 8). *Khemappatto*, secure (B. Lot. 403).

KHEPAKO (*adj.*), Throwing, letting fall [खेपक्]. Pát. 22. *Khepako*, a darter, an archer (Ab. 922).

KHEPANAM, Throwing [खेपक्]. Ab. 1078.

KHEPETI (*caus. khipati*), To throw; to spend, to pass [खेपयति = खिप]. *Sabbakilesa khetetod*, having thrown off all lasts (Dh. 184). *Addhamásam khetetod*, having spent half a month (Mah. 11). *Tattka divasam khetetod*, having spent the day there (Dh. 117). *Devaloká devalokam saṃsaranáti dvenavasi kappe khetesmi*, they passed ninety-two kalpas transmigrating from one heaven to another (Dh. 129).

KHEPO, Throwing; abuse, contempt, blame [खेप]. Ab. 121, 1078. *Cittakkhepo*, madness (Dh. 26).

KHETAKAM, A shield [खेटक्]. Ab. 392.

KHETTĀJIVO, A husbandman, farmer, cultivator [खि + खाजीव]. Ab. 447.

KHETTAM, Landed property; a cultivated field; a wife; the body; place, region, domain; extent [खिक्]. Ab. 890; Dh. 64. *Khettagopālo*, and *khettagopālo*, and *khetterakkhako*, one who watches a field to ward off depredations by thieves, animals, etc. (F. Ját. 15, 53). *Sáliyavakkhetthái*, fields of hill paddy and barley (F. Ját. 15). There are three Buddhakkhetas, "regions of a Buddha," *viṣayakkhetam*, *árákkhetam*, *játiikkhetam*. The first is the region to which Buddha's omniscience extends, and is co-extensive with the material universe as it includes an infinite number of Cakkaválas. The second is the region to which Buddha's authority extends, it includes a hundred thousand koṭis of Cakkaválas. The third is said by Hardy to include "the systems, ten thousand in number, in which a Buddha may be born (between the birth in which he becomes a claimant for the Buddhahship or a Bodhisat, and the birth in which he attains the supremacy), or in which the appearance of a Buddha is known, and to which the power of pirit or priestly exorcism extends" (Man. B. 2, comp. 143; B. Lot. 363).

KHIḌḌĀ (*f.*), Play, sport [खीडा]. Ab. 176; Mah. 66 and err.; Dh. 326. See also *Khā*.

KHIJJATI, To be afflicted [खिद्]. Cl. P. Verbs, 6.

KHILAJĀTO (*adj.*), Sulky, discontented, obstinate [खिल + जात = खन्]. Pát. 72. Comp. *Cetakhilo*.

KHILIBHUTO (*adj.*), Stubborn [खिली + भूत्].

KHILO, Stubbornness, obstinacy; waste or fallow land [खिल].

KHILO, A pin, a stake [खील]. Ab. 1115; Mah. 172. See also *Khilo*, and comp. *Indakhilo*.

KHĪNABIJO, Whose germ of existence has withered, whose Karma is exhausted, an Arhat [कीय + बीज]. Kh. 10.

KHĪNAPUNABBHAVO, One for whom re-birth has come to an end, an Arhat [कीय + पुनर् + भव]. Alw. N. 108.

KHĪNĀSAVO, One in whom human passion is extinct, an Arhat [कीय + आसव]. Ab. 10; Dh. 16, 74.

KHINNO (*p.p.p. khijjati*), Tired, distressed [खिन्न = खिद्]. Ab. 841.

KHĪÑO (*p.p. khyati*), Decreased, decayed, come to an end, ceased, died out [कीय = चि]. *Khīnaṃ purāṇaṃ*, their old (Karma) is exhausted (Kh. 10). *Khīna jāti*, re-birth is at an end. *Khīnamacche pallale*, in a lake where the fish have perished (Dh. 28).

KHIPANAM, Throwing [चिप् + षण]. Ab. 1004.

KHIPATI, To throw; to discharge, to shoot [चिप्]. *Saraṃ khipi*, he shot an arrow (Mah. 45). *Bahiṃ khipati*, pitches them outside (Mah. 137). Aor. *khipi* (Dh. 193). P.p.p. *khitto*. Caus. *khepeti* (see sep.), *khipāpeti* (Mah. 124, 211, 262; Dh. 341).

KHIPATI, To sneeze [चिद्, चीव्, चीव्, चु]. Aor. *khipi* (Ten J. 19). P.p.p. *khipito*. Loc. absolute *khipite*, when a person sneezes (Ten J. 19). Caus. *khipāpeti* (Ten J. 21).

KHIPITAKAM, A sneeze. Ten J. 19.

KHIPPO (*adj.*), Quick, speedy [चिप्]. Ab. 40. Adv. *khippaṃ* and *khippaṃ eva*, speedily, soon, directly (Dh. 12, 25, 42, 51; Mah. 121). *Khippataraṃ* (*adv.*), more quickly (F. Jāt. 50).

KHĪRAM, Milk [कीर]. Ab. 500. *Khīrasāgara*, the Milk Ocean (Mah. 240). *Khīramukho dāraḷo*, a milk-faced boy (Dh. 353).

KHĪRANNAVO, The mythical ocean of milk [कीर + षणव]. Ab. 659.

KHĪRAPAKO (*adj.*), Drinking milk [कीरप + क]. *Khīrapako vaccho*, a sucking calf (Dh. 50).

KHĪRIKĀ (*f.*), A sort of date tree [कीरिका]. Ab. 564.

KHĪRODAKAM, and **KHĪRODO**, Water from the Milk Ocean [कीर + उदक and उद्]. F. Jāt. 28; Ras. 33.

KHITO (*p.p.p.*), Exhausted [चित = चि].

KHITTO (*p.p.p. khipati*), Thrown; darted [चिप् = चिप्]. *Rattikhittā sarā*, arrows shot in the night (Dh. 53). Dh. 7; Mah. 137, 152.

KHĪYANAM, Being angry, complaining, murmuring. Pāt. 18. *Khīyanaka* (Pāt. 12).

KHĪYATI (*pass.*), To decrease, to waste away, to be exhausted, to come to an end; to be angry, to murmur, to complain, to make a fuss [कीयते = चि]. Mah. 138; Alw. I. 72; Pāt. xxviii (*manussā khyanti*, people are annoyed). Imperat. *khyatu* (Dh. 383). Opt. *khyetha* (B. Lot. 314). Aor. *khyittha* (Mah. 62). P.p.p. *khyāno*. *Khiyyati* at Pāt. xxviii.

KHO (*adv.*), Indeed [खु]. *Esa kho dajhāṃ karoti bandhanaṃ*, he indeed makes strong the bond (Dh. 63). *Sace kho Upāli samaṇesu Sakyaputtīyeyu pabbajeyya evaṃ kho Upāli amhākaṃ accayena sukhaṃ jiveyya*, supposing U. were to become an ascetic in the S. fraternity then indeed at our death he would live happily (Alw. I. 101). *Buddhasāsanadāyādo hutī kho mādiso*, tell me, can a man like myself become a relative of religion? (Mah. 36). *Ye ca kho*, but those indeed who . . (Dh. 16). *Tena kho pana samayena*, now at that time . . (Alw. I. lxix; Alw. N. 103). *Na kho paṇ'etaṃ Ānanda evaṃ daṭṭhabbāṃ*, nay, Ānanda, the matter is not to be viewed thus (B. Lot. 402). *Atha kho teṣaṃ brāhmaṇānaṃ etad ahoṣi*, and those brahmins thought thus (Alw. I. lxix, comp. Kh. 4). *Kuhiṃ nu kho*, I wonder where (Dh. 193, comp. 163). *Kiṃ nu kho karissāmi*, what shall I do? (Dh. 175). Very frequently used as the second or third word of a sentence, without any special meaning, or where we should use the conjunction "and": *Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etad avocum*, and seated on one side those priests thus addressed Buddha (Dh. 175, comp. Kh. 4); *N'eva kho asakki Bhāradvāja*, and neither was Bh. able (Alw. N. 103); *Ayaṃ kho samaṇo Gotamo*, this ascetic Gotama (Alw. I. lxix); *Ayaṃ kho brahmaṇa pariyāyo*, this, brahmin, is the way (Alw. N. 35). *Kh'ajja = kho ajja*; *khv assa = kho assa* (Sen. K. 208); *khv esa = kho esa* (Alw. N. 34). See also *Khalu*.

KHOBHETI (*caus.*), To shake, to agitate, to stir up [कीभयति = चुम्]. *Sakalajambudīpaṃ khobhetvā*, after rousing all India with his eloquence (Dh. 405). F. Jāt. 51.

KHOMO (*adj.*), Flaxen [कीम]. Ab. 297. Neut. *khomaṃ*, linen, a linen garment (Ab. 291; Kamm. 9).

KHONḌO (*adj.*), Lame [खोड]. Ab. 320.

KHOPANA, see *Kho*.

KHUDĀ (*f.*), Hunger [बुधा]. Ab. 468; Ras. 35.

KHUDDAGHAṆṬIKĀ (*f.*), A fringe of bells used as an ornament [बुद्धघण्टिका]. Ab. 286 (the spelling is *-ṇṭhikā*, which reading is found in some MSS.).

KHUDDAJANTU (*m.*), and -NTUKO, A small animal, as an insect, worm [बुद्ध + जन्तु]. Ab. 494; Sen. K. 365.

KHUDDAKO (*adj.*), Small [बुद्धक]. Dh. 265, *Sujano khuddako*, good men are few (Ras. 35). Fem. *khuddikā* (Mah. 88). *Khuddakapāṭho*, name of one of the books of *Khuddakanikāya* (Kh. 16). For *Khuddakanikāyo* see *Nikāyo*.

KHUDDAM, Honey [बीद्ध]. Ab. 494, 821.

KHUDDĀNUKHUDDAKO (*adj.*), Small and trifling [बुद्ध + अनु + बुद्ध + क]. Ab. 431. By *khuddānukhuddakāni sikkhāpadāni* are no doubt meant the minor details of canonical law, precepts not involving questions of fundamental morality (Pāt. xxxvii, 17, 102).

KHUDDO (*adj.*), Small; low, vile, poor, mean, miserly, miserable [बुद्ध]. Ab. 704, 739, 821; Kh. 15. *Khuddasāṅkho*, a small shell (Ab. 676). *Khuddasākhā*, a twig (Dh. 111). Fem. *khuddā*, a bee (Ab. 645, 821).

KHUDITO (*p.p.p.*), Hungry [बुधित]. Ab. 756.

KHUJJO (*adj.*), Hump-backed, crooked [कुञ्ज]. Ab. 319. Fem. *khujjā* (Dh. 159, 177). *Piṭṭhiyā* (*instr.*) *khujjo*, crook-backed (Sen. K. 399).

KHULUKHULUKARAKO (*adj.*), Making a scraping noise.

KHUPPIPĀSĀ (*f.*), Hunger and thirst [बुध् + पिपासा]. B. Lot. 443.

KHUPPIPĀSITO (*adj.*), Hungry and thirsty [बुत्थिपासित]. Man. B. 458 (the reading *khuppipāsika* is perhaps correct).

KHURAGGAM, Hall of tonsure, a room in which the heads of Buddhist priests are shaved [चुर + अगार, see *Aggam*]. Mah. 24, 103.

KHURAKO, Name of a tree [चुरक]. Ab. 561 (same as *tilaka*).

KHURAPPO, An arrow with a horse-shoe head [चुरप्प]. Ab. 389.

KHURATI, To cut, to scratch [चुर, चुर]. Cl. P. Verbs, 7.

KHURO, A razor; a sharp blade [चुर]. Alw. I. ciii.

KHURO, The hoof of a horse or ox [चुर]. Ab. 371; Mah. 218.

KHV, see *Kho*.

KHYĀ (*f.*), Indication, sign [ख्या]. *Itthikhyā*, sign of the feminine (Sen. K. 228, 229).

KHYĀTO (*perf. part. khyati*), Known, famous [ख्यात = ख्या]. Ab. 724, 935.

KIBBIDHĀNAM, Rules of kṛit affixes [कृत + विधान]. Sen. K. 479.

KIBBISAM, Fault, demerit, sin [किल्लिष]. Ab. 84, 1062; Alw. I. xiii.

KICAKO, A sort of bamboo, *Arundo Karka* [कीचक].

KICCĀDHĪKARAṆAM, A question or case that arises in connexion with the performance of ecclesiastical duties or rites [कत्त + अधिक्कार]. Pāt. 64, see *Adhikaraṇam*.

KICCAKARO (*adj.*), Performing services or duties [कत्त + कर]. Pāt. 79.

KICCĀKICCĀNI (*neut. pl.*), Duties great and small, all sorts of duties [कत्त + कत्त with lengthened *a*]. Dh. 13, 265. This is a compound like *phalāphalāni*.

KICCHO (*adj.*), Difficult, troublesome, wearisome, laborious, painful [कच्छ]. Ab. 89; Dh. 33. Neut. *kiccham*, pain, trouble. Acc. *kiccham*, instr. *kicchena*, and abl. *kicchā*, with great trouble, with difficulty (Sen. K. 323; Alw. I. 92; Dh. 114). *Akicchena*, without trouble (Mah. 89).

KICCO (*p.f.p. karoti*), That ought to be made or done [कत्त]. *Tumhehi kiccaṃ ātappaṃ*, you yourself must make an effort (Dh. 49). *Yam hi kiccaṃ tad apaviddham*, for what ought to be done is neglected (Dh. 52). Neut. *kiccaṃ*, work, duty, service, business, need (Ab. 772). *Kiccaṃ me atthi*, I have something to do (Dh. 86). *Amhākam ekaṃ kiccaṃ atthi*, I am very busy (Dh. 93). *Kicca samuppanne*, when need arises (Kh. 12). *Tava tathārūpe kicca sati*, if you should meet with a similar accident, lit. if such a need should arise to you (Ras. 30). With instr. *Mayham rajjena kiccaṃ n' atthi*, I do not want the kingdom (Dh. 341). *Gamanakiccaṃ n' atthi*, there's no occasion to go (Dh. 219). *Paḍḍipakiccaṃ n' atthi*, there's no need of a lamp (Pāt. 1). *Tādiens pāpena mama yaṭṭhigahaṇakiccaṃ n' atthi*, I have no business to be holding a staff with a sinner like you (Dh. 86). *N' atthi mayham tumhākaṃ samapānaṃ upasaṅkamanakiccaṃ*, I don't want

to be running after your priests, lit. there is not to me any need for the approaching of your priests. *Sabbattha kicce*, in every part of the work (Mah. 169). *Attano kiccena*, on some business of his (Att. 213). *Kattabbakiccaṃ vicāretvā*, having performed all the necessary duties of hospitality (Alw. I. 79). *Akaramhase te kiccaṃ*, we have done thee a service (F. Jāt. 12). *Laṅkādīpassa kicceru mā pamajji*, be unremitting in serving Ceylon (Mah. 105). *Pubbakiccaṃ*, preliminary business (Pāt. 1). *Buddhakiccaṃ*, the duties or mission of a Buddha. *Dhātukiccaṃ*, ceremonies performed in honour of a sacred relic. *Petakkiccaṃ*, duties to departed relatives (Dh. 206, comp. Kh. 11). *Sartrakkiccaṃ*, performing the last duties to the body of a dead person (Das. 3, Dh. 222). *Ājā-ḥanakkiccaṃ*, cremation ceremony. *Katakicca*, one who has performed his duties or mission (Mah. 43; Dh. 69).

KIDĪ (*adj.*), Like what? [कीदृश]. Sen. K. 525.

KIDIKKHO (*adj.*), Like what? of what sort? [कीदृश]. Sen. K. 525.

KIDISO, and **KIRISO** (*adj.*), Like what? of what sort? [कीदृश]. Sen. K. 525. *Sīlāṃ nāma kīdisaṃ*, what's sīla like? (Dh. 193). *Kīdisaṃ? yaṃ ogho nābhikṣatrati*, what sort of island? one that the flood does not overwhelm (Dh. 182). *Kīdisaṃ bhadda*, how are you, madam? (Dh. 89, comp. 82). Fem. *kīdist* (Dh. 314). Mah. 27, 243.

KĪKI (*f.*), The blue jay [किकि]. Ab. 643.

KILA (*adv.*), It is said, they say [किल]. *Supiṇe kila evaṃ dha*, they say he said this in a dream (Alw. I. 6, 7). See the usual form *Kira*.

KĪLĀ (*f.*), Sport, amusement, play [कीला]. Ab. 176. *Sīhakkīlā*, lion's gambols (F. Jāt. 47). *Kīlā-guḷako*, a play-ball (Mah. 141). *Guḷakkīlā*, playing at ball (139). *Kīlāmaṇḍalam*, playground (Dh. 328). *Kīlā-upavanam*, a pleasure grove, a park (Pāt. 115). *Jalakkīlā*, an aquatic festival (Mah. 218). *Tissavāpimāhākkīlā*, a great aquatic festival at the Tissa lake (Mah. 159). See also *Khiddā*.

KILAMANAM, Fatigue [कलम + अण]. Ab. 761.

KILAMATHO, Fatigue [कलमथ]. Ab. 761; Dh. 306.

KILAMATI, To be tired, worn out, troubled, exhausted [कलम]. Dh. 78, 154; Alw. I. 101. Caus. *kilamāpeti*. P.p.p. *kilanta*.

KĪLANAM, Playing, sport [कीलन]. *Tesaṃ kīlanakkāle*, while they were sporting (F. Jāt. 47).

Kīlanuyyānam, pleasure grounds (Pāt. 115). Comp. *Sādhukīlanam*, *Paṇsukīlanam*.

KILANĀJO, A mat, matting [किलिज]. Ab. 455; Mah. 212; Alw. I. 78.

KILANTO (*p.p.p. kilamati*), Wearied, exhausted [कलान्त = कलम]. *Maggakilanto*, tired with his journey (Dh. 210). *Nāvōkilantadehattā*, from their bodies being exhausted with the sea-voyage (Mah. 217). *Uḥhe kilante*, in this exhausting heat (Mah. 103). Mah. 132.

KILĀSO, A cutaneous complaint, dry leprosy [किलास]. Kamm. 4. *Kilāso ti na bhijjanakam na paggharaṇakam padumapuṇḍarikavaṇṇam kuṭṭham yena gunnam viya sabalam sartram hoti*.

KĪLĀTI, To play, to sport [कील]. *Sīhakkīlam kīlīmsu*, gambolled as lions will (F. Jāt. 47). *Migavaṃ kīlītum agā*, went forth to enjoy the sport of the chase (Mah. 78). *Tassa ekadivasaṃ mahānadiyaṃ jālakaraṇḍake kilantassa*, one day as he was amusing himself by throwing nets in the great river (F. Jāt. 5). P.p. *kīlāmāno* (Dh. 281; Mah. 141). P.p.p. neut. *kīlītam*, sport (Ab. 176). *Sālikakīlītam*, a water festival (Mah. 78).

KILESO, Sin, depravity, corruption, human passion, moral defilement, lust [किलेश]. The ten Kilesas, or evil passions, are *lobho*, *doso*, *moho*, *māno*, *diṭṭhi*, *vicikicchā*, *tīnaṃ*, *uddhaccaṃ*, *ahirikā*, *anotta-ppam*, desire, hate, ignorance, vanity, heresy, doubt, sloth, arrogance, shamelessness, hardness of heart (B. Lot. 444, comp. Man. B. 417, 418). Kleṣa or moral depravity being the cause of sinful actions is therefore primarily the cause of re-birth or continued existence. Arhatship consists in the annihilation of Kleṣa (E. Mon. 281, 288, 290). The five Kilesas are probably *lobho*, *doso*, *moho*, *māno*, *uddhaccaṃ*. At Dh. v. 88 the commentator explains *cittaklesā* by the five *nīvaraṇas*. *Kilesā-turo*, love-sick (Ten J. 51). For *kilesakāmo* see *Kāmo*. Dh. 138, 227, 278, 350, 432. See *Kūncanam*.

KILINNO (*p.p.p.*), Wet [किलिन + किल्]. Ab. 753.

KILISSATI, To suffer, to be injured; to be deprived [किलिष]. *Na kilisseyya*, let him not allow himself to be disgraced (Dh. 29, 326). *Vatthāni kilissanti*, one's clothes get dirty. P.p.p. *kilīṭṭho*.

KĪLITAM, see *Kīlāti*.

KĪLITO (*p.p.p.*), Bound [कीलित = कील]. Ab. 747.

KILITṬHO (*p.p.p. kilissati*), Afflicted, suffering; depraved, sinful, polluted, vicious; soiled, dirty;

contradictory [किल्ल = किल्ल]. Ab. 125. *Kamma-kiliṭṭhaṃ*, evil actions, demerit (Dh. 3). *Kiliṭṭhā cetanā*, sinful intention (Mah. 41). *Sabbagehaṃ kiliṭṭhaṃ karontā*, dirtying the whole house (Dh. 300). *Kiliṭṭhagattena*, with unwashed limbs (Dh. 304).

KILO, A pin, a stake [कील]. Ab. 374, 449. See *Khlo*.

KILOMAKAM, This word is क्लोमन् + क्; it is explained by Visuddhi Magga in the following words, *kilomakesu paṭicchannakilomakaṃ hadayaṃ ca vakkaṃ ca parivāretvā appaṭicchannakilomakaṃ sakalasāre cammassa heṭṭhato maṃsaṃ pariyonandhitvā ṭhitam*, which appear to mean "Of the two k.s the innermost k. surrounds the heart and kidneys, the outer k. envelops the flesh below the skin throughout the whole body." From this it would appear to indicate some membrane, as the pleura.

KIM (*adv.*), Why? Pray! What! [किम्]. This word must not be confounded with *kiṃ* the neut. sing. from *ko*, for the use of which see under *Ko*. Ab. 949, 1138, 1139. *Kim āgato 'si*, why are you come? (Mah. 103). *Na kṭhissanti kim bhikkhū*, why should not monks amuse themselves? (Mah. 33). *Kim evaṃ vadesi*, why do you say that? (Dh. 159). *Ichchūlobhasamāpanno samaṇo kim bhavissati*, can a man be a Ṭramaṇa who is full of lust and covetousness? (Dh. 47). *Kim Ānando na ppahoti*, what! is Ānanda not qualified? *Kim vo bhante hatthi kim karonti*, pray, sir, what do the elephants do to you? (Dh. 154). *Rosuppādena tass' eva kim pūremi manorathaṃ*, can I fulfil my wish by getting angry with him? (Mah. 261). *Gadrabhānaṃ rave atthaṃ kim jānāsi*, what! do you know the hidden meaning in the bray of an ass? (Mah. 250). *Kim ayaṃ mahārājā gahapatiko viya dhāvati*, why there's a king running like an ordinary householder! (Dh. 234). *Samma Sujāta kim umuattako 'si*, why, friend Sujāta, are you mad! (Das. 31). *Kim mahārāja avissamitvā āgato 'siti āma bhante*, pray, great king, did you come here without having any rest? Yes, lord (Dh. 401). *Kim kḍḍam*, is it black? (Dh. 193). *Kim tass' eva dinnam mahapphalam amhākam pi dinnam mahapphalam eva*, of course alms given to him have a great reward, and alms given to us have a great reward also (Dh. 338). *Kim bhante natthukammaṃ kataṃ*, well, sir, did you use my

remedy? (Dh. 83). With foll. *pana*: *Kim pana vaṇṇam bhāsitha*, did you really praise? (Dh. 395); *Kim pana so tumhehi mārento diṭṭho*, come! did you see him kill them? (Dh. 88); *Kim pana Rājagahe tato adhikaṃ ratanaṃ n' atthi*, let me see, is there no treasure in R. greater than this? (Alw. I. 75); *Kim pana passasi bhacce me bhōti tvam*, pray, madam, do you see my servants? (Mah. 48); *Kim pan' ettha apattibhāvaṃ na jānāsi*, do not you know there is sin in doing this? (Dh. 103). With foll. *nu*: *Kim nu kho rogo na vepāsanto*, how is it the disease is not cured? *Kim nu 'ma 'va samaṇiyo*, of course these are pious nuns (Pāt. 99; Sen. K. 206; comp. the example from Dh. 338 given above). See *Kinti*, *Kinhu*, *Kimula*, *Kimapi*.

KIMĀNGA (*adv.*), Far more [किम् + अङ्ग].

KIMAPI (*adv.*), Far more [किम् + अपि]. *Gaṇṇā ca kimapi bhāṇitvā ca na sakkoti*, and he is unable to walk, much less to speak (Att. 206).

KIMATTHAM (*adv.*), On account of what? why? [किमर्थम्]. Mah. 159; F. Jāt. 54; Dh. 95, 248; Sen. K. 260.

KIMATTHO, What need? [किम् + अर्थ]. *Kimattho me (dat.) Buddhena*, what do I want with Buddha? (Sen. K. 330). See *Ko*.

KIMI (*m.*), A worm, an insect [कृमि]. Ab. 623.

KIMIJO (*adj.*), Produced by a worm; silken [कृमिज]. Ab. 298.

KIMNĀMO, and **KINNĀMO** (*adj.*), Having what name? [किम् + नामन्]. *Kimnāmo 'si*, what is your name? (Kamm. 5).

KIMNIMITTO (*adj.*), Having what mark? [किम् + निमित्त]. Ras. 67.

KIMPACCAYĀ, By means of what? [किम् + प्रत्ययात्].

KIMPAMĀNO, (*adj.*), How large? of what dimensions? [किम् + प्रमाण]. Mah. 111.

KIMPURISO, A class of demigods in the service of Kuvera [किम् + पुरिस]. Ab. 45.

KIMSANTHĀNO (*adj.*), Having what shape? [किम् + संस्थान].

KIMSU (*adv.*), How? [किम् + सिद्]. Ab. 1139.

KIMSU (*neut. pron.*), What? [किम् + सिद्]. *Kim sūḍha vittam purisassa seṭṭham*, what is a man's best treasure on earth? (Sen. K. 207, *kim sūḍha* = *kim su idha*). *Kim su tassa mahabhayam*, what is its great fear? (Alw. I. 106).

KIMSUKO, The tree *Butea Froudosa* [किंयुक्].
Ab. 555.

KIMU (*adv.*), How much more! [किम् + उ].
Cl. Gr. 73.

KIMUTA (*adv.*), How much more! [किम् + उत].
Ab. 1138; Att. 192.

KIMVADANTĪ (*f.*), Report, rumour [किंवदन्ती].

KIMVĀDĪ (*adj.*), Saying what? holding what
doctrine? [किम् + वादिन्]. Mah. 42.

KIMYATHĀ (*adv.*), How? [किम् + यथा].

KINĀTI, To buy [किं]. Sen. K. 440. Ger. *kinivā*
(Mah. 223).

KINĀCANĀM, Anything, something; moral defile-
ment, sin, clinging to the world, attachment
[किञ्चन]. *Yesā no n' atthi kiñcanam*, we who
have nothing, or perhaps "we who are free from
attachment to the world" (Dh. 36, comp. the
stanzas at Dh. 175, 308, where *kiñcana* appears
to have its secondary and technical meaning).
The three *Kiñcanas* are *rāgo kiñcanam*, *doso*
kiñcanam, *moho kiñcanam*. *Kiñcana* is some-
times explained by *palibodho*, "obstacles to re-
ligious perfection." Under the term may be
included any of the *Kilesas*, as *rāgo*, *doso*, *moho*,
māyā, *sātheyyam*. Dh. 71, 428, 433. I have also
met with a masc. *kiñcano*.

KINĀCĀPI (*adv.*), However much, although [किञ्चिद्
+ अपि]. *Kiñcāpi te honti bhusappamattā*, how-
ever much they are tempted (Kh. 8). *Ayam*
āyasmā Ānando kiñcāpi sekho, the venerable
Ānanda though only a *sekha*. With foll. *pana* :
Te hi kiñcāpi "dethāti" ayācitvā 'va gharadvāre
tiṭṭhanti atthato pana yācanti yeva, for although
they stand at the house door without begging
and saying "give me," yet in reality they do beg
(Dh. 365); *Idam kiñcāpi heṭṭhā vuttam eva upā-*
sakassa pana punappuna dalhikaraṇattham idhāpi
Satthāra gahitam, although this has been said
above yet to confirm the devout hearer again and
again it is introduced by the Teacher in this place
also (Dh. 369). Dh. 148, 235, 243; Kh. 9.

KINĀCETI, To crush, to trample. Cl. P. Verbs, 2.

KINĀCI (*adv.*), A little, rather [किञ्चिद्]. Ab. 1148.
Kiñci rattam, reddish (Ab. 97). With the original
final *ī* restored for euphony : *Kiñcid ānako*, some-
what deficient (Ab. 742). For the pronoun *kiñci*,
"something, anything," see *Koci*.

KINĀCIDESO, This word appears to be किञ्चिद् +
इद्, and to mean "a trifling matter" (Pāt. 5).

KINĀCIKKHAM, A small thing, any trifle. Alw. N.
120. *Āmisakiñcikkhahetu*, for the sake of some
trifling gain.

KINĀCIMATTAM, A little, some trifle [किञ्चिद् +
मात्]. Mah. 280; Pāt. 11.

KINĀJAKKHO, A filament, especially of the lotus
[किञ्जल्क]. Ab. 686. *Kiñjakkhapāsāpo* appears
to be some sort of marble or other ornamental
stone (Mah. 213).

KINĀKĀRANĀ (*adv.*), On account of what? why?
[किम् + कारणात्]. Dh. 83, 105, 158.

KINĀKARĀṆĪYAM, Business, job [किम् + करणीय
= ङ्].

KINĀKARO, and **KINĀKĀRO**, A servant [किञ्कर].
Ab. 514. *Sahakiñkaro*, attended by his servants
(Mah. 180). See *Paṭissāvā*.

KINĀKINĪ (*f.*), A small bell [किञ्जिणी]. Ab. 286;
Mah. 179.

KINĀKINIKAM, and -KO, A small bell [किञ्जि-
णिक]. Sen. K. 391; Mah. 163. *Kiñkijikajlam*,
a row or fringe of tinkling bells (Dh. 191; Mah. 162).

KINĀKIRĀTO, Name of a plant [किञ्जिरात्]. Ab.
579.

KINĀNAM, Ferment, yeast [किञ्ज]. Ab. 533.

KINĀNĀMO, see *Kiñnāmo*.

KINĀNARO, A class of demigods in the service of
Kuvera [किञ्जर]. Ab. 45. Fem. *kinnarī*, a
nymph (Mah. 37).

KINĀNIMITTO (*adj.*), Having what mark? [किम् +
निमित्त]. Ras. 69.

KINĀNU, see *Ko*, and *Kim*.

KINĀTI (*adv.*), How? Pray! [किम् + इति]. *Kiñti*
nam māreyyan ti cintento, thinking "How can I
make away with him?" (Alw. I. 101). *Kiñti*
tumhākam raṭṭham subhikkham, pray is your
country fertile? (Alw. I. 97). For the pron. *kiñ*
followed by *iti* see *Ko*.

KIPILLO, An ant [पिपील]. Mah. 249.

KIPILLIKO, An ant [पिपीलिक]. Dh. 224; Alw.
N. 104; Sen. K. 366.

KIRA (*adv.*), They say; 'tis said [किञ्]. Ab. 1199.
Kuntakinnariyā saddhim samvāsam kappayī kira,
tradition says that he cohabited with a nymph
(Mah. 37; comp. Dh. 106). *Pubbe kira tayo*
daṃ bhātaro, we are told that in a former exist-
ence there were three brothers (Mah. 24). *Ito*
kira ekatimsatime kappe Sikkhī nāma samvāsam-
buddho, we all know that in the thirty-first kappā

- from the present one a supreme Buddha named Sikhī . . (Ra. 25). *Satthā kira Sāvattim gato*, they say the Teacher is gone to S. (Dh. 109). *Ayyassa kira akkhī vāto vijjhati*, I hear the wind hurts your reverence's eyes (Dh. 82). *Attā hi kira duddamo*, for self is proverbially difficult to subdue (Dh. 29). *Na nu hiñci kira tena jitaṃ*, did I hear that man say he had won something? (Dh. 291). *Te kira sakupā pañcannaṃ hatthinaṃ balaṃ dharenti*, these birds are said to possess the strength of five elephants (Dh. 154). In delivering a message from another person; *Bhagavā samaggā kira hontūti dve vāre pesovā*, Buddha having twice sent to say that they were to make up their quarrel (Dh. 104); *Tvaṃ enaṃ kira ghātehi idaṃ devivaco iti vatvāna*, having said, "You are to kill this child, those are the queen's commands" (Mah. 216). See *Kila*.
- KIRANO**, A ray of light [किरण]. Ab. 64.
- KIRĀTO**, A man of a tribe of out-caste hillmen or aborigines [किरात]. Ab. 517; Alw. I. cvii. *Khujjavāmanakirādayo* are mentioned as in the retinue of a king.
- KIRĪTO**, and **-TĀM**, A diadem [किरीट]. Ab. 283.
- KIRIYĀ** (*f.*), and **KIRIYĀM**, Action, performance, work, deed [किरिया]. Ab. p. 103, line 10 from bottom; Ab. 877; Sen. K. 522. *Mātugāmassa viya kiriyā*, a woman-like proceeding (Dh. 159). *Divāna tassa kiriyāṃ*, beholding this feat of his. *Dukkhaṃ antakiriyāya*, for putting an end to suffering (Alw. I. 72). *Sātaccakiriyā*, perseverance (Dh. 80). *Cittakiriyā*, operations of the mind, *Maṅgalakiriyāvāsāṃ*, a day on which festival is held (Dh. 288). See also *Kriyā*.
- KIRO**, A parrot [कीर].
- KISALAYĀM**, A sprout, a shoot [किसलय]. Ab. 543.
- KISMICI**, see *Koci*.
- KISO** (*adj.*), Thin, emaciated; small, poor, mean [किस]. Ab. 704; Dh. 71; B. Lot. 569; Mah. 33. *Kisakalandaka*, a tiny squirrel (Att. 202).
- KISORO**, A colt [किसोर]. Ab. 369.
- KISSA**, see *Ko*.
- KIT**, and **KITO**, A grammatical term, a kṛit affix; a word formed with a kṛit affix [कृत्]. Sen. K. 514. *Kite suttasatāṃ*, a hundred rules of kṛit affixes (Alw. I. 104). *Kitakappo*, chapter on the kṛit affixes (Sen. K. 468). *Kitapaccayā*, kṛit affixes. *Kibbidhānaṃ*, rules of kṛit affixes (Sen. K. 489).
- KITAKO**, A word formed with a kṛit affix [कृत् + क्त]. Cl. Gr. 112.
- KITAVO**, A gambler; a cheat, a rogue [कितव]. Ab. 531; Dh. 45, 376.
- KĪTO** (*p.p.p. kiṇṭti*), Bought [कीत = की]. Ab. 515.
- KĪṬO**, A worm, an insect [कीट]. Ab. 623; Alw. N. 104.
- KITTAKO** (*adj.*), How much? how great? how many? *Kittakaṃ thānaṃ*, what extent of country? (Mah. 81). *Manussānaṃ kittakaṃ dyaṃ*, what is the length of men's lives? (Dh. 226). *Kittakaṃ dhanāṃ*, how much treasure? (Dh. 235). *Kittakehi te bhikkhāhi attha*, how many priests do you wish me to bring? (Dh. 113). Mah. 29. Comp. *Ettaḷo*.
- KITTANĀM**, Mention, report [कीर्तन].
- KITTĀVATĀ** (*adv.*), How far? to what extent? in how many ways? Ab. 1141. Formed on the false analogy of *ettāvātā*.
- KITTETI**, To proclaim, to celebrate, to publish, to announce, to propound, to call [कृत्]. *Mahāvibhaṅga*. *Tassa kammaṃ kittayantā*, publishing the news of his feat (Mah. 141). P.p.p. *kittito* (Ra. 69).
- KITTHAM**, Growing corn, the crop on the ground [कृष्ट = कृष्]. Ab. 452.
- KITTI** (*f.*), Fame, renown; rumour, report [कीर्ति]. Ab. 117; Alw. I. x, 107.
- KITTIMĀ** (*adj.*), Renowned [कीर्तिमत्]. Sen. K. 400.
- KITTIMO** (*adj.*), Artificial, factitious, false [कृत्रिम]. Ab. 1036.
- KITTISADDO**, Fame, reputation [कीर्ति + शब्द]. *Kalyāṇo kittisaddo*, good fame (Sen. K. 342). *Pāpako kittisadda*, evil report, ill fame.
- KĪVA** (*adv.*), How? how much? [कियत्]. Ab. 1141. *Yāva kvañ ca*, however much (Dh. 348). *Kivādūre* (*loc.*), at what distance, how far off? (Dh. 232). As first part of a compound forms a few adjectives: *Kivādūro ita Kalasigāmo hoti*, how distant is K. from this place? (Alw. I. xlii). *Kivamahantaṃ mama cakkaṃyugaṃ karissasi*, how big will you make my pair of wheels? (Dh. 96).
- KO** (*interr. pron.*), Who? which? what? of what sort? [किम्]. Acc. *kaṃ*. Instr. *kena*. Gen. and dat. *kassa*. Abl. *kasmā*. Loc. *kaṃmiṃ*. Fem. *kā*. Fem. instr. *kāya* (F. Jāt. 8). Neut. *kiṃ*. Gen. and dat.

neut. *kissa*. Plur. *ke*. Gen. and dat. pl. *kesam*. Instr. and abl. pl. *kehi*. Loc. pl. *kesu*. Neut. pl. *káni*. *Ko 'si*, who are you? (fem. *ká'si*, Dh. 159, 193). *Ko pana tvañ*, who are you? (Dh. 192). *Ko jándti kim p' esa karissati*, who knows what this fellow will do? (F. Ját. 12). *Ko cirataram ko síghataram*, which of the two (is born) later, which sooner? (Alw. I. xlii). *Ke ete viravanti*, who are these screaming? (Dh. 194). *Ko dukkaro*, which of the two is the more difficult? (Mah. 41). *Kam drabbha*, about whom? (Dh. 77). *Kim drabbha*, about what? *Tam ko náma na jáneyya*, who could fail to recognize him? *Ko náma tvañ*, who art thou? (Dh. 96). *Ko náma te upajjháyo*, who is your spiritual master? (Kamm. 5; comp. Dh. 134). *Ká nám' esa mátagá-massa viya kiriyá*, what a woman-like proceeding! (Dh. 159). *Kv attho*, and *kim payojanam*, what is the use or meaning of? (Sen. K. 202, 478, followed by instr.). *Kim akási puññam*, what good deed have you done? (Dh. 99). *N' ávahati kan námanattham*, what evil does it not produce! viz. it produces much evil (Att. 193). *Kena 'su nivuto loko*, by what is the world shrouded? (Alw. I. 106). *Kim*, what is this? (Mah. 157). *Kim idam*, what is this? (Dh. 300). *Idam kim*, why is this? why so? (Dh. 160). *Kim etam* or *kim náma etam*, why is this? what is the meaning of this? how is this? (Mah. 156; F. Ját. 49, 57). *Kim pana nu kho etam*, now what on earth can it be? (Alw. I. 101). *Ayam te bráhmaño kim hoti*, what is this brahmin to you? (F. Ját. 10). *Tumhákam ettha kim*, what's that to you? (F. Ját. 17). *Kim te dukkham*, what is your ailment? (F. Ját. 12). *Pituna vindsitam kim kim eva*, what were the several acts of destruction committed by my father? (Mah. 238). *Khattiyá kim agghanti*, what are kshatriyas worth? (Dh. 352). *Idam kim karomi*, now what am I to do? (Dh. 157). *Kim nu kátabbam*, what is to be done? (Mah. 153, 243). *Kim nu kho karissáma*, what shall we do? (Dh. 333). *Kim katvá*, having done what, by what means? (F. Ját. 17). *Gehe kim karissámi*, what can I do at home? i.e. it is no use living at home (Dh. 313). *Poránabhummattharepáni kim karissanti*, what do they do with the old carpets? (Dh. 174). With instr.: *Jivitena kim karissámi*, what is the use of my living? *Ettakehi kim karissatha*, what will you do with all these? (Dh. 174). *Kim nu kho pesemi*, what shall I send? (Alw. I. 75). *Kim nu kho ettha*

kárapam, what is the cause of this? (F. Ját. 6). *Kassa imáni*, whose are these things? (Dh. 302). *Kena vuttam*, by whom was it said? (Alw. I. xxi). *Kissa phalam nám' etam*, what is this the fruit of? (F. Ját. 5). *Kena te attho*, what are you in want of? (F. Ját. 2). *Kissa hetu*, on account of what? why? *Kena hetuná*, and *kasmá hetuná*, on what account? why? The gen. neut. *kissa*, instr. *kena*, and abl. *kasmá*, are used adverbially in the sense of "why?" *Kissa pana thero eken' unam akási*, now why did the elder omit one? *Kissa viññá attánam upatápaya*, why should the wise man distress himself? (Das. 5); *Ken' ambo kapukapphalo*, why has the mango bitter fruit? (F. Ját. 7); *Tvañ kendasi kiso*, why are you thin? (Mah. 33); *Kasmá mam pucchasi*, why do you ask me? (Dh. 98); *Kasmá evam karosi*, why do you do so? (Dh. 333); *Kasmá pana tvañ bhikkhu bahubhañño játo*, how is it, priest, that you have got so much property? (Das. 38). The neut. *kim* with instr. is used in the sense of "what is the use of?" the person being in the dat. case: *Kim me samana-bhávana*, what is the use of my being a monk? (Dh. 199); *Kim me gharovásena*, what is the use of my living at home? lit. what have I with living at home? (Dh. 79, comp. 153 *kin no gh.*); *Kim me jvitena*, what is the use of my living? I am sick of life (Dh. 353); *Kim te jaññhi*, what have you to do with matted hair? (Dh. 70); *Kim me rajjena káritena*, what is the use of my reigning? (Dh. 406, comp. Ras. 18); *Kim bhaccehi piva naháya*, never mind your servants, drink and bathe (Mah. 48); *Kim bahuná*, what is the use of (saying) much? why say more? enough has been said, in short (comp. Att. 191 *kim iha bahuná*). *Kim* is sometimes followed pleonastically by *iti*: *Kinti manñanti no ime*, what are these meditating against us? (Mah. 153); *Kinti katvá esa patito*, how came he to fall? (F. Ját. 17; comp. Ten J. 52). For the adv. *kim* see sep. article. The base *kim* forms the first part of compound nouns, adjectives, and adverbs, as *kimpuriso*, *kiñkaro*, *kimattho*, *kimpamáño*, *kiññamo*, *kimattham*, *kiñkárañño*; *kiñ-dohaño*, what sort of longing? (Dh. 219); *ko nu háso kimánando*, what laughter can there be, what joy? (Dh. 27); *kiñdáráni*, what sort of logs? (Dh. 324); *kiñobháso nám' eso*, what is that light? (Dh. 95); *kiñkalaño nám' esa*, what is that disturbance about? (Dh. 352).

KOCCHAM, A comb (Pát. 82); some sort of seat or couch, explained at Ab. 311 by *bhaddapīṭha*, from Pát. 86 it would appear to be made of wicker or matting.

KOCI, and before a vowel often **KOCID** (*pron.*), Any, some [क्विम् + चिद्]. Acc. *kañci*. Instr. *kenaci*. Dat. and gen. *kassaci*. Loc. *kasmici*. Pl. *keci*. Abl. and instr. pl. *kehici*. Fem. *kúci*. Neut. *kiñci*. Neut. loc. *kismici* (Dh. 13), *kismiñci*. Neut. pl. *kánici*. *Ma' idha koci pāvīsi*, let nobody enter here (Alw. I. 79). *Hirñisedho puriso koci lokasmim vijjati*, is there in this world any man restrained by shame? (Dh. 26). *Kocid eva vijjati*, is there any body at all? (Dh. 310). *Kenacid eva karaṇiyena*, on some business or other (Alw. I. lxix, comp. Dh. 203). *Janá keci*, some of the people (Mah. 198). *Keci*, some people. *Kehici vutte*, it being said by some people. *Kassaci vacanam sutvā*, having heard some one or other speak (F. Ját. 18). *Kañci adisvā*, not seeing anybody (Ten J. 2). *Tass' eko sindhavo purisam kañci n' t̄rohitum addā*, there was a horse of his who allowed nobody to mount him (Mah. 142). Neut. *kiñci*. *Kiñci bhayam*, any danger (Att. 206). *Kismiñcid eva adhikarāṇe*, at some circumstance or other (Pát. 99). *Kiñci vattukāmo*, wishing to say something (F. Ját. 18). *Aham pi kiñcid eva karissāmi*, I too will do something or other (Dh. 106). *Kiñci laddham ghare no*, did you receive anything at my house? (Mah. 31). *So kiñci na paṭivādati*, he makes no reply (Das. 31). *Kassaci kiñci avatvā*, without saying anything to anybody (Dh. 221, comp. F. Ját. 17). *Kim etan ti vutte na kiñcīti vadati*, being asked "What is this?" he replies "Nothing." *Na kiñci atthi*, there is nothing (Kh. 7). For *Yo koci* see *Yo*.

KODANḌAM, A bow [कोदण्ड]. Ab. 338.

KODHANO (*adj.*), Angry, passionate [क्रोधन]. Ab. 732.

KODHETI (*caus. kujjhati*), To make angry [क्रोधयति = क्रुध्].

KODHO, Anger, wrath [क्रोध]. Ab. 164; Dh. 40.

KOHAÑÑAM, Hypocrisy, deceit [कुहण + य].

KOJAVO, A goats' hair coverlet of fine workmanship. Ab. 312; Pát. 87.

KOKANADAM, The red lotus [कोकनद]. Ab. 686.

KOKĀSAKO, The red lotus. Ab. 686.

KOKILO, The Indian cuckoo [कोकिल]. Ab. 633. Fem. -*lā* (F. Ját. 49).

KOKO, A wolf [कोक]. Ab. 615.

KOLĀHALO, and **-LAM**, Uproar, tumult, shouting, screaming [कोलाहल]. Ab. 130; Dh. 103; Mah. 165. *Ekakolāhalam ahu*, there was one universal uproar (Mah. 113; F. Ját. 17). A hundred thousand years before the commencement of a Saṁvattakappa a deva traverses all the cakkavālas that are to be destroyed, proclaiming with a loud voice the coming destruction. This shout of warning is called *kappakoldhalam*. There are four other kolāhalas or warnings, *cakkavattikoldhalam* a hundred years before the birth of a universal monarch, *buddhakoldhalam*, a thousand years before the birth of a Buddha, *maṅgalakoldhalam* twelve years before Buddha preaches the Maṅgala-sutta, and *moneyyakoldhalam* "seven years before Buddha explains the moneyyapaṭipatti or ordinances of the rahats" (Man. B. 30).

KOLAKAM, Black pepper; a particular perfume [कोलक]. Ab. 304, 459.

KOLAM, and **KOLO**, The jujube fruit [कोल]. Ab. 559; Dh. 351.

KOLAMBO, A pot. Ab. 456.

KOLAVALLI (*f.*), A sort of pepper, Piper Chaba [कोलवल्ली]. Ab. 583.

KOLEYYO (*adj.*), Of noble family [कोलेय]. Sen. K. 388.

KOLI (*f.*), The jujube tree [कोली]. Ab. 558.

KOLITO, A name of the apostle Moggallāna [कोलित]. Ab. 435; B. Int. 391; Dh. 120.

KOMALO (*adj.*), Soft [कोमल]. Ab. 716. *Komalagattatā*, softness of the limbs (B. Lot. 591).

KOMĀRABHACCO, A proper name [कोमारभुज]. B. Lot. 449.

KOMUDI (*f.*), Moonlight; the day of full moon in the month Kattika [कोमुदी]. Ab. 54; Dh. 391.

KONĀGAMANO, Name of one of the twenty-four Buddhas. Man. B. 95; Mah. 2; Dh. 117, 129, 344.

KONAKO, A corner [कोण + क]. Mah. 241.

KONĀMO (*adj.*), Having what name? [formed anomalously from *ko* followed by the indeclinable *nāma*, see under *Ko*]. *Putto konāmo*, what is his son's name? (Dh. 234, 235).

KONCO, and **KONCĀ** (*f.*), A heron [कोण]. Ab. 641; Dh. 28.

KONḌAÑÑO, Name of one of the twenty-four Buddhas [कोण्डण]. Man. B. 94; Dh. 117; Mah. 1.

KONO, A corner or angle; a bow or quill for a musical instrument; the point of a sword [कोण]. Ab. 144, 394, 867, 871. *Vitānacatukoṇamhi*, at the four corners of the curtain (Mah. 179).

KOPETI (*caus. kuppati*), To make angry, to annoy, to offend; to disturb, to spoil, to throw into confusion [कोपयति + कुप]. *Dasarājadhamme akopento*, practising the ten royal virtues, lit. not contravening them (Dh. 416). *Kammaṃ na kopenti*, do not spoil the proceedings (Pāt. 30). Dh. 108; Mah. 237.

KOPĪ (*adj.*), Wrathful [कोपिन्]. Ab. 732.

KOPĪNAM, Pudenda; a cloth to cover them; improper act [कोपीन्]. Ab. 985; Dh. 398.

KOPO, Anger, ill temper [कोप]. Ab. 164; Dh. 364. *Kopam karoti*, to be angry, to show ill-temper (Dh. 271).

KORAKO, and **-KAM**, A flower bud [कोरक]. Ab. 544.

KOSAJJAM, Indolence, sloth [कोसीज]. Dh. 43, 370, 371.

KOSALĀ (*m.pl.*), Name of a country and its people [कोसल]. Ab. 184. *Kosalarājā*, the king of Kosala (Dh. 231, 340). *Kosalaratṭham*, the K. country (Dh. 277). E. Mon. 300.

KOSALLAM, Skill, proficiency, knowledge, mastery [कोशल]. Sen. K. 200. *Akkharakosallam*, thorough knowledge of the letters (Sen. K. 200). The three Kosallas are *āyakoṣallam*, *apāyakoṣallam*, *upāyakoṣallam*, knowledge of what is advantageous, knowledge of what is injurious, knowledge of expedients, or how to act under given circumstances. The ten Appanakosallas are certain proprieties to be observed when the endeavour is made to obtain samādhi (E. Mon. 257).

KOSALO (*adj.*), Belonging to Kosala [कोसल + ल].

KOSAMBAKO (*adj.*), Belonging to the Kauçāmba country [कोशाम्ब + क]. Dh. 103, 109.

KOSAMBĪ (*f.*), Name of the capital of the Kauçāmba country [कोशाम्बी]. Ab. 200; Dh. 103, 142, 153, 399.

KOSAPHALAM, Bdellium, a fragrant gum [कोश + फल]. Ab. 304.

KOSEYYO (*adj.*), Made of silk [कोशेय]. Ab. 298. Neut. *koseyyam*, silken stuff or cloth (Ab. 291, 315; Kamm. 9).

KOSI, see *Ko*.

KOSI (*f.*), The sheath of a sword [कोशी]. Ab. 391.

KOSIKO, Bdellium, a fragrant gum [कोशिक]. Ab. 557.

KOSINĀRAKO (*adj.*), Belonging to *Kusinārdā*. Cl. Gr. 90.

KOSIYO (*adj.*), Silken [कोश + य]. Ab. 315.

KOSIYO, Indra; an owl [कोशिक]. Ab. 20, 638, 1045.

KOSO, A shout, a call; a measure of length = five hundred bow-lengths, or about six or seven hundred yards [कोश]. Ab. 197, 811.

KOSO, and **KOSAM**, A sheath; a bud; treasure; a testicle [कोश]. Ab. 273, 486, 811. *Sakosam rajjam*, a wealthy kingdom (Att. 212). *Kosarakkho*, the guardian of a treasure (Mah. 13). *Aṇḍakoso*, an egg-shell.

KOSOHITO (*adj.*), Sheathed, hidden [कोश + अवहित = धा]. B. Lot. 572; Mah. 137. See *Vatthaguyham*.

KOṬARĀVANAM, Proper name [कोटरावन]. Sen. K. 418 (given as an instance of the lengthening of a vowel).

KOṬARO, and **-RAM**, The hollow of a tree [कोटर]. Ab. 548; Att. 194.

KOṬĪ (*f.*), Point, tip, end, extremity; top, summit, height; eminence, excess; ten millions [कोटि]. Ab. 474, 871. *Asikoṭi*, the point of a sword (Mah. 63). *Tassa ubho koṭiyo dāsivā*, seizing with their beaks the two ends of the stick (F. Jāt. 17, comp. 12, and Dh. 85). *Heṭṭhimakotiyā*, at the lower end or extremity (Dh. 261, 287). *Purimā* or *pubbā koṭi*, the beginning (Alw. N. 21). *Nekakoṭi* (*adj.*), numbering many koṭis (Mah. 158). *Channavutikoṭiyo* (*adj.*) *bhikkhū*, ninety-six koṭis of priests (Mah. 194). *Channavutidhanakoṭi*, ninety-six koṭis of treasure (Mah. 26).

KOṬILLAM, Crookedness, deceitfulness [कोटिल]. Ab. 859.

KOṬIPPAKOṬĪ (*f.*), One of the high numerals, a koṭi of prakoṭis, viz. 10,000,000³, or 1 followed by twenty-one ciphers [कोटि + प्र + कोटि]. Ab. 474; Ras. 18; Sen. K. 413. See *Saṅkhyā*.

KOṬIPPATTO (*adj.*), Having reached the end or summit, having fully accomplished or attained; perfectly attained, perfect [कोटि + प्राप्त = आप]. With gen. *Sāvakaṇḍāpāssa koṭippatto*, having perfectly acquired the knowledge given by the pāramitās (Dh. 134). *Catubbidhapaṇḍiccekkoṭippatto*, having attained eminence in the four ac-

- complishments of a pundit (Att. 23). *Dānapāramiṇi koṭṭipattam katvā*, having carried to perfection the virtue of charity (Att. 57, comp. 214). *Koṭṭipattapamodo*, excessive joy (Att. 190).
- KOTṬAKO** (*adj.*), Breaking, cutting [कुट्ट + क]. *Silākoṭṭako*, a stone-cutter or mason.
- KOTṬANAM**, Pounding, cutting (from *koṭṭeti*).
- KOTṬĀPETI** (*caus. next*), To cause to be pounded. Pāt. 105.
- KOTṬETI**, To strike, to break, to pound, to cut [कुट्ट]. *Tuṇḍenu koṭṭetvā*, pecking him with her beak (F. Jāt. 49). *Sayam eva suvaṇṇam koṭṭetvā*, himself beating out the gold (Dh. 93, comp. 369). *Vīhi k.*, to pound paddy (rice) to rid it of the husk (Dh. 141, comp. Pāt. 105). *Koṭṭetvā māretvā*, having smitten them and killed them (Dh. 301, 224). *Ayadaṇḍena koṭṭitakamsatālam viya*, like a gong struck with an iron rod (Alw. N. 35). *Koṭṭayitvā mahāvanam*, having felled the forest (Mah. 140). Dh. 174; Mah. 175.
- KOTṬHĀGĀRAM**, A store-room, store-house [कोष्ठ + आगार]. *Koṭṭhāgāran ti tividham koṭṭhāgāram*, dhanak. dhaññak. *vattukoṭṭhāgāram*, storehouses are of three sorts, treasuries, granaries, warehouses. *Ratanakoṭṭhāgāraṇi*, jewel stores (Das. 24, comp. Dh. 131). *Dussakoṭṭhāgāratelakoṭṭhāgāraṇi*, linen and oil closets (Dh. 175, comp. 236).
- KOTṬHĀGĀRIKO**, A treasurer or storehouse keeper [कोष्ठगार + इक]. Dh. 128.
- KOTṬHAKO**, A room; a store-room [कोष्ठ + क]. *Nahānakoṭṭhako*, a bath-house. *Dvāraḥkoṭṭhako*, the battlemented chambers over a city gate, a battlement, rampart, portico (Mah. 154, 164).
- KOTṬHAM**, A granary [कोष्ठ]. Ab. 458. See also *Koṭṭho*.
- KOTṬHĀSAYO** (*adj.*), Contained in the intestines [कोष्ठ + आशय]. This is the name of one of the Vāyus or airs in the human body (Ab. 39; Man. B. 400).
- KOTṬHĀSO**, A part, a portion, a share; portion, lot, destiny. Ab. 485; Dh. 103, 126, 261; Kh. 31.
- KOTṬHO**, A granary; a storeroom; the abdomen; a room, a closet [कोष्ठ]. Ab. 271, 862; Dh. 141, 351.
- KOTṬHU** (*m.*), A jackal [कोष्ठु]. Ab. 615. Also *koṭṭhuko*.
- KOTṬIMO** (*adj.*), Smoothed, beaten (?) [कुट्टिम]. *Koṭṭimasuvaṇṇam*, beaten gold (Dh. 250).
- KOTṬIMO**, and **-MAM**, A floor or pavement made of pounded stones [कुट्टिम]. Mah. 169.
- KOTṬO** (*adj.*), Breaking [कुट्ट]. *Pāstākoṭṭo*, a stone-breaker.
- KOTŪHALAM**, see *Kutūhalam*.
- KOTUMBARAM**, A sort of cloth. Ab. 291.
- KOVIDO** (*adj.*), Knowing, acquainted with, skilled, wise [कोविद]. Ab. 228. With loc. *Pucchāsu kovidō*, skilled in putting questions (Mah. 19). With gen. *Maggāmaggassa kovidō*, who knows the right way and the wrong (Dh. 72). Fem. *kovidā* (Mah. 132). Dh. 63.
- KOVIĀRO**, A sort of ebony, Bauhinia Variegata; a tree in the Devaloka [कोविदार]. Ab. 27, 552; Dh. 189.
- KRIYĀ** (*f.*), Action, act, performance [क्रिया]. Ab. 174, 877, p. 103. *Kriyāpadam*, a verb. See *Kiriya*. For *kriyācittam* see *Vīñḍanam*.
- KU** (*f.*), The earth [कु]. Dh. 181.
- KU-**, A pronominal base found in the interrogatives *kuto*, *kutra*, *kuttha*, *kva*, *kuham*, *kuhim*, *kuddācanam*; and as the former part of several compounds, implying inferiority or wickedness, e.g. *kupuriso*, a bad man, *kunnadī*, an insignificant river, *kudīṭṭhi*, false views, heresy.
- KUBBĀNO** (*part. pres. from karoti*), Doing, making [कुर्वाण]. Dh. 39, 362.
- KUBBARO**, The pole of a carriage [कुबर]. Ab. 374.
- KUBBATI**, see *Karoti*.
- KUBUDDHI** (*adj.*), Weak-minded, foolish [कुबुद्धि]. Mah. 208.
- KUCCHĀ** (*f.*), Blame, contempt [कुत्सा]. Ab. 121.
- KUCCHANAM**, Contempt [कुत्सन]. Ab. 1171.
- KUCCHI** (*m. and f.*), The belly; the womb; cavity, hollow; interior [कुचि]. Ab. 271. *Kucchirogo*, an internal complaint (Mah. 243; Dh. 215). *Kucchipāro*, belly-full (Dh. 113). *Kucchi-ajiram*, an inner court (Mah. 215). Loc. *kucchismiṇ* (Alw. I. 77), *kucchiyam* (Dh. 324). Abl. *kucchito* (Dh. 207).
- KUCCHITO** (*adj.*), Contemptible, vile, bad [कुत्सित]. Ab. 699.
- KUCCHITṬHO** (*adj.*), Contained in the abdomen [कुचि + ष्ट]. This is the name of one of the Vāyus or vital airs in the human body (Ab. 39; Man. B. 400).
- KUCO**, The female breast [कुच]. Ab. 270.

KUDĀCANAM (*adv.*), Ever, sometimes [कुदा + चन]. Ab. 1161; Sen. K. 301. *Na kudācanam* and *mā kudācanam*, never (Dh. 2, 38).

KUDĀRO, A bad wife [कु + दार]. Sen. K. 380.

KUDĀSO, A bad servant [कु + दास]. Sen. K. 380.

KUDDĀLIKO, One who digs with a kuddāla [कुहाल + इक].

KUDDĀLAM, and -LO, A spade [कुहाल]. *Kuddā-lādhathā*, with spades or similar tools in their hands (Dh. 187). Dh. 186, 409.

KUDDAM, A wall [कुद]. Ab. 204; Kh. 11.

KUDDHO (*p.p.p. kujjhati*), Angry, incensed, indignant [कुध = कुध]. Ab. 1077; Mah. 15, 154.

KUDITTHI (*f.*), Scepticism, unbelief, heresy [कु + हृष्टि]. Att. 9; Mah. 129.

KUDRŪSO, A sort of grain. Ab. 450.

KUḌUBO, A measure of capacity equal to a fourth of a pattha [कुडव]. Ab. 482.

KUḌUMALO, An opening bud [कुडमल]. Ab. 544.

KUGANDHI (*adj.*), Ill-smelling [कु + गन्धि].

KUGEHAM, A bad house [कु + गेह]. Sen. K. 380.

KUHAKO (*adj.*), Deceitful, cheating [कुहक]. Ab. 983.

KUHAM (*adv.*), When? whither? [कुह]. Sen. K. 310. Comp. *Kaham*, *Kuhim*.

KUHANĀ (*f.*), Deceit, hypocrisy [कुहना]. Ab. 983.

KŪHANO (*adj.*), Deceitful, hypocritical [कुहन]. Ab. 983.

KUHARAM, A hole, a cavity [कुहर]. Ab. 649.

KUHETI, To deceive [कुह].

KUHIM (*adv.*), Where? whither? [कुह]. Ab. 1160; Sen. K. 310. *Kuhim vasati*, where does he live? (Dh. 123). *Kuhim gaechanti*, where are they going? (Dh. 79, 114). Alw. I. xlii; Mah. 205; Dh. 163, 192. See *Kuham*.

KUHIÑCANAM (*adv.*), Anywhere, somewhere [कुह + चन]. Ab. 1160; Sen. K. 310.

KUHIÑCI (*adv.*), Anywhere; to any place [कुह + चिद्]. Dh. 33, 114.

KUJJHATI, To be angry [कुध]. Pres. with átm. term. *kujjhate* (Sen. K. 438), 2nd pers. sing. *kujjhisi* (F. Ját. 25). Opt. *kujjheyya* (Dh. 40). Aor. *kujjhi*. Ger. *kujjhivā* (Mah. 205; Dh. 218). With dat. *Tassa mā kujjha*, be not angry with him (Sen. K. 327).

KUJO, A tree [कुज]. Ab. 540.

KUKKU (*ṣ.*), A measure of length, a hattha or cubit. Ab. 268.

KUKKUCCAKO (*adj.*), Remorseful, sensitive [की-कल + क]. Pát. 99.

KUKKUCCAM, Misconduct; remorse; doubt; moroseness, querulousness, restlessness [कीकल]. Ab. 169; Dh. 416; Man. B. 418; Pát. 17, 18. *Hatthakukkuccam pādakukkuccam*, impropriety or misbehaviour with the hands and feet.

KUKKUCCĀYATI (*denom. from last*), To feel remorse.

KUKKUHO, An osprey. Ab. 640.

KUKKULO, Hot ashes, embers. Ab. 36.

KUKKURO, A dog [कुकर]. Ab. 518.

KUKKUTO, A cock [कुकुट]. Ab. 640. Fem. *kukkuṭī*, a hen (Cl. Gr. 40). At Mah. 57 *kukkuṭayantaka* is rendered "an iron ladder."

KUKUTTHAKO, A sort of bird. Ab. 626.

KULĀCALO, Principal mountain [कुल + अचल]. This is the name given to the seven vast concentric circles of rock or mountain which surround Mount Meru. Their names are *Yugandharo*, *Īsadhara*, *Karavīko*, *Sudassano*, *Nemindhara*, *Vinatakā*, *Asakanno*, *Yugandhara* being the nearest to Meru (Ab. 26, 27; B. Lot. 842; Man. B. 12).

KULAJO (*adj.*), Of good family [कुलज]. Ab. 1074.

KULAKO (*adj.*), Of good family [कुलक].

KULALO, A bird of the falcon tribe. Ab. 637.

KULĀLO, A potter [कुलाल]. Ab. 507.

KULAM, A flock, herd, multitude; family; species; a house, a building; lineage; good family, nobility [कुल]. Ab. 332, 632, 1060. *Gajakulāni*, different species of elephants (Ab. 361). *Kulaputto* or *kuladārako*, a young man of good family, "fils de famille" (B. Lot. 322; Alw. I. 78; at Mah. 75 and Dh. 354 *kuladārako*). *Kuladhīta* and *kuladārikā*, a young lady of good family (Mah. 75; Dh. 233). *Kulapālikā*, a lady of rank (Ab. 234). *Kulagharam* and *kulageham*, a gentleman's house or family (Dh. 226, 371; Ras. 26). *Attano kulagharam*, the house of her own family (Dh. 222). *Samānakulajāto*, of equal rank (Mah. 51). *Kassakakule nibbatitvā*, having been born in a cultivator's family (F. Ját. 14; comp. Das. 6). *Amaecakulam*, a nobleman's family (F. Ját. 16). *Brāhmaṇakulam*, a brahmin family (F. Ját. 9). *Parihīnam kulam patitthapessāmi*, I will relieve my distressed family (Ditto). *Kulesu ananugiddho*, not showing greed in the families he frequents for alms (Kh. 15). *Parakulesu*, in the families of other people, in neigh-

- bours' houses (Dh. 13, 264). *Kulasamsatthadosena*, for the offence of associating with the laity (Mah. 207, lit. "with families," Buddhist priests being forbidden to live with householders). *Rājakulam*, a palace (see sep.). *Gokulam*, a cow-stable. *Kam-mātrakulam*, a forge. *Kuladhammo*, customs peculiar to particular families or castes (Man. B. 494). *Kuladevatā*, a deva who is the guardian of a particular family (Att. 88). *Mahākulam*, a great family. *Khattiyāṃ kulam*, a kshatriya family.
- KULAM**, A slope, a bank [कुल]. Ab. 660, 664; Cl. Gr. 44.
- KULATĀ** (*f.*), An unchaste woman [कुलटा]. Ab. 233.
- KULATTHO**, A kind of vetch, *Dolichos Uniflorus* [कुलत्थ]. Pāt. 87.
- KULAVĀ** (*adj.*), Belonging to a high family [कुलवत्]. Cl. Gr. 24.
- KULĀVAKAM**, A nest [कुलाय + क]. Ab. 627; F. Jāt. 49.
- KULIKO** (*adj.*), Belonging to a family [कुलिक]. *Kappakuliko*, belonging to a barber's family (the term. belongs to the whole compound).
- KULĪNAKO**, A thorough-bred horse [कुलीनक]. Ab. 369.
- KULĪNO** (*adj.*), Belonging to a family; of good or noble family [कुलीन]. Ab. 333. *Nedkultno ucc-kultno*, of low birth, of high birth (Gog. Ev. 31, the term. here belongs to the whole compound). *Jund kullnā sabbe*, all the respectable inhabitants (Mah. 254).
- KULĪRO**, A crab [कुलीर]. Ab. 675.
- KULISO**, and -SAM, Indra's thunderbolt [कुलिश]. Ab. 24.
- KULITTHI** (*f.*), A woman of good family, a lady, noblewoman [कुल + स्त्री]. Ab. 234.
- KULLO**, A winnowing basket; a raft [कुल्ल]. Ab. 455, 665.
- KULŪPAKO**, and **KULŪPAGO**, One who associates much with a family, a family friend, a confidant [कुल + उपग]. Sen. K. 209; Mah. 177, 233. *Rājakulūpako*, a royal favourite.
- KUMĀRAKO**, A child, a youth; a royal infant or youth, a prince [कुमारक]. *Gabbhakumārako*, the unborn infant prince (Mah. 58). Alw. I. cvii; Mah. 4, 23. Fem. *kumārikā*, a girl, a young woman, a princess (Ab. 231; Dh. 300, 352; Mah. lxxxviii).
- KUMĀRO**, A child, a youth; a young prince; Skanda, the god of war [कुमार]. Ab. 17, 251, 907; Mah. 23; B. Lot. 300.
- KUMBHAKAM**, The mast of a ship [कुम्भक]. Ab. 666.
- KUMBHAKĀRO**, A potter [कुम्भ + कार]. Sen. K. 468. *Kumbhaktrako* at Dh. 193.
- KUMBHAṄḌO**, A class of supernatural beings or demons, attendants on Virūhaka; name of a plant [कुम्भाण्ड]. Ab. 13, 597, 1030; Man. B. 24, 46; B. Int. 600; Dh. 194; Pāt. 87. *Kumbhaṅḍasmi*, Virūhaka (Ab. 31). *Kumbhaṅḍako* at Mah. 72.
- KUMBHATHŪNAM**, A sort of drum or similar musical instrument. Ab. 140.
- KUMBHĪ** (*f.*), A pot; name of a plant = *kumudikā* [कुम्भी]. Ab. 456, 564. *Ācāmakumbhī*, a vessel used for cloacal purposes (Mah. 164).
- KUMBHIKO** (*adj.*), Containing a kumbha measure [कुम्भ + इक]. Sen. K. 391, 392; Cl. Gr. 91.
- KUMBHĪLO**, A crocodile or alligator [कुम्भीर]. Ab. 674; Dh. 375.
- KUMBHO**, A waterpot, a pitcher, a vessel; one of the frontal globes of an elephant which swell in the rutting season; a measure of capacity equal to ten ammapas [कुम्भ]. Ab. 363, 483, 853; Dh. 8. *Sappikumbhasatam*, a hundred hogsheads of clarified butter (Mah. 38). *Kumbhaddsi*, a prostitute (Dh. 241).
- KUMINAM**, A funnel-shaped basket fish-net. Ab. 521.
- KUMMĀSO**, Sour gruel [कुम्भास]. Ab. 1048.
- KUMMO**, A tortoise [कुम्म]. Ab. 674.
- KUMUDAM**, The white esculent water-lily; one of the high numerals, 10,000,000¹⁵, or 1 followed by 105 ciphers [कुमुद]. Ab. 476, 688; Dh. 50. See *Saṅkhyā*.
- KUMUDIKĀ** (*f.*), Name of a plant [कुमुदिका]. Ab. 564.
- KUMUDO**, see *Disāgajo*.
- KUṄĀLO**, The Indian cuckoo (*kokila*); name of one of the Mahāsaras [कुणाळ]. Ab. 633, 679; Man. B. 17.
- KUṄAPO**, and -PAM, A corpse [कुणप]. Ab. 405; Dh. 316.
- KUṄCANĀDO**, and **KOṄCANĀDO**, The roaring or trumpeting of an elephant. Ab. 119. *Kuṅcanādam* or *koṅcanādam karoti*, to trumpet (Mah. 106; Att. 135; Ten J. 29). At Mah. 152 *koṅcaṃ karoti*.

KUÑCIKĀ (*f.*), A key [कुञ्चिका]. Ab. 222, 901.
Kuñciktivaram and *kuñcikācchiddam*, a keyhole (Ab. 222; Dh. 298).
KUÑCITO (*p.p.p.*), Bent, crooked [कुञ्चित = कुञ्च]. Ab. 267, 709.
KUNḌAKO, The red powder which adheres to the grain of rice under the husk. Ab. 454.
KUNḌALĀM, A ring, an earring, an ear ornament [कुण्डल]. Ab. 284; Dh. 62, 93, 412; Mah. 195.
KUNḌALĪ (*adj.*), Having rings [कुण्डलिन]. Dh. 93. Masc. *kuṇḍallī*, a snake (Att. 194).
KUNḌAM, The many-flowered jasmine, *Jasminum Multiflorum* [कुण्ड]. Ab. 578.
KUNḌAM, A jar, a waterpot [कुण्ड]. Ab. 456.
KUNḌATI, To heat [कुण्ड]. Cl. P. Verbs, 11.
KUNḌIKĀ (*f.*), The waterpot of an ascetic [कुण्डिका]. Ab. 443; Dh. 122; Mah. 47.
KUNḌO, An iguana or ichneumon (*godhā*) [कुण्ड]. Ab. 622.
KUNI (*adj.*), Having a crooked limb [कुणि]. Ab. 320. With instr. *Haithena kuṇi*, having a crooked hand (Sen. K. 339).
KUNḌJARO, An elephant [कुञ्जर]. Ab. 360; Dh. 57. Sometimes as the last part of a compound used in the sense of eminent, e.g. *munikuṇḍjarā*, eminent sages (Alw. I. vii, see Ab. 696).
KUNḌJO, and **KUNḌJĀM**, A plant overgrown with creeping plants [कुञ्ज]. Ab. 609.
KUNḌUMAM, Saffron, *Crocus Sativus* [कुङ्कुम]. Ab. 147, 303.
KUNḌUMO (*adj.*), Dyed with saffron [कुङ्कुम + च]. Sen. K. 392.
KUNNADĪ (*f.*), A very small river, an insignificant stream [कु + नदी]. Sen. K. 318; Gog. Ev. 15.
KUNTALO, Hair [कुन्तल]. Ab. 256.
KUNTANĪ (*f.*), A curlew (*koñca*). Ab. 641.
KUNḌTHO, A sort of ant [कुन्त]. Alw. N. 104, 111; Sen. K. 366; Mah. 249.
KUNḌTHO (*adj.*), Slow, lazy [कुण्ड]. Ab. 729. *Kuṇḍhapado asso*, a slow-footed horse (Dh. 184).
KUNḌTO, A lance or spear [कुन्त]. Ab. 394; Mah. 150, 159, 160 (a sceptre?).
KUPAKO, The mast of a ship [कूपक]. Ab. 666.
KUPITO (*p.p.p.* *kuppati*), Angry, enraged, excited [कूपित = कूप]. Dh. 128, 166, 303; Mah. 260. With loc. *Sabrahmacārisu kupito*, angry with his fellow-students.
KUPO, A pit; a well; the mast of a ship [कूप]. Ab. 931. *Kūpamaṇḍūko*, a frog in a well, used

figuratively of a man of confined ideas (Cl. Gr. 80).
Lomakūpo, a pore of the skin. *Nāvāya kūpaya-ṭṭhikā*, the mast of a vessel (Mah. 120). *Vaccakūpo*, a cesspool (Alw. I. 101).
KUPPAM, Any metal except gold or silver, as copper, zinc, etc. [कूप]. Ab. 486.
KUPPANAM, Being angry (from next). *Khippan-kuppanasillī*, whose nature it is to be easily infuriated (Mah. 243).
KUPPATI, To be angry; to be disturbed, shaken, agitated, thrown into confusion [कूप]. Ger. *kup-pitvā* (Dh. 169). P.pr. *kuppamāno* (Att. 202). P.p.p. *kupito*. *Kammavācā na kuppati*, the k. is not disturbed (Pāt. 30). Caus. *kopeti*. Comp. *Akuppo*.
KUPURISO, A bad man [कु + पुष]. Sen. K. 380.
KUPUTTO, A bad son [कु + पुत्र]. Sen. K. 380.
KURAM, Boiled rice [कूर]. Ab. 465. Sen. K. 539 has *kūro*.
KURANḌAKO, A sort of Amaranth [कुरण्डक]. Ab. 579.
KURANḌO, An antelope [कुरण्ड]. Ab. 619. See *Kuruṅgo*.
KURARO, A sea-eagle or osprey [कुरर]. Ab. 640.
KURAVĪKO, A fine-voiced bird, probably the Indian cuckoo. Mah. 22; B. Lot. 566. See *Karaviko*.
KURU, Imperat. 2nd pers. sing. from *Karoti*.
KURŪ (*m.pl.*), Name of a people [कुरु]. Ab. 184. *Kururattḥam* (Dh. 162, 416). Loc. *kurūsu*, among the Kurus, in the Kuru country.
KURUMĀNO, P.pr.āt. from *karoti*, formed upon *kurute*.
KURUNDĪ (*f.*), Name of one of the three great collections of *aṭṭhakathā* or commentaries on the Tipiṭaka. Pāt. vii, viii.
KURUNḌO, A sort of deer. Dh. 147, 331. See *Kuruṅgo*.
KURŪRO (*adj.*), Cruel; hard, severe; formidable [कूर]. Ab. 928.
KURUTE, see *Karoti*.
KURUVINDO, A ruby [कुरविन्द]. Mah. 166. Perhaps cinnabar is meant at Mah. 169.
KUSĀ (*f.*), A rein, bridle [कुशा]. Ab. 371.
KUSAGGAM, The tip of a blade of Kuṣa grass [कुश + चय]. Dh. 13; Att. 198.
KUSALAKAMMAPATHO, Way of virtuous action or merit [कुशल + कर्मण + पथ]. There are ten, *pāṇātipatā veramaṇī*, *adinnādāna veramaṇī*, *kāmesu micchācārā veramaṇī*, *musāvācā veramaṇī*, *pisuṇḍāya vācāya veramaṇī*, *pharusāya vācāya veramaṇī*,

samphappalāpā veramaṇi, anabhijjhā, avyāpado, sammādiṭṭhi, “refraining from killing, from stealing, from impurity, from lying, from slander, from harsh language, from frivolous talk, freedom from covetousness and from malice, and orthodoxy” (Ras. 15).

KUSALĀKUSALAM, Good and bad [कुशल + अकुशल]. *Kusalākusalakammaṃ*, doing good and doing evil, merit and demerit (Dh. 99).

KUSALATĀ (*f.*), Skill, knowledge [कुशलता]. *Āpattikusalatā āpattivuṭṭhānakusalatā*, skill in discerning what is sinful, and skill in discerning what leads to sin.

KUSALATTAM, Skilfulness [कुशल + त्व]. Dh. 231.

KUSALI (*adj.*), Prosperous; meritorious [कुशलिन]. Cl. Gr. 29.

KUSALO (*adj.*), Skilful, expert, clever; lucky, happy, prosperous; good, right, virtuous, meritorious [कुशल]. Ab. 720; Dh. 9; Kh. 15. *Ce samanubhāsiyamāno taṃ paṇinissajjeyya icc etaṃ kusalaṃ*, if being admonished he forsake it, well and good (Pāt. 5). With gen. *kusalo naccagītassa*, skilled in dancing and singing (Cl. Gr. 145, also loc., see Sen. K. 345). *Ācārikusalo*, skilled in right conduct (Dh. 67, comp. Att. 212). *Vācā kusala*, appropriate, happy, well-timed speech (F. Jāt. 18). *Kusalaṃ kammaṃ*, and *kusalakammaṃ*, good actions, meritorious Karma (Dh. 96; Man. B. 445; E. Mon. 5; see *Kammaṃ*). Neut. *kusalaṃ*, health (Ab. 331), luck, happiness, good fortune (Ab. 803), a good action, good works, merit, meritorious Karma (Dh. 10, 33, 345; Ab. 85). *Kusalakiriya*, doing good actions. With dat. *kusalaṃ bhavato hotu*, health to you! good luck to you! (Sen. K. 329). There are three *Kusaladhātus*, “elements of goodness or merit,” they are *nekkhammadhātu*, *avyāpādadhātu*, *avihiṃsādhātu*, self-abnegation, benevolence, humanity. The three *Kusalamūlas*, “roots of goodness, or groundwork of merit,” are *alobho*, *adoso*, *amoho*, freedom from covetousness, from anger, and from ignorance. The three *Kusalasaññās*, or meritorious ideas, are *nekkhammasaññā*, *avyāpādasaññā*, *avihiṃsāsaññā*. The three *Kusalavitakkas*, or meritorious thoughts, are *nekkhamavitakko*, *avyāpādavitakko*, *avihiṃsāvitakko*. The three *Kusalasaṅkappas*, or meritorious resolves, are *nekkhammasaṅkappo*, *avyāpādasāṅkappo*, *avihiṃsāsaṅkappo*. The *dasakusalaṃ* and *dasakusalakammaṇi* appear to be identical with the ten *Puñña-*

*kiriya*vatthus (Att. 56, 200, 204, 212). *Kusalā cetanā*, virtuous or meritorious thoughts (Gog. Ev. 68). *Kusalacittam*, virtuous or meritorious state of mind (Man. B. 448, see *Lokuttaro*). *Kusalavipāko*, the good result or reward of a good action (see *Kammaṃ*). *Kusalavipāko* (*adj.*), having a good result or reward. *Kusalārāsi*, accumulation of merit.

KUSESAYAM, A water-lily or lotus [कुशेयय]. Ab. 685.

KUSI (*n.*), One of the four cross seams of the robe of a Buddhist priest. Ab. 296.

KUSINĀRĀ (*f.*), A town in India, the capital of the Mallas [the Sansk. name is कुशिनर or कुशिनररी]. Ab. 201; B. Int. 85. It was at K. that Buddha died (Man. B. 343; Mah. 11).

KUSITO (*adj.*), Slothful, inert, indolent [कुसीद]. Dh. 2, 21, 49, 289, 383. There are eight *Kusitavattus*, “occasions of indolence,” viz. when a priest has a duty to perform, when he has performed a duty, when he has a journey to make, when he has made a journey, when he has failed to obtain food in alms, when he has obtained food in alms, when he is attacked by illness, when he is recovering from an illness: in each of these cases the slothful man lies down and rests instead of exerting himself (comp. the *Ārambhavattus*).

KUSO, A blade of grass; the sacrificial grass, *Poa Cynosuroides* [कुश]. Ab. 602, 1079; Dh. 55.

KUSSUBBHAM, A small pond, a puddle [कुसुब्ध]. Gog. Ev. 15. Comp. *Sobbham*.

KUSULO, A granary [कुसूल]. Ab. 458.

KUSUMAM, A flower; the menses [कुसुम]. Ab. 545, 1105; Mah. 68.

KUSUMBHAM, Safflower, *Carthamus Tinctorius* [कुसुम्भ].

KUṬADHĀRIKĀ (*f.*), A maid-servant, lit. “she who carries the water-jar” [कुट + धारिका]. Ab. 236.

KUṬĀGĀRAM, Any room or building with a peaked roof or pinnacles, a pagoda; a room at the top of a house or palace, a belvedere, attic; a funeral hearse or pile, a state funeral hearse, a catafalque [कुट + आगार]. Mah. 124, 126, 155, 162, 163.

KUṬAJO, The plant *Wrightia Antidysenterica* [कुटज]. Ab. 573.

KUṬAKAM, A heap, a mound; a peak [कुट + क]. Ab. 224; Mah. 4.

KUṬANNATAM, The plant *Cyperus Rotundus* [कुटन्नट]. Ab. 592.
KUṬASIMBALI (*f.*), A variety of the silk-cotton tree [कुट + शसली]. Ab. 565.
KUṬASSO, A vicious horse [कुट + अस]. Lit. "a deceptive horse," evidently meaning a showy handsome horse with a vicious temper (Ten J. 43).
KUṬATTHO (*adj.*), Continuing unaltered, unchangeable, permanent [कुटत्थ]. Ab. 710.
KUṬATTO, A false suit or action at law, one supported by false or frivolous evidence [कुट + अर्थ]. *Kuṭaṭṭakarako*, one who brings a false suit against another (Ten J. 2). *Kuṭaṭṭaparājītanussā*, some men who had been defeated in a false suit (Dh. 220).
KUṬETTHA, = *kuto ettha*.
KUTHĀRI (*f.*), An axe [कुठारी]. Ab. 393.
KUTHO, and **KUTHAM**, A woollen blanket [कुच]. Ab. 365, 1053.
KUṬĪ (*f.*), A house; a house of a single room, a hut, cabin, tent, shed [कुटी]. Ab. 207. *Khettagopakassa kuṭiyam*, in the hut of a field-watcher (F. Jāt. 53). *Gandhakuṭi*, chamber of perfumes. *Vaccakuṭi*, a privy. Sen. K. 338; Att. 218.
KUṬIKĀ (*f.*), A hut or tent [कुटिका]. *Chattakuṭikā*, an umbrella-tent (Pāt. xxxii).
KUṬILO (*adj.*), Crooked; shifty, deceitful [कुटिल]. Ab. 709.
KUṬIMBAM, see *Kuṭumbam*.
KUṬIRAM, A box, a kennel [कुटीर]. Att. 194.
KUTO (*adv.*), Whence? how? much less [कुतस्]. Sen. K. 309. *Kuto āgato 'si tvam*, whence comest thou? (Sen. K. 300; Dh. 153). *Kuto vo anabhirati*, whence your dissatisfaction? why are you not satisfied? (Att. 134). *Anattasambhūto mano kuto attā bhavissati*, how can the mind be the self when it springs from that which is not self? (Gog. Ev. 48). *Kuto vā pana tassa uttaritaram*, how indeed can there be a greater? (Alw. I. 108). *Ghoso pi so n' atthi dassanam pana kuto*, we have not even heard of it, much less seen it (Alw. I. 76). *Attā hi attano n'atthi kuto puttā kuto dhanam*, his own self does not belong to him, much less sons and wealth (Dh. 12, comp. 38).
KUṬO, and **KUṬAM**, A waterpot [कुट]. Ab. 457.
KUṬO, and **KUṬAM**, Top, summit, peak; a heap, a mass, a multitude; a sledge-hammer; a trap; deceit, deception, falsity, fraud; a part of a plough [कुट]. Ab. 177, 219, 526, 608, 828. *Gahakūṭam*, the peak or pinnacle of a house (Dh. 28). *Pabba-*

tānam kūtāni, mountain-tops (Mah. 72). *Pañcayojanasatikāni kūtāni*, peaks five hundred yojanas in height (Gog. Ev. 16). As the latter part of a compound forms the names of several mountains, as *Gijjhakūṭo*, "The Vulture's Peak," *Kālakūṭo*, "The Black Peak." *Kūṭehi āhanāpetvā*, causing them to be pounded with sledge-hammers (Mah. 169, comp. 22). *Tulākūṭam kamsakūṭam mānakūṭam*, a false balance, counterfeit metal, false measures (see next).
KUṬO (*adj.*), False, fraudulent, lying [कुट]. *Kuṭasakkhi*, a false witness (Dh. 100). *Kuṭaṭṭo*, a false action at law. *Kuṭapaṇṇam*, a forged letter (Das. 2). *Kuṭasso*, a vicious horse (see sep.).
KUTOCI (*adv.*), From any place [कुतस् + चिद्].
KUTRA (*adv.*), Where? [कुच]. Ab. 1160. *Kutra nāma*, I wonder where (Att. 212). See also *Kuttha* and *Kattha*.
KUTTAKAM, A woollen carpet. Ab. 314.
KUTTHA (*adv.*), Where? [कुच]. Ab. 1160.
KUṬṬHAM, Leprosy; the plant *Costus Speciosus* [कुष्ठ]. Ab. 303, 329, 592, 1120.
KUṬṬHĪ (*m.*), A leper [कुष्ठिन]. Mah. 245.
KUTTIMO (*adj.*), Artificial [कृतम्]. Sen. K. 528. See also *Kittimo*.
KUṬŪHALAM, and **KOTŪHALAM**, Eagerness, desire, passion; vehemence, violence; excitement, tumult [कुतूहल, कौतूहल]. Ab. 173; Mah. 52, 57, 176; Dh. 207.
KUṬUMBAM, and **KUṬIMBAM**, Family; family property, family estates, wealth [कुटुम्ब]. Alw. I. 98; Mah. 141.
KUṬUMBI (*m.*), The head of a family; a landed proprietor, a man of property [कुटुम्बिन]. Mah. 142.
KUṬUMBIKO, and **KUṬIMBIKO**, Same meaning as last [कुटुम्बिक]. Dh. 77, 126; Mah. 141, 254; F. Jāt. 52.
KUVALAYAM, The water-lily [कुवलय]. Ab. 688.
KUVAM (*adv.*), Where? [कु].
KUVENĪ (*f.*), A funnel-shaped wicker basket for catching fish [कुवेणी]. Ab. 521.
KUVERO, A name of *Vessavana* [कुवेर]. Ab. 32.
KVA (*adv.*), Where? whither? [कु]. Ab. 1160.
KVACI (*adv.*), Somewhere; sometimes, in some cases; in some places [कु + चिद्]. Mah. 1; Sen. K. 220.
KVATTHO, What need of? [कु + अर्थ]. See *Ko*. With instr. *Rassa icc anena kv attho*, what is meant by *Rassa*? (Sen. K. 201).

L.

LABBHĀ (*indecl.*), Allowable, possible [लभ्य].

Das. 37; Cl. Gr. 72. With inf. *Idaṃ na labbhā evaṃ kátum*, the thing cannot be done in that way (Dh. 212). *Na te labbhā kiñci kátum*, it is not permitted to do anything to them (Alw. I. 72). Comp. *Labbho*. For the origin of this form see *Sakká*.

LABBHANEYYO (*adj.*), Obtainable.

LABBHATI (*pass. labhati*), To be taken, to be received, to be obtained; to be permitted [लभ्यते = लभ]. Mah. 177; Kh. 14; F. Ját. 13. *Labbhate* (Sen. K. 442). *Mayá vutto missakamaggo na labbhati*, the mixed course I spoke about is inadmissible (Pát. xvi).

LABBHO (*p.f.p. labhati*), Obtainable, attainable; proper, right, suitable, admissible [लभ्य = लभ]. Ab. 1086. *Anaññalabbho*, not obtainable by others (Att. 190). Comp. *Labbhá*.

LĀBHĀ, see *Lábho*.

LĀBHAGGAM, Highest gain [लभ + अय]. Dh. 121, 305.

LABHANAM, Taking, receiving, acquisition [लभन]. Dh. 129, 156.

LABHATI, To obtain, to get, to acquire; to meet with, to find; to receive; to take; to obtain permission, to be allowed; to receive an opportunity, to get a chance, to be able [लभ]. *Laddhá samatthapurise*, taking with him competent men (Mah. 220). *Tittham l.*, to reach port (Mah. 69). *Ācariyam l.*, to find a teacher (Dh. 121). *Kásavam l.*, to assume the yellow robe (Dh. 114). *So rājá deviyá tassá ekaṃ alabhi dhitaram*, the king had a daughter by this queen (Mah. 43, comp. Dh. 78; *puttam l.*, "to give birth to a son," may also be said of a woman). *Nivásam l.*, to receive an asylum (Mah. 209). *Pájam l.*, to receive honour (F. Ját. 7). *Āharam l.*, to take food. *Sukham l.*, to obtain happiness (Dh. 24). *Vacanam l.*, to get a word said to one (Dh. 155; comp. Mah. 31). *Gabbham l.*, to conceive. *Suce labhetha nipakam saháyam*, if he obtain a prudent friend (Dh. 58). *Pabbajjá laddhum vaṭṭati*, the ascetic life ought to be adopted, or asceticism is the right thing to take up (Dh. 121). *Pun' idikkhasamágamo na sakká laddhum*, such an assemblage cannot be met with again (Mah. 49). *Añño koci daṭṭhum na labhati*, nobody else gets permission to see him (Alw. I. 80). *Pabbajitum*

suce lacchāmi, if I am allowed to enter the priesthood (Mah. 110). *Gehá bahi nikkhamitum ala-bhanto*, not being allowed to go out of the house (Dh. 401). With dat. *Labheyýama . . savandya*, may we be allowed to hear (Dh. 107). *Sukhena sayitum labhissāmi*, I shall be able to sleep in peace (Dh. 176). *Satthāram daṭṭhum na labhimha*, we were not able to have an interview with the Teacher (Dh. 105).—Pres.átm. *labhate* (Dh. 24). Imperat. *labhatu*. Opt. *labheyya*. Opt.átm. *labhetha*. Fut. *lacchati* (Dh. 96, 324; Mah. 104, 122), *labhissati* (Sen. K. 464; Dh. 121, 129, 130). Aor. *alattha* (Sen. K. 457, Mah. 31, Alw. I. 93, Dh. 240; 1st pers. *alattham*, 2nd *alattha*), *alabhi*, *labhi* (Mah. 31, 209, Alw. I. 80; 1st pers. *labhim*). Cond. *alabhisá* (Sen. K. 429; Dh. 292). Inf. *laddhum* (Dh. 114, 160). Ger. *laddhá* (Kh. 8; Mah. 260), *laddhána* (Mah. 69), *labhitvá* (Dh. 160; Ras. 19). *Aladdhá*, not having obtained (Dh. 28). P.pr. *labhanto*, *labhamāno* (Dh. 108, 130; F. Ját. 7). Pass. *labbhati*, *labhate* (see sep.). P.f.p. *laddhabbo*, *labbho*. P.p.p. *laddho*.

LĀBHĪ (*adj.*), Possessed of [लभिन]. *Upasampadālabhī*, an ordained priest (the termination belongs to the whole compound).

LĀBHO, Receiving, getting, acquisition, obtaining, taking; gain, receipts [लभ]. Dh. 14, 37, 48. *Lābhasakkāro*, gain and honour (Dh. 143, 298). *Devadattassa kásvalābho*, D.'s assumption of the yellow robe (Dh. 112). *Apuññalābho*, acquisition of demerit, guilt (Dh. 55). *Appalābho* (*adj.*), whose gains are small (Dh. 66). *Saṅghass' uppannalābhá*, the gains of the priesthood, i.e. charitable gifts (Mah. 87). *Civaralābho*, receiving a robe (Pát. 106). A dat. *lābhá* (for *lābhāya*, comp. *paṭisañkhá*, *abhiññá*) is used adverbially with foll. genitive: *Lābhá vata no*, this is for our advantage (Dh. 149); *Lābhá vata me*, this is all gain to me (Dh. 126); *Lābhá vata me yaṃ mama santikam sammásambuddho uñhodakassa atthāya sarakam pahipi*, how fortunate I am in that the supreme Buddha has sent a vessel to my humble house for hot water (Dh. 434); comp. the similar use of *atthāya*, e.g. *atthāya me bhavissati*.

LĀBU, A pumpkin [लाबु]. See *Aldbu*.

LABUJO, The tree *Artocarpus Lacucha* [comp. लबुच]. Ab. 570.

LACCHATI, see *Labhati*.

LADDHĀ, ger. from *labhati* = ४. लब्धा; also nom. pl. masc. or sing. fem. from *laddho*.
LADDHABBO (*p.f.p. labhati*), That ought to be received or obtained [लब्धव्य = लभ्]. Dh. 218, 264; Ab. 1086.
LADDHAKO (*adj.*), Delightful, pleasing [लब्ध + क]. Ab. 694.
LADDHI (*f.*), Religious belief; wrong views, heresy [लब्धि]. Ab. 161. *Tassa laddhiyā nissārabhāvaṃ kathetvā*, pointing out the shallowness of his views (Dh. 136). Pāt. vii; Dh. 104, 350.
LADDHIKO (*adj.*), Heretical, schismatic [लब्धि + क]. *Laddhikā bhikkhū*, schismatic priests (Mah. 42). At Dh. 350 the term. belongs to the whole compound.
LADDHO (*p.p.p. labhati*), Taken, obtained, received [लब्ध = लभ्]. Ab. 573. *Kiñci laddham*, did you receive anything? (Mah. 31). *Kaṇṇā laddhā*, a damsel has been found (Mah. 62). *Laddhā dāni pi eṣā (upama)*, now I have found the illustration I sought (F. Jāt. 49). *Udakarakkhasena laddho*, tenanted by a water-sprite (Dh. 304, of a pond). *Laddhajayo*, victorious, lit. by whom victory was obtained (Mah. 157, 226). *Laddhabalo*, having obtained reinforcements (Mah. 61). *Sukhan ti laddhandamaṃ*, having obtained the name of "blissful" (Dh. 421). *Laddhāpasampado*, having received ordination (Dh. 416).
LADDHUM, see *Labhati*.
LAGGĀPETI (*caus. next*), To cause to be hung up. Mah. 201, 211.
LAGGATI, and **LAGATI**, To adhere, to stick fast, to hang from [लग्]. *Ekaṃ ambapakkam jāle laggi*, a mango fruit stuck in the net (F. Jāt. 5). *Atthi gale laggi*, a bone stuck in his throat (F. Jāt. 12). P.p.p. *lagito*, *laggo*.
LAGGETI, and **LAGETI** (*caus. last*), To fasten, to tie, to hang up. With loc. *Suttaṃ ca tesam hatthesu lagetvā*, and having tied threads to their arms (Mah. 48). *Khānuke laggesi*, tied to a post. *Tāni dāharaṇāni rukkhe lagetvā*, having hung the ornaments up to a tree (Dh. 142, comp. 247).
LAGGO (*p.p.p. laggati*), Attached, tied, adhering, [लग् = लभ्]. *Laggakeso*, matted hair (Dh. 947). With loc. *Tasmim laggā hutvā*, adhering thereto (Dh. 410). *Alaggacittatā*, detachment of mind, unworldliness.
LAGITO (*p.p.p. laggati*), Adhering [लगित = लग्]. Att. 200.

LAGUḶO, A club, a mallet [लगुळ]. Ab. 392.
LAHU (*adj.*), Light; quick; vain; frivolous, flighty; trifling, insignificant; beautiful, delightful [लघु]. Ab. 710, 929; Dh. 7; Sen. K. 201.
LAHU, and **LAHUM** (*adv.*), Quickly; surely, certainly [लघु]. Ab. 40, 1144. *Lahum essati*, it will sail quickly (Dh. 66). *Lahum* (Mah. 16, 39, 52, 168).
LAHUKO (*adj.*), Light; trifling [लघु + क]. *Lahukāni kammāni*, less important acts (Pāt. 62).
LAHUTĀ (*f.*), Lightness, buoyancy [लघुता]. Man. B. 399, 416.
LAHUTTHĀNAM, Bodily vigour [लघु + उत्थान]. B. Lot. 427.
LAJJĀ (*f.*), Shame, modesty, timidity [लज्जा]. Ab. 158; Dh. 335. Instr. *lajjāya*, out of shame (Mah. 43).
LAJJANAM, Being ashamed [लज्ज + ञ]. Das. 43.
LAJJATI, To be ashamed [लज्ज]. With abl. of the thing ashamed of: *Lajjitā ye na lajjare*, those who are not ashamed of what is shameful (Dh. 56). P.f.p. neut. *lajjitabbo*, that of which one should be ashamed, shameful (Dh. 398). Caus. *lajjāpeti*, *lajjeti*, to cause to be ashamed, to put to the blush (Dh. 194, 335).
LAJJĪ (*adj.*), Feeling shame, modest, quiet, well-conducted [लज्जा + ण]. Fem. *lajjī* (Pāt. 99).
LAJJITO (*adj.*), Ashamed; shameful [लज्जित]. Ab. 747; F. Jāt. 47; Dh. 56.
LĀJO, and **LĀJĀ** (*f.*), Fried grain, parched corn [लाज]. Ab. 463, 1133 (*lājāsu*); Mah. 260. *Lājapupphāni* appear to be the flowers of *Dalbergia Arborea*.
LAKĀRO, The letter L [ल + कार].
LAKĀRO, A part of a ship. Ab. 668.
LĀKHĀ (*f.*), Lac, an animal dye [लाखा]. Ab. 305.
LAKKHAM, A mark; a target; a lac or 100,000 [लक्ष]. Ab. 55, 390, 474, 1020.
LAKKHANAM, Mark, sign, symptom, characteristic; attribute, property, nature, quality; a definition; a grammatical rule; a lucky mark, a personal characteristic from which good fortune may be predicted; the art of fortune telling [लक्षण]. Ab. 55, 178, 1113. *Āṅgalakkhaṇapāṭhako*, a fortune-teller, lit. one who reads the bodily marks or lineaments (Att. 190). *Dvattimsalakkhaṇūpeto*, possessed of the thirty-two characteristics (Mah. 27, see *Mahāpuriso*). *Ākiṇṇavaralakkhaṇo*, his person crowded with the principal characteristics of a great man

(*vara* as opposed to the *anuvyafjanalakkhaṇas*). There are three *lakkhaṇas* (*tilakkhaṇam*), or properties of all existing things, *aniccam*, *dukkham*, *anattam*, impermanence, suffering, unreality (Man. B. 495; Dh. 229). *Itthilakkhaṇāni*, characteristics of female beauty (Mah. 223). *Dhaññalakkhaṇa-sampanno*, possessing personal characteristics indicative of future good fortune (Mah. lxxxviii). The essential property of a thing is called *lakkhaṇa*, e.g. the property of *paṭhavīdhātu* or earth is *kakkhaḷattam* "solidity," that of *āpodhātu* or water is *paggharaṇam* "fluidity," that of *ākāśadhātu* or space is *asamphuṭṭham* "intelligibility," that of *saññā* or sense is *saññānam* "perception," that of *maraṇam* is *cuti* "disappearance." *Satiassa-ggalakkhaṇo pamādo*, sloth, the characteristic or evidence of which is indifference (Dh. 334, comp. 311). According to Pāt. xii to be a *vinayadhara* a man must possess three *lakkhaṇas* or qualifications, he must be thoroughly versed in the contents of the *Vinaya Piṭaka*, he must be a steadfast observer of the *Vinaya* precepts, and he must have thoroughly mastered the *ācariyaparamparā*. At Dh. 163 a *brāhman* woman is represented as versed *salakkhaṇamantānam tippam vedānam* "in the three Vedas and the lakṣaṇamantras"; the latter appear to be memorial verses enumerating the outward signs by which character or fortune may be known or predicted; on the same page will be found a *pādalakkhaṇamanto*, or *gāthā* describing the different sorts of footprints left by men of different characters. *Sasalakkhaṇam*, the figure of a hare (F. Jāt. 58). See *Maṅgalo*, *Manto*.

LAKKHAṆAÑÑŪ (*adj.*), Knowing signs, skilled in predicting a man's future from the marks on his person [लक्षणाञ्ज]. Mah. lxxxviii.

LAKKHAṆIYO (*adj.*), Distinguished, characterized [लक्षणीय].

LAKKHAÑÑO (*adj.*), Auspicious, beautiful [लक्षणा]. *Lakkhaññā ratti*, a beautiful evening.

LAKKHETI, To mark, to characterize, to distinguish, to discern [लक्ष्]. Pass. *lakkhiyati*. Pass.p.pr. *lakkhiyamāno*. *Dullakkhiyamānaveso*, in disguise, lit. having a dress which is not easily recognized (Att. 212).

LAKKHĪ (*f.*), Prosperity, splendour, beauty, royal power; *Lakshmī*, the goddess of prosperity [लक्ष्मी]. Ab. 82, 385, 906. *Rājālakkhī*, royal splendour.

LAKKHITO (*p.p.p. lakkheti*), Distinguished, marked; renowned [लक्षित]. Mah. 50.

LAKUNṬAKO, A dwarf. Ab. 319. *Lakunṭaka-sarirattam*, dwarfish stature (Mah. 140).

LĀLĀ (*f.*), Saliva [लाला]. Ab. 281.

LĀLANĀ (*f.*), A woman [लालना]. Ab. 231.

LĀLANAM, Dalliance, sport [लासन]. Att. 193.

LĀLAPPATI, and **LĀLAPATI**, To lament [लालयते = लप]. Mah. 198; Das. 35.

LĀLASĀ (*f.*), Ardent desire [लाससा]. Ab. 163.

LĀLĀṬAM, The forehead [लालाट]. Ab. 864; B. Lot. 604; Ras. 20. See also *Nalāṭam*.

LĀLATI, To sport, to dally [लाल्]. P.p.p. *lalito*, sporting, beautiful (Att. 191). Neut. *lalitam*, dalliance (Ab. 174).

LĀMAKO (*adj.*), Low, inferior, vile. Ab. 699; F. Jāt. 15; Dh. 409. *Lāmakataro*, viler (Dh. 392).

LAMBAKANNO (*adj.*), Having hanging ears, or ears with long lobes [लम्बकर्ण]. Name of a family in Ceylon (Mah. 228; Att. 11).

LAMBATI, To droop, to fall; to hang down, to be suspended [लम्ब]. Mah. 198. *Ākāśe lambamānāni*, hanging in the air (Mah. 199). Caus. *lambāpeti*, to cause to be suspended (Mah. 128, 211).

LAMBIKO (*adj.*), Hanging, suspended [लम्बिन् + क्]. Mah. 164, 179.

LAMBITO (*p.p.p. lambati*), Suspended, hanging downwards [लम्बित]. Mah. 179.

LAMBO (*adj.*), Pendulous, long, large [लम्ब].

LAÑCHANAM, A mark; the seal of a letter [लाञ्छन]. Ab. 55. *Lañchanam chinditvā*, having broken the seal (Alw. I. 79).

LAÑCHATI, and **LAÑCHETI**, To seal [लञ्च्]. *Paṭiṭṭhāpitamattikam sāsanaṃ rājamuddāya lañchanto*, sealing an edict with the royal seal after the wax, lit. clay, has been affixed (Dh. 89). Alw. I. 74; Das. 24.

LAÑCHO, A mark, an imprint [लञ्च् + क्].

LAÑCO, A present; a douceur, a bribe [लञ्च]. *Lañcam daddāti*, to give a bribe (Dh. 169, 171, 176, 188). *Lañcam gaheti* or *labhati*, to take bribes (Das. 25; Dh. 220). *Lañcudānam*, bribery (Ab. 884).

LAṆḌAM, The dung of animals [लण्ड]. Dh. 154, 158.

LAṄGALĪ (*f.*), Name of a plant [लाङ्गली]. Ab. 588.

LAṄGHATI, To disregard; to jump over, to step over [लङ्घ]. Dh. 211; Cl. P. Verbs, 1.

LANGHETI, To jump over; to lift up [लङ्घ].
Laṅghayitvāna pākāraṃ, leaping over the wall
 (Mah. 153). *Chattam laṅghesi*, raised the royal
 umbrella, viz. began to reign (Mah. 242).

LANGI (*f.*), A bolt or bar. Ab. 217.

LANKĀ (*f.*), Ceylon [लङ्का]. Mah. 3.

LANKĀDIPATṬHO (*adj.*), Living in Ceylon [लङ्का-
 दीप + लङ्]. Mah. 3.

LANKĀDĪPO, and -PAM, Island of Ceylon [लङ्का
 + दीप]. Mah. 2, 3, 67.

LANKIKO (*adj.*), Belonging to Ceylon [लङ्का +
 इक]. *Laṅkikā* (*pl.*), The Sinhalese people, the
 Sinhalese (Alw. I. 112).

LANKINDO, King of Ceylon [लङ्का + इन्द्र]. Mah.
 67.

LANKISSARO, King of Ceylon [लङ्का + ईश्वर].
 Mah. lxxvi.

LAPAKO, This appears to mean one who fawns or
 intrigues, the explanation is *lābhasakkāratthikā*
hetvā lopantīti lapakā [लप + लप].

LAPANAJO, A tooth [लपन + ज]. Ab. 261.

LAPANAM, Speaking; the mouth [लपन]. Ab. 260.

LAPĀPETI (*caus. next*), To cause to talk or beg.
 Dh. 275.

LAPATI, To talk, to prattle, to mutter, to whine,
 to lament [लप]. Das. 7, 31; Dh. 275.

LAPAYATI, To talk, to prattle, to whine, to beg.
 Dh. 15, 275.

LĀPAYATI, see *Lāveti*.

LAPITAM, Talk; voice [लपित = लप]. Ab. 755.

LĀPO, A sort of quail, *Perdix Chinensis* [लाव,
 लाव]. Ab. 639.

LĀPU, see *Alāpu*.

LĀSANAM, Dancing [लासन]. Ab. 100.

LASATI, To shine; to sport [लस]. Att. 210.

LASĪ (*f.*), Brains (P). Dh. 146.

LASIKĀ (*f.*), The fluid which lubricates the joints
 [लसिका]. Kh. 18. I find the foll. in *Visuddhi*
Magga, lasikā aṭṭhisandhinaṃ abbhāñjanakiccāṃ
sādhayamānā asstisatasandhisu ṭhītā, "lasikā is
 found in the hundred and eighty joints, serving
 the purpose of their lubrication."

LASUNAM, Garlic [लसुण]. Ab. 595.

LATĀ (*f.*), A creeping plant, a creeper; a branch
 [लता]. Ab. 542, 550, 1083; Dh. 60.

LĀTI, To take [ला]. B. Lot. 368.

LATTAKAM, Lac, a red animal dye [लत्तक].
 Dh. 190.

LATṬHI, and **LATṬHIKĀ** (*f.*), A staff, a stick;
 an offshoot, a plant [लट्टि, लट्टिका]. Dh. 199;
 Mah. 120. See *Yatṭhi*. Comp. *Madhulattṭhikā*.

LATṬUKIKĀ (*f.*), The diminutive Indian quail,
Perdix Chinensis [लट्टुका + इका]. Ab. 639;
 Dh. 104.

LĀVAKO, A reaper [लावक]. Sen. K. 512, 525;
 Mah. 61.

LAVANAM, Cutting, reaping [लवन]. Sen. K.
 524; Ab. 770.

LAVANAM, Salt [लवण]. Ab. 460, 461. See also
Loṇam.

LAVANĀM, Cloves [लवङ्ग]. Ab. 303.

LAVANO (*adj.*), Reaping [लवन]. Sen. K. 524.

LĀVETI (*caus. lundti*), To cut, to reap [लावयति
 = लु]. Alw. I. 41. Mah. 61 has *lāpayati*, which
 is probably a dialectic variety of *lāvayati* (the
 Ind. Off. MS. has the same reading).

LAVITAM, A sickle [लविच]. Ab. 448.

LAVO, Cutting, reaping; a small piece, a chip, a
 very little; a drop [लव]. Ab. 705, 770, 1096.

LĀYATI, To reap [fr. लु]. Das. 31.

LAYO, A brief measure of time (see *Muhutto*); equal
 time in music and dancing [लय]. Ab. 66, 137.

LEDDU (*m.*), A clod of earth [लेट्टु]. Ab. 447;
 Dh. 340.

LEHATI, To lick [लिह]. P.p.p. *līho*. P.f.p. *leyyo*.

LEKHĀ (*f.*), A line, a streak, a scratch [लेखा].
 Ab. 263, 1098. *Candalekhā*, the crescent moon
 (Dh. 246). *Pañcalekhāya likhitapothakam*, a
 manuscript written with five lines on each page.
Lekhā ākadḍhati, To draw lines (Das. 24). See
Lekho.

LEKHAKO, A scribe, a secretary [लेखक]. Ab.
 348; Mah. 195.

LEKHANAM, Writing; a letter [लेखन]. *Silā-*
lekhanam, a rock-inscription.

LEKHETI (*caus. likhati*), To write, to delineate
 [लेखयति = लिख]. Mah. 162.

LEKHO, Writing, manuscript, inscription; a letter,
 epistle; a drawing, delineation [लेख]. Ab. 992,
 1098. *Lekham tattha avācayī*, read the inscription
 upon it (Mah. 162). *Dve lekha*, two epistles.
Lekhe sutvā, having heard the despatches read
 (Mah. 34). *Lekham vissajjayī*, despatched a letter
 (Mah. 53, 203). *Lekham sikkhati*, to learn writ-
 ing (Alw. I. 100). Pl. *lekha*, writing (Pāt. 83, 84).
 See *Lekhā*.

- LEKHYAM, Writing [लेख = लिख]. Ab. 1098.
- LENAM, A cave, a rock cavern, asylum, retreat, refuge; Nirvāna [लयन]. Ab. 6, 609; Alw. N. 131; Mah. 167. *Pihitadvāravatpānalene viharanto*, living in a hermitage with the door and window closed (Dh. 325). A rock cell (Mah. 103).
- LEPANAM, Smearing, plastering [लेपन]. *Sudhā-mattikalepano*, coated with cement and mortar (Dh. 251, comp. 27).
- LEPO, Plastering; plaster, mortar [लेप]. Ab. 1052; Pāt. 70.
- LEPYAM, Plastering, modelling in clay [लेप]. Ab. 523, 1006.
- LESO, A bit, an atom, a little [लेश]. Ab. 705.
- LESO, A trick, a stratagem. Ab. 1108; Mah. 150.
- LEYYO (*p.f.p. lehati*), To be licked, or lapped, or sipped [लेह्य = लिह]. Neut. *leyyam*, mucilaginous food (Ab. 466).
- LICHAHI (*m.*), Proper name of a race of Indian princes, also called Vajji [लिच्छवि]. Ab. 336; B. Int. 530; Dh. 360.
- LIKHANAM, Writing [लिखन].
- LIKHĀPETI (*caus. next*), To cause to be written; to cause to be cut. Mah. 207. *Tassa kesam likhāpetvā*, having caused his head to be shaved (Mah. 139). *Karaṇḍake likhāpetvā*, having got some boxes turned (Alw. I. 74).
- LIKHATI, To scratch, to scrape; to write, to inscribe [लिख]. *Paṇṇam l.*, to write a letter (Alw. I. 101). *Buddhagūṇe likhitvā*, having written down the virtues of Buddha (Alw. I. 77). Mah. 204. *Caus. lekheti, likhāpeti*.
- LIKHITAKO (*adj.*), Written [लिखितक]. *Likhitako coro*, a proclaimed thief (Alw. I. 72).
- LIKHITO (*p.p.p. likhati*), Scratched; erased; written, inscribed [लिखितक = लिख]. *Likhitā-khilakibbiso*, from whom all sin has been eradicated, lit. scraped off (Alw. I. xiii). *Likhitacoro*, a proclaimed thief (Alw. I. 72).
- LIKKHĀ (*f.*), A measure of weight = 1296 Aṇus [लिक्का]. Ab. 195.
- LIKOKAKO, The plant Alangium Hexapetalum. Ab. 557.
- LIKUCO, A sort of breadfruit, Artocarpus Lacucha [लिकुच]. Ab. 570.
- LILĀ (*f.*), Play, sport, dalliance [लीला]. Ab. 174.
- LILHĀ (*f.*), Ease, grace, playfulness, facility, adroitness, skill, proficiency, mastery [लीढ = लिह]. This word is explained by *vīḷsa*. *Samadagandha-*

sindhurato gamanallīhā, the graceful or sportive gait of the musk-elephant when his temples exude ichor (Att. 191). *Attano issariyalīhāya pucchati*, he asks the question in the very wantonness of power. *Sartrallīhadassanaṃ*, exhibiting her graceful gestures (Dh. 307 of a nautch girl). *Raśño maṅgalaṭṭhī alaṅkato javamāno na sobhati vāraṇallīhāya gacchanto 'va sobhati*, a king's state elephant with all his trappings on does not look well trotting, he looks best when stepping with an elephant's native grace and dignity (Dh. 234). At Dh. 146 the wicked Devadatta is represented as saying, *dve aggasāvake ubhoru passena nisāpētvā buddhalīhāya dhammaṃ desesāmi*, "I'll make my two chief disciples sit down one on each side of me, and I'll preach the Law with all the fluent mastery of a Buddha." *Ajja Buddhavisayam Buddhalīham passissāma*, this day we shall see the Buddha's power, this day we shall behold his easy triumph (Dh. 98, comp. 307, the idea is that of playing with the adversary's arguments, answering them with perfect ease).

- LIMPANAM, Smearing, plastering. Dh. 306.
- LIMPATI, To smear, to daub, to plaster, to stain [लिप]. *Bhittim l.*, to plaster a wall (Dh. 174). *Pass. lippati. Yo na lippati kāmeru*, he who does not cling to pleasure (Dh. 71). *P.p.p. litto. Caus. limpāpeti, limpēti. Kṭyam limpētvā chārikam*, having smeared ashes on his body. *P.p.p. caus. limpito. Suvāṇṇena limpito*, coated with gold, gilt.
- LINGAM, A mark, sign, characteristic; pudendum; gender, sex; nominal theme or crude base [लिङ्ग]. Ab. 273, 910. *Purisalīgam itthilīgam*, physical characteristics of the male and female sex (Dh. 206). In grammar the three genders are *pullīgam, itthilīgam, napumsakalīgam*, masculine, feminine and neuter. *Līngavipallāso*, change of gender (Dh. 286). *Dhātulīgam*, verbal roots and nominal themes (Sen. K. 433).
- LINGAVĀ (*adj.*), Having marks or characteristics [लिङ्ग + वच्]. *Paribbājakalīngavā*, in the guise of a devotee (Mah. 54).
- LINGĪ (*adj.*), Having gender [लिङ्गिन्]. *Abhinna-lingī*, of the same gender (Alw. I. vii, the termination belongs to the whole compound).
- LINO (*p.p. llyati*), Attached, adhering; inherent, hidden [लीन = ली]. *Līnattho*, hidden or recondite meaning. *Alīno*, free from attachment or worldliness (Dh. 44).

- LIPI** (*f.*), A letter of the alphabet; writing [लिपि].
Ab. 1063. *Lipikāro*, a scribe (Ab. 348).
- LIPPATI**, see *Limpatī*.
- LITTO** (*p.p.p. limpati*), Smearcd, plastered [लित्त = लिप्]. Ab. 746, 958.
- LIYATI**, To adhere [ली]. P.p. *lino*.
- LOBHANIYO** (*adj.*), Connected with covetousness [लोभनीय]. *Lobhantyeḥi dhammeḥi suddho*, free from covetous affections (Sen. K. 324).
- LOBHO**, Covetousness, desire, cupidity, greed [लोभ]. *Dhanalobho*, lust of wealth (Ras. 18). Dh. 44, 47; Man. B. 417. Lobha is one of the Akusalamūlas, or sinful principles in the heart from which spring demerit or sin.
- LOCANAM**, The eye [लोचन]. Ab. 149.
- LODDO**, The tree *Symplocos Racemosa* [लोद्ध]. Ab. 556.
- LOHAGUḶO**, An iron or metal ball [लोह + गुह]. Dh. 66.
- LOHAJAM**, Brass, bronze [लोहज]. Mah. 259.
- LOHAKĀRAKO**, A blacksmith [लोह + कारक]. Ab. 509. Also *lohakāro*.
- LOHAKUMBHĪ** (*f.*), An iron cauldron; name of a lake in hell [लोह + कुम्भी]. Ab. 658; Mah. 17, 249.
- LOHAM**, Agallochum [लोह]. Ab. 302. See *Loho*.
- LOHAPIṬṬHO**, A heron [लोहि + पुष्ट]. Ab. 643.
- LOHITAKO** (*adj.*), Red [लोहितक]. *Ubhato lohitakṭpadhānam*, a red pillow at each end of a couch (a luxury forbidden to a bhikkhu).
- LOHITANĀKO**, A ruby [लोहित = अङ्क]. Ab. 491; Mah. 69; Pāt. 79; Alw. I. 75.
- LOHITAPĀNĪ** (*adj.*), Red-handed, bloody, murderous, destroying life whether animal or human [लोहित + पाणिन].
- LOHITO** (*adj.*), Red [लोहित]. Ab. 1028. Masc. *lohito*, the colour red (Ab. 95). Neut. *lohitaṃ*, blood (Ab. 280). *Lohitanadī*, a river of blood (Dh. 224). *Galalohitaṃ*, his throat's blood (Mah. 246, as we say "heart's blood").
- LOHITUPPĀDAKO**, One who has committed the crime of shedding the blood of a Buddha (see next). Pāt. 28.
- LOHITUPPĀDO**, The crime of wounding a supreme Buddha so as to draw blood [लोहित + उत्पाद्]. See *Abhiṭṭhānam*. Comp. Dh. 279.
- LOHO**, and **LOHAM**, Iron; copper, brass; any metal [लोह]. Ab. 493, 820, 905; Cl. Gr. 45. *Loha-*

- rūpāni ṭhapāpesi duve*, set up two brazen images (Mah. 236). *Lohamayo paṭṭo*, a brazen or copper plate (Mah. 143). *Tambaloham*, copper (Mah. 164; Pāt. 80). *Lohapāsādo*, the Brazen Palace, lit. metal palace, is the name of a famous monastery at Anurādhapura in Ceylon, built by King Duṭṭhagāmaṇī about 150 years before Christ: it was roofed with brass or copper tiles.
- LOKADHAMMATĀ** (*f.*), The vicissitudes of life, the vanity of worldly things [लोक + धर्म + ता]. Mah. 261.
- LOKADHAMMO**, Worldly condition [लोक + धर्म]. There are eight conditions to which man is subject in this world, viz. *lābho*, *alābho*, *yaso*, *ayaso*, *pa-sāmsā*, *nindā*, *sukham*, *dukkham*, gain, loss, fame, dishonour, praise, blame, happiness, suffering (Kh. 6, 20). Das. 9.
- LOKADHĀTU** (*f.*), A world or sphere [लोक + धातु]. This word is another name for a Cakkavāla, it probably means constituent or unit of the universe, the whole material universe consisting of a vast number of these spheres. A thousand cakkavālas are called *sahaslokadhātu* or *cūlalo-kadhātu*; one million cakkavālas are called *dvīsahaslokadhātu* or *majjhimalokadhātu*; a million million of cakkavālas are called *tisahaslokadhātu* or *mahāsahaslokadhātu* (Man. B. 8). *Dasasahaslokadhātu*, ten thousand worlds. B. Int. 594; B. Lot. 717.
- LOKĀDHIPATEYYAM**, Influence of the world [लोक + ādhipateyya]. By this is meant the influence on a man's conduct of the opinion of the world, which produces *ottappaṃ* or fear of sinning (Das. 41, 43). Man. B. 493.
- LOKAGARU** (*m.*), Teacher of the world, an epithet of Buddha or of any Buddha [लोक + गुरु]. Ab. 3.
- LOKAGGO**, Chief of the world, i.e. Buddha [लोक + अग]. B. Lot. 576.
- LOKAKKHĀYIKĀ**, See *Akkhāyikā* and *Lokā-yutam*.
- LOKĀMISAM**, Temptation of the world, pleasures of sense [लोक + आमिष]. Dh. 68; Ten J. 8.
- LOKANĀTHO**, Protector or saviour of the world, an epithet of Buddha [लोक + नाथ]. Ab. 2; Mah. 11.
- LOKANTARIKO** (*adj.*), Belonging to the *lokantaram*, or space between three spheres (see *Cakkavālam*) [लोक + अन्तर + रक]. *Lokantarikanirayo*,

the L. hell, a place of punishment situated in the lokantara, it is partly inhabited by pretas (Mah. 209; Man. B. 27, 47, 48; B. Int. 81; B. Lot. 631, 832).

LOKAPĀLO, Guardian of the world [लोक + पाळ]. This term is applied to several devas, as *Sakka* (Indra), *Yama*, *Varuṇa*. The four Mahārājas are lokapālas. Att. 81; B. Int. 603.

LOKAVIDŪ (*adj.*), Knowing the universe [लोक + विद्]. A common epithet of a Buddha (Alw. I. 77).

LOKĀYATAM, Controversy on fabulous or absurd points, casuistry [लोकायत]. B. Lot. 409; Alw. I. lxx, lxxi. This word is explained to be *viṭaṇḍa-sattham* (Ab. 112). I find the following in Brahma Jāla S. Aṭṭh., *lokakkhāyikā ti ayam loko kena nimmito asukena nāma nimmito kāko seto aṭṭhānaṃ setattā baldkā rattā lohitaṣṣa rattattā ti evamddikā lokāyataviṭaṇḍasallāpakathā*, “Who made the world? the world was made by so and so. Crows are white because their bones are white, cranes are red because their blood is red.” To these and similar controversies, discussions, and conversations the term *lokakkhāyikā* is applied.”

LOKESO, Brahman [लोक + ईश]. Ab. 15.

LOKIYO (*adj.*), Common, popular; worldly, earthly, temporal [लोकिय]. *Lokiyacchando*, common prosody as opposed to vedic (Kh. 23). *Lokiyama-hājano*, every-day people, the world, the mass of mankind, the unconverted as opposed to Ariyas (Dh. 286, 287, 288, 430). See *Lokuttaro*.

LOKO, The universe; a world; the world; the inhabitants of a world or region; mankind; a being, a creature [लोक]. Ab. 93, 186, 1041. *Lokam dukkhā pamocetum*, to redeem the world from suffering (Mah. 1). *Lokassa saggamaggabhāvanatthāya*, that men may learn the way to heaven (Alw. I. cxxiv). *Loko 'yam piṭṭo*, the people of this country are oppressed (Mah. 165). *Mahārakkhitatheraṃ Yonolokam apesayi*, sent the thera M. to the Yona people or country (Mah. 71). *Laṅkhaloko*, the people of Ceylon (Mah. 121). *Koci lokasmiṃ vijjati*, is there any man in the world who . . . (Dh. 26). *Saṅkhāradukkhātāya loko anupādisesāya nibbānadhātuyā muccati*, from the suffering of existence a being is released by that Nirvāṇa in which no trace of existence remains (Alw. I. 108). *Paṭhaṃ lokam pāleti*, the earth supports mankind. *Ayam loko paraloko*, this world and the next world, this life and the next life (Das. 45; Dh. 31, 43).

Idhaloko, this world, this life, this state of existence. By *paraloko* is meant any world whether good or bad to which a man goes after death. *Naraloko*, the world of men (Mah. 43). *Brahmaloko*, the world of brahmas, the Brahma heavens (Mah. 118). *Petaloko*, the Preta world (Dh. 129). *Lokavisayo*, the extent of the universe (Man. B. 9). The three great divisions of the existing universe are *sattaloko*, *saṅkhaloko*, *okāsaloko* (see each sep.). *Kāmaloko*, *rūpaloko*, *arūpaloko*, the worlds of Sense, of Form, and of absence of Form, are subdivisions of the World of Sentient Being (see *Sattaloko* and *Tilokam*). For the thirty-one lokas see *Sattaloko*. Other classifications are given, as *kilesaloko*, *bhavaloko*, *indriyaloko*, the world of sin, the world of existence, the world or aggregate of properties of sentient beings (Alw. I. 106); *kāndhaloko*, *āyatānaloko*, *dhātuloko*, the world of the skandhas, of the āyatanas, of the dhātus (Das. 44). The loc. *loke* is frequently used in the sense of “in the world, among men, commonly.” *Yam kiñci yiṭṭham va hutam va loke yajetha*, whatever sacrifice or offering a man offers in the world (Dh. 20). *Loke adinnam ddiyati*, takes in this world what is not given to him (Dh. 44, 73, 97, comp. 60). *Seṭṭho loke eko ti muccati*, one who is chief is called Eka. *Santo sappurisā loke devadhammā ti muccare*, good and righteous men are called devadhamma (Das. 41).

LOKUTTARO (*adj.*), Transcending the world, supernatural, spiritual [लोक + उत्तर]. *Sabbe lokiyalokuttaradhammā*, all conditions or things temporal and spiritual (Dh. 180, comp. 194). The *nava lokuttarā dhammā*, or nine transcendent conditions, are the four Maggas, the four Phalas, and Nirvāṇa (Dh. 180, 361). The *aṭṭha lokuttarakusalavipākacittāni* are thoughts in the four Maggas and the four Phalas (*sotāpattimaggacittam*, *sakāddāgānimaggacittam*, and so on). Man. B. 445, 493; Dh. 310.

LOLATĀ (*f.*), Longing, eagerness [लोक + ता]. Ras. 18, 28.

LOLO (*adj.*), Tremulous; desirous, longing; greedy; unsteady, agitated [लोल]. Ab. 712, 729, 938, 1066, 1075.

LOLUPO (*adj.*), Desirous, covetous, greedy [लोलुप]. Ab. 729.

LOMAHAMSANAM, Horripilation or bristling of the hair of the body caused by astonishment or

- fear or delight [लोमन् + हर्षण]. Ab. 175, 912; Mah. 107.
- LOMAHĀMSANO (*adj.*), Causing horripilation, astounding, stupendous [लोमहर्षण]. Of an earthquake (Mah. 108). Of the wonderful efficacy of meritorious Karma (B. Lot. 340).
- LOMAHĀMSO, Horripilation [लोमन् + हर्ष]. Ten J. 50.
- LOMAHATTHAJĀTO (*adj.*), Having the hair of the body erect with wonder or fear, terrified, astounded, thunderstruck [लोमन् + हृष्ट = हृष् + जात = जन].
- LOMĀM, The hair of the body [लोमन्]. Ab. 259; Kh. 18. *Lomakūpo*, a pore of the skin (F. Jāt. 57; Alw. I. 80). *Haṭṭhalomo*, having the hair of the body erect with joy or wonder (Mah. 86).
- LOMASO (*adj.*), Hairy [लोमण]. *Lomasapāṇako*, a caterpillar (Ab. 623).
- LOMI (*adj.*), Having hair [लोमन् + हर्].
- LOṆĀM, Salt [लवण]. Ab. 460; Mah. 15. See also *Lavaṇam*.
- LOṆIKO (*adj.*), Relating to salt, having a salt taste [लवणविक]. Dh. 260.
- LOPO, Cutting off; in gram. elision, apocope [लोप]. *Kvacī lopo hoti*, sometimes elision takes place. *Lopam pappoti*, undergoes elision (Sen. K. 205).
- LUDDAKO, A huntsman, a sportsman [लुब्धक]. Ab. 518, 1106; Dh. 203; Mah. 166; Cl. Gr. 84. *Migaluddako*, a deer-stalker (Ras. 25). *Sakuṇaluddako*, a fowler (Dh. 376).
- LUDDHO (*p.p.p.*), Greedy, covetous [लुब्ध = लुभ]. Ab. 729. Masc. *luddho*, a huntsman (Ab. 1106).
- LUDDO (*adj.*), Cruel, murderous [लुब्ध = लुभ]. *Luddakammaṃ*, a barbarous deed. *Luddāni karoti*, to kill prey (F. Jāt. 13). *Luddo*, a huntsman, sportsman (Ab. 1038; Mah. 166; Dh. 410; Das. 24).
- LŪKHO (*adj.*), Rough; unpleasant; hard, harsh [रूष, लूष]. *Lūkho bhūbhāgo*, a rugged piece of ground (Ab. 183). *Lūkhajivikam jīvati*, to live a hard life (Dh. 373). Used of food *lūkha* means "bitter," "unpleasant," as opposed to *pañña*, "sweet," "nice" (Dh. 145, 214, 374, 375).
- LULĀYO, A buffalo [लुलाय]. Ab. 616.
- LUNĀTI, To cut, to reap [लू]. Sen. K. 440. Pass. *lāyati*. P.p.p. *lūno*. Caus. *lāveti*.
- LUŃCATI, To pull up or out [लूञ्च]. Pāt. 119; Mah. 140.
- LŪNO (*p.p.p. lūnāti*), Cut, reaped [लून = लू].

- LUPANĀM, Cutting off [लुप् + जन].
- LUPYATI (*pass.*), To be elided [लुप्यते = लुप्].
- LŪTĀ (*f.*), and LŪTIKĀ (*f.*), A spider [लूता, and लूतिका]. Ab. 621.
- LUTTO (*p.p. lupyati*), Cut off, elided [लुप्त = लुप्]. Sen. K. 206.
- LŪYATI (*pass.*), To be cut or reaped [लूयते = लू]. Sen. K. 524.

M.

- MĀ (*m.*), The moon [मास]. Ab. 52.
- MĀ (*prohibitive particle*), Not, do not [मा]. With imperat. *Mā khāda*, do not eat (Mah. 230); *Mā evaṃ karotha*, do not do so (Dh. 199); *Mā gacchāhi*, do not go (Alw. I. 7); *Vanam chindatha mā rukkham*, cut down the forest, not the tree (Dh. 50). With aor. *Mā voca*, do not say (Dh. 24); *Mā 'pādi*, do not obtain (Dh. 48); *Khāro ve mā upaccagā*, let not an opportunity escape (Dh. 56); *Mā evaṃ kari*, do not do so (comp. *mā evaṃ akattha*, Dh. 80). With opt. *Mā bhujjetha*, let him not eat (Mah. 158); *Mā ācikkheyyāsi*, do not point out; *Mā pamādam anuyujjetha*, let him not be slothful (Dh. 6). With imperf. *Mā h' evaṃ avaca*, say not so. Without expressed verb: *Mā h' evaṃ bhante*, not so, lord; *Alam bhikkhave mā bhaṇḍanam*, enough priests, no quarrelling (Dh. 104).
- MACCHĀ (*f.*), Good soil [मृत्ता]. Sen. K. 522.
- MACCHABANDHO, A fisherman [मत्स्य + बन्ध]. Ab. 670.
- MACCHAKO, A fish [मत्स्यक]. Dh. 192.
- MACCHANDĪ (*f.*), Inspissated juice of the sugar-cane [मत्स्यण्डी]. Ab. 462.
- MACCHARĀYATI, To be envious [denom. from मत्सर].
- MACCHARĪ (*adj.*), Envious, niggardly [मत्सरिण]. Dh. 47.
- MACCHARIYĀM, and MACCHERĀM, Avarice, niggardliness, selfishness, envy, churlishness [मात्सर्य]. Dh. 43, 290, 371; Man. B. 418.
- MACCHARO (*adj.*), Niggardly, envious, grudging [मत्सर]. Sen. K. 517. Neut. *maccharam*, avarice, etc. (Ab. 168).
- MACCHIKO, A fisherman [मात्स्यिक]. Ab. 670.
- MACCHO, A fish [मत्स्य]. Ab. 671; Alw. I. xxi; F. Jāt. 53.
- MACCO (*p.f.p. marati*), Mortal [मर्त्य = मू]. *Macco*, a man, a mortal (Das. 6; Ab. 227; Dh. 10).
- MACCO (*adj.*), Maternal [मानु + य].

MACCU (*m.*), Death; Yama [मृत्यु]. Ab. 404. *Maccurđjā*, Yama (Dh. 9, 31). *Maccuyuddhām*, conflict with death, the last death-struggle (Mah. 194). *Niyato maccu*, death is inevitable (Dh. 156). Gen. *maccuno* (Dh. 5), *maccussa* (Dh. 277).

MACCUDHEYŸAM, The realm of Death [मृत्यु + घेय = घा]. By this term is meant all sentient existence as opposed to Nirvāṇa or the annihilation of being (Dh. 16, 197, 277); the realm of death is the region in which death holds sway, viz. the *sattaloka* with its three stages of *kāma* *bhava*, *rūpa* *bhava*, and *arūpa* *bhava* (*tebhāmakavaṭṭa*).

MĀDANAM, Delighting; cloves [मादन].

MADANIYO (*adj.*), Intoxicating [मदनीय]. Sen. K. 395.

MADANO, Kāma, the god of love; the plant *Vanguiera Spinosa* [मदन]. Ab. 42, 567, 1131. *Madanasaro*, Cupid's dart (Att. 192).

MADDĀ (*m. plur.*), Name of a country and its inhabitants [मद्र]. Ab. 185.

MADDALO, A sort of drum [मदल]. Ab. 144.

MADDANAM, Rubbing, grinding, crushing, trampling [मदन]. Ab. 769. *Arimaddano*, one who destroys his enemies (Mah. 2). Dh. 187.

MADDATI, To rub; to compress, to crush, to trample, to destroy [मद]. *Pariyantesu jālām maddanto*, drawing together the net at the sides. At Mah. 225, *mādhvīhārasīmāṃ madditvā*, probably means "encroaching on (lit. compressing) the boundary of the M.," the Ind. Off. MS. reads *-sīmāṃ so. Kaṣṭakam m.*, to tread on a thorn (Sen. K. 335). *Maddanto Damiḷe*, defeating the Tamuls (Mah. 4, comp. 165). *Muddikapphalāni m.*, to press grapes (Pāt. 90). *Vādaṃ m.*, to refute, crush, or stamp out a heresy (Mah. 227; Pāt. vi; Alw. I. 55). Caus. *maddāpeti* and *maddeti*. *Haṭṭhinaṃ maddāpeti*, to cause a criminal to be trampled to death by elephants (Dh. 187). *Mādhāṭṭhīhi maddayi*, caused (the stones) to be trampled down by huge elephants (Mah. 169).

MADDAVO (*adj.*), Flaccid, withered [मदव]. Dh. 67; Mah. 181. *Maddavaṇi*, mildness.

MADHU (*adj.*), Sweet; pleasant, nice [मधु]. Ab. 1067; Dh. 13. Neut. *madhu*, wine made from the blossoms of *Bassia Latifolia* (Ab. 533; Dh. 275), the nectar of flowers (Ab. 545), honey (Mah. 2, 22 *madhūni*). *Madhuvāpijo*, a honey-seller (Mah. 25). *Makkhikāmadhu*, bee honey (Pāt. 90). *Madhu-makkhikā*, a bee (Mah. 22).

MADHUBBATO, A honey bee [मधु + व्रत]. Ab. 635.

MADHUCCHITTHAM, Wax [मधुच्छिष्ट]. Ab. 494.

MADHUDDUMO, The tree *Bassia Latifolia* [मधु + द्रुम]. Ab. 554.

MADHUKARO, A bee [मधुकर]. Ab. 636.

MADHUKARO (*adj.*), Sweet [मधुकर]. *Nesāda-madhukaragītikā*, the beguiling song of the hunter (Att. 198).

MADHUKO (*adj.*), Sweet [मधुक]. Masc. *madhuko*, a bard or panegyrist (Ab. 396), *Bassia Latifolia* (Ab. 554). Neut. *madhukam*, liquorice (Ab. 587).

MADHULATTHIKĀ (*f.*), Liquorice [मधु + यष्टिका]. Ab. 587.

MADHULIHO, A bee [मधुलिह]. Ab. 636.

MADHUMEHO, Diabetes [मधु + मेह]. Pāt. 83, 84.

MADHUPO, A bee [मधु + प]. Ab. 636.

MADHURAKO, The *Jivaka* plant [मधुरक]. Ab. 594.

MADHURASĀ (*f.*), A grape; the plant *Sanseveria Roxburghiana* [मधु + रस]. Ab. 581, 587.

MADHURASSARO, A sweet voice [मधुर + सर]. Ras. 26; Dh. 402. Also *adj.* "sweet-voiced" (Mah. 22).

MADHURATTAM, Sweetness [मधुर + त्व].

MADHURO (*adj.*), Sweet; agreeable [मधुर]. *Annāni madhurāni*, savoury food (Mah. 170). *Madhuraṃ tassa bhāsitaṃ*, his speech is sweet (Dh. 65). Masc. *madhuro*, sweetness (Ab. 148). *Madhuraraso*, sweet taste (Dh. 260). Fem. *Madhurā*, name of a town in India (Sen. K. 321). The *catumadhuraṃ*, or four sweet foods, are, I think, *navanītaṃ*, *madhu*, *phāṇītaṃ*, *telaṃ*, priests are allowed to eat these after midday (Dh. 165).

MĀDHURO (*adj.*), Belonging to the town of Madhurā [माधुर]. Sen. K. 392, 393.

MADHVĀSAVO, Wine made from the flowers of *Bassia Latifolia* [मधु + आसव]. Ab. 533; Pāt. 90.

MĀDĪ (*adj.*), Like me [मादु]. Sen. K. 525.

MADIRĀ (*f.*), Spirituous liquor [मदिरा]. Ab. 533. *Rajjasirimadirā*, the intoxicating draught of kingly power (Att. 199).

MĀDISO, and **MĀRISO** (*adj.*), Like me, such as I [मादु]. Sen. K. 525; Das. 7; Mah. 36. *Mādiso buddho*, a Buddha like me (Dh. 109). *Mādisā khujjā nāma honti*, are people like me to be called hunchbacks? (Dh. 159).

MADĪYO (*adj.*), Mine [मदीय].

MADO, Intoxication; pride; enjoyment; the juice that flows from an elephant's temples when in rut [मद]. Ab. 364, 1128; Mah. 215; Dh. 275. *Surá-madamatto*, intoxicated (Dh. 307). *Na madáya áhreti*, he does not eat for sensual enjoyment. The three madas are *drogyamado*, *yobbanamado*, *jttimado*, the pride or intoxication of health, of youth, of birth. *Rápamado*, vanity (Dh. 315).

MÁDO, Pride [मद]. Ab. 764.

MAGADHĀ (*m.pl.*), Name of a people and country, Southern Behar [मगध]. Ab. 184; Alw. I. iii. Loc. *Magadhervu*, among the Magadhas, in the Magadha country (Mah. 2). *Magadhahúsá*, the Magadha language, Páli (Kh. 23). *Magadhara-ttāham*, the Magadha country (Dh. 186).

MĀGADHAKO, **MĀGADHIKO** (*adj.*), Belonging to Magadha [मगधक, मगधिक]. Cl. Gr. 90, 92; Sen. K. 390. *Māgadhiká bhásá*, the Páli language (Alw. I. cvii). Pl. masc. *māgadhiká*, the Magadha people (Kh. 22).

MĀGADHO (*adj.*), Belonging to Magadha [मगध]. *Rājá Māgadho*, the King of Magadha. *Māgadhí bhásá*, the Páli language (Alw. I. iii, cvii). Masc. *māgadho*, a bard or panegyrist (Ab. 396, 503 said to be the offspring of a Çúdra by a Kshatriya woman). Fem. *māgadhí*, a kind of jasmine (Ab. 576), also long pepper (Ab. 583). Fem. also *māgadhá* (Mah. 253).

MAGASIRĀM, Name of a Nakkhatta [मृगशिरस]. Ab. 58.

MĀGASIRO, and **MAGGASIRO**, Name of a month [मार्गशिर]. Ab. 76; Sen. K. 392; Mah. 70, 116.

MĀGAVIKO, A deer-stalker, huntsman, sportsman [मृगवस + रक]. Ab. 513.

MAGGĀMAGGO, The right and the wrong way [मार्ग + चमार्ग]. Dh. 72, 429. By *maggá-maggaññāpadassana* is meant the knowledge of what does and what does not lead to the attainment of the four Maggas (Man. B. 193).

MAGGANĀ (*f.*), and **-NAM**, Tracing out, research [मार्गच]. Ab. 774.

MAGGATI, and **MAGGETI**, To trace out, to seek [मार्ग]. P.p.p. *maggito* (Ab. 753).

MAGGATṬHO (*adj.*), Walking in one of the Four Paths [मार्ग + ष]. See *Sotāpattimaggatṭho*, *Sakadāgāmmimaggatṭho*, etc.

MAGGIKO, A traveller [मार्गिक]. Dh. 153.

MAGGO, Trace, track; road, path, course, passage; urethra [मार्ग]. Ab. 190, 921; Mah. 206. *Sakaṭa-maggo*, a carriage road (Ab.191). *Jañghamaggo*, a footpath (Ditto). *Vanamaggo*, a jungle path. *Maggo gantabbo hoti*, a journey has to be performed. *Vīsayojanasato maggo*, a journey of twenty thousand yojanas (Dh.81). *Maggakilanto*, wearied by the journey (Dh. 210). *Saggamaggo*, the way to heaven (Alw. I. cxxiv). *Mokkhamaggo*, the way to Nirvāṇa. *Hatthindā katamaggo*, the passage forced by the elephant (Mah. 153, through the city wall). *Ntīpaveṇimaggo*, customs and usages (Alw. I. 112). *Kathāmaggo*, narrative, exposition, history. *Vitthāramaggaṃ samāsayitvā*, condensing detailed accounts. *Vīsuḍḍhimaggo*, The Path of Holiness, name of a famous theological work (comp. Dh. 49). For the *ariyo aṭṭhaṅgikamaggo* see *Aṭṭhaṅgiko*; it is sometimes called simply *maggo*, "the Path," e.g. *magge ñāṇaṃ*, "knowledge of the Path," and see *Ariyasaccaṃ*. *Rāgādāḍḍāko maggo*, the path that destroys lust and the other evil passions, i.e. the Ariya Aṭṭh. Magga (Alw. I. 33). The *cattāro maggā*, or Four Paths, are four stages of sanctification leading to Nirvāṇa, and without which Nirvāṇa cannot be attained. Their names are *sotāpattimaggo*, *sakadāgāmmimaggo*, *anāgāmmimaggo*, *arahattamaggo*. Those who are walking in these four paths are called respectively *sotāpanno*, *sakadāgāmi*, *anāgāmi*, and *arahā* (for the meaning of these terms see separate articles). Each of the paths is subdivided into a lower and a higher stage, the path and its *phala* or fruition, so that there are also eight grades of sanctification, viz. *sotāpattimaggo*, *sotāpattiphalaṃ*, *sakadāgāmmimaggo*, *sakadāgāmmiphalaṃ*, *anāgāmmimaggo*, *anāgāmmiphalaṃ*, *arahattamaggo*, *arahattaphalaṃ*. Those who have attained these stages are called respectively *sotāpattimaggatṭho*, *sotāpattiphalaṭṭho*, *sakadāgāmmimaggatṭho*, *sakadāgāmmiphalaṭṭho*, *anāgāmmimaggatṭho*, *anāgāmmiphalaṭṭho*, *arahattamaggatṭho*, *arahattaphalaṭṭho*: collectively they are termed *ariyapuggalā* or *ariyā* (*pl.*), "the Elect," "the Saints": their state is termed *sotāpattimaggatṭhānaṃ*, *sotāpattiphalaṭṭhānaṃ*, and so on. By the terms *sotāpanno*, *sakadāgāmi*, *anāgāmi*, and *arahā*, are generally meant the *sotāpattiphalaṭṭho*, *sakadāgāmmiphalaṭṭho*, *anāgāmmiphalaṭṭho*, and *arahattaphalaṭṭho*. Those who are in the seven lower stages are called *Sekha*; the term

Asekha is applied only to the Arahattaphalaṭṭha. Arahattaphala, the highest degree of sanctification, is also called *kilesaparinibbānaṃ* (or *kilesanibbānaṃ*), and *upādisesanibbānaṃ*, and even simply *nibbānaṃ*. All those who have not entered the Paths are called Puthujjana, "unconverted," lit. "ordinary men." When a man has once entered one of the four Paths he can never fall away, his salvation is assured, he must ultimately attain Nirvāṇa. Of the four Paths the last alone brings immediate release from existence. When a man has attained Arhatship he ceases to exist as soon as the natural term of his life has expired, that is in a few years at most. With the other three Paths the case is different. When a man attains the state of Sotāpanna he is far from being wholly freed from human passion, and must pass through a period of probation, before he is qualified for Nirvāṇa by the total extinction of impurity and of Kamma: he must be born again seven times, in any of the worlds except the four Apāyas, from which he is exempted. The Sakadāgāmin, in whom a larger portion of human passion is destroyed, has only to pass through two more existences, one in a devaloka and one in the world of men. The Anāgāmin is not reborn on earth or in a kāmaloaka, but passes to one of the five highest Rūpabrahmalokas, and thence attains Nirvāṇa. B. Int. 290-298; B. Lot. 520; E. Mon. 6, 290-291. *Magga-brahmacariyaṃ*, the life of one who is walking in one of the four Paths (Man. B. 492; Dh. 379). See *Phalaṃ*. For further details respecting the Paths see *Nibbānaṃ*.

MAGGURO, A sort of fish [मगुर]. Ab. 671.

MAGHĀ (*f.*), Name of a Nakkhatta [मघा]. Ab. 59.

MĀGHĀTO, Non-slaughter, interdiction of slaughter [मा + घात]. *Māghūtaṃ sakale dīpe kāresi manujādhipo*, the king interdicted the destruction of animal life throughout the whole island (Mah. 215).

MAGHAVĀ (*m.*), Indra [मघवन्]. Ab. 20; Dh. 6; Sen. K. 273, 274.

MĀGHO, Name of a month [माघ]. Ab. 76; Sen. K. 392.

MĀGHYĀM, The blossoms of the many-flowered jasmine [माघ्य]. Ab. 578.

MAGO, A deer or antelope [मृग]. Ab. 617. See also *Migo*. Comp. *Magasiro*.

MAHĀ (*adj.*), Great. This nominative is sometimes met with, e.g. at Mah. 132, *tass' ābādho mahā ahu*, "a severe illness befell him," and Dh. 298, *samaṇassa Gotamassa lābhasakkāro mahā hutvā nibbatti*. It may be the Sanskrit nom. महात् from महत्, or it may be the Vedic adj. महा, or it may arise from a misunderstanding of the true nature of the base mahā-. How easily the latter may be mistaken for a nom. can be seen from such compounds as *mahā-aggikkhandho* (Alw. N. 36, where D'Alwis prints mahā as a separate word). That *mahā-aggikkhandha* is really a compound is evident from the comparison of words like *mahā-upāsikā* and *mahā-araññaṃ*. The nom. masc. of महत् is rarely found in Pāli, its place being generally supplied by the base mahā- forming the first part of a compound. When it does occur it is almost always in the form *mahanto* (which see). At Ab. 413 occurs a nom. plur. mahā, which perhaps should be referred to the Vedic महा (*iti yāgā mahā ime*).

MAHĀ-, Great. This is a Vedic adj. much used as a substitute for महत् in the formation of compound nouns and adjectives. *Mahānigrodho*, a great banyan tree (Dh. 165). *Mahāyodho*, a great warrior (Das. 7; Mah. 194). *Mahākaraṇā*, great compassion (B. Lot. 376). *Mahāseṭṭhī*, an eminent or very wealthy seṭṭhī (Dh. 238). *Mahāvanaṃ* and *mahā-araññaṃ*, a great forest (Ras. 18; Dh. 406). *Mahā-upāsikā*, an eminent female devotee (Dh. 107). *Mahā-aggikkhandho*, a great mass of fire (Alw. N. 36). Sometimes prefixed to a proper name in the sense of "eminent," to distinguish its owner from others of the same name, e.g. *Mahākassapo*, *Mahākaccāyano*, *Mahāmoggallāno*, names of eminent disciples of Buddha. *Mahāvibhavo*, very wealthy (Das. 24). Sometimes compounded with an adj. as *mahāvisālo*, very broad (Att. 201).

MAHĀAṬṬHAKATHĀ (*f.*), The Great Commentary [महा + अट्ट + कथा]. The *Mahā-aṭṭhakathā* was the oldest and most important of the commentaries upon the Tipiṭaka. The tradition is that it was rehearsed at the first Council, and brought to Ceylon by Mahinda, who translated it into Sinhalese. Buddhaghosa's commentaries appear to have been chiefly compiled from it (Pāt. vii).

MAHĀBALAM, Great strength [महा + बल]. Sen. K. 376.

MAHĀBALO (*adj.*), Strong, mighty [महा + बल]. Ten J. 13.

MAHABBALĀM, Great strength; a strong force, a great army [महत् + बल]. Mah. 64.

MAHABBALO (*adj.*), Having great strength, powerful, mighty [महत् + बल]. *Nāmalīngesu kosallāṃ yato mahabbalāṃ buddhavacane pāṭavattīnaṃ*, inasmuch as a thorough knowledge of nouns and their genders is a powerful help to those desirous of mastering the word of Buddha (Alw. I. vii). *Rājā mahabbalo*, a powerful king (Mah. 150). Mah. 127, 144.

MAHABBHAYĀM, Great fear, horror [महत् + भय]. Ab. 166; Alw. I. 106; Sen. K. 376.

MAHĀBHADDAKAPPO, The Great Auspicious Cycle [महा + भद्र + कल्प]. By this is meant a kalpa in which five Buddhas appear, the present kalpa is one (see *Kappo*). Man. B. 95.

MAHĀBHAYĀM, Great fear [महा + भय]. Comp. *Mahabbhayāṃ*.

MAHĀBHINIKKHAMANĀM, The Great Retirement [महा + अभिनिष्क्रमण]. By this is meant Gotama's retirement from the world and adoption of the ascetic life preparatory to the attainment of Buddhahood; the circumstances are given at Man. B. 160 and foll., see also Dh. 118, 163. *Katamāhābhikkhamaṇo*, having retired from the world (Ras. 64). The term *abhikkhamaṇa* is used of the abandonment of the world by an ordinary man, *mahābhikkhamaṇa* only of one about to become a Buddha, comp. *mahāparinibbānaṃ*.

MAHĀBHOGO (*adj.*), Wealthy; having a great hood (said of a cobra) [महा + भोग]. Dh. 77; F. Jāt. 51.

MAHĀBHŪTO, and **-TĀM**, A principal element [महा + भूत]. The *cattāro mahābhūtā*, or Four Elements, are *paṭṭhavādhātu*, *āpodhātu*, *tejo dhātu*, *vāyo dhātu*, Earth, Water, Fire, Air (B. Lot. 514; Dh. 200; Ab. 788, 817). The *Rūpakkhandha*, or organized body, is composed of these elements (Man. B. 399).

MAHĀBODHI (*m. and f.*), The great Bo tree [महा + बोधि]. This name is given to the *Ficus Religiosa* at Buddha Gaya, under which Gotama attained Buddhahood, and also to the tree grown from it which still flourishes at Anurādhapura. Mah. 7, 101, 105, 108, etc. See *Bodhi*.

MAHĀBRAHMĀ (*m.*), The archangel Brahman, also called *Brahmā Sahampati* [महा + ब्रह्मण].

Mahābrahmā, or as he is also frequently called *Brahmā*, is the ruler of the Brahma heavens, and therefore the greatest of all the devas or angels. He holds the same place among the Brahma angels that Sakka and Māra hold among the angels of the Kāmadevalokas. It is of the greatest importance not to confound the Buddhist Brahman with the Brahman of the Hindu triad. *Mahābrahmā* is merely a powerful angel, and vastly inferior in power to Buddha. Every cakkavāla has its Mahābrahman as the ruler of its Brahmalo, so that in reality Mahābrahman is not one but many, for the universe contains an almost infinite number of Cakkavālas, and consequently of Mahābrahmans. Moreover, the term Mahābrahman in truth designates rather an office (the sovereignty of the Brahma angels) than an individual, for the same person only remains Mahābrahman for a limited period, at the expiration of which he enters upon a new existence, and is succeeded in the Brahma sovereignty by another. According to Man. B. 100 Čākyamuni when a bodhisatta was four times born as Mahābrahman. I find it stated in a comment that the Mahābrahman of Gotama's time had been a monk named Sahaka, who under the dispensation of Kassapa Buddha, by the practice of Jhāna, attained the sovereignty of the Brahmadevas. Mahābrahman is represented as continually exercising good will towards every being. He sometimes descends from his celestial abode to interfere for good in the affairs of men. Thus when after the attainment of Buddhahood Čākyamuni hesitated for a while to communicate to mankind the truths he had discovered, we are told that Brahman quitting the Brahma world appeared before him, and losing his robe from one shoulder in token of respect, and falling upon one knee, implored the sage not to keep back from man the knowledge of the way of salvation (Gog. Ev. 8; Man. B. 184). Again, at a critical period of the fortunes of the Buddhist church, Mahābrahman is represented as appearing to the Thera Sālha to confirm his wavering faith (Mah. 17). Mahābrahman was present at the birth of Čākyamuni, and received the infant in a golden net (Man. B. 145). One of his insignia is a silver *chatta* or parasol, which he carries as the symbol of his sovereignty (Mah. 180; Man. B. 173). On certain occasions the Mahābrahmans of other Cakkavālas are represented as coming to this earth

- to pay honour to Buddha (Man. B. 146; Dh. 119). See *Sahampati*. The word *mahābrahmā* is declined like *brahmā*, acc. *mahābrahmānaṁ* (Dh. 403), instr. *mahābrahmūnā* (Dh. 367), etc. For the angels of the third Brahma heaven, see *Sattaloko*. B. Int. 202, 609; Man. B. 26, 41, 43.
- MAHĀCĀGO** (*adj.*), Munificent [महा + त्याग]. Mah. 165.
- MAHACCHANO**, A great festival [महत् + चण]. Comp. *Chaṇo*.
- MAHĀDĀNAM**, Great gifts or charity [महा + दान]. *Mahādānaṁ dadāti*, to bestow abundant alms (Dh. 231, Mah. 240, sometimes means entertaining a number of priests liberally for a certain period). Mah. 160.
- MAHĀDARO**, Anguish [महा + दर]. Mah. 261.
- MAHĀDAYO** (*adj.*), Very compassionate, all-merciful [महा + दया]. Mah. 199, 245.
- MAHADDHANO** (*adj.*), Wealthy [महत् + धन]. Dh. 77, 203, 208.
- MAHĀDHITI** (*adj.*), Having great fortitude or perseverance [महा + धृति]. Ab. 722.
- MAHĀDĪPO**, Great island [महा + द्वीप]. In each Cakkavāla, between the cakkavālapabbata and the outermost of the rocky circles which environ Meru, lies a vast ocean. In this ocean are situated, equidistant from each other, four Mahādīpas, "great islands" or continents. On the north is *Uttarakuru*, on the south *Jambudīpa*, on the east *Pubbavideho*, and on the west *Aparagoyānaṁ*. Of these Jambudīpa is larger than the rest, being a hundred thousand yojanas in diameter, and includes India. Ab. 183; Man. B. 4, 14; B. Int. 177. They are sometimes called simply *cattāro dīpā* (Dh. 208).
- MAHĀGANĪ** (*adj.*), Having crowds of disciples or followers [महागण + ण, or महा + गणित]. Frequently used of eminent divines or apostles (Alw. I. 54; Mah. 124, 171). Comp. *Gaṇī*.
- MAHAGGATO** (*adj.*), Enlarged, extensive, great, lofty [महत् + गत = गम्].
- MAHAGGHASO** (*adj.*), Eating much, highly fed [महत् + घस]. Dh. 58.
- MAHAGGHIYO** (*adj.*), Costly [महार्घ]. Mah. 49.
- MAHAGGHO** (*adj.*), Of great value, costly, valuable [महा + अर्घ]. Mah. 195, 243; Alw. I. x; Dh. 247.
- MAHĀGUṆO** (*adj.*), Having great qualities, virtuous [महा + गुण]. Dh. 144.
- MAHĀHĀSO**, Loud laughter, a horse-laugh [महा + हास]. Ab. 175.
- MAHĀHAVO**, War [महा + आहव].
- MAHĀJANIKO** (*adj.*), Belonging to the people [महाजन + इक]. Pāt. 103; Dh. 156.
- MAHĀJANO**, The people, the populace, the public; most people, the generality of men, mankind; a great number of people, a multitude [महा + जन]. *Bhūpati ca mahājano*, the king and the people (Mah. 26). *Mahājanaparivāro*, followed by a great crowd of people (Das. 3). *Tassa nepuññaṁ pakāsetuṁ mahājane*, to make his skill famous among men (Mah. 252). Sometimes the plur. is used: *Viravimsu mahājandā*, the people shouted (Mah. 75, comp. 254); *lokiyamahājandā*, worldly people, ordinary people (Dh. 430). Dh. 78; Mah. 12, 107; F. Jāt. 5; B. Lot. 310.
- MAHĀKANDO**, Garlic [महा + कन्द]. Ab. 595.
- MAHĀKAPPO**, see *Kappo*.
- MAHĀKĀRUNIKO** (*adj.*), Very compassionate [महा + कारुणिक]. Mah. 4.
- MAHĀKASSAPO**, Name of a famous apostle of Buddha, who was president of the first Mahāsangīti [महा + काश्यप]. Mah. 11; E. Mon. 174; Dh. 183.
- MAHĀKATHĀNAM**, One of the high numerals, 10,000,000¹⁹, or 1 followed by a hundred and thirty-three ciphers. Ab. 476, see *Saikhya*,
- MAHĀKULAM**, A high family, a noble family [महा + कुल]. *Mahākulena itthiyo*, ladies of the first families (Mah. 84). *Mahākulassa dārikā*, a young lady belonging to a great family (Dh. 235, the family of a millionaire *setthī*). *Rājānaṁ Pasenadikosalaṁ Mahānāthapiṇḍikaṁ Cūlánāthapiṇḍikaṁ Visākhā-upāsikaṁ aññāni ca mahākulāni pakkosapetvā*, having sent for King Pasenadi of Kosala, Mahānāthapiṇḍika, Cūlánāthapiṇḍika, the devotee Visākhā, and other great personages (Dh. 328).
- MAHĀKULO** (*adj.*), Belonging to a high or noble family [महा + कुल]. Ab. 333.
- MAHALLAKATTAM**, Old age, seniority [the next + त्व]. Mah. 40.
- MAHALLAKO** (*adj.*), Old, aged; spacious, large, broad, big [महल्लक]. Ab. 254, 1074; B. Int. 360; B. Lot. 367, 368. *Mahallako*, an old man (Dh. 85). *Mahallakuthero*, an aged priest (Dh. 199). Fem. *mahallikā*, an old woman (Mah. 129). *Ma-*

- hallakabhāvo*, old age (Dh. 312). *Mahallakakāle*, in old age (Dh. 80). *Mahallako vihāro*, a large monastery (Pāt. 4).
- MAHALLO** (*adj.*), Old [महल्ल]. *Mahallitthi*, an old woman (Dh. 315).
- MAHĀMACCO**, A minister [महा + अमात्त]. Mah. 116.
- MAHĀMAGGO**, A high road [महा + मार्ग]. Das. 24.
- MAHĀMAHĪ** (*f.*), The earth [महा + मही]. Mah. 14.
- MAHĀMAHO**, A great festival, pomp, festivity [महा + मह]. Mah. 28, 250, 253.
- MAHĀMĀTĀ** (*f.*), Grandmother [महा + मातृ]. Mah. 5.
- MAHĀMATI** (*adj.*), Wise [महा + मति]. Mah. 207, 246, 251. Fem. *mahāmatī* (Mah. 121).
- MAHĀMATTO**, A king's minister or companion, a great noble at court [महा + मात्त]. Ab. 340; Dh. 307, 336, 390; Alw. I. 99.
- MAHĀMEGHO**, A storm of rain, a thunderstorm [महा + मेघ]. Mah. 67, 68; Dh. 155, 163.
- MAHĀMUKHO** (*adj.*), Having a big mouth [महा + मुख]. Ras. 20.
- MAHĀMUNI** (*m.*), A great sage or philosopher [महा + मुनि]. Epithet of a Buddha (Ab. 3; Mah. 1). Epithet of Gotama Buddha (Mah. 2, 89; Alw. I. ix).
- MAHĀNADĪ** (*f.*), A great river [महा + नदी]. F. Jāt. 3. Five principal rivers are enumerated, *Gaṅgā*, *Yamunā*, *Aciravatī*, *Sarabhā*, *Mahī* (Ab. 682; Man. B. 17). Sen. K. 318.
- MAHĀNĀGO**, A great elephant, a state elephant; a great snake, a cobra; a great Nāga; an eminent person; a leader, a king; a bold warrior, a champion [महा + नाग]. Dh. 57, 399; Mah. 243, 254; Alw. I. 54; Pāt. xiii; B. Lot. 452. See *Nāgo*.
- MAHĀNĀM**, A kitchen [महा + अणस]. Mah. 22.
- MAHĀNĀMO**, Name of a plant; name of the author of *Mahāvamsa* [महा + नामन्]. Ab. 587.
- MAHĀNASAM**, A kitchen [महानस]. Ab. 211.
- MAHĀNIBBĀNAM**, Nirvāṇa [महा + निर्वाण]. *Amatamahānibbānam*, "Nirvāṇa in which there is no death," so called in contradistinction to *Samāsāra*, which is a constant succession of death and re-birth (Dh. 407, 422).
- MAHĀNILO**, A gale or hurricane [महा + अनिल]. Mah. 14.
- MAHĀNISĀ** (*f.*), Midnight [महा + निशा]. Ab. 70.
- MAHĀNISAMSO**, Great advantage, great blessing [महा + अनिससा]. Dh. 230.
- MAHAṆṆAVO**, The ocean [महा + अणव]. Mah. 117.
- MAHANTATĀ** (*f.*), Greatness, bigness [*mahanta* + ता]. Dh. 78; B. Lot. 340.
- MAHANTATARO** (*adj.*), Greater, superior, bigger [*mahanta* + तर]. Dh. 132; F. Jāt. 51.
- MAHANTO**, and **MAHAM**, and **MAHĀ** (*adj.*), Great, large, big; great, eminent; much, excessive; excellent [महत्]. For the nom. *mahanto* see Sen. K. 286, Dh. 232, Mah. 172. The nom. *maham* I have only met with at Sen. K. 286. For the nom. *mahā* see sep. article. Acc. *mahantam* (Dh. 197). Instr. *mahatā*, *mahaṇṇena* (Sen. K. 286, 338; Dh. 204; F. Jāt. 5; Mah. 240). Dat. and gen. *mahato*, *mahantassa* (Sen. K. 286). Loc. *mahati*, *mahantamhi* (Sen. K. 286; Mah. 47). Fem. *mahati*, *mahanti* (Sen. K. 306). Fem. acc. *mahatiṃ* (Mah. 64; Dh. 185). Fem. instr. and abl. *mahatiyā*, *mahatyā* (Dh. 325; Att. 202). Neut. *mahantam* (Mah. 196; F. Jāt. 5). Masc. nom. pl. *mahantā* (Das. 7; Kh. 15; Mah. 72). Masc. acc. pl. *mahante* (Dh. 210). Neut. pl. *mahantāni* (Dh. 195). *Tass' āddho mahā ahu*, a severe illness befell him (Mah. 132). *Mahantam mahāgalam*, a great festival (Mah. 49). *Mahati anukampā*, great compassion (Mah. 6). *Mahantamahante cammapasibbake hiraṇṇasuvapaṇṇassa pūretvā*, filling a number of big leather sacks with gold (Dh. 161, comp. 210, 233). The bases used in composition are *mahat-* and *mahanta-*. The first is found in a good many compounds, as *mahabbala*, *mahaddhana*, *mahacchaya*, *mahaggata*, *mahagghasa*, *mahapphala*; instances of the second are *mahantabhāvo* "bigness" (B. Lot. 368, Dh. 410), *mahantamajjhind*, "big and of middle size," *mahantataro*, etc.
- MAHĀNUBHĀVATĀ** (*f.*), Great power [the next + ता]. Dh. 307.
- MAHĀNUBHĀVO** (*adj.*), Powerful, mighty [महा + अनुभाव]. Dh. 99; Mah. 28.
- MAHĀPAÑÑATĀ** (*f.*), Great wisdom [the next + ता]. Alw. I. cvii.
- MAHĀPAÑÑO** (*adj.*), Having great wisdom, wise, learned [महा + प्रज्ञा]. Mah. 250; Dh. 63, 178; Pāt. xiii.

MAHĀSARO, A great lake [महा + सरस्]. There are seven great lakes situated in Himavanta, their names are *Anotatto*, *Kaṣṣamuzdo*, *Rathakāro*, *Chaddanto*, *Kundlo*, *Mandākinī*, *Sihappapāto* (Ab. 679, 680; Man. B. 17; Sen. K. 318); another enumeration substitutes *Mucalindo* and *Tiyaggalo* for the last two.

MAHĀSATTO, A noble or excellent man; a Bodhisatta [महा + सत्त्व]. B. Int. 465; Dh. 417; Ras. 18, 19; Mah. 231.

MAHĀSĀVAKO, A great disciple [महा + आवक्]. This term is given to eighty principal disciples of Buddha, men eminent by their piety or learning or the favour of their Master. Among them are mentioned the five Brahmins to whom Buddha preached his first discourse, the two aggasāvakas (Sāriputta and Moggallāna), and the eminent apostles Ānanda, Mahākassapa, Anuruddha, and Mahākaccāyana. B. Lot. 292, 293; Dh. 142.

MAHĀSIRĀ (f.), A tendon [महा + सिरा]. Ab. 279.

MAHĀTANHO (adj.), Lustful [महा + तृष्ण]. Ab. 722. Comp. *Mahiccho*.

MAHĀTHERO, A great or eminent therā [महा + खविर]. Mah. 172. At Mah. 20 the term is applied to the five hundred elders who held the first Council; at Dh. 84 to the eighty mahāsāvakas. Fem. *mahātherī* (Mah. 116).

MAHĀTHŪPO, The Great Dagoba [महा + धूप]. This is the name of a gigantic bell-shaped relic shrine built at Anurādhapura by King Duṭṭhagāmiṇī about 160 years B.C. It is still standing, though its outline is much injured, and is 150 feet in height (Mah. 165 and foll.).

MAHATI, To revere, to worship [मह्]. Pass. *mahiyati*. P.p.p. *mahito*.

MAHATĪ, see *Mahanto*.

MAHĀTIMI (m.), Name of a mythical fish of vast size [महा + तिमि]. Ab. 673.

MAHATTĀ (adj.), Great-souled, magnanimous [महा + आत्मन].

MAHATTHIKO (adj.), Productive of great good, very advantageous [महा + अर्थ + इक्].

MAHĀVAGGO, see *Vinayo*.

MAHĀVAMSO, The Great Dynasty [महा + वंश]. This is the name of a famous history of Ceylon written in Pāli by a priest named Mahānāma in the fifth century A.D.

MAHĀVANAM, A great forest [महा + वन]. Ras. 18.

MAHĀVĀṬO, A great pit [महा + आवृत्ता]. Ras. 35.

MAHĀVIHĀRO, Great monastery [महा + विहार]. *Jetavanamahāvihāro*, the great monastery of Jetavana (Dh. 78). There was a monastery named Mahāvihāra at Anurādhapura in Ceylon famous for the learning of its priests. It was built by King Devānaṁ Piyatissa about 300 years B.C.

MAHĀVIREKO, Cholera [महा + विरेक]. Ab. 328.

MAHĀVIRO, A mighty man, a great hero [महा + वीर]. A common epithet of a Buddha (Mah. 2; Att. 135).

MAHĀYASO (adj.), Illustrious [महा + यशस्]. Mah. 20, 22, 159.

MAHESAKKHATTAM, Power, eminence, superiority [the next + त्व].

MAHESAKKHO (adj.), Possessing great authority or influence, powerful, eminent, lit. "having the name of a great lord" [महा + ईश + आख्या]. B. Int. 239. *Mahesakkho devardjā*, a powerful deva king (Dh. 153, 154). Of a *devatā* (Dh. 77; Att. 213). Of a *yakkha* (Dh. 403). Of a man (Gog. Ev. 31).

MAHESI (m.), Great sage, great saint [formed by sandhi of *mahā* with *isi*, the corresponding S. word is महर्षि]. "The Great Rishi" is a common epithet of Buddha, or of any Buddha (Ab. 2, 1033; Kh. 21; Mah. 27). At Dh. 74 it is used of an Arhat. Gen. *mahesino* (Mah. 27). Pl. *mahesayo*.

MAHESĪ (f.), A king's wife, a queen [महिषी]. Ab. 232, 1033; Mah. 9, 202. *Aggamahesī*, a queen-consort. Gen. *mahesiya* (Dh. 230).

MAHESITTAM, Queenship [महिषी + त्व]. *Mahesitṭe 'bhiseccayī*, inaugurated her as his queen (Mah. 53, 65).

MAHĪ (f.), The earth, the ground; place; land; name of a river [मही]. Ab. 181, 682, 1052. *Mahīkampo*, an earthquake (Mah. 41). *Mahīpālo*, *mahīpati*, a king (Ras. 18; Mah. 41). *Yuddhamahī*, battle field (Mah. 62). *Bodhiṭṭhānārahā mahī*, a spot worthy to be the site of the Bo tree (Mah. 89). *Sabbā Laṅkāmahī*, the whole surface of Ceylon (Mah. 108). Loc. *mahiyam*, on the earth (Alw. I. ix). The river Mahī is one of the Mahānādīs (Man. B. 17).

MAHICCHATĀ (f.), Lust, desire [महा + इच्छा + ता].

- MAHICCHO** (*adj.*), Lustful [महा + इच्छा]. Ab. 722.
- MAHIDDHIKATĀ** (*f.*), Magical power [next + ता].
- MAHIDDHIKO**, and **-YO** (*adj.*), Possessing supernatural power, miraculous, magical [महा + इच्छि + क]. Ras. 16. *Mahiddhiyā puññasampaddā*, the possession of merit has magical power (Kh. 14). *Mahiddhika* used of a man generally means possessed of a high degree of iddhi (Mah. 4, 172; Alw. I. 55).
- MAHĪDHARO**, A mountain [मही + धर]. Mah. 78. Comp. *Mahindharo*.
- MAHIKĀ** (*f.*), Frost [महिका]. Ab. 56.
- MAHILĀ** (*f.*), A woman [महिला]. Ab. 231.
- MAHĪLATĀ** (*f.*), An earth-worm [मही + लता]. Ab. 675.
- MAHĪSAKAMANḌALĀM**, The Andhra country [महिषक + मण्डल]. See *Mahisamanḍalam*. The form *mahīsaka* is used in *sāsanavamsa*.
- MAHINDHARO**, A mountain [मही + धर]. Mah. 167.
- MAHINDO**, Indra; Mahendra, a great Buddhist missionary [महा + इन्द्र]. Ab. 18. Mahinda was the son of the Indian king Dhammāsoka; he converted Ceylon to the Buddhist faith about 300 years B.C., and translated the Pāli Aṭṭhakathās, or Commentaries on the Buddhist Scriptures, into Sinhalese (Mah. 71, 76, etc.).
- MAHĪPĀLO**, A king [मही + पाल]. Mah. 17.
- MAHĪPATI** (*m.*), A king [मही + पति]. Mah. 24.
- MAHĪPO**, A king [महीप]. Mah. 79.
- MAHĪRUHO**, A tree [मही + रूह]. Ab. 539; Mah. 79, 111.
- MAHISAMANḌALĀM**, The Andhra country [महिष + मण्डल]. Mah. 71, 73. See *Mahīsakamanḍalam*.
- MĀHISAKO** (*adj.*), Belonging to buffaloes [माहिषक]. *Māhisako*, a herd of buffaloes (Sen. K. 394).
- MAHISO**, A buffalo [महिष]. Ab. 616. Fem. *mahisī*, a buffalo cow. *Vanamahiso*, a wild buffalo (F. Jāt. 12). *Mahisacammaṃ*, buffalo hide (Mah. 152).
- MĀHISO** (*adj.*), Belonging to buffaloes [माहिष]. Sen. K. 392.
- MAHISSARO**, Vishṇu [महा + ईश्वर]. Ab. 16.
- MAHISSARO**, A king [मही + ईश्वर].
- MAHĪTALĀM**, The ground [मही + तल]. Mah. 24.
- MAHITO** (*p.p.p. mahati*), Revered, worshipped [महित = मह]. Ab. 750. *Tīlokamahito agga*, the Chief revered by the three worlds, viz. Buddha (Alw. I. xvi).
- MAHĪYATI** (*pass. mahati*), To be revered.
- MAHO**, A festival [मह, महस्]. Ab. 178. *Vihāramaho*, a festival in honour of the opening of a monastery (Mah. 160). *Pāsādamaho*, festival at the opening of a palace (Dh. 324).
- MAHODADHI** (*m.*), The sea [महा + उदधि]. Mah. 110; Sen. K. 480.
- MAHOGHO**, A torrent, a flood [महा + घोष]. F. Jāt. 3; Dh. 9, 51.
- MAHOGHO** (*adj.*), Having a mighty stream [महा + घोष].
- MAHORAGO**, A great snake, a Nāga [महा + उरग]. Mah. 116.
- MAHOSADHAM**, Dry ginger; the plant *atīnī* [महा + घोषध]. Ab. 459, 586.
- MAHUSSĀHO** (*adj.*), Energetic, persevering [महा + उत्साह]. Ab. 722.
- MAHUSSAVO**, A great festival [महा + उत्सव]. Mah. lxxxvi; Att. 220.
- MAJJAM**, Strong drink, spirituous liquor, wine, spirits [मज्ज]. Ab. 533. *Majjapānam*, drinking strong drink (Kh. 5). *Majjapdyi* (*m.*), one who drinks strong drink (Ras. 23). *Majjavikkayā*, a tavern-keeper (Ab. 511).
- MAJJANĀM**, Intoxication; pride (from *majjati*). Dh. 316.
- MAJJANAM**, Rubbing, polishing [माज्जन]. Dh. 367.
- MAJJAPO** (*adj.*), One who drinks strong drink; a winebibber, a drunkard [मज्ज + प]. Dh. 97.
- MAJJĀRO**, A cat [माज्जार]. Ab. 615.
- MAJJATI**, To be joyous; to be intoxicated [मज्ज]. Dh. 275. P.f.p. *madantyo*. P.p.p. *matto*.
- MAJJATI**, To rub, to polish [मज्ज]. P.p.p. *mattho*.
- MAJJHAGATO** (*adj.*), Same meaning as next [मज्ज + गत = गम्]. Das. 24; B. Lot. 396.
- MAJJHAGO** (*adj.*), Going among, being in the midst of [मज्जग]. *Amaccagaramajjhago*, surrounded by his ministers (Mah. lxxxviii). *Khrosāgaramajjhago Meru*, Mount Meru situated in the Milky Ocean (Mah. 240). With loc. *Canda tārakeru majjhago*, the moon surrounded by the stars (Ras. 28). *Janamajjhago*, in the midst of the people, in public (Mah. 73).

MAJJHANHO, and **-NHO**, Midday [मध् + षह्].
Ab. 767.

MAJJHANTIKO, Midday [मध् + षन्त + इक्].
Ab. 767. *Majjhantikasamaye*, at noontide (Ras. 32). *Majjhantiko hoti*, it is noon (Gog. Ev. 23).

MAJJHATTATĀ (*f.*), Impartiality, moderation, indifference [मध् + त्त + ता]. Ab. 159. Comp. Man. B. 416 (*madhyasthatā*).

MAJJHATTO (*adj.*), Impartial, neutral [मध् + त्त].
Majjhatto mittasattusa, impartial to friend and foe (Mah. 128).

MAJJHIMADESO, The Central Region, Central India [मध् + म + देश]. Ab. 186; Dh. 348, 397; Alw. I. 73, 97; Man. B. 140. This district bore a sacred character in the eyes of Buddhists, embracing as it did places such as Rājagaha and Sāvatti hallowed by the residence or frequent visits of Buddha. It is said to be nine hundred *yojanas* in circuit, its boundaries being the towns of Kajaṅgala and Mahāsālā, the river Salalavatī, the towns of Setakaṇṇikā and Thūna, and the mountain Usiraddhaja (Alw. I. xxix; Kh. 20).

MAJJHIMO (*adj.*), Middle, central, mean, moderate, of medium size [मध् + म]. Ab. 905. *Akārāyi majjhimaṃ cetiyadvatṭam*, described a circle of moderate dimensions (Mah. 173). *Majjhimatāpaso*, the middle hermit, viz. the second born of three hermit brothers (F. Jāt. 4). *Majjhimapuriso*, a man of the middle height (Pāt. 66). In gram. *majjhimapuriso* means the 2nd person (Sen. K. 424). *Majjhimitthi*, a middle-aged woman (Dh. 315). *Tikkhindriyo majjhindriyo mudindriyo*, having acute senses, having ordinary senses, having dull senses (B. Lot. 305). *Majjhimo*, one of the notes of the Hindu gamut (Ab. 132). *Majjhimo* and *-maṃ*, the waist (Ab. 271, 905). For *majjhimasīlam*, *majjhimanikāyo* see *Sīlam*, *Nikāyo*.

MAJJHO, and **MAJJHAM**, Middle, centre, interior; the waist [मध्]. Ab. 271, 767, 1091. *Saṅghamajjhaṃ pavisitō*, having gone into the midst of the assembly (F. Jāt. 46). *Aṭavimajjhaṃ patta-kāle*, when they had got into the forest (Dh. 300). *Saṅghamajjhā* (*abl.*) *apakkamma*, having left the assembly (F. Jāt. 46). Instr. *Majjhena bhaggā nāsā*, nose broken across the middle (Ras. 20). *Majjhena tathāgato dhammaṃ deseti*, Buddha preaches a doctrine which is a mean between two extremes (Gog. Ev. 38). Loc. *majjhe*, *majjhamhi*. *Tassa majjhe*, in the centre thereof (Mah. 162).

Majjhe thapetvā okāsaṃ, leaving a space in the middle (Mah. 172). *Samuddamajjhe*, out at sea (F. Jāt. 4). *Bhūmajjhe*, between the eyebrows (Ab. 876). *Amaccamajjhamhi*, in the midst of his ministers, surrounded by his ministers (Mah. 157). Dh. 62.

MAJJHO (*adj.*), Middle, central [मध्]. *Majjhayāmo*, the middle watch of the night (Mah. 157). *Majjhadeso*, the Majjhima Desa. *Majjhaṭṭhāne*, in the middle (Dh. 412).

MAKARANDO, The nectar of a flower [मकरन्द].
Ab. 545.

MAKARO, Name of a mythical fish or sea monster [मकर]. Ab. 672; Man. B. 23; B. Int. 376. See *Rasi*.

MAKASO, A gnat, a mosquito [मशक]. Ab. 646; Man. B. 113. *Paṃsamakasaṃ*, gadflies and gnats (Cl. Gr. 83; Sen. K. 366).

MAKKATAKO, A spider [मकटक]. Ab. 621; Dh. 62.

MAKKATO, A monkey [मकट]. Ab. 614; Dh. 106; F. Jāt. 52.

MĀKKAVO, The shrub *Eclipta Prostrata* [मार्कव].
Ab. 595.

MAKKHAṆĀM, Smearing; oil [मखण]. Dh. 430.

MAKKHĀPETI (*caus.*), To cause to be anointed (from next). Dh. 240.

MAKKHETI, To smear, to anoint; to rub out [मख्]. *Pāde telena makkhiya*, having anointed his feet with oil (Mah. 177). *Paḍaṃ m.*, to obliterate a footmark (Dh. 163). Mah. 41; Dh. 196.

MAKKHĪ (*adj.*), Concealing one's vices [मख् + इन्]. *Pāpamakkhī*, one who conceals his own vices (Alw. I. 120).

MAKKHIKĀ (*f.*), A fly [मखिका]. *Madhumakkhikā*, a bee. *Piṅgalamakkhikā*, a gadfly.

MAKKHITO (*p.p.p. makkheti*), Smear, anointed, stained, soiled [मखित = मख्]. Dh. 102, 410. *Lohitamakkhito*, bloodstained (Mah. 259).

MAKKHO, Concealing one's vices, hypocrisy [मख्].
Dh. 27, 72.

MAKULO, and **-LĀM**, An opening bud; a knob [मकुल]. Ab. 544; Dh. 209.

MAKUṬO, and **-TĀM**, A crest, diadem, topknot [मकुट, मुकुट]. Ab. 283. *Makuṭaṃ moceti*, to let down or dishevel the hair (Mah. 199).

MĀLĀ (*f.*), A wreath, a garland; a necklace; a flower; a row, a line [माला]. Ab. 307, 1120.

- Pupphamāḍā*, a garland of flowers (Mah. 35). *Suvaṇṇamāḍā*, a golden wreath or necklace (Dh. 233; Ras. 38). *Māḍḍupūjāṃ karoti*, to make an offering of garlands (Dh. 373). *Dīpamāḍā*, festoons or rows of lamps (Mah. 35, 213). *Māḍḍāmāṃ*, a wreath of flowers (F. Jāt. 6). *Mīḍḍamāḍā viya kālāṃ katvā*, passing away like a withered flower (Dh. 166). *Vacaṇamāḍā*, a row or series of words in regular order, a dictionary. Comp. *Māḍo*.
- MĀLĀGUḶO**, A bouquet of flowers [माळा + गुळ]. Mah. 211.
- MĀLĀGUṆO**, A garland of flowers [माळा + गुण]. Dh. 10. *Māḍḍḡṇaparikkhittā* (f.), a marriageable woman.
- MĀLĀKĀRO**, A gardener [माळा + कार]. Ab. 507; Dh. 167, 209.
- MĀLĀKO**, A circular enclosure, yard, terrace, a consecrated enclosure [माळा + क]. Mah. 86, 103, 198, 199. *Bodhimāḍako*, the enclosure in which a Bo tree stands (Ras. 38).
- MĀLAM**, Dirt, filth; excrement; stain, taint; fault, defect; impurity, sin; rust [मल]. Ab. 274. *Māḍāṃ vaṇṇassa kosajjāṃ*, sloth is the canker of beauty (Dh. 43).
- MĀLATARAṀ**, A greater or worse taint [मल + तर]. Dh. 44.
- MĀLATĪ** (f.), The great-flowered jasmine [मालती]. Ab. 576.
- MĀLAYAJO**, Sandal wood [मलयज]. Ab. 300.
- MĀLAYO**, A mountainous range in the Dekhan; a mountainous district in Ceylon of which Adam's Peak is the centre; a garden, a park; jungle [मलय]. Ab. 1113; Mah. 52, 167, 217.
- MĀLĪ** (adj.), Having a garland or row [मालिन]. *Vividhaddhajamāḍīṇī mahābodhi*, the great Bo tree decked with rows of varied banners (Mah. 112).
- MĀLIKĀ** (f.), A garland; double jasmine [मालिका]. Att. 194.
- MĀLIKO**, A gardener, a florist [मालिक]. Ab. 507.
- MĀLIMASO** (adj.), Dirty, stained, polluted [मलीमस]. Ab. 700.
- MĀLINĪBHAVATI**, To be stained [मलिनी + भू].
- MĀLINĪKAROTI**, To stain, to pollute [मलिनी + कृ]. Cl. Gr. 99.
- MĀLINO** (adj.), Dirty; dark, brown, black [मलिन]. Ab. 647, 700.
- MĀLLAKO**, A cup [मल्लक]. Ab. 458 (= *ṣarāva*). Sen. K. 519.
- MĀLLIKĀ** (f.), Arabian jasmine [मल्लिका]. Ab. 574; Dh. 10.
- MĀLLIKO**, A sort of goose with brown legs and bill [मल्लिक]. Ab. 647.
- MĀLLO**, A professional wrestler; (pl.), name of a people [मल्ल]. *Māḍḍayuddhaṃ yujjhati*, to wrestle (Dh. 274). The Mallas were a tribe of Hindustan, one of their towns was Pāvā (B. Int. 87; B. Lot. 486). *Māḍḍeva cārikaṃ caramāno*, wandering in the Malla country.
- MĀLO**, A pavilion, a pagoda [माल]. Ab. 309 (*ekakūṭayūto*, "a one-peaked building").
- MĀLŪRO**, The tree *Ægle Marmelos* [मालूर]. Ab. 556.
- MĀLUTO**, Wind, air [मालुत]. Ab. 37.
- MĀLUVĀ** (f.), A creeper. Dh. 29, 59.
- MĀLYAṀ**, A flower; a garland of flowers [माल्य]. Ab. 307, 1081.
- MĀṀ**, MAMA, MAMAṀ, see *Ahaṃ*.
- MAMAKO** (adj.), Mine [ममक]. *Amamako*, not mine, alien.
- MĀMAKO** (adj.), Mine, my own; treating as one's own, loving [मामक]. *Buddhamāḍako dhammamāḍako saṅghamāḍako*, devotedly attached to Buddha, his law, and his church (Dh. 166). *Fem. Ratanattayamāḍikā*, devoted to the three gems (Ras. 37, comp. Mah. 122).
- MĀMĀYATI**, To be attached or devoted to [ममाय]. *Mayā pi ca ayaṃ rājā mahābodhiṃ mamāyati*, "this king neglecting me lavishes his devotion exclusively on the Bo tree" (Mah. 122).
- MĀMĀYITO** (p.p.p. last), Concerning or belonging to oneself, own. *Yaṃ pareaṃ mamāyitam ādiyati*, takes what belongs to others (Alw. N. 120). *Cakkhūni mamāyitāni*, my own eyes (Dh. 83). *Nāmarūpaṃ mamāyitam*, making the *nāmarūpa* one's own, identifying oneself with it, pride of self (Dh. 66, the comment says *yassa ahaṃ ti vā mamaṃ ti vā gāho n' atthi*, "who has no attachment, saying this is I, this is mine"). *Mamāyitā kāmā*, attachment to self, pride of individuality (see *Attavādo*).
- MĀMMACCHEDAKO** (adj.), Breaking the joints [मर्मन् + छेदक]. *Māmmacchedakavocandā*, abusive, violent language, words that break one's very bones (Dh. 229).
- MĀMSAṀ**, Flesh, meat [मांस]. Ab. 280. *Māmsalohitaṃ*, flesh and blood (Ab. 157). Pl. *māmsāni*, flesh (Dh. 28). *Māmsacakkhū*, the eye of the

flesh, the bodily eye as opposed to the *dibbaeakkhu*.
F. Ját. 4.

MĀNADO (*adj.*), Inspiring pride, a term of respect [मानद]. At Mah. 115, 206, the nom. is used as an epithet of a king.

MANAKKĀRO, Acute consciousness of pain or pleasure, sensitiveness [मनस्कार]. Ab. 159.

MANAM, see *Mano*.

MANAM (*adv.*), A little [मनाक्]. Ab. 1148.

MĀNAM, Measuring; a measure [मान]. Ab. 914.

Mānakūṭam, false measures. Comp. *Māno*.

MĀNANĀ (*f.*), and **-NAM**, Honouring, revering, offering [मानना, मानन]. Ab. 425; Pát. 74.

MĀNANĪYO, and **-IYYO** (*adj.*), That ought to be honoured, venerable [माननीय].

MANĀPO (*adj.*), Pleasing, pleasant, charming, pretty [मनभाप]. Ab. 694. *Manāpāni vatthāni*, nice clothes (Dh. 403). *Manāpā kuladārikā*, a pretty young lady (Dh. 233). *Tass' ekaputtako ahoṣi piyo manāpo*, he had an only son his darling and delight (Dh. 93, Das. 2). *Manāpassavano*, flowing in the channels of pleasure (Dh. 60). *Manāpāni rūpāni*, agreeable sights (Dh. 410). *Manāpacāri*, whose conduct is pleasant, who acts to give pleasure. Instr. *manāpena*, in a pleasant manner (Dh. 213).

MANASĀ, see *Mano*.

MĀNASAM, The mind; Arhatship; intention, purpose [मानस]. Ab. 152, 850. *Na me toseti mānasam*, does not rejoice my soul (Mah. 197). *Te mānasam baddham*, your mind is made up (Dh. 82). *Vimuttamānaso*, having the mind free or emancipated (Dh. 62). *Sumānaso*, pleased (Mah. 7). *Nātigapaṇṇaṃ daṭṭhūṃ katvāna mānasam*, having formed the intention of visiting his friends (Mah. 76). *Ativimhitamānaso*, greatly astonished (Mah. 82). *Mettam mānasam*, friendly mind or intention, good will (Kh. 15). *Mūḷhamānaso*, infatuated (Mah. 39). *Sabbesaṃ hitamānasā*, having at heart the good of the whole nation, with the intention of benefiting all (Mah. 15). *Appattamānaso sekho*, one who has not attained Arhatship, who is still a *sekha* (Dh. 255). Comp. *Mānaso*.

MANASI, see *Mano*.

MANASICCHATI, To wish, to desire [मनसि + रच्].

MANASIKĀRETI (*caus. manasikaroti*), To fix the attention [मनसि + कारयति = क्]. Dh. 111.

MANASIKĀRO, Attention [मनसि + कार]. B.

Lot. 413; Dh. 326. *Tesaṃ amanasikārā*, from inattention to these (Dh. 401). *Sammāmanasikāram anvāya*, by careful pondering.

MANASIKAROTI, To mind, to attend, to pay attention to, to bear in mind, to think about, to ponder, to fix the mind on, to take to heart [मनसि + क्त]. *Tasmā ayam pi nti sādhuṇaṃ manasikātabbā*, accordingly this usage must be carefully borne in mind. *Sādhuṇaṃ manasikarotha*, attend carefully to what I have to say (B. Lot. 413, Alw. N. 120). *Tiṇi lakkhaṇāni manasikātuṃ asakkoti*, he is unable to fix his attention on the three characteristics of existing things (Dh. 401). Ger. *manasikatvā*. *Mama koṭṭhāsaṃ amanasikatvā attano khattakoṭṭhāse yaṃ icchasi taṃ karohi*, letting my share alone do what you like in your own share of the field (Dh. 126). *Tathāgataṃ amanasikatvā*, without taking any notice of Buddha (Dh. 240). With *manasi* dissociated from the verb: *etaṃ manasi ca kayirā*, and let him ponder this (Mah. 158).

MANASIKATO (*p.p.* last), Attended to, borne in mind, pondered [मनसि + क्त]. *Sumanasikato*, well pondered.

MĀNASIKO (*adj.*), Mental [मानसिक]. Sen. K. 391.

MANASO, see *Mano*.

MANASO, A substitute for *mano* at the latter end of a compound [मनस]. *Byāsattamanaso*, having a distracted mind (Dh. 51).

MĀNASO, Lust [मानस]. Ab. 850 (= *rāga*). Comp. *Mānasam*.

MANASSĪ (*adj.*), Sensible, intelligent, clever, prudent [मनस्सिन्]. Sen. K. 399. Fem. *manassinī* (Alw. I. xcv).

MĀNATTAM, This is the name of some sort of penance or punishment attached to the commission of a *saṅghādisesa* offence [मान + त्त]. It is explained by *bhikkhūnaṃ mānanabhāvo arūḍhanam*, and probably consists in the offender being placed temporarily (for six days) in a position of inferiority to his brother monks. It may be either *apaṭicchannamānattam*, penance for an offence which has been confessed, or *paṭicchannamānattam*, penance for an offence that has been concealed; in the latter case it is combined with *parivāsa* (Pát. 6, 74). *Mānattam deti* or *samādiyati*, to undergo penance (Pát. 69).

MĀNAVĀ (*adj.*), Proud [मानवन्]. B.

MĀNAVAKO, A young man, a youth, especially a young Brahmin [माणवक]. Dh. 186.

MĀNAVĪ (*f.*), A woman [मानवी]. Sen. K. 305.

MĀNAVĪKĀ (*f.*), A young woman, a girl, a Brahmin girl [माणविका]. Dh. 340.

MĀNAVO, Mankind, man; a man [मानव]. Ab. 227, 842; Sen. K. 389; Cl. Gr. 89.

MĀNAVO, A boy, a youth, a young man, especially a young Brahmin [माणव]. Ab. 253, 842; B. Lot. 436; Dh. 94, 120, 185, 323, 356. *Assaláyano náma mānavo*, the young Brahmin Ācvaláyana (Alw. I. lxix).

MANĀYATANAM, The mind [मनस् + आयतन]. See *Āyatanam* and *Mano*.

MAÑCĀDHĀRO, A bedstead [मञ्ज + आधार]. Ab. 309.

MAÑCAKO, A bed, a bedstead [मञ्जक]. Ab. 308.

MAÑCO, A bed [मञ्ज]. Ab. 309, 310. *Marapa-mañce nipanno*, lying on his deathbed (Dh. 258, comp. Mah. 47, 108). *Mañcapīthāni*, beds and chairs (Mah. 84, comp. Alw. I. cvii).

MANḌABBO, Patronymic from Maṇḍu [माण्डव]. Cl. Gr. 89.

MANDABHĀNĪ (*adj.*), Speaking little [मन्द + भाष + ण]. F. Ját. 19.

MANDAGĀMĪ (*adj.*), Marching slowly [मन्द + गामिन्]. Ab. 379.

MANḌAKAPPO, see *Kappo*.

MANDĀKINĪ (*f.*), A name of the Ākásagaṅgá or celestial river; name of one of the Mahásaras or great lakes of Himavanta [मन्दाकिनी]. Ab. 27, 679; Man. B. 17.

MANḌALAGGO, A crooked sword, a sabre [मण्डल + अय]. Ab. 391.

MANḌALAM, A disk, a circle; circuit, circumference; a district comprising a number of villages, a region, a province; a heap; a multitude [मण्डल]. Ab. 53, 631, 992. *Candamaṇḍalam*, the moon's orb (F. Ját. 58; Dh. 340). *So assam áruhitvā tam sīgham dhāvayī maṇḍale*, mounting the horse he rode him at full speed in a ring (Mah. 142). *Paramaṇḍalāni*, foreign countries. *Sākhāmaṇḍalehi*, with spreading branches (Att. 213). *Pāna-maṇḍalam*, a place where people drink together (Ab. 534). *Morasu akkhīmaṇḍalam*, the circle of the eye in a peacock's tail (Pát. 91). One of the articles of dress of a Buddhist priest is called *maṇḍalam* (Ab. 296). See *Tīmaṇḍalam*.

MANḌALAMĀLO, A circular house or hall with a peaked roof, a pavilion [मण्डल + माण]. See *Mālo*.

MANḌALĪ (*f.*), A disk, a circle [मण्डली].

MANḌALĪ (*adj.*), Having a disk, orb, circular [मण्डलिन्].

MANḌALIKAM, Anything round, a circle or globe [मण्डल + क]. Dh. 340.

MANḌALISSARO, A ruler, a sovereign [मण्डल + ईश्वर]. Ab. 335.

MANḌANAM, Adornment; an ornament [मण्डन]. Ab. 282.

MANḌANO (*adj.*), Adorning [मण्डन]. Sen. K. 473.

MANḌAPAM, A roofed open hall or temple, generally built for a temporary purpose, a pavilion [मण्डप]. Ab. 210; F. Ját. 46; Mah. 7, 82, 258.

MANḌĀPETI (*caus. maṇḍeti*), To cause to be adorned. Mah. 211.

MANDĀRAVO, *Erythrina Fulgens* [मन्दारव]. Pát. xxvi; B. Int. 178, 535; B. Lot. 306.

MANDĀRO, A name of the western mountain behind which the sun sets [मन्दार]. Ab. 606.

MAṆḌETI, To adorn, to decorate [मण्ड]. Mah. 12, 213; Dh. 189.

MANDĪBHĀVO, Slackening, dulling [मन्दी + भाव]. *Vogamaṇḍibhāvattam*, to diminish the shock of the attack (Mah. 156).

MANDIRAM, A house, an edifice; a town [मन्दिर]. Ab. 205, 1065; Mah. 97, 258.

MAṆḌITO (*p.p.p. maṇḍeti*), Adorned [मण्डित]. Dh. 247; Mah. 161, 172.

MANDO (*adj.*), Slow; stupid; dull; small; low, slight, weak [मन्द]. Ab. 721, 892. *Mandagāmi*, marching slowly. *Mandabhāṣī*, speaking little, reticent. *Mando hāso*, a slight laugh (Ab. 175). *Mandapañño*, and *mandabuddhi*, having little wisdom, foolish (Dh. 401). *Mandabhāgadheyyo*, luckless, miserable (Att. 200). *Mandāni aṅgāni*, small limbs (B. Lot. 569). In music *manda* means a deep or bass sound (Ab. 137, *gambhīro revo*).

MAṆḌO, Scum [मण्ड]. Ab. 467. *Dadhīmaṇḍam*, whey (Ab. 500).

MAṆḌUKANTAKO, A maṇḍu thorn, supposed to destroy a tree or plant pierced with it. F. Ját. 6; Mah. 122.

MAṆḌUKO, A frog [मण्डूक]. Ab. 675. *Maṇḍūkajam*, frog's spawn (Mah. 245).

MANESIKĀ (*f.*), One of the amusements forbidden to a bhikkhu, guessing the thoughts of others [मनस् + एष + इका].

MĀNETI (*caus. maññati*), To honour, to revere [मनयति = मन]. Sen. K. 488. With gen. *Saṅghassa mānetvā*, having paid reverence to the priesthood (Mah. 252).

MĀṄGALITṬHAKĀ (*f.*), Auspicious brick, viz. what we call a foundation stone [मङ्गल + ष्टक]. *Maṅgaliṭṭhakaṃ patiṭṭhapeti*, to lay a foundation stone (Mah. 170).

MĀṄGALO (*adj.*), Auspicious, lucky; joyous, festive; belonging to state occasions [मङ्गल]. Ab. 88. *Maṅgalam*, rejoicing, festival, festivity, holiday, festive ceremony (Dh. 247), blessing, boon (Kh. 5). *Maṅgalahatthī*, and *maṅgalo hatthī*, an elephant ridden on great occasions, a state-elephant (Alw. I. 79; Dh. 417; Mah. 104). *Maṅgala-uyyanam*, royal gardens. *Maṅgalavāḥī*, a royal or state charger (Mah. 134). *Maṅgalapakkharapī*, royal pleasure tank. *Maṅgalagīṭhī*, songs of rejoicing (Mah. 99). *Etam maṅgalam uttamam*, this is the greatest blessing (Kh. 5). *Abhisekamaṅgalam*, festival of a king's coronation (Dh. 219; Mah. lxxvi). *Puttassa nḁmakaraṇe maṅgalamhi*, at the fete of naming his son (Mah. 135). *Āvāha-maṅgalam*, a wedding (Dh. 240). *Maṅgalam karoti*, to hold a festival (Dh. 317). *Maṅgalakiriyadivaso*, a fete day (Dh. 288). *Maṅgalapāyāsa*, rice pudding used at festivals. The term *maṅgalalakkhaṇam*, "auspicious sign," is given to 108 marks with which the sole of Buddha's foot was supposed to be covered. Of these the principal was the cakka, and around it were grouped representations of birds, animals, inhabitants of various worlds, emblems of royalty, etc. (Man. B. 367). *Maṅgala*, name of one of the twenty-four Buddhas (Mah. 1; Man. B. 95).

MAṆI (*m. and f.*), A gem, a jewel; a waterpot [मणि]. Ab. 489, 1113. *Maṇipallāṅko*, a jewelled couch (Mah. 4; Dh. 191).

MĀṆĪ (*adj.*), Proud; as latter part of a compound, thinking, fancying [मानिन्]. *Bālo paṇḁitamāṇī*, a fool who thinks himself wise (Dh. 12). Fem. *maṇī* (Mah. 122).

MAṆIBANDHO, The wrist [मणि + बन्ध]. Ab. 265.

MĀṆIKĀ (*f.*), A weight = four Doṇas [माणिका]. Ab. 483.

MAṆIKAM, and -KO, A waterpot [मणिक]. Ab. 456. *Udakaṃaṇiko*, a waterpot (Dh. 113).

MAṆIKKHANDHO, A magic jewel [मणि + खण्ड]. F. Jāt. 3.

MAṆILAKKHAṆAM, Telling a person's fortune from the jewels in his possession [मणि + लक्खण].

MAṆIMAYO (*adj.*), Made of gems, or jewelled [मणिमय]. Dh. 95.

MANINDRIYAM, The organ of mind, the mind, the intellect [मनस् + इन्द्रिय]. See *Indriyam*. B. Lot. 413.

MANISAPPO, A sort of venomous snake [मणि + सर्प].

MĀNITO (*p.p. māneti*), Revered, honoured [मानित = मन]. Ab. 750; Ras. 72.

MANITUM, see *Maññati*.

MAṆJARI (*f.*), A sprout; a compound pedicle [मञ्जरी]. Ab. 550.

MAṆJETHO (*adj.*), Light red [मञ्जिष्ठ]. Ab. 95.

MAṆJIRO, A foot ring, bangle [मञ्जीर]. Ab. 288.

MAṆJITṬHĀ (*f.*), Bengal madder [मञ्जिष्ठा]. Ab. 582.

MAṆJU (*adj.*), Beautiful, lovely, delightful [मञ्जु]. Ab. 693; Dh. 146.

MAṆJUSĀ (*f.*), A basket, box, casket [मञ्जुषा]. Ab. 524; Mah. 179.

MAṆJUSAKO, Name of a celestial flower [मञ्जुषक].

MAṆKU (*adj.*), Troubled, restless, disturbed, put out, irritable, annoyed, angry, fretful, discontented [मङ्कु]. Dh. 44. *Maṅkubhāvo*, discontent (Dh. 275, 375). *Maṅkubhāto*, annoyed, irritated, discontented (Dh. 263). *Maṅkukaraṇam*, disturbance, troubling (Pāt. 89). *Aviśrado upasaṅkamati maṅkubhāto*, he enters that assembly timid and troubled.

MAṆṆATI, To think, to suppose, to imagine, to consider, to esteem, to know, to believe, to understand [मन्]. With two acc. *Gaḁrabhaṃ tuvaṃ maññe*, I consider you an ass (Sen. K. 329). With acc. and dat. *Kaṭṭhassa tuvaṃ maññe*, I value you at a stick, viz. I don't care a fig for you (Sen. K. 329). *Na ca te dhamme uggahetabbam pariyaḁpunītabbam maññissanti*, nor will they think it necessary to learn and retain those doctrines (Alw. N. 23). *Attano aḁminim viya maññam*, looking upon her as his wife (Mah. 24). *Devatā itī maññimṣu*, thought they were angels (Mah. 89). *Maricim toyam ti maññamañño*, taking the mirage for water (Ras. 29). *Tam kiṃ maññasi*, what do you think of this? how do you understand this? (Alw. I. xlv). *Yo bālo maññati balyam*, the fool who knows his folly (Dh. 12). *Tvaṃ patthayase*

apattiyañ maññāmi, it seems to me you're asking for what ought not to be asked for (Dh. 96). *Unavittako me sahāyo ti maññāmaño maññe imañ paṇḍakārañ pahini*, I suppose he sent this present under the impression that his friend was not very well off (Alw. I. 75). *Tumhākañ gehe bahū maññe goḍā*, I presume at your house there are a great many oxen (F. Jāt. 10). *Disvā maññe parājayañ*, foreseeing, I suppose, my defeat (Mah. 194). *Ummattako esa maññe*, why the man must be mad! (Dh. 408). *Appamaññati*, to despise. *Bahumaññati*, to honour. The phrase *yassa dāni kālāñ maññasi* is equivalent to our "I await your pleasure." When Jīvaka in *Sāmaññaphala S.* gets ready the king's elephants to pay a visit to Buddha he says, *kappitāni kho te deva hatthiyānāni yassa dāni kālāñ maññasi*, which the comment explains thus, *upacāravacanam etañ: idañ vuttañ hoti, yañ tayā ānattāñ tam mayā katañ, idāni yassa tvañ gamanassa vā āgamanassa vā kālāñ maññasi tad eva attano ruciyā karohīti*, "this is a courteous expression by which is meant, I have executed your orders, for whatever coming or going you think the right time has come, do it as suits your convenience." So when at the end of the *Sūtra* the king says he must now depart, Buddha replies, *yassa dāni tvañ mahārāja kālāñ maññasi*. In *Brahmāyū S.*, when Uttara tells Buddha that *Brahmāyū* wishes to see him, Buddha replies, *yassā dāni māpavaka Brahmāyū brāhmaṇo kālāñ maññasi*: here the use of the 2nd pers. is peculiar, but the idea is, "I will see *Brahmāyū* whenever you like;" it is explained thus, *māpavaka Brahmāyū-brāhmaṇo yassa dassanassa kāmo tassa dassanassa idāni tvañ kālāñ maññasi dassandya āgamanassa pattakallān ti attha*. Pres. *maññati*, *maññate* (Sen. K. 439, 442), 1st pers. *maññe*, *maññāmi*. Aor. *amaññi*, *maññi* (Mah. 237; Dh. 315). Fut. *maññissati*. P.pr. *maññam*, *maññamāno* (Mah. 24; Dh. 139). Ger. *mantvā*, *mantvāna*, *mantvāna* (Mah. 52, 110; Sen. K. 563). Inf. *manituṃ*, *mantuṃ* (Sen. K. 503). P.f.p. *mantabbo*, *manitabbo*. P.p.p. *mato*. Caus. *māneti*. See *Mundāti*, which is also a pres. from मन्.

MANO, and MANAṂ, The mind, the intellect, the thoughts, the heart [मनस्]. Ab. 152; B. Int. 449, 499. *Dhamme me ramati mano*, my heart delights in the law (Ras. 17; comp. Dh. 21, 53). *Haḍḍayañ manañ ca sokā mahantā pi na tūpayanti*,

sorrows even great ones do not rack the heart and mind (Das. 7). *Manasā dāhena*, with steadfast mind (Kh. 8). *Manasā pasannena bhāsati*, speaks with a pure heart (Dh. 1). *Mano* "the mind or thoughts" is constantly opposed to *vācā* or *vaci*, and to *kammañ* or *kāyo*. *Yassa kāyena vācāya manasā n' atthi dukkatāñ*, he who offends not in deed, word or thought (Dh. 70, comp. 42; B. Lot. 866). *Santañ tassa manāñ hoti santā vācā ca kamma' ca*, his mind is calm, his speech and action are calm (Dh. 18). *Manāñ mama kāyañ viya dukhāpeti*, he is endeavouring to torture my mind as he has tortured my body (Mah. 261). *Satthari manopasādo*, faith in Buddha (Dh. 95, see *Paśādo*). *Mayi manāñ pasādetvā*, having believed in me (Dh. 94). *Pasannena manena*, with a believing heart (Dh. 99). The base used in composition is generally *mano-*, but sometimes *mana-*, as *appaduḍḍhamanasānikappo*, "one the wishes of whose heart are pure." *Manokammañ*, action of the mind, as thought, desire (see *Kammañ*). *Mettañ manokammañ*, friendly action of the mind, goodwill shown by benevolent thoughts or wishes. *Manovilekko*, doubt (Ab. 170; Mah. 158). *Manopakopo*, angry thoughts (Dh. 42). *Manonukūlo*, pleasant (Att. 194, = *mano* + *anukūlo*). See *Manoduccaritañ*. The loc. *manasi* with मन् means to attend to, to bear in mind (see *Manasikaroti*, *Manasikāro*). Instr. *manasā karoti*, to bear in mind, to learn by heart. As last part of a compound: *Paṭibaddhamano*, whose mind is in bondage (Dh. 50); *pasannamano*, pleased (Mah. 31). *Mano* is only used in the singular; it will be seen from the examples that it follows two declensions, that of a noun with a base in *-as*, and that of a noun with a base in *-a* (see Sen. K. 283—285). For the gen. *manaso* see Dh. 70, *manassa* also occurs. *Mano* is one of the *Indriyas*, of the *Āyatana*s, of the *Dhātus*. See *Vīññāpañ*.

MĀNO, Pride, arrogance, vanity; honour, respect [मान]. Ab. 168, 914; Dh. 13, 27, 40, 72. *Bahumāno*, great veneration (Mah. 125). *Mānañ janayitvāna*, recovering his self-confidence (Mah. 152).

MANOBHŪ (*m.*), Kāma the god of love, the Indian Cupid [मनोभू]. Ab. 42.

MANODUCCARITAM, Sin of the mind or thoughts [मनस् + दुस् + चरित]. B. Lot. 866; Dh. 42. The three are *abhiññā*, *vyāpādo*, *micchāditṭhi*,

- covetousness, malice, scepticism (Man. B. 460; Dh. 91).
- MANOHARO** (*adj.*), Striking, beautiful, charming, captivating [मनोहर]. Mah. 113, 241.
- MANOMAYO** (*adj.*), Springing from the mind, caused by the mind [मनो + मय]. Dh. 1, 90. *Manomayā iddhi* is the third of the ten Iddhis. According to D'Alwis it is "the power to assume any corporeal figure whatever at one's will," according to Hardy "the power to make any figure whatever according to the person's will" (Alw. I. xxxiv; Man. B. 501). The following is the explanation given in Visuddhi Magga: "*idha bhikkhu imasmā kāyā aññāṇā kāyāṃ abhinimmināti rūpīṃ manomayan*" ti imindāyena āgatā iddhi sarīrabhantare aññāṇā eva manomayassa sarīrassa niphattivasena pavattattā manomayā iddhi nāma.
- MANOPUBBAṄGAMO** (*adj.*), Having mind for its predecessor, following upon or resulting from the mind or thoughts, caused by the mind [मनस् + पूर्व + जम]. Dh. 1. See *Vīññāpaṇā*.
- MANORAMO** (*adj.*), Pleasant, delightful, beautiful [मनोरम]. Ab. 693; Dh. 11, 256; Mah. 87.
- MANORATHO**, Wish, desire [मनस् + रथ]. Ab. 163; Dh. 225. *Manoratham pūreti*, to fulfil one's wish (Mah. 55, 261). *Manorathaparāṇī*, "the wish-fulfiller," name of the Aṭṭhakathā on the Aṅguttara Nikāya.
- MANOSETṬHO** (*adj.*), Having mind or *Vīññāpa* for its chief, governed by the mind, founded on the mind [मनस् + सेट्ठ]. Dh. 1.
- MANOSILĀ** (*f.*), Realgar or red arsenic, and perhaps vermilion [मनस् + शिला]. Mah. 211. Used as a pencil (Mah. 90, 112). *Manosilātalaṃ*, name of a district of Himavanta (Alw. I. xxi).
- MANTĀ** (*f.*), Wisdom. Ab. 153, 979; Cl. Gr. 37. *Mantā vuccati paññā* (Dh. 419).
- MANTABBO** (*p.f.p. maññati*), To be thought, to be considered [मन्तव्य = मन्]. Sen. K. 503; Ras. 35.
- MANTABHĀṆĪ** (*adj.*), Speaking wisely [mantā + भाष + ण]. Dh. 65.
- MANTADHARO** (*adj.*), Versed in the Mantras [मन्त + धर].
- MANTAṆAM**, Deliberation, consultation, resolution [मन्तव्य]. Ab. 352, 979; Mah. 16.
- MANTETI**, To consult, to deliberate, to discuss; to talk, to converse [मन्तव्य]. With Instr. *Bharityāya mantayitvā* having consulted with his wife (Mah. 219, comp. 64, 233). With *saha*: *Mantetvā mātuyā saha*, having consulted with his mother (Mah. 154, 69). With *saddhīm*: *Tena saddhīm mantetvā*, having taken council with him (Dh. 232). *Tvaṃ no amhākaṃ santikaṃ āgacchasi na kiñci mantesi*, you never come near us, you never talk to us (Dh. 333). *Kaṣṇe mantayi*, whispered in his ear (Dh. 157).
- MANTHĀNĪ** (*f.*), A churn [मन्थनी]. Ab. 499.
- MANTHĀNO**, A churning-stick [मन्थान]. Ab. 1080.
- MANTHARO** (*adj.*), Slow, stupid [मन्थर]. Ab. 379.
- MANTHO**, A churning-stick; a sort of rice cake = *sattu* [मन्थ]. Ab. 463, 1080.
- MANTĪ** (*m.*), A counsellor, a minister [मन्त्रिण]. Ab. 340. *Samājamaṅṭī*, a member of a council of state (Alw. I. 112).
- MANTINDO**, A chief counsellor, a minister [मन्त्रिण + इन्द्र]. Alw. I. 112.
- MANTO**, Deliberation, resolution, counsel, design, plan, artifice; the Vedic hymns; a sacred text; a mystic verse, a charm, an incantation [मन्त्र]. Ab. 108, 352, 979. *Mante gantheruṃ*, compiled the Veda (Alw. I. cxxiv). *Mantayuddhena*, by stratagem of war (Mah. 153). *Tītikkhāmantena*, by the magic spell of forbearance (Att. 194). *Haṭṭhikantamanto*, a spell for charming elephants (Dh. 154). *Imaṃ mantam vatvā*, having recited this spell (Dh. 156). *Japaṃ mantapādāni*, muttering spells (Ten J. 103). *Āgatāni kho tāta Uttara amhākaṃ mantere dvattimsa mahāpurisalakkhaṇāni*, friend Uttara, the thirty-two characteristics of an eminent man are enumerated in our mantras (a Brahman says this, see *Mahāpuriso*). *Pādalakkhaṇamanto*, a memorial verse describing the footmarks left by people of different characters (see *Lakkhaṇaṃ*). At Mah. 29, 32, 251 a passage quoted from the Abhidhamma (*pāli abhidhammassa*) is called *Buddhamanto*, "a sacred text of Buddha."
- MANTUṀ, MANTVĀ**, see *Maññati*.
- MANUJĀDHIPO**, A king [मनुज + अधिप]. Mah. 36, 158.
- MANUJO**, A man [मनुज]. Ab. 227; Dh. 54, 59. *Manujesu*, among men (Das. 9).
- MĀNUÑÑAKAM**, Beauty, charm [मानोज्ञ]. Sen. K. 398.
- MANUÑÑO** (*adj.*), Beautiful, pleasing, delightful [मनोज्ञ]. Ab. 693; Mah. 22, 43, 246.

MĀNUSAKO (*adj.*), Human [मानुषक]. Dh. 74. *Cakkhundā atikkantamānusakena*, with an eye passing the eye of man (B. Lot. 866).

MĀNUSO (*adj.*), Human [मानुष]. *Mānusi pajā*, the human race (Kh. 6). Masc. *mānuso*, a man (Ab. 227; Dh. 74, 286; Mah. 89). Comp. *Amānuso*.

MANUSSAKO (*adj.*), Human [मनुष्यक]. Kh. 14.

MANUSSATTAM, Man's condition, humanity [मनुष्यत्व]. B. Lot. 305; Ras. 62. *Sace manussattamā āgacchati*, if he is born as a human being, lit. if he attains to humanity.

MANUSSO, A human being, a man [मनुष्य]. Ab. 227; Dh. 57. *Manussabhūtā*, human beings, men (F. Jāt. 1). *Manussindo*, a king (Mah. 117). *Manussaloko*, the world of men, this world (Alw. I. cvii). *Manusso 'si*, are you a human being? (Kamm. 4). *Manussitthi*, a human female (Pāt. 69). Fem. *manussi*, a woman (Dh. 155).

MĀPAKO (*adj.*), Causing to appear by supernatural power (from next).

MĀPETI (*caus. mināti*), To make, to prepare; to cause to appear by supernatural power, to create [मापयति = मा]. *Nagaram m.*, to build a city (Mah. 46, 65; Dh. 232). *Dibbatabhāvamā mēpetvā*, assuming his celestial shape (Ras. 24). *Attano ānubhāvena ekaṃ āṅgarāsiṃ mēpetvā*, having by his supernatural power caused a heap of burning coals to appear (F. Jāt. 57). *Mahantam pabbatam mēpetvā*, having miraculously caused a great mountain to spring up (Ras. 22). *Tassa maggam amāpayi*, caused a path to appear for him (Mah. 167). *Dviguṇe ca rakkhase theromāpayitvā bhayānake*, and the therā having miraculously caused to appear twice as many other dreadful rakkhasas (Mah. 75). Mah. 23, 166; Dh. 191.

MĀRADHEYYAM, The realm of Māra or Death, Saṃsāra or continued existence [मार + धेय = धा]. Dh. 7, 197, 277. Comp. *Maccudheyyam*, and see *Māro*.

MĀRAJI (*m.*), Conqueror of Māra, an epithet of Buddha [मार + जित्]. Ab. 2.

MĀRAKO, A slayer [मारक]. Ras. 27. *Hatthimdrako*, an elephant hunter (Dh. 114).

MARAMMO (*adj.*), Burmese.

MĀRANAM, Dying, death [मरण]. Ab. 404. *Param maraṇā*, after death (B. Lot. 866). *Marapaṇaṇico*, death-bed (Dh. 258). Dh. 27; F. Jāt. 15.

MĀRANAM, Killing, slaughter [मारण]. Ab. 403.

MĀRANASATI (*f.*), Recollection of death, meditation on death [मरण + स्मृति]. This is one of the ten Anussatis. E. Mon. 28. See *Kammaṭṭhānam*.

MĀRĀPETI (*caus. next*), To cause to be killed, to put to death. Das. 2; Mah. 236; Dh. 298; Alw. I. 101.

MARATI, and **MĪYATI**, and **MIYYATI**, To die [मृ]. Pres. *marati* (Sen. K. 460; Mah. 22, 230), *mīyati* (Dh. 5; Sen. K. 459), *miyyati* (Dh. 179; Das. 34; Sen. K. 460). Aor. *amari*, *mari* (Mah. 231; F. Jāt. 16, 57). Fut. *marissati* (Dh. 96; Mah. 260). Ger. *maritvā* (Dh. 220). P.pr. *maranto* (Dh. 86, Mah. 22), *maramāno* (Mah. 230), *mīyam*, *mīyamāno* (Cl. Gr. 25). P.f.p. *macco*. P.p.p. *mato*.

MĀRATTAM, State of being Māra, Maraship [मार + स्व].

MĀRETI (*caus. marati*), To kill, to destroy, to murder [मारयति = मृ]. F. Jāt. 4, 49; Dh. 114. P.p.p. *mārito* (Mah. 52).

MARICAM, Pepper [मरिच]. Ab. 459; Mah. 158.

MARICI (*f.*), A ray of light; mirage [मरीचि]. Ab. 64, 65. *Maricim toyam ti maññamānā*, taking the mirage for water (Ras. 29). *Maricidhammo*, mirage-like, unsubstantial (Dh. 9, 210).

MARICIKĀ (*f.*), Mirage [मरीचिका]. Dh. 31.

MĀRICIKO (*adj.*), Prepared with pepper, peppered [मारिचिक].

MĀRISO (*adj.*), see *Mādiso*.

MĀRISO, A venerable person; the plant *Amaranthus Polygamus* [मरिष]. Ab. 1132. The voc. *mārisa* is sometimes used in addressing a person of high position, e.g. at Mah. 3 the *yakkhas* address Buddha thus. So in *Milinda Pañha* Indra calls *Mahāsena mārisa*. In one *sūtra* Buddha addressing the *Tāvātimsa* gods says *mārisā* (*voc. pl.*).

MĀRITO, see *Māreti*.

MARIYĀDĀ (*f.*), A boundary, limit; rectitude, good conduct [मर्यादा]. Ab. 225, 1054; Mah. 202, 213. *Vāpimariyāddā*, the embankment or "bund" of a tank (Mah. 228).

MARO, Death [मर]. *Ajarāmaro*, free from decay and death (Ras. 29). Comp. *Anaro*.

MĀRO, Death; killing; the Tempter, the Evil principle [मार]. Ab. 43, 1024; Mah. 236. The archangel Māra (or *Vasavattimāra*) is the ruler of the highest of the six *Kāmadevalokas* (the Para-

nimmitavasavattidevaloka), and divides with Sakka (Indra) the sovereignty of the Kámávacaradevaloka. Like the other two archangels Sakka and Mahábrahman he is possessed of vast power and reigns with great magnificence in his devaloka. He owes his exalted position to having in a former existence exercised in a high degree the virtue of Dána or charity, but he is nevertheless a wicked angel, and his pleasures are those of sense. Like Mahábrahman and Sakka he often descends from his celestial abode to interfere in the affairs of men, but unlike his brother archangels he always acts for evil and not for good. Thus by various artifices he endeavoured to deter the young Siddhattha from devoting himself to the ascetic life (Man. B. 157, 159), and when at last he saw him on the eve of attaining omniscience he brought against him all the host of his evil angels, to endeavour to conquer him by force (Man. B. 171). When a holy ascetic enters a village to ask for alms Mára will sometimes harden the hearts of the villagers so that none will give (see Man. B. 382; at Dh. 352 this happens to Buddha, and at Dh. 160 to a Pacceka Buddha). At Dh. 255 he is represented as endeavouring to prevent Godhika Thera from attaining Nirvána, but his wiles are overcome by Buddha. He sometimes tempts a holy ascetic to enter a village for alms, and then controls the bodies of the villagers by a sort of Satanic possession, so that they are forced to insult their visitor with mocking gestures (Dh. 160, 352). Mára has three daughters *Tañhá*, *Rati*, and *Arati*, or Concupiscence, Love, and Anger, who tempt men to sin (Dh. 164; see *Ragd*). His army (*márabalam*) are the Paranimitavasavatti devas over whom he rules (Dh. 118, 319). He is called *Pápimá* and *Kañho* "the Evil One," and *Pamattabandhu* "the Tempter" (Ab. 43, also *Pajapati* and *Namuci*). By the word Mára is generally understood the being described above, whose full name is Paranimitavasavattimára. But the term has really a far wider signification, that of the Evil Principle, of which the sinful archangel is merely one of the manifestations. From one point of view Kleça or original sin is the evil principle, the mára or hindrance to the attainment of Nirvána. Again, from the Buddhist point of view that existence is an evil, the Skandhas are a mára, because so long as they continue to exist Nirvána cannot be at-

tained. So again Death (*maccu*, *marañam*, *antako*) and Karma (*abhisankháro*, see *Sankháro*) are manifestations of the Evil Principle. Thus we have five Máras or hindrances, *khandhamáro*, *kilesamáro*, *maccumáro*, *abhisankhámáro*, *devaputtamáro*, continued existence, sin, death, Karma, and the sinful angel or Tempter. The close connection of the four first is obvious from the consideration that re-birth necessarily involves previous death, and that wherever there is continued existence there must be Karma and Kleça, which are its abiding cause. The realm of Mára (*máradheyya*) is the realm of sin, of Karma, of death, of re-birth; it is therefore the whole sphere of sentient existence, and it is opposed to Nirvána or Annihilation, in which sin, death, and birth are alike unknown. The four Máras are *khandhamáro*, *kilesamáro*, *abhisankhámáro*, *devaputtamáro*. The three Máras are *kilesamáro*, *marañamáro*, *devaputtamáro* (Dh. 409, 434). The angels of Mára's heaven, the *paranimitavasavattidevó*, are called Máras. The term appears to be sometimes extended to the inhabitants of the four highest Kámávacaradevalokas, since, in the eight Parisás, the inhabitants of the whole deva world are classed as *Cátummahárájika-parisá*, *Távátimsa-parisá*, *Máraparisá*, and *Brahmaparisá*, "the host of *Cátummahárájika* angels, of *Távátimsa* angels, of *Mára* angels, and of *Brahma* angels" (comp. B. Lot. 396).—Dh. 2, 7, 8, 9, 11, 19, 32, 48, 49, 111, 197, 200, 201; B. Int. 133, 398; B. Lot. 90, 385, 396; E. Mon. 82, 133, 261; Man. B. 151, 336, 382.

MARU (*m.*), A sandy desert; a mountain [मरु]. Ab. 663, 964.

MARU (*m.*), A deva [मरुत]. Ab. 11, 964; Mah. 115, 252. *Marugandá*, troops of devas (Mah. 102). *Maruppiyo*, friend of the gods (Mah. 105). Pl. *marú* (Mah. 22).

MĀRUTO, Wind [मारुत]. Att. 207. See *Mdluto*.

MASAKKASĀRO, A name of Indra's city. Ab. 21; Ras. 16.

MĀSAKO, A bean or vetch; a weight = two Guñjás; a coin of a low value [माषक]. Ab. 479; Mah. 239; Pát. 66, 79, 80. Comp. *Máso*.

MASĀRAGALLĀM, A precious stone, a sort of cat's eye [सुसारगल्ल]. Ab. 492; B. Lot. 320, 321. This stone is also called *kabaramaṇi*, the variegated or clouded gem. The *Ṭiká* of Ab. says *masāragirimhi játo maṇi masāragallām*. *Masā-*

ragallamayo, made of or set with m. stones (Alw. I. 78).

MASĀRAKO, A sort of bed. Ab. 310; Pát. 86.

MASI (*m.*), Soot; ink [मषि]. Cl. Gr. 27; Gog. Ev. 16 (*n' eva chārikā paññāyati na masi*).

MĀSO, A sort of kidney-bean, *Phaseolus Radiatus*; a coin = *māsaka* [माष]. Ab. 1110; E. Mon. 67.

MĀSO, and **MĀSAM**, A month [मास]. Ab. 74, 1110. Acc. *māsam*, for a month, during a month. *Māsattayam*, during three months (Mah. lxxxvi). *Māsam adhite*, he reads for a month. Loc. *māse māse*, every month, month after month (Dh. 13, 20). The names of the twelve months are as follows: *Citto, Vesākhō, Jeṭṭho, Āsāḥo, Sāvāpo, Poṭṭhapādo, Assayūjo, Kattiko, Māgasiro, Phusso, Māgho, Phagguno* (Ab. 75, 76).

MASSU (*n.*), The beard [रमशु]. Ab. 259; B. Lot. 863. *Massukarāṇam*, shaving.

MASURO, A sort of lentil [मसुर].

MĀTĀ (*f.*), A mother; a maternal grandmother [मातृ]. Ab. 244, 1131. Acc. *mātaram* (Dh. 52). Instr. and abl. *mātara, mātuyā, mātyā* (Mah. 154; Dh. 328). Dat. and gen. *mātu, mātuyā, mātyā* (Dh. 428; Mah. 65). Loc. *mātari, mātuyā, mātyā, mātuyam, mātyam* (Kh. 13). Plur. *mātaro* (Dh. 328). Instr. and abl. pl. *mātarehi, mātūhi*. Gen. and dat. pl. *mātāraṇam, mātānaṇam, mātūnaṇam*. Loc. pl. *mātāresu, mātūsu*. *Mātu sodariyo*, or *mātu-sodariyo*, mother's brother (Mah. 254, comp. Ab. 245). *Mātu gharāṇam agamāsi*, came to his mother's house (Dh. 403). *Mātu ārocayī*, told her mother (Mah. 57). The bases used in composition are *mātu-*, *māti-*, *matti-*. *Mātigottam nāma kin karissati*, what does the mother's family signify! (Dh. 218). *Mātipakkhato*, on the mother's side (Dh. 78). *Amhākaṇ mātiṭṭhāne ācariyaṭṭhāne yeva ṭhatvā*, standing to us in the place of mother and of pastor (Dh. 168, comp. 252). For *mātu-* comp. *Mātujo, Mātughāto, Mātugāmo*; for *matti-* see *Mattisambhavo*.

MĀTABBO (*p.f.p. mināti*), To be measured [मातव्य = मा]. Sen. K. 477. See *Metabbo*.

MATAKO (*adj.*), Dead; belonging to the dead [मृतक]. A ghost (Dh. 220). *Matakaṇ bhattam*, food offered to the manes or petas (Dh. 205).

MĀTALI (*m.*), Name of the charioteer of Sakka or Indra [मातलि]. Ab. 22; Dh. 194.

MĀTĀMAHO, A maternal grandfather [मातामह]. Fem. *mātāmāhī*, a maternal grandmother (Ab. 245).

MATĀNGAJO, An elephant [मतङ्गज]. Att. 193.

MĀTĀNGO, An elephant; a Caṇḍāla or man of the lowest caste [मातङ्ग]. Ab. 360, 517, 1045; Dh. 58.

MĀTĀPETTIBHARO (*adj.*), Supporting one's parents [मातृ + पितृ + भर]. Dh. 185, 189.

MĀTĀPETTIKO (*adj.*), Belonging to father and mother [मातृ + पितृ + क].

MĀTĀPITARO (*m.pl.*), Father and mother, parents [मातापितृ]. B. Lot. 410. Instr. and abl. *mātd-pitūhi* (F. Jāt. 3; Kamm. 5; Pát. vi). Dat. and gen. *mātdpitunnam* (F. Jāt. 9; Dh. 402, 408; B. Lot. 863). In composition: *mātapitū-upaṭṭhānam*, assisting parents (Kh. 5), *mātdpitūṭṭhāne ṭhitāni*, standing in the place of parents (Dh. 363).

MATAPĪTIKO, One whose father is dead [मत + पितृ + क]. Das. 1, 20, 30.

MĀTARĀ, see *Mātā*.

MATHANAM, Churning, crushing [मथन].

MATHATI, To churn; to stir up, to agitate; to crush, to destroy [मथ]. Dh. 374. Pass. *mathiyati* (Sen. K. 459). P.p.p. *mathito* (Ab. 1022); neut. *mathitam*, buttermilk (Ab. 500).

MATI (*f.*), Mind, understanding, intelligence, thought, imagination; knowledge, wisdom; wish; opinion, advice [मति]. Ab. 152, 1096. *Mati-padīpo*, the lamp of knowledge (Mah. 14). *Matisacivo*, a king's counsellor, minister, privy-councillor (Ab. 340). *Asāre saramati*, imagining the real to be an unreality (Dh. 2). *Amalamati*, pure-minded (Mah. 102). *Mahāmāti*, magnanimous. *Anantamāti*, of infinite understanding (Kh. 23). *Matipubbo*, one who thinks before he acts, circum-spect (F. Jāt. 50).

MĀTI-, see *Mātā*.

MĀTĪ (*f.*), A conduit, canal (see next). Mah. 238.

MĀTIKĀ (*f.*), A conduit, watercourse, canal for irrigation; a heading, head, outline, sketch, text, list, table of contents [मातृका]. Ab. 1097. *Mā-tikaṇ katvā icchitiṭṭhaṭṭhānam udakaṇ nenti*, having made a watercourse they convey the water whithersoever they please (Dh. 273). *Icc ekādasavāpiyo dvādasamātikaṇ c' eva subhikkhattakam akārayi*, in order to make food abundant he formed these eleven tanks and twelve canals of irrigation (Mah. 222). *Catunnam pi pādānam cataso mā-tikā khaṇitvā*, having dug four channels to conduct the water to the lion's four feet (Ten J. 36). Comp. *Devamātikō* and *Nadimātikō*. *Iti bhagavā sasi-*

khepena mdtikam t̄hapetvā idāni tam eva vitthārento, Buddha having given a brief outline or text, and now proceeding to enlarge upon it. *Mahā-att̄hakathāyaṃ pana gharaṃ nāma gharupacāro nāma gāmo nāma gāmapacāro nāma mdtikam t̄hapetvā*, in the Great Commentary, under the headings "House," "Grounds of a House," "Village," "Entrance of a Village" (Pāt. 66). The list of the Vinaya precepts, omitting all the explanations and other details, is called *mdtikā* (B. Lot. 317).

MATIMĀ (*adj.*), Sensible, intelligent, wise [मति-मत्]. Ab. 229; Mah. 23, 144, 161. Instr. *matimatā* (Mah. 251). Alw. I. ix. Comp. *Mutimā*.

MĀTITO (*adv.*), On the mother's side [मातृ + तसु]. *Mētito suddho*, pure in descent on the mother's side (Sen. K. 322; Alw. I. xiv).

MĀTIYO (*adj.*), Maternal [मातृ + य].

MATO (*p.p.p. marati*), Having died, dead [मृत = म्]. Ab. 406, 1110. *Mate pitari*, when his father died (Mah. 23). *Tatt̄h' eva mato*, died on the spot (F. Jāt. 4, comp. 9). *Matānaṃ kalebarāṃ*, the bodies of the slain (Mah. 230). *Matan̄thārako*, a corpse-carrier (Mah. 66).

MATO (*p.p.p. maññati*), Thought, considered, believed, understood, known [मत = म्]. Ab. 757. *Sesā pasusamā matā*, the rest are esteemed no better than the beasts of the field (Mah. 158). *Khaṇḍe paṇṇe dolāṃ matāṃ*, Dala is intended in the sense of "part" and "leaf" (Ab. 1086). *Bahumato*, esteemed, honoured. Neut. *matāṃ*, wish, opinion, intention, doctrine. *Sambuddhamatakovidō*, learned in the will of Buddha (Mah. 12). *Theramataṃ bravi*, communicated the therā's wishes (Mah. 111). *Tassā matena*, in accordance with her opinion (Mah. 154). *Tusitānaṃ purāṃ rāja rammaṃ it̄i satāṃ matāṃ*, the opinion of good men, O king, is that the city of the Tusitas is the most delightful (Mah. 199). See *Muto*.

MATTĀ (*f.*), Measure, quantity; right or suitable quantity, moderation; a little, an atom; greatness, importance [मात्]. Ab. 705, 878. *Mattūsukhaṃ*, small or moderate pleasure (Dh. 51). *Mattāya* (instr.) *bhūñjati*, to eat in moderation (Dh. 355). *Mattāṃ jānaṃ laddhabhojane*, knowing the right measure in the food he takes, viz. eating moderately (Dh. 402). *Mattāññū*, moderate, temperate. *Bhikkhosomattāya*, abundantly. *Mahatiyā issariyamattāya samannāgato*, blest with an abundant

measure of prosperity. *Na cāyaṃ kumdrako mattāṃ aññasi*, little does this child know the greatness in store for him. *Na c' assa kāye balamattā*, and there is not the least strength in his body. *Lahumatto*, light-measured (Sen. K. 201, of a short vowel). *Appamāṇo pamāṇamatto*, infinite and finite. *Lesamatto*, trifling, small. *Cakkamatto*, as big as a chariot wheel (Mah. 211). *Muttā mahāmalakamattiyo*, pearls as big as large āmalaka fruit (Mah. 168). *Pāṇimattā kesā*, a handful of hair (Mah. 4). *Addhayojanamatte t̄hōne t̄hatvā*, stopping at a place six miles distant (Dh. 235). *Na so vālaggamatto pi okāso atthi*, there is not a space of the size of a hair-tip (Dh. 295, comp. 147). *Sattat̄dhamatte ākāse nisiditvā*, sitting in the air at the height of seven palm trees (Dh. 307). *Galammattāṃ jalāṃ*, water reaching up to the neck (Mah. 116). *Jānumattāṃ jalāṃ*, knee-deep water (Mah. 41). *Att̄hakarsamatte padese jannumattena odhinā* (rained down flowers) over a space of ground eight karisas in extent to the height of the knee (Dh. 266). *Manosilāsu cetiyāṅgane t̄hitāsu gopphamattāsu*, in realgar which stood ankle deep in the yard of the dāgoba (Mah. 212). *Saṭṭhimattā bhikkhā*, sixty priests (Mah. 232, comp. Dh. 338). *Te āsuṃ pañcamattasat̄ni*, they were five hundred in number (Mah. 174). See *Mattāṃ*.

MATPAKĀSINĪ (*f.*), A charming woman [मत्त + काशिनी]. Ab. 234.

MATTAKAM, A substitute for *mattāṃ* (which see) at the end of a compound [मात्क]. *Diṭṭhamattako mitto*, a friend as soon as seen, a friend at first sight (Ab. 346). *Cutūsabhaṭṭhānaṃ sodhitamattakam eva hotu*, let a space of four usabhas be merely cleared of jungle (Alw. I. 79). *Na pūtipūgphalamattakam pi agghanti*, are not worth so much as a rotten areca nut (Att. 215). *Appamattakā (abl.) mūccati*, is saved by very little, narrowly escapes (Sen. K. 323, also *appamattakena* and *appamattakam*). *Appamattakam kho paṇ'etaṃ bhikkhave oramattakam sllamattakam*, priests, this is a trifling matter, a secondary consideration, a mere question of ordinary morality.

MATTAM, This word is used only as the latter part of a compound, with the meaning "measure, quantity," or "exact quantity, only, mere," or "exact time, as soon as" [मात्]. Ab. 1117. *Pañcadharaṇamattāṃ*, a weight of five dharaṇas (Ab. 809). *Jaṅghāmmattāṃ khand̄petvā*, having dug

down knee deep (Mah. 107). *Aḍḍhamāsamattam vltināmesi*, spent a period of half a month (Alw. I. 80). *Yugamattam pekkhati*, he looks forward to the distance of a yuga. *Doṇamattapamāḍato*, a dropa measure in amount (Mah. 108). *Vidattimattaputhulo*, a span broad (Alw. I. 76). *Kiñcimattam adāsi*, gave him a little of it (Mah. 260). *Parissāvānamattam gahetvā*, taking with him only his water-strainer (Att. 212). *Gehagopakamattam thapetvā*, leaving none but the house-watchers behind (Dh. 235). *Pālimattam idh' āntam*, the text only was brought here (Mah. 251). *Etissā sāmiko kañjikamattam pi labhissati*, that lady's husband will get nothing but rice-gruel to eat (Dh. 233). *Mama sarire lomakūpamattam pi upham kātuṃ nāsakkhi*, it was unable to heat so much as a pore of my skin (F. Jāt. 57). *Pādapūraṇamattam*, a mere expletive (Ab. 1187). *Tattha nan ti nipātamattam*, here "nam" is a particle (F. Jāt. 15, at Dh. 286 nipātamatto). *Sāgatan ti vacanamattena*, by merely saying welcome (Dh. 362). *Manopasādamatten' eva*, by faith only, by a mere exercise of faith (Dh. 98). *Muhuttamatten' eva*, in a moment (Dh. 133). *Avolokitamattena*, by a mere look, by merely looking at a thing. *Vākkaraṇamattena*, by mere talk (Dh. 47, comp. 48). *Agatigamanadosā muttamattena*, merely by being released from the sin of walking in the agatis (Mah. 129). *Niruddhā sāmīti vuttamatte yeva*, the moment it was said, she is dead my lord (Dh. 307, comp. the use of *vutte*). *Buddho ti vacane sutamatte*, the instant he heard the word Buddha, or at the mere sound of the word Buddha (Alw. I. 97). *Tasmiṃ nikkhantamattamhi*, at the moment of departure (Mah. 255). *Sotena saṅghaṭṭitamatte yeva*, as soon as ever it comes in contact with the ear (Alw. I. cviii). Sometimes the compound with *-matta* is used adjectively: *Mayā khittamattam jālam adāya*, taking away the net as soon as it is thrown by me: *Rūpen' ummādayi nare diṭṭhamattā 'va sā yato*, because she maddened men with her beauty as soon as she was seen (Mah. 56); *Sakkena vuttamatto so Laṅkam āgamma*, he, the instant he was spoken to by S., having come to Ceylon (Mah. 47); *Haṭṭhato muttamattā sā*, the branch as soon as it was liberated from the hand (Mah. 118); *Haṭṭho makkhitamatto 'va hoti*, the hand is merely smeared (Dh. 269). See *Mattā*, *Mattakam*.

MATTANŌ (*adj.*), Moderate, temperate [मात्र + ऌ]. *Bhojanamhi m.*, moderate in eating (Dh. 2).

MATTANŌUTĀ (*f.*), Moderation [मात्र + ऌ + ता]. Dh. 34, 345.

MATTĀSITĀ (*f.*), Moderation in eating, temperance [मात्र + आशिन् + ता]. Alw. I. xxxiv.

MATTEYYATĀ (*f.*), State of being a mother, maternity [मातृ + एय + ता]. Dh. 59, the comment explains it to mean dutiful conduct of a son to his mother (Dh. 408).

MATTEYYO (*adj.*), Maternal [मातृ + एय].

MATTHAKO, and **-KAM**, The head; top, summit, end; excellence, eminence [मत्तक]. Ab. 256; Dh. 146; Kh. 3, 19. *Tathāgatassa matthake (pupphachattam) dhārento*, holding the flower parasol over Buddha's head (Dh. 133). *Upāri-matthake*, on the head (Dh. 256). *Himavanta-matthakena gacchanto*, going along the summit of Himālaya (F. Jāt. 4). The top sprout of a tree is called *matthako* (Ab. 549, = *kultra*). *Matthakam pāpuṇṇāti*, to be accomplished (Dh. 225, of a wish). *Matthakam nayati*, to accomplish (Mah. 246, of a wish). *Matthakam patto*, come to pass, accomplished (Dh. 251, of a prayer). *Tassa manoratham matthakam pāpetvā*, having gratified the king's wish, lit. having caused his wish to reach its end (Ras. 25). *Nāṇassa matthakam patto*, having attained the height of knowledge (Dh. 125). The loc. *matthake* is used adverbially in the sense of "upon," "on the top of," "above," "at the distance of," "ago." *Tava matthake pateyyum*, would fall upon you (Dh. 297). *Amba-matthake*, on the top of the mangoes (Mah. 130). *Bhametvā sīsamatthake*, whirling them over his head (Mah. 143). *Sopānamatthake thāvā*, standing at the top of the steps (Dh. 171). *Yojanattaya-matthake*, at the distance of three yojanas (Mah. 166). *Kivādūre ito Sāvathīti sattayojanamattake ti*, how far is Cīravastī? Seven yojanas off (Dh. 232). *Ito sataśaśakappamatthake*, from this time a hundred thousand kalpas ago (Dh. 148). *Kappasataśaśadhikānam catuśśāśaśaśakappamatthake*, four aśāśkheyyas one hundred thousand kalpas ago (Dh. 116).

MATTHALUNGAM, The brain [मत्तलुङ्ग]. Kh. 3, 19.

MATṬHO, and **MATṬO** (*p.p.p. majjati*), Polished, cleansed, pure [मृष्ट = मृत्]. *Matṭakūṇḍali*, having burnished earrings (Dh. 93). *Matṭhagattā*,

having limbs of perfect purity (B. Lot. 594, the text printed in Ceylon has *maṭṭa*). *Maṭṭasāḍḍako*, a tunic of fine cloth (Dh. 168). Dh. 245, 247; Alw. I. 74 (where my MS. has *-ṭṭha*).

MATTHU (n.), Whey [मत्तु]. Ab. 500.

MATTIKĀ (f.), Earth, loam, clay, mud [मुत्तिका]. Ab. 919. *Mattikathūpo*, a mound of earth (Das. 30). *Mattikabhājanam*, an earthenware vessel (Das. 34). *Mattikāpatto*, an earthenware bowl (Pāt. 81). Used to seal a letter (Dh. 89, 99). Used in building (Mah. 101, the houses of the poorest classes in India are built of wattle and mud), *Mattikāya vilimpei*, plastered (the wall) with clay (Mah. 261). *Sudhāmattikalepano*, plastered with cement and mortar (Dh. 251, of a *pāsāda*).

MATTIKĀMAYO (adj.), Earthen [मुत्तिका + मय]. Sen. K. 401.

MATTIKO (adj.), Consisting of one mātrā or short syllable [मात्तिका].

MATTIKO (adj.), Maternal [मातृक]. *Mattikam dhanam*, wealth inherited from the mother.

MATTIYO (adj.), Maternal [मातृ + य].

MATTO (p.p. *majjati*), Intoxicated, drunk; mad, furious; excited; glad, joyful [मत्त = मद्]. Ab. 730, 752; Dh. 307. Of an elephant in rut (Ab. 362; Dh. 403). *Madhumatto*, drunk with wine (Dh. 275).

MATTO, see *Maṭṭho*.

MĀTU, see *Mātā*.

MĀTUCCHĀ (f.), Mother's sister, aunt [मातृष्वसु]. Ab. 248.

MĀTUGĀMO, Womankind; a woman, a female [मातृ + घाम]. Ab. 230; B. Lot. 393; Dh. 188. *Mātugāmo nāma akataññū mittadūbhī*, woman is ungrateful and treacherous (Das. 2). *Pañcasatamātugāmaparivārā*, having a retinue of five hundred female attendants (Dh. 164, comp. 222). *Moro viśābhāgam mātugāmasaddam sutvā*, the peacock hearing a different female voice (here a peahen is referred to Ten J. 51). *Mātugāmo nāma manussithi* (Pāt. 69).

MĀTUGHĀTAKO, A matricide [मातृ + घातक]. Pāt. 28.

MĀTUGHĀTO, Matricide [मातृ + घात]. Kh. 27.

MĀTUJO (adj.), Born of a mother [मातृ + ज]. Cl. Gr. 140.

MĀTUKO (adj.), Having a mother [मातृक]. *Bhinneamātuko* and *samānamātuko* mean, "having a mother of inferior rank to his father," and "having a mother of equal rank with his father" (Mah. 259,

the termination belongs to the whole compound). Comp. *Mattiko*.

MĀTULĀNĪ (f.), A mother's brother's wife, an aunt [मातृसौत्री]. Ab. 245.

MĀTULO, A mother's brother, an uncle [मातृसु]. Ab. 245.

MĀTULUNGO, The citron tree [मातृसुङ्ग]. Ab. 577. Neut. a citron.

MĀTUYĀ, see *Mātā*.

MAYĀ, MAYAM, see *Aham*.

MĀYĀ (f.), Illusion, phantom, deceptive appearance, deceit; jugglery, magic; name of Buddha's mother [माया]. Ab. 512. *Māyādkāro*, a juggler, conjurer, magician (Ab. 512). *Khattiyamāyā kathehi*, repeat the mystic formulas of a kshatriya (Dh. 155).

MĀYĀVĪ (adj.), Deceitful, hypocritical; subject to illusion, deluded [मायाविन्]. Sen. K. 399; Alw. N. 120.

MAYHAM, MAYI, see *Aham*.

MAYO (adj.), Made of, consisting of [मय]. *Dārumayo*, wooden. *Ahmayo*, made of stone. *Maṇimayo*, jewelled. *Udumbaramayo*, made of Udumbara wood (Mah. 143). *Sovappamayo*, golden. *Kilesamayam bandhanam*, a fetter of lust (Dh. 412). *Vāka-ustramūṅṅapabbajādnām aññataramayo*, made of one or other of such materials as vāka, usīra, etc. (Pāt. 86). *Ratanattayavandanamayam puññam*, merit consisting in veneration of the three gems. *Sīlādimayena puññena*, by meritorious works consisting in performance of the Sīla precepts, etc. (Ras. 16). *Manomayo*, springing from the mind. *Cintāmayā paññā*, intuitive knowledge, wisdom derived from thought or imagination.

MĀYO (adj.), Measuring [माय]. *Dhaññamāyo*, measuring corn (Sen. K. 468).

MĀYU (m.), Bile, gall [मायु]. Ab. 281.

MAYŪKHO, A ray of light [मयूख]. Ab. 64; Alw. I. xcvi.

MĀYŪRIKO, A peacock hunter [मायूरिक].

MAYŪRO, A peacock [मयूर]. Ab. 634. Fem. *mayūri*, a peahen. See also *Moro*.

MĀYŪRO (adj.), Belonging to peafowl [मायूर].

ME, A substitute for the instr. dat. and gen. cases of *अहम्* [मे]. For. instr. *Evam me sutam*, thus it was heard by me, thus I have heard (Alw. I. lxix; comp. F. Jāt. 9); *Adhigato myāyam dhammo*, this doctrine has been attained by me. For gen. *Ayam me putto*, this is my son (Sen. K. 269). For dat. *Detu me*, let him give to me (F. Jāt. 5).

MECAKO (*adj.*), Black, dark blue [मेषक]. Ab. 96. Masc. the root of the tail of an elephant or other animal (Ab. 363, 1023).

MEDHĀ (*f.*), Intelligence [मिधा]. Ab. 152.

MEDHAGO, Quarrel, strife. Ab. 400; Dh. 2.

MEDHANĀKARO, Name of a Buddha [मिधा + कर]. Sen. K. 469; Man. B. 94. M. was the second of the twenty-seven Buddhas, and the earliest but one whose name is recorded (see *Kappo*).

MEDHĀVI (*adj.*), Intelligent, wise [मिधाविन्]. Ab. 229; Dh. 5.

MEDHO, Sacrifice [मिध]. Comp. *Assamedhō*.

MEDINĪ (*f.*), The earth [मिदिनी]. Ab. 181; Mah. 35, 87. *Sodhetvā medinīm*, having purified the land (Mah. 256).

MEDO, A serous secretion that spreads among the muscular fibres, fat [मिदस्]. Ab. 282; Kh. 18.

MEGHAVANNO (*adj.*), Cloud-coloured [मेष + वण]. *Meghavanapāsāno* is some sort of ornamental building stone (Mah. 179).

MEGHO, A cloud; storm, rain [मेष]. Ab. 47; Dh. 224; Sen. K. 327. *Meghass' āgamane*, at the approach of rainy weather (Mah. 245).

MEHANAM, Membrum virile [मिहन]. Ab. 273.

MEHO, Urine; a urinary disease [मिह]. Ab. 329. *Madhumeho*, diabetes.

MEJJHO (*adj.*), Pure [मिज्ज]. Ab. 608. *Amejjho*, impure (Ab. 1024).

MEKHALĀ (*f.*), A zone, a girdle [मिखल]. Ab. 287.

MELAKO, Assemblage [मिखक]. Ab. 769.

MENḌO, A ram; a groom [मिण्ड]. Ab. 501. *Haṭṭhameḍḍo*, an elephant's keeper (Ab. 367). *Assameḍḍo*, a groom (Pāt. 86).

MENIKO, A fisherman [मिनिक्क].

MERAYAM, Intoxicating liquor, spirits, rum, arrack [मिरेच]. Ab. 533; Dh. 44; Kh. 17.

MEBU (*m.*), Mount Meru, a vast mountain occupying the centre of each cakkavāla, around which are the Kuśālas or concentric circles of rock, and beyond these the four Mahādīpas or great continents [मिबु]. Ab. 26; Mah. 240. Meru rises to the height of 84,000 yojanas above the ocean. At its base dwell the Asuras, and on its summit is the heaven of the Tāvātimsa gods. It is often called Mahāmeru (Man. B. 10, 11).

MESO, A ram; the zodiacal sign Aries [मिष]. Ab. 501, p. 11, note. Man. B. 23.

METABBO (*p.f.p. mindāti*), To be measured. Kamm. 8. See *Mūtabbo*.

METHUNO (*adj.*), Relating to sexual intercourse [मिथुण]. *Methuno dhammo*, sexual intercourse. *Methunam dhammam paṭisevati*, to practise sexual intercourse (Pāt. 3). Neut. *methunam*, sexual intercourse (Dh. 164), union (Ab. 1063). *Methunāpeta*, abstaining from sexual intercourse.

METTĀ (*f.*), Friendliness, friendly feeling, good will, kindness, love, charity [मिच]. Ab. 161. *Mettāvihāraṃ anuyuñjanta*, devoting himself to the exercise of good will towards all. *Mettāvihāriyo*, living in the exercise of good will or charity (Dh. 66). *Mettam karoti*, to exercise friendship towards, to be friendly or kind to (with loc. Mah. 73; Kh. 6). *Mettāpāramitā*, perfect exercise of benevolence (Att. 203). There appears to be also a neut. form *mettam*, but of this I am not quite certain: in compounds like *mettasuttam* there may be shortening of the long *ā*.

METTĀBHĀVANĀ (*f.*), Development or increase of friendliness and good will towards all living beings (an exercise of religious meditation) [मिच + भावना]. E. Mon. 26, 243. See *Bhāvand*.

METTEYYO, Name of a Bodhisatta now in the Tusita heaven who is to be the next Buddha [मिचिय]. Mah. 199, 252, 258; B. Int. 109, 222; B. Lot. 302; E. Mon. 200.

METTĪ (*f.*), Friendship, good will, love, charity [मिची]. Ab. 161; Sen. K. 534. *Mettim karoti*, to make friends with (with instr., Mah. 134; Ras. 31, 33).

METTO (*adj.*), Friendly, kind, benevolent [मिच]. *Mettacittam*, good will, friendship (Dh. 187). *Mettacitto* (*adj.*), friendly (F. Jāt. 3). *Mettam mānasam*, a friendly spirit (Kh. 16).

METYAM, Friendship [मिच्य].

MEYYO (*p.f.p. mindāti*), To be measured, measurable [मिच = मा]. Sen. K. 477.

MICCHĀ (*adv.*), Falsely, wrongly [मिच्छा]. Ab. 127, 1146. *Micchāpaṇihitam cittam*, a wrongly directed mind (Dh. 8). *Micchāpaṭipanno*, living wrongly.

MICCHĀCĀRĪ (*adj.*), Acting or living wrongly [मिच्छाचार + र्ण]. *Kāmesu micchācārī*, acting wrongly in the matter of the desires, i.e. a fornicator or adulterer.

MICCHĀCĀRO, Wrong conduct or living [मिच्छा + चाचार]. Pāt. 70. *Kāmesu micchācārā veramaṇī*, abstinence from fornication or adultery.

MICCHĀDĪṬṬHI (*f.*), Wrong views, false doctrine, scepticism, heresy, unbelief [मिच्छा + दृष्टि]. Dh. 31, 56; Man. B. 417. *Micchādiṭṭhi* is one of the *Akusalākāraṃapāthas* and *Micchattas*.

MICCHĀDĪṬṬHI (*adj.*), Heretical [मिच्छा + दृष्टि]. At Mah. 67 used of some non-Buddhist families. At Mah. 158 used of the Tamul invaders.

MICCHĀDĪṬṬHIKO (*adj.*), Holding false doctrine, heretical, schismatic, unbelieving, pagan [मिच्छा-दृष्टि + क]. At Mah. 42 used of schismatic Buddhist priests. At Dh. 98 used of unconverted brahmins.

MICCHĀDĪṬṬHITĀ (*f.*), False doctrine, heresy [मिच्छादृष्टि + ता]. Dh. 137.

MICCHĀSĀṆKAPPO, Wrong thought or resolve [मिच्छा + संकल्प]. Dh. 2. There are three: *kāma-vitakko*, *vyāpādatavakko*, *vihimsāvitakko*, thought of desire, of malice, of cruelty (Dh. 137).

MICCHATTAṀ, Wrongness, falsity, sin, misconduct [मिच्छा + त्]. B. Lot. 305. The eight micchattas are *micchādiṭṭhi*, *micchāsāṅkappo*, *micchāvācā*, *micchākamanto*, *micchā-ājīvo*, *micchāvāyāmo*, *micchāsati*, *micchāsammādi*, wrong views, wrong thoughts, wrong speech, wrong occupation, wrong life, wrong exertion, wrong recollection, wrong meditation. The ten micchattas are these eight with the addition of *micchāñāṇaṃ*, *micchāvimutti*, wrong knowledge and wrong emancipation. Comp. *Aṭṭhaṅgiko*.

MIDDHAM, Sleepiness, drowsiness, somnolence, torpor, stupor [मिद्ध]. Ab. 176. *Vigatamiddho*, wakeful, active, alert (Kh. 16). See *Tthnaṃ*.

MIDDHĪ (*adj.*), Sleepy, drowsy, torpid, sluggish [मिद्ध + इण]. Dh. 58.

MIGABANDHINĪ (*f.*), A hunting net [मृगबन्धिनी]. Ab. 520.

MIGĀDANO, A hyena [मृगादन]. Ab. 611.

MIGADĀYO, A deer park [मृग + दाव]. Dh. 105; B. Int. 157.

MIGĀDHIBHŪ (*m.*), King of beasts, the lion [मृग + बधिभू]. F. Jāt. 47.

MIGAMADŌ, Musk [मृग + मद]. Ab. 303.

MIGAMĀTUKĀ (*f.*), A sort of antelope [मृग + मातुका]. Ab. 619.

MIGATANHIKĀ (*f.*), Mirage [मृगनुषिक्का]. Ab. 66.

MIGAVO, Hunting, deerstalking, the chase [मृगवत्]. Ab. 518. *Migavaṃ gacchati*, to go hunting (Mah. 33).

MIGAVYADHO, The chase [मृग + वध]. Ab. 518.

MIGĪ (*f.*), A doe [मृगी].

MIGINDO, King of beasts, the lion [मृग + इण्ड]. Ab. 611.

MIGO, A deer or antelope; a wild beast; an animal; game [मृग]. Ab. 617, 620, 1045. See also *Mago*. *Migardjā*, a lion (F. Jāt. 13).

MIHITAM, A smile [स्मित = स्मि]. Ab. 175, 999. *Mihitapubbāṅgamo*, radiant with smiles. See also *Sitaṃ*.

MILAKKHO, and **MILAKKHAKO**, A barbarian, a foreigner, an out-caste, a hillman, one of the aborigines [म्लेच्छ]. *Milakkhako nāma yo koci anariyako Andhadamiṭṭhi*, a Milakkhaka is any non-Āryan, e.g. an Andhra, a Tamul, etc. (Pāt. xliii). *Kirāddimilakkhajātiyo*, Mleccha tribes such as Kirātas, etc. (Ab. 517). *Milakkhadese*, a country of Mlecchas, viz. any non-Āryan country of India (Ab. 186 = *paccanta*). I find a loc. plur. *milakkhusu*.

MILATI, To wink [मील].

MILĀTO (*p.p.* next), Withered, faded; languid, faint [स्नात = स्ने]. *Milātamaḷā*, a withered flower (Dh. 166). *Milātāni pupphāni*, withered flowers (Dh. 423). *Anurādhapurass' eva uppalakhattato pana āntuppalamāṇā ca amilātāni pilandhituṃ*, to wear an ever-fresh lotus flower brought from the lotus field of Anurādhapura (Mah. 133).

MILĀYATI, To languish, to fade, to wither [स्ने]. Dh. 351. See last.

MILHAM, Excrement [मीड = मिह]. Ab. 275, 499; Ten J. 15.

MILINDO, Menander, a king of the Yonakas whose theological discussions with the great Buddhist divine Nāgasena form the subject of the well-known Pāli work *Milindapañha*. B. Int. 621; Man. B. 512.

MILITO (*p.p.*), Mixed, conjoined [मिश्रित].

MINANAM, Measuring, surveying (from next).

MINĀTI, To measure, gauge, survey [मि]. Att. 210; Dh. 380. *Khattaṃ m.*, to measure or survey a field. Pass. *miyati*. P.f.p. *mātabbo*, *metabbo*, *meyyo*. P.p.p. *mito*. Caus. *māpeti*.

MIÑJĀ (*f.*), and **MIÑJAM**, Marrow; pith; kernel of a fruit or vegetable [मज्जा]. Ab. 593. *Odanamiñjā*, a grain of boiled rice. *Aṭṭhimiñjā* or *-jā*, marrow (Kh. 3). *Tālamīñjā*, pith of a palmyra palm. *Panasamiñjāni*, the kernels of the seeds of the jak-fruit (Mah. 167, they are esculent).

- MIÑJAKAM**, Same meaning as last [मञ्जा + क].
Lasunamiñjakam, the inner kernel of a clove of garlic (Pát. 111).
- MĪNO**, A fish; the zodiacal sign Pisces [मीन].
Ab. 671, p. 11, note; Man. B. 23.
- MISSAKO** (*adj.*), Mixed; combined [मिश्रक]. *Ko-siyamissako*, mixed with silk (Pát. 9). *Phalika-missako rajatapabbato*, a mountain of silver mixed with crystal (Ten J. 11). *Missako maggo* (Pát. xvi). *Missako* appears to mean an attendant or follower (Dh. 169, 172). *Missakam*, name of a grove in heaven (Ab. 23).
- MISSATI**, To be mixed. P.pr. *missamāno*, being mixed (Mah. 234).
- MISSETI**, To mix [मिश्र]. Pát. xxvi. P.p.p. *missito* (Pát. 79).
- MISSIBHŪTO** (*adj.*), Mixed, joined, associated with [मिश्रीभूत]. Pát. 102.
- MISSO** (*adj.*), Mixed [मिश्र]. *Gandhamisso*, mixed with perfumes (Mah. 119). *Muttāmissā kesa*, hair twined with pearls (Pát. 69).
- MITABHĀNĪ** (*adj.*), Speaking in moderation, a moderate talker [मित + भाष + ण]. F. Ját. 51; Dh. 41.
- MITHILĀ** (*f.*), Name of a town in India, the capital of the Videhas [मिथिला]. Ab. 199.
- MITHO**, and **MITHU** (*adv.*), Mutually, reciprocally, with each other, together; privately [मिथस्].
Ab. 124, 410, 1200.
- MITHUNAM**, A couple [मिथुन]. Ab. 628.
- MITO** (*p.p.p. mindti*), Measured, reckoned; moderate [मित = मा]. Ab. 710. *Mitam bhāsati*, to talk in moderation (F. Ját. 50).
- MITTADDU**, and **MITTADU** (*adj.*), Injuring one's friends, treacherous, perfidious [मित्रद्रुह]. Das. 23.
- MITTADŪBHĪ**, and **-DŪBHIKO** (*adj.*), Injuring one's friends, treacherous, perfidious [मित्रद्रोहिन]. Ras. 32, 33, 71; Dh. 203; Mah. 15 (-*dūbhika*). *Mittadūbhikamma*, a treacherous action (Att. 219). Fausböll also mentions the forms *mittadubhika*, *mittadubhi*, *mittadubhi* (Das. 23). There is a verb *dūbhati*, to betray, to injure. It represents the S. दूह and governs a gen.
- MITTADŪBHO**, and **-DŪBHAKO**, Treacherous [मित्रद्रुह]. Das. 23.
- MITTAVĀ** (*adj.*), Having friends [मित्रवन्]. Ras. 36.
- MITTO**, A friend [मित्र]. Ab. 343; Ras. 33.
Mittadhammo, friendship (F. Ját. 13; Ras. 35).
Mittakammaṃ karoti, to do a service, to show friendship. *Pāpakā mittā*, evil companions or friends (Dh. 14, comp. *Kalyāṇo*).
- MĪYATI** (*pass. mināti*), To be measured [मोचते = मा]. Sen. K. 459.
- MĪYATI**, **MIYYATI**, see *Marati*.
- MOCANAM**, Release; removing [मोचन]. Ab. 1084. *Paravādamocanattam*, to take away reproach, to obviate scandal (Dh. 328). Unbandaging a wound (Dh. 280).
- MOCETĀ** (*m.*), One who liberates [मोचयितु]. B. Lot. 653.
- MOCETI** (*caus. muñcati*), To liberate; to release; to loose, to detach [मोचयति = मुच्]. *Paṭiñāsaṃ m.*, to redeem a promise (Dh. 119, 123). *Vapaṃ m.*, to unbandage a wound (Dh. 280). *Ase m.*, to unharness horses (Ten J. 5). Of untying a scarf (Mah. 142). *Lokaṃ mocetum*, to redeem the world from sin (B. Lot. 376). *Īnato m.*, to release from debt (Mah. 227).
- MOCO**, The plantain or banana tree, *Musa Sapientum* [मोच]. Ab. 589.
- MODAKO**, A sort of sweetmeat; ferment [मोदक]. Pát. 89; Ab. 1113.
- MODANAM**, Rejoicing [मोदन]. Dh. 138.
- MODAṄGIKO**, One who plays the mutinga [मूढ + हक]. Sen. K. 391.
- MODATI**, To rejoice, to enjoy oneself, to be happy [मुद्]. Dh. 3. P.p.p. *mudito*.
- MOGGALLĀNO**, Name of a famous apostle of Buddha, one of the *aggasāvakas*; name of a Pāli grammarian who lived in the twelfth century [मौग्गलान]. Ab. 435; Dh. 135, 299; Alw. I. 1. Often called *Mahāmoggallāna* (Dh. 125, 365). The form *Moggallāyano* is mentioned at Sen. K. 387.
- MOGHO** (*adj.*), Vain, useless, foolish [मोघ]. Ab. 715. *Moghapuriso*, a foolish person (Sen. K. 321). *Na te ayam patthand moghā bhavissati*, this prayer of thine will not be in vain (Dh. 135). Adv. *mogham*, in vain. *Moghajjāno*, grown old in vain, said of a man who has learnt nothing by age and experience (Dh. 46).
- MOHITO** (*p.p.p.*), Infatuated, deluded [मोहित = मुह].
- MOHO**, Fainting, loss of consciousness; ignorance, delusion, error, folly, infatuation [मोह]. Ab. 166.

- 400, 1067; Dh. 4, 45, 64, 73. Moha is one of the Oghas, the Yogas, the Agatis, the Kiñcanas, the Akusalamúlas, the Aggis. Man. B. 417, 432.
- MOKKHACIKAM̐**, Tumbling, acrobatic feats. *Mokkha-cikan ti samparivattanakñānam ākāse daṇḍa-kam̐ guhetvā bhūmiyam vā ssaṁ ṭhapetvā heṭṭhu-pariyabhāvena parivattanakñānan ti vuttam̐ hoti.*
- MOKKHATI**, see *Muñcati*.
- MOKKHO** (*adj.*), Principal, pre-eminent [मौख]. Ab. 696.
- MOKKHO**, Release; Arhatship, Nirvāṇa [मोक्ष]. Ab. 1132. *Mokkhadhammo*, conditions for the attainment of Arhatship or Nirvāṇa (Dh. 121). *Mokkhamaggo*, the way to Nirvāṇa (Dh. 78). *Bandhamokkhañ ca kṛrayi*, and caused the prisoners to be released from bondage (Mah. 214). *So patthesi mokkham̐*, he prayed that he might obtain Arhatship (Mah. 25).
- MOLEYĀ** (*m.pl.*), Name of a people [मौलिय]. Sen. K. 388.
- MOLI** (*m. and f.*), A topknot of hair, chignon; a crest, diadem, aigrette [मौलि]. Ab. 864; B. Lot. 864; Mah. 70.
- MOMUHO** (*adj.*), Silly, mad [मोमुह].
- MONAM̐**, Silence [मौन]. Ab. 429; Dh. 47.
- MONEYĀM̐**, The true meaning of this word (S. मौनेय) I have not been able to determine. There are three moneyyas, *kāyamoneyyam̐*, *vacīmoneyyam̐*, *manomoneyyam̐*. At Man. B. 30 Hardy renders *moneyyapaṭipadā* by "ordinances of the Rahats," but at Dh. 379 it is explained by *magga-ñāṇa*: it leads to *maggaphala* (Dh. 365).
- MORO**, A peacock [मयूर]. This is a contracted form of *mayūro*, and is the usual form in Pāli. Ab. 634; Dh. 232. Fem. *morī*, a peahen (Ten J. 51).
- MOSAKO**, A thief [मोषक]. Ab. 522.
- MOSALIKO** (*adj.*), Armed with a club [मुसल + हक]. Sen. K. 391.
- MOSO**, Theft, robbery [मोष]. Ab. 522.
- MUBBĀ** (*f.*), The creeper *Sansevieria Zeylanica* [मूर्खा]. Ab. 581.
- MUCALINDO**, The tree *Barringtonia Acutangula* (*nicula*); name of a Nāga king; name of one of the Mahāsaras [मुचिचिन्द]. Ab. 563; Man. B. 182. See *Mahāsaro*.
- MUCCANAM̐**, Being released (formed anomalously from the pass. *muccati*). Dh. 200.
- MUCCATI**, see *Muñcati*.
- MUCCHĀ** (*f.*), Fainting, swooning, faintness [मूर्च्छा]. Ab. 400; Sen. K. 522.
- MUCCHANĀ** (*f.*), A musical tone, the seventh part of the scale [मूर्च्छना]. Ab. 135.
- MUCCHANAM̐**, Fainting [मूर्च्छन]. Ab. 1087.
- MUCCHATI**, To become faint [मूर्च्छ]. Cl. P. Verbs, 2. P.p.p. *mucchito*, faint, stupefied, infatuated (Ras. 34).
- MUDĀ** (*f.*), Joy, pleasure [मुदा].
- MUDDĀ** (*f.*), A seal, a signet; a seal-ring; a stamp, impression [मुद्रा]. *Āṅgulimuddā*, a seal-ring (Ab. 287). *Muddā* as an art is explained by *hatthamuddāgaṇā* which Gogerly renders "conveyancing" (see Pāt. 84). *Rājamuddā*, royal seal (Dh. 89). Comp. *Muddikā*.
- MUDDETI**, To stamp, to print [मुद्र]. *Muddāpeti*, to cause to be stamped.
- MUDDHĀ** (*m.*), The head; top, summit [मूर्धन]. Ab. 256. *Pabbatamuddhā* or *nāgamuddhā*, a mountain top (Ras. 22; B. Lot. 717). *Thūpassa m.*, top of a dagoba (Mah. 229). *Mahāsammatavaṁso sabbakhattiyamuddhā*, the race of Mahāsammata, the fountain-head of all royal dynasties (Mah. 9). Acc. *muddham̐* (Dh. 13). Instr. *muddhanā* (Mah. 117). Loc. *muddhani* (Mah. 108).
- MUDDHĀBHISITTO**, A kshatriya; a king [मूर्धन + अभिषिक्त]. Ab. 335; Pāt. 18.
- MUDDHAJO** (*adj.*), Sprung from the head [मूर्धन]. Pl. masc. *muddhajā*, the hair (Ab. 256). In gram. the lingual letters are called *muddhaja*, or cerebral; they are *ṭ, ṭh, ḍ, ḍh, ṇ, r, ḷ* (Cl. Gr. 2).
- MUDDHATĀ** (*f.*), Simplicity, folly [मुग्ध + ता]. Att. 202.
- MUDDHO** (*p.p.p. muyhati*), Stupid, foolish, simple [मुग्ध = मुह]. Ab. 1028.
- MUDDIKĀ** (*f.*), A seal, seal-ring, signet [मुद्रिका]. Ab. 287; Dh. 157. *Rājamuddikā*, royal signet (Alw. I. 74). Comp. *Muddā*.
- MUDDIKĀ** (*f.*), The vine, the grape, a grape [मृधिका]. Ab. 587. *Muddikapphalāni*, grapes (Pāt. 90).
- MUDDIKO**, One who practises *muddā* [मुद्रा + हक].
- MUDDITO** (*p.p.p. muddeti*), Stamped, printed [मुद्रित = मुद्र].
- MUDHĀ** (*adv.*), In vain; gratis, for nothing [मुधा]. Kh. 8.
- MUDITĀBHĀVANĀ** (*f.*), Increase or development of the feeling of benignity or kindness, an exercise

of religious meditation (see *Bhāvanā*) *Muditā* is no doubt the fem. from *mudito* used as a noun, the analogy of *mettābhāvanā*, *karuṇābhāvanā*, having its influence. *Muditā* means rejoicing with others in their happiness or prosperity, and is thus the opposite of envy or malice. It is the complement of *karuṇā*, which is pity for or sympathy with those who are suffering (E. Mon. 243, 246; Man. B. 417).

MUDITO (*p.p.p. modati*), Pleased, glad [मुदित = मुद्].

MUDU (*adj.*), Soft; mild; weak; blunt, slow [मुदु]. Ab. 716, 1067; Kh. 15. *Mudubhūto*, supple, malleable (B. Lot. 865). *Mudindriyo*, one whose senses are dull or blunt (B. Lot. 305).

MUDUKO (*adj.*), Soft [मुदु + क]. Mah. 157.

MUDUTĀ (*f.*), Softness, impressibility [मुदुता]. Man. B. 399, 416.

MUGGARIKO (*adj.*), Armed with a club [मुग्गर + इक्]. Sen. K. 391.

MUGGARO, A hammer, mallet, club [मुग्गर]. Ab. 392.

MUGGO, A sort of kidney bean, *Phaseolus Mungo* [मुग्ग]. Ab. 450; F. Jāt. 57; Dh. 193.

MUGO (*adj.*), Dumb [मूक्]. Ab. 320; Dh. 367.

MUHU, and **MUHUM** (*adv.*), Momently, repeatedly [मुहुर]. Ab. 1137; Att. 89. *Muhumbhāsā*, repetition of what is said (Ab. 123).

MUHUTTIKO, An astrologer [मुहूर्त + इक्, comp. मीहूर्तिक]. Ab. 347; Pāt. 70.

MUHUTTO, A moment, a while; a period of forty-eight minutes [मुहूर्त]. *Muhuttam vltināmayaṃ*, waiting a while (Mah. 244). Instr. *muhuttana*, in a moment (Dh. 185, Ras. 34, similarly *muhuttamattena* at Dh. 133). Acc. *muhuttam*, for a while, for a moment. *Muhuttam api*, even for a moment (Dh. 12). *Iti 'ssa muhuttam pi aphāsu bhavissati*, with the idea of giving him even a moment's uneasiness, lit. thinking there will be to him uneasiness even for a moment (Pāt. 18). *Imaṃ purisaṃ muhuttam mā māretha*, do not put this man to death yet awhile (Ras. 34). *So bhuttāvo muhuttam tuṅhī nisdati*, when he has ended his meal he sits awhile in silence. The Muhutta is a common unit in the calculation of time, it is equal to 48 minutes of our time, being the thirtieth part of a day and night. At Ab. 66, 67, we have the following scale: ten accharās = one *khapa*, ten *khapas* = one *laya*, ten *layas* = one *khapalaya*,

ten *khapalayas* = one *muhutto*, ten *muhuttas* = one *khapamuhutto*. According to this a *khapalaya* is equal to four minutes and forty-eight seconds, a *laya* to nearly twenty-nine seconds, a *khapa* to nearly three seconds, and an *accharā*, or snap of the finger, to less than a third of a second.

MUKHĀDHĀNAM, The bit of a bridle [मुख + आधान]. Ab. 370.

MUKHAM, The mouth; the face; front; entrance; brim; commencement; means, cause [मुख]. Ab. 260, 913. *Abaddhamukho*, foul-mouthed, scurrilous. *Mukham rakkhati*, to keep one's mouth, viz. hold one's tongue or talk little (F. Jāt. 17). *Mukham visdya vināsaṃ patto*, ruined by his speech, lit. mouth (Dh. 418). *Mukhānsikam*, the mouth and nose. Of a lion's mouth (F. Jāt. 12). *Mukhasaddam karoti*, to make a noise with the mouth, to shout (Dh. 155). *Nadiyā mukham*, the mouth of a river (Mah. 54). *Valādamukhi*, mare-faced (Mah. 63, of a female *rakkhasa*). *Mukhavaṅṅo*, the colour of the face, the complexion (Dh. 123). *Assumukho*, with tearful face. *Uddhamukho*, upturned. *Adhomukho*, looking downwards. *Pattassa mukham*, the brim of a bowl (see Mah. 24). *Upāgamam maccumukham*, came into the presence of death (Mah. 262). *Uyyogamukhe tiṭṭhasi*, thou standest at the threshold of decay (Dh. 42). *Cha bhogānam apāyamukhāni*, six means of dissipating wealth. *Kim parābhavato mukham*, what is the cause of decay? *Āyamukham*, means of access. At Mah. 259 I am inclined to think that *mukhamattam nidassitam* means "the mere beginning has been set forth," i.e. but a small portion of the whole. *Mukha-phullam*, name of an ornament (Ab. 289).

MUKHAPĀṬHO, Verbal recital [मुख + पाठ]. *Mukhapāṭhena*, by word of mouth, orally (Mah. 207; Pāt. xxiii).

MUKHARATĀ (*f.*), Garrulity [मुखरता]. F. Jāt. 18.

MUKHARO (*adj.*), Scurrilous; garrulous, noisy [मुखर]. Ab. 735; F. Jāt. 18. *Devatā sādhu-kāramukharā*, the devas vociferating "Sadhu!" (Att. 216).

MUKHAVĀSAKO, Mouth-perfume, a fragrant substance chewed to make the breath smell sweet [मुख + वास + क]. Five are alluded to at Mah. 175, where *mukhavāsakapañcakam* is rendered "the five condiments used in mastication."

MUKHODAKAM, Water to rinse the mouth with [मुख + उदक]. Dh. 108.

MUKHULLOKAKO (*adj.*), Looking in a person's face, cheerful, willing [from लोक् with उद् and मुख prefixed]. Said of a good servant.

MUKHYO (*adj.*), Chief [मुख्य]. Ab. 695.

MUKKO, Another form of *muttu* (मुक्क), comp. *Paṭimukko*.

MUKULO, and -LAM, A bud [मुकुल]. Ab. 811, 1116.

MUKURO, A mirror [मुकुर]. Att. 191.

MULĀ, see *Mūlā*.

MULAKO, and -KAM, A radish [मूलक]. Ab. 598.

MULAKO (*adj.*), Having its root or origin in, springing from [मूलक]. *Ye keci kusald dhammā sabbe te appamādamūlakā*, all good conditions have their origin in diligence (Dh. 179). *Vatṭamūlako soko*, sorrow caused by transmigration or renewed existence (Dh. 280). *Duccaritamūlakam dukkham*, suffering whose root is sin (Dh. 91). Alw. I. 64.

MULĀLO, and -LAM, The stalk of the lotus [मुलाल]. Ab. 687; Sen. K. 537. *Mūlālapuppham*, a lotus (Ab. 685).

MULĀM, A root; lowest part, base, foundation; origin, source, commencement; front, foremost, first; cause; nearness; sum, amount, mass; price, money; capital, principal [मूल]. Ab. 471, 549, 851; B. Lot. 864. *Rukkhāmūlām*, foot of a tree. *Mahānigrodham disvā tassa mūle nisādimsu*, seeing a great banyan tree they sat down at its foot (Dh. 165). *Pavālamayamūlo*, having its root made of coral (Mah. 179). *Phalañ ca mūlañ ca*, fruits and roots (Das. 25). *Mūlaphalāni* or *mūlaphalām*, roots and fruits (Das. 26; Dh. 133). *Taṇhāya mūlām khaṇatha*, dig up the root of lust, extirpate lust (Dh. 60, comp. 44). *Mūlaghacco*, radically extirpated (Dh. 45). *Pucchamūlām*, the root of the tail (Ab. 1023). *Bāhumūlām*, the armpit. See *Pādamūlām*. *Kaṇṇamūle jappati*, to whisper in a person's ear. *Kaṇṇamūle saddam akāsi*, made a noise at his ear. *Dvātramūle ṭhito*, standing at the door (Mah. 219). *Kalaho vīṇasamūlam eva hoti*, strife is the very root of destruction. *Sāsanamūlabhūtam idaṃ pakaraṇattayam*, these three books which are the foundation of religion. *Akusalamūlām*, root or cause of demerit. *Mūlasīlam*, fundamental morality (B. Lot. 465). *Mūlapariyāyo*, fundamental cause. *Mūlapaññā-*

sakam, the first fifty (sūtras), name of the first division of the *Majjhimanikāya* (Pāt. xv). *Mūlasaṅgaha*, original recension (Alw. I. 63). *Mūladhanam*, capital, principal, stock-in-trade (Ab. 921). *Mūlabhāsā*, original or primitive language (Mah. 253; Alw. I. cvii). *Mūlalekhā*, the original or first made streak (Mah. 113). *Mūla* may be used of the text of a work as opposed to a commentary, e.g. the rules of *Kaccāyana* as opposed to the *vutti* (comp. B. Int. 36). *Sahassam datvā mūlena na labhimsu*, offering a thousand *kahāpaṇas* could not get it for that sum (Dh. 188). *Diguṇam pupphamūlām*, twice as much money as usual to buy flowers with (Dh. 168). *Appena mūlena gaṇhāti*, to buy cheaply. *Appataramūlām vattham*, a cheaper cloth (Dh. 250). *Mūlena deti*, to part with for money, to sell (Dh. 193). *Anūlām kammaṃ* and *amūlakam kammaṃ*, unpaid labour (Mah. 175, 163). *Ṭṇamūlām*, sum of debt, borrowed capital. *Mūlām kuroti*, to make money (Dh. 199). *Agghāpetvā kataṃ kammaṃ tesaṃ mūlām adāpayi*, having got the work done by them valued he gave them money for it (Mah. 163). *Mūlām* or *mūlā* (*f.*) is the name of one of the *Nakkhattas* (Ab. 59, 851).

MULHO (*p.p.p. muyhati*), Foolish; ignorant; deceived, erring, astray; misguided, infatuated; perplexed, confused [मूढ = मुह]. Ab. 721. *Mūlharāpo*, foolish (Dh. 47). *Mūlho 'si*, thou hast erred (Pāt. 3). *Mūlhamāso*, infatuated (Mah. 39). *Maggamūlho puriso*, a man who has lost his way (Dh. 149). *Disāmūlhā*, having lost their bearings (Att. 8, of people at sea). *Mūlhasa maggaṃ ācikkheyya*, should point out the way to one who has gone astray. *Mūlhā devānubhāvena*, having by the interposition of the devas gone out of their way (Mah. 17).

MULYAM, Wages; price [मूल्य]. Ab. 531.

MUNĀTI, To gain knowledge of, to know, to learn [मन्]. Dh. 47 (the comment at p. 380 wrongly refers it to म्, see *Mināti*). P.p.p. *muto*. Cl. P. Verbs, 5 gives a root *MUN* with the meaning of *ñāṇa*. For the *u* comp. *muti*, *sammuti*, *mutimā*.

MUNĀPETI (*caus. next*), To cause to be released.

MUNĀCATI, To loose; to release; to dismiss, to give up, to abandon, to omit; to send forth [मुञ्च]. Dh. 62. *Phalakaṃ muñci*, let go the shield (Mah. 154). *Kese m.*, to let down the hair (Dh. 224). *Rasmiyo m.*, to emit rays (Mah. 118). *Vācam m.*,

to utter speech (F. Ját. 19). *Imañ muñciya atth' ambo*, besides this mango is there any other mango, lit. setting aside this one (Mah. 79). *Mañ muñciya*, except me (Mah. 154). *Yathá mañ na muñcati*, that he does not abandon me (Dh. 156). At Dh. v. 389 *muñcati* with foll. dat. appears to mean "to throw oneself upon, to attack"; the commentator however takes it in the sense of "to be angry with." Aor. *muñci*. Inf. *muñcituñ*. Ger. *muñcivá* (Alw. I. xxi), *muñciya*.—Pass. *muccati*, to be loosed or unfastened, to be released, to be emitted, to escape. *Dukkhatáya m.*, to be released from suffering (Alw. I. 108). *Nirayá m.*, to be released from hell (Das. 46). *Abádhá m.*, to be freed from illness. *Pápakammato m.*, to escape from the consequences of sin (Dh. 295). *Assa sartrá sedá muccinsu*, the perspiration poured from his body (F. Ját. 46). *Na ca muccitukámo gacchati*, and he does walk as if anxious to get away. Used of milk *muccati* means to curdle, and at Dh. v. 71 there is a play upon the two meanings of the word: *na hi pápam katañ kammañ sujukkhiram va muccati*, "for as new milk will not curdle so an evil deed cannot be got rid of." Aor. *mucci*, *muccittha*. Fut. *mokkhati* (Dh. 7), *muccissati* (Dh. 200, 295). Opt. *mucceyya* (Dh. 295). Ger. *muccivá*, having been released (Dh. 292). Inf. *muccitum*, to be released (Das. 46, Dh. 295). P.p.p. *mutto* (see sep.), *muñcito* (Ab. 1013).—Caus. *moceti*, *muñcápeti*.

MUNÐACCHADO, A sort of house [मुण्डक]. Ab. 208, the English translation is "an upper-roomed house," the Sinhalese translation is "a house having a *sadalu*," and this word is said by Clough to be "an elevated terrace surrounding a house, a piazza."

MUNÐAKAM, Tonsure [मुण्डक]. Dh. 47.

MUNÐAKO, A shaveling [मुण्डक]. *Ninditto munḍo munḍako*.

MUNÐANAM, Tonsure [मुण्डन]. Dh. 379.

MUNÐETI, To shave [मुण्डय]. Cl. P. Verbs, 11.

MUNÐIKO (*adj.*), Shaven, bald [मुण्डिन् + क]. Ab. 321.

MUNÐO (*adj.*), Shaved, bald, bare [मुण्ड]. Ab. 321. *Munḍapabbato*, a bare mountain, one without trees (Dh. 195).

MUNḠUSO, The mungoose or ichneumon. Ab. 622.

MUNI (*m.*), A sage, an inspired man, a holy ascetic, a saint [मुनि]. Ab. 433, Dh. 47. A Buddha is

called *muni* or *mahámuni* (Ab. 1). *Munidhammo*, the doctrine of Buddha (Alw. I. xxxiv). *Munivacanañ*, the word of Buddha (Sen. K. 468). *Munirájá*, king of sages, viz. Buddha (Mah. 89). Pl. *muni*, *munayo* (Dh. 40).

MUNINDO, Chief of sages, an epithet of Buddha [मुनि + इन्द्र]. Ab. 1; Kh. 23; Alw. I. xxxiv.

MUNISSARO, Chief of sages, Buddha [मुनि + ईश्वर]. Mah. 89.

MUNĠĀYANO and **MUNĠĀNO**, A proper name, patronymic from *Muñja* [मूञ्जायन]. Sen. K. 387.

MUNĠO, A sort of grass, *Saccharum Muñja*, from the fibre of which the brahminical string is made; a sort of fish [मुञ्ज]. Ab. 67; Cl. Gr. 84.

MURAJO, A sort of drum, a tambourine [मुरज]. Ab. 143.

MUSĀ (*adv.*), Falsely [मूषा]. Ab. 126, 127. *Musá bhāpati*, *musá bhāsati*, *musá brūti*, to speak falsely, to lie (Dh. 97; Ras. 23; Alw. N. 120). *Musá mayá bhānitam*, I have spoken falsely (Pát. 72).

MUSĀ (*f.*), A crucible [मूषा]. Ab. 526.

MUSĀBHANĠTĀ (*m.*), A liar [मूषा + भण् + तु].

MUSALĠ (*adj.*), Armed with a club [मुसलिन]. Cl. Gr. 29.

MUSALO, and **-LAM**, A club; a pestle [मुसल]. Ab. 455.

MUSATI, To steal; to rob, to plunder [मुष्]. Ras. 32.

MUSĀVĀDĠ (*adj.*), Speaking falsely, lying [मूषा + वादिन्]. Dh. 32.

MUSĀVĀDO, Lying, falsehood [मूषा + वाद्]. Dh. 44, 223, 233.

MUSIKO, A mouse, a rat [मूषिक]. Ab. 618; Mah. 22.

MUTI (*f.*), Understanding, intelligence [मति]. Ab. 152. See also *Mati*, comp. *Mundti*.

MUTIMĀ (*adj.*), Sensible, intelligent, wise [मतिमन्]. Kh. 21; Sen. K. 400. See also *Matimá*.

MUTĠNGO, A small drum, a tabour [मूढङ्ग]. Ab. 143; Alw. I. xcvi.

MUTO (*p.p.p. mundti*), Thought, supposed, considered [मत = मन्]. See also *Mato*. *Diḥham sutam mutam*, seen, heard, thought. *Amute mutaváditá*, one who says he has thought when he has not thought.

MUTTĀ (*f.*), A pearl [मुक्ता]. Ab. 492, 1013. At Mah. 68 eight sorts of pearls are mentioned,

viz. *hayaṃuttā, gajamuttā, rathamuttā, āmalakamuttā, valayamuttā, aṅguliveṣhakamuttā, kakudhaphalamuttā*, and *pākatikā muttā*, "the horse pearl, the elephant pearl, the chariot pearl, the myrobolan fruit pearl, the bracelet pearl, the ring pearl, the kakubh fruit pearl, and the ordinary pearl." *Muttajālam*, a string of pearls (Mah. 163).
MUTTĀGUNO, A string of pearls [सुत्ता + गुण]. Ab. 1116.
MUTTĀHĀRO, A string or necklace of pearls [सुत्ता + हार]. Dh. 118.
MUTTĀKĀMAYO (*adj.*), Made of pearls [सुत्ता + का + मय]. Mah. 163.
MUTTĀM, Urine [मूत्र]. Ab. 275, 1013; Dh. 164; Kh. 3.
MUTTĀMAYO (*adj.*), Made of pearls [सुत्ता + मय]. Mah. 179.
MUTTĀMUTTĀM, A weapon which is both missile and non-missile, as a bludgeon [सुत्ता + अमुत्ता]. Ab. 386, 387.
MUTTĀVALĪ (*f.*), A string or necklace of pearls [सुत्ता + आवली]. Ab. 285.
MUTTHASACCĀM, Forgetfulness, bewilderment (abstract noun formed from next).
MUTTHASSATI (*adj.*), Forgetful, careless, inattentive, unconscious, bewildered. The last part of this compound is *सुति* (see *Sati*), about the first part I am doubtful, but I think it may be another form of *māha* or *usuddha* from *सुह*.
MUTTHI (*m.* and *f.*), The fist; a handful; a smith's hammer [सुत्ति]. Ab. 268, 527, 1031. *Puppha-muffhi*, a handful of flowers (Mah. 86).
MUTTI (*f.*), Release, deliverance; Nirvāṇa [मुत्ति]. Ab. 9, 1084; Pāt. 18.
MUTTIKĀM, A pearl [सुत्ता + क्व]. Ab. 492, 1013.
MUTTO (*p.p.p. muñcati*), Released, delivered; free, free from; discharged, shot [सुत्ता = मुत्त]. Ab. 1013; Dh. 61. *Ahañ' c' amhi mutto loko ca amutto*, and I am delivered but the world is not delivered (B. Lot. 376, viz. delivered from transmigration by the attainment of arhatship). *Sakunto jālamutto va*, like a bird escaped from the snare of the fowler (Dh. 32). *Abbhā mutto va candimā*, like the unclouded moon, lit. free from cloud (Dh. 31). *Jarārujādimutto*, free from decay and pain and other ills (Alw. I. vii). *Jiyā-muttadhānu*, a bow with the string loosed, an unstrung bow (Mah. 217). There are four sorts

of weapon (*dyudha*), *pāṇimuttāṃ*, a hand missile, as a javelin, *yantamuttāṃ* a machine missile, as an arrow, *amuttāṃ*, a non-missile weapon, as a knife, *muttāmuttāṃ*, a weapon which may either be thrown or retained in the hand, as a bludgeon (Ab. 386, 387).

MUYHATI, To be faint; to be perplexed, bewildered, infatuated [मुह]. *Sabbā muyhanti me diṣā*, all directions are confused to me, viz. I am bewildered (Dh. 173). P.p.p. *muḍho, muddho*.

MYĀYAM, = *me ayaṃ*. Sen. K. 207.

N

NA (*negative particle*), Not [न]. Ab. 1147. *Veram tesaṃ na samuati*, their wrath is not appeased (Dh. 1). *N' atthi jāgarato bhayaṃ*, there is no fear to him that watcheth (Dh. 8). *Seyyo koci na pāpiyo*, he is better and not worse (Dh. 14). *Tassa samijjhati netarassa*, to him it is successful and to no other (Ras. 62). *Na vandissāmi*, I will not pay homage (Dh. 159). *Tassa oakkayugam na vindāmi*, I cannot get a pair of wheels for it (Dh. 95). *Na jānāsi*, do you not know? (Dh. 103). *Nātidāre nāccāssune*, neither too far off nor too near. *Nātitānu nātibahalo svaṇṇapaṭṭo*, a gold plate neither too thin nor too thick (Alw. I. 76). *Na ca khādī na ca pivi*, neither ate nor drank (Mah. 45). *Nāpi pattehi parihāyati na appattāni na pāpuṇāti*, neither falls away from them when obtained, nor fails to obtain them (lit. nor does he not obtain them) when he has them not (Dh. 196). *N' eva abhivoddetvā na paṇisanthāram katvā*, neither saluting him nor speaking kindly to him (Dh. 98). *N' eva devo na gandhabbo na māro*, neither a deva nor a gandharva nor Māra (Dh. 19). *N' ev' atthi na n'atthi paro loko*, there neither is nor is not another world. *Na idān' eva pubbe pi akataññū yeva*, not only now but formerly also ungrateful (F. Jāt. 12, 8). *Na koci visaheyya*, no one would be able (Dh. 261). *Ce nāssa*, if there be not (Dh. 23). *Na kiñci mantesi*, you do not consult with us at all (Dh. 333). *Na tāva niṭṭhāti*, it is not yet finished (Dh. 323). *Nāñño aññaṃ visodhaye*, one man may not purify another (Dh. 30). *Nāñño*, no one else (Mah. 69). *Nāññaṃ dukkhā (abl.)*, nothing but suffering (Cl. Gr. 139). Used in prohibition with a foll. optative: *Eko care na ca pāpāni kayirā*, let him walk alone and do no sin (Dh. 59); *Na puttam icche na dhanam na raṭṭham*, let him

not wish for sons, or wealth, or kingdom (Dh. 15). With foll. *hi* : *Na hi verena verāni sammanti*, for wrath is not appeased by wrath (Dh. 2); *Atthi koci satte yo imamhā kāyā aññam kāyaṃ saṅkamattī ? na hi mahārāja*, is there any being who transmigrates from this body to another body? No, great king (Gog. Ev. 44). *Na* sometimes forms the first part of a compound : *nanikāmasēyyā*, an uncomfortable bed (Dh. 55); *napparūpo*, abundant; *ndgamanaṃ*, non-arrival (Mah. 2, 6, but perhaps the reading should be 'ndgamane); *nabhikkhu*, a non-priest; *nariyo*, a non-sanctified man; *neko*, several; *neḷo*, sinless; *napuṃsako*, neuter; *navāriyo*, irresistible; *naeiro*, short; *ndlapanto*, silent; *nicchamānako*, unwilling; *ndtidāre* is sometimes a compound (see sep.). The foll. are instances of sandhi : *n'eso = naeso* (Mah. 254); *n'etaṃ = na etaṃ* (F. Jāt. 14, comp. *n'atthi, n'eva*), *nālaṃ = na alaṃ*, *nāpi = na api*, *nāyaṃ = na ayaṃ* (Dh. 87), *nāhaṃ = na ahaṃ* (Dh. 122), *nāhosi = na ahosi* (Ras. 22), *nāñño = na añño*, *nāddasa = na addasa* (Ras. 32), *nāsakkhi = na asakkhi* (Dh. 195; F. Jāt. 5), *nāssa = na assa* (see sep.), *netaro = na itaro* (Ras. 62), *neresi = na tresi* (Dh. 24), *nopeti = na upeti* (Sen. K. 206; Mah. 194), *nopagacchittha = na upagacchittha* (Mah. 28), *na ppahoti = na pahoti* (Dh. 314), similarly *na ppasahati, na ppasidati, na ppamandati, na ppavattati* (Dh. 2, 23; F. Jāt. 9, 47), *na kkhamaṭi = na khamati* (Kamm. 8), *na-y-ime* or *na yime = na ime* (Alw. I. 72), *na-y-idaṃ* or *na yidaṃ = na idaṃ* (see sep.), *na-y-imassa* or *na yimassa = na imassa* (Sen. K. 217), *na-y-ito* or *na yito* (Pāt. 78, for the *y* in these examples comp. *yeva*, and *viya = yiva*).

NABHAM, and **NABHO**, The sky, the air [नभस्, नभ]. Ab. 46. *Divākaravirahito nabho*, the sky deprived of the sun (Ras. 15). *Nabhe ṭhito* or *nabhasi ṭṭhito*, poised or floating in the air (Mah. 73, 107). *Nabham uggantvā*, rising into the air (Mah. 90, 108, 118). *Nabhasā (instr.) gacchati*, to travel through the air (Mah. 16, 48). *Nabhasā āgacchati*, to come through the air (Mah. 79, 194).

NĀBHI (*f.*), The navel; the nave of a wheel; centre [नाभि]. Ab. 374, 1058. At Dh. 412 the central spot of a spider's web is called *nābhimaṇḍala*. *Nābhippamaṇo*, waist-deep (Dh. 176, 299). *Rathacakkam yāva nābhito paṭhaviṃ pāvīsi*, the chariot wheel sank into the ground up to the nave (Dh. 220).

NACCAKO (*adj.*), Dancing [नृत्य + क]. Mah. 182.

NACCAM, Dancing, nautch; acting, pantomime; acrobatic performance [नृत्य]. Ab. 100. *Naccagītaṃ*, dancing and singing (Dh. 336). Kh. 3. Comp. *Naṭṭaṃ*.

NACCATI, To dance [नृत्]. *Naccantamayūro*, a dancing peacock (Dh. 237). Of the gambols of a monkey (Dh. 107).

NACIRO (*adj.*), Not long, short [नचिर]. *Nacireṇ'eva kūlena*, in a short time, ere long (Ras. 15). Ger. *nacirassa* (used adverbially). *Nacirass'eva rājavallabho ahosi*, he very soon became the king's favourite (Att. 196). *Nacirass'eva bhijjissati*, will soon be broken up (Dh. 313). *Nacirass'eva me rājā diṭṭho*, I have only just this minute seen the king (F. Jāt. 9).

NADATI, To sound, to make a noise with the voice, to shout, to roar [नद्]. *Sakko'ham asmīti naditvā*, shouting out "I am Sakka" (Dh. 194). Used of the voice of the larger animals, as the elephant, ox, horse, ass, lion (Ab. 133; F. Jāt. 15, 47). Of the rustling of bamboos in the wind (Ab. 600). P.p.p. neut. *naditaṃ*, roaring (F. Jāt. 14).

NADDHO (*p.p. nayhati*), Bound, fastened; covered [नद्ध = नद्]. *Naddhapañcāyudho*, equipped with the five weapons (Mah. 48).

NĀDEYYO (*adj.*), Belonging to a river, fluvial [नादेय]. Sen. K. 388.

NADĪ (*f.*), A river [नदी]. Ab. 681; Dh. 45. *Naditiraṃ*, banks of a river (Alw. I. xxi; Dh. 400). *Nadīsoto*, river-stream (Dh. 409). *Nadyambū*, river-water (Ab. 188). Gen. and dat. *nadiyā* (Mah. 194), *najjā* (Mah. 54). Loc. *nadiyaṃ* (Dh. 224). Pl. *nadiyo, najjo* (comp. *najjantara* at Ab. 1052 = *nadi + antara*). *Nadiyantike*, by the river side (Mah. 84, 166).

NADĪMĀTIKO (*adj.*), Watered by rivers, provided with rivers [नदीमातृक]. Ab. 188. See *Mātikā*.

NADITAM, see *Nadati*.

NĀDO, Sound, noise; cry, shout, roar [नाद्]. Ab. 128. *Meghanddo*, thunder (Ab. 49). Of a peacock's cry (Ab. 119). See *Sīhanddo*.

NĀGABALĀ (*f.*), The shrub *Uraria Lagopodioides* [नागबला]. Ab. 588.

NĀGADANTAKO, A peg fastened into a wall to hang things upon [नागदन्तक]. Ab. 863.

NĀGADĪPO, A large island said to be inhabited by *Nāgas*, visited by Buddha who introduced his re-

- ligion among the Nágas [नाग + द्वीप]. Mah. 4; Man. B. 208.
- NĀGALATĀ (*f.*), The betel vine, Piper Betel [नाग + लता]. Ab. 589; Mah. 22, 27.
- NĀGAMĀLIKĀ (*f.*), The iron-wood tree [नाग + मासिका]. Ab. 572.
- NĀGARĀJĀ (*m.*), A king of Nágas, Nága chief; monarch of elephants, said of a noble elephant [नाग + राजन्]. Mah. 156; Dh. 224, 344. Instr. *nágardjena* (Ras. 34). Gen. *nágardjassa* (Dh. 341). Pl. *nágardjá* (Mah. 6). Instr. pl. *nágardjehi* (Mah. 6). Gen. pl. *nágardjánam* (Ditto). See *Nágo*.
- NAGARĀM, A town or city; a fortified town, a fortress or citadel [नगर]. Ab. 198; Mah. 254. *Nagarasobhini*, a harlot (Ab. 233; Dh. 416). *Nagaraguttiyo*, and *-iko*, governor of a city (Mah. 65). I am inclined to think the nasalised form *naigara*, which occurs at Dh. v. 40, 150, 315, to be a corrupt spelling, comp. *naiga* for *nága*, which is certainly a corruption (Dh. 102); *naigara* occurs many times in Turnour's Mahāvāṇisa, and in each case the Ind. Off. MS. reads *nagara*, see Mah. 81, 88, 93, 104, 137, 142, 151, and Dh. 107, 416; in modern Sinhalese it is very common with inaccurate writers to write *ng* for *g* in words taken from the Sanskrit.
- NAGARĪ (*f.*), A town or city [नगरी]. Ab. 198.
- NĀGARIKO (*adj.*), Belonging to a town; urbane, civilized [नागरिक]. Sen. K. 391.
- NĀGARO (*adj.*), Belonging to a town [नागर]. Masc. *nágaro*, a townsman, a citizen (Dh. 157; Mah. 15, 83).
- NAGGO (*adj.*), Naked [नग्न]. Ab. 734; Dh. 130. *Naggam karoti*, to strip naked (Mah. 261). *Naggacariyá*, going naked (Dh. 25). Masc. *naggo*, a naked ascetic (Ab. 1110).
- NĀGĪ (*f.*), A female Nága [नागी]. Mah. 5.
- NĀGINDO, A Nága king [नाग + इन्द्र].
- NAGO, A mountain; a tree [नग]. Ab. 605, 1117; Mah. 91; B. Lot. 717.
- NĀGO, A serpent; a cobra or hooded snake; a Nága or dragon; an elephant; the iron-wood tree; a chief [नाग]. Ab. 360, 849; Dh. 57. *Nága-vaṇam*, a forest inhabited by elephants (Dh. 57). *Dasaṇágabalo*, having the strength of ten elephants (Mah. 137). *Nágalo*, the Nága world, Pátála (Ab. 649). *Nágabhavanam*, *nágavimánam*, a Nága abode (Dh. 341; Mah. 5, 22). *Nágúhipati*, lord

of Nágas, a name of Virúpakka (Ab. 31). *Ete nága mahápaññá*, these eminently wise chiefs (Pát. xiii, of some learned priests). *Hatthinágo*, a noble or royal elephant (Dh. 104; Att. 135). *Santindriyanágo*, the chief of those whose senses are subdued (Alw. I. 93). *Coranágo*, robber chief (Mah. 209). The nága tree is a fine forest tree the wood of which is excessively hard, its flowers are fragrant (Ab. 572; Ras. 25). In the Buddhist mythology the Nágas are represented as hooded snakes with three (sometimes seven) heads, or as snakes with human heads, or as human beings with the hood of a cobra. Their principal home is the Pátála or region under the Tikúṭa Pabbata which supports Meru, but they also haunt the earth, and they form the retinue of Virúpakka, whose abode is on the Yugandhara rocks. They are represented as naturally inimical to man (Kh. 13; Mah. 72; Man. B. 189, 302), but they were often friendly to Buddha and his religion, and great numbers of them were converted to Buddhism (E. Mon. 274; Man. B. 303; Mah. 6, 72, 81). They possess miraculous powers, and their breath is deadly and poisonous. The Garuda birds are their hereditary foes and frequently prey upon and destroy them. Several Nágárájas or Nága chiefs are mentioned, as *Vásuki* (Ab. 650), *Ananto* (Ab. 651), *Erapátho* (Dh. 344), *Mahodaro* who ruled in Nágadīpa (Mah. 4), *Maṇi-akkhiko* who lived at Kalyáni in Ceylon (Mah. 6), *Kájo* who presented himself before Buddha just before his contest with Mára, and sang hymns in his praise (Man. B. 172; Dh. 118). There is a well-known legend of a Nága king having protected Buddha from a heavy storm of rain by spreading his hood above his head like an umbrella (Man. B. 182). Man. B. 44.

NAHĀNAM, Bathing [स्नान]. Ab. 299; Ras. 32; Dh. 77. *Nahnodakam*, water for bathing (Dh. 189). *Nahnakoṭṭhako*, a bath-room, bath-house, bathing establishment. See also *Sindanam*.

NAHĀNIYO (*adj.*), Used for the bath, ablutionary [स्नानीय]. *Nahníyacuppani*, perfume used in bathing.

NAHĀPAKO, A bath attendant [स्नापक]. Mah. 170.

NAHĀPANAM, Bathing a person, attending him at the bath [स्नापन].

NAHĀPETI (*caus. naháyati*), To cause to bathe [स्नापयति = स्ना]. Dh. 434; Mah. 139.

NAHĀPITO, A barber [नापित]. Ab. 505, 508; Mah. 170, 214.

NAHĀRU (f.), A tendon, a muscle [नायु]. Ab. 157, 279; Kh. 19.

NAHĀTAKO, One whose spiritual instruction is complete [नातक]. This is a brahminical term. It is applied to the young brahmin when he has returned from the house of his preceptor, his studies being completed. He is so called because previous to leaving his preceptor he goes through the ceremony of bathing. At Dh. v. 422 the term is adopted and applied to the Arhat as having nothing more to learn (comp. *asekho*): the comment observes *nahātakilesatāya nahātakaṃ* "called snātaka because his sins are washed away" (Dh. 434).

NAHĀTO (*p.p.p.* next), Bathed, washed; cleansed, pure [नात = स्ना]. Mah. 244; Dh. 484.

NAHĀYATI, To bathe [स्ना]. Das. 30; Dh. 106; Ger. *nahātvā* (Dh. 77, 219; Mah. 48, 139, 260), *nahāyitvā* (Mah. 261). Inf. *nahāyitum* (Ras. 32). Imperat. *nahāya* (Mah. 48). Fut. *nahāyissāmi* (Dh. 233). See *Nahāto*, *Nahāpeti*.

NAHI, see *Na*.

NAHUTAM, A vast number, = 10,000,000⁴, or 1 followed by twenty-eight ciphers. Ab. 474; Dh. 120. See *Saṅkhyā*.

NAJJĀ, see *Nadī*.

NAKHO, and NAKHAM, A nail of the finger or toe [नख]. Ab. 268; Kh. 18; Dh. 111.

NAKKHATTAM, A star, a constellation; an asterism in the moon's path, a lunar mansion; festival [नखत्त]. The twenty-seven lunar mansions are thus enumerated, *Assayūjo*, *Bharaṇī*, *Kattikhā*, *Rohiṇī*, *Magasirāṃ*, *Addā*, *Punabbasū*, *Phusso*, *Aśleśā*, *Maghā*, *Pubbaphaggunī*, *Uttaraphaggunī*, *Haṭṭho*, *Cittā*, *Sāti*, *Viśākhā*, *Anurādhā* and *-dho*, *Jeṭṭhā*, *Mūlā* (or *Mūlāṃ*), *Pubbāsāḷho*, *Uttarāsāḷho*, *Savaṇo*, *Dhaniṭṭhā*, *Satabhisājo*, *Pubbahaddapadā*, *Uttarabhaddapadā*, *Revatī* (Ab. 58-60; Man. B. 23). *Nakkhattarājā*, the moon (Ab. 51). *Nakkhattapatho*, the course of the stars (Dh. 38). *Nakkhattayogo*, the moon's conjunction with the lunar mansions (Dh. 156). *Nakkhattaplanasā*, occultation of a star (Dh. 156). *Nakkhattam oloketi* or *nakkhattayogaṃ o.*, to look at the stars for the purpose of divination or ascertaining a person's destiny (Das. 46; Dh. 156, where the occultation of a person's star implies his death). Some

conjunctions were considered lucky and celebrated as festivals (*nakkhattakijā*). *Nakkhattaṃ ghoṣeti*, to proclaim a festival or holiday, to announce a lucky conjunction. *Nakkhattadivasa*, festival, holiday, "jour de fête" (Dh. 352). *Tato paṭṭhāya Sāketanagaraṃ niccanakkhattaṃ viya ahoṣi*, from that time the town of S. was like one continual festival (Dh. 236). *Tasmim kira nagare anussavaccharaṃ vivaṇanakkhattaṃ nāma hoti*, in that town there is said to be every year a festival called *vivaṇa* (Dh. 233). Dh. 391.

NAKKO, A crocodile [नक्क]. Ab. 674.

NĀKO, Heaven [नाक]. Ab. 10.

NAKULO, A mungoose, *Viverra Ichneumon* [नकुल]. Ab. 622.

NALAKĀRO, One who plait rushes, a basket maker [नल + कार]. Ab. 509; Pāt. 83.

NĀLAM, Not sufficient, not able (see *Alaṃ*). *Nālaṃ kathetum*, unable to say (Att. 201, comp. Dh. 212).

NĀLAM, A hollow or tubular stalk, especially that of the water-lily; a tube; a tubular vessel of the body [नाल]. Ab. 453, 636; Dh. 223. *Kaṇṭha-nālaṃ*, the wind-pipe (Att. 106, 219).

NALAMĪNO, A sort of fish [नल + मीन]. Ab. 671.

NALĀTAM, The forehead [नलाट]. Dh. 111, 315; Mah. 45. See also *Lalātam*.

NĀLĪ, and NĀLĪ (f.), A hollow stalk; a tube, a pipe; a tubular vessel in the body, an artery; a measure of capacity [नाली, नाली, नालि]. Ab. 1057. *Galandā*, either the wind-pipe or the carotid artery (Dh. 255). Acc. to Ab. 484 the *nāli* measure is the same as the *patṭha*, but from Pāt. 81 it would seem to be larger. It appears however to be of varying size, for the Tamil *nāli* is said to be smaller than the Sinhalese, and the Sinhalese to contain half as much again as the Magadhese (Pāt. 81). Mah. 177, 197.

NĀLIKĀ (f.), A tube, pipe, hollow cylinder [नालिका].

NĀLIKERO, A coconut tree [नारिकेर, नारिकेल, नारिकेल]. Ab. 604; Sen. K. 390; Mah. 153. Adj. *nālikeriko*, belonging to coconut trees (Sen. K. 392).

NĀLIKODANAM, A *nāli* measure of rice [नाली + दान]. This quantity of curry and rice eaten in a day was considered healthy and moderate, and the bhikkhu's alms bowl ought to be of the size to contain it (Pāt. 81; Dh. 366, 403).

NALINAM, A lotus flower [नलिन]. Ab. 685.
NĀLINDHAMO, A goldsmith [नलिनधम]. Ab. 506.
NALINĪ (*f.*), A pond [नलिनी]. Att. 199.
NĀLIPATTO, A covering for the head, a cap. Ab. 294.
NĀLIVANAM, A fistula, an ulcer [नाडी + व्रत]. Att. 215.
NALO, and **NAĪO**, A kind of reed, Amphidonax Karka; a reed, cane, rush [नल, नल]. Ab. 601.
Nalāgrām, a house built of reeds (B. Lot. 530). Dh. 60, 223, 409.
NĀM, see *So*.
NĀMA (*adv.*), By name; indeed [नाम]. *Thūnaṃ nāma nigamo*, the town named Thūna (Kh. 20). *Ahaṃ bhante Nāgo nāma*, my name, sir, is Nāga (Kamm. 5). *Ujjeniyam Candapajjoto nāma rājā ahoṣi*, in Ujjeni there was a king named C. (Dh. 157). *Dadhivāhana nāma rājā hutvā*, having become king under the name of D. (F. Jāt. 5). *Ete manato nipphannattā manomayā nāma*, these from being sprung from the mind are called "mind-made" (Dh. 90, comp. 273). *Vijayāgamanaṃ nāma chaṭṭho pariccheto*, the sixth chapter entitled "The arrival of Vijays" (Mah. 47). Sometimes the name is placed in the gender of the noun with which it is in apposition: *Mahindāgamano nāma terasamo pariccheto*, the thirteenth chapter called "The arrival of Mahendra" (Mah. 77, comp. 83, 102, 104, etc.). Sometimes the name is in the nom. while the noun in apposition with it is in an oblique case: *Tissa nāma brāhmaṇassa vāco*, the word of the brahmin Tissa (Mah. 203). *Nāma* may sometimes be rendered by "such and such": *Tattha yena idaṃ nāma kataṃ tassa ayaṃ nāma daṇḍo ti likhitaṃ*, it is there written that for him by whom such and such an offence is committed there is such and such a punishment (Alw. I. 99); *Sace me idaṃ nāma samijjhati*, if such and such a project (naming it) succeeds with me; *Asukarogassa nāma tumhe kiṃ bhesajjam karotha*, for such and such a malady (describing it) what medicine do you prescribe? (Dh. 93); *Evaṃ nāma vadehi*, say so and so (telling her what to say, Dh. 159, comp. 333). *Nāma* is often used without any very defined meaning: *Ko nāma' eso*, who is this? (F. Jāt. 47, comp. Dh. 96); *Kimobhāso nāma' eso*, what is that light? (Dh. 95); *Kim nāma' etaṃ*, what is this? (F. Jāt. 57); *Kissa phalaṃ nāma' etaṃ*, what is this the fruit of? (F.

Jāt. 5); *Ime nāma parivisantu*, let them wait upon these people (Dh. 212); *Sīlaṃ nāma kīdisaṃ*, what's sīla like? (Dh. 193); *Bhattaṃ nāma kuhiṃ uṭṭhahati*, where does boiled rice come from? (Dh. 141); *Rāgena samo aggi nāma n' atthi*, there is no fire like lust (Dh. 354); *Aññesaṃ vacana-ssa okāso nāma n' atthi*, the rest had not a chance of getting in a word (F. Jāt. 16); *Asādhūsanivāso nāma pāpo*, association with the wicked is sinful (F. Jāt. 1); *Atimukharā nāma apariyantavacand' evarūpaṃ dukkhaṃ pūpanti*, garrulous people who are endless talkers meet with misfortunes like this (F. Jāt. 18); *Paccantadesa nāma maṇimuttādāni ratanāni uppajanti*, in the border countries precious things such as gems and pearls are produced (Alw. I. 74); *Kiñci ūno nāma nāhoṣi*, nothing was deficient (Dh. 113); *Manopasādamatten' eva sagge nibbattā nāma honti*, are any people re-born in heaven through faith only? (Dh. 98). Sometimes *nāma* qualifies a verb: *Ariyasaccāni paṭi-vijjhanto dhammaṃ pivati nāma*, when penetrating the four great truths he is said to drink Dhamma (Dh. 273). *Api nāma*, *appevaṇṇa*, perhaps. *Ko hi nāma*, who indeed? *Kathaṃ hi nāma*, how indeed? *Yatra hi nāma*, considering that, forasmuch as (see *Api*, *Hi*, *Yatra*).

NĀMADHEYYAM, Name, appellation [नामन् + धेय=घा]. Ab. 114; Att. 8.

NAMAKKĀRO, Veneration, reverence, worship [नमस्कार]. Ab. 426; Ten. J. 48.

NĀMAKO (*adj.*), Named, bearing the name of [नामक]. *Asītiyā sāvakaṇaṃ nāmakā*, bearing the names of the eighty great disciples (Mah. 247, comp. 137, *mātulassa nāma*). *Ariṭṭhanāmakā-macco*, the minister named A. (Mah. 110). *Sabbe Vasabhanāmakā*, all who bore the name of V. (Mah. 219). *Tannāma*, of that name, named after that person. *Saddhākatānāma*, so named on account of his faith (Mah. 200; this compound is divided thus, *saddhā-katānāma-ka*). Fem. *nāmikā* (Mah. 23).

NĀMAM, A name; a noun [नामन्]. Ab. 114, 1111. Instr. *nāmena*. *Raṭṭhapālo ti nāmena*, R. by name (Ras. 7). *Tam ālapiya nāmena*, addressing him by name (Mah. 23). *Nāmaṃ* is the personal, or as we say "Christian," name, as opposed to *gottaṃ*, the family name. *Nāmena Saradamaṇavo nāma ahoṣi*, his personal name was Saradamaṇava (Dh. 130). Similarly, *Siddhatto nāma nāmena* (Mah.

172, comp. 91). *Puttassa Udeno ti nāmam akūsi*, she gave to her son the name of Udena (Dh. 155, comp. 120, 303). *Ayañ rājā ayañ uparājā ayañ senāpatitī nāmāni katvā*, naming them, This one is the king, this the viceroy, this the commander-in-chief (F. Jāt. 9). *Tepiṭakassa Buddhavacanass' etañ nāmañ*, this is a name for the word of Buddha as contained in the three Piṭakas (Dh. 150). As the last part of a compound adjective: *Dhammakittināmo pasatthaganthakārako*, an esteemed author named Dhammakitti (Bāl. i). *Katanāmo* and *nāmakato*, named. *Nānakaraṇaṃ*, giving a name to a child. *Nāmagahaṇaṃ*, receiving a name. *Nāmagahaṇadivaso* or *nāmakaraṇadivaso*, naming or "christening" day (Dh. 120, 303). *Nāmakaraṇaṃ maṅgalaṃ*, christening fête (Mah. 135). *Nāmaṅgaṇaṃ*, nouns and their genders (Alw. I. 64). *Sabbandamāni*, nouns of the "Sabha" class (Sen. K. 276). For the metaphysical meaning of *nāmañ*, see next.

NĀMARŪPAM, Name and form, mind and body, the individual [नामन् + रूप]. The term *Nāmarūpa* designates the individual sentient being viewed as an aggregate of certain mental and physical elements. By *rūpa* is meant the *rūpakkhanda*, or assemblage of the material elements and properties which constitute the body, while *nāma* includes the three mental *khandhas*, *vedanā*, *saññā*, *saṅkhārā*, or, adding *viññāṇaṃ*, the four mental *khandhas*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇaṃ*. *Nāmarūpa* is therefore identical with the four or the five *khandhas*. The reason that the fourth mental *khandha* is generally omitted is that according to the Paṭiccasamuppāda *nāmarūpa* is the immediate effect of *viññāṇa*. Still, the individual once existing, *viññāṇa* of course continues a part of his being, so that *nāmarūpa* may correctly be identified with the five *khandhas* (see Dh. 420). B. Int. 501, 502; Gog. Ev. 68, 69. *Sabbaso nāmarūpasmiñ yassa n' atthi mamāyitaṃ*, in whom there is absolutely no clinging to his own individuality (Dh. 66). Dh. 422.

NAMASSĀ (f.), Reverence, veneration, worship [नमस्सा]. Ab. 426.

NAMASSATI, To honour, to pay attention to, to reverence, to revere, to venerate, to worship [नमस्स]. Dh. 70; Mah. 4, 6, 89. P.p.p. *namussito* (Dh. 287). Caus. *namassāpeti*.

NAMATI, To bow; to bow to; to be inclined [नम]. *Chattaṃ namatu me sayāṃ*, let my parasol make

a bow of its own accord (Mah. 106). *Namāmi siraś tathāgataṃ*, I bow with my head to Buddha (Kh. 23). *Evamevañ Visākhāya nānappakārāni kusālanī kātvañ cittaṃ namati*, even thus the heart of Visākhā is inclined to do many good works (Dh. 253, comp. Gog. Ev. 6). Caus. *nameti*.

NĀMATO (adv.), By name [नामतस्]. Mah. 206. **NAMATTHU**, see *Namo*.

NĀMAVĀ (adj.), Bearing the name of [नामन् + वन्]. *Dovāriko Subhānāmadā*, a door-keeper named Subha (Mah. 218, the term. belongs to the whole compound).

NAMETI, and **NAMAYATI**, and **NĀMETI** (caus. *namati*), To bend [नमयति = नम]. Dh. 15. *Cittaṃ nameti*, to incline a person's heart, induce him to do a thing.

NĀMI (adj.), Bearing the name of [नामन् + इन्].

NĀMIKO (adj.), Bearing the name of [the last + क्]. Mah. 20. For *nāmikā*, see *Nāmako*.

NĀMITO (p.p.p. *nameti*), Bent [नामित = नम]. Mah. 167.

NAMMADĀ (f.), The river Nerbudda [नर्मदा]. Ab. 683.

NAMO, Honour, reverence, salutation [नमस्]. Ab. 1154. *Namo karoti*, to pay honour to (Sen. K. 340). *Namo te Buddhāvīr' atthu*, honour be to thee, mighty Buddha! (Ditto). *Migārāja namo ty atthu*, hail to thee king of beasts! (F. Jāt. 13). *Te me namo*, they are (the objects of) my veneration (Ten J. 47). When *namo* is immediately followed by *atthu* its final vowel is elided: *Nam' atthu Buddhānaṃ*, praise be to the Buddhas! (Ten J. 47, comp. Kh. 22). Sometimes *atthu* is omitted: *Namo Buddhāya*, praise be to Buddha (Ab. p. 27); *Namo tassa bhagavato arahato sammāsambuddhassa*, praise be to the Blessed, the Sanctified, the All-wise (Kh. 2).

NAMUCI (m.), A name of Māra [नमुचि]. Ab. 43; Dh. 256.

NĀNĀ (adv.), Various, different; away from [नाना]. Ab. 1137, 1198. Much used as the first part of compound nouns and adjectives, with the sense of "various." *Ānāpayitvā nānāpāsāpādiṃ*, having sent for various sectaries (Mah. 23). *Nānāpājāhi*, with various offerings (Mah. 114, comp. Dh. 118). *Nānārakkhatipāni*, various trees and plants (Sen. K. 374). *Nānāpadumakāni*, various sorts of flowers (Mah. 179, comp. Dh. 268). *Nānāratana-maṇḍita*,

adorned with various kinds of gems (Mah. 161). *Nānādesā bhikkhavo*, priests of different countries (Mah. 171). *Nānāraṅgo, nānāraṅgo*, of various dyes (Mah. 99, 179). With *bhavati* and *atthi* in the sense of separation: *Nānā hottha*, be ye separate, come away (Pāt. 102); *Kathaṃ ime nānā assu cchinno assu*, how can these men be separate, be divided? (Pāt. 74); *Tasmā sataṃ ca asataṃ ca nānā hoti ito gati*, therefore the state of the good and the wicked is different when they leave this world (the former go to *sagga*, the latter to *niraya*). Based upon a mistaken idea of the use of *nānā* which the last three examples illustrate, I find at Mah. 68 a strange adj. *nāno* "various," *Kusumāni taṃ paṇo nānāni nānavaṇṇāni dissante*, thereon are depicted various flowers of various hues. *Nānā* is also used prepositionally with foll. abl.: *Etarahi bhante bhikkhū nānā nānā nānā gottā nānā jaccā nānā kulā pabbajitā te sakāya niruttiyā Buddhavacanāṃ dāsenti*, at the present time, lord, priests leaving their name, family name, caste and home, have embraced the ascetic life, these distort the word of Buddha from its own nirutti (Pāt. xlii, see Sen. K. 318). *Mayhaṃ Videharaṇṇā saddhiṃ kiṃ nānākarāṇaṃ*, what a difference there is between me and the Videha king! (Ten J. 55).

NĀNADASSANĀM, Insight given by knowledge [ज्ञान + दर्शन]. This is a religious technical term: it is said at Ab. 794 to designate the *sāmaññaphalas*, the supernatural insight called *vipassanā*, the *ḍibbacakkhu*, omniscience, the *pañcavekkhaṇaṇāṇa*, and the knowledge conferred by the four Paths. *Nānādassanavisuddhi*, knowledge given by the Paths (E. Mon. 281). By *ariyañānādassanā* Arahatta is intended (Pāt. 3, 68). *Andaṇaṃ nānādassanāṃ*, unbounded supernatural vision.

NĀNĀDHIMUTTIKO (*adj.*), Having various dispositions or inclinations [ज्ञाना + अधिमुक्ति + क्त]. B. Lot. 339. *Nānādhimuttikatā*, variety or diversity of dispositions (B. Lot. 786).

NĀNĀM, Knowledge [ज्ञान]. Ab. 153. *Etāni nānāni*, these heads of knowledge (Alw. I. xxxiv). The four *nāṇas* are *dharmā nāṇaṃ, anvaye nāṇaṃ, paricchede nāṇaṃ, sammutiya nāṇaṃ*; the first is the knowledge of the four Paths, the second is the successive understanding of the four Truths (see *Ariyasaccāṃ*), the third is the same as *cetopariyañāṇaṃ*, and by the last is meant general know-

ledge, or all knowledge not included in the other three. The three *nāṇas* are knowledge of the past, the present, and the future (*atitāṃse nāṇaṃ*, etc.). There are many other sorts of knowledge, as *sabbaññutañāṇaṃ, sāvakaṇḍamañāṇaṃ, indriya-pavarañāṇaṃ, vipassanāñāṇaṃ, paccekabodhiñāṇaṃ*, etc.

NĀNANDĀ (*f.*), A husband's sister, a sister-in-law [ननाम्बु]. Ab. 245.

NĀNAPPAKĀRATO (*adv.*), In many ways [नाना + प्रकार + तस्].

NĀNAPPAKĀRENA (*adv.*), In many ways [नाना + प्रकार instr.]. Dh. 85, 403.

NĀNAPPAKĀRO, and **-RAKO** (*adj.*), Of various sorts [नाना + प्रकार]. Mah. 115, 235, 239; Dh. 85, 269. *Nānappakārā iddhiyo katvā*, having performed various miracles (Dh. 299).

NĀNĀRŪPO (*adj.*), Various, diverse [नाना + रूप]. Ab. 717.

NĀNATĀ (*f.*), Variety, diversity [नाना + ता]. Ab. 767.

NĀNĀTO (*adv.*), In various ways [नाना + तस्]. Pāt. 88.

NĀNATTAM, Diversity [नानात्व].

NĀNĀVIDHO (*adj.*), Of various sorts [नाना + विधा]. Alw. I. 111. *Nānāvidhāni phalāni*, various sorts of fruits (Dh. 106).

NANDĀ (*f.*), Name of a pleasure lake or pond in Indra's heaven [नन्दा]. Ab. 23; Dh. 192.

NANDANĀM, Gladdening; name of a garden in Indra's heaven [नन्दन]. Ab. 23; Sen. K. 478.

NANDATI, To be pleased, to rejoice, to enjoy oneself [नन्द]. Dh. 4.

NANDETI (*caus. last*), To cause to rejoice, to delight [नन्दयति]. Mah. 170.

NANDI (*f.*), Joy [नन्दि]. Ab. 87. *Nandbhava* at Dh. v. 413 seems to point to a form with long *i*.

NANDĪ (*f.*), A leathern thong or strap [नन्दी]. Ab. 526; Mah. 137. At Dh. v. 398 some MSS. read *nandhim* (see Dh. 428).

NANDĪ (*adj.*), Rejoicing in [नन्दिन्].

NANDIYĀVAṬṬO (*adj.*), Turning auspiciously, turning to the right [नन्दि + आवर्त]. *Saṅkha nandiyāvaṭṭo*, a right-hand chank = *dakkhiṇāvāṭṭo*, which see. The right-hand chank or conch is one of the *Maṅgalalakkaṇas*, or mystic marks on the sole of Buddha's foot (Man. B. 368; B. Lot. 626).

NANĠALAM, A plough [नानङ्गलम्]. Ab. 449; Mah. 98, 99; Dh. 176, 300, 319; Sen. K. 366.

NANĠARAM, see *Nagaram*.

NANGUṬṬHAM, The tail of an animal [evidently नङ्गुत्तम् with term. स्त instead of स, comp. चङ्गुत्तम् and चङ्गुत्तम्]. Ab. 371 (of an elephant); Dh. 192 (of a fish). Ten J. 98.

NĀNĪ (*adj.*), Having knowledge, learned [ज्ञानिन्].

NANIKĀMASEYYĀ (*f.*), Uncomfortable bed [न + निक्काम + शय्या]. Dh. 55. See *Na*.

NĀNĀNO, see *Na*.

NĀNO, see *Nānā*.

NANU, A particle generally used in asking questions to which an affirmative answer is expected [ननु]. Ab. 1139, 1151, 1192. *Nanu passasi*, do you not see? (F. Jāt. 19). Das. 32.

NĀPAKO (*adj.*), Informing, declaring [ज्ञापक].

NĀPANAM, Information, declaration, making known [ज्ञापन]. Ab. 1058.

NĀPETI (*caus. jānāti*), To make known, to declare, to tell, to inform, to teach, to show, to proclaim [ज्ञापयति = ज्ञा]. *Nāpetum sakkā te tam iṭṭhi-kam*, are you able to point out (or identify) that brick? (Mah. 177). *Nāpetum dosam attano*, to mark his sense of his fault (Mah. 156). *Saṅgham ṅāpeti*, to make a declaration to the assembly, to put a resolution before the assembly (Pāt. xxxvii, comp. *Kammaṅkā*). *Subharaṅṅo dhituttam ṅāpayi*, proved that she was the daughter of King Subha (Mah. 223). *Amūlam ettha kammaṅ ca na kātabban ti ṅāpayi*, and issued a proclamation that in this work no unpaid labour is to be exacted (Mah. 175). P.f.p. *ṅāpetabbo* (Pāt. 26). P.p.p. *ṅatto*.

NAPPARŪPO (*adj.*), Abundant [न + पल्प + रूप]. Ten J. 115.

NAPUṢSAKO (*adj.*), Of no sex; of the neuter gender [नपुंसक]. Alw. I. vii. Neut. *napuṣsakam*, a eunuch (Ab. 242). *Anapuṣsako*, not neuter, viz. either masculine or feminine (Sen. K. 242).

NĀRĀCO, An iron weapon of some sort, an arrow or light javelin [नाराच]. *Nārācavalayena* at Mah. 48 is explained in the comment by *vaṭṭita-assaṅārācapāsena*, "with a noose formed by bending round the ends of his *nārāca* into a circle" (*assa* = *aṅra*).

NARĀDHAMO, Vilest of men [नर + अधम]. Mah. 260; Ras. 35.

NARĀDHIPO, A king [नर + अधिप]. Ab. 333; Mah. 151.

NĀRADO, Name of one of the twenty-four Buddhas [नारद]. Man. B. 95; Mah. 1.

NARAKO, Hell [नरक]. There are eight Mahā-narakas or principal hells, *Sañjīvo*, *Kālarūto*, *Saṅghāto*, *Rorūvo*, *Mahārōrūvo*, *Tapano*, *Paṭāpano*, *Avīci* (Ab. 657). Beside these there is the Lokantarika hell, and there are many minor hells (Hardy says there are 136 in all). Man. B. 26, 27, 28, 47, 59; Mah. 261. The Buddhist hell is a place of torment in which former sins are expiated, but it is but a temporary state, and may be immediately followed by re-birth in a blissful state, e.g. in one of the higher *devalokas*. Comp. *Nirayo*.

NĀRAKO, A person suffering in hell [नारक]. Ab. 658.

NĀRĀNGO, An orange tree [नारङ्ग]. Ab. 560.

NARĀSABHO, Chief of men [नर + सभ]. An epithet of Buddha.

NARASĪHO, Lion among men, greatest of men [नर + सिंह]. Ab. 3 (an epithet of Buddha).

NARAVARO, Greatest of men, an epithet of Buddha [नर + वर]. Ab. 3.

NĀRĪ (*f.*), A woman [नारी]. Ab. 230; Dh. 50. Used to imply the feminine gender (Ab. 939).

NARINDO, A king [नर + इन्द्र]. Mah. 170.

NARISSARO, A king [नर + ईश्वर]. Mah. 89, 158.

NARO, A man [नर]. Ab. 227; Dh. 4, 50, 51. *Narandho*, *naradevo*, *narapati*, a king (Ab. 334, 926; Mah. 71). *Narandriyo* (*pl.*), men and women (Att. 135). *Naravāhano*, *Vessavaṇa* (Ab. 32). *Naradhammo*, man's condition, humanity. *Narānarā* (*pl.*), men and those who are not men, viz. *devas*, etc. see *Anaro* (Alw. I. vii).

NĀRO (*adj.*), Belonging to a man, human [नार]. *Nāro*, a human being, a man (Ab. 741). Fem. *nārī* (which see).

NĀSĀ (*f.*), The nose [नासा]. Ab. 150; Dh. 111.

NĀSANAM, and NĀSANĀ (*f.*), Causing to perish, destruction, ruin, slaughter [नाशन]. Ab. 403; Pāt. 96.

NĀSANANĠAM, A sin involving expulsion from the priesthood [नाशन + अङ्ग]. There are ten, destroying life, theft, impurity, lying, drinking strong drink, speaking evil of Buddha, speaking evil of the Dhamma, speaking evil of the Saṅgha,

false doctrine, and sexual intercourse with a nun (B. Lot. 445). Acc. to E. Mon. 27 expulsion is final in the case of the last five sins, but not in the case of the first five. I have twice met with the form *nāsaṅgaṃ* (see B. Lot. 445).

NĀSĀPUṬO, A nostril [नासा + पुट]. Ten J. 21.

NĀSĀVĀTO, The breath of the nostrils [नासा + वात]. Ten J. 8.

NĀSETI (*caus. nassati*), To cause to disappear; to destroy; to spoil, to ruin; to expel from the priesthood [नाशयति = नश]. Dh. 187; F. Jāt. 6. *Assa nāsemi jīvitaṃ*, let me kill him, lit. destroy his life (Mah. 246). *Mahāvihāraṃ nāsetuṃ*, to demolish the Great Monastery (Mah. 235). *Mā sassaṃ nāsayi*, do not spoil our crop of corn (Dh. 126).

NĀSIKĀ (*f.*), The nose; a nostril [नासिका]. Ab. 150. *Nāsikārogo*, catarrh, cold in the head (Ab. 342). *Nāsikābilāṃ*, the orifice of the nostril (Mah. 245).

NĀSITO (*p.p.p. nāseti*), Destroyed; demolished; ruined; expelled from the priesthood [नाशित = नश]. Mah. 231, 253, 259; Pāt. 17, 94, 96; Dh. 199.

NĀSO, Disappearance; death, destruction; ruin [नाश]. Ab. 404; Mah. 236.

NĀSSA = *na assa*, not to him, from *ayam* (Dh. 263), also *na assa*, should not be, from *atthi* (Dh. 23). Similarly *nāssā* (*f.*), not to her. At Ras. 20 *n'assa*.

NASSARATTAM, Impermanence [नश्वरत्व]. Att. 200.

NASSATI, To be lost, to disappear, to perish, to be ruined [नश्य]. Dh. 102. Imper. *nassatu* (Dh. 82), 2nd pers. *nassa*. *Nassa vasali*, perish, vile woman! (Das. 22). P.p.p. *naṣṣho*. Caus. *nāseti*.

NĀSSATI, see *Jāndti*, comp. 1st pers. *nāssāmi* under *Indriyaṃ*.

NĀTĀ (*m.*), One who knows [जातु].

NĀTABBO (*p.f.p. jāndti*), That ought to be known, perceptible [जातव्य = जा].

NĀTAKITTHI (*f.*), A dancing woman, a nautch girl [नाटक + स्त्री]. Dh. 164, 336.

NĀTAKITTHI (*f.*), A female relative [जातक + स्त्री]. Dh. 118.

NĀTAKO, A dancer, an acrobat [नाटक]. Ab. 101.

NĀTAKO, A dancer or mime [नाटक]. Mah. 157. Fem. *Nāṣakī*, a nautch girl (Mah. 170).

NĀTAKO, A relative, a kinsman [जात + क]. Ab. 243; Mah. 176; Kh. 5; Dh. 8, 176. Comp. *Ānāntako*.

NĀṬANAM, Dancing, gymnastics, pantomime [नाटन]. Ab. 100.

ÑĀTAYYO (*adj.*), To be known [जातव्य = जा]. Cl. Gr. 116. Comp. *ñātabbo*.

NĀTHO, A protector, saviour; lord, master, chief [नाथ]. Dh. 29; Ab. 926. A frequent epithet of Buddha (Ab. 1; Kh. 21; Mah. 2). *Abhidhānandīho*, an accomplished scholar (Alw. I. 112). There are ten Nāthakarapadhammas, living according to the precepts of morality and restraint, being versed in religious learning, being a kalyāṇamitta or virtuous companion, meekness and patience, cheerful performance of every-day duties, delighting in the dhamma and vinaya, contentment with the four paccayas, energy in good works, thoughtfulness and circumspection, and wisdom in its highest sense.

ÑĀTI (*m.*), A relative, a kinsman [जाति]. Ab. 243; Dh. 25, 51. Pl. *ñātayo*, *ñāti* (Kh. 12). *Ñātimittā* (*pl.*), relations and friends (Dh. 243). *Ñātisaiṅgho*, one's relatives, the family circle (Das. 36). *Ñātidhammo*, duty to relations (Kh. 12). *Ñātika* at Dh. 240 is possibly *ñāti + ka*, but it may be an error for *ñātaka* (which see).

NĀTIDURE (*adv.*), Not far off [न + जति + दूरे]. At Ab. 536 *nagarā nātidūrasmiṃ*, at no great distance from a town. At Mah. 84 occurs a singular compound *nātidūrāntisāntike* = *na + atidūrāntisāntike*, and meaning "neither very far nor very near," "at a moderate distance." See *Na*.

NĀṬO, A dancer, a mime, an acrobat [नाट]. Ab. 101. *Nāṭanaccāṃ*, mime dancing (Mah. 212).

ÑĀTO (*p.p.p. jāndti*), Known, ascertained [जात = जा]. Ab. 757; Mah. 243. *Ñāto yasassī*, well-known and renowned. *Upāsikāvihāro ti ñāto*, known as the Upāsikāvihāra (Mah. 120).

NATTĀ (*m.*), A grandson; a descendant [ननु]. Ab. 247. *Puttanattaparivārd*, accompanied by her sons and grandsons (Dh. 246). Mah. 97; 161. Pl. *nattāro*, *nattī* (Mah. 50).

NATTAKAM, Dirty or tattered cloth [नक्तक]. Ab. 293 (the reading is *nantaka*, but Clough's edition has *nattaka*).

NATṬAKO, A dancer, acrobat [नृत्त + क]. Ab. 101.

NATṬAM, Dancing [नृत्त = नृत]. Ab. 100.

ÑATTAM, Knowledge [जात]. Dh. 13.

NATTAMĀLO, The plant *Pongamia Glabra* [नक्त-माल]. Ab. 567.

NATTANĀM, Dancing [नर्तन]. Ab. 100.

NATTHI, There is not, see *Atthi* and *Na*. *Natthibhāvo*, non-existence, destruction, annihilation. (Dh. 365, see *Atthibhāvo*). *Natthipāvo*, "none-left cake," a whimsical compound of नास्ति and पूव (Dh. 139).

NATTHIKAVĀDO (*adj.*), Holding nihilist views, a sceptic [नास्तिक + वाद्]. See *Titthiyo*.

NATTHITĀ (*f.*), and NATTHITTAM, Non-existence [नास्तिता, and नास्ति + त्व]. *Samānakula-jātāya natthitāya mahesiyā*, from his not having a queen of equal rank (Mah. 51). *Tāsam (bhikkhunnānā) natthitāya*, on account of there not being any of them (Pāt. 1). See *Atthittam*.

NATTHO (*p.p.p. nassati*), Lost; destroyed; ruined [नष्ट = नस्]. Dh. 147, 418. *Nattho 'mhi*, I'm a ruined man (Dh. 199). *Maṇiratanaṃ nattham*, a jewel was lost (Dh. 356, comp. Mah. 258).

NATTHU (*f.*), The nose [नस्त]. Ab. 150. *Natthukammaṃ*, and *natthukaraṇaṃ*, a medical treatment which consists in inserting drugs into the nose (Dh. 83).

ĀNATTI (*f.*), Announcement, declaration [अस्ति]. The resolution put at a Kammavācā is called *āntti*. Pāt. 60, 61.

ĀNATTO (*p.p.p. āpēti*), Made known, announced [अस्त = अ].

ĀNATTO (*adj.*), Near. Ab. 706.

NATTUTTAM, Grandsonship [ननु + त्व]. Mah. 45.

ĀNATUM, ĀNATVĀ, see *Jānti*.

NĀTYAM, Scenic art, the drama [नाट्य]. Explained at Ab. 100 to consist of *naccaṃ*, *gītaṃ*, *vāditaṃ*, dancing or acting, singing, and instrumental music. The nine Nātyarasas, or dramatic sentiments, are *siṅgāro*, *karuṇo*, *vīro*, *abbhuto*, *hasso*, *bhayānako*, *santo*, *bībhacchaṃ*, *ruddhaṃ*, love, pity, heroism, the wonderful, the ludicrous, the terrible, the quiet, the horrible, and the furious (Ab. 102).

NAVA (*num.*), Nine [नव]. Dat. and gen. *navannaṃ*. Instr. and abl. *navahi*. Loc. *navasu*. *Navaggahā*, nine planets (Ab. 61, see *Gaho*).

NĀVĀ (*f.*), A ship, a boat [नौ]. Ab. 666. Declined like *kaññā*. *Nāvaṃ āruhati*, to go on board ship. *Nāvaṃ āropeti*, to put on board ship. *Nāvaṃ siñcati*, to bale out a boat (Dh. 66). *Nāvāya (instr.)*, *carati*, to sail, to go by ship (Ab. 667). *Agā nāvābhi Rohaṇaṃ*, went in ships to R. (Mah. 217). *Bhasitā nāvato bhūmim*, having landed from the ship (Mah. 50).

NAVAGUṆĀM, Nine attributes [नव + गुण].

Acc. to Clough the nine attributes of Buddha are those enumerated in the formula beginning *iti pi so bhagavā*, viz. *arahaṃ*, *sammāsambuddho*, *vijjācaraṇasampanno*, *sugato*, *lokavidū*, *anuttaro purisaḍammasārathi*, *sattā devamanussānaṃ*, *buddho*, *bhagavā* (see Alw. I. 77).

NAVAKATARO (*adj.*), Newer, younger [नव + तर].

NAVAKKHATTUM, Nine times [नव + क्वत्त].

NAVAKO (*adj.*), New, young, junior [नव]. *Navako bhikkhu*, and *saṅghaṇavako*, a novice or sāmaṇera, a junior priest (Pāt. 26; Dh. 13). *Navakabhāvo*, state of being a novice, inexperience (Dh. 122). Dh. 145.

NAVAMĀLIKĀ (*f.*), and NAVAMALLIKĀ (*f.*), Arabian jasmine [नवमालिका, नवमलिका]. Ab. 578.

NAVAMO (*adj.*), Ninth [नवम]. Mah. 2.

NAVĀṄGO (*adj.*), Having nine members or divisions [नव + अङ्ग]. See *Āṅgaṃ*.

NAVANĪTAM, and NONĪTAM, Butter [नवनीत]. Ab. 500; Dh. 251; Pāt. 81.

NĀVANĪTO (*adj.*), Resembling butter [नवनीत]. Mah. 169.

NAVAPPABHEDO (*adj.*), Nine-fold [नव + प्रभेद].

NAVĀRIYO (*adj.*), Irresistible [न + वार्य = वृ]. Mah. 126 (Ind. Off. MS. has *na*).

NAVAVIDHO (*adj.*), Nine-fold [नव + विधा]. Alw. I. 78.

NĀVIKO, A sailor, pilot, helmsman [नाविक]. Ab. 666; F. Jāt. 3; Sen. K. 390.

NAVO (*adj.*), New, recent, fresh, young [नव]. Ab. 713. *Navanikurā*, young shoots of a tree (Mah. 114). *Navam kammaṃ*, new karma, recently acquired merit and demerit (Kh. 10). *Navadivasekaro*, the newly risen sun (Att. 204). *Navakammaṃ* appears to mean new work, fresh undertaking (Dh. 264, a derivative adj. *navakammaṃ* is given at Sen. K. 391). *Akaṃ navo*, I am a novice (Dh. 122). Adv. *navam*, newly, recently. *Navapabbajito*, having newly adopted the ascetic life, a novice (Dh. 114 = *acirapabbajito*). *Navavatto*, newly rained upon (Dh. 88). *Navubbhissa*, newly sprouted (Ab. 543).

NAVUTI (*fem.num.*), Ninety [नवति]. Mah. 16, 17, 22; Sen. K. 409.

NĀYA, see *So*.

NĀYAKATTAM, Lordship [नायक + त्तम्].

NĀYAKO, A chief, a lord [नायक]. Ab. 725.

Epithet of a Buddha (Ab. 4; Mah. 2). *Lokanāyako*, lord of the world, Buddha (B. Lot. 576).

The *nāyakācāra* (नायक + आचार) are certain good practices worthy of a chief or lord.

NAYANAM, Leading, bringing; the eye [नयन].

Ab. 149. *Nayanāruddham*, the weapon of Māra (Ab. 44, Clough says it is his terrible glance).

NAYATI, and NETI, To lead, to conduct, to guide,

to bring; to trace; to ascertain; to remove; to infer [नी].

Therā dhātugabbham nayimsu taṃ, the priests conducted him to the relic shrine (Mah. 211).

Tuṃsārabhvaṃ neti, to turn into a quiver, lit. to bring into the state of being a quiver (Att. 208).

Nayissāmi matthakaṃ me manoratham, I shall accomplish my wish, lit. bring it to a head or to an end (Mah. 246).

Attham n., to judge a cause, to trace or investigate it (Dh. 46).

Udakaṃ n., to carry water to a distance by conduits (Dh. 15).—Pres. *nayati*, *neti* (Sen. K. 463; F. Jāt. 17).

Aor. *nayi* (Mah. 235, pl. *nayum*, *nayimsu*). Opt. *naye* (Dh. 46; Sen. K. 205). Fut. *nayissati*, *nessati* (Dh. 33).

Inf. *netum* (Mah. 261). Vedic inf. *netave* (Dh. 33). Ger. *nayitvā*, *netvā* (Mah. lxxxvi, 41).

Pass. *niyati*. P.f.p. *netabbo*, *neyyo*. P.p.p. *nīto*. Caus. *nāyeti* (Sen. K. 335).

NĀYATI, see *Jānāti*.

NAYATO (*adv.*), By implication, inferentially [नय + त्तस्]. Att. cxxx.

NAYENA, see *Nayo*.

NĀYETI, see *Nayati*.

NAYHANAM, Binding (from next). Dh. 428.

NAYHATI, To bind [नह्]. P.p.p. *naddho*.

NAYIDAM, = *na idam* with insertion of euphonic *y*.

See *Na*. *Na yidam* (or *na-y-idam*) *pañcakāmagasavevino padam*, this is not the footprint of a man addicted to the pleasures of sense (Dh. 163).

In the phrase *na yidam sukaram* . . . *brahmacariyam caritum* the word *idam* is perhaps an adverb (Alw. I. 92, see *Idam* 2).

NAYIME, see *Na*.

NAYO, Leading, guidance; conduct; prudent conduct, prudence; policy, polity; way, manner,

means, mode, method; inference, logical deduction [नय]. Ab. 760; Alw. I. 112. *Nayasahassena*,

in a thousand ways (Dh. 123, comp. 245). *Aparo*

nayo, "another way," i.e. "the following is another method of interpretation" (this phrase frequently occurs in the commentaries and *ṭīkā*s). *Dasapade pi es' eva nayo*, and similarly with the *dasapada*. *Ten' eva nayena*, in this very way. *Imind' nayena āgatā iddhi*, *iddhi* described in this way. *Nayappakāra*, ways and modes (B. Lot. 339). *Purimanayena*, in the former way, as before (Alw. I. 79). *Vuttanayena*, in the above-mentioned manner, as aforesaid (Dh. 418). *Evamādinā nayena*, in this and other ways. *Sattham' dharāti ādinā nayena*, by saying bring me a weapon, or other such means (Pāt. 67), *sattham' dharāti-ādinā* is properly an adj. in agreement with *nayena*, see *Ādi*. *Dānañca-dhammacariyā-ti-ādinā nayena maṅgalagāthā katheti*, he recites verses from Maṅgala Sutta such as "dānañca dhammacariyā" and so on (Dh. 317, for the quotation, see Kh. 5). *Kosambakhandhake āgatanayena*, as contained (or related) in the Kosambakhandhaka (Pāt. 27). *Jineritanayena*, according to, or by means of, the word of Buddha (Alw. I. xvi). *Sammā hetund' nayena*, rightly, causally, methodically or correctly (Dh. 151, comp. 256, 278). *Opammehi nāyehi ca*, with similes and syllogisms (Trenckner's Mil. Pañha).

NĀYO, Method, manner, means; suitable manner, propriety, right conduct, justice [न्याय]. Ab. 760, 784. *Nāyapaṭipanno*, walking rightly (Alw. I. 77, *nāyo* is sometimes used to designate the *ariyo aṭṭhaṅgikamaggo*). *Yathānāyam*, justly (Mah. lxxxvii).

NE, see *So*.

NEDĪYO, and NEDITṬHO (*adj.*), Nearer, very near, nearest [नेदीयस्, नेदिष्ठ]. Sen. K. 313.

NEGAMO, A townsman; a trader; produce [नेगम]. Ab. 1015; Sen. K. 421.

NEKADHĀ (*adv.*), In many ways [नेकधा]. Mah. 14.

NEKAKO (*adj.*), Many [नेक + क].

NEKATIKO (*adj.*), Fallacious [नेकतिक].

NEKĀYIKO (*adj.*), Versed in the four Nikāyas [नेकाय + क].

NEKKHAMMAM, Forsaking, separating from; giving up the world, devoting oneself to the ascetic life, entering the priesthood (= *abhinikkhamana* and *pabbajjā*); self-abnegation, giving up all pleasures; attainment of the first Jhāna, which consists in separating oneself from Kāma and other

evil states; emancipation from human passion, Arhatship, Nirvána; the supernatural illumination called vipassaná; piety, holiness [निष्काम + च]. Ab. 831. Nekkhamma is one of the Páramitás, and consists in the complete abandonment of all possessions and objects of desire (Man. B. 102). *Nekkhamme ánisámo*, the blessings of self-abnegation (Pát. xxii). At Dh. 270 *káyaviveko* is explained to be the act of *vavakaṭṭhakkýdamaññe nakkhammábhírátanaññe*, "those who practise bodily retirement from the world, who delight in seclusion." *Nekkhammápasame ratá*, delighting in the peace of emancipation (Dh. 33, the comment at 343 says it means Arhatship, "that Nirvána which is the cessation of human passion"). At Dh. v. 272 the comment explains *nekkhamma* by the enjoyment of the state of anágámin. *Nekkhammato paṭṭháyá*, from the time he gave up the world (Dh. 153). B. Lot. 552; Dh. 137; Pát. 29. *Nekkhamma* represents a Sanskrit form निष्काम्य, and has nothing to do with निष्कर्म; the impossibility of identifying it with the latter word becomes obvious, when we consider that in the Buddhist system earnestness, zeal and energetic action are the very basis of all holiness (e.g. witness the well-known formula *ye keci kusala dhamma sabbe te appamádamaññaká*, "all good qualities or conditions have their root in diligence," and comp. the eight Árambhavathus). As *nekkhamma* is sometimes opposed to *káma* (see the articles *Akusalahátu* and *Kusalo*), it might at first sight appear also to represent a S. form निष्काम्य, but in the first place निस् + काम + च would rather become *nekkamma* (comp. *nikkámin*, "free from desire"), and secondly since abandonment of the world involves abandonment of all objects of desire, निष्काम्य may well form the antithesis to *káma*.

NEKKHO, see *Nikkho*.

NEKO (*adj.*), Several, many [नेक]. *Neke pápakoṭṭi*, many koṭis of beings (Mah. 3). *Nekáni acchariyáni*, many wonders (Mah. 14, comp. 3). *Pájá neká pavatti*, many an offering was made (Mah. 116). Comp. *Aneko*.

NELO (*adj.*), Blameless, innocent [न + एनस्]. Comp. *Eḷaṇṇa*.

NEMI (*f.*), The circumference of a wheel; circumference [नेमि]. Ab. 373.

NEMINDHARO, Name of one of the Kulácalas [नेमि + धर]. Ab. 27; Man. B. 12.

NEMITTAKO, One who predicts the future from bodily signs or omens, a fortune-teller, necromancer [निमित्त + क, comp. नेमित्तिक]. Das. 2, 25.

NEMITTO, A fortune-teller [नेमित्त]. Sen. K. 303; Mah. 43, 82.

NEPACCHAM, Adornment of the person, dressing up; costume of an actor [नेपच्छ]. Ab. 282.

NEPAKKAM, Prudence, discrimination [derivative of *nipaka*]. Ab. 154.

NEPUÑÑAM, Cleverness [नेपुञ्ज]. Mah. 252.

NERAÑJARÁ (*f.*), Name of a river flowing through Magadha, the modern Nilajan [नेरञ्जना]. Ab. 683.

NERAYIKO, One suffering in hell, an inhabitant of one of the hells [नेरयिक]. Ab. 658; Dh. 392.

NERU (*m.*), A name of Mount Meru. Ab. 26. According to Hardy also the name of a mythical mountain in Himavanta (Man. B. 441).

NERUTTIKO, An etymologist or philologist [नेरुत्तिक]. Alw. I. xxix.

NESĀDO, A hunter, one of a tribe of aborigines in India who lived by hunting [निषाद, निषाद]. Ab. 518, 1038; Pát. 83.

NESAJJIKANGAM, Precept enjoining a sitting posture [निषया + एव + चक्र]. This is one of the thirteen Dhutaṅgas, and ordains that the ascetic who has undertaken to obey the precept should for a certain period never lie down, but sleep in a sitting posture (B. Int. 310; E. Mon. 107).

NESAM, see *So*.

NETĀ (*m.*), A guide; a leader, commander, chief [नेतृ]. Ab. 725; Sen K. 514.

NETI, see *Nayati*.

NETTAM, The eye; a kind of cloth [नेत्र]. Ab. 149, 1109. *Nettatárá*, the pupil of the eye (Ab. 260). *Sahassanetto*, thousand-eyed (Dh. 87). *Nettajalam*, tears (Ab. 260). *Pañcanetto*, possessed of the five cakkhus (Mah. 11).

NETTIKO, One who makes conduits for irrigating rice-fields [नेत्र + इव]. Ab. 510; Dh. 15.

NETTIMSO (*adj.*), Merciless [निस्त्रिंस]. Ab. 1089. Masc. *nettimso*, a sword (Ab. 391, 811).

NEVA, see *Eva* and *Na*.

NEVANTANĀNANTAVĀDO (*adj.*), Holding the doctrine that the universe is neither finite nor infinite [नेव + अन्त + न + अन्त + वाद]. Man. B. 10.

- NEVASAÑÑĀNĀSAÑÑĀ** (*f.*), Neither consciousness nor unconsciousness, viz. semi-consciousness [नेव + सञ्ज्ञा + न + चसञ्ज्ञा]. *Nevasaññānd-saññāyatanaṃ*, the abode where there is neither consciousness nor unconsciousness, the fourth Arūpabrahmaloka (the last part of the compound is *āyatanaṃ*). *Nevasaññāndsaññābhavo*, existence or birth in the fourth Formless Brahma heaven (E. Mon. 308). E. Mon. 261, 262; Man. B. 26, 43; B. Lot. 813.
- NEVASAÑÑĀNĀSAÑÑĪ** (*adj.*), One who is in a state of semi-consciousness [the last + इन्].
- NEVASEKHANĀSEKHO**, One who is neither a Sekha nor an Asekha, viz. a puthujjana or unconverted man [नेव + शेष + न + चशेष]. Man. B. 493.
- NEVĀSIKO** (*adj.*), Inhabiting, dwelling in [निवास + इक्]. Dh. 262.
- NEYYĀYIKO**, A dialectician, an adherent of the Nyāya philosophy [नेयायिक]. Sen. K. 417.
- NEYYO** (*p.f.p. neti*), To be led, to be inferred [नेय = नी]. For *neyyattho* see *Nitattho*.
- ÑEYYO** (*p.f.p. jānāti*), That should be known; cognisable, ascertainable [ज्ञेय = ज्ञा]. *Neyyāni aseritāni*, all cognisable things, all possible objects of knowledge (B. Lot. 332). *Pādo ñeyyo catutthamo*, let a pāda be known as the fourth part, viz. a fourth part is called a pāda (comp. Alw. I. vii).
- NI**, A preposition having properly the meaning of downwards, much used in composition [नि]. Ab. 1165; Sen. K. 298.
- NI**, and before a vowel **NIR**, A preposition with the meaning "outward," much used in composition, when it generally has a negative or privative force [निस]. Ab. 1167; Sen. K. 298.
- NIBADDHAM** (*adv.*), Continually, constantly, always [निबद्ध = बद्ध]. Mah. 231 (see err.); Dh. 78, 81, 84, 128, 168, 291.
- NIBANDHANAM**, Binding, bonds; cause, motive [निबन्धन]. Ab. 91, 919.
- NIBANDHATI**, To bind; to continue [नि + बन्ध्]. *Nibandhitvā yāci*, continued to ask (Att. 214). Pass. *nibajjhati* (Att. 194).
- NIBANDHO**, Binding; continuance, perseverance [निबन्ध]. Att. 214; Pāt. 70.
- NIBBĀHA KO** (*adj.*), Accomplishing [निर्वाहक]. B. Lot. 669.

- NIBBAHATI**, To remove [निस + वह् or वृह्].
- NIBBAM**, The eaves of a roof [नीत्र]. Ab. 217.
- NIBBĀNAM**, Extinction; destruction, annihilation; annihilation of being, Nirvāṇa; annihilation of human passion, Arhatship or final sanctification [निर्वाण]. "Existence is suffering." This is the first of the four Ariyasaccāni, or Sublime Truths, upon which the religion of Buddha is founded. But a creed which begins by saying that existence is suffering, must end by saying that release from existence is the highest good, and accordingly we find that annihilation is the goal of Buddhism, the supreme reward held out to the faithful observer of its precepts. There are several words in Pāli by which the annihilation of being is expressed, but the commonest and best known is *nibbāna* or extinction, a word which conveys in a vigorous metaphor the fullest idea of the cessation of existence. Ever since Buddhism has been known in Europe great diversity of opinion has existed among European scholars as to the true nature of the Buddhist Nirvāṇa. This disagreement is due to the fact that in the Buddhist texts two sets of expressions are used with reference to Nirvāṇa, the one implying blissful existence and the other annihilation. According to the relative importance attached by them to these expressions scholars have variously held Nirvāṇa to be a state of blissful immunity from human passion, or the total extinction of being. In 1869 Dr. Max Müller advanced a theory of Nirvāṇa which was, as far as I know, the first attempt ever made to grapple seriously with the difficulties of the question, and to account in a scholarlike manner for the apparent co-existence of two irreconcilable doctrines of Nirvāṇa. His theory is that the two opposite sets of expressions represent two phases of the doctrine, the one ancient and the other modern. Of these the original doctrine taught by Buddha is that of "the entrance of the soul into rest," while the dogma of annihilation is a perversion introduced by metaphysicians in later times, and finding its expression in the Abhidharma. But a fatal objection to this view lies in the fact, which was unknown to Dr. Max Müller, that the doctrine of the Abhidharma is identical with that of the other two Piṭakas, and that the expressions relative to Nirvāṇa used in the Abhidharma, are in reality taken from or authorised by the Vinaya and Sūtra Piṭakas. The

true explanation of this great question must be sought elsewhere. In Trübner's Record for July, 1870, I first propounded a theory which meets all the difficulties of the question, namely that the word Nirvāṇa is used to designate two different things, the state of blissful sanctification called Arhatship, and the annihilation of existence in which Arhatship ends. In my subsequent reading I have met with the most abundant evidence of the truth of this view, which early in 1871 was further strengthened by the publication of Mr. James D'Alwis' important essay "Buddhist Nirvāṇa," in which the author, writing independently of me and in ignorance of my theory, arrives at precisely the same conclusions as myself.

Having made these preliminary observations I will now proceed to state, as clearly as I am able, the doctrine of Nirvāṇa. Every being born into the universe is subject to transmigration. Death is everywhere followed by re-birth in a new existence, which may be one either of misery or of happiness. The insect crushed beneath the foot may be re-born as a radiant angel, or by the potent force of Karma an angel may be hurled at death into the nethermost hell. Thus all is unstable, all is uncertain, present happiness is no safeguard against future misery, and even the bliss of heaven has its alloy: the whole sum of sentient existence is Suffering, and release from suffering or from the prospect of suffering can only be obtained by release from existence. The cause of continued existence is sin, remove this and you strike at the root of existence. Sin is removed by the Four Paths of Sanctification, and to these entrance is obtained by the "Sublime Eight-branched Road," which is a life in accordance with Buddha's commands. By the practice of charity and other good works, by purity in word, thought and deed, and by the exercise of religious meditation, the disciple of Buddha is enabled to enter the Four Paths, and by so doing to escape from the misery of existence. The Four Paths are four stages of sanctification, ending in Nirvāṇa, the fourth immediately or in the course of a small number of years, the other three after various intervals, but all with absolute certainty, for he who has entered the Paths can never fall away, but is certain of attaining Nirvāṇa. Since the first three Paths all end in the fourth we will pass them by at present, and devote our attention to the fourth and highest, which is called *arahatta* or Arhatship, "the state of being saintly." Arhatship is final and perfect

sanctification, it is a state in which merit and demerit, original sin, desire and attachment are rooted out, in which all that binds man to existence, all that leads to re-birth or transmigration, is wholly extinct. The Arhat is still a man, he is subject to temptation, he is subject to physical suffering, and his life is not prolonged beyond that of other mortals. But he is a man purified and exalted. However greatly tempted he cannot sin, for his heart is purged from every taint of human passion. Freed from the trammels that bind men to earth he traverses the air and works great miracles. He scans the thoughts of others, he can recall his own past life in countless existences, he hears the sounds in distant spheres, he beholds with the divine eye the beings that people the universe dying and being re-born. And in all the vicissitudes of life his mind preserves its even tenour, serene and tranquil he lives out his span of life rejoicing in the ever-present consciousness that he has triumphed over man's great enemy Existence. Death comes at last, but the seed of existence has withered, the lamp of life has burnt out, the Arhat is re-born no more again, he has attained Nirvāṇa, he has ceased to exist. A great number of expressions are used with reference to Nirvāṇa which leave no room to doubt that it is the absolute extinction of being, the annihilation of the individual. Thus Nirvāṇa is called the Void, the Unconditioned, the Abstract, the Uncreate, the Infinite, the Eternal, the Formless, the Invisible, and so forth, and its common synonym is Nirodha, "cessation" or "destruction." It is described as "free from all trace of the elements of being," and in scores of places the death of an Arhat is likened to the extinction of a flame, the strongest possible way of expressing annihilation intelligibly to all. Those who maintain that the goal of Buddhism is a state of blissful exemption from human passion, in other words that it is Arhatship,¹ are at once confronted by an objection so formidable that its mere statement is sufficient to show how untenable is their theory. The objection is simply this, that Arhats, as is well known, die like other men. The Great Arhat himself died at the age of seventy-nine, and the deaths of all his great disciples and apostles are recorded; it is not even said that their lives were prolonged beyond the natural term of man's exist-

¹ It must not be forgotten that the numerous passages in Dhammapada in which Nirvāṇa is spoken of as a state of tranquillity and bliss are all descriptive of Arhatship.

nce. The doctrine of Buddha on this subject is perfectly explicit, he even predicted his own death. Now to be the ultimate goal of Buddhism Arhatship must be an eternal state, for if it be not eternal it must sooner or later terminate either in annihilation or in a state which is not blissful, in either case it is not the goal of Buddhism. But since Arhats die Arhatship is not an eternal state, and therefore it is not the goal of Buddhism. It is almost superfluous to add that not only is there no trace in the Buddhist scriptures of the Arhat continuing to exist after death, but it is deliberately stated in innumerable passages, with all the clearness and emphasis of which language is capable, that the Arhat does not live again after death, but ceases to exist. There is probably no doctrine more distinctive of Çákyamuni's original teaching than that of the annihilation of being. To suppose that the Buddhist Nirváṇa is the blissful repose of Hinduism is to suppose that Çákyamuni on a leading question of religious philosophy, that of a Future State doctrine, would content himself with borrowing from the creed which it was his mission to subvert. In point of fact we find that while he adopted many of the technical terms of Hinduism he almost always gave them a widely different or at least greatly modified meaning (see for instance *Bráhmaṇo, Mahábrahmá, Sakko, Devaloko*, etc., and comp. Alw. I. xxxv).

The time has now come for the consideration of a point which it is of the utmost importance to clear up, since its misunderstanding has given rise to the erroneous view of Nirváṇa held by so many scholars. The difficulty is this. It is true that many expressions are used of Nirváṇa which seem to imply annihilation, but on the other hand other equally numerous and equally forcible expressions are used which clearly point to blissful existence. Thus Nirváṇa is called Freedom from human passion, Purity, Holiness, Bliss, Happiness, The End of Suffering, The Cessation of Desire, Peace, Calm, Tranquillity, and so on. How is this discrepancy to be reconciled? I reply, the word *nibbána* is applied to two different things, first that annihilation of being which is the goal of Buddhism, and secondly the state of blissful sanctification called *arahatta* or Arhatship which terminates in annihilation. This fact at once explains the apparent contradiction. The proof that Arhatship is called Nirváṇa lies first in the deliberate statements to that effect which abound in the sacred

texts, and secondly in the fact that all the names of Arhatship, such as *santi, visuddhi, ásavakkhaya, virága*, etc., are also used as names of Nirváṇa. To distinguish them the two Nirváṇas are called *anupádisesanibbánaṃ* and *savupádisesanibbánaṃ*, the former designating annihilation and the latter Arhatship. *Upádi* is a name for the five skandhas, and *savupádisesanibbánaṃ* means annihilation of everything except the five skandhas, while *anupádisesanibbánaṃ* means the extinction of being. From another point of view the two Nirváṇas are distinguished as *kilesanibbánaṃ* or *kilesaparinibbánaṃ*, "the extinction of human passion," and *khandhanibbánaṃ* or *khandhaparinibbánaṃ*, "the extinction of being." At first sight it may appear inexplicable that the same term should be applied to two things so different as annihilation and blissful existence, but I think I am able to show that after all the phenomenon may be easily accounted for. In the first place the ideas of Arhatship and of the annihilation of being are inextricably bound up together, there being no annihilation without Arhatship, and no Arhatship that does not end in annihilation; and thus there is an instinctive tendency to treat them as one and to designate them by the same name. Secondly, both Nirváṇas involve the idea of annihilation, Arhatship being the annihilation of suffering, of original sin, of karma, of everything except the skandhas, while Nirváṇa is the annihilation of every conceivable attribute of being. Thirdly, in a great number of instances the use of the word Nirváṇa involves the designation of both Arhatship and annihilation. Thus if we say "Nirváṇa is the reward of a virtuous life," this may strictly speaking mean that annihilation is the reward of a virtuous life, but since annihilation cannot be obtained without Arhatship, the idea that Arhatship is the reward of a virtuous life inevitably presents itself to the mind at the same time. Fourthly, when we consider how slender is the tie that binds the Arhat to existence we can understand how easily the word Nirváṇa might be extended to include Arhatship. For what is left to the Arhat? Karma and Upádána, the causes of existence, are gone, Kleṣa or original sin is rooted out, Káma or sensual pleasure is extinct, the mind is freed from all that is gross and earthly, nothing separates the Arhat from extinction except the narrow film of human life which a breath can take away, and which cannot be prolonged beyond a few brief

years, a term which dwindles into nothing by the side of the eternal death which follows. Fifthly, since Arhatship is necessarily followed after an insignificant interval by Nirváṇa, to say that an Arhat has attained Nirváṇa is merely to say that he has made sure of Nirváṇa, that he has made Nirváṇa his own, it is a figure of speech examples of which are to be found in the literatures of every religion. Other instances of this anticipation may be adduced from the Buddhist texts, as the passage at Dh. v. 418, where the Arhat is called by anticipation "free from upadhi," although upadhi properly includes the skandhas from which the Arhat is not yet free; and at Ras. 30 an Arhat says, "I have obtained (i.e. made sure of) Nirváṇa, in which there is no decay and death."

The term Nirváṇa then was originally limited to the extinction of being, but by the operation of causes like those just enumerated came to be extended so as to include Arhatship, and the terms *savupádīsesanibbána* and *anupádīsesanibbána* were afterwards coined to distinguish the two Nirváṇas when logical precision was required, or where the context did not clearly determine which Nirváṇa was meant. An extraordinary error, originating I think with Burnouf, and repeated unsuspectingly by several eminent European scholars, has done much to involve the question of Nirváṇa in needless doubt and obscurity. It is the belief that there are three degrees of Nirváṇa, viz. *nibbána*, *parinibbána*, and *maháparinibbána*, "ordinary Nirváṇa, complete Nirváṇa, and great complete Nirváṇa." This idea is strangely wide of the truth, for *parinibbána* means merely Nirváṇa, or the attainment of Nirváṇa, and *maháparinibbána* means nothing more than the death of Buddha. Another error results from mistaking Svarga or heaven for Nirváṇa. We have seen that none but Arhats attain Nirváṇa at death, and an ordinary Buddhist if questioned by a European as to the reward of a virtuous life will generally answer by depicting the sensuous joys of the Kámavacra-devaloka which is the reward he immediately looks to; the questioner then is apt to come hastily to the conclusion that this blissful state is the famous Buddhist Nirváṇa, and proclaims to the world that the modern view of Nirváṇa makes it a sort of paradise of sensual delights. In some Buddhist countries the doctrine of Nirváṇa appears to have participated in the general degradation that the whole religion has undergone in those

countries, and which has produced such monstrosities as the Adi Buddha, the Dhyani Buddha, the worship of Amitabha and Avalokiteçvara, the doctrine of the perdition of women, and many other fantastic modern innovations.¹

I have shown that the goal of Buddhism is annihilation, and that Nirváṇa is a brief period of bliss followed by eternal death. It is of course conceivable that Çákyamuni should have made Arhatship the *summum bonum* held out to his disciples. It may even appear incredible to some that having imagined a state of blissful purity resulting from a virtuous life, he should have made it end in annihilation. That he did so is however certain, and it must be remembered that his denunciations of the evil and suffering of existence are levelled not merely against transmigration but against all existence whatever, and that the bliss of the Arhat is chiefly based on the consciousness that he has rooted out Karma and may any day cease to exist. It is not my intention here to discuss the ethical aspect of the question of Nirváṇa, and I shall content myself with observing that Christianity with its doctrine of everlasting punishment can ill afford to reproach Buddhism with a doctrine of annihilation.²

I now proceed to give a few details respecting the Four Paths which properly belong to the article *Maggo*, but which as bearing closely on the question of Nirváṇa I have reserved for this article. The first three paths all end in the fourth (Arhatship), and consequently in Nirváṇa. The lower paths lead into the higher. For when a Sotápanna has passed through five of his existences he has but two more, and then would naturally be a Sakadágámin: the next birth would make him an Anágámin, after which he would be re-born only once again and attain Arhatship. To obtain the higher grades of sanctification it is necessary to pass through the lower: thus a man cannot become a Sakadágámin without having first been a Sotápanna, or an Arhat without having been a Sotápanna, a Sakadágámin and an Anágámin.

¹ In Páli the word *ddibuddha* merely means "a former Buddha," a Buddha belonging to a former *kappa*, as *Tañhānkara* or *Dipaṅkara*, etc. It is easy to see how out of this simple meaning the north Buddhist abstraction gradually arose.

² I need hardly remind the reader that the Buddhist hell is only a temporary state of punishment limited to a certain number of years, and may be followed in the next birth by the bliss of heaven (see *Narako*).

But a man who has attained Sotápatti can, by a successful exertion of the necessary means, pass onward before his death to one or more of the higher steps. Thus he may either attain Sakadágámiship and stop there (in which case he will have to be re-born twice), or he may attain in succession Sakadágámiship and Anágámiship and stop there, or he may pass successively through the first three paths to Arhatship and so attain Nirvána when he dies.¹ The first two paths will be further considered under the words *Sotápanno* and *Sakadágámi*. The Anágámi when he dies is re-born for the last time in one of the five highest Brahma heavens (*suddhāvāsa*), and there attains Arhatship and Nirvána (*suddhāvāsesu nibbattitvā tathā eva arahattam pāpūnitvā parinibbīyati*). The following interesting passage from Paramattha Jotikā describes the ordinary succession of the four paths, *Ettha pana sotāpattimaggaṃ bhāvetvā diṭṭhivicikicchāpahānena pahānāpāyagamāno sakkhattuparamo sotāpanno nāma hoti: sakadāgāmi maggaṃ bhāvetvā rāgadosamohānaṃ tanukarattā sakadāgāmi nāma hoti: sakid eva imāṃ lokāṃ āgantvā anāgāmi maggaṃ bhāvetvā kāmarāgabyāpādānaṃ anavasesapahānena anāgāmi nāma hoti: anāgantvā itthattam arahattam bhāvetvā anavasesakilesapahānena arahā nāma hoti khīṇāsavo*, "Having attained the path of sotāpatti, by getting rid of false doctrine and doubt he becomes a sotāpanna, one who is freed from going to the four states of punishment, who cannot be re-born more than seven times. Having attained the path of sakadāgāmi, from having diminished desire, anger and ignorance he becomes a sakadāgāmi. Having returned once more to this world, and having attained the path of anāgāmi, by the total rejection of sensual pleasure and malice he becomes an anāgāmi, and returning no more to this world he attains Arhatship (in the *suddhāvāsa* heavens), and by the total abandonment of all original sin whatever, he becomes an Arhat, one in whom passion is extinct." It will be seen then that Arhatship may be attained either in this world or in the Brahma-loka, in either case it is followed after a brief interval by Nirvána or the extinction of being.

I now proceed to the consideration of passages in

Pāli texts in which Nirvána is mentioned, either directly or indirectly, and in so doing I hope that I shall be able to offer abundant evidence of the truth of the statements made in this article. I will begin by observing that *nibbānaṃ* is primarily used in the sense of the extinction of a flame, and that both in the active sense of "extinguishing" and in the passive sense of "being extinguished," "going out," "dying out": thus we have *agginiibbānaṃ*, the extinction of the fire (Mah. 181); *pajjotassa nibbānaṃ*, the extinction of a lamp (B. Lot. 339). The first distinct mention of Nirvána in Dhammapada is at verse 21, *appamādo amatapadaṃ pamādo maccuno padaṃ*, the meaning of which is "diligence is the way of Nirvána, sloth is the way of death." That the expression *appamattā na mtyanti* is figurative, and must not be pressed too closely, is evident from the use of the following *yathā*. The commentator clearly understands this, for he says, "It must not be supposed that they are free from decay and death, for there is no creature whatever that escapes decay and death," and goes on to show that what is meant is that the slothful are spiritually dead.¹ The next mention of Nirvána is at verse 23, where it is said that the diligent and strenuous "attain Nirvána, the highest bliss": here *nibbāna* may mean Arhatship, which we have seen to be the highest state of bliss that man can reach on earth (but see further on). At verse 25 Arhatship (the comment says *arahattaphalaṃ*) is called *dīpa*, "the Island": *dīpo* is one of the epithets of Nirvána given at Ab. 6, Arhatship being likened to an which island enables man to escape from the stormy ocean of transmigration (*saṃsārasāgara*). At verse 32 it is said that the priest who rejoices in spiritual activity "cannot fall away (from the degree of sanctification he has already attained), but is close to the attainment of Nirvána": this is an instance in which both Nirvánas are intended, Arhatship and Annihilation (see comment). The next chapter of Dhammapada contains the statement that he who brings his mind into a state of perfect subjection will be released from the bonds of Māra, i.e. attain the two Nirvánas (see *Māro, Mārādheyam*). The same idea is repeated in the third verse of the next chapter, where it is said

¹ Important as these points are they have been as far as I know carefully avoided by all the authorities (as is too often the case when a real difficulty presents itself); they are certainly not even alluded to by Hardy, Gogerly, Clough, or Burnouf, and I have been left to my own researches.

¹ Precisely the same figure is found at Rom. vi. 23: "The wages of sin is death, but the gift of God is eternal life," where death can mean nothing but spiritual death, for it will hardly be pretended that it means annihilation as opposed to "eternal life."

that he who realizes the unsubstantiality and impermanence of the body "will pass beyond the ken or reach of the king of Death," viz., as the comment says, will become an Arhat (*khīṇāsavo bhikkhu*). Observe that the two previous verses (44th and 45th) have no connexion with this verse, and refer not to Arhatship (*arahattaphala*), but to the other three paths; and it is most important to bear in mind that Dhammapada is not an original work, but a collection of detached passages taken from different books of the Tipiṭaka and arranged under different heads. At Dh. v. 85 Nirvāna is spoken of as *pāra*, "the Further Shore": *pāraṃ* is given as an epithet of N. at Ab. 9, and this passage of Dhammapada shows the origin of the metaphor; this shore is continued existence (*maccudheyya*), to obtain Arhatship and thereby escape from continued existence is exceedingly difficult, it is like crossing a rushing river, but once you have crossed, once you have attained Arhatship you are safe, your release from existence is secured. The last verse of this chapter is a very important one, "Those whose mind is rightly developed in the seven branches of spiritual knowledge, who freed from upādāna delight in the abandonment of attachment, such men, enlightened and with human passion destroyed within them, attain Nirvāna." I have left *loke* untranslated: I at one time thought that it qualified *parinibbutā* and that *loke parinibbutā* meant "even in this life they attain Nirvāna," but further consideration has led me to abandon this view. For the commentator says that both Nirvānas are meant (he uses the words *savupādisesa* and *anupādisesa*, and adds that "they attain non-existence, like the flame of a lamp when the oil is exhausted.") The fact is that *loke* is constantly used in a very vague manner without giving any definite additional meaning to the passage, and *te loke parinibbutā* probably means merely "they may be said to have attained Nirvāna." If however *loke* here means "in this life" (*imasmim loke*), the sense of the passage would be that those who have got rid of attachment attain Arhatship (followed by extinction) in this life, namely, that they do not stop at Anāgāmihip, in which case they would have to be re-born, and attain Arhatship and extinction in a Brahma heaven, but that they reach Arhatship in this world of men. The next chapter of Dhammapada, the Arahantavagga, consists of ten verses taken from different parts of the Tipiṭaka and descriptive

of Arhatship. Of these the most important are verses 92, 93, which express the idea that the Arhat passes away, leaving no more trace of existence than a bird leaves of its passage through the air. *Vimokho yassa gocaro* means, I think, "whose heart is set on Emancipation from existence (viz. *khandhapani-nibbāna* or annihilation)"; the comment says *taṃ dhammaṃ katvā*, which is strongly in favour of this view. *Suññato animitto*, "the Void, the Unconditioned," are adjectives qualifying *vimokho*: in the article *Gocaro* I have rendered *vimokho* by Arhatship, taking *gocaro* in the sense of "sphere" or "domain," but the epithets *suññato* and *animitto* make this very improbable: though it must be observed that there is a tendency to reflect back upon Arhatship the names properly applicable only to annihilation. At Dh. 114 we have *apassam amataṃ padam*, "not beholding the eternal lot (viz. *anupādisesanibbāna* or annihilation)": to see Nirvāna, or to realize Nirvāna (*nibbānaṃ sacchikaroti*), means to attain Arhatship or to be an Arhat (E. Mon. 282): for the word *amata* see the latter part of this article. At Dh. 126 it is said that "some are born as men, evil doers go to hell, good men to heaven, while Arhats attain Nirvāna": here the Nirvāna meant is *anupādisesanibbānaṃ* or annihilation. At v. 134 it is said that the man who has made himself as noiseless as a broken gong (viz. completely stilled his passions) has attained Nirvāna (viz. Arhatship: for an explanation of the simile see *Kāṃso*). At v. 154 occurs a very important passage, *visaṅkhāragatam cittam tanhānaṃ khayam ajjhagā*, "my soul, arrived at the gates of annihilation, has attained the destruction of human passion": the comment explains *tanhānaṃ khaya* by "Arhatship" and *visaṅkhāro* by "Nirvāna," and says that the mind by dwelling on annihilation¹ has gone to it or gone up to it (comp. my remarks on verses 92 and 226). The next mention of Nirvāna in Dhammapada is at v. 184, *khanti paramam tapo titikkhā, nibbānaṃ paramam vadanti buddhā*, "patience, which is long-suffering, is the best devotion, the Buddhas declare that Nirvāna is the best (of things)": this is the rendering of the commentator, and it is quite impossible to take the passage in any other way: of course both Nirvānas are meant. Verses 202, 203 are very important:

¹ *Visaṅkhāraṃ nibbānaṃ dhammaṃ karapaccasaṃ gataṃ anupaviṭṭham.*

N'atthi rāgasamo aggi n'atthi dosasamo kali, n'atthi khandhādisā dukkhā n'atthi santiparaṃ sukhaṃ, jigacchā paramā rogā saṅkhārā paramā dukkhā, etaṃ nāto yathābhūtaṃ nibbānaṃ paramaṃ sukhaṃ, "There is no fire like lust, there is no sin like hate, there is no suffering like the elements of being, there is no bliss like Nirvāṇa. Hunger is the worst disease, existence is the worst suffering, to him who realizes this truth extinction is the highest bliss." At Dh. 225 we are told that "the saints who injure not their fellow-creatures, who live restrained in all their actions, they go to the Everlasting State, whither having gone they mourn no more," that is they attain release from existence, and consequently from suffering, by *khandhaparinibbāna* or annihilation. In the next verse it is said that "those who are ever watchful, who discipline themselves night and day, whose heart is set on extinction, all their passions perish (*atthaṃ gacchanti āsavā*, that is they become *khiṇāsavā* or *anāsavā*, Arhats)": the second line of this verse strikingly illustrates the third line of v. 154. Dh. 238 says that he who has destroyed every stain and is free from human passion (i.e. the Arhat) will not again be born and undergo decay, that is when he dies he will not be re-born but will attain *khandhaparinibbāna* or extinction. It is remarkable that at v. 236 the word *anaṅgasa* is applied to the anāgāmin, but only through a pardonable exaggeration, for the anāgāmin is nearly free from sin and passion, though not like the Arhat absolutely so. At verses 285 and 289 both Nirvāṇas are meant. At Dh. 348 we are told that the man whose mind is entirely emancipated (i.e. the Arhat) will not be re-born: the same idea is expressed at v. 351, where it is said that the man who is devoid of desire and passion is in his last existence. Verse 368 tells us that "the man who lives in charity with all, rejoicing in the commandment of Buddha, will attain the tranquil blessed lot which is the cessation of existence": here of course *anupādisesanibbāna* is meant. The next verse says, *chetvā rāgaṃ ca dosaṃ ca tato nibbānam ehisi*, "when thou hast rooted out lust and hate, thereafter thou shalt go to Nirvāṇa": here again annihilation is intended: the comment says, *rāgadosabandhanāni chinditvā arahattaṃ patto tato aparabhāge anupādisesanibbānaṃ ehisi*, "having severed the bonds of lust and hate and attained Arhatship, thereafter (i.e. at the end of the few years of man's life that remain) thou shalt go to that Nirvāṇa in which no trace of the khandhas

remains." At Dh. v. 372 *anupādisesanibbāna* is probably meant. In verse 374 there is a play on the meaning of the word *amata*, and the second hemistich admits of two interpretations, first "he finds the happiness and joy which belong to those who know Nirvāṇa," and secondly, "he finds happiness and joy which are nectar to those who know this truth (*taṃ, viz. khandhānaṃ udayavyayaṃ*)": excessive joy is constantly compared to a shower of nectar. The last chapter of Dhammapada is called *Brāhmaṇavagga*, and consists of a number of passages from the Buddhist scriptures referring to brahmins: the general drift of the chapter is to show that the true Brahman is not the man who is born a Brahman, but the man in whom human passion is destroyed (see v. 420, *khiṇasavaṃ arahantaṃ taṃ ahaṃ brūmi brāhmaṇaṃ*): the term *brāhmaṇa* was definitely adopted by Buddha as a name for an Arhat (see *Brāhmaṇo*). Almost the whole chapter is descriptive of Arhatship, and it contains three mentions of Nirvāṇa. The first is at v. 383, where it is said that he who knows the destruction of existence knows Nirvāṇa: here Nirvāṇa, viz. *anupādisesanibbāna*, is identified with *saṅkhārānaṃ khaya*, the perishing of the attributes of being. Verse 411 says that he who has no passions (the Arhat) has dived into or reached the Eternal (see remarks on *amata* further on). The last direct mention of Nirvāṇa is at verse 414, where it is said that the true brahman is he who has attained that Nirvāṇa which consists in the absence of *upādāna*; that is to say, who has attained *kilesanibbāna* or Arhatship, which is the extinction of *upādāna*: the comment says *upādānaṃ abhāvena anupāditvā kilesanibbānena nibbuto* (see *Nibbuto*). I now pass to *Khuddakapāṭha*. At p. 6, line 2, *nibbāna* is said by the comment to mean Arhatship (*arahatta-phala*). At pages 7 and 8 *amata* probably refers to *anupādisesanibbāna*. *Nibbuti* at p. 8 is certainly Arhatship. At p. 9 *nibbāna* means both Nirvāṇas. At p. 10 it is said that Arhats, who have got rid of Karma, who do not wish for re-birth, whose germ of existence has perished, in whom desire cannot grow up again, are extinguished like a lamp. At p. 14 *nibbānasampatti* means, I think, "the enjoyment of Arhatship." The last verse of *Khuddakapāṭha* refers to the third Path: the meaning is that a man who has attained sotāpatti, if he get rid of kāma by attaining sakadāgāmihip and anāgāmihip, he will not again enter the womb, that is he will not again

be born as a man, but when he dies will be re-born in a brahma heaven (see details on the Path anágámin at p. 269). At Alw. I. 108 we find *sañkháradukkhátáya pana loko anupádisesáya nibbánadhátuyá muccati*, "from the suffering of existence a being is released, by that element of Nirvána in which there is no trace of the elements of being." At Gog. Ev. 6, *duddasam idam thánam yadidañ sabbasañkhárasamatho sabbúpadhipaṭṭinissaggo tañhakkhaya virágo nirodho nibbánañ*, "this is a matter hard to receive, even the cessation of all existence, the loss of all the attributes of being, the destruction of human passion, the absence of desire, cessation, extinction." *Nibbána* may sometimes be rendered by "death;" thus at Mah. 22, *jinanibbánato pacchá*, "from the period of the death of Buddha," lit. "from the Nirvána of Buddha," an Arhat's attainment of Nirvána being of course the same thing as his death (comp. the use of *parinibbánañ*).¹ The term *kilesanibbána*, "extinction of human passion," as a name for Arhatship, occurs three times in the published commentary on Dhammapada, viz., at pages 196, 432, 433; at p. 343 *nekkhamma* (Arhatship) is explained as *kilesavúpasamananibbána*, "that Nirvána which is the cessation of human passion." The more usual form is *kilesaparinibbána*, and annihilation is called *khandhapaninibbána*, the form *khandhanibbána* I have not yet met with, though I have little doubt it exists. The terms *savupádisesanibbána* and *anupádisesanibbána* occur at Dh. 278 and Alw. N. 52 (comp. B. Int. 590). *Anupádisesanibbána* or annihilation is sometimes called *cetanánibbánañ* (see Dh. v. 281, and comp. Dh. v. 154 *visañkháragatañ cittañ*, and B. Lot. 339 *vimokho cetaso*). After much thought I think I have discovered the reason of this expression; it is used to harmonize with the fact that when annihilation of being takes place by the death of an Arhat the body as opposed to the mind remains, at least for a time, visible and tangible, though as being devoid of life it is practically non-existent. D'Alwis quotes from the Kevaṭṭa Sutta a remarkable

passage in which Buddha shows that it is the Viññána or mind which constitutes individuality, and that the annihilation of the mind is the annihilation of the individual: *viññánañ anidassanañ anuntañ sabbtopabhañ, ettha ópo ca paṭhaví ca tejo váyo na gádhati, ettha dighañ ca rassañ ca anumáthúlam subhásubhañ, ettha námañ ca rúpañ ca asesam uparujjhati, viññánañ passu nirodhena etth' etañ uparujjhati*, "mind is beyond the reach of sight, it is immaterial, transcendent, in mind the four material elements (which constitute the rúpa or organized body) have no foothold; but when mind is wholly destroyed, then the long and the short, the small and the great, comeliness and deformity, mental and material qualities perish with it, and by the annihilation of mind all these (viz. all the attributes of the individual) are destroyed" (Alw. N. 39; B. Lot. 515). I have before said that the chief source of the Arhat's bliss is in the consciousness that his existence is nearly at an end: I may now add that instances are given of an Arhat deliberately putting an end to his life by a miraculous effort of the will. Thus at Dh. 309 we are told that the Arhat Santati, having received from Buddha permission to attain Nirvána, rose into the air, and by means of *tejodhátu* (fire *kammaṭṭhána*) put an end to his existence, flames breaking forth within him and consuming his flesh and blood, while the bones fell to the earth like a shower of jasmine flowers, and were collected and enshrined in a thúpa. At Mah. 38 we are told that the Arhat Tissa, being seized with a mortal illness, put an end to his life in the same manner. At Dh. 296 we are told that to all mortals except Arhats life is sweet, the Arhat being indifferent whether he lives or dies (*khiṇṇasavo pana jivite vá maraṇe vá upekkhañ 'va hoti*; and comp. E. Mon. 287). Of the forty-six names of Nirvána enumerated at Ab. 6—9 it will be seen that some apply specially to *anupádisesanibbána* and others to *savupádisesanibbána* or Arhatship: and yet it is remarkable how many of these names may be made applicable to either Nirvána. Thus to take the first, *mokkha* or "liberation" correctly describes both annihilation, which is the liberation of the individual from existence, and Arhatship, which is the liberation of the individual from sin: the same remarks apply to the names *apavagga*, *mutti*, and *vimutti*. So with the next name: Arhatship is the *nirodha* or "cessation" of human passion, and annihilation is the *nirodha* of existence. Again, Arhatship is the

¹ There is no trace in the Páli scriptures or commentaries (or as far as I know in any Páli book) of Čákyamuni having existed after his death or appeared to his disciples. The veneration given to Buddha at the present time, at least in Ceylon, where Buddhism retains almost its pristine purity, is clearly understood by educated believers to be merely veneration paid to the memory of a great saint, who in his lifetime conferred the greatest benefits upon the world, but who ceased to exist 2415 years ago.

siḍḍāna or "extinction" of human passion, annihilation is the extinction of existence. The following name *dīpa*, "the island," is metaphorical, and though it seems generally to be used of Arhatship, there is no reason why it should not be extended to annihilation. For the idea is that as the mariner who lands upon an island is safe from the stormy ocean, so the believer who attains Nirvāṇa is safe from the stormy sea of transmigration; and the simile holds good whether by Nirvāṇa be meant Arhatship or annihilation: the same may be said of the epithets *tānaṃ*, *saraṇaṃ*, *lenaṃ*, "refuge," and *anītikaṃ*, *khemāṃ*, "the Secure." *Tapaḥkakhayo*, *andāyaṇi*, *andāvāṇi*, *virāgo*, "freedom from human passion," and *suddhi*, *visuddhi*, "purity," are generally used of Arhatship, though of course they may well be applied to annihilation. *Param*, "the Supreme," and *paññātaṃ*, "the Transcendent," are applicable to both Nirvāṇas. *Arāpaṇaṃ*, "the Formless," designates annihilation. *Santaṃ*, "the Tranquil," belongs to both Nirvāṇas; *santi* in its sense of "calm" to Arhatship, in its sense of "cessation" to annihilation. *Saccaṃ*, "the True" or "the Truth," means, I think, that the doctrine of Nirvāṇa is the cardinal truth of Buddhism. Several words implying eternity are applicable only to annihilation, since Arhatship is as I have shown a very brief state; such are *akkharaṃ*, "the Imperishable," *anantaṃ*, "the Infinite," *dhavaṃ*, "the Eternal," *accutaṃ*, "the Everlasting" (explained at Dh. 365 by *sasataṃ*). The word *amataṃ* as an epithet of Nirvāṇa I believe to mean "the Deathless," or "the Eternal," and to designate *anupādisesaniḍḍāna*. From Dh. v. 114 it is clear that *amata* as a designation of Nirvāṇa is an adjective, and not a noun, so that whatever it means it cannot well mean immortality. The commentators generally explain it to mean "free from death" (Dh. 290, Alw. N. 132), which cannot be said of Arhatship, unless by anticipation; comp. the passage at Ras. 30, where an Arhat says he has attained Nirvāṇa, free from decay and death, and tranquil (*ajaramaramaṃ stitibhūtaṃ patto nibbānaṃ*), meaning that he has made sure of it, that he has made it his own (I have also met with *ajātaṃ* as an epithet of Nirvāṇa). Too much stress should not be laid on such expressions as "diving into the Amata" (Kh. 8, Dh. 73), which may very well be anticipatory; comp. the expressions "to touch Nirvāṇa or annihilation," "to see Nirvāṇa," "to know Nirvāṇa," which mean to attain

Arhatship. *Asañkhataṃ*, "the Immaterial," *nipuṇaṃ*, "the Abstract," *asañkhataḍḍātu*, "the Immaterial element," and *akataṃ*, "the Uncreate" or "Uncaused," are epithets of *anupādisesaniḍḍāna*, and so probably are *anidassanaṃ* and *apalokitaṃ*, which appear to mean "the Unseen." *Suddasāṃ*, *pardāyanaṃ*, *kevalaṃ*, *pāraṃ* belong to both Nirvāṇas. *Nibbuti* in its sense of "tranquillity" designates Arhatship, in its sense of "extinction," Nirvāṇa. *Vivattaṃ*, "freedom from transmigration," would apply to both Nirvāṇas: probably also *dukkhakkhaya* and *avyāpajjhaṃ*. *Sivaṃ*, "bliss," can be used of both Nirvāṇas, for we have shown that Arhatship is a state of bliss, and from a Buddhist point of view annihilation can perfectly be spoken of as "bliss," for it is a "happy release" from the suffering of existence: comp. Dh. v. 203, *nibbānaṃ paramaṃ sukhaṃ*, "extinction is the highest bliss." The same remarks will apply to *yogakkhemo* if we take it in the sense of bliss, but it is interesting to see that the comment on Dh. v. 85 explains it as "exemption from the four Yogas" (*kāma*, *bhava*, *diṭṭhi*, *avijjā*, the pleasures of sense, existence, false doctrine and error), and seems to restrict it to *anupādisesaniḍḍāna*: should this etymology be Buddha's, it affords another instance of the way in which, in adopting technical terms already in use, he was accustomed to modify or alter their meaning and application. Although expressions like "extinction is bliss" may sound strange or even ridiculous to us, who have from our earliest infancy been taught that bliss consists in eternal life, to a Buddhist, who has always been taught that existence is an evil, they appear perfectly natural and familiar: this is a mere question of education and association; the words "extinction is bliss" convey to the mind of a Buddhist the same feeling of enthusiastic longing, the same consciousness of a sublime truth, that the words "eternal life is bliss" convey to the Christian. There are many other names and epithets of Nirvāṇa besides those enumerated in *Abhidhānappadīpikā*, as *seyyo* = *श्रेयस्*, "bliss" (Sen. K. 235), *jātikkhayo*, "end of births" (Dh. 75), *vaṭṭupacchedo*, "cutting short of transmigration," *accantaṃ*, "the Endless" (*antassa pariyośanassa anikkhantattā accantaṃ*), *anakkhātaṃ*, "the Ineffable" (Dh. 39), *appavatti*, "non-existence," *appavattaṃ*, "the Non-existent," *amaraṇaṃ*, "free from death," *asokaṃ*, "the Sorrowless," *anuppādo* and *apaṭisaṇḍhi*, "absence of re-

birth," *cāgo* and *paṭinissaggo*, "abandonment" or "detachment." The remarkable expression *nibbāna-pura*, "City of Nirvāṇa," involves a bold metaphor, Nirvāṇa (annihilation) being compared to a city, which is the goal of the pilgrimage of existence. How far back this metaphor can be traced I do not know, but I have met with it in Buddhaghosha's commentary on Mahāparinibbāna Sutta. Comp. *avāpura-etaṃ amatassa dvāraṃ*, unlock the gate of Nirvāṇa (Alw. N. 133). The question of Nirvāṇa is discussed with great ability by Burnouf in his Introduction, 18—20, 516—522, 589—594: I think I may say that he is decidedly in favour of the opinion that the goal of Buddhism is annihilation. Hardy's testimony is very clear: thus at E. Mon. p. 5 he says, "the path that leads to nirvāna or the cessation of existence:" at p. 6, "at his death the rahat invariably attains nirvāna or ceases to exist," (these words are repeated at Man. B. 39); at p. 20, "the priesthood is to be sought in order that existence may be overcome, and that nirvāna, or the cessation of existence, may be obtained;" see also 15, 228, 291—308. Again, in his Legends and Theories of the Buddhists, p. xlvi, he says, "he attains nirvāna, after which he will never be re-born, but will cease to exist;" and at p. 173 he distinctly grasps the true meaning of the terms *anupādisesa* and *savupādisesa*, for he uses these remarkable words, "It is said to be *savupādisesa*, as having the five khandas. This is the state of the rahat, and is one view of nirvāna. It may be said of the rahat that he has attained to nirvāna, though he still lives. He who is *anupādisesa* has not the five khandas."¹ In D'Alwis' Buddhist Nirvāṇa there is abundance of valuable matter, but one passage is of such great interest that I cannot forbear quoting it. The author says, p. 52, "We need only remark that the Nirvāṇa which Gotama attained before death, and which according to Buddhism man must procure in this very life, is *savupādisesanibbāna*, or 'nirvāna with a remnant of the elements of existence.' This lot is called Nirvāṇa *from there being no impediment from thence to the consummation of the reality itself*;² and, as Müller says, 'it means the extinction of many things, of selfishness, desire and sin, without going so far as the extinction of consciousness, and even

¹ I had written this article before seeing this passage, which clearly gives the true solution of the question of Nirvāṇa. Hardy's work bears the date 1866.

² The italics are mine.

existence.' It would also seem to be a condition in which 'all wishes and desires are subdued, in which there is indifference to joy and pain, to good and evil, and a freedom from birth in the circle of existence'; and although all the causes which led to the last birth before the attainment of *savupādisesanibbāna* have been destroyed by the achievement of this condition of existence; yet there is in it a remnant of Upādi. That remnant is Existence itself; and its final destruction by death constitutes what is called par excellence the Nirvāṇa, or *anupādisesanibbāna*, or *parinibbāna*, or Nihilism." Nothing can be more clear or positive than this, or more completely in accordance with my own conclusions published in 1870. It is, however, much to be regretted that both Mr. D'Alwis and Mr. Hardy should have dismissed this part of the question in a few lines, apparently quite unaware of its extreme importance.

My task is now at an end. It is true that it is in my power to offer abundant further proof of my statements from unpublished texts which I have transcribed or indexed, but many of my readers will consider that this exposition has already exceeded the legitimate limits of a dictionary article, and but for the extreme importance of the subject I should not have ventured to deal with it at so much length. The labour spent in obtaining the present results is amply rewarded if, as I sometimes allow myself to hope, I have succeeded in withdrawing the Buddhist Nirvāṇa from the category of disputed questions. At any rate I feel confident that time is on my side, and that the researches of future students will only confirm the general accuracy of my conclusions.—Comp. *Nibbāti*, *Nibbuti*, *Nibbuto*, *Parinibbānaṃ*, *Parinibbāti*, *Parinibbuto*. See *Saṅkhāro*, *Saṅkhato*, *Upādānaṃ*. For the four Paths see *Maggo*, *Sukādagāmi*, *Sotāpanno*. For the rapid successive attainment of the Paths see *Samyojanaṃ*. For the origin of the north Buddhist term *Upādhi* see *Upādhi* and *Upādiseo*. *Nibbānaṃ* is given in the *Anekathavagga* of *Abhidhānappadīpikā* (v. 896), with the meanings *atthagamana* and *apavagga*, "extinction and Nirvāṇa."

NIBBANATHO (*adj.*), Free from desire or human passion [निस + वन + थ]. Dh. 61. See *Vanatho*.

NIBBANDHATI, To press hard (e.g. to obtain an answer to a question) [निस + बन्ध्].

NIBBĀNO (*adj.*), Free from desire or human passion (*kilesa*) [निस + वाना]. Dh. 50 (accord-

ing to Yátrámullé the reading is *nibband*, free from *vasa* or desire).

NIBBĀPAKO (*adj.*), Extinguishing, destroying (fr. *nibbāpeti*). *Kilesaddham nibbāpako*, extinguishing the fires of passion (B. Lot. 332).

NIBBĀPETI (*caus. nibbāti*), To extinguish, to destroy, to put an end to; to soothe, to pacify; to delight; to annihilate [निर्वापयति = वा]. *Ādittam vasaṅgāraṃ n.*, to extinguish a burning house (Das. 9, comp. Dh. 176). *Na me sokaṃ aṅño nibbāpetum sakkhissati*, no one else can put an end to my sorrow (Dh. 308, comp. 336, Mah. 261, Das. 9, 33). *Mahāpadīpā nibbāpitā*, these great lamps were extinguished, i.e. these great luminaries of the faith attained Nirvāṇa (Mah. 14). At Mah. 246 it appears to mean "to soothe," comp. *vassanto amataṃ vassaṃ nibbāpesi mahājānaṃ*.

NIBBASANO (*adj.*), No longer worn, cast off (of clothes) [निस् + वसन].

NIBBĀTI and **NIBBĀYATI**, To be extinguished, to attain Nirvāṇa, to cease to exist, to be annihilated [निस् + वा]. *So mahā-aggikkhandho . . andhāro nibbāyeyya*, this great mass of fire, unfed with fuel would burn itself out (Alw. N. 37). *Nibbanti dhīrā yathā 'yaṃ padīpo*, the wise are extinguished like this lamp (Kh. 10). Used like *parinibbāti* of the death of an Arhat, since an Arhat at death ceases to exist: *Nibbātum sayitadine Tathāgatassa*, on the day that Buddha lay down to die (Mah. 47); *Nibbātum mānaṣaṃ akā*, made up the mind to die (Mah. 38, of the Arhat priest Tissa); *Sumittatthero nibbāyi caṅkamanto 'va caṅkame*, the (Arhat) priest Sumitta died (or attained Nirvāṇa) while he was walking in the perambulation cloister (Mah. 38). *Tāsu ekā devadhītā rukkhāsikkhāyam eva cutā sarīraṃ dīpasikkhā viya nibbāyi*, one of these goddesses died while standing on a branch of the tree, her body vanished (was annihilated) like the flame of a lamp (Dh. 226). *Nibbuto* (which see) is used as the p.p.p. from *nibbāti*. *Caus. Nibbāpeti*.

NIBBATTANAM, Springing up, growing, being born; being re-born at death in another world; causing to arise, producing [निर्वर्तयति]. *Atthito rukkhanibbattanabhayena*, for fear a tree should grow from the mango stone (F. Jāt. 6). *Nibbatandya hatāvakkso*, having removed all risk of re-birth or renewed existence (Dh. 284). *Duvidhajjhānanibbattanasamattho*, able to produce the two sorts of jhāna (Dh. 289). Dh. 226.

NIBBATTATI, To spring up, to be born, to be produced, to grow, to arise; to be reborn after death in another world [निस् + वृत्]. *Rukkho nibbattitvā*, the tree having sprung up (F. Jāt. 6). *Nibbattati dukkham idaṃ punappunani*, this suffering is reproduced again and again (Dh. 60). *Lābhasakkāro amhākaṃ nibbattissati*, gain and honour will accrue to us (Dh. 298, comp. 142). *Amaccakule nibbattitvā*, having been re-born in a nobleman's family (F. Jāt. 16). *Devaloke nibbatti*, was re-born in the devaloka (Dh. 95, comp. Mah. 133). *Nibatti tasmim rukkhasmim*, was re-born in that tree, i.e. became a tree deva or dryad (Mah. 5). *Tiracchānagataṃ . . manussaṇaṃ vāpabbhogattham eva nibbattati*, animals exist (lit. are produced) for the use of men (Alw. I. 75). P.p.p. *nibbatto*. *Caus. nibbattāpeti* (Dh. 334).

NIBBATTETI (*caus. last*), To cause to arise, to produce [निर्वर्तयति = वृत्]. *Lābhasakkāraṃ n.*, to bring gain and honour (Dh. 143). *Jhānaṃ n.*, to produce or enter upon ecstatic meditation (Dh. 116, 254, 341; Alw. I. 80).

NIBBATTI (*f.*), Birth, re-birth after death in another world [निर्वृत्ति]. Ab. 90.

NIBBATTO (*p.p.p. nibbattati*), Sprung up, arisen; born; re-born in a new existence [निर्वृत्त = वृत्]. *Taṅkhaṇaṃ nibbatten' ekena rogena kālaṃ katvā*, dying of a disease which arose at that instant (Dh. 226). *Ayasā nibbattaṃ*, made of iron (Dh. 411). *Sattadhaṇṇānibbattāni bhajānāni*, food made of the seven grains (Pāt. 89). *Sugge nibbatto*, re-born in heaven (Dh. 98). *Niraye nibbatto*, re-born in hell (Dh. 298). *Kālaṃ katvā mahesakkho devarājā hutvā nibbatto*, dying was re-born as a powerful deva-king (Dh. 153).

NIBBĀYATI, see *Nibbāti*.

NIBBEDHAKO (*adj.*), Penetrating, discriminating (of wisdom) [निस् + वेधक].

NIBBEDHETI (*caus. nibbijjhati*), To pierce [निस् + व्याधयति = व्यध]. Mah. 143.

NIBBEDHO, Penetration [निस् + वेध].

NIBBEDIKO (*adj.*), Connected with disgust or dissatisfaction [निर्वेद + इक].

NIBBEMATIKO (*adj.*), Unanimous, consentient [निस् + विमति + क]. Dh. 98.

NIBBESO, Payment, wages [निर्वेश]. Ab. 530.

NIBBETHANAM, Unwinding, explanation [निस् + वेद्य].

NIBBETHETI, To untwist, to unwind, to unravel; to explain; to deny, to reject [निस + वेहृ]. Pass.p.pr. *nibbēthiyamāno*, being unwound.

NIBBHARO (*adj.*), Excessive, ardent [निस + भर]. Adv. *nibbharam*, excessively, ardently.

NIBBHAYO (*adj.*), Free from fear or danger, secure [निस + भय]. Dh. 180.

NIBBHOGO (*adj.*), Deprived of enjoyment, miserable [निस + भोग]. Dh. 360.

NIBBICIKICCHO (*adj.*), Free from doubt [निस + विचिकित्त]. Dh. 341.

NIBBIDĀ (*f.*), Disgust or weariness of the vanities of the world [निस + विद् + ञा].

NIBBIDDHO (*p.p.p. nibbijhāti*), Pierced; wounded [निर्विद्ध = वध]. *Nibbidhagatto*, with shattered limbs (Dh. 107). *Anibbidharacchā*, a street which is not a thoroughfare (Ab. 202, 1008).

NIBBIJJATI, To be disgusted, to be weary of the vanities of the world [निस + विद्]. Dh. 119. See *Nibbindati*.

NIBBIJJHATI, To pierce, to transfix, to wound [निस + वध]. Ger. *nibbijjha* (Mah. 45), *nibbijjhito* (Dh. 173). P.p.p. *nibbidho*.

NIBBIKĀRO (*adj.*), Unchanged; free from perturbation or emotion [निस + विकार].

NIBBIKKHEPAM (*adv.*), Clearly, without confusion [निस + विषेप].

NIBBINDATI, To be disgusted; to be wearied of the vanity of life [निस + विद्]. With loc. *Nibbindati dukkhe*, he becomes disgusted with the misery of existence (Dh.49); *Bhavagate nibbindate*, is weary of existence (Mah.126). Comp. *Nibbijjati*.

NIBBINŃO (*p.p.p. last*), Disgusted, wearied; wearied of the vanity of life [निर्विष = विद्]. Mah. 126. With instr. *NibbinŃa tena rājina*, disgusted with the king for his conduct (Mah. 205). With loc. *NibbinŃo bālasaṅgame*, horrified at the consequences of association with wicked men (Mah. 239). *NibbinŃahadayo*, heart-sick of the vanities of life (Dh. 118). *NibbinŃarūpo*, disgusted.

NIBBIRIYO (*adj.*), Powerless, weak [निस + वीर्य]. Dh. 111, 289.

NIBBISATI, To find, to obtain, to enjoy [निस + विश]. *Annibbisam*, not finding (Dh. 28).

NIBBISEVANO (*adj.*), Not self-indulgent, self-denying [निस + वि + सेवण]. Dh. 197, 330.

NIBBISO (*adj.*), Free from poison [निस + विष].

NIBBUDDHAM, Close struggle, wrestling. [Probably निस + युद्ध, the S. equiv. is नियुद्ध]. Ab.402.

NIBBUTI (*f.*), Peace, tranquillity, calm, serenity of mind, happiness; Nirvāṇa (in both its senses); destruction, annihilation [निर्वृति]. Ab. 9. Ab. 1015 says, *manotose ca nibbdāne 'tthagame nibbutitthiyam*. *Nibbutim bhūṅjamāno*, enjoying Arhatship (Kh. 8). *Rāgādānibbutiyā*, by the destruction of rāga and other evils (Dh. 350). *Te pi mahāyastherā dosakkhayaṃ pattā pattā kālena nibbutim*, and these illustrious elders having attained the extinction of human passion (Arhatship) in due time attained Nirvāṇa (i.e. annihilation, Mah. 20).

NIBBUTO (*p.p.p.*), Free from care or passion, serene, calm, peaceful, tranquil, happy; having attained Nirvāṇa (either Arhatship or annihilation); extinguished, extinct; annihilated; (of an Arhat) dead [निर्वृत = वृ]. This word has two distinct meanings; first, it is the equivalent of निर्वृत, and means "calm," "quiet," "happy," and secondly, it is used as the p.p.p. of *nibbdāti*, and means "extinct," "destroyed" (comp. *Parinibbuto*). *Nibbutā nāna sē nārī yassiyam idiso pati*, happy is the woman who has such a husband! (Dh. 118; Man. B. 156; Alw. N. 137). *Attadaṇḍeru nibbutam*, peaceful among violent men (Dh.72). *Idāni pana me cittaṃ nibbutam bhavissati sukkena ca sayitum labhisāmi*, but now my mind is at rest, and I shall be able to lie down in peace (Dh. 176). *Khīṇāvasamaṇassa manasā santam eva hoti upasantam nibbutam*, the mind of an Arhat is calm, peaceful, serene (Dh. 283). *Antaggimhi nibbuta*, when the fire indoors has gone out (Dh.242). *Yathāyam padīpo nibbuto evam nibbanti na puna rūpino arūpino vā*, as this lamp is extinct so they are extinguished, they exist no longer either with form or without form (Paramattha Jotikā). At Dh. v. 414 *nibbuta* means having attained Kleṣa Nirvāṇa or Arhatship (see art. *Nibbdānam*). The meaning of v. 196 is that the merit of one who reveres the Buddhas and Arhats is immeasurably great; *nibbuta* here implies, as the comment says, *khaṇḍhāparinibbdāna* or annihilation, for the Buddhas are all dead, and men revere only their memory. *Ajātasattuno vasse aṭṭhame muni nibbuto*, in the eighth year of A.'s reign Buddha died (Mah. 10). *So dīpo lokassa nibbuto*, the light of the world was extinguished (Mah. 11 of Buddha's death). *Te yāvadyukā thatvā therā sabbe pi nibbutā*, all these elders having lived out the measure of man's existence attained Nirvāṇa, viz. extinction of being (Mah. 14 of the Arhats who held the first Council).

NIBHĀSO, Appearance [नि + भास् + ष]. *Pītanibhāso* (*adj.*), yellow.

NIBHO (*adj.*), Like, resembling [निभ]. Ab. 530, 922; Mab. 168. *Pācnapallaṅkunibhā pallaṅkā*, couches similar to the couch on the east side (Mah. 180).

NIBODHATI, To know, to learn [नि + बुध्]. Mah. 99.

NĪCAKULĀM, Any one of the low castes; a low or low-caste family [नीच + कुल]. *Sāṅkhyārtha Prakāṣa* enumerates five, *vepa, nesāda, rathakāra, pukkusa, caṇḍāla*.

NĪCĀKULĪNO (*adj.*), Low-caste, belonging to a low-caste family [नीचा or नीचैस् + कुलीन]. Gog. Ev. 31.

NĪCATARO (*adj.*), Rather low; lower [नीच + तर]. Dh. 135.

NICAYO, Heap, store, accumulation [निचय]. Mah. 165.

NICCALO (*adj.*), Firm, steady, quiet, at rest, immovable, unchangeable [निस् + चल्]. Ab. 828. *Niccald'va tiṭṭhanti*, they stand quite still (Dh. 266). *Saddhā niccald hutvā patitṭhitā*, his faith being firmly fixed is established (Dh. 408). Dh. 297; Das. 23.

NICCHAMĀNAKO (*adj.*), Unwilling, reluctant [न + इच्छमान = इष् + क]. Mah. 233. See *Ichati*.

NICCHANDO (*adj.*), Free from wish or desire [निस् + हन्द्].

NICCHĀRAKO (*adj.*), Putting out, emitting [निचारक].

NICCHARATI, To come or go out, to proceed [निस् + चर्]. *Ravo n.*, a sound goes forth (Dh. 191). *Mukhato ghoso n.*, his voice proceeds out of his mouth (B. Lot. 566). Caus. *Nicchāreti*, to send forth, emit. *Vācam n.*, to utter speech (F. Jat. 18).

NICCHAYO, Ascertainment, conviction, certainty; determination, decision, resolution [निश्चय]. Ab. 159, 171. *Atthanicchayo*, ascertainment of the meaning (Alw. I. vii). *Nicchayaṃ karoti*, to resolve, to determine. With *iti*: *Katvāna iti nicchayaṃ*, resolving as follows (Mah. 229, comp. 153). With *inf.*: *Taṃ vatthum sametum nicchayaṃ akā*, resolved to suppress this practice (Mah. 18); *Mahantam cetiyavaṅgam kāretum katanicchayo*, addressing himself to describe a large circle

for the cetiya (Mah. 172). With *dat.*: *Paññāya katanicchayo*, having resolved to rule with wisdom, lit. having decided for wisdom (Mah. 161). *Pabbajjākatanicchayo*, having made up their minds to take orders (Mah. 36). *Nicchayo apariccajanīyo*, unalterable decision (Att. 208). The acc. is used adverbially: *Rājā hessati nicchayaṃ*, he will certainly become king (Mah. 255, comp. 243).

NICCHINATI, To ascertain; to decide, to resolve; to investigate, try, inquire into [निश्चि]. *Nicchitum tāni vatthāni*, to investigate or decide on these practices (Mah. 18). *Pubbeverāyaṃ mamāyan ti nicchinitvā*, convinced that this man was an enemy of his in a former existence, lit. deciding, This man was a former enemy of mine (Mah. 246). Opt. *niccheyya* (Dh. 46). Aor. *nicchini* (Mah. 216). Ger. *nicchinitvā, nicchiya* (Mah. 252).

NICCHITO (*p.p.p.* last), Convinced, having ascertained [निश्चित]. *Samaṇā iti nicchito*, concluding they were the priests (Mah. 78). Mah. 48, 82, 220.

NICCITTO (*adj.*), Without thought or mind [निश्चित्त]. Dh. 173. Vij. has furnished me with this correction of the text.

NICCO (*adj.*), Perpetual, lasting, constant [नित्त]. Ab. 41, 709. *Niccabhattam*, constant-rice, viz. food supplied in charity regularly for life, or for a long period. *Aṭṭha te niccabhattāni dammi*, I grant thee eight portions of rice continually (Mah. 25; Dh. 212). *Niccasslam*, uninterrupted observance of the five sīla precepts (Att. 200, 58). *Niccasslo* (*adj.*), of constant piety (Mah. 247). *Niccāddaro* (*adj.*), of unceasing reverence (Alw. I. x). *Niccassaso janapado*, a country having crops all the year round. *Niccakālaṃ* (*adv.*), at all times, constantly (Dh. 354). Adv. *niccam*, always, perpetually. *Niccapūro* (*adj.*), always full. *Niccam vasati saṅgātā* (*fem.*), ever lives with her senses restrained (Mah. 111). *Saṭṭhi bhikkhusa-hassāni ghare niccam abhojayi*, constantly maintained 60,000 priests at his palace (Mah. 26). With an *adj.* *Niccam dalhaparakkamā*, ever strenuous (Dh. 5, comp. 149). In composition: *Niccappamatto*, ever slothful or unguarded (Dh. 227); *Niccappamattatā*, procrastination (Att. 199). Dh. 160; Mah. 66, 162.

NICITO (*p.p.p.*), Piled up, accumulated [निश्चित]. Ab. 701.

NICO (*adj.*), Low; mean, base [नीच]. Ab. 516, 708. *Niccam dsanam*, a low seat.

NICULO, the tree *Barringtonia Acutangula* [निचुल]. Ab. 563.

NIDĀGHO, The hot season; heat, drought; sweat [निदाघ]. Ab. 80, 954. *Mahānidāgho*, great heat or drought, severe hot weather (Ras. 29). *Nidāghasuriyo*, the summer sun (ditto). Att. 109.

NIDAHATI, and NIDADHĀTI, and NIDHETI, To put down, to lay aside; to deposit, hide, to bury; to enshrine [निधा]. *Bhūmiyaṃ n.*, to hide in the ground, to bury (Dh. 408, comp. Kh. 12). *Sabbesu bhūtesu nidhāya daṇḍaṃ*, merciful to all creatures, lit. having laid aside severity to all creatures (Dh. 26, 72). *Nidhātukāmo janatāru dhammaṃ*, desirous of enshrining the Truth in the hearts of his people (Att. 201). Pres. *nidahati* (Dh. 408), *nidheti* (Kh. 12). Ger. *nidhāya*, *nidahitvā* (Das. 30). Inf. *nidhātum*. Pass. *nidhīyati* (Kh. 19). P.p.p. *nihito*. Caus. *nidhāpeti*, *nidahāpeti*, to enshrine, to cause to be laid up or deposited or buried (Mah. 123; Ten J. 52). For the form *nidheti* comp. *deti*, to the analogy of which it perhaps owes its origin.

NĪḌAM, see *Niḍḍham*.

NIDĀNAM, Primary source, origin, cause; cause of a disease; introduction [निदान]. Ab. 91; B. Int. 59. *Paṭhamassa Pārājikassa vatthum pi pucchi nidānam pi pucchi puggalam pi pucchi*, inquired the subject of the first P., the causes that led to its enactment, the person concerned (Brahmajāla S. Aṭṭh.). *Rājā nidānam tassa pucchiya*, the king having inquired into the cause of his disease (Mah. 244, comp. Dh. 181). *Tato nidānam*, in consequence of that, on that account. *N'atthi tato nidānam pāpam*, there is no guilt from this as a cause (see B. Lot. 453, line 8 fr. bottom, the aṭṭh. says *tato nidānam ti māṃsakhalakaraṇam nidānam*). *N'atthi vo ito nidānam bhayaṃ*, you have nothing to fear from this (Jāt. 26). *Tato nidānam labhetha pāmojjaṃ*, he would on this account experience pleasure (see B. Lot. 473, line 9, aṭṭh. says *tato nidānam ti ānāyanidānam*): the construction is peculiar, one would expect *tasmā nidānato*. In the Tipiṭaka the narrative of the circumstances under which any sermon of Buddha was delivered is called its *nidānam*, "cause, or raison d'être." *Evam me sutan ti dāikam dyaamatā Anandena paṭhamamahāsaṅgītikāle vuttaṃ nidānam ddi*, the passage beginning *evam me sutam*, spoken by Ā. at the first Great Rehearsal, is the

"Cause" or "Origin" (Brahmajāla S. Aṭṭh.). Hence any preface or introduction to a book or compilation is called *nidāna*, e.g. the reading of the matter prefatory to the rules of Pātimokkha is called *nidānuddeso* (Pāt. 3). The introduction to the Jātaka book is called *Jātakanidānam*, but I am not quite clear that in this word it retains the original meaning of "cause." It deals with the *tīpi nidānāni* or three epochs into which the life of Gotama Bodhisatta and Buddha is divided. They are called *dūrenidānam*, *avidūrenidānam*, and *santikenidānam*, "distant Epoch, middle Epoch, and near Epoch." The first extends from the Bodhisatta's resolve to become Buddha (4 asakkheyyas and 100,000 kappas ago) to his birth in the Tusita heaven; the second from the latter period to his attainment of Buddhahood; and the third from his attainment of Buddhahood to his death. I have followed Vjiesinha in calling these "Epochs," but in the present imperfect state of our knowledge of the Jātaka I feel unable to give a decided opinion as to their meaning.—The twelve Nidānas or Causes of Existence are *avijjā*, *saṅkhārā* (m. pl.), *viññāṇam*, *nāmarūpaṃ*, *saḍāyatanaṃ*, *phassa*, *vedanā*, *taṇhā*, *upādānam*, *bhavo*, *jāti*, *jarāmaraṇam* *sokaparidevadukkhadomanassupāyāsā* (pl.), "Error, Karma, Consciousness, the Individual, the six Organs of Sense, Contact, Sensation, Desire, Attachment, Existence, Birth, Suffering" (for detailed account see *Paṭiccasamuppādo*). E. Mon. 6, 193, 301; Man. B. 179, 391, 432; B. Int. 59, 485, 634, 638; B. Lot. 380.

NIDASSANAM, Pointing out, indicating, designation; example, illustration; sight, view [निदर्शन]. Ab. 115, 1158; Pāt. 79, 91. *Anidassano*, beyond the reach of sight, immaterial (Alw. N. 39; B. Lot. 515). *Pītanidassano*, yellow.

NIDASSETI (caus.), To point out, indicate, show, tell, set forth, communicate, advise [निदर्शयति = निदृश्य]. So *nūtīdhammo ca ayaṃ nidassitō*, and this duty to kinsmen above set forth or advised (Kh. 12). *Mukhamattam nidassitam*, the mere beginning has been told (Mah. 259). *Samājemaṃtiṭṭhānassa viññuṃ nidassayāma*, we recommend a wise man for the post of Legislative Councillor (Alw. 112).

NIDDĀ (f.), Sleep, slumber, sloth [निद्रा]. Ab. 176; Dh. 401. *Niddam okkamati*, to fall asleep (F. Jāt. 3). *Niddāpagato*, asleep (Dh. 118). *Nid-*

- dérāmo*, and *niddāsto*, sleepy, sluggish, slothful (Ab. 733). *Niddrāmatā* and *niddāslatā*, sleepiness, sluggishness (Sen. K. 397).
- NIDDĀLŪ** (*adj.*), Sleepy, drowsy, sluggish, slothful [निद्रासु]. Ab. 733.
- NIDDARO** (*adj.*), Free from suffering [निर्देर]. Dh. 37.
- NIDDĀSĪLĪ** (*adj.*), Drowsy, slothful [निद्रा + शील + रत्न].
- NIDDĀYANĀM**, Sleeping, sleep (from next). Dh. 128.
- NIDDĀYATI**, To sleep [निद्रा]. Dh. 88, 227; F. Jāt. 4. *Tasmim niddāyante*, while he slept (Alw. I. 101).
- NIDDĀYITĀ** (*m.*), One who sleeps, drowsy, slothful [निद्रि + तृ]. Dh. 58.
- NIDDAYO** (*adj.*), Merciless, cruel [निर्देय]. Ab. 928.
- NIDDESŌ**, Pointing out, designation, specification, description, showing forth [निर्देश]. Dh. 264. *Niddeso* or "Exposition" is the title of the eleventh book of Khuddaka Nikāya. Subh. tells me that it is a work about equal in extent to Visuddhi Magga, and consists of "a detailed explanation by Sāriputta of 33 sūtras belonging to the last two vaggas of Suttanipāta, from Kāmasutta to Khaggavisāṇasutta."—There are seven Niddesavattus, *sikkhāsamāddānam*, *dhammanisanti*, *icchāvinayo*, *patisalāpam*, *viriyārambho*, *satinepakkam*, *diṭṭhipaṭivādho*: the text runs thus, *idh' dvuso bhikkhu sikkhāsamāddāne tibbacchando hoti āyatīñ ca sikkhāsamāddānavigatapemo, dhammanisantiyā tibbacchando hoti*, and so on.
- NIDDHĀM**, A nest. The usual form of the S. नीह is *nīḥa* (which see), and the only instance of the form *niḍḍha* which I have met with is in Dh. v. 148, where the body is called *roganiḍḍha*, "a nest of diseases." Dr. Weber has shown that the *ḍḍh* can be accounted for by supposing an older form निहह. The comment has *nīḥa*, which is the classical Sanskrit form. Fausböll suggests a reading *niḍḍam* (comp. *khiḍḍā* and *kīḍā*), but I would prefer to retain the *h* till the true reading can be determined by the comparison of a number of good MSS.
- NIDDHAMATI**, To remove, get rid of [निर्धम]. Dh. 43, 370. P.p.p. *niddhanto*. *Niddhantamalo*, one whose impurities are removed (Dh. 42, 43). Caus. *niddhameti*, to remove. *Niddhametvā pāpabhikkhū* (Alw. I. 55).
- NIDDHANO** (*adj.*), Poor, needy [निर्धन]. Ab. 739.
- NIDDHĀRANĀM**, Singling out, separating, specifying one of many [caus. निर्धु + चन]. Cl. Gr. 144.
- NIDDHOTO** (*p.p.p.*), Washed, clean [निर्धोत]. Pát. 82; Att. 189.
- NIDDHŪNĀKĀM**, Throwing about the hands in eating (Vij.) [निर्धु + चक]. Pát. 22. Gogerly says, "shaking the hands to disengage particles of food."
- NIDDISATI**, To point out, specify, mention, enumerate, declare; to describe, narrate, detail, explain [निर्दिश]. Mah. 248; P.f.p. *niddisatambo* (Pát. 9). P.p.p. *niddiṭṭho* (Ab. 13).
- NIDDOSO** (*adj.*), Faultless, guiltless [निर्दोष]. Dh. 221, 242.
- NIDDUKKHO** (*adj.*), Free from suffering, scatheless [निर्दुःख]. Dh. 390.
- NIDHĀNAGO** (*adj.*), Treasured up [निधान + ग]. Ab. 338, 339.
- NIDHANĀM**, and -NO, Death [निघन, निघनस्]. Ab. 404; Mah. 253. *Nidhanam gato*, died (Mah. 256).
- NIDHĀNĀM**, Depositing, treasuring up, enshrining; a receptacle, treasury; store, wealth, treasure [निधान]. Dh. 228. *Cattāri mahānidhāni*, four great hoards of treasure (Man. B. 146). *Dhātunidhānakam*, enshrining of a relic (Mah. 196).
- NIDHĀNAVĀ** (*adj.*), Worth treasuring up, precious [निधान + वत्]. *Nidhānavatim vācam bhāsītā*, one who speaks words worth remembering (*hadaye nidhetabbayuttam vācam bhāsītā ti attho*).
- NIDHĀYA**, **NIDHETI**, etc., see *Nidahati*.
- NIDHI** (*m.*), A receptacle, depository; treasure [निधि]. *Nidhim nidheti*, buries a treasure (Kh. 12).
- NIDHĪYATI**, see *Nidheti*.
- NIDHURO**, A bracelet. Ab. 285.
- NIDIDDHĪKĀ** (*f.*), A sort of prickly nightshade, *Solanum Jacquini* [निदिग्धिका]. Ab. 585.
- NIGACCHATI**, To enter, come into; to undergo [निगम]. Dh. 25. *Dukkham n.*, to undergo suffering, to suffer (Dh. 13; Das. 36). *Dvayan nigacchati*, incurs two things (F. Jāt. 11).
- NIGADATI**, To tell, declare, recite, explain [निगद]. P.p.p. *nigadito* (Alw. I. xiv).
- NIGĀDO**, Speech, recitation [निगद, निगाद्]. Ab. 764.

NIGALO, A chain, fetter [निगळ]. Ab. 364.
 NIGAMANAM, Deduction [निगमन].
 NIGAMO, The Veda; a town, market town [निगम]. Ab. 225, 868; Alw. I. 94.
 NIGANṬHO, A Digambara or naked ascetic [निगन्त]. Ab. 440; Mah. 66; B. Lot. 708; Dh. 241. The Niganṭhas were odious to the Buddhists (Dh. 398; B. Lot. 776). Fem. *niganṭhi* (Pāt. v).
 NIGGACCHATI, To go out, depart, proceed or come forth from [निगम]. Kh. 21. Inf. *niggantum* (Mah. 233). P.p.p. *niggato*.
 NIGGĀHAKO, One who rebukes; one who coerces or oppresses [निगाह + क]. Dh. 115; Alw. N. 120.
 NIGGAHAṆO (*adj.*), Free from attachment (see *Gahaṇam*).
 NIGGAHANAM, Censure, chastisement [निगहण]. Alw. I. 54.
 NIGGAHESATI, see *Niggaṇḥati*.
 NIGGAHĪTO (*p.p.p. niggaṇḥāti*), Restrained, confined, held back; rebuked, punished [निगृहीत]. Pāt. 29. *Niggahitā pāpabhikkhū*, the sinful priests who had been degraded (Mah. 20). In gram. the neuter *niggahitam* is the term for anusvāra (Sen. K. 202; Ab. 1115).
 NIGGAHO, Restraint, coercion, subduing; rebuke, censure, punishment, degradation [निगह]. *Niggahaṇ karoti* (with gen.), to coerce, punish, censure (Mah. 19, 232). Alw. I. 54; Mah. 242.
 NIGGAMANAM, Exit, departure [निगमन]. Ab. 988.
 NIGGAMO, Going forth, departure; an issue, outlet [निगम]. *Jalaniggamo*, a drain, watercourse, spill-water (Ab. 660; Att. 211).
 NIGGANDHO (*adj.*), Inodorous; free from bad smell, sweet [निगन्ध]. Dh. 102.
 NIGGAṆHANAM, Restraint (from next). Dh. 405.
 NIGGAṆHĀTI, To restrain, coerce, subdue; to rebuke, censure, humble; to chastise, punish, degrade [निगह]. Fut. *niggahesati* (Dh. 58), *niggaṇḥesati* (Dh. 96). P.pr. *niggaṇhanto* (Dh. 115). *Kilesam niggaṇhanti*, they subdue their evil passions. With instr. *musāvādena niggaṇhi*, rebuked him for his lie (Mah. 31; Dh. 307). Ger. *niggayha* (Dh. 271). Inf. *niggahetum* (Dh. 220; Mah. 233). P.p.p. *niggahito*.
 NIGGATO (*p.p.p. niggaṇḥati*), Gone out, come forth, departed [निगम]. *Nagarā (abl.) niggato*, having left the city (Sen. K. 317). *Tassa rak-*

khāya niggatā, who had come forward to protect him (Mah. 59). *Niggataddiḥo*, with projecting tusks (Ras. 20). *Bheriyā niggatāya*, when the drum has gone on its rounds.

NIGGAYHAVĀDĪ (*adj.*), One who censures another for his faults instead of winking at them [निगृह्य the gerund from निगृह्य + वादिन्]. Dh. 14, 271.

NIGGHOSO, Noise, uproar [निघोष]. Ab. 128; Dh. 391; Ten J. 11.

NIGGUMBO (*adj.*), Free from bushes, clear, even [निगुम्ब].

NIGGUṆḌĪ (*f.*), Name of a shrub, Vitex Negundo [निगुण्डी]. Ab. 574.

NIGGUṆO (*adj.*), Devoid of good qualities, bad [निगुण]. Dh. 425.

NIGHANḌU (*m.*), A collection of words or names, a vocabulary, a lexicon in which the words are classed according to subjects and not alphabetically [निघण्टु]. *Abhidhānappadīpikā* is an instance of a Nighanḍu. *Nighaṇḍūti rukkhāddīnam vevacanapakāsakam sattham*, N. is a work setting forth the various names of trees, etc. (comp. Ab. 111). At Alw. I. lxix, the word is used in its Vedic sense (see lxx, note).

NIGHĀTETĪ (*caus.*), To kill, destroy [निघातयति]. Mah. 133.

NIGHO, Grief, suffering, woe (Ab. 89). I have not found any equivalent of this word in Sanskrit. Fausböll suggests the etymology नि + षच्, but this is far from probable (Dh. 390).

NIGRODHO, The banyan or Indian fig-tree, *Ficus Indica*; a fathom = *vyāmo* [न्ययोध]. Ab. 551, 1042. *Maṇḍapākārena ṭhito mahānigrodho hoti*, there is a great banyan tree standing like a pillared hall (*ākārena*, Dh. 155). *Nigrodh-āraṇa*, a banyan grove. Alw. I. 65; B. Lot. 570; Dh. 163; Mah. 66, 95. *Ajapdlanigrodho*, a certain banyan tree near Uruvela (Man. B. 166, 182), so called because shepherds used to take shelter under its shadow (Vij.). *Nigrodhapakkam*, a banyan fruit (a sort of fig, proverbial for insipidity, Ten J. 108).

NIGUHITO (*p.p.p.*), Covered, concealed [निगृहित = गृह]. Ab. 834.

NIHANTI, To put down; to settle, put an end to; to strike down, destroy [निहन्]. *Dakkhiṇam jānumaṇḍalam paṭhaviyam nihantvā*, putting his right knee on the ground (Gog. Ev. 8). *Nihacc-*

- ripavo 'khile*, having destroyed all my enemies. *Tamañ nihantvá*, having dispelled darkness (Ját. 34, another ger. *nihanitvá* Ját. 40). Pass. *nihaññati*. P.p.p. *nihato*. Caus. *nigháteti*.
- NIHĀRAKO** (*adj.*), Carrying away [निहारक]. *Matanñhárako*, one who carries a corpse to the funeral pile (Mah. 66).
- NIHARANAKO** (*adj.*), One who drives out [next + क].
- NIHARANĀM**, Removal, taking out, expulsion [निहरण]. Ab. 1167.
- NIHARATI**, To draw out, release, take out, carry away, take away, remove, dismiss [निहृ]. *Niharitvá 'dhikarañam tam*, having removed this occasion of offence (Mah. 19). *Sayodhamñ hari*, sent him forth with his warriors (Mah. 61, comp. 135, and 255 *niharittha kumárakam*). Of dismissing a priest from the priesthood (Mah. 207). *Rañño añgulito rájamuddikamñ niharitvá*, taking from the king's finger the royal signet (Dh. 154). *Assa mánamñ nharimsu*, they took down his pride (Dh. 384). *Poráñaka-uyyáñapáñamñ nharitvá*, having dismissed the old gardener (F. Ját. 6). *Dakkhiñamñ jónuñmaññalamñ pañhaviyamñ niharitvá*, bringing down his right knee upon the ground (Gog. Ev. 8). F. Ját. 53; Dh. 94, 411. P.f.p. *nharitabbo* (Dh. 239). P.p.p. *nihatō*. Caus. *niharápeti* (Mah. 128). *Suvaññamñ nharápeti kaññhakarañña*, caused gold to be taken (from the treasury) to make the vase (Mah. 111). Pát. 14, 93.
- NIHĀRO**, Way, manner (Vij.) [निहार]. *Imināñ nādreña*, in this way (Das. 38; Dh. 384, 303). *Gamañpavisañnanñhāreña vāsañamñ nivāseti*, he puts on his garment by way of entering the village, or with a view to entering the village.
- NIHĀRO**, Fog; frost [नीहार]. Ab. 56; Dh. 384.
- NIHATO** (*p.p.p. nihanti*), Struck down, destroyed, ruined; put an end to, decided, settled [निहत]. F. Ját. 49. *Nihatamáño*, whose pride is removed, humbled (Dh. 263, 384). *Nihatāñdhikarañamñ*, a decided case, a question that has been settled (Pát. 16). *Nihatāñ hñavāddā*, heretics are avoided by you (Ten J. 117).
- NIHATO**, and **NIHATO** (*p.p.p. niharati*), Removed, taken away, etc. [निहत]. Dh. 369. At Dh. 405 *nihato*.
- NIHĪNAKO** (*adj.*), Low, vile [निहीन + क]. Ab. 516.
- NIHĪNO** (*p.p.p. nihiyati*), Low, vile, base, con-

- temptible [निहीन]. Ab. 699. *Nihñnakammo*, one whose actions are base or evil (Dh. 54).
- NIHITO** (*p.p.p. nidahati*), Laid down; treasured up [निहित]. *Nihitadāñño nihitasattho*, laying aside the stick and the sword, i.e. clement, merciful. *Nihitudhano*, one who has hoarded wealth (Ras. 36). *Nihitáni*, treasures.
- NIHĪYATI** (*pass.*), To deteriorate, perish, decay [निहीयते = निहा]. *Nihiyati tassa yaso káñpakkhe 'va candimā*, his fame wanes like the moon in the dark fortnight (Sigálováda S.).
- NIJIGĪMSANĀ** (*f.*), Covetousness (from next).
- NIJIGĪMSATI**, To wish to take, covet, try to get [नि + जिहीषेति]. P.pr. *nijigimsáno* (Alw. N. 121). Comp. *Jigimsati*.
- NIJIGĪMSITĀ** (*adj.*), Covetous, rapacious [नि + जिहीषे + तु].
- NIJJALO** (*adj.*), Without water, dry [निर्जल].
- NIJJARO** (*adj.*), Free from decay, not growing old [निर्जर]. Masc. *nijjaro*, a deva (Ab. 12).
- NIJJATO** (*adj.*), Disentangled [निस् + चटा].
- NIJJHĀMATANñHIKO**, This is the name of a class of Pretas, who wander about the world of men tormented with perpetual thirst (Man. B. 58, 105, 458). Subhúti sends me the foll. from Sárasañgaha: *nijjhāmatapñhikāñ náma rukkhāsusire jalamána-aggikkhandho viya antojalundnaggijáññhi abbhāñhatapetá*, "The N.s are pretas who are tormented with flames that burn within their bodies like a mass of fire burning in the hollow of a tree." Another comment says, *araññe jhāma-khāññuko viya*, "like the scorched stump of a tree in the forest." I am inclined to think the meaning of the word to be "whose thirst never wastes (or diminishes)." Sanskrit *nis + kshāma + trishñā + ika*. On the other hand, it may possibly represent a Sanskrit word *nikshāma + trishñā + ika*, "consumed with thirst."
- NIJJHĀNĀM**, Sight; insight, intuition, perception [निष्ठाण]. Ab. 775.
- NIJJHĀPETI** (*caus.*), To give to understand (Vij.) [caus. निष्ठी]. Dh. 105.
- NIJJHARO**, A cascade [निर्झर]. Ras. 27.
- NIJJĪVO** (*adj.*), Lifeless [निर्जीव]. Dh. 173.
- NIJO** (*adj.*), Own [निज]. Ab. 736; Att. 190. *Nijjavāñso*, his own dynasty (Mah. lxxxix). See also *Niyo*.
- NIKĀMĀM** (*adv.*), Willingly, voluntarily [निक्कामम्]. Ab. 469.

NIKĀMETI, To long for, care for [निकम्]. *Jvī-tam anikāmayam*, indifferent to life (Dh. 256). Pát. xlv.

NIKĀMO, Desire [निकाम]. Ab. 826. *Nanikāmo*, undesirable, disagreeable (Dh. 55).

NIKAṆṆIKAM, [नि + कर्ण + ङ्क]. *Nikaṇṇikaṃ jappeti*, to whisper into the ear (Pát. 105).

NIKANTI (f.), Desire, wish [नि + कान्ति]. Ab. 162; Dh. 413.

NIKARO, A multitude, quantity [निकर]. Ab. 629.

NIKASO, A touchstone; a whetstone [निकष]. Ab. 528.

NIKATI (f.), Baseness, dishonesty, fraud [निकति]. Ab. 177.

NIKATO (p.p.), Base, dishonest, wicked [निकत]. Ab. 737.

NIKAṬO (adj.), Near [निकट]. Ab. 705, 1194.

NIKAṬṬHE (adv.), In the neighbourhood, near; shortly, soon [loc. निकट]. F. Ját. 50.

NIKĀYO, A multitude, assemblage; a collection; a class, order, group; an association, fraternity, congregation; a house, dwelling [निकाय]. Ab. 205, 632, 1104. *Aññatāro devanikāyo*, some one class of devas. *Bahū sattanikāyo*, many classes of beings. *Jāte aññanikāyo pi*, even when another association of nuns was formed (Mah. 120). The three fraternities of priests mentioned at Alw. I. x, xi, are those of the Abhayagiri, Jetavana and Mahāvihāra monasteries, all of Ceylon (Subh.). The name Nikāya or Collection is given to certain divisions of the Tipiṭaka or Buddhist scriptures. The five nikāyas are the five divisions of the Sutta Piṭaka, each containing a certain number of the discourses of Buddha and his apostles (E. Mon. 168, 169, 172; Alw. I. 63). Their names are *Dīghanikāyo*, *Majjhimanikāyo*, *Saṃyuttanikāyo*, *Aṅguttaranikāyo*, *Khuddakanikāyo*. By the four Nikāyas are meant the first four of these. *Khuddakanikāya* seems also to be used in a different sense; I find the following in the Aṭṭh. on Brahmajāla Sutta, *Katamo Khuddakanikāyo ? sakalam Vinayapiṭakam Abhidhammapiṭakam Khuddakapāṭhādayo ca pubbe nidassitapañcasabhedā, iha petvā cattāro nikāyo avasesam Buddhavacanan ti*, "What is the K. Nikāya? The whole of the Vinaya and Abhidhamma Piṭakas, and the above-enumerated fifteen books, Khuddakapāṭha, etc." From the same work I extract the passage relating to Khuddakapāṭha in the account of the Rehearsal:

tato param Jātakam Mahāniddeṣo Cūlaniddeṣo Paṭisambhidāmaggo Suttanipāto Dhammapadam Udānam Itivuttakam VimānaPetavatthu Theratherigāthā ti imāni tantim saṅgāyitvā Khuddakagantho nāma ayan ti ca vatvā Abhidhammapiṭakasmim yeva saṅgaham āropayimsūti Dīghabhāṇakā vadanti, Majjhimbhāṇakā pana Cariyāpiṭaka-ApadānaBuddhavaṃsesu saddhim sabbam pi tam Khuddakagantham Suttantapiṭake pari-yōpannan ti vadanti, "Next in order having rehearsed the text consisting of the Jātaka, Mahā and Cūla Niddeṣa, Paṭisambhidāmagga, Suttanipāta, Dhammapada, Udāna, Itivuttaka, Vimāna and Peta Vatthu, Thera and Therī Gāthā, and called it Khuddakagantha, according to the Dīghaukāya professors they made of it a canonical text forming part of the Abhidhamma; but the professors of the Majjhimanikāya, on the other hand, assert that with the addition of Cariyāpiṭaka, Apadāna and Buddhavaṃsa the whole of this Khuddakagantha was included in the Suttapiṭaka." See *Tipiṭakam*.

NIKETANAM, A house, habitation [निकेतन]. Ab. 206.

NIKETO, A house, dwelling, home [निकेत]. Dh. 281; Ten J. 119.

NIKHANATI, To dig into, to bury [निकष]. *Sesam bhūmiyam nikhānitvā*, having buried the rest in the earth (Dh. 114). P.p.p. *nikhāto*, buried, implanted (Dh. 283).

NIKHILO (adj.), Entire, all [निक्षिण]. Ab. 702.

NIKIṬṬHO (p.p.p. next), Low, vile, outcast [निक्षिण]. Ab. 699. Comp. *nikatṭhe*.

NIKKADḌHATI, To cast out, expel, dismiss [निक्षु]. Ger. *nikkaḍḍhitvā* (Mah. 26). P.p.p. *nikkaḍḍhito* (F. Ját. 3; Alw. I. 63). *Gehā n.*, to turn out of doors (Dh. 241). Caus. *nikkaḍḍhēpeti* (Pát. 13; Dh. 241, 243).

NIKKĀMĪ (adj.), Free from kāma or desire [निक्काम]. Kh. 8.

NIKKAMMO (adj.), Without occupation [निकम्मो]. Dh. 171.

NIKKĀṆKHĀ (f.), Absence of doubt, certainty [निस + काङ्क्षा].

NIKKĀṆKHO (adj.), Free from doubt [as last]. *Tisu sarānesu nikkāṅkho hutvā*, having faith in the three Refuges (Dh. 245).

NIKKASĀVO (adj.), Free from impurity or sin [निस + कषाय]. *Anikkasāyo*, impure (Dh. 2).

NIKKESO (*adj.*), Bald [निष्केश].

NIKKHAMANĀM, Going out or away, departure [निष्कामण]. Dh. 106, 160, 190.

NIKKHAMATI, To go out, set out, start, go forth, go away, depart [निष्काम्]. Used like *abhinikkhamati* of giving up the world to devote oneself to the ascetic life (Mah. 10). *Nikkhamitum nāsakkhi*, could not get out, or escapes (F. Jāt. 5; Ten J. 40). Aor. *nikkhami* (Dh. 108; Ten J. 111; Mah. 204). Ger. *nikkhamma* (Mah. 139, 233), *nikkhamitvā* (Dh. 103, 233; F. Jāt. 53). P.p.p. *nikkhamanto*, *nikkhamito*. Caus. *nikkhameti* (Dh. 416).

NIKKHAMO, Going out, exit [निष्काम]. *Bahinikkhamakulāni*, ladies who do not go out of doors (Dh. 233).

NIKKHANTO (*p.p.p. nikkhamati*), Gone out, departed [निष्कान्त]. *Kāmanikkhanto*, having departed from lust.

NIKKHEPO, Putting down, depositing, rejection [निष्पेप]. *Padanikkhepo*, setting down the foot (Dh. 282). *Dehanikkhepaṭhānamhi*, on the spot where the body was deposited (Att. 138; Mah. 125).

NIKKHIKO, A royal treasurer or mint-master [निष्किक्क]. Ab. 343.

NIKKHIPANĀM, Putting down [निष्पिपण]. *Padanikkhipanam*, setting down the foot.

NIKKHIPATI, To put or throw down; to lay or throw aside; to lay up, deposit, keep [निष्पिप]. *Pādam n.*, to set down the foot, tread. *Pādamāle nikkhipi*, laid it at his feet (F. Jāt. 5). *Dhanusaraṇ ca nikkhippa* (*ger.*), laying aside his bow and arrows (Mah. 78). *Kākakulāvake attano eṇḍakam nikkhipitvā*, having laid her own egg in the nest of the raven (F. Jāt. 49). *Bhikkhunā taṃ ctoṇam nikkhipitabbam*, the priest must keep his robe by him (Pāt. 8). *Aññaṃ nikkhipitvā aññaṃ bhāsati*, means one thing and says another (lit. keeps one thing in his mind). Caus. *mañjūsāya nikkhipāpesi*, caused it to be deposited in a casket (Ten J. 51).

NIKKHITTO (*p.p.p. last*), Put down, thrown down; laid aside; deposited [निष्पिप्त]. *Anikkhittadhura*, docile, amenable to discipline (lit. "by whom the yoke, or the burden (?), is not thrown off").

NIKKHO, and NIKKHAM, A golden ornament for the neck or breast; gold; a weight of gold equal to five suvaṅgas [निष्क]. Ab. 480, 888; Dh. 367. A form *nekka* occurs at Dh. 41.

NIKKILESO (*adj.*), Free from Kileśa [निष्किलेस]. Dh. 369, 370.

NIKKOSAJJO (*adj.*), Free from sloth, diligent [निस + कौसीज]. Ab. 516.

NIKKUJJITO (*adj.*), Overturned, upside down [निस + कुञ्जित]. *Nikkujjito udakumbho*, a waterpot upset (Jāt. 20). *Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā viva-reyya*, 'tis as if one should set up that which is overthrown or reveal that which is hidden (this formula occurs at the end of a great many sūtras). Of the reading *kk* I think there can be no doubt. I find it in two MSS. of Sigālovāda, in one MS. of Subha Sutta, and at the end of Sāmaññaphala Sutta in two MSS. My copy of the Comment on the latter sūtra says *nikkujjitan ti adhomukhaṃ ṭhapitaṃ heṭṭhāmukhajātaṃ vā*. It is true that at Mah. 133 we have *nikkujjitaṃ nāvaṃ* ("a canoe which was turned up on the beach," Turnour), but it is clear that in this case the exigency of metre has determined the loss of one *k*. At Pāt. 61 we have a noun *nikkujjana*, "reversal, upsetting," as if from a verb *nikkujjati* or *nikkujjeti*, "to upset," which however I have not met with (*pattanikkujjanavasena*, like the upsetting of a bowl). See *Nikkujjati*.

NIKUBBATI, To deceive, cheat, defraud, overreach [निकु]. Kh. 16.

NIKUJJATI, To attach importance to, lay to heart. The etymology of this word I have entirely failed to trace. I have met with it only in Sāmaññaphala Sutta, where the foll. formula occurs six times, *anabhinanditvā appaṭikkositvā anattamano anattamanavācāṃ anicchāretvā tam eva vācāṃ anugaṇhanto anikujjanto uṭṭhāy' āsāṇā pakkāmiṃ*. "Expressing neither praise nor blame, feeling annoyed yet uttering no word of annoyance, acquiescing in the words (of the Tīrthaka) though attaching not the slightest value to them, I rose from my seat and went my way." The comment of Buddhaghosa is as follows, *anugaṇhanto ti sārato aṇhanto anikujjanto ti sāvāsen' eva idaṃ nissaraṇaṃ ayaṃ paramattho ti hadāye aṭṭhapento vyañjanaṃ paṇḍana uggahitaṃ c'eva nikkujjitaṃ ca* (my MS. reads *nikk-* in this second place); which with Vjiesinha's help I render thus: *anugaṇhanto* means not going into the matter according to its essence but merely acquiescing, *anikujjanto* means not laying the Tīrthaka's words

to heart according to their very essence, and saying This is useless (? Vij.) or This is Truth, but only the outward form of the words is by him learnt and noted. It is clear that this word has been somewhat confounded with the last, as the *k* has in a few instances been doubled. I have two MSS. of Sámāññaphala S., one Sinhalese and one Burmese, and the formula occurs in the case of each of the six Tīrthakas. In one instance the Burmese MS. has *nikk-*; and the Sinhalese has in one case *nikk-*, and in two others *nik-* corrected to *nikk-*. Thus out of twelve places we have *nikk-* four times and *nik-* eight. My single copy of the aññ. has *nik-* once and *nikk-* once. The Burmese MS. reads once *anikkujjhento* and once *anikujjhento*, an attempt of the copyist to make sense of a word he did not understand. Burnouf has adopted this reading, for he renders the word "reprimant toute expression de colère" (Lot. 454).

NIKUNĀJO, and -JĀM, A thicket, a bower [निकुञ्ज]. Ab. 609.

NĪLATTĀM, Dark blue colour, blueness [नील + त्त्व]. Cl. Gr. 96.

NĪLAYO, A dwelling, habitation, lair, nest [निलय]. Ab. 205.

NĪLĪ (f.), The indigo plant [नीली]. Ab. 585.

NĪLIKĀ (f.), Name of an aquatic plant (*sépháliká*); Vallisneria [नीलिका]. Ab. 575, 689.

NĪLINĪ (f.), The indigo plant [नीलिनी]. Ab. 585.

NĪLIYATI, To settle down, alight; to lurk, hide [निली]. *Ekam rukkhā purato katvā niliyi*, ensconced himself behind a tree, lit. putting a tree in front of him lay hid (Dh. 115). *Bhikkhavo keci niliyimsu tahim tahim*, some of the priests concealed themselves in different places (Mah. 237). *Sákhagge niliyi*, perched on the top of a branch (F. Ját. 12, of a bird). Ger. *niliyitvā* (ditto). P.p.p. *nilīno*, perched, hidden. *Sákhāya nilīno*, perched on a branch (F. Ját. 12; Ten J. 112). *Tattha tattha nilīnā*, lying in wait here and there (Ras. 39).

NĪLLAJJO (*adj.*), Shameless [निल्लज्ज].

NĪLLEHAKĀM, Licking [निल्ल + हेह + क]. Pát. 22.

NĪLLOPO, Plundering [निल्ल + ओप + क].

NĪLO (*adj.*), Black; dark blue; dark green [नील]. Ab. 96. *Nilagīvo*, a peacock (Ab. 634). *Nilasappo*, a whip-snake (Ab. 652). *Nil-uppalām*, a blue lotus or water-lily (Cl. G. 78; Dh. 233).

Rājuyyāne ghanacchāye sītale nīlasaddale, in the royal pleasure garden deep-shaded and cool, with knolls of dark-green turf (Mah. 84). *Harito sampajjāmano nīlapaṇṇo dumo*, a verdant, flourishing tree with dark-green leaves (Ten J. 119). *Nīlobhāsam veḷuvanām*, bamboo grove of bright green. *Nīlamorā*, the blue peacock (as opposed to the gold-coloured one, Ten J. 112).

NĪLO, and NĪLĀM, A nest; a lair, haunt, receptacle, [नील]. Ab. 627. *Nīlajo*, a bird (Ab. 625). See also *Nīddham*.

NĪMANTANĀM, Invitation [निमन्तण].

NĪMANTETI, To invite, offer [निमन्त]. With instr. *bhāttena n.*, to invite to dinner (Att. 213; Mah. 89); *Magadharañño rajjena nimantiyāmano tam paṭikkhipitvā*, when offered the kingdom of the king of M. having refused the same (Dh. 118); *Odanena nimantemi*, I invite you to partake of boiled rice (Pát. 88); *Āsanena bhikkhūm n.*, to invite a priest to a seat; *Saṅghabodhikumtram rajjena nimantesi*, offered the kingdom to prince S. (Att. 197). *Samaṇam Gotamaṁ nimantetvā*, having invited the ascetic G. to my house (Dh. 98; F. Ját. 52; Mah. 6). *Sabbam saṅgham nimantayi*, gave this invitation to the whole clergy (Mah. 174). P.p.p. *nimantito*, invited. *Micchāditṭhikena kira Tathāgate nimantite*, the Buddha having, as rumour said, been invited by a heretic to his house (Dh. 98). *Yena bhāttena nimantito*, being invited to partake of which meal (Pát. 90).

NĪMBO, A tree bearing a very bitter fruit, the Nimb or Azadirachta Indica [निम्ब]. Ab. 570; F. Ját. 6.

NĪMĪLETI, To close the eyes [निमील]. *Olokento mahāthūpaṁ nipanno 'va nimīlayi*, even as he lay gazing on the Great Shrine he closed his eyes in death (Mah. 199). P.p.p. *nimīlito*. *Nimīlita-matteru yeva akkhisu*, the instant his eyes were closed (Sám. P. A.). *Gajaninlītam*, "the elephant's wink of pride" (Att. 195). At Dh. 258 *nimīletvā* wrongly for *nimīletvā*.

NĪMITTĀM, A sign, mark, token, omen; cause, reason; pudendum [निमित्त]. Ab. 91, 273, 978. *Subhanimittam*, a favourable omen. *Ādāse . . sakam mukhanimittam paccavekkhamāno*, beholding in a mirror the reflexion of his own face (Sám. P.). *Kena kena nimittena sīma ettha gatā ti ce*, if (you ask) by what landmarks the boundary passed (Mah. 99, comp. Ras. 69). *Sabbam nimittam*

divāna, beholding each prognostication realized (Mah. 135). *Nimittam etaṃ na samanupassāmi*, I see no reason for this (B. Lot. 403). *Nimittam karoti*, to drop a hint. *Nimittakammaṃ* or *nimittakaraṇaṃ*, a hint or insinuation (for a full illustration see *Obhāso*). *Nimittam gaṇhāti* or *gaṇheti*, to fall in love (Dh. 85, 86; comp. Clough's Dict. "nimittagrahaṇa, affected by personal beauty, falling in love"). *Kilesapariniḥḥānanimittam* (*adj.*) *khandhapariniḥḥānaṃ*, annihilation of the elements of existence caused or heralded by annihilation of human passion (Dh. 350). *Animittā* (*adj.*) at Dh. v. 92 is I think rightly rendered by Max Müller "unconditioned," lit. "free from marks or attributes;" the comment explains it as "free from the three nimittas, *rāga*, *dosa*, *moha*," which indeed are attributes of sentient existence. *Animittam anaññātaṃ maccānaṃ idha jīvitaṃ*, man's life here below is unmarked and unknown (Das. 34). As one of the technical terms of the Buddhist system of ecstatic meditation *nimittam* is the first sign of mental illumination produced by the successful exercise of *kammaṭṭhāna*. In the *kaṣipakammaṭṭhāna* it is said to be established when the coloured circle is seen equally well with the eyes open and shut, the phenomenon of the circle seen with the eyes closed being the *nimittā*, "sign or indication" that supernatural illumination is attained. In the *dnūpānasatikammaṭṭhāna* the priest with his eyes closed sees a form as of a star or gem or cloud or garland, etc. (Man. B. 244, 253, 255, 258, 269, 302).

NIMMADDANAM, Crushing, subduing (from next). Mah. 96.

NIMMADDETI (*caus.*), To crush, subdue, overcome [निस् + caus. मृद्]. Alw. I. 55. Pass. *nimmaddiyati*.

NIMMAKKHIKO (*adj.*), Free from flies [निर्मेषिक]. Used of honeycomb it means pure and clear (Dh. 106, 156).

NIMMALO (*adj.*), Stainless, pure, innocent [निर्मल]. Dh. 44.

NIMMAṂSO (*adj.*), Fleshless [निर्मांस]. Mah. 38.

NIMMĀNAM, Measuring; forming, making, creation, fabrication [निर्माण]. Ab. 911. The *nimmānaratī devā* are the inhabitants of the 5th devaloka. Subhūti sends me the foll. from *Niddesa Aṭṭh.*, *pakatipaṭiyattārammaṇato atirekena ramitukāmatkde yathārucitaṃ āramma-*

ṇaṃ nimminitvā ramanti, tasā nimmānaratīnaṃ devānaṃ nimmitvā kāmaṃ nāma, "when they wish to enjoy themselves in a greater degree than the enjoyments (*ārammaṇa*, lit. materials of enjoyment) originally prepared for them admit of, they create ad libitum new sources of pleasure and enjoy themselves; accordingly the pleasures of the N. devas are called created pleasures." The explanation given at B. Int. 606 is purely fanciful; so also, I need hardly say, is the wonderful etymology given by Clough in his Dict. "nir neg. māna measure, rati copulation, so called on account of the beings who inhabit it being immersed in boundless concupiscence" (!). Man. B. 25.

NIMMANTHYO (*adj.*), To be stirred or rubbed [निर्मन्थ]. Ab. 419.

NIMMĀTĀ (*m.*), A maker, creator [निर्मातृ].

NIMMĀTĀPITIKO (*adj.*), Without father or mother, orphan [निस् + मातापितृ + क]. Dh. 217, 328.

NIMMATHITO (*p.p.p.*), Agitated [निर्मथित].

NIMMINĀTI, and **NIMMĀYATI**, To form, make, fashion, build, to create, cause to appear by supernatural power [निमा]. *Sakko... mahallakāsuravaṇṇaṃ nimminitvā*, Indra having assumed by his supernatural power the form of an aged Asura (Dh. 193, comp. Ras. 19). Aor. *nimmāya nāgarājā so buddharūpaṃ manoharaṃ*, the Nāga king caused to appear an exquisite image of Buddha (Mah. 27, comp. 112). P.f.p. *nimmātabbo*. Caus. *nimmāpeti*. Comp. *Māpeti*.

NIMMITO (*p.p.p. last*), Made, fashioned, created [निर्मित]. *Vatthadantādinimittā*, fashioned out of cloth, ivory, etc. (Ab. 523). *Iddhī viya nimmitaṃ... rūpaṃ*, an image (looking) as if created by supernatural power (Mah. 242, comp. 27). *Vissakammundā nimmitasadisā*, like a creation of the celestial architect (Br. J. S. A.). One of the divisions of Kāma is into *nimmitvā kāma*, like those of the Nimmānaratī angels, and *animmitvā kāma*, ordinary pleasures.

NIMMOKO, The slough or cast-off skin of a snake [निर्मोक]. Ab. 655.

NIMUGGO (*p.p.p. nimujjati*), Sunk, immersed [निमुग्ग]. *Khuddakajālāsaye nipatitvā nimuggā*, falling into a pond she was immersed (Att. 218). *Sake muttakarise nimuggā*, wallowing... (Dh. 315).

NIMUJJATI, and NIMMUJJATI, To sink, dive, plunge [निमज्ज् and निर्मज्ज्]. *Nimujjamaṇo*, diving under water (Mah. 59). Caus. *Maccurājā catusu apāyasamuddesu nimujjāpeti*, the king of death causes them to plunge into the four oceans of Future Punishment (Dh. 225). *Nimmujitvā paṭhaviyā-gantvā*, going through the earth after sinking into it (miraculously, of an Arhat, Mah. 13). *Udake nimmujjito*, plunged or immersed in the water (Dh. 225, this is perhaps a p.p.p. of the caus.).

NINĀDAVĀ (adj.), Noisy [निनाद् + वल्]. Att. 211.

NINADO, and NINĀDO, Noise [निनाद्, निनाद्]. Ab. 128.

NINDĀ (f.), Blame, rebuke, reproach; abuse, defamation, scorn, contempt [निन्दा]. Ab. 121, 1055; Dh. 15, 26, 55.

NINDATI, To blame, reproach; to despise [निन्द]. P.p.p. *nindito*. *N'atthi loke anindito*, there is none in this world who escapes reproach (Dh. 41).

NINĀKO, A sort of deer [न्यङ्कु]. Ab. 619.

NINNĀDĪ (adj.), Resounding [next + र्ण]. B. Lot. 566; Ab. 129.

NINNĀDO, Noise, sound [निस + नाद्]. *Saṅkha-paṇavaninnādo*, the sound of chanks and drums. (Att. 135).

NINNAGĀ (f.), A river [निन्नागा]. Ab. 681.

NINNAHUTAM, One of the high numerals, 10,000,000⁵, or 1 followed by 35 ciphers [निस + हुत्]. Ab. 474. See *Saṅkhyā*.

NINNAM, Depth, low ground; the sea, the deep [निन्ना]. *Ninnam pavattati*, flows down to the low ground (Kh. 12). *Ninne vā yadī vā thale*, on sea or on dry land (Dh. 18).

NINNĀMETI, To put out, as the tongue [निस + नामयति = नम्].

NINNAYO, Certainty [निर्णय]. Ab. 171 (*ninnaya*, which I think is wrong).

NINNEJAKO, A washerman [निर्णेजक]. Ab. 510.

NINNO (adj.), Deep, lowlying [निन्ना]. Ab. 669. *Ekasmim ninne sakaṭamagge*, in a deeply sunk cart road (Ten J. 3). *Ninnam thānam unnamati*, the low places lift themselves up (B. Lot. 576).

NIPACCĀKĀRO, Subjection, inferiority, servitude, service [निपत्त्य + आकार].

NIPACCATI (pass.), To be laid down, settled, determined [निपत्त्यते]. Sen. K. 225 (a comment in

the India Office Library explains it by *ṭhapyati nipphādiyati*).

NIPAJJATI, To lie down [नि + पज्जते = पद्]. *Bhagavato pādamāle nipajjitvā*, throwing themselves at the feet of B. (Dh. 109). *Tiṭṭhantā (pl. m.) nisidantā nipajjantā*, standing, sitting or lying (Dh. 153). Aor. *nipajji* (Mah. 229), *nipajjittha*, (Mah. 243), *nipajjatha* (Mah. 211). Fut. *nipajjissati* (Dh. 82). Ger. *nipajja*, *nipajjitvā* (Att. 198, Mah. 194). Inf. *nipajjitum*. P.p.p. *nipajjano*, Caus. *nipajjāpeti*, to cause to lie down, to set down (Mah. 58; Dh. 94; Alw. I. cvii; Ten J. 29; F. Jāt. 12, 58).

NIPAKO (adj.), Prudent, wise. Dh. 58; Cl. Gr. 97. Comp. *Nepakkaṃ*.

NIPĀNAM, A trough near a well [निपाण]. Ab. 680.

NIPANNO (p.p.p. nipajjati), Lying down, lying [नि + पन्न = पद्]. *Parinibbānamañcamhi nipanno*, stretched on the bed of death (Mah. 47, 108; Dh. 376). F. Jāt. 4, 54; Dh. 95; Mah. 199, 230.

NIPĀTANAM, Causing to descend, striking; flying down or about [निपातन]. *Nisitasatthanipātana*, with strokes of sharp swords (Att. 201). Dh. 198.

NIPATATI, To fall down, to descend; to rush or fly about [निपत्त]. Dh. 123, 198; Ten J. 38. P.p.p. *nipatito* (Att. 218). Caus. *nipātetī*, to throw down, to let fall; to lay down, deposit; to overthrow, ruin, destroy. *Vārim savantisa nipātaya*, cause the (marsh) waters to discharge themselves into the rivers. To deposit (Mah. 179). *Sattham nipātetvā*, having got him slain with the sword, lit. having caused the sword to fall upon him (Mah. 250). *Duṭṭhāmacce nipātiya*, having slain those wicked ministers (Mah. 233).

NIPĀTHO, and NIPĀTHO, Reading, studying [निपठ, निपाठ]. Ab. 774.

NIPĀTĪ (adj.), Flying down or about, wandering [निपातिण]. Dh. 7.

NIPĀTO, Falling down, descending; (in gram.) a particle or indeclinable [निपात]. Ab. 1121; Dh. 22; Ten J. 55. *Nipātapadam*, an indeclinable word, an adverb or particle. *Have ti nipātamatto*, "Have" is a particle, or a mere particle (Dh. 286).

NIPĪYATI (pass.), To be drunk in, imbibed [निपीयते, pass. निपय]. Att. 191.

NIPŌ, The tree Nauclea Cadamba, a species of Asoka tree [नीप]. Ab. 561, 563.

NIPPACCAYO (*adj.*), Unprovided with requisites, destitute [निस + प्रत्यय]. Dh. 113, see *Paccayo*.
NIPPAJJATI, To be accomplished, effected, to succeed; to ripen [निष्पद्य]. *Amhākaṃ sassam eka-udaken' eva nippajjissati*, our crop will get ripe with a single watering (Dh. 351). *Ajja amhākaṃ kammaṃ nippajjissati*, to-day our business will be effected (Dh. 233, comp. 249). *Nippajjāpetvā* at F. Jāt. 12 should be *nippajjāpetvā*. P.f.p. *nippajjo*, to be effected, etc. *Vuṭṭhinippajjasasaka*, having crops to be ripened by rain (Ab. 168). P.p.p. *nipphanno*. Caus. *nipphādeti*.
NIPPAKKO (*adj.*), Boiled, infused [निष्पद्य]. Ab. 743.
NIPPAÑÑO (*adj.*), Unwise, foolish [निस + प्रत्यय]. Dh. 330.
NIPPAPAÑCO (*adj.*), Free from delay; free from the conditions, such as lust, pride, anger, which delay a man in his spiritual progress [निष्प्रपद्य]. Dh. 45, 287. See *Papañco*.
NIPPĀPO (*adj.*), Sinless [निष्पाप]. Dh. 37.
NIPPĀVO, Winnowing, clearing [निष्पाव]. Ab. 773.
NIPPESIKO, A juggler? [निष्पेषिक?]. *Nippesikas* are classed with cheats, *nemittakas* and other bad characters in Br. J. S. The comment says *nippeso sīlam etesan ti nippesikā*.
NIPPHĀDANĀM, Accomplishment [निष्पादन]. Att. 199. *Nipphādanako* (*adj.*), accomplishing.
NIPPHĀDETI (*caus. nippajjati*), To accomplish, effect, settle, bring to a successful termination, perform, produce, procure [निष्पादयति]. Dh. 333, 407. Pass. *nipphādiyati*. P.p.p. *nipphāditā*.
NIPPHALO (*adj.*), Fruitless, useless, without reward, unprofitable [निष्फल]. Ab. 1145; Kh. 11.
NIPPHANNO (*p.p.p. nippajjati*), Arisen, produced; formed, effected, accomplished; springing from, made [निष्पत्त]. Kh. 21. *Yathā pana dāru-ādāhi nippahannāni tāni bhāṇḍāni dārumayāddāni nāma haṅti*, as wares made of wood and so on are called *dārumaya* and so on (Dh. 90). *Attano puññā-nubhāvāna nippahannaṃ assamapadaṃ*, this hermitage created by the power of his good karma (Jāt. 7).
NIPPHĀTITO (*p.p.p.*), Ruined, destroyed [निष्पातित]. Dh. 142.
NIPPHATTI (*f.*), Perfection, accomplishment [निष्पत्ति]. *Sarīranipphatti*, bodily perfection (Dh. 139). *Paṭṭhāndya nipphattim divā*, beholding the

accomplishment of her prayer (Dh. 253). *Sabba sippe* (*loc.*) *nipphattim patvā*, having become accomplished in every branch of education (Dh. 116). Ab. 912; Sen. K. 212.
NIPPILETTI, To importune, vex [निस + caus. पीड]. *Punappuna nippīḷiyamano*, being again and again pressed for a reply (Dh. 165).
NIPPITIKO (*adj.*), Free from active joy [निस + प्रीति + क]. B. Lot. 805.
NIPPURISO (*adj.*), Without men, without people, [निष्पुरुष]. Jāt. 58.
NIPUṆO (*adj.*), Clever, skilled, sharp, intelligent; delicate, subtle, abstruse [निष्पुण]. Ab. 721; Mah. lxxxvii. *Nipuṇaṃ pañhaṃ*, an abstruse question (Att. 230). *Sunipuṇaṃ cittaṃ*, thought which is very subtle (Dh. 7). *Nipuṇo gambhīro dhammo*, an abstruse and profound doctrine (Gog. Ev. 6; Alw. N. 98). *Nipuṇaṃ*, "the Abstruse," is a name of Nirvāṇa (Ab. 7).
NIRABBUDAṆ, A vast number, 10,000,000², or 1 followed by 63 ciphers [comp. नवर्षद]. Ab. 475. See *Saṅkhyā*.
NIRABBUDO (*adj.*), Free from boils or tumours; free from excrescences, said figuratively of religion when prosperous and free from heresy, heresies and schisms being compared to tumours and such-like excrescences on the body [निस + चर्षद].
NIRAGGALO (*adj.*), Unobstructed [निरर्गल]. Ab. 717.
NIRĀHĀRO (*adj.*), Without food, fasting [निराहार]. Dh. 360; Ten J. 36.
NIRĀKATI (*f.*), Rejection, contradiction [निराकृति]. Ab. 775.
NIRĀKULO (*adj.*), Clear, undisturbed, tranquil [निराकुल]. Jāt. 17.
NIRĀLAMBO (*adj.*), Having no prop, unsupported [निरालम्ब]. *Nirālambe ambare laddhapatiṭṭhaṃ*, resting in the unsupported firmament (Att. 216).
NIRĀLAYO (*adj.*), Free from attachment or desire [निस + आलय]. Dh. 407.
NĪRAM, Water [नीर]. Ab. 661.
NIRĀMAYO (*adj.*), Healthy [निरामय]. Ab. 331.
NIRĀMISO (*adj.*), Free from worldly taint, disinterested, pure (of doctrine) [निरामिष]. Ten J. 30.
NIRANTARO (*adj.*), Without interstices, compact, dense, solid, coarse [निरन्तर]. Ab. 707. Adv. *nirantaram*, incessantly, constantly, continuously (Dh. 84; Alw. I. vii; Mah. 130).

- NIRAPARĀDHO** (*adj.*), Innocent ; free from fault or error [निरपराध]. Dh. 221, 301. *Niraparādho hoti*, does not blunder (Par. S. A.).
- NIRAPEKKHO**, and **-PEKHO** (*adj.*), Disregarding [निरपेक्ष]. With loc. *Jivite n.*, indifferent to life (Dh. 255).
- NIRĀSAKO** (*adj.*), Free from desire [निस् + आशा + क]. Das. 3. 26.
- NIRASANĀM**, Rejection [निरसन]. Ab. 775.
- NIRĀSAŅKO** (*adj.*), Without apprehension, safe ; without hesitation [निराशङ्क]. Mah. lxxxvii ; Att. 204.
- NIRASANO** (*adj.*), Fasting [निरशन]. Das. 7.
- NIRĀSAYO** (*adj.*), Free from desire [निस् + आशय]. Dh. 73. *Nirāsayan ti nittapḥam* (Dh. 431).
- NIRASO** (*adj.*), Sapless, juiceless ; tasteless, insipid, nasty [नौरस]. Att. 206 ; Ten J. 109.
- NIRĀSO** (*adj.*), Free from desire [निस् + आशा]. Das. 26.
- NIRĀTANĀKO** (*adj.*), Free from disquiet, safe, peaceful [निस् + आतङ्क]. Mah. lxxxviii.
- NIRATO** (*p.p.*), Pleased, delighting in [निरत]. Dh. 180.
- NIRATTHAKO**, and **NIRATTHO** (*adj.*), Vain, unmeaning, useless, unprofitable [निरर्थक, निरर्थ]. Ab. 715 ; Dh. 8, 121 ; B. Lot. 649. Fem. *niratthā* (F. Jāt. 13). Adv. *niratthakam eva jirati*, grows old in vain, to no purpose (Dh. 319). Comp. Das. 35.
- NIRAVASESO** (*adj.*), Without a residue, complete [निरवशेष].
- NIRAVO** (*adj.*), Noiseless, silent [नि + रव]. Pāt. 73. (Perhaps wrongly for *nirava*.)
- NIRAYAPO**, Name of one of the guardians of hell [निरय + प]. Ab. 658.
- NIRAYO**, Hell [निरय]. Ab. 656. This word and *naraka* are nearly if not quite homonyms. B. Lot. 866 ; Dh. 23, 54, 55 ; Ten J. 118. *Gūthanirayo* (Dh. 408), *Padumanirayo* (Dh. 418), are names of minor hells. See *Gati, Narako, Lokantarika*.
- NIRODHO**, Cessation, annihilation ; Nirvāṇa ; obstruction, impeding [निरोध]. Ab. 6, 989 ; B. Lot. 515. *Avijjāya nirodhā cāgā paṇinissaggā n'atthi sattānaṃ nivarāṇaṃ*, from the destruction of error, from putting it away, from rejecting it, all beings are freed from hindrance to spiritual welfare (Alw. I. 107). *Evam etussa kevalassa dukkhakkhandhassa nirodho hoti*, thus the whole of this mass of suffering is brought to an end (Alw. N. 37).

Ye dhammā hetuppabhavā . . . tesaṃ ca yo nirodho, the five khandhas and their destruction (B. Lot. 523 ; Att. cxxx). *Nirodho nibbānaṃ*, cessation, extinction (Gog. Ev. 6). The term *saññāvedayitanirodho*, "cessation of consciousness and feeling," or *nirodhasamāpatti*, "attainment of cessation," or simply *nirodho*, is applied to the catalepsy or mesmeric sleep which constitutes the highest degree of Jhāna or mystic meditation. Vjiesinā writes to me, "Nirodhasamāpatti, usually called Saññāvedayitanirodhasamāpatti, is the stage of the fifth Jhāna, which I conceive to be powerful coma produced by mesmeric influence: a yogin can remain, it is said, in this state of coma for seven days, not more." He adds that it is said to differ from death in being the destruction only of *kāyasaṅkhāra*, *vacīsaṅkhāra* and *cittasaṅkhāra* (motion, speech and thought), while death puts an end also to *āyu* (life) and *usmā* (warmth). *Nirodhasamāpanno*, plunged in a religious trance, cataleptic (Mah. 222). *Satthā nirodhā samāpanno*, the Teacher waking from a trance (Dh. 134). There are nine Anupubbanirodhas or "successive cessations," representing nine successive stages of Jhāna or mystic meditation. The first is the cessation of *kamaṣaṅṅā* by the attainment of the 1st Jhāna, the second is the cessation of *vitakkavicetrā* by the attainment of the 2nd Jhāna, the third is the cessation of *piṭṭi* by the attainment of the 3rd Jhāna, the fourth is the cessation of *assāsapasāda*, viz. respiration, by the attainment of the 4th Jhāna, the fifth is the cessation of *rūpasāṅṅā*, "consciousness of form," by the attainment of *ākāśānañcāyatanaṃ*, the sixth is the cessation of *dhāraṇānañcāyatanaṃ*, the seventh is the cessation of *viññāṇānañcāyatanaṃ*, the eighth is the cessation of *ākāśānañcāyatanaṃ*, the ninth is the cessation of *saññā* and *vedanā* by the attainment of *saññāvedayitanirodho*.—One classification of three Dhātus is *rūpadhātu*, *arūpadhātu*, *nirodhadhātu*, the element of Form, the element of Absence of Form, and the element of Annihilation. These are enumerated in Saṅgīti Sutta. Burnouf quotes from Jinālaṅkāra another classification, *nirodhadhātu*, *saṅkhāradhātu*, *nibbānadhātu*: if this is correct, *saṅkhāra* must mean the faculties *kāyasaṅkhāra*,

vacāsāṅkhāra, cittasāṅkhāra (see above), nirodha being the temporary destruction of these faculties (= saññāvedayitanirodha), while nibbāna means Nirvāna or the extinction of being.

NIROGO (*adj.*), Healthy [नीरोग]. Ab. 983. *Nirogo hutvā*, having got well (F. Jāt. 12).

NIROJO (*adj.*), Tasteless, insipid [निस् + जोजस्]. Ten J. 108.

NIRUDAKO (*adj.*), Free from water, waterless [निरुदक]. Dh. 240. *Nirudakam khīram*, pure milk (Dh. 126).

NIRUDDHO (*p.p.p.* next), Destroyed, brought to an end, annihilated; dead [निरुद्ध]. B. Lot. 810; Dh. 307.

NIRUJJHATI (*pass.*), To cease, perish, be destroyed or annihilated [pass. निरुज्ज]. *Aparisēd nirujjhanti*, are annihilated without any remainder (B. Lot. 514). Alw. N. 36. *Bubbulo uppajjati c'eva nirujjhati ca*, a bubble forms and vanishes (Subh.).

NIRUMHATI, See *Sannirumhati*.

NIRUPABHOGO (*adj.*), Useless, unattractive [निरुपभोग].

NIRUPADHI, see *Upadhi*.

NIRUPAKĀRO (*adj.*), Useless [निस् + उपकार]. Dh. 202. Sometimes written *nirūp-* to avoid the concurrence of three short syllables (F. Jāt. 3), comp. *nirūpadhi* (Dh. 74).

NIRUSSUKKO (*adj.*), Careless, indifferent, idle [निस् + औत्सुक्य]. Ten J. 115. Comp. *Appossukko*.

NIRUTTI (*f.*), One of the Vedāngas, explanation of difficult Vedic words; artificial explanation of the meaning of a word, e.g. deriving *arahanta*, a Buddhist saint, from अरि + हन्; grammatical and logical explanation of the words or text of the Buddhist scriptures, verbal analysis, glossology; use or expression of a language [निरुक्ति]. Ab. 110; B. Lot. 839, 841; Man. B. 490; Dh. 63 (see *Paṭisambhiddā*). *Te sakkāya niruttiyā Buddhavaśeṇāni dūṣenti*, these distort the word of Buddha from its own proper grammatical use, viz. introduce inaccuracies and foreign idioms (Pāt. xlii, here the comment says *sakkā nirutti nāva sammāsambuddhena vuttappakāro Māgadhako vohāro*, "the Magadha vernacular as spoken by the Buddha"). (*Aṭṭhakathā*) *Magadhānam niruttiyā parivattehi*, translate the commentaries into Pāli, lit. turn them according to the grammatical use of the Magadha

people (Mah. 251, 253). *Suttāni parivattesi Sthāldya niruttiyā*, translated the Sūtras into Sinhalese (Mah. 247).

NISĀ (*f.*), Night [निशा]. Ab. 69; Mah. 255.

NISADĀ (*f.*), and **NISADO**, A grindstone or nether millstone [दृषद्]. *Katiyā nisadamhi abandhisum*, tied him by the waist to a grindstone (Mah. 137). *Pimsāpayitvā nisade*, having ground on a millstone or grindstone (Mah. 175). *Nisaddya pimsitam iva*, as if ground with a millstone (Vij.). The fem. also occurs at Mah. 168.

NISĀDĪ (*adj.*), Lying down, resting [निषादि]. Pāt. 65, 66.

NISĀDO, The first of the seven musical notes of the Hindu gamut [निषाद्]. Ab. 132.

NISAGGO, Natural state, nature [निसर्ग]. Ab. 177.

NISAJJĀ (*f.*), Sitting, session [निषया]. *Nisajjam karoti*, to sit down (Mah. 82). *Nisajjam kappeti*, to sit (Pāt. 7). *Nisajjattānam*, a place of assembly, hall of session (Mah. 12), also a dvandva "sitting and standing" (Jāt. 21). Mah. 118; Pāt. 15. For *nisajja* (ger.) see *Nisidati*.

NISĀKARO, The moon [निशाकर]. Ab. 51.

NISĀMANAM, Seeing, observing, attending to, listening [निशामन]. Ab. 942.

NISĀMETI (*caus.*), To attend, listen to, hear, observe, mind, be careful of [निशामयति]. Kh. 6; Dh. 181, 277.

NISAMMAKĀRĪ (*adj.*), Acting with care or attention, circumspect [निशम्य + कारिन्]. Dh. 5, 181.

NISĀNĀTHO, The moon [निशानाथ]. Ab. 52.

NISANTI (*f.*), Careful attention or observation [नि + शन् + ति]. Subh. sends me the foll., *dhammanisanti dhammanisāmanā vipassanāy' etaṃ adhivacanam* (fr. an aṭṭh.); *tebhūmakadhammaṇi aniccādivasena sammā eva nisāmanam dhammanisāmanā* (from a Tīkā on above).

NISEDHANAM, Prevention [निषेधन].

NISEDHETI (*caus.*), To prevent, prohibit, put a stop to, dissuade [निषेधयति]. F. Jāt. 48; Mah. 16, 159.

NISEDHO, Prevention, prohibition, restraint [निषेध]. Ab. 1167; Dh. 70. *Hirinisedho*, restrained by shame, lit. to whom shame is a restraint (Dh. 26).

NISEVATI, To attach oneself to, serve, wait upon, follow, embrace, practise; to resort to, inhabit [निषेव]. F. Jāt. 7. P.p.p. *nisevito*, frequented

by. *Idaṃ thānaṃ catubuddhanisevitāṃ*, this place the resort of four Buddhas (Mah. 88, 118).

NISIDANAM, Sitting; a mat to sit on (from next).

Nisidanāḱāraṃ dassesi, signified that he wished to sit down (Mah. 87). *Nisidanaṭṭhānaṃ*, a place to sit down in (Dh. 82). Pāt. 10, 16, 87. *Nisidanam gaṇhāti* means, not "to take a seat" but, to take up the rug used to sit upon.

NISIDATI, To sit down; (of a bird) to alight, settle [निषट्]. Aor. *nisīdi* (Ten J. 1; Mah. 73). Ger. *nisajja* (Mah. 167), *nisidditvā* (Dh. 82, 155). Pass. *nisajjīyati*, to be sat upon. P.p.p. *nisinno*. Caus. *nisīdeti*, *nisīdāpeti*, to cause to sit down. Ger. *nisīdiya*, *nisīdāpiya*, *nisīdāpetvā* (Mah. 167, 194; Dh. 84, 154).

NISINNAKO (*adj.*), Seated [निषण्ण]. Dh. 83, 404. **NISINNO** (*p.p.p. nisidati*), Seating, settling, perched [निषण्ण]. F. Jāt. 4. *Nisino hoti*, is seated (Dh. 82).

NISITHO, Midnight [निशीथ]. Ab. 70.

NISITO (*p.p.p.*), Sharpened, whetted [निशित्त]. Ab. 744; Att. 201; F. Jāt. 50.

NISNEHO (*adj.*), Without love, indifferent [निस्नेह]. Dh. 238.

NISSADDO (*adj.*), Noiseless, silent [निःशब्द]. Das. 11.

NISSAGGIYO (*adj.*), That should be rejected, given up, abandoned; to be forfeited [निसर्ग + य, the corresponding Sanskrit word is निसर्गिक]. Kh. 26; B. Int. 302; Pāt. 5, 76. The Vinaya treats of thirty priestly offences called *nissaggiyā pācittiyā dhammā*, they are enumerated in Pātimokkha. It is usual to take *nissaggiya* in the sense of "that should be avoided or rejected," but I have no doubt that the whole term should be rendered "Pācittiya sins accompanied with forfeiture."

Subhūti sends me the foll. gloss, *nissaggiyaṃ hotīti nissajitabbam hoti saṅghassa vā gaṇassa puggalassa vā*, "by a thing being *nissaggiya* is meant that it has to be forfeited to a large or small chapter of priests or to a single individual." He adds, "if a priest has with reference to any article committed a pācittiya offence, he must surrender that article either to the saṅgha, or to a chapter of two or three priests, or to a high priest; this is called *Nissaggiya*; in giving up the article he must use this formula, *idaṃ me bhante cāraṃ* (or *pattam*, etc.) *dasāhātikkantaṃ nissaggiyaṃ imāhaṃ āyasmato nissajāmi*, Sir, this (extra) robe

has been kept by me beyond the prescribed ten days, it is therefore subject to forfeiture, I surrender it to you." At E. Mon. 9 Hardy says, "Nissaggiyā pācittiyā dhammā, thirty in number, requiring forfeiture of such articles as the priests are permitted to possess."

NISSAGGO, Giving up, surrendering [नि + सव]. Pāt. 76.

NISSAJJANAM, Giving up, forfeiture (from next). Pāt. 76.

NISSAJJATI, To give up, abandon, surrender, forfeit [निसृज्, for the *ss* comp. *vissajjeti*]. For *nissajāmi*, see art. *Nissaggiyo*. Ger. *nissajjītvā* (Pāt. 108). P.f.p. *nissajitabbo* (Pāt. 10).

NISSAKKANAM, Going out.

NISSAKKO, A grammatical term, a name for the ablative case. See *Kāraṇam*.

NISSAṂSAYO (*adj.*), Certain, undoubted [निःसंशय]. Adv. *nissamsayaṃ*, undoubtedly, certainly (Dh. 132, 323; Mah. 252). Instr. *nissamsayena*, certainly (Jāt. 17).

NISSANDO, Consequence or result [निःसन्द, निस्सन्द]. I have met with this word only in the sense of the consequence of Karma, it is I think pretty nearly a synonym of *phalaṃ* or *vipāka*. *Tassa kammanissandena imāni pañca vāhanaṃ nibbattāni*, for him, as a consequence of his Karma, these five equipages were produced (Dh. 161). Dh. 166, 178, 189, 237.

NISSANO, Sound, noise [निस्सन्न]. Ab. 128.

NISSARANAM, Departure, going out; exit, egress, outlet; outcome, result; escape from Samsāra, salvation [निःसरण]. Ab. 988. *Pamattassa vaṭṭate nissaraṇam n'atthi*, for the slothful man there is no escape from Samsāra (Dh. 180). *Bhavanissaraṇam*, escape from existence, attainment of Nirvāna (Dh. 81). *Nissaraṇam vicinati*, it investigates results (Alw. I. 106). *Nissaraṇapaṇṇo*, wise in knowing results, prescient. At Ten J. 48, *nissaraṇavimutti* evidently means "that release which consists in escape from existence," compare the synonymous term *nissaraṇappahānaṃ* at Ras. 85. At Dh. 174 it is used in the sense of Arhatship or escape from human passion (*nissaraṇasaṅkhātavuddhī*). Under the article *Nikkujjati* will be found a curious use of this word, the passage means I think either "this is indeed a result, this is a sublime truth," or sarcastically,

“this is the result of all his fine words, this is his sublime truth!”

NISSĀRAṆAM, Expulsion [निःसारण]. Pāt. 60, 61 (see next).

NISSĀRAṆIYO (*adj.* probably formed upon *nissāraṇa*), Connected with expulsion. The three *nissāraṇiyā dhātuyo* or elements of deliverance are *nekkhamma*, escape from human passion, *druppaṇi*, escape from existence with form, *nirodho*, escape from all existence (*kāmaṇaṃ etaṃ nissāraṇaṃ yadidaṃ nekkhammaṃ, rūpaṇaṃ etaṃ n. yadidaṃ druppaṇi, yaṃ kho pana kiñci bhūtaṃ saṅghataṃ paṭicasamuppannaṃ nirodho tassa nissāraṇaṃ*). The five Elements of Deliverance are escape from *kāma*, *vyāpāda*, *viheṣā*, *rāpa*, *sakkāya*. At Pāt. 97 saṅghādisesa sins are said to be *nissāraṇiya* “accompanied with expulsion;” this cannot mean expulsion from the priesthood, but possibly a temporary seclusion.

NISSARATI, To depart, escape [निःसृ]. *Vaṭṭato n.*, to escape from Saṃsāra (Dh. 184, 338).

NISSĀRO (*adj.*), Sapless; vain, unsubstantial [निःसार]. Ab. 924; Dh. 324.

NISSĀSO, Breath [निःश्वास]. Att. 194.

NISSATTO (*adj.*), Powerless; unsubstantial; non-existent [निःसत्त्व]. Dh. 90. *Nissattatā (f.)*, Ab. 784.

NISSĀVO, The scum or water of boiling rice [निःसाव]. Ab. 466.

NISSĀYA (*ger.*), Leaning upon or towards, dependent upon; close to, near, by; on account of, by reason of, through, for. This word is a gerund from नि + श्रि; for its prepositional use compare *āgamma*, *anvāya*, *upanissāya*. *Piṇḍiyālopabhojanāṃ nissāya pabbajjā*, the monastic life depends on food given in alms, or has food given in alms for its resource (Kamm. 9, see *nissāya*). *Nissāya Kaccāyanavappanādiṃ*, basing my work on Kaccāyanavappanā, etc. (Alw. I. xiv). *Kathaṃ ca n. pubbalikhitāṃ*, and basing my history on ancient records (Att. 189). *Majjhimaṃ thambhaṃ n. puratthābhimukho nisāno*, seated close to the central pillar with his face to the east (Sām. S., not as Burnouf renders it “leaning against”). *Nissāya dakkhiṇaṃ bhāgaṃ uttarāmukhaṃ uttamaṃ therāsaṇaṃ*, there was a splendid president's throne on the south side of the hall facing the north (Mah. 12). *Rājā kira Kāsigāmakāṃ n. tayo vāre parājīto*, they say the king has been thrice

defeated near Kāsigāma (Dh. 353, comp. 85, 139; Ten J. 13, 112). *Maggāṃ n. tiṭṭhanti*, they stand by the road-side (Dh. 233). *Tumhe n. jīvitaṃ labhinha* through you our lives have been saved (Ras. 30; Ten J. 40). *Haṭṭhi n. kilamāmi*, I am harassed by the elephants (Dh. 154). *Brāhmaṇo pana kasikammaṃ n. jīvati*, now the brahmin lives by husbandry (Dh. 317). *Mā vivadatha vivādaṃ n. hi anekasaṃsavattakā jvitatakkhayaṃ pattā*, do not quarrel, for through quarrelling on one occasion many thousands of quails met with their death (Dh. 104).

NISSAYADO, One who gives protection, an *upajjhāya* or *kalyāṇamitta* (*nissāya* + ह). Ab. 410.

NISSAYATI, To depend on, belong to [नि + श्रि].

NISSAYO, That on which anything depends or rests, refuge, shelter, help, protection, resource, requisite, necessary [a derivative of श्रि with नि, but answering exactly to सायय]. Ab. 833, 962, 1060, 1130. The *cattāro nissāyā* or Four Resources of the Buddhist priest are *piṇḍiyālopabhojanāṃ*, “living on broken meats given in alms” (as his resource for food), *paṃsukūlacāvaraṃ*, “rags from a dustheap” (as his resource for clothing), *rakkhamūlasaṇḍanaṃ*, “lodging at the foot of a tree” (as his resource for habitation), and *pūtimuttābhesajjāṃ* “cow-urine-medicine” as his resource in illness (Kamm. 9). The relation of the *upajjhāya* towards his *antevāsī* is called *nissāya* “protection or help,” or as Mr. J. F. Dickson renders it “sanction and support”: Gogerly calls it “privilege of residence as a pupil.” So at Ten J. 30, *bhikkhu nissāyasampanno* is explained to mean a priest who has a Buddha or man of eminent piety as his spiritual guide (*kalyāṇamitto*). Mr. Dickson says, “without the consent and promise of assistance of a priest of ten years’ standing the candidate cannot obtain ordination. *Nissāya* involves assistance and association for at least five years . . . The superior is to advise and instruct his co-resident, and to perform towards him all the duties of a parent in sickness and in health.” The *upajjhāya* is said *nissāyaṃ deti* and is called *nissāyado*. There are two *nissāyas*, or inducements to a virtuous life *taṇhā* and *diṭṭhi* (see Dh. 282). Subhūti quotes from Vis. M., *dve nissāyā taṇhā-nissāyo ca diṭṭhinissāyo ca, tatha yaṃ imind’haṃ sīlena devo vā bhavissāmi devaṇṇātaro vā ti evaṃ bhavasampattim ākaṅkhamāna pavattitaṃ idaṃ*

taṅhānissitaṃ, yaṃ sīlena suddhīti evaṃ suddhi-dīṭṭhiyā pavattitaṃ idam dīṭṭhinissitaṃ, "there are two inducements, the inducement of desire and the inducement of wrong views; the former is held by one who wishes for blissful re-birth, saying, By this virtuous act I shall be re-born as a deva or one of the devas; the latter is held from wrong views of the nature of purity, the view being that, Purity consists in moral practice." See *Paṛamaṭṭho*.

NISSEṆĪ (*f.*), Ladder, stairs [निःश्रेणि.] Ab. 210; Dh. 183.

NISSESO (*adj.*), Complete, all, entire [निःशेष]. Ab. 702; Dh. 390. Adv. *nissesato*, entirely, perfectly. *Nissesam katvā udakaṃ vamaṭi*, discharges entirely the water it contains (Jāt. 20). *Daddhi dānaṃ nissesam*, give away (your goods) in charity till none remain (Ditto).

NISSĪLO (*adj.*), Irreligious [निस् + शील]. Dh. 395.

NISSĪMO (*adj.*), Outside the boundary [निःसीमन्]. Mah. 199.

NISSIRIKO (*adj.*), Unfortunate, ill-fated, inglorious [निःशील]. Dh. 172; Att. 207.

NISSITAKO, A pupil, adherent [next + क]. Dh. 103; Ten J. 53.

NISSITO (*p.p.p. nissayati*), Inhabiting; placing or stationing oneself in; having recourse to, dependent on, inherent in, connected with, resting on; following, practising, devoted to, busied with [नि + श्रित, but it corresponds to आश्रित]. *Devomāro ca brahmā vā ye keci paṅhaviniṣṣitā*, Devas, Māras, and Brahma angels, and all the inhabitants of the earth (D'Alwis' Catalogue, vol. i. 135). *Āhāre anissito*, not dependent on that which sustains existence (Dh. 17, *āhāra* is here used in its metaphysical sense). *Mānanissito*, devoted to pride, haughty, proud (Dh. 142). *Sāsananissitaṃ puññakammaṃ*, meritorious practices connected with religion (Mah. 213). *Susānanissito*, connected with a cemetery (Pāt. 71). *Dighāgamānissito attho*, the meaning of the Dīgha Nikāya, lit. the meaning inherent in (Br. J. S. A.). *Rāganissitā saṅkappā*, thoughts set on the pleasures of sense (Dh. 61). *Gumbānissito*, stationing himself in the jungle (Mah. 134). *Lokiyacchandānissito Vuttodayo*, Vṛttodaya, a work treating of popular prosody (Kh. 23). *Sokaṃ hadayanissitaṃ*, the grief that dwells in my heart (Dh. 96). *Sabbam p' idam*

hāyati kāyanissitaṃ, everything that belongs to my body is wasting away (Dh. 83). *Sukhanissito*, bent on pleasure (Dh. 410). Masc. *nissito*, a pupil, disciple, adherent (Mah. 232, comp. *Nissitako*).

NISSOKO (*adj.*), Free from sorrow [निःशोक]. Dh. 96; Das. 10, 31.

NISŪDANAM, Destroying, slaughter [निसूदन]. Ab. 403.

NITAMBO, The swell of the loins, the buttocks; the swell or slope of a mountain [नितम्ब]. Ab. 272, 608.

NĪTATTHO, Natural meaning [नीत + त्थ]. *Nītattho* is opposed to *neyyattho*, by the latter is meant the obvious, natural or apparent meaning of a saying, by the former its real, higher or more recondite meaning, its inner significance. "Nītārtha is the meaning conveyed by the words, neyārtha the meaning learnt by wisdom" (Subhāti). Pāt. xlvii; Alw. I. 63.

NĪTI (*f.*), Guidance, management, practice, conduct; habits, institutions; propriety, right conduct, prudent counsel, statesmanship, polity [नीति]. *Cāritranīti*, customs and habits (Alw. I. 112). *Nayanīti*, law and polity (Ditto). *Nītipaveṇi*, institutions and traditions (Ditto). *Sappariśantīpatho*, duties of a righteous man, lit. course of practice (Att. 195). *Nītiśattham*, science of statecraft, art of governing.

NĪTIMĀ (*adj.*), Prudent, politic [नीतिमत]. Mah. 203.

NĪTO (*p.p.p. nayati*), Led, inferred [नीत].

NITTACO (*adj.*), Free from bark [निस् + त्व]. *Daḍḍakam nittacam karitvā*, having peeled a stick (Dh. 196).

NITTALO (*adj.*), Spherical [नितल]. Ab. 707.

NITTANHO (*adj.*), Free from desire or lust [निस् + तुष]. Dh. 279, 431.

NĪTTHĀ (*f.*), Completion, accomplishment, perfection; end, conclusion; ascertainment, certainty; disappearance, destruction [निष्ठ]. Ab. 912. *Amhākam kamam nīṭṭham ganissati*, our work will be accomplished, lit. will come to an end (Dh. 188). *Nīṭṭham gato*, who has reached the consummation, viz. attained Arhatship (Dh. 63, comm. says *imasmīṃ sāsane pabbajitānaṃ arahattaṃ nīṭṭhā nāma*). The term appears also to be applied to the other three paths, for in Sig. S. A. I find *so Bhagavati nīṭṭham gato sotāpanno*, having attained in

Buddha the consummation of existence. This is easily explained by the circumstance that when any one of the Paths is attained salvation is certain. At Ját. 49 *niṭṭham gacchati* means "to conclude, arrive at certainty."

NITTHADDHO (*adj.*), Paralyzed, stiffened [निस्तम्ब].

NITTHĀNAM, Accomplishment, completion [निष्ठान]. Mah. 174; Pát. 75.

NITTHĀPETI (*caus. niṭṭhāti*), To complete, finish, accomplish [नि + स्थापयति]. *Sabbabuddhakkiccāni niṭṭhāpetvā*, having accomplished all the duties of a Buddha (B. Lot. 335). *Bhattakiccāni niṭṭhāpetvā*, having concluded his meal (Ten J. 17). Mah. 20, 34, 193; Dh. 85, 188. P.p.p. *niṭṭhāpito* (Mah. 221).

NITTHARANAM, Release, escape [निसरण]. *Lokanittharanattthiko*, desirous of the salvation of mankind (Ját. 1). *Samsātrato n.*, release from continued existence (Ras. 24).

NITTHARATI, To get across, get over, get clear of, escape from [निस्तु]. *Kantāram n.*, to get safely over a dangerous bit of road. P.p.p. *nitthiṇṇo*.

NITTHĀTI, To terminate, be finished or completed, to come to an end [नि + स्था]. *Kammaṇi niṭṭhāti*, the work is finished (Dh. 323). Aor. *niṭṭhāsi* (Alw. I. 55; Dh. 125). Ger. *niṭṭhāya* (Dh. 346). P.p.p. *niṭṭhito*. Caus. *niṭṭhāpeti*.

NITTHIṆṆO (*p.p.p. nittharati*), Passed through, escaped from [निस्तीर्ण].

NITTHITO (*p.p.p. niṭṭhāti*), Completed, finished, accomplished, ended [निष्ठित]. *Vihārapaṭisaṅkhāre niṭṭhite*, when the repairs of the monastery were completed (Mah. 12). *Niṭṭhitam bhattam*, dinner's ready, i.e. the rice-boiling is completed.

NITTHUBHATI, To spit out [निष्ठीव]. F. Ját. 7 (the reading *niṭṭh-* is incorrect).

NITTHUNĀTI, To bewail [नि + स्नान].

NITTHURO (*adj.*), Harsh, hard [निष्ठुर]. Ab. 125, 714.

NITTHUSO (*adj.*), Without husks [निस्तुष]. *Nitthusakaraṇam*, husking grain (Mah. 22).

NIVĀHO, A multitude, quantity [निवह]. Ab. 629.

NIVĀPO, Oblation to the manes of deceased relatives, offering to Petas; offering, charity, alms; ration, allowance, batta; provision, food [निवाप]. Ab. 423. *Gayā tu nivāpattham deviyā*, "when the queen went as usual to receive her daily supply

of provisions" (Mah. 204, as rendered by Turnour). *Rājakoṭṭhāgrato nivāpam dentu*, let them give them a daily allowance from the government stores (Alw. I. 74). *Nivāpapaṭṭho vadhō*, a hog fed on sacrificial offerings (Dh. 58).

NIVĀRAṆAM, Keeping off, warding off; preventing [निवारण]. Dh. 106; B. Lot. 413.

NIVARAṆAM, Obstacle, hindrance [निस्त + वृ + षण]. There are five *nivaraṇas*, obstacles to a religious life, or "besetting sins," *kāmacchandānivarāṇam*, *vyāpādānivarāṇam*, *thīnamiddhanivarāṇam*, *uddhaccakukkuccānivarāṇam*, *vicikicchānivarāṇam*, lust, malice, sloth, pride, doubt (Dh. 345, 390; Alw. I. 88). Sām. S. mentions five other hindrances, *iṇam*, *rogo*, *baudhanāgāram*, *dāsvyam*, *kantāradhānamaggo*, debt, disease, bonds, slavery, a difficult road. *Avijjānivarāṇaṃ sabbe sattā*, all beings have ignorance for a hindrance, viz. by ignorance of the Truth they are prevented attaining release from existence (Alw. I. 106).

NIVĀRETĀ (*m.*), One who keeps off (next + त्).

NIVĀRETI (*caus.*), To keep off, ward off; to restrain, hinder, prevent, stop [निवारयति]. *Tathā karontam rājānam nivārayi*, stopped the king in the act of doing so (Mah. 172). With abl. of the thing defended: *Pāpā cittaṃ nivāraye*, let him restrain his heart from sin (Dh. 14, 21). With loc. of the thing defended: *Ucchāsu nivārayanti gāvo*, they keep the cattle from the sugar-canes (Sen. K. 349, note). *Na nam jāti nivāresi brahmalokūpapattiyā* (*abl.*), caste did not prevent him from being born in the Brahma heavens (Alw. N. 121). *Nivāretum asakkonto*, unable to dissuade him (Mah. 34). P.f.p. *nivāretabbo* (Pát. xxi).

NIVĀRO, Prevention [निवार]. Pát. 66.

NIVĀRO, Wild rice or paddy [निवार]. Ab. 451; Sen. K. 418.

NIVĀSANAM, Clothing; an under garment [निवासन]. Ab. 292. *Nivāsanantam*, the skirt of the lower garment (Dh. 232). *Nivāsanagāmo*, a village to supply him with clothing (F. Ját. 10). *Eko nivāsanasāṭṭako*, a single tunic to put on as an under garment (Dh. 290). The compound *nivāsanapārūpanam*, "under and upper garment," is frequently used to mean the whole of a person's dress (Dh. 403; Das. 38). By *nivāsana* is evidently meant the lower cloth which covers the

waist, hips, and legs, while *párupana* is the upper cloth thrown across the shoulders (comp. Dh. 168).

NIVĀSANAM, Dwelling [निवासन]. *Nivāsana-ṭṭhānam*, dwelling-place (Dh. 277, 313).

NIVĀSETI, To put on, dress, wear, especially of an under garment [निवासयति]. *Kāsavaṃ nivāsetvā*, having put on a lower yellow robe (F. Jāt. 46). *Attano ananucchavikam nivāsetvā párupitvā vicarati*, goes about wearing under and upper garments unsuitable for him (Dh. 114). *Nivāsenti hi caṇḍāla kāsāyāni*, for pariahs wear yellow clothes (Mah. 24). *Nivāsetvāna sikkhante*, they covering their nakedness with branches (Mah. 44). *Pubbāḥasamayam nivāsetvā*, having put on his robes early in the morning. P.p.p. *Nivattho*. *Nivāśepeti*, to cause to put on (Jāt. 50).

NIVĀSETI (caus.), To cause to dwell [caus. निवस]. *Eten' eva niyāmena katipham nivāsiya*, having entertained him in this way for several days (Mah. 247). *Anto yeva nivāsetvā*, keeping him in the palace (Mah. 254). *Temāsam bodhiyaṅgaṇe nivāsetvāna*, keeping (the image) for three months in the court of the Bo-tree (Mah. 241). *Khandhāvāram n.*, to encamp, to entrench oneself, build a fortified camp (Mah. 62, 235, 256; Dh. 222, see *Niveseti*).

NIVĀSĪ (adj.), Dwelling [निवासिन]. *Nivāsi*, an inhabitant (Alw. I. 112).

NIVĀSO, Residence, dwelling, abode, station, night-quarters [निवास]. *Nivāsam gaṇhāti*, to take up one's quarters, take up one's abode, station oneself, halt for the night (Dh. 232; F. Jāt. 15; Ras. 38). *Tattha nivāso*, residence in that place (Kh. 20). *Idh' eva nivāso phāsuko*, passing the night in the very place will be pleasant (Mh. 84). *Attano corakāle sa nivāsam yesu nḍlabhi*, those among whom he did not receive an asylum at the time he was an outlaw (Mah. 209). *Bandhāgāranivāseṇa dukkhito*, afflicted by his imprisonment (Mah. 260). *Patirūpo nivāso*, a suitable halting-place (Att. 196).

NIVĀTO, Lowliness, humility. Kh. 5. *Nivāta-vutti*, of a meek or lowly disposition.

NIVATTANAM, Turning back; refutation [निवर्तन].

NIVATTATI, To turn back, return, depart; to stop, halt; to cease, desist [निवृत्ति]. Dh. 70; Alw. I. 79. *Nivattitabbam bhante*, you ought to tarry here, lord (Mah. 84). *Tato nivattitvā*, returning thence (Mah. 106). Aor. *nivatti* (Dh. 84, 108, 157).

P.p.p. *nivatto*. Caus. *nivatteti*, to cause to turn back; to cause to stop; to turn away, repel. *Mahājanam nivattetvā*, having sent back the multitude (Das. 3). *Thero tattha nivattayi*, the thera induced him to halt there (Mah. 84). *Oragaṅgam palāpetvā nivattiyu*, having routed them and driven them back across the river (Mah. 62). *Cakkam nivattetuṃ*, to stop the wheels (Dh. 91). *Ekam bhikkhum nivattetvā gacchatha*, leave one priest behind and go (Dh. 249). P.pr. of the pass. caus. *nivattiyamāno* (Dh. 172, 203).

NIVATTHO (p.p.p. nivāseti), Dressed, clothed; put on, worn. *Kāsāyanivattho*, wearing the yellow robes (Dh. 129). *Dunnivattho*, badly or improperly dressed (Pāt. x). *Nivatthu* applies to the lower or under garments (see *Nivāsanaṃ*). *Nivatthasḍḍako*, a tunic put on as a lower garment (Dh. 235). Dh. 315. *Nivattham*, under clothing (Mah. 246). *Nivatthapdrutaṃ sḍḍakayugam*, two cloths, one worn as an inner and one as an outer garment (Jāt. 8).

NIVATTI (f.), Turning back, returning; stopping [निवर्ति]. Ab. 1178.

NIVATTO (p.p.p. nivattati), Returned, turned back, recoiling; stopped, ceased [निवृत्ति]. *Nivatthāṭṭhānam*, halting-place (Mah. 84). *Satthu santikā nivattakāle*, when I return from my visit to the Teacher (Dh. 247). Mah. 34.

NIVEDANAM, Informing, announcement [निवेदन]. Mah. 37.

NIVEDETI (caus.), To make known, inform, announce, report, relate [निवेद्यति]. *Raṅṅo nivedayi sabbam pavattim*, related to the king the whole occurrence (Mah. 40, 205). *Raṅṅo nivedite*, it having been reported to the king (Alw. I. 97). *Aggasāvakehi niveditam*, announced by the two chief apostles (Dh. 116).

NIVEDĪ (adj.), Making known, informing [निवेदिन्]. Mah. 157.

NIVESANAM, Resting-place, residence, dwelling [निवेशन]. Ab. 206; Mah. 7, 241; Ten J. 112. *Sakanivesane*, at his own house (Dh. 98). *Rājanivesanam*, palace (Ten J. 1; F. Jāt. 17). Metaphorically, *nivesano*, free from attachment = *anālayo* (Dh. 8, 202).

NIVESETI (caus. nivisati), To cause to enter, to introduce, to place; to cause to settle or dwell, to fix, place, establish; to found, build [निवेशयति]. *Gāmasimā nivesayi*, fixed the boundaries of the

villages (Mah. 67). *Attánam eva paṭhamam patirépe nivesaye*, let him first establish himself in what is right (Dh. 29; comp. 50). *Kalyápe niveseti*, encourages him in virtue. *Matim n.*, to apply the mind to, fix the mind on (Kh. 21). *Sarabgamane n.*, to establish a person in the Three Refuges (Ját. 28). *Oparajje nivesiya*, having appointed him to the viceroyalty (Mah. lxxxvii). *Kálavelam nivesesi yakkham purapuratthime*, fixed the quarters of the Yaksha K. in the east district of the city (Mah. 65). *Araññe gáme nivesayi*, set up villages in the forest (Mah. 46). *Parivandani sabbáni ndasitáni nivesayi*, he rebuilt all the cells that had been demolished (Mah. 239). *Puppháni vanṭehi nivesetvóna*, having stuck flowers into it by their stalks (Mah. 211). *Sakale gámadvare nivesetvá balim tassa adḍpayi*, having set offerings at the entrance of every village caused them to be given to him (Mah. 231). *Paṭimáyo tattha nivesesi*, placed or set up the statues there (Mah. 241). *Árame n.*, to lay out gardens. *Khandhávaram niveseti*, "to set up a camp," instead of *niváseti*, occurs at Mah. 235, line 11 (also in Ind. Off. MS.), and at Dh. 158. P.p.p. *nivesito* (Mah. 66, 165).

NIVISATI, To settle, encamp [निविश].

NIVITTHO (p.p.p. last), Encamped, settled, established, fixed on, devoted; married (of a woman) [निविष्ट]. Pát. 65. *Nivittḥapemo tasmim so rájá*, the king having set his affection upon him (Mah. 25). *Hatapahate nivittḥo*, in the habit of striking and slaying. *Anivittḥá tásam dhítaro*, their daughters were unmarried (Par. S. A.).

NIVUTO (p.p.p.), Surrounded, hemmed in, obstructed [निवृत]. Ab. 746; Alw. I. 106.

NIVUTTHO (p.p.p. *nivasati*), Inhabited. Mah. 239.

NĪY-, for words beginning thus, see *Niyy-*.

NIYÁMAKO (adj.), Curbing, governing, restraining, guiding [नियामक]. Ab. 988. *Niyámako*, a sailor or helmsman (Ab. 667).

NIYAMANAM, Restraining, regulation [नियमन].

NIYAMETI (caus.), To restrain; to fix; to prescribe, ordain [नियमयति]. Pát. 104; Kh. 21. P.p.r. pass. *niyamamánno* (Dh. 89). P.p.p. *niyamito* (Att. 8).

NIYAMO, Ascertainment, certainty; restraint, training; a self-imposed religious observance, voluntary performance of a meritorious act [नियम]. Ab.

430, 444, 1078. *Aniyamo*, uncertainty (Ab. 949). At F. Ját. 11 *niyyamo metri causá*.

NIYÁMO, Way, manner [नियाम]. *Etena niyáména* (Dh. 226). *Eten' eva niyáména*, in this very way (Ten J. 51; Dh. 109). *Satthárá desitaníyámen' eva dhammam desesi*, preached the Law precisely in the way in which it was preached by Buddha (Dh. 168). *Kevalam tvam mayá vuttaniyáména paṭipajja*, only do you act in the way I told you (Att. 215). *Dhammacetiyyasuttantaniyáména*, according to the Dh. Suttanta (Dh. 222, comp. 113, 310). *Gihiníyáména paridáhitó*, having dressed himself like a layman, lit. "after the manner of a layman" (Dh. 86).

NIYANTÁ (m.), One who restrains, guides or governs [नियन्त]. Ab. 988.

NIYATI (f.), Fate, luck, destiny [नियति]. Ab. 90.

NIYATI, NIYÁTI, see *Niyyati, Niyyáti*.

NIYATO (p.p.p.), Fixed, certain; self-controlled, temperate [नियत]. Dh. 26. *Niyatavivaranaṃ*, definite assurance of becoming Buddha (Man. B. 94). *Niyatamicchadittḥidhammá*, absolutely or unquestionably false doctrines (Vij.). *Játassa náma niyato maccu*, for every being death is inevitable (Dh. 156). *Poránarjaniyataṃ puññakammaṃ*, meritorious practices established by former kings (Mah. 213). Adv. *niyataṃ*, always, constantly (Mah. 212).

NIYO (adj.), Own [निज]. Kh. 16; Sen. K. 209. See also *Niyo*.

NIYOGO, Injunction, appointment, order [नियोग]. Ab. 1162. *Mahárájaniyogato*, according to the king's command.

NIYOJANAM, Appointment, ordinance, bidding, enjoining [नियोजन]. Ab. 427, 1037.

NIYOJANIKO (adj.), One who urges or orders [नियोजन + इक]. Dh. 272.

NIYOJETI (caus.), To appoint, commission, enjoin, ordain, decree, urge [नियोजयति]. With dat. of thing enjoined: *Cetiyaṭṭhánabhússa amacce niyojayi*, gave instructions to his ministers for the decoration of the site of the Cetiya (Mah. 170, comp. Dh. 188). *Káretvá vejjasálayo vejje tattha niyojayi*, having built hospitals he appointed physicians thereto (Mah. 245). With loc. of the thing enjoined: *Tasmim kamme niyojaya*, having appointed him to that task (Mah. 110); *Appamáde niyojesi*, urged him to make haste to work out his

salvation (Mah. 261); *Satte dhammasavane niyojesi*, exhorted men to hear the Law (Ras. 29). With inf. *Navakammante kattum niyojayi*, gave orders to construct new works (Att. 132). P.p.p. *niyojito*. *Sambhúthatherena niyojito*, at the instigation of the elder S. (Mah. 16).

NIYURO, A bracelet. Ab. 285.

NIYUTTO (p.p.p.), Attached or appointed to [निचुत्त]. With loc. *Dvāre niyutto dvāriko*.

NIYYĀDETI, and NIYĀDETI (caus.), To give back, restore; to hand over, give up [नियेत]. *Rājā pakati-uyyānapālakass' eva uyyānam niyyādetvā*, the king having restored the garden to the former gardener (F. Jāt. 8). *Pāto 'va paṭicchitvā sīyam gaṇetvā sāmikānam niyyādetvā*, having received charge of them in the morning, in the evening having counted them and restored them to their owners (Dh. 151, of cows). *Anaccānam rajjam niyyādetvā*, having resigned his kingdom to his ministers (Ras. 18, comp. Dh. 153). Of delivering a present: *Rājā pakkosāpetvā nīyāditapannākkāre vanditvā thīte pucchi*, the king, having sent for them, inquired of them as they stood saluting him, having handed over their presents (Alw. I. 97). The form *niyyādeti* sometimes occurs in later texts, but is merely a return to the Sanskrit, the dialectic Pāli form being *niyyādeti* or *nīyādeti*; see Att. 191, *mahāsāṅghassa niyyādetvā*, "having committed him to the care of the priesthood." I have also met with it in Sām. S. A. and in Br. J. S. A.; at Pāt. 98 *nīyādeti* is from an aṭṭhakathā.

NIYYAMO, see *Niyamo*.

NIYYĀNAM, Setting out, departure, marching [निययाण]. Ab. 395.

NIYYĀNIKO (adj.), Leading to salvation [निययाण + णिक]. This is an epithet of *Sāsana*, the religion or Commandments of Buddha, and the meaning I have given is I think the true one. Gogerly renders it "leading to happiness"; Clough has "Nairyāna, s. a vehicle, a mode of conveyance; metaphorically the means used for acquiring *nirvāna* or final emancipation." D'Alwis renders it "very pure," which is a guess (Alw. I. 78). In Par. S. we have *diṭṭhi ariyā niyyānikā*, sublime doctrine conducive to salvation.

NIYYĀSO, Any exudation of plants or trees, as juice, gum, resin [निय्यास]. Ab. 863.

NIYYĀTANAM, Return of a deposit; gift [निय्यातन]. Ab. 883.

NIYYĀTETI, see *Niyyādeti*.

NIYYATI, and NIYATI (pass. neti), To be led, carried along, led away [नियते]. Pr. *niyyate* (Cl. Gr. 124; Das. 35). P.pr. *niyyamāno* (Dh. 155), *niyamāno* (F. Jāt. 17; Ras. 34).

NIYYĀTI, and NIYĀTI, to go out, depart, escape; to fall out, result, conduct, lead to, conduce, tend [नियी]. B. Lot. 403. *Niyanti dhīrā lokamhā*, the wise escape from the world of existence (Dh. 32, 338). With dat. *Niyyāti sammādukkhakkhayāya*, conduces to the thorough destruction of suffering.

NIYYŪHO, A chaplet, crest; a clothes-peg; exudation of trees, as sap, gum; a door, gate [नियूह]. Ab. 863.

NO, A substitute for some of the cases of the plur. of the pronoun of the first person [नस्]. Sen. K. 208. For the nom. "we": *Gāmaṃ no gaccheyyāma*, let us go to the village (Cl. Gr. 62). For dat. *Kiṃ no vakkhati*, what will he say to us? (Ten J. 55). For gen. *No Jino*, our Buddha, viz. the B. of our era (Mah. 1, 9). For acc. *Passaṃ no*, may he behold us (Cl. Gr. 62). For instr. *Kataṃ no*, done by us (Cl. Gr. 62), *Kammaṃ no niṭṭhitam*, the work is finished by us (Mah. 12).

NO (indecl.), Not [नो]. Dh. 33. *Hoti vā no vā*, is there or is there not? *Jānāti nu kho uddhu no*, does he know or not? (Dh. 185). *Yathā no peṭeyyam*, that I may not fall (Ten J. 118). *No ti vutte*, on receiving the answer "No" (Mah. 260). With foll. *hi*: *No h'etaṃ bhante*, certainly not, lord (Ten J. 20). *No virujjhati*, is not disturbed (Dh. 18). With following *na* it expresses a strong affirmative: *No n'atthi*, to be sure there is (Alw. K. 74). *No na ppahoti*, most certainly he is not unfit (Br. J. S. A.). *No na sakkomi*, to be sure I am able (Jāt. 32). With foll. *ce*, "if not:" *No ce hattham mam' āyāti*, if he does not fall into my hands (Mah. 246). *No ce atthi*, if there be not any (Alw. I. 103). Without a verb: *no ce uḍḍamissati*, if he does not (read it), he will not come (Das. 24). Dh. 58, 64.

NONĪTAM, see *Navanītam*.

NU (indecl.), Now, pray!, I wonder [नु]. Ab. 1139, 1158, 1198. *Ko nu hāso*, what laughter can there be? (Dh. 27). *Devatā nu si*, are you a deva, I wonder? (Dh. 96). *Ko nu abhīnddeti daddareṃ*, who is this filling the mountain with his roaring?

(F. Ját. 47). *Siyá nu*, might there be . . . ? (Mah. 220). *Upaddavo nu atthi*, pray, has there been an accident? (Mah. 81). With foll. *kho* : *Kádisam nu kho Tathágatassa rápam*, what, I wonder, can the form of Buddha himself be like? (Mah. 27). *Ko nu kho me doso*, pray what harm have I done? (Dh. 339). *Uccásane thero nisdeyya nu kho*, I wonder if the elder would sit on a high seat (Mah. 82). *Kataman nu kho cirena cintitam*, now which were you longest thinking of? (Alw. I. xliii). *Ko nu kho pahoti*, now who is able . . . ? (Alw. I. xlix). *Kaham nu kho so*, I wonder where he can be (Ten J. 115). *Kacci nu* (Das. 25). For other instances see *Kim* and *Ko*. With preceding *na* : *Na nu bhante vejjen' amha paváritá*, are we not, lord, invited by the doctor? (Dh. 82).

NUDAKO (*adj.*), Dispelling, putting away [नुद् + च्चव]. Sen. K. 525.

NUDANAM, Repulsion, rejection [नुद् + च्चन]. Sen. K. 525.

NUDATI, To remove, dispel, avert, reject, put away [नुद्]. Dh. 6. Aor. *nudi* (Mah. 230). P.p.p. *nuṇno*, *nutto*.

NUDO (*adj.*), Dispelling [नुद्]. *Tamanudo*, and *tamonudo*, dispelling darkness (Mah. 5).

NUHI (*f.*), Name of a plant (Ab. 587). *Nuhttaru* (Ras. 33).

NUNA (*adv.*), Surely; perhaps, I suppose [नूनम्]. Ab. 1150, 1191. *Nibbutá nuna sá nári yassá 'yam ídiso pati*, blest indeed is the woman who has such a husband (Dh. 118). *Nuna rájá dhammena samena rajjam káreti*, no doubt the king rules righteously and justly (Ten J. 108). *Nuna máreti ajja*, he is sure to kill me to-day (Mah. 261). With opt. *Caṇḍálo nuna so siyá*, methinks he is a Caṇḍála (Mah. 24). With fut. *Nuna rájá adhammiko bhavissati*, the king must surely be unrighteous (Ten J. 109). I have met with *nunam* only at Att. 190, 202, where it is no doubt merely a return to the Sanskrit form. See *Yannuna*.

NUNNO (*p.p.p. nudati*), Thrown, cast, dismissed, impelled [नुत्त]. Ab. 744. *Saddhánnunno*, impelled by faith (Mah. 212). *Vege nunne*, his excitement being raised to the highest pitch (Mah. 117).

NUPURO, An ornament for the feet, an anklet [नुपुर]. Ab. 288.

NOTANO (*adj.*), New, fresh [नूतन]. Ab. 713.

NUTI (*f.*), Praise [नुति]. Ab. 118.

NUITO (*p.p.p.*), Praised [नुत्त]. Alw. I. vii.

NUTTHUBHATI, See *Niṭṭhubhati*.

NUTTO (*p.p.p. nudati*), Thrown [नुत्त]. Ab. 744.

NYĀSO, A deposit, pledge, mortgage; multitude, assemblage [न्यास]. Ab. 341, 472, 1008. *Nyásappanam*, return of a deposit (Ab. 883). There is a grammatical work called *Nyāso* (Alw. I. 104).

O.

O, see *Ava*.

OBHAGGO (*p.p.p.*), Broken [अवभग]. Dh. 105, 315.

OBHĀSATI, To shine [अवभास]. P.pr. *obhāsamāno*, *obhāsanto*, radiant (Mah. 89; Ras. 24). Caus. *obhāseti*, to illuminate (Mah. 89; Kh. 4).

OBHĀSATI, and **AVABH-**, To speak to, address [अव + भाष]. Pát. 4, 69.

OBHĀSO, and **AVABH-**, Lustre, radiance, light; appearance, manifestation; reach, range; a hint [अवभास]. Ab. 37, 1043; B. Lot. 836. *Dehobhāssena*, by the effulgence of your bodies (Mah. 178). *Gambhīravabhāso*, seeming profound (*gambhīro 'va hutvá avabhāssati dissatīti attho*). To comfort or exhort a disciple, Buddha sometimes when at a distance caused a luminous appearance of himself to present itself to him: this was called *obhāsam muñcati*, "to send forth a light" (Alw. I. xxi), or *obhāsam vissajjeti* (Dh. 195), or *obhāsam pharati* (Dh. 183, 385), or *rasmim vissajjeti* (Dh. 95). The foll. passage from Sutta Nipáta Aṭṭh. describes one of these miraculous apparitions of the Buddha, *Tato Bhagavá gandhakuṭṭiyam nisinnno yeva tassa bhikkhuno upari sarírdhham muñci sá tassa mukham yeva ajjhotthari tato so kim etan ti dvajjento Bhagvantam dgantvá samūpe phitam iva disvá uṭṭháy' dsand añjalim paṇāmesi*, "Then Buddha, even as he sat in his perfumed chamber (at Sávatthi), sent forth above that priest a luminous appearance of his body, which shone down upon his face. Then thinking, what can this be? and beholding as it were the Blessed One come to him and standing before him, he rose from his seat and bent his clasped hands towards the apparition" (Subh.). 'The apparition generally spoke a stanza of exhortation, and this was called *obhāso gáthá*, "an apparition verse" (Dh. 195; Ras. 89, 90).—By *Obhāsam karoti* is meant "to

give a hint," viz. to say or do something which, without expressing in so many words the speaker's meaning or wish, yet throws light upon it, or shadows it forth pretty clearly. The phrase *obhāsanimittakammaṃ karoti*, "to give hints and signs," is thus explained in a passage from a comment quoted by Subhūti, *Yehi kehici kārāpetabbaṃ yaṃ kiñci kiccaṃ vjukaṃ sammā akathetvā yehi kehici upāyehi viññāpanaṃ obhāsakammaṃ nimittakammaṃ nāma*, "The terms *obhāsakamma* and *nimittakamma* mean giving to understand by various devices, and without speaking straight out and in express terms, that you want some business or other to be done by some people or other." Illustrations are then given: a priest who wants a *prāsāda* built for him meeting some men says to them, "Devotees, where do you live?" They reply, "In a *prāsāda*," when the priest observes, "There is no rule against priests living in *prāsādas*, is there?" This is an instance of *obhāsa*, then follows an example of *nimitta*: a priest seeing some men coming begins stretching out a string and fixing sticks in the ground: "What are you doing, reverend sir?" they ask; "I am going to make myself a dwelling," he replies. In the above extract the compound is treated as a *dvandva*, but a *ṭikā* makes *obhāsa* qualify *nimitta*, *obhāsanimittakammaṃ ti obhāsabhūtanimittakammaṃ pari-byastānimittakarāṇaṃ ti attho*. In Par. S. I find *Ojāriko obhāse kayiramāne*, "when this broad hint was given him." And in *Vaṇṇapatha Jātaka*, *Obhāsamattāṃ vā nimittamattāṃ vā uppādetuṃ nāsakkhi*, could not get a glimmer or a sign (of supernatural illumination, while striving to attain *Jhāna*).

OCHIKKHATI, To point out, draw attention to [अव-चक्ष]. Dh. 271.

OCINATI, To gather, pick [अवचि]. Of flowers (Dh. 228, 268).

ODAHANAM, Depositing, stowing away (from next). Dh. 316, 317.

ODAHATI, To put in, to deposit; to attend, apply [अवधा]. *Sotāṃ o.*, to give ear, listen, attend (Alw. N. 23). P.p.p. *ohito*.

ODAKANTIKO, A deep pit or hole in the earth. This word is probably a derivative of उदकाण; it means a pit (subaudi *śoḍḍo*) which goes as far as the water, that is to say, so deep as to reach water (Kh. 13). Or it may be *odaka*, "water" + *antika*.

ODAKO (*adj.*), Belonging to water, watery, aqueous [ओदक]. Pāt. 91. Neut. *odakam*, water. *Ode-kogho*, a waterflood.

ODANAM, and -NO, Boiled rice [आदन]. Ab. 465; Dh. 224.

ODANIKO, A cook [ओदणिक]. Ab. 464.

ODĀTO (*p.p.p.*), White; pure, clean, clear [अव-हात]. Ab. 95, 1068; B. Lot. 563. *Oddāroci*, white-shining, an epithet of the moon (Kh. 22).

ODDETI, To place, set. This word is used of laying a fowler's snares and nets. The etymology is doubtful; Subh. says it is from *ḍi khipane*, and quotes from a comment *odḍitaṃ ti ṭhapitaṃ*; *Yi-trāmullé* says it is *ḍi vehāsagamane* with *ava*, he quotes *tattha pāse ca jāldāni ca odḍāperi*, "then he laid his snares and nets," and *attano odḍitaṃ jālaṃ ca pāsāṃ ca patvā*, "when he reached the net and snare set for him;" he adds that *Mahāsaddānīti* gives a dhātu *ḍi khipanuddānesu*, "ḍi, in the sense of throwing and placing." Ten J. 50, 113.

ODHI (*m.*), Limit, limitation; district, division [अवधि]. Ab. 225, 1135; Ten J. 24. *Jenu-muttēna odhinā*, by a limit extending to the knee, i.e. knee-deep (Dh. 266). *Odhiṃ katvā*, marking out the limits (of the incision, Ten J. 24).

ODHISO (*adv.*), At the end of a period, ultimately [अवधि + शस्]. Alw. I. 108.

ODISSA, A ger. from दिश् with अव; it appears to mean "expressly": *aññatra odissa anaññāthi*, without express permission" (?).

ODUMBARO (*adj.*), Belonging to the udumbara tree, made of udumbara wood [ओदुम्बर]. Sen. K. 392. Pl. *Odumbarā*, name of a people.

OGACCHANAM, Going down (from गम् with अव). Par. S.A.

OGADHO (*adj.*), Belonging to, connected with, contained in [अव + गाध]. Ab. 742. See *Antogadho*. *Yātr.* quotes from *Abhidhānappāḍipikā* *Vaṇṇanā*, *GĀDHA patiṭṭhāyam*, *anta ogādhāthi antogadho*, and adds that the ā is shortened.

OGĀHATI and **OGĀHETI**, To dive, plunge into, enter [अवगाह]. *Ogāhitvā pokkharāṇiṃ*, diving into the tank (Mah. 33). Aor. *ogahi* (Mah. 152, a perhaps shortened *metri causā*). Ger. *ogayha*, *ogāhitvā* (Ras. 89; Mah. 59). Anomalous ger. *ogayhitvā* (Mah. 261). P.pr. *ogāhanto* (Dh. 105). *Ogāheti* at Mah. 116, *ogāheti* at Dh. 431. P.p.p. *ogāḷho*, plunging into, fording, entering.

OGĀHO, Plunging into, wading, fording [अवगाह]. *Mahāsamuddo viya dukkhogāho*, unfordable as the ocean (Br. J. S. A.).

OGĀLHO, see *Ogdhati*.

OGAMANAM, Going down, setting [अवगम + अव].

OGAYHA, see *Ogdhati*.

OGHO, A flood, torrent, inundation, overflow; multitude, quantity [ओघ]. Ab. 629, 946. Metaphorically of evils or passions which overwhelm humanity like a flood: in this sense there are four floods, *kāmogho*, *bhavogho*, *ditthogho*, *avijjogho*, the flood of sensual desire, the flood of renewed existence, the flood of false doctrine, and the flood of ignorance (Dh. 432). At Dh. 182 these are called *catubbidho kilesogho*, the fourfold flood of evil passions. An Arhat is called *oghatinno*, one who has crossed the flood, as having escaped from the four oghas (Dh. 66, 421). *Janogho*, a multitude of people (Mah. 38, 124). *Balogho*, a large force of troops (Mah. 35, 124).

OGILATI, To swallow [अवगु].

OGUNṬHITO (*p.p.*), Covered, veiled, wrapped up [अवगुच्छित]. Pāt. 21.

OHĀRANAM, Removing (from next). Ab. 796.

OHĀRETI (*caus.*), To remove [caus. अवह]. *Kesamasassu o.*, to cut off the hair and beard (Alw. I. 92; B. Lot. 863). *Ohāritakesamasassu*, having the hair and beard shaved (Dh. 140).

OHĀRI (*adj.*), Dragging down [अवहार + हन्]. Dh. 62.

OHĀYA, see *Ojahati*.

OHITO (*p.p.* *odahati*), Put in, deposited; put down, laid aside [अवहित]. Dh. 27. See *Kosohito*.

OHİYATI (*pass. ojahati*), To be left [अवहीयते]. Opt. *ohiyeyya* (Pāt. 97). Aor. *ohiyi* (Dh. 215).

OJĀ (*f.*), Strength, sap of life, vitality; sap, juice, [ओज]. Ab. 942 (the text has *yāpanā*, "that which supports life," the Sinhalese translation has *Carīrayāpanaya karannāvū rasōjas* "the ojas juice which keeps the body alive;" this meaning belongs rather to Sanskrit ओजस्). *Dhammajapanā* (Dh. 369, 378) is rendered by Vijesinha "Wisdom having truth for its essence, i.e. vipassanā." *Dibbojā*, celestial essences (Dh. 132, Subh. says "divyarasa, madhurarasasāra"). *Paṭhavojā*, juice or sap of the earth (Dh. 274), probably the sweet substance described at Man. B. 64. See *Ojavā* and *Ojo*.

OJADĪPO, A name of Ceylon [उर्व + द्वीप]. Att. 7; Mah. 88.

OJAHATI, To leave, forsake, abandon, renounce [अवहा]. Ger. *ohitvā, ohāya* (Dh. 96; Sen. K. 504; B. Lot. 863). Pass. *ohiyati*.

OJAVĀ (*adj.*), Juicy, succulent, sweet, luscious [ऊर्जस्वत्]. Ten J. 108 (*ojavantāni nigrodhapakāni*); Dh. 132 (*paṭtāni ojavantāni phalāphalāni*).

OJO, Light, splendour; strength, vigour [ओजस्]. Ab. 942 (दीप्ति and शक्ति).

OKAM, A house, dwelling; a resting-place, asylum [ओकस्]. Ab. 207, 1060. *Okam okam jahanti*, they forsake every resting-place (Dh. 17).

OKAM, Water [उदक]. *Okapuṇṇehi cīvarehi*, with drenched garments (Dh. 197). *Okamokato*, from its watery home (for *oka-okato*, Dh. 7).

OKAPPANĪYO (*adj.*), Becoming, suitable, proper [from कृप् with अव]. See *Saddhā*.

OKĀRO, Vileness, worthlessness [from ऊ with अव, comp. *Vokāro*]. *Kāmānam okāro*, the vanity of sensual pleasure (Dh. 79).

OKĀSALOKO, World or realm of space [अवकाश + लोक]. This is one of the three great divisions of the universe, and answers to our Space or Ether, being the great void which contains the worlds. Subhūti writes, "Of the three worlds the *satta* and *saṅkhāra* worlds are contained in the *okāsa* world, which is the empty air (*ṣūnya ākāśa*)." Vijesinha says that "the *antalikkha*, being the region of space above the *vāyu*, belongs to *okāsaloka*." Hardy calls it "the world of space, the empty void, the far-extended vacuum" (Man. B. 3). Vij. informs me that the lines at Das. 45 are from the Mahāmandhātu Jātaka, and that the idea they contain is "conceive a thousand worlds like that over which the sun and moon revolve, within such a space thy dominion extends."

OKĀSO, and **AVAKĀSO**, Place, room, space; interval; occasion, opportunity; leave, permission; leisure; cause [अवकाश]. Ab. 1101. *Anhākam rañño rathassa okāsam dehi*, make room for our king's chariot (Ten J. 3). *Tass' okāsam adatvā*, not giving it room (Dh. 183). *Tumhākam cattāḷṣadivasā okāso*, you have an interval or leisure of 40 days (Br. J. S. A.). *Gaccha amumhi okāso tiṭṭha*, go and stand in that place (Kamm. 3; Ras. 84). *Aññataram okāsam gacchantam*, going to a certain place (Dh. 122). *Aññesam vacanassa*

- okāso nāma n' atthi*, the rest have not an opportunity of saying a word (F. Jāt. 16). *Majjhe thapetvā okāsam*, leaving a space in the middle (Mah. 172). *Okāsam yāceti*, to ask for leave (Dh. 128). *Okāsam karoti*, to give leave, to make room, to find time. When the multitude saw the brahmin Brahmāyu approaching—*taṃ okāsam karoti yathā taṃ ānāssa yasasino*—they made such room for him as was due to a man renowned for his wisdom (Brahmāyu S.). *Sace me Bhagavā okāsam karoti pañhassa veyyākaraṇāya*, if the Blessed One has leisure to reply to my questions (Sām. S., comp. Ten J. 12). *Ānandattherassa okāsakaraṇattham*, in order to make room (keep a place vacant) for the therā Ānanda (Br. J. S. A.). *Katāvakāso*, having an opportunity (comp. *Hatāvakāso*). *Anokāsakato*, unauthorized (Pāt. 111). *Okāsam labhati*, to have an opportunity, to get leave. *Sākuṅṅiko okāsam labhissati*, the fowler will have a chance. *Okāsam labhitvā*, having received permission (Dh. 103). *Dubbinichayam aṭṭam vinichinanto okāsam alabhitvā*, my time having been entirely taken up with trying a case of great difficulty, lit. not having had any leisure while trying a case very difficult to try (Ten J. 1). *Laddhokāso*, having seized an opportunity (Att. 197), having obtained permission (Att. 198). In gram. *okāso* is the name of the locative relation (see *Kāraṇam*).
- OKIRANĀM**, Sprinkling (from next). Mah. 258.
- OKIRATI**, To sprinkle [अव + कृ]. Aor. *okiri* (Mah. 86). Ger. *okiritvā* (Dh. 135). Pass. *okiriyati*. Caus. *okirāpeti*, to cause to be sprinkled (Dh. 78; Mah. 211).
- OKKĀKO**, A proper name [रत्ताकु]. Mah. 8.
- OKKAMANĀM**, Descent (from next).
- OKKAMATI**, To descend, step down; to disembark; to fall into, enter or come into [अव + क्तन्]. *Niddam o.*, to fall asleep (F. Jāt. 3). *Niddam anokkamanto*, getting no sleep (Dh. 81). *Sārajjam okkami*, got into a nervous state (F. Jāt. 46). *Buddhānam bhagavāntānam sattesu mahākaruṇā okkamati*, great compassion for mortals enters the hearts of the blessed Buddhas (B. Lot. 377). *Lajjiddhammā okkamitvā*, becoming ashamed (Das. 44). *Maggā (abl.) o.*, to get off the road, leave the road (Pāt. xxvi; Dh. 303), to make way for a person entitled to respect (Dh. 403). *Samuddā thalam okkamum*, came on shore, lit. descended from the sea on the land (Mah. 168). *Mā-*
- tukucchiṃ o.*, to enter the mother's womb, viz. to be conceived (see *Gabbhāvakkanti*). *Dīpakasmiṃ okkamimsu*, landed on an island (Mah. 46). Ger. *okkamma*, *okkamitvā* (Sen. K. 504).
- OKKANTI** (*f.*), Descent, falling upon [अव + क्तान्ति].
- OKKANTO** (*p.p.p. okkamati*), Descended, entered; embarked [अव + क्तान्त]. Mah. 46, 131.
- OKKASSA** (*ger.*), Having dragged away or abducted [ger. fr. अव + क्तव].
- OKKATṬHO** (*p.p.p. avakāḍḍhati*), Lowered, low [अव + क्तव].
- OKKHITTO** (*p.p.p.*), Cast down, lowered [अव + क्तित्त]. *Okkhittacakkhu*, with downcast eyes (Pāt. 20).
- OLAGITO** (*p.p.p.*), Hanging down [अव + लगित].
- OLAMBAKO** (*adj.*), Hanging [अव + लम्बक]. Jāt. 51.
- OLAMBATI**, To hang down [अव + लम्ब]. Dh. 191; Ten J. 114. Caus. *olambeti*, to suspend (Jāt. 9).
- OLAMBO**, Something hanging, an appendage [अव + लम्ब]. *Muttolambo*, hanging festoons of pearls (Mah. 213).
- OLĀRIKO** (*adj.*), Large, great; gross, coarse; material [ओदारिक]. *Appatirūpaṃ olārikam*, a gross impropriety (Dh. 293). *Olāriko obhāso*, a broad hint. *Olāriko sukhumo*, material and immaterial (Gog. Ev. 43, of the body and the mind respectively). The food which we take into our bodies is called *olāriko* or material, as opposed to the subtle Nutriments *phasso*, *manosañcetanā*, and *viññānaṃ* (see *Āhāro*).
- OLIGALLO**, A dirty pool near a village (Ab. 684).
- OLOKANAM**, Looking, looking at [अव + लोकाव]. Dh. 121, 155, 371. For *mukholokanam*, see next.
- OLOKETI**, and **OLOKATI**, and **AVALOKETI**, To look, see, look at, behold, look down upon; to look for, await, watch; to consider, regard [अव + लोक्]. *Lokaṃ oloketto*, surveying the world (Das. 1). *Phāsukaṭṭhānam oloketvā*, looking out for a comfortable place (Jāt. 8). *Ito c' ito ca oloketto*, looking this way and that (Ditto). *Mātugāmaṃ oloketvā*, having seen a woman (Ten J. 46). *Dibbena cakkhunā oloketto*, seeing with the divine eye (Alw. I. cxxiv). *Ākāsam oloketvā*, looking at the sky (F. Jāt. 52; so *nakkhattam*, Das. 46). *Adho o.*, to look down. *Olokesi mahābodhiṃ*, fixed his gaze on the Bo-tree (Mah. 112, comp. 199). *Attano devasiriṃ oloketto*, contemplating his celestial bliss (Dh. 153). *Āññamaññam mukhāni oloketvā*, looking in each other's faces (Dh.

390). *Oloketum pi asakkontā*, unable even to look you in the face (Dh. 154, comp. Alw. 101). *Asse oloketvā*, having examined the horses (Ras. 38). *Tvaṃ mama dhanacchedanaṃ na olokesi*, you don't consider the waste of my property (Dh. 93). *Anolokento viya*, as if he was not looking, viz. pretending not to see (Dh. 371, 372). *Buddha-bhāvāya samayaṃ olokeno*, await his time for becoming a Buddha (Mah. 199). Pass. p.pr. *olokiyamāno*, being looked at (Dh. 372). *Avalokitam*, a look or glance. *Avalokitamattena*, with a mere look. *Mukhaṃ o.*, is happily rendered by Mr. Trenckner, "to be a respecter of persons" (Dh. 125, 127, comp. *προσωπολήπτης*). Vij. renders *mukholokanadānaṃ*, "a gift made through partiality or favouritism" (Ten J. 35). *Mukholokena*, out of favouritism (Dh. 125).

OLUMPIKO (*adj.*), Belonging to a raft [उद्युप + इक्]. Crossing on a raft (Sen. K. 390).

OMAKO (*adj.*), Low, inferior, vile [अवमक्]. Ab. 700. *Omakasatto*, a low person (Dh. 164; Att. 190). Pát. 81.

OMASATI, To revile, reproach [अव + मृश्]. Pát. 83.

OMASAVĀDO, Scornful, contemptuous, reproachful speech [अवमृश् + अ + वाद्]. Pát. 12, 83. Subh. quotes *khūsanagarahanavacane*, "said of harsh, reviling speech," and *jāti-ādhi ghaṭṭetvā vacane*, "said of speech reviling a man for his low birth, etc."

OMUÑCATI, To take off, unloose, remove [अवमुच्]. *Ābharapāni* (Dh. 142). *Muttāhāraṃ* (Dh. 118; Ját. 61). *Upāhand* (Pát. xx). At Ras. 32 *omāñḍitvā* is no doubt a mistake for *omuñcitvā*. Of taking off clothes (Ját. 9).

OMUTTETI, To make water upon [अवमुच्]. Dh. 283.

ONADDHO, and AVANADDHO (*p.p.p. onandhati*), Covered, bound [अवनक्]. *Camūḍvanaddhapāddā katthī*, elephants whose feet were cased in leather (Mah. 169, comp. Ab. 140). *Andhakārena onaddho*, shrouded in darkness (Dh. 27). *Onaddhā vinaddhā sikkhā*, branches tangled together (F. Ját. 7).

ONAMATI, To bow, to stoop [अवनम्]. *Anoṣa-mento*, without stooping (B. Lot. 569). P.p.p. *onato*. Caus. *onameti*, *onāmeti*, to bend (*sartraṃ*, Dh. 288).

ONANDHANĀM, Tying, entangling (from next).

ONANDHATI, To cover; to bind [अवनह्]. P.p.p. *onaddho*. Comp. *Pilandhati*.

ONĀTO (*p.p.p. onamati*), Bent, stooping [अवनत्]. *Onataggā rukkhā*, trees with their tops bent.

ONĀTO, and AVANĀTO (*p.p.p.*), Low-horn [अव + आत्]. Pát. 83.

ONAVĪSATIVASSO (*adj.*), One who is less than twenty years old, i.e. under age for ordination (derivative of *ūnavīsativassa*).

ONĪTO (*p.p.p.*), Drawn out, removed [अव + नीत्]. *Onītapattapāni*, whose hand is removed from the bowl, viz. who has finished his meal: *onīto pattato pāni yena so onītapattapāni* (Vij.).

OPADHIKO (*adj.*), Belonging to upadhi [उपधि + क्].

OPAGAVO, Belonging to Upagu [औपगव्]. Sen. K. 389.

OPAMMAṂ, A simile, comparison, metaphor, analogy [औपम्य]. Ab. 530. *Opammaṃ karohi*, give me an illustration, put an analogous case (Alw. I. xlii; Gog. Ev. 43). Das. 44.

OPANAYIKO (*adj.*), Conducive [उपनय + इक्]. Sen. K. 418. As an epithet of *dhama*, or the Truth, this word no doubt means leading to Nirvāṇa. Gogerly renders it "leading to perfection." Alw. I. 77, 87. Comp. *Niyyāniko*.

OPAPĀTIKO (*adj.*), Accidental, phenomenal, ap- paritional [उपपात् + इक्]. Ab. 741. This is one of the numerous Pāli words which have been sadly ill-treated by the northern Buddhists. It is simply formed from *upapāta*, "accident," and *opapātiko satto* means a being reborn in another world without the intervention of parents, and therefore as it were uncaused, and seeming to appear by chance. All the higher devas are *opapātika*, there being no sexual intercourse or birth in the higher heavens, and instances are even recorded of human beings having miraculously appeared ready-formed on this earth. The word *opapātika* not being found in Sanskrit, it seems to have greatly puzzled the northern Buddhists, when in later times they came to translate the Pāli texts into Sanskrit, and having a confused idea of its meaning, they referred it to the root पद्, and coined a word औपपादक, or औपपादक, as its equivalent (B. Lot. 394). Unfortunately for their etymology the compound verb उपपद् in Pāli means "to be born" in the usual way (e.g. *gabbhaṃ eke upapajjanti*, Dh. v. 126). For other instances of these northern blunders, see *Iddhipādo*, *Pātimokkho*, *Upādiseso*, *Paṭisambhiddā*, *Upasatho*, *Phāsu*. I may add, that from not know-

ing the meaning of the Pāli *karavilka*, the author of the Lalita Vistara appears to have ascribed to Buddha the attribute of being sparrow-voiced ! (B. Lot. 566).

OPARAJJAM, The office of sub-king, viceroyalty [उपराज + य]. Dh. 305, 416; Das. 46.

OPASAMIKO (adj.), Leading to quiet or cessation [उपशम + इक]. An epithet of *dhama*, or The Truth, as leading to Nirvāṇa.

OPASILESIKO (adj.), Relating to immediate contact, containing, embracing [ओपश्लेषिक]. A grammatical term designating one of the relations of the locative case (Sen. K. 333).

OPATITO (p.p.), Fallen down [अव + पतित].

OPAVAYHO (adj.), Intended for riding on [ओपवाह]. Of a king's riding elephant (Ab. 366; Ten J. 27).

OPĀYIKO (adj.), Proper, fit, right [उपाय + इक, ओपयिक]. Ab. 353; Sen. K. 418. Adv. *opāyikam*, right! good! yes! (Ab. 1144).

OPUNĀTI, To winnow, sift; metaphorically, to expose, lay bare, e.g. the fault of others [अव + पू]. Dh. 45.

OPUÑJATI, To heap or collect together [अव + पुञ्ज]. Alw. I. 103.

ORABBHIKO, A butcher (?) [ओरधिक]. Ab. 513, Sen. K. 391 (in both instances it is said to be one who lives by slaying rams).

ORAM, see Oro.

ORAMATTAKO (adj.), Belonging merely to the present life, mundane, sublunary [अवर + मात्त + क].

ORAMBHĀGIYO (adj.), Belonging to the lower part or lot, belonging to kāmabhava [अवरम् + भाग + य]. See *Samyojanam*. Sometimes wrongly written *orabh-* (Ras. 88).

ORAPĀRAM, The hither and the further side [अवार + पार]. *Gaṅgāya orapāramhi*, on both sides of the river (Mah. 127). See *Pārapāram*.

ORASASUNUTĀ (f.), Own-sonship [ओरस + सुनु + ता]. Alw. I. vii.

ORASO (adj.), Legitimate, own [ओरस]. *Sugatassa orasā puttā*, own sons of Buddha (Br.J.S.A., of the priests). *Oraso*, an own or legitimate son (Ab. 2). *Lokanāthorasā*, true sons of the saviour of the world (Mah. 20). *Sisoraso*, pupil-son (Alw. I. xiv).

ORASO (adv.), On this side [अवार + शस्].

ORATO (adv.), On this side [अवारतस्]. Kh. 20; Alw. I. 96.

ORIMO (adj.), Hither, on this side [अवार + इम]. *Orimam tiram*, near bank of a river. *Orimabhge pacchimamāsassa*, on this side of the last month, viz. before the last month (Pāt. 82).

ORO (adj.), Below; less; posterior, later; hither, on this side [अवर, अवार]. Neut. *oram*, the near or hither bank or side (Ab. 665. See *Oraparum*). *Orato pāram gacchati pāratooram āgacchati*, goes from this end of the field to the further end, and back again from the far end to this (Jāt. 57, of a king ploughing). Adv. *oram*, less, subsequently, below, on this side (with abl.). *Tatooram*, less than this (Pāt. xv), since then, subsequently to that period (Mah. 20), on this side of it. *Bhūñjassu pāragāganam tvam mā'gā oran tato*, do thou rule over the country beyond the river, come not on this side of it (Mah. 62). *Mahābodhipittihāndoram*, since the setting up of the Bo-tree (Mah. 257). *Oram Gāmaṇivāpiyā*, on this side of the G. tank (Mah. 67). *Oragaṅgā (f.)*, district on the near bank of the river (Mah. 254, 62). Instr. *orena (adv.)*, within, in less than. With gen. *Oreṣa channam vassānam*, within six years (Pāt. 10, 11, 80).

ORODHO, Harem, seraglio, apartments of the royal ladies [अवरोध]. Ab. 215; Alw. I. 79; Mah. 35.

OROHANAM, Descent [अवरोहण]. *Devorohanam*, descent from the deva world (Mah. 181; Kh. 20).

OROHATI and ORUHATI, To descend; to disembark [अवरह]. *Paṭhavattalam oruhi*, alighted on the earth (Mah. 114). P.pr. *orohanto* (Dh. 303; Das. 40). *Oruyha Damiḷe*, falling upon the Tamils (Mah. 150). *Āsand oruyha*, leaving the pulpit (P. Jāt. 46). *Tamhā oruyha selamhā*, descending from that rock (Mah. 240). Ger. *orohitā* (Mah. 167; Att. 8), *oruyha, avaruyha* (Dh. 99).

OROPANAM, Taking down, removal [अवरोपण]. Mah. 107. *Bhāra-m-oropanam*, delivery of a pregnant woman.

OROPETI (caus. *orohati*), To cause to descend, take down, put down [अव + रोपयति]. *Dandam e*, to put away the stick, or to lay aside punishment (Dh. 430, comp. 310). *Oropetvā mahābodhim*, taking down the Bo-tree from its car (Mah. 118). P.p.p. *oropito* (Mah. 206). Mah. 59.

OSĀDETI (caus. *osidati*), To cause to sink, to depress [अवसादयति]. Mah. 178.

OSADHAM, A herb; a herb used in medicine, a simple; a drug, medicine [ओषध]. Ab. 330, 392;

Dh. 160; Mah. 70. *Vīśadhaṃ jāntī*, knows a cure for snake-bite (Ras. 34).

OSADHĪ (*f.*), A herb, plant, annual [ओषधि, औषधी] Ab. 541, 592. *Osadhitrakā*, or *osadhī tārakā*, is the designation of a particular star that shines with a white light (see Cl. Gr. 39, Jāt. 23). In his Sinh. Dict. Clough has "Osadhītarakā (śadhi medicine, tārakā a star), the star that presides over medicine; the morning star." It is not, as one would expect, the moon. Subhūti sends me the following extracts from Tīkās, *pabhd etāya dhīyati osadhīnam vā anubalappaddiyikkattā osadhīti evaṃ laddhanāmd tārakā*; and *andhakāraṃ dahanti vindanti osā te ettha dhīyanti patiṭṭhahantīti osadhī tārakāviseso, ussannā pabhd etāya dhīyatīti vā osadhi*. Comp. *seyyathū pi nāma osadhītarakā odhīta odāvayyā odātānidassanā odātānibhāsā* (Par. S.). See also Dh. 99, *obhāsenti diśā sabbdā osadhī viya tārakā*, "shedding light on every side like the morning star."¹

OSADHISO, The moon [ओषधीश]. Ab. 52.

OSAKKATI, To draw back, refuse; to give way, retreat. Dh. 376. P.pr. *osakkamāno* (Ten J. 28). *Balaṃ osakkati*, the army is giving way (Ten J. 29). Comp. *Paccosakkati*.

OSĀNAM, and **AVASĀNAM**, End, conclusion [अवसान]. Ab. 771; Dh. 356. *Osānadivase*, on the last day (Dh. 250). *Osānagāthā*, the final stanza (Ten J. 121). Loc. *avasane*, in the end, finally, ultimately (Dh. 341, 376).

OSĀPETI (*caus.*), To finish, complete [caus. अवसो].

OSĀRANĀ (*f.*), and **-NAM**, Restoration of a priest who has been temporarily secluded from his brother priests as a penance for an offence (from *osāreti*). Pāt. 60, 92, 96.

OSARANAM, Resort, rendezvous, haunt, habitation (from next). *Osaraṇaṭṭhānaṃ*, place of resort.

OSARATI, and **AVASARATI**, To go to, resort, repair, approach [अव + सु]. *Ahaṃ ahaṃ paṭhamā ti ekappahāren' eva osaranti*, run to church in a body saying, "I'll be there first, I'll be there first" (Pāt. xvi). *Tad avasari*, repaired thither. *Nadiyo osaranti mahodadhī*, the rivers run into the ocean (Jāt. 28). Caus. *osāreti*, to lower; to

bring forward, to exhibit, to propound; to restore a priest who has been undergoing penance. *Ujukam eva hattham o.*, to lower the hand into the bowl keeping it straight (Dh. 269). *Osāresi sakam matam*, exhibited his own knowledge (Mah. 251). *Osāressāmi saṅghassa Maṅgalasuttam*, I will propound to the priests the M. Sutta (Mah. 196). *Abbhānakammavasena osāretabbo*, must be restored by an Abbhāna ceremony (Yātr.). *Osāreyyāti osāraṇakammaṃ kareyya* (Pāt. 98). P.p.p. *osārito*, restored, rehabilitated (of a priest who has been undergoing penance, Pāt. 27). *Anosārito*, not yet restored, still in disgrace (Pāt. 92).

OSĪDANAM, Sinking (from *osīdati*). Mah. 178.

OSĪDĀPANAM, Causing to sink (from *osīdāpeti*).

Pajānaṃ vaṭṭe osīdāpanasamattham, able to make men sink in (the ocean of) Saṃsāra (Dh. 195).

OSĪDATI, To settle down, to sink, to decline [अवसद्]. *Kammante osīdamāne*, when business is declining. Of sinking in a fluid (F. Jāt. 7; Ten J. 36). P.p.p. *avasanno*. Caus. *osīdeti* (see sep.), *osīdāpeti* (Dh. 180).

OSĪNCATI, To sprinkle [अवसिच]. Dh. 96.

OSO, Beam, ray [ओष].

OSSAJJATI, and **OSSAJATI**, To give up, relinquish, renounce [अवसृज]. Ger. *ossajja* (Alw. I. vii). Aor. *ossajji*, *ossaji*. This word occurs in a somewhat difficult passage in Mah. 118, *kulchi so soḷasahi . . vropetvā mahābodhīṃ patiṭṭhāpetum ossaji*. Turnour's translation is conjectural; I think the meaning is, "having caused the Bo-tree to be taken down (from its car) by the sixteen castes in order to set it up (viz. plant it), he let it go;" the next words are, "the instant it was released from his hand." P.p.p. *ossajjho*.

OSUMIKO (*adj.*), Relating to heat [उष्मन् + इक्].

OTARANAM, and **AVAT-**, Descent, entrance into, going down into [अवतरण]. Ab. 981, 1118. *Tassa otaraṇasaddena*, at the sound of the bird's swoop (Dh. 154).

OTĀRANAM, Causing to descend [अवतारण]. *Kūṭasakkhīṃ otāraṇam*, bringing a false witness into court (Dh. 100).

OTARATI, and **AVATARATI**, To descend; to disembark; to depart; to betake oneself to, go to, enter [अवतृ]. *Ahaṃ otarāmi*, I'll get down (from a cart, Dh. 300). *Pakkhe viśajjetvā otari*, dropping his wings he swooped down (Dh. 154).

¹ Since writing the above, I have, with the help of Mr. Mutu Coomaraswamy, been able to identify it with the planet Venus.

Thūpaṭṭhāno otarimsu, they alighted on the site of the dagoba (Mah. 81). *Otaritvā*, having disembarked (Ten J. 89). *Nāvāya (abl.) otaranto*, landing from the ship (Mah. 41). *Ākāsā otari*, flew down (Ten J. 114). *Pāsādā otarimsu*, they descended from the upper story of the palace (Das. 2). *Nadīm otaritttha*, he descended into the river (Mah. 255). *Saram otarati*, to go down to the lake side (Dh. 304; comp. 148). *Otaritttha mahāvithim*, entered the main street (Mah. 249). *Caṅkamaṇ otari*, entered the cloister (Dh. 88). *Otari*, went down stairs (Dh. 175). *Otarathodakam*, go down into the water (Das. 4). Pass. *otiṇṇo*. Caus. *otāreti*, to cause to descend, to take down, to set down, to let down. *Godrabhassa piṭṭhito bhaṇḍāni otāretvā*, taking down his wares from the ass's back (F. Jāt. 14). *Puttakam me otārehi*, lift down my child (Dh. 155). *Otāresi Somadeviṃ*, assisted S. to alight from her carriage (Mah. 203). *Koṭṭhato vīhi otāriyamāne disvā*, seeing paddy being taken out of the barn (Dh. 141). *Jetavanapokkharapaṭṭre mañcam otāretvā*, having set down the couch at the brink of the J. tank (Dh. 148). *Ukkārabhūmiyam otāretvā*, setting him down on a dunghill (Ten J. 56). *Ñāpaṇ otāreti*, appears to mean "to gain knowledge of," "to learn" (Dh. 319, 118).

OTĀRO, and **AVATĀRO**, Descent; entrance; a landing-place (*tittha*); a defect, fault (*vivara*) [अवतार]. Ab. 981, 1118. *Dīpabhāsāya Saddhammotāram akārayi*, caused the introduction of religion in the Sinhalese language (Mah. 83). As the name of a certain Pāli grammar *Bālavatāro (bāla-avatāro)* means, I think, Introduction of the young student to Pāli grammar. *Otārāpekkho viharati*, is constantly looking out for faults (Subh.).

OTATO (*p.p.p.*), Covered, overspread, overgrown [अवतत]. Dh. 29.

OTIṆṆAKO (*adj.*), One who descends [next + अ]. Das. 41.

OTIṆṆO, and **AVATIṆṆO** (*p.p.p. otarati*), Gone down, descended; disembarked; having entered [अवतीर्ण]. *Saram otīṇṇo*, gone down to the lake (Dh. 304). *Saṅgāmaṇ otīṇṇo*, having entered the fray (Dh. 170). *Dibbavaṇṇasvatīṇṇam iva attānaṃ maññamānaṃ*, thinking themselves descended from a divine race (Att. 199). Disembarked (Mah. 47, 155). At Pāt. 4, *yo pana bhikkhu otīṇṇo*, pro-

bably means, as Gogerly translates it, "any priest who shall so lower himself as to . . ."

OTTĀPI (*adj.*), Fearful of sinning, conscientious [उत्ताप + इण]. Alw. N. 121. The *o* is probably due to the false analogy of *ottappa*.

OTTAPPAM, Fear of sinning, shrinking from sin, having a tender conscience, conscientiousness. This word would be in Sanskrit **उत्ताप**, a derivative of **उत्ताप**. *Musāvāssa ottappam*, fear of speaking lies (Cl. Gr. 143). At Ab. 158 it is explained by *pāpabhīrutā*. Das. 41 says *pāpato ubbegass' etaṃ adhiyacanaṃ*, "this is a name for shrinking from sin;" and *kāyaduccaritdāhi yeva ottappatīti ottappam*, "ottappa means a man's being distressed at sins of deed, word, etc." (comp. *Tappati*). See *Anottappam*, *Hirottappam*.

OTTĀHO (*adj.*), Labial [ओष्ठ + अ]. The labial letters are *u, ú, p, ph, b, bh, m*.

OTTĀRATI, and **AVATTH-**, To spread; to cover; to scatter; to overspread, pervade [अववृ]. *Ottaranto gacchati*, spreads far and wide (Dh. 254, of an odour). Also *p.pr. avattharamāno* (Jāt. 74). Of catching in a net (Dh. 337). *Turiya-bhaṇḍāni avattharivā*, scattering about their musical instruments (Jāt. 61). Caus. *Samudda' ottharāpesuṃ taṃ desaṃ*, caused that district to be submerged (Mah. 131). *Saddo sakalanagareṇ avatthareyya*, the sound would fill the whole city (Jāt. 62). *P.p.p. otthāṇo*. *Rañño tejena otthāṇo*, overwhelmed by the merit of the king (Mah. 129). *Mārajālena otthāṇesu sattesu*, when mortals are caught in Māra's net (Dh. 337).

OTTĀHO, The lip [ओष्ठ]. Ab. 262, 1106; Dh. 159; Ras. 20. *Adharaṭṭho uttarotṭho*, the lower and upper lips (F. Jāt. 12).

OTTĀHO, A camel [उट्ट]. Ab. 502, 1106; Dh. 284.

OVĀDAKO (*adj.*), Admonishing [अववाद् + अ]. Pāt. xiv.

OVADATI, To admonish, exhort, edify, advise, instruct [अववद्]. Dh. 14; B. Lot. 305. *Thero ovaditvā anekadhā appamāde niyojesi*, the elder having administered exhortation to him in various ways urged him to be zealous (Mah. 261). *Rājānaṃ ovaditukāmo*, desirous of admonishing the king (F. Jāt. 17). Pass. *p.pr. ovadiyamāno*, being admonished (Dh. 110). *P.p.p. ovadito*. *Agatigamaṇaṃ pahāya dhammena rajjāṃ karehīti ovadito*, having been thus admonished, "put away partiality and rule with justice" (Dh. 341).

OVĀDO, Admonition, exhortation [अववाद]. Ab. 354; B. Lot. 304. *Mātāpitunnāṃ ovādaṃ sutvā*, listening to their parent's injunctions (Dh. 110). *Ovādaṃ deti*, to admonish (Ten J. 6). *Ovādadānaṃ*, admonition (Ten J. 6). *Ovādaṃ gaṇhāti*, to receive admonition, to take advice (Ditto).

OVARAKO, An inner room, store room [अव + वृ + अव]. Ab. 214, 943.

OVATTO (p.p.), Rained down [अव + वृष्ट]. Jāt. 18.

OVIJJHATI, To pierce, annoy [अव + ज्ज्]. Pāt. 83; Ten J. 36.

P.

PA, A preposition much used in composition with verbs and their derivatives, Sansk. प्र. Ab. 1168.

PĀ, = प्राक्. See *Pageva*.

PABALATTAM, Power [प्रबल + त्व]. Ab. 1168.

PABALO (adj.), Strong, mighty [प्रबल].

PABANDHO, A continuous series; a narrative; a literary composition, fiction [प्रबन्ध]. Ab. 113. *Rañño gupāpabandhena pasannā*, delighted with the king's series of virtuous acts (Att. 210, 218).

PABBAJANAM, Embracing asceticism, becoming a Buddhist monk [प्रव्रज् + ज्ञ]. Dh. 141. See *Pabbajjā*. *Yasapabbajanam*, Yasa's entrance into the priesthood (Mah. 180).

PABBĀJANAM, Banishment; causing to become a Buddhist monk, ordination [प्रव्रज्ज]. Dh. 426.

PABBAJATI, To go forth, to exile oneself; to give up the world, to embrace the ascetic life; to become a Buddhist monk, to take the robe, to take orders [प्रव्रज्]. *Agārasmā anagāriyam pabbajitum*, leaving house and home to go forth into the houseless state (Alw. I. 92). *Pabbaji Jinadsane*, took orders, or embraced asceticism, in Buddha's religion (Mah. 210, comp. Ras. 29, *pabbajitvāna dsane*, and Mah. 34). Fut. *pabbajissati* (Dh. 141, 153; Mah. 36). Imperat. 2nd pers. *pabbaja*, *pabbajāhi* (Dh. 139, 141). P.p.p. *pabbajito*. Caus. *pabbajeti*, to banish, to put away; to cause or induce to become a Buddhist monk; to admit to the priesthood, to ordain. *Rāgaddimalam pabbjento*, putting away the sins of lust, etc. (Dh. 426). *Saṅghamittam bhikkhuniṃ taṃ pabbjētum visajjīya*, having sent Saṅghamittā to ordain her (Mah. 111). *Mayaṃ attano putte pabbjema*, let us make our sons go into the church (Dh. 139). *Āyasmā Mahākaccā-*

yano Sonam upāsakam pabbjēsi, the venerable Mahākaccāyana ordained the lay brother Sona (Alw. I. 92). P.f.p. *pabbjantyo* (Mah. 111), *pabbjētabbo* (Alw. I. 72). P.pr. *pabbjajam* (Dh. 69).

PABBAJITATĀ (f.), State of being an ascetic or Buddhist monk [प्रव्रजित + ता]. Dh. 411.

PABBAJITO (p.p.p. *pabbajati*), Having given up the world, having become an ascetic or Buddhist monk; having taken the robe, ordained [प्रव्रजित]. *Mahantam nātisaṅgham oḍḍya pabbajito*, having abandoned a large circle of kinsmen and entered the priesthood (B. Lot. 863). *Pabbajitakālato paṭṭhāya*, from the time he became a monk (Dh. 402). *Palāyitvā bhikkhūsu pabbajito hoti*, having fled, embraced the ascetic life among the Buddhist priests (Alw. I. 72). *Anupabbajitānam*, of those who took orders from his example (Mah. 34). *Gaḥaṭṭho vā pabbajito vā*, layman or priest (Dh. 346). Masc. *pabbajito*, an ascetic, a Buddhist monk or priest (Ab. 433; Dh. 69).

PABBAJJĀ (f.), Leaving the world, adopting the ascetic life; state of being a Buddhist monk or priest, the monastic life; taking the robe, ordination [प्रव्रज्ज]. As a Buddhist technical term *pabbajjā* means the condition of being a Buddhist monk or nun. The ceremony of admission to the priesthood is called *pabbajjā* or *pabbajanam*, if viewed as the act of the recipient of orders, and *pabbjjanam* (from the caus.) if viewed as the act of the priest conferring orders. The layman desiring to renounce the world, having chosen a monastery, goes to one of the upasampanna priests of that monastery, bringing with him a robe, and asks to be ordained. The priest then invests him with the robe, and makes him repeat the Saraṇattaya or Creed, and the Dasasīla or Ten Commandments, and with this simple ceremony the candidate becomes a member of the saṅgha, or church militant of Buddha with all its holy privileges (see *Saṅgho*). Eight is the lowest age at which the candidate is admitted to the priesthood. Until he receives upasampadā or priest's orders (at the age of twenty), he is a Sāmaṇera, "novice" or "deacon."¹ The terms *pabbajita*, *samaṇa*, and

¹ I have taken these details from Chapter IV. of Hardy's Manual of Buddhism. A detailed account, by Mr. J. F. Dickson, of the ceremony of conferring deacon's orders by a chapter of priests, will be found in the Journ. Roy. As. Soc. 1874.

bhikkhu are applied to all members of the Buddhist priesthood; while *sāmaṇera* and *thera* designate respectively the orders of deacon and priest. The phrase *santike pabbajati* or *santike pabbajjāṃ labhati* is used of the recipient of orders: *Labheydāma mayā bhante Bhagavato santike pabbajjāṃ*, Lord, vouchsafe to let us receive ordination at thy hands (Dh. 124); *Satthu santike pabbajitvā*, having received ordination at the Teacher's hands (Dh. 105). Buddha at first ordained his disciples by merely saying, "Come So-and-so," e.g. *ehi Yasa*, "follow me, Yasa" (Dh. 119). Vij. has pointed out to me that *ehibhikkhupabbajjā* at Dh. 119 is a compound, which he renders "come-priest-induction." The phrase *ehibhikkhubhāvena pabbajetvā*, a little further on, he renders, "having robed him with the formula, Come, priest."—*Tāpasapabbajjāṃ pabbajitvā*, having adopted the ascetic life of a hermit (Dh. 406, Jāt. 8). *Isipabbajjāṃ pabbajitva*, having adopted the ascetic life of a Rishi (F. Jāt. 2; Ten J. 107). *Pabbajjāṃ yāci sādaro*, reverently requested admission to the priesthood (Mah. 34). *Pabbajjā mahatā matā*, holy orders are much thought of (Mah. 36). *Pabbajjāpekha*, desirous of ordination (Pāt. 59). *Pabbajjāsukhaṃ*, the bliss of retirement from the world (Jāt. 65).

PABBAJJATĀ (*f.*), State of being a Buddhist monk [प्रव्रज्या + ता]. *Gaṇha pabbajjataṃ*, take holy orders (Mah. 251).

PABBAJO (*adj.*), Made of bulrushes [पर्बन् + ज]. Dh. 345 (*tiṇehi vā saṅhavākkādhi vā rajjuṃ katvā*). At Pāt. 86; *vāka-usīramuñjapabbajjādānaṃ aññataramuyāṃ*, where it seems to be used as a noun meaning reed or bulrush.

PABBAM, A knot or joint in a branch or creeper, or in a cane or reed, or in grass; certain days of the lunar month, the full and change of the moon, etc. [पर्बन्]. Ab. 600, 889. *Angulipabbam*, a finger-joint (Pāt. 105).

PABBATĀYATI, To act like a mountain (denom. from पर्बत). Sen. K. 434.

PABBATEYYO (*adj.*), Belonging to mountains [पार्वतेय]. *Pabbateyyā nāgā*, mountain Nāgas (Mah. 5).

PABBATO, A mountain [पर्बत]. Ab. 605. The neut. pl. *pabbatāni*, at Dh. v. 188, is probably an instance of attraction (the termination being adopted from the foll. *vanāni*). Mount Meru is

called *pabbatarājā*, king of mountains (Gog. Ev. 15).

PABBHĀRO, A cave in a mountain [प्राग्भार]. *Nandamūlakapabbhāraṃ agamaṃsu* (Dh. 178, Rogers translates it "mountain cave"; Ten J. 120). *Cetiya-pabbate pakkhipāpesi Kaṇṭhake pabbhāramhi aslake*, "imprisoned those impious persons in the Kanra cave, in the Cetiya mountain" (Mah. 216, I have given Turnour's rendering). *Paṇḍavapabbatapabbhāre nisīno*, sitting in the P. mountain cave (Dh. 118).

PABHĀ (*f.*), Light, radiance [प्रभा]. Ab. 64.

PABHĀṄUNĀM, Breaking up, dissolution, destruction, decay, corruption [प्रभञ्जन]. Dh. 25, 27. From Dh. 301 there appears to be also a form *pabhaṅgu* = प्रभङ्ग; for the *u* comp. *kammaṇḍ, sammūñjant, keṭubha, addhagā, kataññā, etc.*

PABHĀNKARO (*adj.*), Light-giving [प्रभा + कर]. Sen. K. 474. Epithet of the sun (Ab. 62; Gog. Ev. 29), epithet of Buddha (B. Lot. 332).

PABHĀSATI, To talk, to prate [प्रभाष]. F. Jāt. 49, 50.

PABHĀSETI (*caus.*), To illumine [प्रभासयति]. Dh. 31, 68.

PABHĀSO, Shining, illumination [प्रभास]. Ten J. 47.

PABHASSARO (*adj.*), Shining, bright [प्रभासत्]. Mah. 182; Dh. 91, 95.

PĀBHATĀM, Money, price; a present, douceur [प्रभृत]. Ab. 355, 471, 1127.

PABHĀTI, To become light, to begin to dawn [प्रभा]. *Pabhāyamānāya rattiya*, as night was yielding to day (Dh. 155).

PABHĀTO (*p.p.* last), Become clear or light [प्रभात]. *Pabhātāya rattiya*, when night gave way to dawn, lit. when the night had become light (Ten J. 46). Neut. *pabhātāṃ*, morning, daybreak (Ab. 68). Loc. *pabhāte*, in the morning, at dawn (Mah. 81, 166).

PABHAVATI, To spring up, arise, originate; to be able [प्रभू]. *Himavantā pabhavanti pañca mahānadiyo*, the five great rivers take their rise in H. (Sen. K. 318). *Dhammaṃ koṭhetvā pabhavāmi*, I am able to preach the Law (Ras. 22). See *Pahoti, Pahūto*.

PABHAVO, Production, birth; origin, source, cause; place where an object is first perceived, birthplace [प्रभव]. Ab. 91, 900. *Neruttikānaṃ pabhavo*

- bhūto*, who was the father of philologists (Alw. I. xxix).
- PABHĀVO**, Power, might, majesty, dignity [प्रभाव]. Ab. 351; Das. 5.
- PABHEDANAM**, The juice that flows from an elephant's temples when in rut [प्रभेदन]. Dh. 57.
- PABHEDO**, Difference, distinction; sort, kind [प्रभेद]. *Lavanassa pañca pabheda*, five kinds of salt (Ab. 461). *Navappabhedo*, nine-fold. *Iddhippabhedo*, the different sorts of supernatural power.
- PABHIJJATI** (*pass.*), To be split, to be broken, to burst open; to be broken up, to perish [प्रभियति]. Dh. 401. *Akkhñi c'eva kilesā ca pabhijjimsu*, at once eyesight and human passion were destroyed (Dh. 83). Ger. *pabhijjivā* (Pāt. 117). P.p.p. *pabhinnō*, broken off, separated; of an elephant, mad, furious; discriminated. Ab. 362; Dh. 405; Alw. K. 65. *Hatthippabhinnō*, an elephant in rut, a furious elephant (Dh. 58). *Pabhinnā dvīdhā*, divided into two parties (Mah. 107). See *Paṭisambhidā*.
- PABHŪ** (*adj.*), Able, powerful [प्रभु]. *Gaṇhantu pabhū me dhītaram*, let them who are able take my daughter (Mah. 55). Masc. *pabhū*, lord, master, owner (Ab. 725). *Araññassa pabhū*, lord of the forest (Sen. K. 330).
- PABHUTI** (*f.*), Commencement [प्रभृति]. At the end of a compound used in the sense of "commencing with," "et cætera." *Gabbhīrappabhutti*, the words beginning with Gabbhīra (Ab. 670). *Satthesu nekesu api Sihalesu chandonighaṇḍupabhutisu*, in many Sinhalese sciences, prosody, philology, etc. (Alw. I. 112).
- PABHUTI** (*adv.*), Since, after, subsequently to [प्रभृति]. With abl. *Punadivasato ppabhuti*, from that day forward. *Tato pabhuti*, from that time forward, thenceforth (Mah. 207). As last part of a compound: *cirappabhuti*, "depuis longtemps" (Mah. 69), *ajjappabhuti*, from to-day (Sen. K. 428), *hiyoppabhuti*, since yesterday (Sen. K. 427), *taddppabhuti*, from that time (Mah. 129).
- PABHUTTAM**, Lordship [प्रभुत्व]. Ab. 898.
- PABODHANAM**, Waking, arising; instruction [प्रबोधन].
- PABODHETI** (*caus. pabujjhati*), To arouse, to set going, to give rise to [प्रबोधयति]. *Sādhukāraṇa pabodhayi*, raised a shout of Sādhu (Mah. 113).
- PABODHO**, Awakening, enlightenment, instruction [प्रबोध]. *Bālappabodho*, instruction of the ignorant (Alw. I. xiv).
- PABUJJHATI**, To wake up, rouse oneself; to be awake, to watch, to be vigilant [प्रबुध्यते]. Dh. 52. Aor. *pabujjhi* (Ten J. 113). Ger. *pabujjhitvā* (F. Jāt. 4). P.p.p. *pabuddho*, awakened, vigilant, enlightened (Ras. 40; Dh. 52; Jāt. 50). Caus. *pabodheti*.
- PACĀ** (*f.*), Ripeness [पच् + ञ्]. Ab. 762.
- PĀCĀ** (*f.*), Cooking, digesting [पाचा]. Ab. 972.
- PĀCAKO**, A cook [पाचक]. Sen. K. 514.
- PACĀLAKO** (*adj.*), Shaking, swinging [प्रचालक]. Pāt. 21.
- PACĀLĀYIKĀ** (*f.*), Nodding, dozing [प्रचलाय + र्का]. Ab. 176.
- PACALO** (*adj.*), Shaking, trembling [प्रचल].
- PACANAM**, Cooking [पचन]. Sen. K. 471.
- PĀCANAM**, A goad [प्राजन]. Ab. 448. Comp. *Pāceti*.
- PACANḌATI**, To be furious [प्र + चण्ड]. Dh. 401.
- PĀCANO** (*adj.*), Causing to ripen or come to perfection [पाचन]. Jāt. 20.
- PACĀPETI** (*caus. pacati*), To cause to be cooked. Dh. 126, 302; F. Jāt. 15. Pass. *pacāpyati* (Cl. Gr. 128).
- PĀCARIYO**, A pupil [प्राचार्य].
- PACATI**, To cook, dress food; to digest; to be tormented in hell [पच्]. *Tassa maṃsam pacitvā*, having cooked its (the boar's) flesh (F. Jāt. 4, comp. 55). *Bahūni vassasatasahasāni niraye pacitvā*, having suffered in hell many hundred thousand years (Dh. 177, 205, 394). Pass. *pacati*, to be cooked, to be tormented, to ripen, to come to perfection. *Niraye pacati*, to be tormented in hell (Dh. 148, 149, 394, 395). *Yadd ca pacatī pāpaṃ*, but when his sin has brought forth fruit (Dh. 13). P.p.p. *pakko, pacito*. Caus. *pacāpeti, pāceti*.
- PACCABHĀSI**, see *Paṭibhāsi*.
- PACCĀCIKKHATI**, To reject, repudiate, disallow [प्रत्याचक्ष]. Pāt. 99. See also *Paccakkhāti*.
- PACCĀDESO**, Rejection, refusal [प्रत्यादिश]. Ab. 775.
- PACCĀGACCHATI**, To return [प्रत्यागम]. Aor. *pacāgami, pacāgamāsi* (Dh. 223, 263). Fut. *pacāgamissati*.
- PACCĀGAMANAM**, Return [प्रत्यागमन]. Dh. 149.
- PACCAGGHO** (*adj.*), New [प्रत्यक्ष]. Ab. 713; Att. 141; Jāt. 80.
- PACCĀHARATI**, To bring back, take back [प्रत्याह]. Sen. K. 209; Pāt. 103; Jāt. 20.

- PACCĀHĀRO**, Drawing back, refusal, objection ; restraint of the organs, abstraction [प्रत्याहार]. Ab. 1018 ; E. Mon. 305. *Kiñci paccāhāram akatvā*, not making any difficulties, lit. not at all making a refusal. (Dh. 402).
- PACCĀJĀYATI**, To be born, to be reborn in a new existence [प्रति + ज्ञा + जात]. P.p.p. *paccājāto*. *Nicakule paccājāto*, born in a low family.
- PACCAKKHĀNAM**, Rejection, denial, refusal [प्रत्याख्यान]. Ab. 775.
- PACCAKKHĀTI**, To reject, refuse, deny, disallow, repudiate, abandon [प्रत्याख्या]. Pāt. xliii. Ger. *paccakkhāya* (Dh. 93 ; Pāt. 3). *Sikkham p.*, to abandon the precepts (Pāt. xliii, 3 ; Gogerly adds "and return to a layman's life"). P.p.p. *paccakkhāto*. *Vejjena paccakkhāto*, given up by the doctor, viz. he would have nothing more to say to him (Dh. 83). *Sikkhāpaccakkhātako*, one who has abandoned the precepts (Pāt. 28). Comp. *Paccācikkhati*.
- PACCAKKHO** (*adj.*), Perceptible to the senses, visible, evident, present [प्रत्यक्ष]. Ab. 716. *Paccakkho atīto kālo*, determinate past time (Sen. K. 428). *Paccakkhakarasaṃ*, making clear or evident (Pāt. 68).
- PACCAKKOSANAM**, Recrimination (from next). Dh. 388.
- PACCAKKOSATI**, To revile in return, to recriminate [प्रत्याकुम्भ]. Dh. 102.
- PACCĀMITTO**, An enemy, adversary [प्रत्यभिच]. Ab. 345 ; F. Jāt. 3.
- PACCANAM**, Being tormented (from *paccati*). Dh. 145.
- PACCĀṄGAM**, Minor limb ; minor requisite [प्रति + अङ्ग]. *Dighādāhi aṅgapaccāṅgehi saṅghitam atthābhāvaṃ*, the human frame provided with the greater and lesser members (Dh. 312, comp. 234). *Rathassa aṅgapaccāṅgāni*, the principal and minor parts of a chariot. *Sabbāṅgapaccāṅgasampannaṃ nagaraṃ*, a city provided with all requisites great and small.
- PACCANĪKO** (*adj.*), Opposite, adverse, hostile [प्रत्यनीक]. Ab. 345.
- PACCAÑJANAM**, Anointing [प्रत्यञ्जन].
- PACCAÑÑASI**, see *Paññānāsi*.
- PACCANTAM** (*adv.*), Finally [प्रति + अन्त]. Dh. 128. *Paccantam yeva parinibbāyati*, finally attains Nirvāṇa.
- PACCANTIMO** (*adj.*), Same meaning as next [प्रत्यन्त + इम]. Alw. I. xlv, 94.
- PACCANTO** (*adj.*), Bordering on, adjacent, skirting [प्रत्यन्त]. *Paccantam nagaraṃ*, a frontier fort (Dh. 56). *Paccantadeso*, *paccantapadeso*, *paccantajanapado*, border country, foreign country (Alw. I. 74 ; Ten J. 111, 114). *Paccantagāmo*, a border village (Dh. 81 ; Mah. 44). *Netvā paccantam āvāsāṃ*, having got him safely over the border (lit. having brought him to a border residence, Mah. 255). *Paccantaseḷo*, an adjacent hill, a small hill near a mountain (Ab. 1030). Masc. *paccanto*, border, frontier, a bordering or foreign country, one occupied by barbarians (Ab. 166). *Vihārapaccante vasati*, lives in the outskirts of the monastery viz. outside it (Das. 38 ; Ten J. 13 ; Dh. 302). *Paccantam otaritvā*, repairing to a border country (Ten J. 51). *Paccanto* evidently may mean the district just within the border of a kingdom, the more distant provinces of a kingdom, e.g. see Dh. 221, *paccanto kupīto*, our border provinces are agitated or in insurrection ; also Dh. 128, *paccante kupīte tassa vāpasamatthāya peṇitā paccantam vāpasametvā pitu sentikāṃ āgamaṃ*, the border provinces having broken into revolt, the princes having been sent to reduce them to order, and having accomplished their mission, went back to their father ; see also Dh. 336.
- PACCANUBHOTI**, To enjoy one by one [प्रत्यनुभू].
- PACCAPĀDI**, see *Paṭipajjati*.
- PACCARĪ** (*f.*), A raft. Ab. 665. *Paccarī* is the name of one of the ancient collections of aṭṭhakathā (Pāt. xv).
- PACCĀROCETI** (*caus.*), To say in return [प्रति + आ + रोचयति]. *Tam eva pucchāṃ therassa paccārocesi*, retorted this very question on the therā (Mah. 32).
- PACCĀSĀ** (*f.*), Expectation, desire, hope [प्रत्याशा]. Pāt. 8, 106, 114.
- PACCĀSĪMSATI**, To desire, long for, look for, expect [प्रति + आ + इस्]. With inf. *Dātuṃ paccāsiṃsati*, is longing to give (Dh. 108). With acc. *Āgamaṃ p.*, to long for or await a person's return (Dh. 212, 85, 300). P.pr. *paccāsiṃsanto* (Dh. 130). P.f.p. *paccāsiṃsitabbo* (Pāt. 108). With loc. *Mayi p.*, expects of me.
- PACCASSOSI**, see *Paṭisusādi*.
- PACCATI**, see *Pacati*.

PACCATTAM (*adv.*), Singly, severally, individually [प्रत्वात्मन्]. Dh. 30; Alw. I. 77; Sen. K. 215.

PACCATTHARANAM, A cushion or carpet to sit on; the cushions or bedding of a couch [comp. प्रत्वासार]. Mah. 164; Dh. 174, 302.

PACCATTHIKO (*adj.*), Hostile, adverse [प्रत्थयिक]. Das. 25. *Paccatthiká janá*, the disaffected inhabitants (Mah. lxxxvii). *Paccatthiko*, an enemy (Ab. 344; Ját. 8; Mah. lxxxvi). *Atthapaccatthiká*, friends and foes (Das. 25).

PACCAVEKKHANAM, Looking at, consideration, contemplation [प्रत्थवेचय]. Dh. 102, 119; Das. 44; Ab. 794. There are five paccavekkhanas or subjects of self-examination for the Sotápanna, Sakadágámin and Anágámin. They are the Path, the Fruition of the Path, the passions already destroyed, the passions yet to be destroyed, and lastly Nirvána. The following is the text as applied to the Sotápanna, *Eso maggam paccavekkhati, phalañ paccavekkhati, pahñakilese paccavekkhati*, "tato ime náma kilesá avasiññhá" *ti uparimaggattayavajjhe kilese paccavekkhati, avasñe "ayam me dhammo dhammanato pañviddho" ti amatam nibbanam paccavekkhati* (Vis. Magga). The Arhat, having no human passion remaining, has only four paccavekkhanas. (I owe the above to Vijesinha.)

PACCAVEKKHATI, To look at, regard, consider, contemplate [प्रत्थवेच]. Dh. 293.

PACCAYÁKĀRO, This is a compound of the adverb *paccayá* with कार (compare words like इकार, अद्विकारा, फुत्कार), and is used to designate the Nidánas or the Pañcasamuppáda (*avijjápaccayá sañkhárá*, etc.). *Paccayákáre* (loc.) *ñánam*, knowledge of the causes of existence (Dh. 118, 319, comp. Man. B. 179). B. Lot. 532.

PACCAYIKO (*adj.*), Trustworthy [प्राथयिक].

PACCAYO, Belief, conviction, trust, faith; ground, motive; cause; a requisite or necessary; in grammar an affix [प्रथय]. Ab. 91, 857. *Akam imesam paccayo patijjhá játo*, I became their trust and refuge (Dh. 329). *Ko hetu ko paccayo*, what is the reason, what is the cause . . ? (followed by dat.). *Yo tesam paccayo hoti*, he who instigates them, lit. he who is a cause to them (Dh. 90). *Káyaviveko 'va cittavivekassa paccayo hoti*, bodily seclusion stands to mental abstraction in the relation of cause and effect (Dh. 270). *Kocid eva paccayo senágamanáya*, any (proper reason) for visiting the

army (Pát. 15). *Mamedam sisadnam sabbannu-taññalábháya paccayo bhavatu*, may this offering of my head be the cause of my receiving omniscience (Att. 215). *Etad eva paccayam karitvá anaññam*, giving this as his only reason, lit. making this thing and no other his motive (Pát. 15, 18). At. Dh. 148, the words *dyatibhavassa paccayam kátum sakkhissati* appear to mean "he will gain assurance of future happiness," lit. "he will make confidence of future existence." The twelve Nidánas are also called Paccayas (*khayo paccayánam*, cessation of the causes of existence, Journ. Ceylon As. Soc., 1845, p. 17). *Tathárúpo paccayo*, a reason of this sort, viz. a sufficient or satisfactory reason (Pát. 15, 27, 90). The four paccayas or necessities of a Buddhist priest are *civaram*, *piñdapáto*, *sendsanam*, *bhesajjam*, clothing, food, bedding, medicine (see *Catupaccayam*). *Paccayasantoso*, contentment with the four requisites, one of the virtues of a Buddhist priest (Alw. I. 88). *Mahagghehi paccayehi*, with priestly requisites of a costly description (Alw. I. x). *Gilánapaccayá*, requisites for the sick, medicines and sick diet (Mah. 37; E. Mon. 81). *Paccayadáyako*, one who maintains a Buddhist priest, supplies him with the necessities of life (Dh. 103).—The abl. *paccayá* is used adverbially as the second part of a compound, in the sense of "by means of," "in consequence of," "as the result of." *Tesam kamma-paccayá*, on account of their evil Karma (Kh. 11). *Tañhápaccayá upádánam*, from Desire springs Attachment, lit. "as a consequence of Desire (there is) Attachment" (Alw. N. 36; Gog. Ev. 69; B. Lot. 521). *Tassa pupphárame caritapaccayá*, on account of or as a consequence of his going into the flower-garden (Dh. 228).

PACCEKO (*adj.*), Each one, single, several [प्रथेक].

Paccekabáhu *gahetvána*, taking her by each of her arms, viz. one holding her at each side. *Paccekapuññam*, each several question (Pát. 2, comp. 8). *Paccekabuddho*, or *paccekasambuddho*, a Pratyeka Buddha, that is, one who has attained, like a Buddha, by his unaided powers the knowledge necessary to Nirvána, but does not preach it to men (Mah. 5, 27; B. Int. 94, 297, 438; Alw. I. 76; Ten J. 119; Man. B. 37). He is not omniscient, and is in all respects inferior to a *sammásambuddho* or Supreme Buddha (E. Mon. 290). *Paccekabodhisatto*, one destined to become a Pratyeka Buddha

(Ten J. 119). *Pacceka* *bodhi*, the condition of a Pratyeka Buddha, Pratyekabuddhaship (Kh. 14). *Pacceka* *bodhi* *ñāṇam*, the knowledge conferred by Pratyekabuddhaship (Ten J. 117).—*Paccekaṃ* (*adv.*), singly, individually, severally. *Pūjemi te 'haṃ paccekaṃ vihārena*, I will present them with a vihāra each (Mah. 26). *Tesaṃ pādāsi paccekaṃ*, gave to them severally (Mah. lxxxix).

PACCETI, To return, to come back upon [प्रती]. Dh. 23. P.p.p. *patīto* (which see).

PACCHĀ (*adv.*), Behind, back, afterwards; westwards [पश्चात्, पश्चात्]. With abl. *Jinani* *bbānato pacchā*, after the death of Buddha (Mah. 22). With gen. *Raṇṇo pacchā nisinno*, sitting behind the king (Mah. 156). *Māmsaṃ khādītuvā pacchā gantūṃ*, eat his flesh and then be off (F. Jāt. 4). *Pacchā adhammikehi brāhmaṇehi kato*, composed in later times by irreligious brahmins (Alw. I. cxiv). *Pubbe pamajjitvā pacchā na ppamajjati*, having first been indifferent to religion, afterwards ceases to be indifferent (Dh. 31). *Pacchā gacchanta*, walking behind (Att. 196, so *pacchā yanta*, Mah. 228). *Pacchā pesento*, sending (a present) afterwards or in return (Alw. I. 75). *Pacchā-laddho*, subsequently received (Ten J. 34). *Pacchābhīṃukho*, facing the west. Comp. *Pacchato*.

PACCHĀBANDHO, This is a nautical term, apparently designating a large oar used by way of rudder. Subhūti writes to me, "nāvē nohot uḷumpayē passakelavarē babalayi, it is an oar at the posterior extremity of a boat or raft," and he quotes the Tīkā on Abhidhānappadīpikā as follows, *tarassa pacchābhāge bandhitābbo ti pacchābandho*, "it is called pacchābandha because it has to be fastened in the stern of the raft."

PACCHĀBHĀGO, Hind or after part [पश्चात् + भाग]. Dh. 416.

PACCHĀBHATTAM, After a meal, after the noon-day meal, in the afternoon [पश्चात् + भक्षण]. Mah. 37, 89; Dh. 175.

PACCHĀBHATTIKO (*adj.*), One who eats afterwards, i.e. after it has become improper to do so [पश्चात् + भक्षण + रक्ष]. Visuddhi Magga says, *pavāritena satā pacchā laddhaṃ bhattam nāma pacchābhattam, tassa pacchābhattassa bhōjanam pacchābhattabhōjanam, tasmim pacchābhattabhōjanane pacchābhattasaññam katvā pacchābhattam illam assāti pacchābhattiko*. The seventh Dhutaṅga precept is *khalupacchābhattikaṅgam*, and

the foll. explanation of it is given by Hardy at pp. 99, 100 of East. Mon., "The priest who keeps this ordinance cannot eat any more after he has met with that which is akapa,¹ i.e. if he has for any reason to refuse that which is brought to him when he is eating; or if he be presented with that which is improper to be eaten from its loathsomeness or otherwise. He who keeps the superior ordinance may only eat that which is in his mouth and nothing more, although even the first handful of food that he takes is akapa. He who keeps the middle ordinance may eat that which is akapa, but nothing more. He who keeps the inferior ordinance may eat as long as he remains in one seat." Clough, in his Sinhalese Dictionary under Telesdhūtāṅga, calls it *Pacchābhattikaṅga*, and this word he explains in its place as follows, "*Pacchābhattikaṅga s.* (*paccha* *after*, *bhaktika* *not desired* [sic], *āṅga* *an ordinance*), an ordinance of the *buddhist* priesthood enjoining it upon the priests to live on one meal a day, which meal must not be eaten before or after midday." Vjiesinha writes to me, "The *āṅga* enjoins the non-acceptance of a second course in meals: the *yogi* accepts the first bowl of meat offered, but refuses to be served with any other whatever. *Buddhaghosa* thus explains the first part of the compound, *khalūti paṭisedhanatthe nipāto . . . na pacchābhattiko khalupacchābhattiko . . . paṭikkhittātirittabhōjanass' etaṃ nāman*, *khalu* is an indeclinable used in the sense of refusal, *khalupacchābhattiko* is equivalent to *na pacchābhattiko*, the term is used for one by whom food in excess of what is permitted is refused" (comp. *Atiritto*). Vj. also quotes from a commentary the foll. whimsical derivation, *khalūti eko sakuniko, na mukhena phalaṃ gahetvā tasmim patite pana aññam na khādāti, tādiso ayan ti khalupacchābhattiko* (comp. E. Mon. 99). Hardy's explanation above given is undoubtedly the correct one, as the foll. passage, which I take from *Visuddhi Magga*, will show, *Khalupacchābhattikaṅgam pi "atirittabhōjanam paṭikkhipāmi" "khalupacchābhattikaṅgam samādiyāmi" imesaṃ aññatavacanena samādinnaṃ hoti. Tena pana khalupacchābhattikena pavāretvā punabhōjanam kappiyam karetvā na bhūñjitabbaṃ idam assa vihd-*

¹ The Sinhalese form of *akappiys*.

vesh, pabhedato pana ayam pi tividho hoti. Tattha ukkattho yasmā paṭhamapiṇḍe pavāraṇā dāma n'atthi tasmim̐ pana ajjhohariyamāne aññaṃ paṭikkhipato hoti tasmā evaṃ pavārito paṭhamapiṇḍaṃ ajjhoharitoḍḍaṃ dutiyapiṇḍaṃ na bhūñjati. Majjhimo yasmim̐ bhogaṇe pavārito tad eva bhūñjati. Muduko yāva dāsaṃ na vuṭṭhāti tāva bhūñjati.

PACCHĀBHĀVO, Posteriority [पश्चात् + भाव].

PĀCCHĀJĀTO (*adj.*), Born afterwards, junior [पश्चात् + जात]. Cl. Gr. 92; B. Lot. 463.

PACCHĀMUKHO (*adj.*), Looking westward [पश्चात् + मुख]. Att. 135.

PACCHĀNIPĀTĪ (*adj.*), One who retires to rest after another [पश्चात् + निपातिन्]. This is an epithet of a good servant. The Comment on Sām. 8. says, *pacchā sāmikassa nipatati sayanaṃ karoti pacchānipatī*, "p. is one who lies down and sleeps after his master."

PACCHĀNUTĀPANAM̐, Remorse [पश्चात् + अनुत्ताप]. Dh. 326.

PACCHĀSAMANO, A junior priest who accompanies a senior priest when he leaves the monastery to beg alms or to make a journey, and walks behind him at a short distance [पश्चाच्छ्रमण]. B. Lot. 314 (note 2); Pāt. 22. *Ekam̐ pacchāsamesam̐ gahetvā*, taking with him an attendant priest (Das. 1). Buddha is accompanied by one (Das. 30).

PACCHĀTĀPO, Repentance, remorse [पश्चात्ताप]. Ab. 169.

PACCHATO (*adv.*), After; behind; back [पश्च + तस्]. Dh. 62. *Pacchato āgataṃ divā*, seeing him approach from behind (Mah. 63). *Pacchato oloketvā*, looking back, looking behind them (Dh. 154). With gen. *Tava p.* after you (Mah. 81). *Mama p.* after my time (Dh. 129). *Sabbesaṃ tevaṃ p. gacchantāṃ*, walking behind them all (Dh. 114). *Mama puttana katakammaṃ pacchato pacchato anubandhi*, the deed done by my son followed ever in his footsteps (Dh. 89). *Rodanto p. p. agamsāsi*, continued to walk behind weeping (Dh. 109). *Corā p. p. anubandhiṃsu*, the robbers still pressed in pursuit (Ras. 40).

PACCHEDANAM̐, Cutting off, removal [प्रच्छेदन].

PACCHI (*f.*), A basket. Ab. 524; Alw. I. 103; Mah. 204.

PACCHIJĀTI (*pass.*), To be cut off, to be destroyed; to be cut short, to cease [fr. प्रच्छिद्]. *Vaṃso pacchijjī Dāmiḷo*, the Tamil dynasty be-

came extinct (Mah. 256; Ten J. 2). P.p.p. *pacchinno* (Mah. 239).

PACCHIMO (*adj.*), Hindermost; last; western [पश्चिम]. Ab. 29, 714. *Pacchimā disā*, the west (Alw. I. 94; Kh. 20). *Pacchimodadhitrām*, the shore of the western sea, viz. the west coast of Ceylon (Mah. 217). *Pacchimadvāraṃ*, west gate of a city (Mah. 66); also the back door of a house. *Pacchimabhavo*, last existence (before attaining Nirvāṇa). *Pacchimabhaviko*, one in his last existence before attaining Nirvāṇa (Jāt. 56). *Pacchimuttaro*, south-western (Mah. 66).

PACCHINNO, see *Pacchijjati*.

PACCORŪHATI, To come down again [प्रत्यववह]. *Yānā paccorohitvā*, having alighted from her carriage (Dh. 231). *Nāgā p.*, to dismount from an elephant.

PACCOSAKKATI, To retreat. Mah. 156.

PACCUDĀVATTATI, To retreat [प्रति + उद् + आ + वृत्]. P.p.p. *paccudāvatto* (Mah. 194).

PACCUDDHĀRO, This appears to have been some formal ceremony gone through when a priest was presented with a robe; Gogerly calls it "regular form of investiture" [प्रत्युद् + आ]. Pāt. 16, 48, 91. The verb *paccuddharati* occurs at Pāt. 76. The form appears to have been repeating the words *mayham̐ santakam̐ paribhūñja vā vissajjehi vā yathāpaccayam̐ vā karohi*, "this is my robe, wear it or part with it, or do with it as you like (?)" see Pāt. 48.

PACCUGGACCHATI, To go out, to set out, to go to meet [प्रत्युद्गम]. *Yuddhāya p.* to set out on a campaign (Mah. 235). *Rājā paccuggamī tahiṃ*, the king went thither to meet him (Mah. 40). Ger. *paccuggantvā* (Dh. 212).

PACCUGGAMANAM̐, Going forth to meet a guest as a sign of respect [प्रत्युद्गमन]. *P. karoti* with gen., to go to meet, to welcome. *Paccuggamanam etassa āpasatthussa katvā*, going forth to welcome this teacher of the island (Mah. 240; Dh. 106, 231).

PACCŪHO, An obstacle [प्रत्युद्]. Ab. 765.

PACCUPAKĀRO, Service in return, requital [प्रत्युपकार]. Att. 214; Ten J. 35.

PACCUPAṬṬHĀPETI (*caus.*), To obtain, provide [caus. प्रति + उप + ष्टा]. Jāt. 57. *Hiri-ottappam̐ paccupaṭṭhāpetvā*, having recovered his sense of shame (Dh. 303; Das. 39).

PACCUPAṬṬHITO (*p.p.p.*), Approaching, imminent, present [प्रति + उप + ष्टित]. *Disvā saṅgā-*

- mañ paccupaṭṭhitāṃ*, seeing a conflict imminent (Mah. 4, 5). *Kammavipāke paccupaṭṭhite*, when the reward of Karma has arrived (B. Lot. 569). *Na ca Bhagavato satatam samitam nāpadassanañ paccupaṭṭhitāṃ*, but divine insight is not constantly and continuously present to Buddha, i.e. he does not always exercise his omniscience (Gog. Ev. 2). *Paccupaṭṭhitā kāmā* are the pleasures of human beings, petas, asuras, animals, and of the devas from the Tāvātimsas to the Tusitas.
- PACCUPPANNO** (*p.p.p.*), Existing, ready, present [प्रद्युत्पन्न]. *Paccuppanno addhā*, present time. *Loc. paccuppanne*, at present, now.
- PACCŪSO**, Morning, dawn [प्रद्युष]. Ab. 68. *Paccūsakāle, paccūsamaye*, at dawn, in the morning (Ten J. 112; Das. 1).
- PACUTTARAM**, Reply [प्रत्युत्तर].
- PACUTTARATI**, To betake oneself to? [प्रत्युत्तर]. Sen K. 209.
- PACUṬṬHĀNAM**, Rising from one's seat as a mark of respect to a visitor [प्रत्युत्थान]. Att. 134.
- PACUṬṬHĀTI**, To rise from one's seat in token of respect; to rise in the morning; to rise in another place, reappear [प्रत्युत्था]. Dh. 213. *P.p.p. paccuṭṭhito*.
- PACESSATI**, see *Pacinati*.
- PĀCETI**, see *Pacati*.
- PĀCETI**, To drive [प्र + चक्ष]. *Gāvo p.*, to drive cattle (Dh. 25). Cl. P. Verbs, 2. Comp. *Pācānam*. See also *Pājeti*.
- PĀCĪ** (*f.*), The east [प्राची]. Ab. 29.
- PĀCĪNAKO** (*adj.*), Eastern [प्राचीन + क]. Mah. 114.
- PACINATI**, To pick, gather, collect [प्रचि]. Dh. 9. *Fut. paccinati* (Dh. 9).
- PĀCĪNO** (*adj.*), Eastern [प्राचीन]. Mah. 84, 166, 211. *Pācīnato* (*adv.*), on the east, eastwards.
- PACITĀ** (*m.*), A cook [पच + तृ]. Sen. K. 514.
- PACITO**, see *Pacati*.
- PĀCITTIYO** (*adj.*), Requiring expiation, expiatory [प्राय + चिन्ति + य, comp. प्रायश्चित्तिक, प्रायश्चित्तीय]. There are ninety-two *pācittiyā dhamma*, or priestly offences requiring confession and absolution, enumerated in the Vinaya (E. Mon. 819; B. Int. 302). The first three are lying, abusive language, and slander (Pāt. 12). *Pācittiyāpatti*, or simply *pācittiyāṃ*, a Pācittiya offence (Pāt. 76). *Pācittiyāṃ* is the name of one of the books of the Vinaya.
- PACURO** (*adj.*), Much, many, frequent [प्रचुर]. Ab. 703.
- PĀDĀ**, see *Pādāsi*.
- PADABHĀJANAM**, A sort of commentary, separating the words of a sentence, analysing and explaining them, a scholium [पद + भाजन, comp. पदभजन]. Pāt. 67, 75.
- PADABHĀNAKO**, One who recites or preaches the Scriptures [next + क].
- PADABHĀNAM**, Reciting or preaching the Scriptures [पद + भाष]. Dh. 402; F. Jāt. 45, 46.
- PADACETIYAM**, A holy footprint, a miraculous footprint left on the ground by a holy man, as a Buddha or Arhat, and ever afterwards treated with veneration [पद + चिह्न]. Dh. 163.
- PĀDAGANṬHI** (*m.*), The ankle [पाद + गन्धि]. Ab. 277.
- PĀDAGGAM**, The point of the foot [पादाद्य]. Ab. 277.
- PADAGO**, A foot soldier [पदग]. Ab. 377.
- PADAHATI**, To strive, exert [प्रधा]. *Aor. padahi. Inf. padahitum* (Jāt. 67). *Padahitoḍḍa chabbassam*, having striven for six years (Mah. 10). See *Padhānam*.
- PĀDAKATAKO**, An anklet or foot bangle [पादकटक]. Ab. 288.
- PADAKKHIṆO**, and **-NĀ** (*f.*), and **-NAM**, A mode of reverential salutation by walking round a person (or object), keeping the right side turned to him [पदक्षिण]. *Padakkhiṇam karoti*, to perform the P., to salute reverentially (Dh. 265). With acc. of the object: *Vihārañ ca purāñ c'eva kurumāno padakkhiṇam*, marching in solemn procession round the monastery and the city (Mah. 99, comp. 194, 199). *Mahāthūpapadakkhiṇam karonto*, circumambulating the Great Shrine (Mah. 125).
- PADAKO**, One acquainted with words, an etymologist? [पदक]. *Alw. I. lxx, lxxi*, where it is twice wrongly written *pādaka*. The commentary says *padam jānānti padako* (Subh.). It is possibly the same as the S. पदक, "familiar with the Pādapāṭha of the Veda."
- PĀDAKO** (*adj.*), Having feet [पादक]. *Atthāṅgīlipādako*, having legs eight inches long (Pāt. 19, of a chair).
- PADĀLETI** (*caus.*), To cleave, break, burst open; to destroy [caus. प्र + दक्ष]. Dh. 165, 319. *Sabbhīlese p.* (Ten J. 119).

PADAM, Step, stride; footprint, trace, track, vestige, mark; a foot; footing, station, site, place; office, rank, appointment; abode, home, lot; Nirvána; business, matter, thing; subject, occasion, cause; a part, portion; a quarter or line of a stanza; a word; a sentence [पद]. Ab. 91, 819. *Sattapadam*, seven steps or strides (Ját. 53). *Dvinnam pi otarapadam disvā*, seeing the footprints of two people who had gone down to the lake (Dh. 304). *Therapaddānugo*, following in the therā's footsteps (Mah. 167). *Hatthipadam*, elephant's track. *Ākāse padam n'atthi*, there are no footprints in the air (Dh. 45). *Sakunānam padanikkhepo*, birds setting down their feet (Dh. 282, this may however be referable to *pado*). *Natthīti padam na sutapubbam*, had never before heard the words "There are none left" (Dh. 139). *Abhidhammapadāni*, sentences or articles of the Abhidharma (Trenckner's Milinda Pañha). As the title of one of the Tripiṭaka books *Dhammapadam* means "Texts of the Law," or "Religious Sentences:" for the sing. comp. *Kammavācam*, "Collection of Kammavācās:" the work answers to its title, being a collection of striking verses culled from different books of the Tripiṭaka, and arranged under various heads. In another application *dhammapadam* means constituent or basis of Religion (see the four dhammapadas under art. *Dhammapadam*). *Buddhassa subhāsitaṃ padam*, the well-spoken words, lit. sentences, of Buddha (Alw. N. 66). At Pát. 80 the words *Yo vohāraṃ gacchati* are called a *pada* or "sentence." *Evam-slavā ahoṣi evamduṣṣilo ti ādinaṃ nayena pavattāni guṇāguṇapadāni*, words of praise and blame, such as "he had such and such virtues or such and such vices" (Sām. S. A.). *Caturo padā*, the four sentences in which the four Ariyasaccas are embodied (Dh. 48, there are many instances of neut. nouns assuming a masc. form in the plural). *Akkhara-padāni*, letters and words (Alw. I. xvi). *Vividhaṃ padam*, various grammatical forms (Ditto). *Punappuna vuccamānam pi mantapadam vattum asakkontim*, unable to say a word of the spell even when it was repeated for her (Dh. 159). *Ākhyāta-padam*, a verb. *Nipātapadam*, an adverb. *Anatthapadam atthapadam*, unprofitable words and profitable words (Dh. 19, 285). *Padam dvīsu*, the word "dvīsu" (Alw. I. viii). *Ekānavasatipado*, containing twenty-one words. *Padāni vyañjanāni*,

words and letters (Mah. 252). *Appamādo amata-padam*, diligence is the way of Nirvána (Dh. 5, here the commentator says *padam ti upāyo maggo*, *pada* is 'means,' 'way'). *Sampunṇapado*, complete in all its parts (Mah. 250). *Pada* is used like *pāda* for a quarter of a stanza. At Alw. I. 106 the four parts of an anusṭubh stanza are called *imāni cattāri padāni*. At. Pát. 84 we have *tattha padam ti eko gāthāpādo*, "here by *pada* is meant one quarter of a stanza," and further on *manopubbāṅgamā dhammā* is called a *pada*. *Padadvayam*, a hemistich (Dh. 123). *Catuppadikā gāthā*, and *catuppadā gāthā*, a stanza of four members, a complete verse (Ras. 18, 67). *Amataṃ padam*, the eternal lot (Dh. 21). *Santaṃ padam*, the tranquil place or lot (Dh. 66). *Sukhapadam*, blissful lot (Alw. I. vii, *p* doubled metri causā). *Padam* in the sense of "the Lot" is one of the names of Nirvána (Ab. 8). *Ādipādapadam datvā*, assigning him the post of Ādipāda (Mah. lxxxvii). As an epithet of an Arhat *apado* means "free from occasions, or conditions, or attributes." The phrase *apadam kena padena nessatha* at Dh. 33 is difficult to translate because it contains a play upon two different meanings of *pada*: "the Trackless by what track will ye lead him" is very inadequate. Here *apado* means devoid of conditions for rebirth, such as human passion, desire, karma, kleṣa, etc., and *kena padena nessatha* means that the Buddha's track or passage through Saṃsāra has come to an end, and cannot be prolonged through any new existence, but at death he will cease to exist. There is an exactly parallel passage to this at Dh. vv. 92, 93, *ākāse va sakuntānam padam tassa durannayam*, for my remarks on which see p. 270 of this Dictionary, column 2, line 1. The true reading of the commentary on verse 180 I have been favoured with by Subhūti, and it is as follows, *apadam kena padenāti, yassa hi rāgapaddāsi ekapadam pi atthi taṃ tumhe neyyātha, Buddhassa pana ekapadam pi n'atthi, taṃ apadam Buddhāṃ kena padena nessatha*, "the man who is possessed of even a single one of such conditions as rāga, etc., him ye may lead forward; but the Buddha has not even one condition or basis of renewed existence, and this unconditioned Buddha by what track will you lead him?" The version of the above in Fausböll's ed., p. 343, is extremely corrupt.

PĀDAMŪLAM, The sole of the foot, the foot

- [पादमुच]. *Satthū pādamaḷe thapetvā*, laying it down at the Teacher's feet (Dh. 291). Dh. 84, 85; F. Jāt. 5, 49; Mah. 45, 216; Ten J. 29.
- PADĀNAM, Giving, imparting [प्रदान]. Ab. 964.
- PĀDAṄGADAM, An anklet, foot-bangle [पादाङ्गद]. Ab. 288.
- PĀDAṄGUTTHO, The great toe [पादाङ्गुष्ठ]. Mah. 218. *Pādāṅguṭṭhako* at Dh. 224.
- PADĀNUGO (*adj.*), Following in the footsteps of, attendant on [पदानुग]. Mah. 167.
- PĀDAPARICĀRIKĀ (*f.*), A wife [पाद + परिचारिका]. Ab. 237; Dh. 162, 189.
- PĀDAPHOTO, A tumour on the foot [पाद + खोट]. Ab. 325.
- PĀDAPĪTHAM, A footstool [पादपीठ]. B.Lot.305.
- PĀDĀPO, A tree [पादप]. Ab. 539.
- PADARO, Splitting, rending; a crevice or chasm in the earth; a plank [प्रदर]. Ab. 1009; Mah. 125 (of the panels of a city gate) *Bhinnapadard vaccaḥkūṭṭi*, a cesspool the wooden lid of which was broken (Ten J. 13).
- PADASĀ, see *Pado*.
- PĀDĀSI, and PĀDĀ, He gave [aorists fr. प्रदा]. The present I have not met with, it would probably be *padadditi*. Mah. 5, 203, 212; Dh. 434.
- PADASO (*adv.*), Sentence by sentence; word by word; step by step, by degrees [पद + शस्]. Pāt. 12, 84.
- PĀDASO (*adv.*), For the worth of a pāda [पाद + शस्]. Kh. 29.
- PADASSETI (*caus.*), To show [प्रदर्शयति]. Mah. 167.
- PADĀTABBO (*p.f.p.*), To be given or presented [प्रदातव्य]. Pāt. 10.
- PĀDATALAM, The sole of the foot [पादतल].
- PADĀTI (*m.*), A pedestrian, peon, foot-soldier [पदाति]. Ab. 377.
- PĀDATO (*adv.*), At or by the feet [पादतस्]. *Rājānam pādato katvā*, with his feet toward the king, lit. putting the king at his feet (Mah. 156).
- PADATTHĀNAM, A proximate cause [पदस्त्रान]. Ab. 92 (*kāraṇam yaṃ samsannam padatthānam ti tam matam*).
- PADATTHO, Meaning of a word [पद + चर्च]. Ab. 807, 1188.
- PADAVI (*f.*), A road [पदवी]. Ab. 191.
- PADDHATI (*f.*), A road; a line [पदधति]. Ab. 191, 258.
- PADESANAM, A present, gift [प्रदेशन]. Ab. 420.

- PADESO, A place, spot, region, district, country [प्रदेश]. *Padesarājā*, the governor of a province (comp. *padesarajjā*, Kh. 14). *Padesapaṇāṭṭi*, a local enactment. *Sabbesaṃ sartrappadesānaṃ*, of all the parts of her body (Dh. 315). *Na vijjasi so jagatippadeso*, there is not a spot on earth . . (Dh. 23). *Himavantapadeso*, the Himalaya region or district. There is a measure called *padeso*, being the space from the tip of the thumb to the tip of the forefinger (Ab. 267).
- PADHĀNAM, A king's chief companion or minister; exertion, energetic effort, striving [प्रधान]. Ab. 92, 156, 340, 982. *Padhānam anuyūṇja khippaṇaṃ hohisi andāso*, strive earnestly and thou shalt quickly attain Arhatship (Br. J. S. A.). *Tasse cittaṃ na namati ātappāya anuyogāya etiaccetya padhānya*, his mind does not bend itself to zeal, to exertion, to perseverance, to striving (text of the Cetokhilas). *Padhānabhūmi*, a cloister in a monastery for monks to walk in who are striving to attain Arhatship (Mah. 232). The four *Padhānas* or Exertions are *samvarapadhānam*, *paḥānapadhānam*, *bhāvanāpadhānam*, *anurakkhaṇāpadhānam*, i.e. those efforts which result in the restraint of the senses, in the abandonment of sinful thoughts (*vitakka*), in the attainment of the Bojjhaṅgas, and in the preservation of the nimitta necessary to the ecstatic meditation (*Saṅgīti* 8.). When Gotama Buddha renounced the world, he spent six years in the practice of all sorts of austerities and religious exercises, and these efforts resulted in his attainment of Buddhahood. This period of wrestling with the flesh is called *Mahāpadhānam*, "the great Exertion." See Dh. 118, *chabbassāmi mahāpadhānam padahitvā*, "having spent six years in strenuous efforts" (comp. *Alv. I. 77*). Comp. *Sammāppadhānam*. *Padhāna* in Pāli as a technical term means only "exertion," in the sense of Nature it is merely borrowed from the Sāṅkhya terminology, and is non-Buddhistic (see Ab. 92, and *Pakati*). Comp. *Padahati*, and see *Iddhipāda*.
- PADHĀNIYAṄGAM, Quality to be striven after [a p.f.p. from प्रधान compounded with चर्च]. There are five, viz. faith in Buddha, an equable state of body and mind, correct views, diligence in good works, and true wisdom (*Saṅgīti* 8.).
- PADHĀNO (*adj.*), Principal, chief; pre-eminent, excellent [प्रधान]. Ab. 693. *Padhānabhūti*, pre-

eminent (Att. 196). *Pátippadhāno*, pre-eminent in loathsomeness (Att. 215).

PADHĀRITO (*p.p.p.*), Considered, understood [प.प.प. प्रधारयति]. Pát. 106.

PADIKO, A pedestrian, a foot-soldier [पदिक]. Ab. 377.

PADĪPAKO (*adj.*), Illuminating, illustrating, explaining [प्रदीपक]. Fem. *padīpikā*; also as a noun, "a lamp."

PADĪPETI (*caus.*), To kindle [प्रदीपयति]. *Padīpani p.*, to light a lamp (Gog. Ev. 44).

PADĪPEYYĀM, That which is connected with lighting, lamps and their accessories [प्रदीप + एय]. Ab. 422.

PADĪPO, A lamp; an enlightener [प्रदीप]. Ab. 316; Kh. 10; Dh. 27. *Mahāpadīpā nibbāpītā*, these great lights (of religion) were extinguished (viz. attained Nirvāṇa, said of some Buddhist saints, Mah. 14).

PADISSATI (*pass.*), To be seen [pass. प्रदृश्य]. Ját. 17.

PADO (*adj.*), Giving, bestowing [प्रद]. *Bahupado*, giving much. *Sukhappado*, bliss-giving (Alw. I. vii).

PADO, The foot; a sentence [पद]. Ab. 277. *Dakkhiṇo pado*, right foot (Ját. 17). *Kuṇṭhapado*, slow-footed (Dh. 184). *Bahuppado*, many-footed (see sep.). Inst. *padasā*, and *padasā 'va*, on foot (Dh. 233, 309). *Tassa padasā gamanakūle*, as soon as the child was able to go alone (Dh. 205). *Kūlantā padasāgamānena*, weary with walking (Att. 8). Loc. *padasī* (Sen. K. 283). *Padasaddo*, "sound of footsteps," no doubt represents the S. पदच्छब्द (see Dh. 87), but it is not always easy to tell whether *pada* represents पद् or पद. For *caturo padā* see *Padam*.

PĀDO, A foot; a hill at the foot of a mountain; a ray of light; a quarter [पाद्]. Ab. 277, 1030. Foot of a tree (Ab. 549). Base of a stūpa (Mah. 215). *Pabbatapādo*, foot or base of a mountain (Mah. 7; Dh. 131; F. Ját. 52). *Therassa padesu patitvā*, falling at the elder's feet (Dh. 123). *Palleṅkapādo*, pedestal of a couch (Alw. I. 75). Leg or foot of a bird (Ten J. 114). There is a coin called *pādo* (Ab. 480): Subhūti quotes *porāṅkahāpaxassa catuttho bhāgo pādo*, and states it is worth about sevenpence; Dickson gives its value as "a quarter of a pagoda, somewhat less

than two shillings." *Pādāraho*, worth a *pāda* (Kamm. 10). Sometimes added to proper names in token of respect: *Silatherapādo*, the venerable Silathera. *Dhīmatā theren' dtumapādapañjara-gato*, admitted into the cage of his feet (metaphorically of tuition) by the learned therā (Alw. I. xiii). *Pādo* is used like *padam* for the fourth part of a stanza or half a hemistich. Instr. *pādēna*, on foot.

PADODAKAM, Water for washing the feet [पादोदक]. Dh. 198; Ab. 425.

PADOSO, Fault, corruption, sin; twilight, evening [प्रदोष]. Ab. 68, 1027; Dh. 221.

PĀDŪ (*f.*), A shoe [पादू]. Ab. 525.

PĀDŪDARO, A snake [पादोदर]. Ab. 654.

PĀDUKĀ (*f.*), A shoe, a slipper [पादुका]. Ab. 525; Mah. 70, 175.

PADUMAKAM, A lotus ornament in architectural decoration [पद्मक]. Mah. 163, 179.

PADUMINI (*f.*), The lotus plant, *Nelumbium Speciosum*; a lotus pond [पद्मिणी]. Das. 40.

PADUMO, and -**MAM**, A lotus, lotus-flower; (neut.) name of a hell; (neut.) one of the high numerals, 10,000,000¹⁷, or 1 followed by 119 ciphers [पद्म]. Ab. 476, 685, 895; Dh. 11; Ten J. 1. *Padumo* is the name of one of the twenty-four Buddhas (see *Buddho*). *Padumarāgo*, a ruby (Ab. 491).

PADUMUTTARO, Name of one of the twenty-four Buddhas [पद्मोत्तर]. Dh. 117.

PADUSSANAM, Deterioration, corruption, defilement (from next). Ab. 1027, 1184.

PADUSSATI, To be corrupt, to sin; to sin against, offend [प्रदुष]. Dh. 301.

PADUTTHO (*p.p.p. last*), Corrupt, wicked [प्रदुष्ट]. Dh. 1, 25.

PAGABBHO (*adj.*), Bold, daring; audacious, impudent, forward [प्रगल्भ]. Dh. 44.

PAGE (*adv.*), In the morning, at dawn, early [प्रगे]. Ab. 1152.

PAGEVA, or **PAG EVA** (*adv.*), Much more, à fortiori [प्रगेव]. *So ce adhammam carati pageva itarā pajā*, if the king lives unrighteously much more will the people (Ten J. 109). *Uttamayasa-samaṅgino pi dyasakyaṃ pāpuṇanti pageva aparisuddhā*, even people of the highest reputation sometimes fall into disgrace, how much more the impure (Ten J. 46). *Catusu paṇā dīpesu cakkavattasirīm dātum samatthā mūtāpitaro pi nāma puttānam n'atthi, pag eva dibbasampattim vā pa-*

ṭhamajjhānddisampattim vā, lokuttaradhammasampattidāne kaṭhā'va n'atthi, there are no parents able to give their sons the splendour of a cakka-vatti monarch, much less are there any able to give them the bliss of heaven, or such holy privileges as the first Jhāna,—giving them the nine transcendent conditions is of course out of the question (Dh. 208). At Sen. K. 221 a form *pā eva* is given.

PAGGAHESI, see *Paggaṇhāti*.

PAGGAHO, Stretching, tension; holding out, stretching forth; exertion, energy; favour, kindness, patronage [प्रयत्न]. *Paggahaṃ karoti*, to favour, befriend (Mah. 18, 205). *Añjalimpaggahā devā*, devas stretching forth their clasped hands (Mah. 182, see *Paggaṇhāti*).

PAGGĀHO, Energy, striving [प्र + याह].

PAGGANHĀTI, To hold out, stretch forth; to favour, befriend; to strain, exert; to persevere, continue; to take hold of, grasp [प्रयत्न]. *Bāhā p.*, to stretch forth the arms (Dh. 86, 95). *Añjaliṃ p.*, to perform a respectful salutation, by stretching out the clasped hands and raising them towards the forehead (see *Añjali*). *Sugatāsānaṃ paggaṇhanto*, befriending the religion of Buddha (Att. 200). *Cittaṃ p.*, to exert the mind (comp. *Paggāho* and *Paggaho*). *Tath'eva paggaṇheyya*, persevere in that course, viz. continue his evil conduct (Pāt. 5, 95, 99). Aor. *paggaheṣi*. Ger. *paggayha*, *paggaṇhitvā*, *paggaṇhetvā* (Ten J. 120; Dh. 384; Mah. 112). P.p.p. *paggaḥito*, held out, strained. *Paggaḥitadhajkulo*, crowded with uplifted banners (Mah. 162). *Paggaḥitamano*, with strenuous mind (Jāt. 22). *Paggaḥitaviriyo*, exerting strength (Ten J. 30). Caus. *paggaḥāpeti*.

PAGHĀNO, A covered terrace before a house [प्र-चण, प्रचाण]. Ab. 218.

PAGGHARAṆĀM, Oozing, trickling, fluidity (from next). Dh. 313.

PAGGHARATI, To ooze, trickle, flow [प्र + च्च]. *Akkhāthi dhārā paggharanti*, streams flow from his eyes (Dh. 81). P.p.p. *paggharito*, flowing, trickling (Dh. 308; Jāt. 61).

PAGUMBO, Forest, jungle, thicket [प्र + गुम्ब]. Kh. 9, 27.

PAGUṆATĀ (f.), Knowing by heart, familiarity with [प्रगुण + ता]. *Tiṇṇaṃ vedānaṃ paguṇatāya*, from her acquaintance with the three Vedas (Dh. 163).

PĀGUṆĀM, Familiarity with, experience [प्रगुण + य]. By the addition of -ता, *pāguṇatā* (Man. B. 417).

PAGUṆO (adj.), Straight, plain; familiar, well known, known by heart [प्रगुण]. Ab. 708. *Pagunaṃ karoti*, to make familiar to oneself, to learn by heart. *Dve mātikā paguṇā katvā*, having thoroughly mastered the two Mātīkās (Pāt. xv). *Gāthā me paguṇā jātā*, I have got the verse by heart (F. Jāt. 10). *Yassa vinayapiṭakaṃ paguṇaṃ*, he to whom the Vinayapiṭaka is thoroughly familiar (Pāt. xv). *Dve vibhaṅgā paguṇā kātābhā*, the two Vibhaṅgas have to be learnt (Ditto).

PAHĀMSATI, To strike. F. Jāt. 2, 4. Can it be a desiderative from प्रहृत्? comp. हिंस.

PAHĀNĀM, Leaving, abandonment, getting rid of, rejection [प्रहाण]. Ras. 85, 90. *Sabbassa dukkhassa sukhaṃ pahānaṃ*, 'tis sweet to leave behind all sorrow (Dh. 49, comp. 408). *Akusālanāṃ dhammānaṃ pahānaṃ*, putting away evil things (Alw. I. 107). *Anavasesappahānaṃ*, entire rejection. *Nivaraṇappahānaṃ*, freeing oneself from the obstacles to a religious life (Alw. I. 88). *Rāgo pahīno doṣo pahīno moho pahīno ti attano kilesappahānaṃ*, getting rid of one's lusts, saying "Lust is gone, anger is gone, ignorance is gone." See *Padhānaṃ*.

PAHĀRĀDO, Name of an Asura. Ab. 14.

PAHARAṆĀM, Striking; a weapon [प्रहारण]. Ab. 385; Dh. 200.

PAHARATI, To strike; to hurt; to assail [प्रहृत्]. *Pāṇiṃ p.*, to clap the hands (Ten J. 114). *Accāraṃ paharati*, to snap the fingers (Das. 2; Ten J. 114). *Corā gāmaṃ paharanti*, robbers harry the village. Aor. *pahari* (F. Jāt. 12; Dh. 199). Ger. *paharivā* (F. Jāt. 4). Opt. *pahareyya* (Dh. 70). Dh. 221. P.p.p. *pahaṭo*.

PAHĀRO, Striking, hitting; a stroke, blow, shot; a yāma or watch of four hours [प्रहार]. Ab. 72, 1124. *Pahāraṃ dehi*, strike! (Mah. 50; Dh. 351). *Kaṇḍappahāro*, an arrow shot (Trenckner's Mil. Pañha). *Pāṇippahāro*, a blow with the fist (Dh. 294). *Dve tayo sammūḥjanippahāre datvā*, giving two or three strokes of the broom (Dh. 372).

PAHĀSO, Loud laughter [प्रहास].

PAHASSATI, PAHĀTABBO, etc, see *Pajahati*.

PAHAṬO (p.p.p. *paharati*), Struck, smitten, wounded, hurt [प्रहृत्]. *Sise* (loc.) *pahaṭo*, struck on the head (Dh. 199). Dh. 299, 328, 426; F. Jāt. 3.

PAHAṬṬHO (*p.p.*), Glad, delighted [प्रहृष्ट].

Haṭṭhapaḥaṭṭho, pleased and delighted (Dh. 121).
Mah. 142, 195; Ten J. 30.

PAHĀYA, see *Pajahati*.

PAHĀYĪ (*adj.*), Forsaking, abandoning [प्र + हृ + यिन्]. Dh. 186, 189.

PAHEṆAKAM, and **PAHIṆAKAM**, An offering, a present, especially of food [प्रहियन्]. I believe this word to be a derivative of **prahi** and not **prahil**, the S. *prahēnaka* and *prahelaka* "sweetmeats" being identical with it, while *prahelaka* "a riddle" is really from **HIL**. The form *pahiṇaka* strengthens this conclusion, while for the *e* comp. *praheti*, *prahetṛi*. The original meaning is "something sent, a present," and the meaning "sweetmeat" is a secondary one, and arose from sweetmeats being one of the commonest forms of a present. At Ab. 355, 356 *prahēnaka* is given as a synonym of *upādā*, *pābhata*, *upāyana*, *ukkoca*, and *paṇḍākāra*, all of which mean a present generally. At Dh. 113 the present is boiled rice (*bhikkhā*). The secondary sense of a present of sweetmeats is probably intended at Pāt. 89, where we read *pūvaṃ nāma pahiṇakatthāya paṭiyattam*, "pūva is anything prepared as a present:" the *ṭikā* however explains *pahēnakatthāya* by *paṇḍākāratthāya*. In Sām. S. A. I find *hutaṃ ti pahēnakaśakkāro*.

PAHIṆATI, and **PĀHETI**, to send [प्रहृ]. Aor. *pāhesi* (F. Jāt. 5, 26; Mah. 81, 131, 157, 260), *pahiṇi* (Ten J. 41, 51; Dh. 107, 139, 140, 162, 434), *pāhiṇi* (Mah. 130). Fut. *pahiṇissati* (Alw. I. 76; Dh. 84, 101). P. pr. *pahiṇanto* (Dh. 232). Ger. *pahiṇitvā* (Dh. 139). From the false analogy of the aor. *pāhiṇi* we have an opt. *pāhiṇeyya* at Pāt. 83. But a far more remarkable instance of false analogy is the present *pāheti* "he sends." This form is deduced back by false analogy from *pāhesi*, which of course is the regular S. aor. प्रहृषीत्, but looks as though it pointed to a present *pāheti*, in the same way that the aor. *bhāvesi* points to a present *bhāveti*. *Dūtāṃ pāhetha*, "send ye a messenger," occurs in *Millinda Pañha*, and at Pāt. 28 we have *pāhetabbo*. P.p. *pahito*, sent, despatched (Dh. 82, 139, 167). *Pahitatto* at Dh. 254 means resolute, intent (*prahita + ātman*); Subh. says, *viriyakaraṇādīsu pahito pesito attā yassa so pahitatto*.

PAHĪNO, **PAHĪYATI**, see *Pajahati*.

PAHITO, see *Pahiṇati*.

PAHO (*adj.*), Dismissing [from प्रहृ]. *Aghappaho*, "sin-scaring" (Alw. I. vii).

PAHONAKO (*adj.*), Competent, adequate, sufficient [in Sanskr. would be प्रभवन्का]. *Nāgalatāddanta-kaṭṭham āneruṃ Himavantato anekesaṃ sahasānaṃ devā eva pahonakam*, the devas themselves brought from H. *nāgalatā* tooth-cleaners for many thousand people (Mah. 22). *Iṭṭhakā ekekāhapahonakā*, bricks sufficient for each day's work (Mah. 175). *Amhākaṃ pahonakāni gaṇhitvā seṣāni jīṇṇācivarakānaṃ dassāmi*, keeping for myself as many as suffice for my requirements, I give the rest to ragged people (Dh. 174).

PAHOTI, To be able, competent, useful; to be effectual; to suffice [प्रभू]. *Balakāyassa bhattapacanadrūni na ppahonti*, there's not sufficient cooking fuel for this great multitude (Dh. 236). *Ko nu kho pahoti samāyena Gotamena saddhīm asmiṃ vacane patimantetuṃ*, who is able to dispute with the Cramaṇa Gautama in this matter? (Alw. I. lxix). *Tesu appahontesu*, if these are insufficient (Dh. 325). *Tesaṃ Tathāgatassa guṇāṃ kathentānaṃ mukhaṃ na ppahoti*, their tongue (lit. mouth) is not adequate to describe the virtues of Buddha (Dh. 314). *Idaṃ udakaṃ n'eva tumhākaṃ n'eva amhākaṃ pahossati*, this water will be sufficient neither for you nor for us (Dh. 351). *Kim Ānando na ppahoti?* what! is not Ānanda competent for the office? (Br. J. S. A.). P.p. *pahūto*. See *Pabhavati*.

PĀHUNEYYO (*adj.*), Worthy of being guests, worthy of hospitality [प्राङ्गण + एय]. Alw. I. 78.

PĀHUNO (*adj.*), Sufficient (comp. *pahonako*). See Mah. 205, and erratum; the Ind. Off. MS. also reads *pāhund*. It represents a S. form प्रभवन्, the transition being *pabhavana*, *pahavana*, *paahvana*, *pāhvana*, *pāhuna*.

PĀHUNO, A guest [प्राङ्गण]. Ab. 424.

PAHŪTO (*p.p.p. pahoti*), Much, abundant, large, sufficient, considerable [प्रभूत]. Ab. 703; Dh. 288. *Pahūtajivho*, large-tongued (B. Lot. 567). *Pahūtāṃ annapānaṃ*, abundant food and drink (Kh. 11).

PAJĀ (*f.*), Progeny, descendants, race, family; creature, living being; people; mankind [प्रजा]. Ab. 93. *Manusī pajā*, the human race (Kh. 8). *Itarā pajā*, the rest of the people (Ten J. 109).

- Sokini pajá*, the sorrowing world (Dh. 6). Dh. 16, 19, 61, 64.
- PAJAHATI**, To forsake, abandon, give up, renounce, get rid of, escape from [प्रहृत्]. *Senapatiñháná-dhi p.*, resign the post of commander-in-chief, and similar appointments (Alw. I. 78). *Dukkham p.*, leave behind sorrow (Dh. 26). Of laying aside a garment (Ját. 8). *Akusalam p.*, forsake sin (Das. 43). *Rágam p.*, put away lust (Dh. 4). Pres. *pajahati* (Das. 43; Ten J. 119). Aor. *pajahi* (Ten J. 119; Ját. 8). Fut. *pahassati* (Dh. 26), *pajahissati* (Dh. 311). P.pr. *pajaham* (Das. 36), *pajahanto* (Dh. 200). Ger. *pahya* (Dh. 6, 62; Das. 1; Alw. I. 78), *pahatvá* (Dh. 44, 73), *pajahitová*. Inf. *pahátum* (Dh. 197), *pahátave* (Dh. 7). Pass. *pahiyati*, to be abandoned, to pass away, vanish, cease (Ras. 88; Dh. 354), also *pahiyati*. P.f.p. *pahátabbo* (Dh. 382, 435). P.p.p. *pahino*, relinquished, abandoned, rejected, perished, destroyed, ceased (Alw. N. 34; Ten J. 119; Dh. 8, 17).
- PAJĀNĀM**, Knowledge (from प्रज्ञत्). *Sammappajāno* (adj.), having right knowledge (Dh. 4). *Te te pavakkhanti yathá pajānam*, they shall speak to thee according to thy knowledge (Ten J. 119).
- PAJĀNANĀM**, Knowing, understanding, discernment (from next).
- PAJĀNĀTI**, To know, understand, discern, distinguish, find out [प्रज्ञत्]. *Sakkañ pajānāmi*, I know Indra (Dh. 185). *Tuvañ yeva pajāna sīmdya gamanaññhānam*, do thou thyself determine the course of the boundary (Mah. 98). Dh. 72, 866; Ras. 21. Pass. *paññāyati*. P.p.p. *paññāto*. Caus. *paññāpeti*. P.p.p. of the caus. *paññatto*.
- PAJĀPATI** (m.), A name of the Hindu Brahman; a name of Mára; the Hindu god Prajapati [प्रजापति]. Ab. 15, 43, 1000. *Prajapati* (fem.), a wife (Ab. 237, 1000; Dh. 185, 245).
- PAJAPPO**, Muttering, murmuring, complaint [प्रजल्प]. Das. 37.
- PĀJETI**, and **PĀCETI**, To drive [प्र + जञ्]. *Ratham* or *yānakam p.*, to drive a carriage (Mah. 260; Dh. 193, 199). For *Pāceti*, see sep.; it is the earlier form.
- PĀJITĀ** (m.), A driver, charioteer [प्राजितृ]. Ab. 376.
- PAJJALATI**, To burn, blaze [प्रज्वल्]. Gog. Ev. 15. P.p.p. *pajjalito* (Mah. 182). Neut. *pajjalitam*, burning, blaze. *Niccāñ pajjalite sati*, when there is ever (a) burning (Dh. 27, metaphorically of the fires of human passion and suffering, see *Aggi*).
- PAJJAM**, A verse [पद्य]. Ab. 1035.
- PAJJARAKO** (adj.), Febrile [प्र + ज्वर + क्]. *Rogo pajjarako*, malignant fever (Mah. 88).
- PAJJO**, A path, road [पद्य]. Ab. 191, 1035.
- PAJJO** (adj.), What belongs or is suitable to the feet [पाद्य]. Ab. 1035. Neut. *pajjam*, water for washing the feet (Ab. 425).
- PAJJOTAKO** (adj.), Illuminating [प्र + ज्युत् + क्]. Ras. 27.
- PAJJOTATI**, To shine brightly [प्रज्युत्].
- PAJJOTO**, Light, lustre, splendour, brilliancy; a lamp [प्रज्योत्]. Ab. 316. The term *sāsanopajjoto*, "lamp or light of religion," is used of a man eminent for piety (Mah. 37). *Kāśāvopajjoto*, glittering with yellow robes (Mah. 73).
- PAJJUNNO**, A cloud [पर्जन्य]. Ab. 47; Mah. 129.
- PAKAPPETI** (caus.), To plan, design, appoint [प्रकल्पयति]. Pát. 66.
- PAKARANĀM**, Dissertation, exposition, literary composition, work, book [प्रकरण]. Alw. I. xxi; Kh. 21.
- PAKĀRO**, Sort, kind; way, manner [प्रकार]. Ab. 1049. *Anekehi pakārehi alaṅkaruñ*, adorned in various ways (Mah. 170). *Tena pakārena*, in that manner. *Sammāsaṅgambuddhena vuttappakāro Māgadhaḥko vohāro*, the vernacular of Magadha as spoken by Buddha, lit. of the sort spoken (Pát. xlii). Dh. 200.
- PĀKĀRO**, An encircling wall, inclosure, fence [प्रकार]. Ab. 203. *Sāṅipākārañ sayanañ*, a couch surrounded by a curtain screen (Mah. 49).
- PAKAROTI**, To make, perform [प्रकृ]. Ras. 21. P.p.p. *pakato*.
- PAKĀSAKO** (adj.), Explaining, illustrating, making known [प्रकाशक]. Dh. 285; Ras. 28. Fem. *pakāsikā*.
- PAKĀSANĀM**, Illumination; illustrating, explaining; making known, exposition, publication [प्रकाशन]. Ab. 971; Dh. 360, 418; Ras. 26.
- PAKĀSANIYO** (adj.), To be explained [प्रकाशनीय]. Dh. 148.
- PĀKĀSĀSANO**, A name of Sakka or Indra [पाकशासन]. Ab. 20.
- PAKĀSATI**, To be visible, to become known [प्रकाश]. Alw. I. 106. Inf. *pakāsittum* (Gog. Ev. 6). Caus. *pakāseti*, to make known, declare, tell,

publish; to explain. *Attanā kataṃ sabbāṃ pakāsesi*, told him all that he had done (Ras. 35). *Imāhi gāthāhi aniccataṃ pakāsesi*, in these stanzas he illustrated the transitory nature of the universe (Das. 7). At Dh. v. 304 *pakāsenti* is probably an *átmane* form, the phrase meaning, "the righteous manifest themselves afar." Publishing a literary composition (Alw. I. xxii). *Pakāsetum tam abbhutam*, to perpetuate the fame of that miracle (Mah. 117). *Nepuññam pakāsetum*, to test (bring to light) his skill (Mah. 252). *Brāhmaṇam pakāsenti imam gātham dha*, in illustration of his meaning spoke this stanza to the brahmin (Dh. 434). P.p.p. *pakāsito* (Ab. 147).

PAKĀSO (*adj.*), Manifest, known, public [प्रकाश], Ab. 1016. As a noun, *pakāso*, light, lustre, publicity, renown (Ab. 37; Alw. I. xv).

PAKATI (*f.*), Original or natural form, origin; natural state; pudendum muliebre; the seven *rajaṅgas* or constituent elements of the state; the crude or uninflected form of a word [प्रकृति]. Ab. 177. *Isāpapakati* (*adj.*), of an envious disposition (Dh. 397). *Pakati-uyyānapūlako*, the original gardener (F. Jāt. 8). *Pakatibhāvo*, natural, original, unaltered state (Alw. I. 64). *Pakati-sāvaka*, the ordinary arhat disciples of Buddha, as opposed to the *mahāsāvakas* and *aggasāvakas*. *Pakati-gamanen' eva sīlam pavisi*, entered the hall at her previous or usual pace (Dh. 233, viz. without hurrying). *Pakati-rūpā honti*, retain their original form (Sen. K. 211). At Ab. 92 *pakati* and *padhānam* are given as synonyms with the marginal explanation *sāmyāvasthā* (equipoise) of *sattva*, *rajas* and *tamas*: also at Ab. 818 (this meaning is non-Buddhist). The instr. *pakatiyā* at Dh. 247, 249, appears to mean "as of old, as usual, as was his custom." Vij. says "usually, habitually." At Dh. 247 *pakatiyā va duharā ca sāmānerā ca* means, according to Subh., "those who were naturally young (viz. young in years), and novices, viz. those who were young in ordination and learning." He quotes *So pakatiyā va paṇḍito na kevalasatthuggahandāhi*, which evidently means "naturally or artlessly wise (abnormis sapiens), not wise by rule, by being learned in all the sciences." *Sīhaladīpake pakatindī mahantā Damīlandī khuddakā*, in the island of Ceylon the ordinary *Nāli* measure is large, while the Tamil one is small (Pāt. 81). *Pakativacanena*

āpucchitum, to ask leave in the usual terms (Pāt. 90).

PAKATIJO (*adj.*), Springing from nature [प्रकृतित्त]. Ab. 883.

PĀKATĪKATO (*adj.*), Manifested [प्रकटीकृत].

PAKATIKO (*adj.*), Of a certain nature [प्रकृति + क]. As a substitute for *pakati*. At the end of a compound *dhanalobhapakatiko*, of a covetous nature (Ten J. 42).

PĀKATIKO (*adj.*), Natural, original, ordinary; in its original state, sound, healthy [प्रकृतिक]. *Pākatikā muttā*, ordinary pearls as opposed to rare varieties (Mah. 68, comp. Pāt. 80). *Pākatikam karoti*, to make what it originally was, to restore to its former condition, to mend, repair (Mah. 239). *Thūpam pākatikam katvā*, repairing the Dagoba (Mah. 129). *Ekabhesajjen' eva akkhīni pākatikāni ahesum*, with a single application of the remedy her eyes became well (Dh. 89). *Sammapākatikakaraṇam*, complete restoration. *Saddhā pi bhogā pi pākatikā va honti*, both their faith and their wealth are unimpaired (Dh. 228).

PAKATO (*p.p.p. pakaroti*), Made [प्रकृत]. *Kosiyasuttenu pakatam*, made of silk thread (Ab. 315). *Ichhapakato*, covetous (Pāt. 68).

PĀKATO (*adj.*), Clear, evident, manifest, public, well known, renowned [प्रकट]. Ab. 225, 724. *Sakalajambudīpe pākato ahosi*, became known all over India (Dh. 107). *Khandhāvurapiṭṭhīti nāmenāhosi pākam*, became known by the name of Kh. (Mah. 151, comp. 211). *Apākato*, invisible, unperceived (Mah. 57). *Pākam karoti*, to make manifest (F. Jāt. 19).

PĀKATTHĀNAM, A kitchen [पाकस्थान]. Ab. 211.

PAKATTHO (*p.p.p.*), Pre-eminent, excellent, prominent, high [प्रकृष्ट]. Ab. 699.

PAKHUMAM, and **PAMHAM**, An eyelash [पक्ष्म]. Ab. 259.

PAKINNAKO (*adj.*), Miscellaneous [प्रकीर्णक].

PAKIRIYO, The plant *Guilandina Bonduc* [प्रकीर्य]. Ab. 566.

PAKITTETI, To proclaim [प्रकृत]. Jāt. 17.

PAKKAMATI, To set out, start; to depart, go away [प्रक्रम]. Aor. *pakkami* (F. Jāt. 16; Dh. 84, 124; Mah. 62, 133), *apakkami* (Mah. 62), *pakkāmi* (F. Jāt. 3, 14; Ten J. 111; Dh. 78, 154, 299): at Mah. 167 we have both forms in the same hemistich, *addsi tesam pakkāmmu tayo eko na*

- pakkami* (*pakkāmi* is the result of confusion between the imperfect and aorist). *Cārikāṃ pakkāmi*, went forth on his begging rounds. P. pr. *pakkamanto* (Mah. 205). P.f.p. *pakkamitabbo*. *Disā na pakkamitabbā*, they are not to go off to great distances, lit. distant regions are not to be started for by them (Pāt. xxi). P.p.p. *pakkanto*, departed, gone (Dh. 163). *Acirapakkanto*, not long gone.
- PAKKAMO**, Departure, flight; beginning [प्रक्रम]. Ab. 402, 773.
- PAKKHABILĀLO**, A flying fox (a sort of bat) [पक्ष + विडाल]. Ab. 642.
- PAKKHALATI**, To stumble, trip, stagger [प्रखल]. Dh. 234; Jāt. 7.
- PAKKHĀLETI** (*caus.*), To wash, cleanse [प्रक्षालयति]. B. Lot. 305.
- PAKKHANDANĀM**, Leaping, springing [प्रखण्डन]. Dh. 370.
- PAKKHANDATI**, To spring forwards [प्रखण्ड]. *Ākāsāṃ pakkhandimsu*, flew up into the air (F. Jāt. 17; Dh. 299). *Samuddaṃ pakkhandimsu*, went to sea (Dh. 325). Of a lion's spring (Ten J. 36). *Gaṇhituṃ pakkhandi*, made a rush forward to seize him (Dh. 115; comp. 107, misprinted *pakkandi*). *Ekavacaneṇ' eva pakkhanditvā*, having run off on his errand the moment he was told (Dh. 161). With loc. *nekkhamme cittaṃ pakkhandati*, his heart rejoices in abnegation (lit. leaps). P.p.p. *pakkhanto* (F. Jāt. 11), *pakkhandito*. *Nāvā pakkhanditodadhīm*, the ship bounding over the ocean, or dashing out to sea (Mah. 117, *pakkhanditā udadhīm*).
- PAKKHANDĪ** (*adj.*), Bold; braggart [प्रखण्डिन]. Dh. 44. *Pakkhandī*, a bravo, a bold warrior: *pakkhandino ti ye "kassa ssaṃ vā āvudhaṃ vā dharānūti" vatvā "asukassāti" vuttā saṅgāmaṃ pakkhanditvā tad eva dharanti*, Bravos are people who having said, "Whose head or sword shall we bring back?" and being told, "Bring so and so's," rush into the fray and bring back the very head or sword designated (Sām. S. A.).
- PAKKHANDIKĀ** (*f.*), Diarrhoea, dysentery [प्रखण्डिका]. Ab. 325.
- PAKKHANTARO** (*adj.*), Belonging to the opposite party, changing one's mind [पक्ष + चकार]. Dh. 286.
- PAKKHAPĀSO**, The planks of a ceiling? Ab. 223.
- PAKKHAPĀTITTAM**, Partisanship [पक्षपातित्त]. Att. 199.
- PAKKHATO** (*adv.*), On the side of [पक्ष + तस्]. *Mātīpakkhato*, on the mother's side (Dh. 78).
- PAKKHATTAM**, Partisanship [पक्षत्त]. Mah. 18.
- PAKKHEPANAM**, Putting or throwing [प्रक्षेप]. Dh. 223.
- PAKKHEPO**, Throwing in, insertion, interpolation [प्रक्षेप]. Alw. I. 104.
- PAKKHĪ** (*m.*), A bird [पक्षिण]. Ab. 624.
- PAKKHIKO** (*adj.*), Belonging to a party or faction [पाक्षिक]. *Brāhmaṇapakkhiko*, belonging to the brahminical faction (Mah. 23). *Pakkhikam*, a feast held on the eighth day of the month (Kamm. 9).
- PAKKHIKO**, A fowler [पक्षिण + क].
- PAKKHIPATI**, To throw or put in, to insert, add, interpolate [प्रक्षिप]. With loc. of the receptacle: *Samugge pakkhipitvāna*, placing the infant in a box (Mah. 59; comp. Pāt. 22). *Lekhaṇe paṭi-bimbarūpaṃ pakkhipitvā*, inclosing a photograph in the letter (letter to me from Yātrāmallā). *Pāpātipāpāddāni pakkhipitvā*, introducing life-slaughter and other novelties (Alw. I. cxiv). *Ūnañ ce hoti pakkhipati*, if there is not enough he adds some (Dh. 386). *Nirayādisu pakkhipeti*, hurls them into hell and the other places of punishment (Dh. 331). *Dibbejaṃ pakkhipimsu*, imparted to the fruit a divine flavour (Dh. 132). Alw. N. 36. Pass. *pakkhipati* (Jāt. 24). P.p.p. *pakkhitto*. *Pakkhitto loḥakumbhiyaṃ*, cast into hell (Mah. 17). Alw. I. cxiv. Caus. *pakkhipēpeti*. *Madhuraṃ paṃsum pakkhipēpetvā*, having caused sweet earth to be laid down (F. Jāt. 8). *Nāvāya pakkhipēpetvā*, having had them put on board ship (Mah. 46).
- PAKKHIYO** (*adj.*), Siding with, belonging to a party [पक्ष्य]. *Pitupakkhiyo*, belonging to his father's party (Mah. 259). Dh. 327.
- PAKKHO**, A wing; feathers of an arrow; a side, party, faction; a partisan, adherent; a multitude, host; half a lunar month, a fortnight [पक्ष]. Ab. 390, 627, 865. *Avirāḷhapakkho*, unfledged (F. Jāt. 49). The light or moon-lit fortnight of the month is called *sukkapakkho*, the dark or moonless one *kūlapakkho* (Ab. 74, 78). *Pañcamiyasā pakkhassa*, on the fifth day of the half month (Dh. 119). *Āññaṃ pakkhaṃ labhitvā*, taking another side, forming another party (Alw. I. 63; comp.

- Pát. iii). *Teñ ca pakkhañ labhitvāna*, having got him on their side, having gained him over (Alw. I. 55). *Dhammapakkhañ rocayī*, embraced the cause of true religion (Mah. 18). *Pakkhañ pariyesati*, seeks partisans or a faction (Pát. 74). *Pakkho tesam bhavitvā*, becoming a partisan of these (Mah. 18).
- PAKKHO, A cripple (Ab. 320).
- PAKKO (*p.p.p. pacati*), Cooked; heated; ripe; decaying, ripe for destruction [पक्क]. Ab. 745, 1017. *Mama sarte pakke*, when I am roasted (F. Ját. 56). *Ghate pakkā pūvā*, cakes fried in ghee (Mah. 196). *Pakkañ telam*, boiling oil. *Asukena me telam pakkam*, so-and-so has prepared some ointment for me, lit. boiled some oil (Dh. 83). *Pakko eyogujō*, a red-hot ball of iron (Mah. 152). *Su-pakkañ ambapakkam*, a beautifully ripe mango (Mah. 87). *Pakkañ sassam*, ripe crops (Mah. 72). Neut. *pakkam*, a fruit (Ab. 1017). *Ambapakkam*, a mango fruit (F. Ját. 5).
- PAKKOSANĀ (*f.*), Summons (from next). Mah. 30.
- PAKKOSATI, To call, summon, send for [प्रकृष्य]. *Vejjam pakkosi*, sent for the doctor (Dh. 93). Ger. *pakkosivā* (F. Ját. 6). Caus. *pakkoseti* (Mah. 206), p.p.p. *pakkosito* (Ras. 34). Also caus. *pakkosāpeti*, to send for (Mah. 25, 82; Alw. I. 97; Dh. 79, 231), p.p.p. *pakkosāpito* (F. Ját. 6).
- PAKO, see *Khīrapako*.
- PAKO, Cooking; ripeness; maturity, accomplishment, fulfilment, result [पाक]. Ab. 762, 1050; F. Ját. 55; Att. 197.
- PAKOPO, Effervescence, ebullition, anger, fury [प्रकोप]. Dh. 41.
- PAKOTI (*f.*), One of the high numerals = 100,000,000,000,000, or a hundred billions [प्र + कोटि]. See *Saṅkhyā*.
- PAKOTTHO, The fore-arm [प्रकोष्ठ]. Ab. 265.
- PAKUJJHATI, To be angry [प्र + कुञ्च]. Mah. 256.
- PAKUPPATI, To be angry [प्रकुप]. Mah. 260.
- PAḶACCARAM, Old clothes, rags [पटसर]. Ab. 293.
- PALAGANḶO, A mason [पलनख]. Ab. 506.
- PĀLAKO, A keeper, guardian [पालक]. *Dvārapālako*, a doorkeeper. *Uyyānapālako*, gardener (Mah. 87). Fem. *pālikā*, comp. *Kulapālikā*. See also *Pālo*.
- PALĀLO, and -LAM, Straw [पलाज]. Ab. 453; Dh. 290.
- PALĀM, see *Phalam* (1).
- PALAMBHETI, To cheat, trick, deceive [perhaps a denom. fr. प्रलम्भ].
- PĀLANAM, Guarding, keeping, maintaining [पालन].
- PALANḶU (*m.*), An onion [पलाण्डु]. Ab. 595.
- PALĀPETI (*caus. palāyati*), To cause to go away or escape; to drive away, put to flight. Mah. 219, 226; Dh. 158, 169; F. Ját. 29.
- PALAPITAM, (*p.p.p. neut.*), Idle talk [प्रलपित]. Att. 199.
- PALĀPO, Prattle, nonsense [प्रलाप]. Ab. 123, 1124. Also adj. *palāpo*, a babbler.
- PALĀPO, Chaff of corn [पलाप]. Ab. 1096, 1124.
- PALĀSĀDO, A rhinoceros [पलाश + शब्द]. Ab. 613.
- PALĀSAM, and -SO, A leaf [पलाश]. Ab. 543. *Paṇḍupalāso*, a withered leaf (Dh. 42).
- PALĀSO, The tree *Butea Frondosa*; the colour green [पलाश]. Ab. 95, 555; Kh. 27.
- PALĀTO, see *Palāyati*.
- PALĀYANAM, Flight [पलायन]. Ab. 402.
- PALĀYATI, To run away, flee, escape, retreat [पलायति]. Mah. 52, 203. Aor. *palāyī* (F. Ját. 7; Dh. 246). Fut. *palāyissati* (F. Ját. 3). Ger. *palāyivā* (Alw. I. 72). P.p.p. *palāyito*. *Kim palāyitena*, what's the use of flight? (Dh. 246). Also p.p.p. *palāto*, fled (Dh. 200, 239; Mah. lxxxvii; Att. 217). A contracted form *paleti* occurs at Dh. v. 49.
- PALAYO, Destruction, dissolution; death; the destruction of a universe at the end of a Kappa [प्रलय]. Ab. 82, 404, 1051.
- PALETI, see *Palāyati*.
- PĀLETI (*caus.*), To guard, keep, preserve, maintain, observe [पालयति]. Das. 5. *Sikkhā pāletabbā*, the precepts must be kept (Cl. Gr. 145). *Āyu pālayam*, maintaining his life, keeping alive (Dh. 402). Imperat. *pālayatu* (Ten J. 47).
- PĀLI (*f.*), A line, row, range; a ridge, bank, causeway; a sacred text; a passage in a text [पालि]. Ab. 539, 996. *Āvāsapāli vyādhānam taddāsi nivesitā*, "a range of buildings was at the same time constructed for the king's huntsmen" (Mah. 66; in Ceylon the ranges of huts in which the coolies on a coffee estate live are called lines). Viewed as a body of sacred literature, the Buddhist canon is called *pāli*, literally the "Series" or "Catena," because it consists of a series of texts of various lengths. *Tanti* (तन्ति, तन्ती) is used

in exactly the same way, and comp. the use of Tantra and Sūtra in Sanskrit. The word *pāli-bhāṣā*, which we render "Pali language," really means "language of the sacred texts," and the geographical name of this language is *Māgadhi*, "Magadhese," or *Magadhabhāṣā*, "Magadha language." As, however, there are two or three dialects of Magadhese, the term *pālibhāṣā*, or "Language of the Buddhist Scriptures," is really the most accurate, specifying as it does a particular dialect of Magadha originally obscure and ignoble, but rendered immortal by the peerless literature of which it is the vehicle. The term *pāli* as a name for the Buddhist scriptures was of late introduction, probably dating from the first or second century after Christ. Gotama Buddha's name for his teaching as committed to memory by his faithful disciples was simply *dharmavinaya*, "doctrine and discipline" (*yo vo Ānanda mayā dhammo ca vinayo ca desito paññatto so vo mam' accayena satthā*, "let the doctrine I have preached you, the discipline I have prescribed for you, be your Teacher when I am gone," Br.J.S.A.); and this is the only name by which it was known at the first Great Rehearsal immediately after Buddha's death (*idāni dharmavinayasāṅgahaṃ karoma*, "now we would make a recension of the Doctrine and Discipline," Br. J. S. A.). It will be seen that the full. examples of the use of the word *pāli* in the sense of "sacred text" are all taken from late works. *Neva pāliyaṃ na aṭṭhakathāyaṃ dissati*, is to be found neither in the text nor in the commentary (Sām. S. A.). *Pāliyaṃ pana Buddha ti ken' atthena*, but why is he called "the Buddha" in the text? (B. Lot. 71, from Jina Alaṅkara). *Yo pana attham eva sampādeti na pāliṃ*, he who masters the sense but not the text (Dh. 419). *Pāliṃ viya tam aggahum*, held the commentary in the same estimation as the text (Mah. 253). *Piṭakattayapāliṃ ca tassā aṭṭhakathāṃ ca*, the text of the Tripiṭaka and its comment (Mah. 207). *Theravādehi pūllhi padehi vyañjanehi ca aññatthattam ahū n'eva potthakesu pi tisu pi*, in the three versions there was not the slightest variation from the theravādas, from the texts of the scriptures, from the words or from the letters (Mah. 252). *Pālimattam idh' ānitaṃ n' atthi aṭṭhakathā idha*, the text alone was brought here, we have not got the commentaries

(Mah. 251). *Taṃ nivattanattham ayaṃ Cūlavaggapāli*, to disprove this there is the following passage from Cūlavagga (Sandesakathā, quite a recent work). *Pālim dhābhiddhammassa*, recited a passage of the Abhidharma (Mah. 251). *Tatrayaṃ pāli*, here I may quote the following passage (Pāt. 76, in one instance the passage quoted is not from a Tripiṭaka text, but from an ancient commentary). *Imāya pāliya*, in this passage (Jāt. 7, from a Tripiṭaka text). *Pālimuttikā dhammakathā*, a religious discourse not belonging to the sacred canon (Par. A.: Vjiesinha tells me that he has found in a Ṭyāka on the Vinaya the full. explanation of this term, *saṅgaha-anāraḥhapakiṇṇakadesanā*, "miscellaneous discourses which did not enter into the Recensions," and therefore do not form part of the Tripiṭaka).—A grammatical work in the Ind. Off. says *saddattham pāletti pāli*, "text is so called because it protects the sense of the words" (!). Clough's contribution to the elucidation of the word is as follows, "a name of the *Magadabhāṣā*, i.e. the ancient language of South Bahar, or India within the Ganges; it bears this epithet in consequence of the perfection of its grammatical structure" (! Sinhalese Dict. s. v.). D'Alwis' explanation, so far as it is intelligible, contains at least the germs of the truth (Alw. I. iv, v). The Sinhalese often write *pāḷi*, but this spelling is of late introduction (see Jāt. 7).

PĀLIBHADDŌ, The Kimṅuka tree, Butea Frondosa [पालिभद्र]. Ab. 553.

PALIBODHO, Obstacle, hindrance, drawback, impediment. *Gharāvāsani palibodhato divā*, looking on a householder's life as an obstacle to religious life (Jāt. 9). In Br. J. S. A. we have, *yassa roge palibodho vā ācariyupajjhāyapalibodho vā mātāpitupalibodho vā atthi*, "he who is prevented from attending by sickness, or by his spiritual masters and teachers, or by his parents." It is probably the result of a confusion between परिरोध and परिबाध. Or it may perhaps be a dialectic variety of परिबाध, as *dhovana* of धोवन. *Palibuddhati* (which see) also seems to point to a confusion of roots. In Clough's Sinhalese Dict. *Palibodha* and *Palirodha* are given with the same significations, and of the former Clough says that it is compounded of "*pāli*, revenge, and *bodha*, substituted for *rudha*, to produce" (!!). Dh.

- 296; Cl. Gr. 15. *Parirundhati* will be found sub voce.
- PALIBUDDHANAM**, Hindering (from next). *Amhākaṃ ganthanakileso palibuddhanakileso n'atthi*, we have neither fettering lust nor hampering lust (Sām. S. A.). *Amhākaṃ palibuddhanatthena ekam pi kiñcanaṃ n'atthi*, we have not a single thing by way of hindrance (Dh. 353, see *Kiñcanaṃ*).
- PALIBUDDHATI**, To hinder. Dh. 264 (*varasandānaṃ palibuddhanto*, preventing them having good sleeping places).
- PĀLICCAM**, Hoariness, greyness of hair [पासित्त्व]. Comp. *Phalito*.
- PALIGHO**, An iron beam or bar for fastening up a door; an obstacle, hindrance [परिच]. Ab. 217; Dh. 71, 296. Of ignorance as a bar to religious progress (Dh. 428).
- PALIGUNTHITO** (p.p.), Entangled [p.p.p. परि + गुण्]. Dh. 146; Alw. N. 121.
- PĀLIKĀ**, see *Pālako*.
- PĀLIKO** (adj.), Having lines or ridges [पासि + क्]. At the end of a compound, the term *-ka* belonging to the whole compound: *sāmvāḍḍhituccat-āyama-vitthāra-tthira-pālikā vāpi* (later portion of Mahāvamsa).
- PALIPANNO**, said in Payoga Siddhi to be another form of *paripanno*.
- PALIPATHAM**, A miry road, slough, quagmire [परि + पथ् + क्]. Dh. 73, 432. Subhūti quotes the Sinhalese scholiast on Dh. 414 as follows, *palipatham rāgādi-keles namāti kalal maḍa sahita mārggaya*, "p. is a road beset with mire and slough, by which is meant lust and the other Kleṣas."
- PALITO**, see *Phalito*.
- PĀLITO** (adv.), According to the text or words of the scriptures [पासि + तस्]. Opposed to *atthato*, "according to the meaning."
- PĀLITO** (p.p.p. *pāleti*), Preserved, guarded, maintained [पासित्]. Ab. 754.
- PALIVETHANAM**, Surrounding, encumbrance [परिवेष्टन]. Dh. 410.
- PALIVETHETI** (caus.), To wrap up, clothe, cover, surround, encircle, encumber, fetter [परिवेष्ट]. *Setavatthena paliveṭhetvā*, wrapping it up in a white cloth (Das. 23, comp. Dh. 188). P.p.p. *paliveṭhito*. *Kāsvana paliveṭhitakaṇṭhā*, their shoulders clothed with the yellow robe (Dh. 394). *Tasiṇḍya paliveṭhiṭā*, fettered by desire (Dh. 411).
- PALLALAM**, A small tank, pond, pool [पल्लव]. Ab. 678; Dh. 17, 28.
- PALLANKO**, A couch, bed, sofa, divan, throne; a litter, palanquin [पर्यङ्क]. Ab. 308. *Nisīdi rājapallaṅke*, took his seat on the royal throne (Mah. 25; Ras. 17). *Pallaṅkaṃ dbhujati*, or *bandhati*, to sit cross-legged, e.g. as Buddha engaged in meditation, an attitude of great dignity: not as Monier Williams says in his Dictionary "to sit on the hams," for which see next; Burnouf rightly renders it "les jambes ramenées sous le corps" (Lot. 334; Att. 106, 215). Mah. 2, 25, 92, 163, 180. *Pallaṅkdbhujanaṃ*, sitting cross-legged (Jāt. 17), also *pallaṅkdbhujo* (Ditto).
- PALLATTHIKĀ** (f.), Sitting on the hams, squatting, lolling [पर्यस्तिका]. Pāt. 21, 23.
- PALLAVO**, and *-VAM*, A sprout, shoot, spray [पल्लव]. Ab. 543.
- PĀLO**, A guardian, keeper [पाल]. *Uyyānapālo*, a gardener (F. Jāt. 6). *Antepurapālo*, keepers of the harem (Dh. 162). *Khettapālo*, a field watcher (see *Khettaṃ*).
- PALOBHANAM**, Allurement, temptation [प्रलोभन]. Dh. 164.
- PALOBHETI** (caus.), To allure, tempt, seduce [प्रलोभयति]. Dh. 156. P. pr. atm. *palobhiyamāno*.
- PALUJJATI**, To fall down, crumble (of a mountain peak) [प्रलुज्]. Gog. Ev. 16. P.p.p. *paluggo* = प्रलुग्, of a shattered ship (Jāt. 5).
- PAMĀ** (f.), True knowledge [प्रमा]. Ab. 763.
- PAMADĀ** (f.), A handsome woman, or a woman in general [प्रमादा]. Ab. 230.
- PAMĀDAVĀ** (adj.), Remiss, indifferent [प्रमादवत्]. Mah. 75.
- PAMADDANO** (adi.), Crushing, destroying [प्रमादैन]. B. Lot. 581.
- PAMĀDĪ** (adj.), Negligent, slothful [प्रमादिन्]. Dh. 176.
- PAMADO**, Pleasure [प्रमाद]. *Pamadavanam*, royal pleasure garden attached to the harem (Ab. 538).
- PAMĀDO**, Carelessness, remissness, indifference, sloth, indolence, delay [प्रमाद]. Ab. 173. *Rājapurisānaṃ pamādaṃ disvā*, observing the royal attendants off their guard (Ras. 32). *Yathā bhādro asso pamādam āgamma kasāya nivīṭṭho*, like a spirited horse struck with the whip for being lazy (Dh. 310). *Mā pamādena kālam vltināmayittha*, pass not away your time in idleness (Dh.

182). *Pamādo rakkhato malam*, carelessness in one who watches is a blot (Dh. 43, comment says, as if one set to watch cows should go to sleep or play). *Pamādo maccuno padaṃ*, sloth is the way of death (Dh. 5). *Vajjayitvā pamādalekham*, barring errors of transcription, lit. inadvertent writing. *Pamādacāraṃ caritum*, to live a life of sloth (Jāt. 9). *Pamādaṭṭhānam* = प्रमाद + स्थाण, cause or subject of delay or indifference to religion or waste of time. There are several, e.g. *majja-pamādaṭṭhānam*, strong drink (Kh. 3), *jūtappamādaṭṭhānam*, gambling. *Idaṃ rajjaṃ nāma mahantaṃ pamādaṭṭhānaṃ kiṃ me rajjena kāritena*, this kingship is a very great temptation to me, what is the use of my being a king? (Dh. 406).

PAMAJJANAM, Indifference, heedlessness (from next). Dh. 179.

PAMAJJATI, To delay, waste one's time; to be negligent, heedless, indifferent, slothful, remiss; to be tempted [प्रमद]. With acc. *Dhammaṃ na ppamajjati*, does not neglect the Law, is not indifferent to religion (Dh. 46). With loc. *ko naṃ añño sūsanakiccamaṃhi pamajje*, who else could be lukewarm in the cause of religion? (Mah. 43). *Evaṃ sampattiyo nāma calā vijjullatopamaṃ kamā tassa pamajjeyya ko hi nāma sacetano*, thus worldly prosperity is transient as the lightning, why then should any rational man be tempted thereby? (Mah. 260). *Ime dāraṅkā tava bhāraṃ imeṣu mā pamajji*, these children are your charge, take great care of them, lit. be not careless of them (Dh. 207). At Dh. 190 perhaps used in the sense of being intoxicated. Much used of religious indifference or want of zeal (Dh. 31). Aor. *pamādi* (Mah. 198), *pamajji* (Mah. 105). P.p.p. *pamatto*.

PĀMAM, Scab, herpes [पामन्]. Ab. 327.

PAMĀNAKO (*adj.*), At the end of a compound = *pramāṇa* [प्रमाणा]. *Rathacakkappamāṇako*, as big as a chariot wheel (Mah. 201). *Ekavisappamāṇake khandhāvāre nivāsetvā*, having built as many as twenty-one entrenched camps (Mah. 256). Also absolutely: *pamāṇikā* (fem.) *kāretabbā*, it must be made according to measure, i.e. of the legitimate size (Pāt. 106). Comp. *Pamāṇiko*.

PAMĀṆAM, Measure, rate, scale, standard, dimensions, size, length, weight, etc.; rule, sanction, authority, warrant; a decider, one whose word is an authority; cause, motive [प्रमाण]. Ab. 815. *Attano pamāṇaṃ na jānaṃ*, you do not know

your own measure, viz. you overestimate your importance (Ten J. 55). *Tesaṃ kittakaṃ ayuppamāṇaṃ*, what is the duration or extent of their life? (Gog. Ev. 18). *Ekadālapamāṇaṃ uggama*, having risen in the air to the height of one palm (Dh. 308). *Maṃ pamāṇaṃ katvā bhikkhū māressanti*, following my example, lit. making me their authority or sanction (Dh. 364). *Mātigottaṃ nāma kiṃ karissati pitigottaṃ eva pamāṇaṃ*, what does the mother's family matter, the father's family is the true measure (of a man's social importance, Dh. 218). *Pamāṇajānaṇaṃ*, knowledge of the right measure (Dh. 345). *Tesaṃ paṇa kesānaṃ yāvajjivaṃ tad eva pamāṇaṃ ahoṣi*, that was the exact length of his hair for the rest of his life (B. Lot. 864). *Atirekappamāṇaṃ bhāsati*, talks to excess (F. Jāt. 50). *Pamāṇāikkantaṃ bhāsanto*, talking immoderately, lit. talking what exceeds measure (F. Jāt. 19). *Bhāreṇa pamāṇena ca rañño sūasadisaṃ*, resembling the king's head in weight and size (Att. 219). *Pamāṇarāhita*, immeasurable, boundless (Jāt. 1). As the last part of a compound forms many adjectives: *Gheṭṭappamāṇo*, as big as a bowl (F. Jāt. 5); *Nābhīppamāṇe dvāṭṭe khandpetvā*, having buried them in a waist-deep pit (Dh. 176); *Sattadālapamāṇaṃhi nabhasi ṭṭhito*, poised in the air at the height of seven palm trees (Mah. 107; Dh. 308). *Pamāṇato* (*adv.*), in respect of measure or quantity. *Dhātū doṇamattā pamāṇato*, relics a drop in quantity (Mah. 108).

PAMĀNIKO (*adj.*), Forming a measure or standard [प्रमाणा]. *Rūpappamāṇikā* (pl.) *ghosappamāṇikā*, those who go by what they see of a person, those who go by what they hear of him (Dh. 314).

PAMĀTĀ (*m.*), Knowing well, competent to judge, an authority [प्रमातृ]. Ab. 815, probably also 1131.

PAMATHITO (*p.p.p.*), Agitated [प्रमथित]. Dh. 63.

PAMATTO (*p.p.p. pamajjati*), Slothful, indolent, careless, reckless, indifferent, thoughtless; tempted [प्रमत्त]. Dh. 4, 5, 55, 66. *Pamattaṃ taṃ na yuttan vijjhitaṃ*, it is not fair to shoot the stag standing, lit. off his guard (Mah. 78). *Pamattabandhu*, a name of Māra (Ab. 49). *Ayaṃ rājā pamatto sakalaraṭṭhaṃ vinassati*, this is a roi fainéant, the whole kingdom is going to ruin (Das. 21).

PAMĀYA (*ger.*), Having measured [*ger.* प्रमा].

PAMHAM, see *Pakhumam*.

PAMITI (*f.*), Correct knowledge, certainty [प्रमिति]. Ab. 763.

PAMOCANAM, Deliverance [प्रमोचन].

PAMOCETI, see *Pamuñcati*.

PAMODANĀ (*f.*), Joy [प्रमोदन].

PAMODATI, To rejoice [प्रमुद]. With loc. to rejoice in (Dh. 5). P.p.p. *pamudito*, (Ját. 17), *pamodito*, (Ját. 75).

PAMODO, Joy, happiness [प्रमोद]. Ab. 88.

PAMOHANAM, Delusion, infatuation [प्रमोहन]. Dh. 48.

PĀMOJJAM, and PĀMUJJAM, Joy, delight, bliss, happiness [प्रमोद् + च]. Ab. 88; Dh. 67; Ját. 17.

PAMOKKHATI, see *Pamuñcati*.

PAMOKKHO, Release, deliverance [प्रमोच]. Kh. 19; Mah. 158.

PĀMOKKHO (*adj.*), Principal, chief, eminent [प्रमुख + च]. Ab. 695. *Disápamokkho*, far-famed, eminent far and wide (F. Ját. 32). *Agáratayapámokkhe agáre tattha kárayi dvádas'*, he built there twelve apartments, three of which were the principal ones (Mah. 120). *Pámokkhabhikkhavo*, eminent priests (Mah. 11, comp. Alw. I. 54). *Bráhmaṇapámokkho*, an eminent brahmin (Ját. 50).

PAMPAKO, and PAMPATAKO, A loris. Ab. 618.

PĀMSU (*m.*), Dust, dirt, earth, soil [पांसु]. Ab. 395. *Pāmsupiṇḍo*, a lump of earth (Mah. 144). *Pāmsúnaṃ gandhamissúnaṃ puṇṇo*, full of scented loam (Mah. 119, comp. F. Ját. 8). *Pāmsukīṇaṃ*, playing with sand, making dirt pies: *pāmsukīṇato paṭṭhāyo*, from childhood (Att. 37, 195). *Sahapāmsukīṇitá*, playfellows (Dh. 131). *Pāmsukīlaṃ*, rags from a dust heap (Dh. 71).

PĀMSUKŪLIKO (*adj.*), One who wears clothes made of rags taken from a dust heap [पांसुकूलिक]. Dh. 144, 427. The theory of the dress of a Buddhist monk was that it should be made of dirty rags taken from a dust or refuse heap, or from a cemetery, and pieced together; numerous exceptions were however allowed (they are mentioned in the Ordination service), and at the present day the rule is never enforced. *Pāmsukūlikāgamaṃ* is one of the Dhutaṅgas (B. Int. 305; Man. B. 118, 119, 327).

PAMUCCATI, see *Pamuñcati*.

PAMUDITO (*p.p.p. pamodati*), Pleased, glad [प्रमुदित]. Ab. 752. *Pamuditacitto*, with cheerful heart (F. Ját. 57).

PAMUDO, Joy [प्रमुद्]. Ab. 87 (should it be *pamuddá*, f. ?).

PĀMUJJAM, see *Pāmojjam*.

PAMUKHO (*adj.*), In front of, facing; first, chief, principal [प्रमुख]. Ab. 694, 932. *Tassá pamukhe pabbatale*, in a plateau in front of it (Ten J. 112). *Gáyattipamukhaṃ chandaṃ*, metres, the first of which is Gáyatrí (Ab. 417). *Buddhapamukhassa bhikkhusaṅghassa dānaṃ datvá*, giving presents to the priests with Buddha at their head, or a company of priests of whom B. was the chief (Dh. 126, 173; F. Ját. 52). *Vijayappamukhā sabbe taṃ upecca apucchisun'*, with V. at their head the whole party approached him and asked (Mah. 47). Neut. *pamukhaṃ*, a terrace before a house (Ab. 218).

PAMUKKO, see next.

PAMUÑCATI, To emit, utter; to loose, release; to cast off [प्रमुञ्च]. *Vácaṃ pamuñce kusalaṃ*, let him speak appropriate language (F. Ját. 18). *Pupphāni maddavāni pamuñcati*, sheds its withered flowers (Dh. 67). Pass. *pamuccati* (Dh. 34, 65). Fut. pass. *pamokkhati* (Dh. 49). P.p.p. *pamutto*, *pamukko* (Ab. 796). Caus. *pamoceti*, to set free, release, deliver (Mah. 1, 245; Ras. 27).

PAMUSSATI, To leave behind, forget, lose [प्रमुञ्च]. *Bhante Visákhá pasádhanam pamussitvá gaitá*, if you please, Sir, Visákhá's gone away and left her diamonds behind (Dh. 247). *Eko puriso attano dvudham pamussitvá nivatto*, one of the attendants having forgotten his sword, went back for it (Dh. 218). P.p.p. *pamuñṭho*. *Abhijānsi ca taṃ puñṭhabhāvaṃ na te pamuñṭham*, and you admit the fact of this having been asked by you, you have not forgotten it (Sám. S. A.). *Kulamanussānaṃ pamuñṭhabhaṇḍakam thero paṭisāmeti*, the thera puts away things left behind by the gentlefolks of his congregation (Dh. 248).

PAMUTṬHO, see last.

PAMUTTO, see *Pamuñcati*.

PAMUYHATI, To be bewildered, to swoon [प्रमुह]. Dh. 173.

PANA (*adv.*), Now, further; but, on the other hand, on the contrary, however [पुनर्]. *So pana rájā bahubhāsi ahoṃsi*, now this king was very talkative (F. Ját. 16). *Kahaṃ pana te vasanti*, and where

do they live? (Ten J. 54). *Parikkhepo pan' assa paṭṭasāṇiyā ahoṣi*, and its covering was with a silk curtain (F. Jāt. 6). *Sace pana amhe pahāya katthaci gamissati*, now if he leaves us and goes somewhere or other (Dh. 156). *Tato pubbe pana*, now previously to this (Ten J. 42). *Kissa pana nis-sandena*, now through the merit of what action . . ? (Dh. 237). *Ekasmim pana divase*, now one day. *Sarīrassa me issaro na pana cittassa*, you can dispose of my body, but not of my mind (Dh. 159). *Idāni pana*, but now, now however (Pāt. 1). *Yaṃ hi kiccaṃ tad apaniddhaṃ akiccaṃ pana kayirati*, for what ought to be done is left undone, while that is done which ought not to be done (Dh. 52). *Rājā akkosi tam pana*, the king reviled him in return (Mah. 156). *Atha ca pana*, but on the other hand (F. Jāt. 11). *Sudassam vajjam aññesaṃ attano pana duddasaṃ*, the faults of others are easy to see, whereas our own are difficult to see (Dh. 45). *Mayā Satthari dghāto kato satthu pana mayi kesaggamatto pi dghāto n'atthi*, for I have borne malice towards Buddha, he on the contrary has not borne a particle of malice to me (Dh. 147). *Tena hi gacchathāti: tumhe pana bhante ti*, "Very well, go." "But won't you go too, Sir?" (Dh. 83). *Kittakehi te bhikkhūhi attho ti: kittakā pana vo bhante parivārabhikkhū ti*, "How many priests do you wish to entertain?" "Well, but how many priests are there in your escort?" (Jāt. 32). *Mayā pi na diṭṭhapubbo piṭṭha ca pana me kathesi*, I myself never saw one, but my father told me . . (Ten J. 113). *Nāhaṃ tam khādisāmi mahantaṃ pana te guṇaṃ karissāmi*, I will not eat you; on the contrary, I'll do you a great service (Ten J. 36). *Pana* preserves one sense of S. पुनर्, while *puna* (which see) preserves the other.

PĀṆABHŪTO, A living being, creature [प्राणभूत]. Kh. 15.

PĀṆĀGĀRĀM, A tavern [पानागार]. Pāt. 71.

PĀṆĀGHĀTO, Destroying life, killing [प्राणघात].

PĀṆAKO, Name of a water-plant. Ab. 690.

PĀṆAKO, A small creature, a worm or insect [प्राणक]. Ab. 623. At Dh. 88 indagopakas are so called. *Sa-pāṇakam khīram*, milk with worms in it (animalculæ, Mah. 244). Of fleas, etc. in a hare's fur (F. Jāt. 52). *Makulāni pāṇakavidhāni*, worm-eaten flower buds (Dh. 209).

PĀṆAKŪPO, A drinking well [पान + कूप]. Ab. 677.

PĀṆĀLI, and **PĀṆĀLI** (f.), Watercourse, gutter, drain [प्रणाली, प्रणाली]. Ab. 683; Att. 211.

PĀṆĀM, Drinking; draught; drink, beverage; enjoyment [पान]. Ab. 422, 1123. *Pāṇakhejanam*, or *annapānam*, food and drink (Dh. 44; Kh. 11). *Pāṇamaṇḍalam*, a tavern (Ab. 534). *Pāṇasakhā* (m.), a drinking companion. *Amatapānam*, draught of nectar (Mah. 98).

PĀṆĀM, see *Pāṇo*.

PĀṆĀMATI, To bend, be bent or inclined [प्रणम]. P.p.p. *paṇato*, bending, sloping (Ab. 1069). Caus. *paṇāmeti*, to cause to bend; to hold out towards, offer respectfully. *Yena Bhagavā ten' añjaliṃ paṇāmetvā*, bending his clasped hands towards Buddha in respectful salutation (Gog. Ev. 8). *Tam therassa paṇāmayi*, held it out, or offered it to the elder (Mah. 87). *Yenakāmaṃ paṇāmeti*, bends whither he will (Ten J. 38).

PĀṆĀMO, Bending, salutation [प्रणाम].

PĀṆASĀMO (adj.), Dear as one's life, greatly beloved [प्राणसम]. Dh. 79; Mah. 259.

PANASO, The Jack or bread-fruit tree, *Artocarpus Integrifolia* [पनस]. Ab. 569; Mah. 167.

PĀṆĀTIPĀTI (adj.), Killing [next + हन्].

PĀṆĀTIPĀTO, Taking the life of a living creature, destroying life, killing [प्राणातिपात]. F. Jāt. 56; Kh. 2; Ten J. 49.

PĀṆĀTO, see *Paṇamati*.

PĀṆĀVIKO, One who plays the *praṇava* [next + ह्व].

PĀṆĀVO, A small drum or tabor [प्रणव]. Ab. 144.

PĀṆĀYĀM, = *pana ayam*.

PĀṆĀYO, Affection; confidence; solicitation [प्रणय]. Ab. 856.

PĀṆĀYO, see *Pāṇi*.

PĀṆCA (num.), Five [पञ्च]. Gen. and dat. *pañcannam*. Instr. and abl. *pañcahi*. Loc. *pañcaṃ*.

PĀṆCĀBALĀM, The five Forces (see *Balaṃ*). Att. 58.

PĀṆCACAKKHU (n.), The five sorts of vision [पञ्चक + चक्षुस्]. They are *māṃsacakkhu*, *dibbacakkhu*, *paññācakkhu*, *samānacakkhu*, *Buddhacakkhu*, the human eye, the divine eye, the eye of wisdom (*vipassanā*), the eye of universal knowledge, the eye of a Buddha (Ab. 835). By the last is meant the knowledge of the four truths, the

- discovery of which is the distinguishing feature of a Buddha; by the last but one is meant Buddha's knowledge of general things (Subh.). As an adj. *pañcacakkhu*, possessing the five sorts of vision, a Buddha (Mah. 111).
- PAÑCADASA (*num.*), Fifteen [पञ्चदशन्]. See also *pannarasa*.
- PAÑCADASĪ (*f.*), The fifteenth day of the half month, day of full or new moon [पञ्चदशी]. Ab. 73; Mah. 249.
- PAÑCADHĀ (*adv.*), In five ways, fivefold [पञ्चधा].
- PAÑCADHAMMĀ, Five things or conditions [पञ्चन् + धर्मन्]. They are *saddhā, sīlā, sutā, cāga, paññā*, faith, moral practice, learning, charity, wisdom (Subh., and see Clough's Sinh. Dict.).
- PAÑCAGGĀM, Firstfruits of five [पञ्चन् + अग्र]. They are *khettaggā, khalaggā, khalabhaṇḍaggā, kumbhaggā, pātāggā*, firstfruits of the standing crop, of the threshing floor, of the granary, etc. (Subh.).
- PAÑCAGUṆĀM, Five qualities as rewards of virtue [पञ्चन् + गुण]. Turnour says they are "love of mankind, goodwill of pious men, character for piety, lay sanctity, and regeneration in the Deva-loka" (Mah. 161).
- PAÑCĀHAM, Five days [पञ्चाह]. Pāt. 106.
- PAÑCĀHIKO (*adj.*), Lasting five days [last + इक्]. Pāt. 106.
- PAÑCAKAJJHĀNIKO (*adj.*), One who practises the five Jhānas [पञ्चन् + क + ध्यान + इक्].
- PAÑCAKĀMAM, Five modes of desire or pleasure, see *Kāmo*.
- PAÑCAKILESĀM, Five kleśas or evil passions (see *Kileśo*). Subh. tells me they are *lobho, moho, uddhaccaṃ, ahirikā, anottappaṃ*. Clough says "lust, anger, ignorance, self-confidence, and pride."
- PAÑCAKKHANDHĀM, The five Skandhas (see *Khandho*).
- PAÑCAKKHATTUM (*adv.*), Five times [पञ्चकल्लस]. Mah. 196.
- PAÑCAKO (*adj.*), Consisting of five, five in number [पञ्चक]. Mah. 108. *Pañcukā*, a pentad, five.
- PAÑCĀLĀ (*m.pl.*), Name of a warrior tribe in the north of India, the Pañcālas [पञ्चाल]. Ab. 184.
- PAÑCĀLIKĀ (*f.*), A doll, puppet [पञ्चालिका]. Ab. 523.
- PAÑCAMAKO (*adj.*), Fifth [पञ्चमक].
- PAÑCAMO (*adj.*), Fifth [पञ्चम]. Masc. *pañcamo*, one of the notes of the Hindu gamut (Ab. 132). Fem. *pañcamī*, the fifth day of the half month (Dh. 119); the ablative case (Cl. Gr. 17); the imperative mood (Sen. K. 429).
- PAÑCĀNANTARIYAKAMMĀM, Five sins that bring with them immediate retribution [पञ्चन् + आनन्तर्य + कर्मन्]. Att. 146, 231. Also called *pañcānantariyadhammā* (Cl. Sinh. Dict.). They are the six Abhiṭhānas minus the last or last but one (Clough renders the fifth "schism in religion" which probably represents *saṅghabhedo*).
- PAÑCANETTO (*adj.*), Having five sorts of vision [पञ्चन् + नेत्र]. Same meaning as *pañcacakkhu* (Mah. 11).
- PAÑCAŅGĀM, Five qualities [प्रसाङ्ग]. *Pañcaṅga-samannāgato*, possessed of five qualifications (Alw. I. 103).
- PAÑCAŅGIKO (*adj.*), Having five members or divisions, fivefold [last + इक्]. *Pañcaṅgikāṃ turīyāṃ*, orchestra of five sorts of music (Ab. 139; Dh. 191). The first Jhāna is *pañcaṅgika*, consisting of *vitakka, vicāra, plīti, sukha*, and *ekaggatā*.
- PAÑCAPAÑCASO (*adj.*), In sets of five each [पञ्चन् + पञ्चन् + शस्]. Sen. K. 202.
- PAÑCAPATIṬṬHITĀM, Setting down or fixing of five things [पञ्चन् + प्रति + स्थित]. *Pañcapatiṭṭhitena vandati*, to salute with the five Rests, viz. to prostrate oneself before a superior so completely that the forehead, elbows, waist, knees, and feet rest on the ground (Dh. 161, 315, 324; see Clough, s.v. *Pasaṅga*).
- PAÑCASATĀM, Five hundred [पञ्चशत]. *Pañcasatāṃ yaṭṭi*, five hundred priests (Mah. 150). *Saddhiṃ pañcasatitṭhīhi*, together with five hundred women (Mah. 85).
- PAÑCASATIKO (*adj.*), Consisting of five hundred [last + इक्].
- PAÑCASIKHO, A proper name, one of the Gandhabbas [पञ्चशिक्ष]. Ab. 25.
- PAÑCASĪLAM, The five precepts, or five branches of moral practice [पञ्चन् + शील]. They are the first five of the ten Sikkhāpadas, viz. *pāṇātipātā veramaṇī, adinnādāna veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajja-pamādaṭṭhāna veramaṇī*, abstinence from life-slaughter, from theft, from impurity, from lying, and from spirituous liquors (Att. 58; Ten J. 6; Ras. 37).

PAÑCASILAVĀ (*adj.*), One who keeps the five precepts [last + वत्]. Mah. 229.

PAÑCASO (*adv.*), By fives [पञ्चशस्र].

PAÑCAVAGGIYO (*adj.*), Belonging to a group of five [पञ्चवर्ग + य]. The five brahmins who accompanied Gotama B. when he embraced asceticism are called *pañcavaggiyā* (Dh. 119; comp. Man. B. 165). Their names are *Aññakoṇḍañña*, *Bhaddiya*, *Vappa*, *Assaji*, *Mahānāma* (Subh.).

PAÑCAVIDHO (*adj.*), Fivefold [पञ्चविध].

PAÑCAVĪSATI (*fem. num.*), Twenty-five [पञ्चविंशति]. See also *Paṇḍuvīsati*.

PAÑCĀYUDHAM, Five sorts of weapons [पञ्च + आयुध]. Clough says they are sword, spear, bow, battle-axe, and shield.

PAÑCINDRIYAM, see *Indriyam*.

PANĀKO, A eunuch [पण्डक]. Ab. 242. At Ab. 42, 884, 895, etc., it means "of the neuter gender."

PANĀRO, (*adj.*), White, pale, yellowish [पाण्डर]. Ab. 95. A white elephant is called *paṇḍaro* (Ab. 361).

PANĀVO, A son or descendant of Pāṇḍu; name of a mountain [पाण्डव]. Ab. 606; Sen. K. 389.

PANĀICAM, Scholarship, learning, erudition [पाण्डित्य]. Att. 23.

PANĀITAKO, A pedant [पाण्डितक]. *Nindito paṇḍito paṇḍitako* (Payoga Siddhi).

PANĀITATĀ (*f.*), Learning, skill, wisdom [पाण्डित्यतता]. Dh. 137.

PANĀITO (*adj.*), Learned, skilled, clever, wise [पाण्डित]. Ab. 227; Dh. 5. *Paṇḍito*, a learned man, wise man, scholar, pandit (Dh. 6; F. Jāt. 7). Pl. *paṇḍitā*, wise men (Kh. 14). *Paṇḍita* is much used in a religious sense, meaning a converted man as opposed to a *puṭhujjana*, who is called *bāla*, "a fool" (Das. 7).

PANĀDU (*adj.*), Light yellow [पाण्डु]. Ab. 96. *Paṇḍupalāso* and *paṇḍupattam*, a sere leaf (Dh. 42; Mah. 179; Ten J. 119). *Paṇḍurogo*, jaundice (F. Jāt. 2). Masc. name of a people in the Majjhima (Ab. 185). *Paṇḍukambalo* (Ab. 22), or *paṇḍukambalasīlā* (Dh. 190, 415), is a sort of ornamental stone; Sakka's throne (*paṇḍukambalasīlāsanam*) is made of it (Dh. 87; F. Jāt. 54; Ras. 19).

PANĀTI, To bring, perform, execute [पण्णी]. *Daṇḍam p.* to inflict punishment (Dh. 55, 341). P.p.p. *paṇṭito*.

PANĀGU, and PANĀGULO (*adj.*), Lame, crippled [पणु, पणुल]. Ab. 319.

PANHI, and PĀSAṆI (*m. and f.*), The heel [पण्ण]. Ab. 277. Inst. *paṇhiyā* (Ras. 40).

PANHI (*adj.*), Variegated [पण्णि]. *Paṇhipaṇā*, the plant *Hemionitis Cardifolia* (Ab. 584).

PANHO, A question [पण]. Ab. 115; Dh. 329; B. Lot. 514. *Meṇḍakapaṇha* according to Vjessinba means a question which places you on the horns of a dilemma; if you say "Yes," such and such an absurdity follows; if "No," another absurdity follows: the metaphor is taken from the fighting of rams. Saṅgīti S. has the following text, *cattāro paṇhavyākaraṇā: ekasāse-vyākaraṇāyo paṇho, vibhajjavādyākaraṇāyo paṇho, paṭipucchāvādyākaraṇāyo paṇho, ṭhapanāyo vyākaraṇāyo paṇho*: Vj. writes that these are four modes of answering questions, *ekasāsa* "direct," *vibhajja* "qualified," *paṭipucchā* "after further questioning," *ṭhapanāya* "not to be answered, setting aside"; he adds the following interesting explanation from a comment, *tattha cakkhū amiccā? ti puṭṭhena dāma amiccā ti ekasāse vyākātābbaṃ, amiccā nāma cakkhū? ti puṭṭhena paṇa na cakkhū eva sotam pi amiccā ghaṇam pi amiccā ti evaṃ vibhajjitvā vyākātābbaṃ, tatthā kiṃ cakkhū? ti puṭṭhena kevaṃ aṭṭhena puṭṭhānti paṭipucchitvā amiccāṭṭhena puṭṭhānti vutte dāmaṃ vyākātābbaṃ ayaṃ paṭipucchāvādyākaraṇāyo, taṃ jvaṇā taṃ sarīraṃ? ti dāmaṃ puṭṭhena paṇa avyākātā etāṃ Bhagavatā ṭhapaṭṭabho eva paṇho na vyākātābho ayaṃ paṇho ti ṭhapanāyo*, which I translate, "A man who is asked, Is the eye impermanent? should reply with certainty, Yes, it is impermanent; but if he is asked, Is that which is impermanent the eye? he must return a qualified answer, Not merely the eye, but the ear is impermanent, the organ of smell is impermanent. Again if he is asked, What is the eye? he must first retort, Why do you ask? and when the other says, I ask with reference to impermanence, he must reply, Yes: this is called a question to be answered by a counter question. Again, if a man is asked, Is this the life? is this the body? and so on, the question must be set aside with the reply, Buddha laid down no rule on this subject, the question must be set aside, the question must not be answered."

PĀṆI (*m.*), The hand; a wooden hand or trowel

[पाणि]. Ab. 1007. Instrumental *pāṇinā* (Dh. 50).
 Loc. *pāṇimhi* (Dh. 23; Ten J. 114). Pl. *pāṇayo*
 (Ab. 265). *Pāṇisaddam karoti*, to make a noise
 with the hands, to clap them (Dh. 155).
PĀṆĪ (*m.*), A living being, a sentient being, a
 creature, animal, man [पाणिन्]. Ab. 93, 1007.
 Acc. *pāṇinaṃ* (Dh. 25). Pl. *pāṇino*.
PANIDAHATI, and **PANIDHETI**, To long for,
 wish for, pray for, resolve, aspire to; to direct,
 stretch [प्रसिधा]. *Aññatarāṃ devanikāyaṃ*
paṇidhāya, aspiring to belong to one of the deva
 communities. *Evam paṇidahi*, thus prayed (Mah.
 24). *Pallaṅkaṃ dbhujitvā ujukāyaṃ paṇidhāya*,
 sitting cross-legged, and keeping the body erect.
 P.p.p. *paṇihito*.
PANIDHĀNAM, Earnest resolve, aspiration, long-
 ing, prayer [प्रसिधान]. Ab. 426.
PANIDHETI, see *Paṇidahati*.
PANIDHI (*m.*), Wish, resolve, aspiration, prayer
 [प्रसिधि]. Ab. 426. *Sammāpaṇidhi*, right as-
 pirations or resolves (Kh. 5). *Bodhāya paṇidhiṃ*
akā, prayed for Buddhahood, formed the resolution
 to attain supreme knowledge (Mah. 1).
PĀNIGGAHO, Marriage [पाणियह]. Ab. 318.
PĀNIGHO, One who strikes with the hand, one
 who plays the tabor or any similar instrument
 [पाणिघ]. Ab. 511 (uote).
PANIHITO (*p.p.p. paṇidahati*), Resolved, deter-
 mined, intent [प्रसिहित]. *Micchāpaṇihitaṃ cit-
 taṃ*, a wrongly directed mind (Dh. 8). *Appaṇihito*
 is an epithet of *samādhi* and *vimokho*, and appears
 to mean free from all longings and aspirations
 (Dh. 281, 282, where it is explained to mean "free
 from the three paṇidhis, *rāga*, *dosa*, and *moha*").
PĀNIHITO (*adj.*), Kind to living beings, benevolent
 [पाणिहित]. Mah. 4.
PĀNIMATTO (*adj.*), As much as can be held in the
 hand [पाणि + मात्र]. *Pāṇimatte addhā*, gave
 him a handful of hair (Mah. 4).
PĀNIMUTTAM, A missile weapon [पाणिमुत्त].
 Ab. 387.
PANIPATATI, To prostrate oneself [प्रसिपत्].
PANIPĀTO, Prostration [प्रसिपात्].
PĀNISSARAM, A sort of music. Explained by
kaṃsatālam and *pāṇitālam* [पाणि + स्वर?].
PĀNITALAM, The palm of the hand [पाणितल].
PANĪTO (*p.p.p. paṇeti*), Accomplished; excellent,
 eminent, exalted; sweet, nice [प्रणीत]. Ab. 695.

Ab. 939 says *paṇito madhure uttame vihite*. Neut.
paṇitam, the Transcendent, viz. Nirvāṇa (Ab. 8).
Vihāramajjhe paṇitāni sentsundāni, the best couches
 in the most central part of the monastery (Dh.
 264). By *paṇitadhātu* is meant the *navalokutta-
 radhamma* (Subh.). *Abhikkantataraṇā ca paṇi-
 tatarāṇā ca*, better and nobler (Sām. S.). *Paṇita-
 ssaṃ*, moral practice of the most perfect kind, or
 with the best possible object (Man. B. 493). *Pa-
 ṇitam jhānaṃ*, the highest or most perfect exercise
 of ecstatic meditation (Gog. Ev. 18). Applied to
 food it means sweet, savoury, nice, pleasant to the
 taste (Kh. 7; Dh. 81, 132). Pāt. 89 explains
paṇitabhojanāni as "food prepared with the best
 (*paṇita*) materials," but this is I think forced and
 unnecessary.

PĀNIVĀDO, One who uses an instrument played
 with the hand, as a drum or tambourine [पाणि-
 वाद्]. Ab. 511.

PANIYO (*adj.*), Saleable [पय्य]. Ab. 471. Neut.
paṇiyam, something for sale, wares, goods. *Pāpa-
 paṇiyo*, one who has cakes for his ware, a con-
 fectioner (Ab. 511).

PĀNIYO (*adj.*), same meaning as *pāṇigho* [पाणि
 + घ]. Ab. 511.

PĀNIYO (*adj.*), Drinkable [पानीय]. Neut. *pāni-
 yam*, drink, beverage, water (Ab. 681; N.B. in
 India "drink" means water, in England it means
 spirits). *Āvilāni pāniyāni*, muddy water to drink
 (Dh. 105). *Pāniyakuṭo*, a water jar (Jāt. 8).
 Dh. 106, 304; Mah. 132, 214; Ras. 30; Att. 190;
 Ab. 214; Ten J. 31, 34, 108, 112.

PĀÑJALIKO (*adj.*), Holding up the clasped hands
 in token of respectful salutation [प्राञ्जलिक].
 Mah. 116.

PĀÑJARAM, and **-RO**, A cage, frame [पञ्जर].
 Alw. I. xiii. *Rathapañjaro*, framework or body
 of a chariot (Dh. 85, comp. Mah. 153 *sakaṭap.*).

PANKERUHAM, A lotus [पङ्कुरह]. Ab. 685.

PANĀKO, and **-KAM**, Mud; moral impurity, sin
 [पङ्क]. Ab. 663, 1093; Dh. 25, 58. *Mahantāni*
paṅkāni, marshes, bogs.

PĀÑÑĀ (*f.*), Wisdom, intellect, reason [पञ्चा].
 Ab. 152; Dh. 7, 59, 67. Instr. *paññāya*, through
 or by or with wisdom, wisely (Dh. 49, 60; Mah.
 161). *Paññādhuro* (*adj.*), "having reason for his
 foundation" (Vij.), epithet of an ariyapuggala, see
Puggalo. The three paññās are *sekhā paññā*,

asekhā paññā, nevasekhānāsekhā paññā, the wisdom of one walking in the first three paths, the wisdom of the Arhat, and the wisdom of the puthujjana or unconverted man (Saṅg. S.). There are also three others, *cintāmayā paññā, sutamayā paññā, bhāvanāmayā paññā*, wisdom obtained by thought, wisdom obtained by study, and wisdom obtained by meditation (Ditto).

PANNAGO, A snake [पन्नग]. Ab. 653; Mah. 243.

PANÑĀKĀRO, A present. I believe this word to be merely पर्ण + आकार with the sense of "having the exterior appearance of a leaf." In India presents of fruit, sweetmeats, etc., are generally done up very prettily in fresh or dried leaves of the plantain or some such tree. The word would first be applied to this sort of present, and then gradually be extended to a present of any sort. Ab. 356; Alw. I. 74; Mah. 89; F. Jāt. 10, 33.

PANÑAM, A leaf; a written leaf, an epistle [पर्ण]. Ab. 543. *Sisām chinnan ti panñam dharitvā adamsu*, brought and delivered a letter, which said, "they have cut off his head" (Dh. 221). *Panñacchadano*, thatched with leaves (Jāt. 7). Alw. I. 101; F. Jāt. 5.

PANÑĀNAM, Knowledge, wisdom, intelligence; mark, sign [प्रज्ञान]. Ab. 153, 1061.

PANÑĀPAKO (adj.), Appointing, declaring [caus. प्रज्ञा + चक]. Pāt. xv.

PANÑĀPANAM, Appointment, declaration (from next).

PANÑĀPETI (caus. pajānti), To make known, declare, proclaim, appoint [प्रज्ञापयति]. *Catupaṇṇim suddhim paññāpeti*, proclaims or preaches the purity of all the four castes (Alw. I. lxix). *Paḍaṇṇ p.*, exhibit a footprint (Dh. 282, 377). *Sikkhāpaḍaṇṇ p.*, to promulgate a precept or rule of moral conduct (Pāt. xxxvii). Of laying out or spreading out carpets, cushions, etc. (Mah. 36, 82). *Āsanam p.*, to prepare a seat for a guest (Dh. 81). P.p.p. *paññatto*, enacted, known. *Paññattāsane nisīdi*, sat down in the seat prepared for him (Dh. 98; B. Lot. 305; Ten J. 51; F. Jāt. 46, 52). *Dattupaññattaṇ ca vadanti dānaṇ*, and they declare that almsgiving was instituted by fools (Ten J. 116). *Paṭhamam pārājikam kattha paññattam*, where was the first P. law enacted? (Br. J. S. A.). *Mayā bhikkhūnaṇ paññattāni sikkhāpaḍāni*, the precepts laid down by me for the monks (Pāt. 111). *Pākaṇam*

paññattam, evident, well known (Dh. 262). *Susunāgo ti paññatto*, known by the name of Susunāga (Mah. 15). *Apaññattam*, not yet promulgated (Pāt. xxvii). Double caus. *paññāpāpeti*, to cause to be prepared (Mah. 164).

PANNARASA, and PANÑARASA (num.), Fifteen [पञ्चदश]. Dh. 86, 329; Mah. 10. *Pannarasas* (Das. 23). See also *Pañcadasa*.

PANNARASAMO, and PANNARASO (adj.), Fifteenth [पञ्चदशम, पञ्चदश]. Dh. 38.

PANNARASĪ (f.), The fifteenth day of the half month, the day of the full or of the new moon [पञ्चदशी]. Ab. 73; Pāt. 2; Dh. 161.

PANNARASIKO (adj.), Belonging to the fifteenth day of the half month [last + क]. Pāt. 27.

PANÑĀSĀ, and -SAM, and PANÑĀSA (fem. num.), Fifty [पञ्चाशत्]. *Paññāsa yojānaṇi*, fifty yojanas (Dh. 160). *Sattapaññāsaṇ ca suttāni*, fifty-seven sūtras (Br. J. S. A.). *Catupaṇṇāsakkaṭṭhānaṇ*, fifty-four koṭis of treasure (Dh. 78). *Panñāsayajanavittathānaṇ*, fifty yojanas broad (Dh. 86). *Ekapaññāsaṇ*, fifty-one (Alw. I. 104). *Aṭṭhapaññāsakkhattum*, fifty-eight times. *Paññāsaṇ* (Sen. K. 409). *Catupaṇṇāsajanaḍ*, fifty-four people (Dh. 119). Dat. *paññāsaḍya* (Dh. 125).

PANÑĀSAKAM, A collection of fifty [पञ्चाशत्]. Name of certain divisions of the Suttapīṭaka, containing fifty sūtras (Dh. 319).

PANÑASĀLĀ, The hut of an ascetic made of branches and leaves, a hermitage [पर्णशाळा]. F. Jāt. 2; Dh. 88.

PANÑĀTO (p.p.p. pajānti), Known, famous [प्रज्ञात]. Ab. 724. *Maghavā ti paññāto*, known by the name of M. (Dh. 195).

PANÑĀTTI, and PANÑATTI (f.), Making known, manifestation, declaring, promulgation, enactment, ordinance, precept, regulation [प्रज्ञप्ति]. Ab. 971. For an instance of the two forms see *Abhidhammo. Panñatti* (Ab. 849). *Apaññattikabhāvo*, state of non-manifestation, disappearance (Dh. 278, comp. *paññatto*, and *paññādyati*).

PANÑĀTTO, see *Paññāpeti*.

PANÑĀVĀ (adj.), Wise [प्रज्ञावत्]. Sen. K. 400; Dh. 15, 20; Gog. Ev. 31 (-āva).

PANÑĀYANAM, Manifestation, appearing (from next). Dh. 219, 282.

PANÑĀYATI (pass. pajānti), To be known, to be perceived, to appear, to exist; to be well known, to

be renowned [प्रज्ञायते]. *Ten' assa putto Maṭṭakunḍali to eva paññāyittha*, accordingly his son was known as Maṭṭakunḍalin (Dh. 93, 328). *Kaddā kammanānaṃ anto paññāyissati*, when will these labours come to an end? lit. when will the end be seen? (Dh. 141). *Rūpāgā viya paññāyati*, looks as if it had assumed a real shape (Dh. 210). *Rathā paññāyanti*, the chariots are in sight (Dh. 219). *Tassa bhikkhuno abhimukhe viya paññāyamāno*, appearing as it were before the very eyes of that priest (Dh. 195). *Ayyānaṃ gamanā-kāro paññāyati*, have your reverences an object in going? lit. does there exist a cause of going? (Dh. 84). *N'eva chārikā paññāyati na masi*, neither ash nor soot will remain (Gog. Ev. 16). *Pubbā koṭi na paññāyati*, its beginning cannot be discerned (Alw. N. 21). *Kiṃ pana paññāyamānass' atthāya rodanto bālo hoti uddhu appaññāyamānassa*, pray, is a man a fool who weeps for what exists, or for what does not exist? (Dh. 96). *Tena bhaṇḍanena . . paññāyissāma*, we shall make ourselves famous or notorious by this quarrelling (Vij. Dh. 104). *Paññāyissatha*, you'll be a famous man! (Vij. Dh. 124, said sarcastically).

PANNO (*p.p.*), Fallen, gone [पन्न]. Ab. 752. *Pannabhāro*, one whose burden is cast off (Dh. 72).

PAÑÑO (*adj.*), Wise, intelligent [पञ्च]. Ab. 229; Dh. 38, 67.

PANŪVĪSATI (*fem. num.*), Twenty-five. Another form of *pañcaviṣati*.

PANO, A bet, wager, stake; wages, hire; a sum of money; wealth, property; trade; shop [पण]. Ab. 532, 908. *Madhupaṇo*, honey bazaar or shop (Mah. 24).

PĀNO, Breath; life, vitality; a living being, creature; energy, vigour, strength [प्राण]. Ab. 93, 407, 945. *Pāṇaṃ atimāpeti*, to destroy life (Dh. 44). *Pāṇatipāto* or *pāṇavadho*, destroying life, killing a living thing (Kh. 2; Alw. I. cxxiv). *Pāṇo jīvītā na voropetabbo*, a living being must not be deprived of life (Kamm. 10). *Pāṇabhūto*, a living being (Kh. 15). *Ā pāṇapariyantam*, to the term of your life (Att. 193). At Dh. 48 a neut. pl. *pāṇāni* "living creatures."

PANTHIKO, A traveller [next + रक्].

PANTHO, A road [पथिन]. Ab. 190. *Pantha-dāsako*, a highwayman.

PANTI (*f.*), A row, range, line, series [पङ्क्ति]. Ab.

539. Pl. *pantiyo, panti* (Mah. 193, 258). *Ghaṭa-panti*, a row of vases (Mah. 180). *Catuppaddānaṃ panti*, rows of (sculptured) quadrupeds (Mah. 179). *Dantā . . vajirapanti viya sobhanti*, teeth that sparkle like a row of diamonds (Dh. 232).

PANTO, Border, verge, end [प्रान्त]. Ab. 714. Also *adj.* "distant" (*pantaṃ sēdsanaṃ*).

PANUDANAM, Removal, and PANUDANO (*adj.*), Dispelling (from next). Sen. K. 524; Alw. N. 66.

PANUDATI, To remove, drive away, reject [प्रमुह]. *Kāme panuda*, put away lust (Dh. 69). Ger. *panujja*.

PANUNNO (*p.p.* last), Put away, removed, dispelled [प्रमुञ्ज]. Das. 26; Dh. 183.

PĀNUPETO (*adj.*), Possessed of breath, living [प्राण + उपेत]. *Ajjat' agge pānupeto*, from this day forth while I have life.

PANYAM, A ware, commodity; traffic [पण्य]. Ab. 1015. *Panyavāthikā* (*f.*), a bazaar, market (Ab. 213).

PAPĀ (*f.*), A shed on the roadside where travellers are supplied with water [पपा]. Ab. 214.

PĀPABHĪRUTĀ (*f.*), Fear of sinning [पाप + भीरु + ता]. Ab. 158.

PAPADO, The tip of the foot, toes [प्रपद्]. Ab. 277.

PĀPAKO (*adj.*), Bad, evil, wicked, sinful [पापक]. *Pāpakam kammani*, sinful act, sin, or evil Karma, demerit (Kh. 9; Dh. 12). *Pāpako dhammo*, sin. *Pāpakā dhammā* (*pl.*), evil habits or states, sinfulness (Dh. 43). *Pāpakā mittā*, bad companions (Dh. 14). *Ayam mayham puttānaṃ pāpakam pi cinteyya*, this woman might plot some mischief for my sons (Das. 39). *Mā maṃ kiñci avacuttha kalyāṇaṃ vā pāpakam vā*, say not anything to me, good or bad (Pāt. 5). Fem. *pāpikā*. *Diṭṭhi pāpikā*, wrong views, false doctrines (Dh. 30). *Pāpikā gati*, a sinner's destiny, i.e. state of punishment after death (Dh. 55).

PĀPAMITTATĀ (*f.*), Friendship or association with sinners, evil communications [पाप + मित्र + ता].

PĀPANAM, Attainment [प्रापण]. Dh. 358; Ab. 1012.

PAPAŅCETI, To linger, tarry, delay [प्रपञ्चयति]. Dh. 162.

PAPAŅCO, Diffuseness, prolixity; delay [प्रपञ्च]. Ab. 768. *Papañcakāraṇaṃ puttāhā*, questioned as to the cause of the delay (Mah. 222). *Papañcaṃ*

karoti, to delay, be indifferent or neglectful, take no pains (Dh. 212). *Mayá saddhīm gacchantassa tava papañco bhavissati*, if you go with me, you'll be delayed (Dh. 87). In a religious sense *papañca* means any of the evil conditions, such as evil desire, false doctrine, pride, which delay or hinder a man in his spiritual progress (Dh. 35, 45, 349, 377).

PĀPATAMO (*adj.*), Most sinful [पाप + तम]. Sen. K. 398.

PĀPATANAM, Falling down [प्रपतन्]. Das. 5.

PĀPATARO (*adj.*), Worse, more sinful [पापतर]. Dh. 204.

PĀPATATI, To fall down, to fall from [प्रपत्].

Mah. 72. *Soká tamhá papatanti*, sorrows depart from him (Dh. 60). *Tatth' eva mucchitá papatimsu*, fell fainting on the spot.

PĀPĀTO, A precipice, declivity [प्रपात]. Alw. I. 92.

PĀPETI, see *Pāpuṇḍī*.

PĀPI (*adj.*), Sinful [पापिन्].

PĀPICCHATĀ (*f.*), State of having sinful desires [next + ता]. Pát. 68.

PĀPICCHO (*adj.*), Having sinful desires [पाप + इच्छा]. Alw. N. 121. *Pāpicchá pāpikānam icchánam vasam gatá* (Dh. 145).

PĀPIMĀ (*adj.*), Sinful [पापिन्]. *Pāpimā*, the Sinner, is one of the names of Māra (Ab. 43; Dh. 255, 353). Voc. *pāpima* (Par. S.). Gen. *pāpimato* (Ját. 75).

PĀPISSIKO (*adj.*), More sinful, very sinful [पापी-चस् + इच्छ?]. Sen. K. 398; Cl. Gr. 93.

PĀPITĀMAHO, A paternal great-grandfather [प्र-पितामह]. Ab. 248.

PĀPITO, see *Pāpuṇḍī*.

PĀPIṬṬHO (*adj.*), Most sinful [पापिष्ठ]. Sen. K. 398.

PĀPIYATI, see *Pāpuṇḍī*.

PĀPIYO (*adj.*), Worse; wicked [पापीचस्]. Neut. nom. and acc. *pāpiyo* (Dh. 8, 15). *Pāpiyo 'yañ*, this villain (Mah. 239, 261).

PĀPIYYASIKĀ, see *Tassapāpiyyasikā*.

PĀPO (*adj.*), Evil, bad, wicked, sinful [पाप]. *Pāpabhikkhā*, sinful priests (Mah. 20). *Pāpo Mahāsena*, the impious M. (Mah. 259). *Pāpakammañ*, a sinful act, sin, evil Karma (Dh. 89). *Pāpakammī*, and *pāpakāri* (*adj.*), sinful (Dh. 3, 23). *Pāpuru-pino*, a bad dream (Dh. 172). *Pāpadhammo* (*adj.*), having evil habits, a sinner (Dh. 44, 54). *Pāpamitto*, a sinful friend or associate, also *adj.* having

sinful associates. *Pāpasannivāso*, evil communications (F. Ját. 1). *Pāpo*, a sinner (Mah. 209). *Pāpo jāto 'si*, you have committed sin, lit. you have become a sinner (Dh. 86). Neut. *pāpam*, evil, sin, demerit (Dh. 3; Ab. 84). *N' atthi pāpam akubbato*, no guilt or demerit attaches to him who does no sin (Dh. 23). *Na ca pāpāni kayirā*, let him do no sin (Dh. 22, 59).

PAPPHĀSAM, The lungs [पुप्फुस]. Kh. 3.

PAPPOṬHETI (*caus.*), To shake, strike, knock [caus. प्रस्युट]. *Piṭham pappoṭhetvā*, having dusted the chair by beating it (Br. J. S. A.). *Pakkhe p.*, to flap the wings (Fausböll).

PAPPOTI, see *Pāpuṇḍī*.

PĀPUṆANAM, Attainment (from next). Ab. 1177.

PĀPUṆĀTI, **PĀPUṆOTI**, and **PAPPOTI**, To attain, reach, arrive, obtain, find [प्राप्नोति = प्राप].

Arahattam apāpuṇi, attained Arhatship (Mah. 13, comp. 2).

Evarūpañ dukkhañ pāpuṇanti, get into such trouble (F. Ját. 18). *Evarūpañ vyasa-*

nam pāpuṇāti, meets with such an accident (F. Ját. 19). *Marapañ p.*, to meet with death, to

perish (Dh. 156). *Hatthināgam pāpuṇitvā as-*

kkonto, unable to overtake the elephant (Dh. 158).

Paṇṇākāro Takkaṣilañ pāpuṇanto uposathādicca-

pāpuṇi, the present reaching T., arrived on the day of confession (Alw. I. 79). *Tam ṭhanam*

patvā, having reached that place (Ras. 26, comp. Dh. 81, 232). *Cittakkhepañ p.*, to go mad (Dh. 25).

Āva-āya-ādese pāpuṇanti, take the substitutes *āva* and *āya* (Sen. K. 464). *Nāyañ tvaheñ*

pāpuṇāti, this does not belong to you (Ját. 73). Pres. *pāpuṇāti*, *pāpuṇoti* (Sen. K. 440), *pappoti*

(Dh. 6; Das. 36; Ras. 22). Aor. *pāpuṇi* (Dh. 230; Ten J. 53). Fut. *pāpuṇissati* (Dh. 101, 156; Ten J. 89). Inf. *pattum* (Dh. 195, 210), *pāpuṇ-*

tum (Dh. 158). Ger. *patvā* (F. Ját. 4; Dh. 81), *pāpuṇitvā*. Pass. *pāpiyati*. P.f.p. *pattabbo*. P.p.p.

patto. Caus. *pāpeti*, to cause to attain, to bring to. *Amhākañ ūdtake vināsam pāpeti*, brings our

kinsmen to ruin (comp. Dh. 104, 156). *Gelaṇṇam pāpenti*, make them ill, lit. cause them to get an

illness (Ten. J. 43). *Arahattam pāpeti*, caused him to attain arhatship (Dh. 119, comp. Mah. 97). *Pāpeti bhikkhusaṅghassa bhesajjāni*, provided

medicines for the priesthood (Mah. 88). Ger. *pāpayitvā* (Mah. 100). P.p.p. *pāpito* (Dh. 149).

PAPUNNĀGO, The tree Cassia Tora [प्रपुनार्द्र]. Ab. 594.

PAPUPPHAKAṂ, An arrow tipped with a flower [प्र + पुष्पक]. Dh. 9.

PĀPURANAṂ, PĀPURATI, see *Pārupanaṁ, Pārupati*.

PAPUTTO, A grandson, descendant [प्रपुत्त]. Ab. 247; Mah. 9 (*paputtako*).

PARĀ, A preposition with the meaning "away," "aside," "back," much used in composition with verbs and their derivatives [परा]. Ab. 1164.

PARABHĀGO, Superiority, pre-eminence [परमान].

PARABHATO, The Indian cuckoo [परभूत]. Ab. 633.

PARĀBHAVO, Decay, loss, ruin; discomfiture, humiliation, contempt [परभव]. Ab. 172, 1085.

PARACITTAṂ, The thoughts or mind of another [पर + चित्त]. *Paracittavijñānaṁ* or *paracittāñānaṁ*, knowledge of the thoughts of others, is one of the abhīññās or supernatural faculties of the Arhat. *Paracittavidú*, knowing the thoughts of others, epithet of an Arhat (Das. 43).

PĀRADĀRIKO, An adulterer [पारदारिक]. Ras. 23.

PARADĀRO, Another man's wife, neighbour's wife [पारदार]. *Paraddraṁ gacchati* or *sevati*, to commit adultery (Dh. 44, 55). *Paraddrakammaṁ*, adultery (Dh. 395). *Paraddrūpasevi*, an adulterer (Dh. 55).

PARĀDHĪNO (*adj.*), Dependent on another, subject [पराधीन]. Ab. 728.

PĀRADO, Quicksilver [पारद]. Ab. 493.

PARĀGO, The pollen of a flower [पराग]. Ab. 545.

PĀRAGŪ, and -GO (*adj.*), One who has crossed to the other side, who has passed beyond, escaped from; one who is accomplished or versed in [पारग]. *Dukkhapāragú*, one who has passed beyond the reach of suffering (Mah. 10). With gen. *Bhavassa pāragú*, one who has escaped from renewed existence, an Arhat (Dh. 62). *Brāhmaṇa mantapāragú*, brahmins versed in the mantras (Mah. 56). Fem. *balapāragú*, accomplished in the seven Balas (Mah. 116, line 12). With loc. *Tīsu vedesu pārago*, passed master of the three Vedas (Mah. 250, comp. 60, *vedapārago*).

PARAHIṂSĀ (*f.*), Injuring another, cruelty [पर + हिंस]. Mah. 129, 231.

PARAHITAM, The good or welfare of others [परहित].

PARĀJAYO, Defeat; losing at play or in a lawsuit [पराजय]. Ab. 402. *Jayaparājayo*, victory and defeat (Dh. 36). *Disvá maññe parājayaṁ*, foreseeing, I suppose, my defeat (Mah. 194). Dh. 139, 353.

PARĀJETI, and -JAYATI, To conquer, overcome, defeat; to be conquered, succumb [पराजि]. *Maccusattum parājetum na sakkomi*, I cannot overcome the enemy Death (Mah. 194). *Ripum parājayati vīro*, the hero conquers his enemies (Cl. Gr. 138). *Buddhasmā parājenti aññatitthiyá*, other sect-founders yield to Buddha, cannot prevail over him (Sen. K. 318). P.pr. with neg. *a*: *aparājayaṁ*, not yielding, unconquered (Mah. 194). I have twice met with a ger. *parājītvá*, having been defeated (Dh. 353, Mah. 195, err.). P.p.p. *parājīto*, defeated. *Kūṭṭapaparājīto*, defeated in a false action at law (Dh. 220). With acc. of the thing lost at play: *Pápe parājīto*, having staked some cakes and lost the game (Dh. 139).

PĀRĀJIKO (*adj.*), Meriting expulsion. Burnouf's etymology of this word is no doubt correct, he traces it to *जि* with *परा* prefixed. The *parājīka dhammá*, or sins involving expulsion from the priesthood, are the most heinous of the priestly offences enumerated in the Vinaya, and are placed at the head of the list. There are four, fornication, theft, taking life (even of an insect), and falsely laying claim to the possession of Arhatship or any of the other supernatural gifts. A p. offence is also called *parājīka ápatti*, or simply *parājīka* (*f.*), or *parājīkam* (*neut.*), "that which involves expulsion." A priest who has committed a p. offence is called *parājīko*, "deserving expulsion" (Pát. 3, *ayam pi parājīko hoti asaṁvāso*, comp. Pát. 94). The native commentators refer the word to *पराजि* (*parājīko hotīti parājīto parājayaṁ ápanno*, Pát. 65). B. Int. 301; E. Mon. 168.

PARĀJITO, see *Parājēti*.

PARAKATO (*adj.*), Done or made by another [पर + क्त]. Gog. Ev. 39.

PARAKIYO (*adj.*), Belonging to another [परकीय]. Comp. *Sakiyo*.

PARAKKAMATI, To put forth one's strength, exert oneself, strive [पराक्कम]. With acc. *Daḥam enaṁ parakkame*, let him do it with his might, lit. let him strongly strive after it (Dh. 55). With dat. *saṅghassa bhēdya parakkameyya*, should strive to cause divisions in the

- priesthood (Dh. 145; Pát. 5). Ger. *parakkamma* (Dh. 69).
- PARAKKAMO**, Energy, exertion, striving [पर-
क्रम]. Ab. 156, 966; Dh. 5; Alw. xxxiv. Also
in the sense of "strength, prowess:" *Parakkama-
báhu*, and *-bhujó*, having an arm of might (Alw.
I. x).
- PARAKULAM**, The family of another, a neighbour's
family or house [पर + कुल]. Dh. 13.
- PĀRALOKIKAM**, The next world, another world
[पारलौकिक]. Ab. 86.
- PARALOKO**, Another world, the next world [पर-
लोक]. Generally of heaven (devaloka), to which,
failing Nirváṇa, all men aspire as the reward of a
virtuous life. Dh. 79, 297. *Paralokam gato*,
gone to another world, dead.
- PARAM**, see *Paro*.
- PĀRAM**, The further or opposite shore of a sea, or
bank of a river; Nirváṇa, as being the goal
reached by the pilgrim crossing the ocean of
Existence [पर]. Ab. 9, 665. *Pāram gacchati*
or *eti*, to cross to the other side, also to be
accomplished or versed in anything. *Gantvā
Gaṅgāpāram*, having crossed the Ganges (Mah.
55). *Guṅgāpāre* (loc.), on the opposite side of the
river (Mah. 136, 166). *Sabbasippānam pāram
agamāṃsu* became versed in all the sciences (Dh.
120; Ten J. 48). *Pāram apāram*, further and
hither bank (see *Pārāpāram*). *Pāram eti*, to
cross the ocean of Saṃsāra, to go to Nirváṇa (Dh.
16). *Pāragāmi* (adj.), one who goes to Nirváṇa
(Dh. 16). *Pāragato* (adj.), one who has crossed
the ocean of Saṃsāra, one who has reached Nir-
váṇa, an Arhat (Dh. 73). Sometimes as the first
part of a compound: *Bhuñjāsu pāragāṅgam*, rule
over the country beyond the river (Mah. 62);
Pāragāṅgam gamissāmi, I will go across the river
(Mah. 150); *Khipa pārāṇave* (loc.), pitch him
over the sea (Mah. 25). *Pāragāṅgāya* (loc.) *khi-
pissāmi*, I'll throw you across the Ganges.
- PARAMĀṆU** (*m.*), A particle or atom [परमाणु].
Ab. 194.
- PARĀMASANAM**, Touching, handling (from next).
Kamm. 37.
- PARĀMASATI**, To touch, rub, stroke, seize, handle
[परामृश]. Ten J. 29, 120; Mah. 4, 44. Inf.
parāmaṭṭham. P.p.p. *parāmaṭṭho*.
- PARĀMĀSO**, Touch, contact, being affected with
[परामर्श]. Att. 196. See *Sīlabbatam*.
- PARAMATTĀ** (*m.*), The Pāli form of the non-
Buddhist term परमात्मन्, "The Soul of the
universe." Ab. 861.
- PARAMATTHO**, Best or highest sense, the truth,
reality, completeness, perfection [परमार्थ]. *Ma-
nussasukham vā dibbasukham vā paramatthobhē-
tam nibbānasukham vā*, human happiness, or ce-
lestial happiness, or the happiness of Arhatship
which is the highest of all happiness (Dh. 297,
comp. 198, *arahattaparamatthanibbānasukham*).
Paramatthasāro nibbānam, Nirváṇa the highest
reality (Dh. 137). *Paramatthasaccam*, truth in
the highest sense of the word, viz. an absolute
truth or reality, not one that merely passes for
truth among mankind (Att. 67). *Paramatthapā-
ramī*, the highest or most perfect exercise of a
pāramitā.
- PARĀMATṬṬHO** (*p.p.p. parāmasati*), Touched,
handled, taken hold of; affected, touched, ac-
tuated, influenced [परामृष्ट]. *Sāmaññam dupe-
rāmaṭṭham*, monasticism wrongly handled, i.e.
abused, misused (Dh. 55). *Sīla* or moral practice
is sometimes divided into *parāmaṭṭhasīlam* and
aparāmaṭṭhasīlam, "affected moral practice and
non-affected moral practice." Subh. explains the
former term to me as "the *Ḷīla* which is affected
or influenced by *Trīṣṇā* and *Dṛīṣṭi*, and with
regard to the latter quotes the following passage,
*taṇhāditṭhī aparāmaṭṭhattā idam nāma tvam
dpannapubbo ti kenaci parāmaṭṭhum aakkhuy-
yattā ca aparāmaṭṭham*, "his *Sīla* is called *aparā-
maṭṭha* because it is unaffected by desire and be-
lief, because no one can touch him and say, You
fell into this sin before." *Taṇhā* and *ditṭhi* are
the two *Nissayas* (see *Nissayo*). To sum up, *parā-
maṭṭhasīla* is the virtuous life of a man whose
spring of action is a mistaken one, being either
the desire to prolong existence in blissful worlds
(*taṇhānissaya*), or the erroneous view that purity
consists in outward practice merely, without re-
generation of the heart (*ditṭhinissaya*); while
aparāmaṭṭhasīla is moral practice unaffected by
these considerations.
- PARAMĀYU** (*n.*), The longest period of life [पर-
मायुस्]. Ab. 798.
- PĀRAMĪ** (*f.*), and **PĀRAMITĀ** (*f.*), Completeness,
perfection, highest state. Of these nouns the first
is a feminine derivative of परम, and the second
is *pāramī* + ता; they both have the same mean-

ing, but the form *páramitá* is generally used at the end of a compound. The *dasa páramiyo* or "Ten Perfections" are the perfect exercise of the ten principal virtues by a Bodhisattva, as a preliminary, and indeed a condition, of his attaining Buddhahood. They are as follows, *dánápáramitá*, *śīlapáramitá*, *nekkhammapáramitá*, *paññápáramitá*, *viriyapáramitá*, *khantipáramitá*, *saccapáramitá*, *adhiṭṭhánápáramitá*, *mettipáramitá* (or *mettá*-), *upekkhápáramitá*, perfect exercise of almsgiving, morality, abnegation of the world and of self, wisdom, energy, patience, truth, resolution, kindness, and resignation. Each of these may be subdivided into the ordinary, the inferior, and the unlimited perfection of the virtue, thus, *dánápáramitá*, *dána-upapáramitá*, *dánaparamatthapáramitá*, *śīlapáramitá*, and so on, making thirty in all. Clough says (Sinhalese Dict.), "*dánápáramitá* expresses the duty in general terms, and signifies acts of charity, or making offerings, without any reference to their nature or value; *dánupapáramitá* signifies presenting gifts of an inferior kind, as gold, silver, robes, treasures, etc.; *dánaparamatthapáramitá*, expresses religious offerings or gifts of the highest order, as the gift of wife and children, the gift of one's own body, flesh, bones, blood, and sinews, as well as the soul or principle of life, when required." Each of the *páramitás* is exercised by a Bodhisattva in the three degrees. At Ját. 25 we are told that the simple *dánápáramitá* is *aṅgaparicágo*, "sacrifice of limbs," the *upapáramitá* is *báhirabhāṅgaparicágo*, sacrifice of external goods or property, and the *paramatthapáramitá* is *jīvitaparicágo*, "sacrifice of life." The period during which any *páramitá* is exercised is called *páramitábhūmi*, and is of vast extent (Man. B. 103). The attainment of Buddhahood with all its superhuman attributes (e.g. omniscience) is the result or consequence of the vast accumulation of merit during the exercise of the thirty *páramitás* in anterior births. The Játaka and the Cariyá-piṭaka are full of tales of the exercise of the *páramitás* by Gautama Buddha when a Bodhisattva (Att. 60, 64). *Upekkhápáramitáṃ gantvā*, having attained the perfection of indifference (Ját. 25). *Abhiññāsu páramiṃ gato*, having attained perfection in the Abhiññás (Ját. 17). *Khantipáramitá*, perfection or supreme exercise of Long-suffering (Att. 203). *Páramiyo páreti*, to accomplish the

páramitás (Dh. 79; Ras. 64). *Dasapáramiyo páretvā*, having fully exercised the ten Perfections (Alw. I. 77). *Páritapárami* (m.), one who has exercised a *páramitá* (Ten J. 119). *Samatimsapáramiyo páretva*, having fully exercised all the thirty Perfections (Ras. 25). *Sabbaññutá dasapáramisáddhitú*, omniscience or Buddhahood acquired by the ten perfect exercises (Att. 202). *Parami* is declined like *nadī*, e.g. gen. *páramiyo* (Att. 202), pl. *páramiyo* and *párami* (Mah. 2): in composition generally *parami*-, e.g. *páramiññaṃ* (Dh. 125, 134).

PARAMMUKHO (*adj.*), Having the face averted, averse from, avoiding, regardless of [परामुख]. Ab. 1157. With abl. *Akusalapathato p.*, turning away his face from the paths of sin (Mah. 144). Abl. used adverbially *parammukhá*, away, in the opposite direction, in absence. *Sammukhá vadanto parammukhá dūtāṃ va sāsanaṃ vā pesento*, when present by admonishing him, when absent by sending him a messenger or letter (Dh. 272).

PARAMO (*adj.*), Highest, first, best, greatest, chief, principal, extreme, exceeding [परम]. Ab. 695. *Paramábhisaṃbodhi*, highest enlightenment, supreme Buddhahood (B. Lot. 335). *Paramá sobhá*, transcendent beauty (Ab. 55). *Khantí paramāṃ tapo*, patience is the highest or best devotion (Dh. 34). *Avijjā paramāṃ malaṃ*, ignorance is the worst of taints (Dh. 44). *Paramapatitṭhābhāvo*, highest state of rest or security, Arhatship (E. Mon. 263). Compounded with adjectives in the sense of "exceedingly": *Paramadassaniyo*, eminently beautiful (Att. 191); *Paramadukkaro*, exceedingly difficult (Dh. 30; B. Lot. 352); *Báhirasatthesu paramakovidó*, pre-eminently accomplished in the arts and sciences (Att. 191). As the latter part of a compound *parama* means "consisting chiefly of," "principally occupied with," "amounting at the highest to." *Vaciparamo*, one who deals chiefly in words or professions, an insincere man (Sig. Sutta). *Attānaṃ hitaparamá* (pl.), devoted to their own spiritual welfare (Mah. 165). *Saññogaparamá sambhogá sabbapáṇinaṃ*, with all living creatures happiness is entirely dependent on association with others (Das. 6). *Chakkhattuparamāṃ* (used adverbially), six times at most (Pát. 9). *Tiyojanaparamāṃ hāretabbāni*, they are to be carried a distance of three yojanas and no further (Pát. 10). *Dasáhaparamāṃ*, not longer than ten days (Pát. 7).

Adj. *sattakkhattuparamo*, one who is (reborn) seven times at most, a sotápanna.

PARAMPARĀ (*f.*), Series, row, succession, lineage [परम्परा]. *Paramparágato*, handed down from generation to generation, traditional (Alw. I. xxviii). *Uppattiparampará*, succession of births (in transmigration, Subh.). *Mahatí balavanatthaparampará*, a vast series of grave evils (Att. 192). The *Ācariyaparampará* is the line of eminent theras by whom the Buddhist scriptures were handed down from Buddha's time till they were recorded in books. Thus at the first council the apostle Upáli was entrusted with the Vinaya, and directed to teach it to his disciples (*tañ dyaśmantañ Updlin̄ pañicchápesuñ, dvuso tuyhañ nissitake vdechīti*, Br. J.S.A. comp. Pát. xii). Of these pupils Dásaka became Upáli's successor, and was again succeeded by Sonaka, and so this "apostolic succession" was carried on from master to pupil (the expression *sasaparampará* also occurs).

PĀRAMPARIYĀM, Traditional instruction, tradition [परम्पर्य]. Ab. 412.

PARAMPARO (*adj.*), Successive, repeated [परपर]. Vij. explains *paramparabhojanam* (Pát. 89) as "taking a subsequent meal after a previous one has been accepted." *Vihāraparamparam sañsatha*, proclaim it throughout every monastery (Vij.). There appears to be an abl. *parampará*, "in succession" (Mah. 218), traditionally (Mah. 14).

PĀRĀNGATO (*adj.*), Versed or accomplished in [पार + गत]. *Tiṇṇañ vedānañ pāraṅgato hutvā* (B. Lot. 436). Sen. K. 473. Comp. *Pārañ*.

PARANIMMITO (*adj.*), Created or brought into being by others [पर + निर्मित]. *Paranimmitakāma*, pleasures procured by others. The *paranimmitavasavattidevā* are the inhabitants of the highest of the Devalokas. I am indebted to Subhūti for the foll. quotation, *attano ajjhāsayam̄ ñatvā parehi nimmita ārammaṇe sevanti (attano vase vattenti), tasmā tesam̄ kāma parinimmitakāma nāma*, "knowing their own inclination, they indulge in pleasures (lit. materials of pleasure) created for them by others," etc.; comp. *Nimmanarati*, and see *Māro*. Man. B. 25, 159, 171; B. Int. 606.

PARANTAPO (*adj.*), Tormenting others [परस्तप].

PĀRĀPĀRAM, The hither and further shores, the far bank and the near bank [पारापार]. This word and *orapārañ*, which is its exact homonym,

are used metaphorically in a theological sense. The first occurs at Dh. v. 385, where it is said that the true bráhmaṇa (i.e. Arhat) is he for whom neither the hither nor the further shore exist. It is clear that the pára and the apára are two divisions of some condition or quality release from which constitutes Arhatship; this might be, for instance, Káma, or Kleṣa, or Karma. The commentator on this passage takes it in the sense of the outer and inner Āyatanas, meaning thereby that the senses of the Arhat are stilled, and his passions extinguished. In the *Uragasutta* (Ras. 77, 88) the Arhat is said to leave the near bank and the far bank (*orapārañ*), by which the five orambhāgiyasam̄yojanas and the five uddhambhāgiyasam̄yojanas are evidently meant, freedom from the ten sam̄yojanas being one of the conditions of the Arhat. The comment, which is a modern one, and not the work of Buddhaghosa, takes *ora* in the sense of the orambhāgiyasam̄yojanas, but mistakes the meaning of *pára*, explaining it by *tīra*, or bank generally, and giving to the whole compound the sense of "the near bank"; whereas the whole Sutta refers to the Arhat, and Arhatship is release not from the five lower sam̄yojanas, but from all the ten.

PĀRĀPATO, A dove, pigeon [पारापत]. Ab. 636.

PARAPUṬṬHO, The Kokila, or Indian cuckoo [परपुष्ट]. Ab. 633.

PARASSAPADAM̄, A grammatical term, the active or transitive verb [परस्तीपद्]. Cl. Gr. 100.

PARASUVE (*adv.*), The day after to-morrow [परसुव]. Ab. 1155.

PARATĪRAM̄, The other shore, opposite coast [पर + तीर]. *Paratīre* (loc.) *vasitvā*, living beyond the sea (Mah. 217). *Paratīrato* (abl.) *idh' āgata*, repaired to this country from the opposite coast (Mah. 234). Mah. 227, 233.

PARATO (*adv.*), Further, afterwards, beyond [परतस्]. *Parato dhammaguṇe ārabhi*, next began to read the virtues of Dhamma (Alw. I. 80). With gen. *Pākārassa parato*, behind a wall (Pát. 112); *Jayo no parato*, victory is in our rear (Mah. 156).

PARATTHA (*adv.*), Elsewhere, in another world, hereafter [परत्थ]. Dh. 32, 54.

PARATTHO, The advantage of another, the public good [परात्थ].

PARAVĀDO, Public rumour, gossip [परवाद्].

- Paravādamocanattāṇa*, for the sake of avoiding a public scandal (Dh. 328).
- PARĀYANAM**, Final end or aim, chief object, destiny, rest, support; and **PARĀYANO** (*adj.*), attached to, dependent on, supported by [परिचय]. *Sambodhiparāyano*, "having the perception of the Four Truths for a support" (Vij.). *Dapāparāyano*, leaning on a staff (Dh. 315). *Duggatiparāyano*, destined to future punishment (Dh. 398, comp. 326). *Maccuparāyano*, subject to death (Das. 5, 28). *Rodanaparāyano*, wholly given up to lamentation, absorbed in grief (Dh. 95). *Vatthuntayaparāyano*, devoted to the three sacred objects (Mah. 73), comp. Alw. I. xiii, Mah. 213. *Parāyanam* as a name of Nirvāṇa (Ab. 7) means the final aim or goal of existence.
- PARĀYATTO** (*adj.*), Dependent on another, subject, subservient [परिचय]. Ab. 728.
- PARO**, see *Paro*.
- PARETO** (*p.p.p.*), Dead, destroyed, ruined [परित]. Ab. 405. *Pareto*, a Preta or spectre (Ab. 935, see *Peto*). *Dukkhapareto*, half dead with grief (Dh. 155). *Khudōpareto*, half dead with hunger, famished (Ras. 22). *Rāgadosapareto*, lost or sunk in lust and sin (Gog. Ev. 6).
- PĀREVATO**, A dove or pigeon (comp. *Pārāpato*). Ab. 636.
- PARI** (*prep.*), Around, about [परि]. Ab. 1175. Generally used in composition with verbs and their derivatives.
- PARIBADDHO** (*p.p.p.*), Bound together [परिबद्ध]. Dh. 120.
- PARIBĀHIRO** (*adj.*), External [परि + बाह्य]. Ab. 703.
- PARIBBĀJAKO**, A wandering religious mendicant, pilgrim, Buddhist priest [परिब्राजक]. Pāt. 14, 89. Fem. *paribbājikā*. There is a neut. noun *paribbājakaṃ* meaning the state of a *paribbājaka* (Pāt. 89).
- PARIBBAJATI**, To wander about, to lead the life of a religious mendicant, to give up the world and become a Buddhist monk [परिब्रज]. Used as a synonym of *pabbajati* (Dh. 62, 73, 412, 432).
- PARIBBĀJIKĀ** (*f.*), A female ascetic or pilgrim, a Buddhist nun [परिब्राजिका]. Pāt. 14, 89. There are four *paribbājikā*dhammapadas or constituent religious conditions which should characterize the Buddhist nun, they are *anabhijjhā*, *avyāpādo*, *sammāsati*, *sammāsamādhī* (Dh. 285, comp. *Dhammapadam*).

- PARIBBĀJO**, Same meaning as *paribbājako* [परिब्राज]. Dh. 55; Alw. N. 121.
- PARIBBAYO**, Expense, expenditure [परिबय]. Ab. 1018; Mah. 241.
- PARIBBHAMANAM**, Revolving, circumference [परिभ्रमण]. *Paribbhamanadaṇḍako*, pair of compasses (Mah. 172).
- PARIBBHAMATI**, To walk round; to describe a circle round [परिभ्रम]. Mah. 227. To whirl round, revolve (Jat. 25).
- PARIBBŪLHO** (*p.p.p.*), Surrounded, accompanied, attended; attended by in strength or in great numbers, strengthened by, strong, furnished with, proprietor of [परिबुद्ध]. *Nekāhi nātakhi paribbūlho*, attended or surrounded by a throng of dancing girls (Mah. 170). *Devasaṅghaparibbūlho*, surrounded by the deva host (Ras. 28). *Mahabbala-paribbūlho*, "powerful by the strength of his army" (Mah. 62). Subh. quotes the foll. *Sa ve bhogaparibbūlho pecca sagge pamodati*, he indeed strengthened by riches hereafter reaps his reward in heaven: the Tīkā says, *bhogaparibbūlho odakoghena viya dānavasena dīyamānehi bhogehi paribbūlho devalokaṃ sampāpito*, made prosperous (or thriven, or strengthened, or enabled) by the riches he is constantly giving away in charity, as it were in floods, he attains heaven.
- PARIBHAṆḌAM**, A girdle, zone, belt, ring [परि + भाण्ड]. I am indebted to Yātr. for the foll. quotation: *Sineruparibhaṇḍan ti Sinerumekhalam, Sinerussa kira samantato puthulato bahalato pañcayojanasahasaparimāḍḍni cattāri paribhaṇḍāni tāvatimsabhavanassa ārakkhāya nāgehi garuḷehi khumbhaṇḍehi yakkhehi adhiṭṭhitāni, tāni paribhaṇḍabhāvasamāññena ekajjham katvā paribhaṇḍan ti vuttam*, "by Sineruparibhaṇḍa is meant the belt of Meru; we are told that around Meru there are four belts or rings five thousand yojanas in depth and breadth, inhabited for the defence of the Tāvātimsa heaven by Nāgas, Garuḷas, Khumbhaṇḍas and Yakkhas; these four, from possessing the common character of a belt, are called collectively The Belt." *Paribhaṇḍam karoti*, said of the ground or of a house (see Dh. 324, Jāt. 9), means to make it smooth and neat by smearing it with a compound of loam and cowdung, or on state occasions with earth mixed with perfumes (Vij.).
- PARIBHĀSĀ** (*f.*), **PARIBHĀSANAM**, Censure,

- abuse [परिभाषा, परिभाषण]. Dh. 370; Ab. 121, 899.
- PARIBHĀSANAM, Light, lustre [परिभास + षण]. Ab. 899.
- PARIBHĀSATI, To censure, revile, defame [परि-भाष]. Dh. 169; Pát. 108; Alw. N. 121.
- PARIBHATO (*p.p.*), Nourished [परिभूत]. *Sukhaparibhato*, nurtured in ease.
- PARIBHAVO, Disrespect, contempt, humiliation, contumely [परिभव]. Ab. 172; Pát. 100.
- PARIBHINDATI, To split, to create divisions [परिभिद्]. Dh. 220; Ten J. 89.
- PĀRIBHOGIKO (*adj.*), Belonging to use or enjoyment [परिभोग + इक]. *Pāribhogikadhātu*, a relic which is an article worn or used by Buddha in his lifetime, e.g. his *kāyabandhana*, or girdle, his *patta*, or alms-bowl, etc. (Man. B. 216).
- PARIBHOGO, Enjoyment, use, possession; partaking of, eating [परिभोग]. *Paribhogena kilissanam*, getting soiled by use or wear (of a coat, Ját. 8). *Paribhogam karoti*, to possess, enjoy (Dh. 188), to wear (Dh. 199, of a priest's robe), to eat (Dh. 106, 107, Mah. 133, 197). *Paribhogacetiyaṃ*, a tree, shrine, etc., used by Buddha, and consequently sacred (Mah. 6, Dh. 349). *Paribhogadhātu* (Mah. 96) has the same meaning as *pāribhogikadhātu*. *Aviññāpakam saviññāpakass' eva alaṅkārádivasena paribhogam hoti*, inanimates are used by animates for adornment, etc. (Alw. I. 75, *paribhogam* with a neut. termination by attraction). *Devatāparibhogam ambapakkam*, a mango used as food by the gods, a celestial mango (F. Ját. 5). *Paribhogajīṇṇam vasanam*, clothes worn out by use. *Nātimittaparibhogo*, enjoyment of one's friends and relations (Das. 9). *Saṅghaparibhogārahāni katvā*, making them worthy to be possessed by the priesthood (Att. 201). *Uttama-vap̄nehi paribhogārahe vaṃse sañjāto 'mhi*, I am born of a family worthy of sitting at meat with persons of the highest caste (Att. 214).
- PARIBHUÑJANAM Enjoying (from next). Dh. 370.
- PARIBHUÑJATI, To enjoy, use, possess, partake of; to eat; to wear [परिभुज]. *Ahāram p.*, to partake of food. Of drinking water (Pát. 16). *Dadhim paribhuñjati*, enjoys his curds and whey (F. Ját. 3, 55). *Ambapalam p.*, eats a mango (F. Ját. 5; Mah. 167 of jak nut kernels, Mah. 87 of a mango, Mah. 197 of pottage). Of wearing clothes. Of enjoying sovereignty (Das. 10). Of using or possessing a couch (Pát. 101). Aor. *paribhuñji* (Mah. 197), *paribhuñjatha* (Mah. 167), *paribhuñjittha* (Mah. 243). Ger. *paribhuñjito* (Mah. 87, F. Ját. 5), *paribhuñjiya* (Mah. 236). Inf. *paribhuñjituṃ* (Dh. 101). P.f.p. *paribhojaniya*, to be eaten or enjoyed. *Pāntyaparibhojaniya-udakap̄thapanam*, setting water for drinking and refreshment (Pát. 1). *Pāntyaṃ paribhojaniyaṃ*, water for drinking (as opposed to water for ablution, Dh. 106). P.p.p. *paribhutto*, eaten (Mah. 158), enjoyed (Das. 10, of sovereignty). *Jinena paribhutesu thānessu*, in spots used or frequented by Buddha (Mah. 34, 118).
- PARIBHŪTO (*p.p.*), Despised, disregarded [परिभूत]. Ab. 756.
- PARIBHUTTO, see *Paribhuñjati*.
- PARICĀRAKO, An attendant, servant [परिचारक]. Fem. *paricārikā* (Dh. 191, 221, 238). *Pādāparicārikā*, a wife (Ab. 237).
- PARICARANAM, Serving [परिचरण]. Dh. 162.
- PARICARATI, To attend, minister to, serve, honour [परिचर]. *Aggin p.* to keep a fire constantly burning, to keep up the sacred fire (Dh. 20, "worship Agni"). To gratify (Pát. 4, 69). Caus. *paricāreti* (same meanings, Ját. 79). P.pr. pass. of the caus. *paricāriyamāno*, being attended by, ministered to (Ját. 58).
- PĀRICARIYĀ (*f.*), Service, ministration, honour; wandering about [परिचर्या]. Ab. 428, 930. *Mahābrahmapāricariyā*, the service of Mahābrahma (Br. J. S. A.). *Ēstadaggaṃ pāricariyānam*, noblest of ministrations (Pát. 4). *Pāricariyā akālaṃ*, wandering about at night (Sig. S.).
- PARICĀRO, Attendance, service, honour [परिचार]. Ab. 870; Dh. 222.
- PARICAYO, Acquaintance [परिचय]. Ab. 769. *Akkharasamaye* (loc.) *sukataparicayo*, perfect familiarity with letters (Kh. 21). *Mayhaṃ Buddhehi saddhim paricayo n' atthi*, I have no experience of Buddhas (Dh. 135).
- PARICCA (*ger.*), Having encircled, grasped, perceived, understood, known [परिच्छ]. *Parasattānam parapuggalānam cetasā ceto paricca*, having with his own mind grasped (or gained a full knowledge of) the hearts of other beings, of other persons (comp. *Cetopariyaññam*).
- PARICCĀGĪ (*adj.*), Forsaking [परित्यागिन्].
- PARICCĀGO, Abandonment, renunciation, sacrifice, expenditure, liberality [परित्याग]. Dh. 51.

Sattavisatikopidhanapariccāgena kārīto, built at the cost of twenty-seven koṭis of treasure (Dh. 78; B. Lot. 436). *Kassa pariccāgo mahā*, whose munificence was the greatest? (Mah. 36). *Jvītapariccāgo*, sacrifice of one's life (Jāt. 25). The *pañca mahāpariccāgā* or five great donations are the sacrifice (in the exercise of *danapāramitā*) of the most valuable treasure, of wife, of children, of kingdom, of life and limb (Ab. 421).

PARICCAJATI, To surrender, sacrifice, expend, bestow in charity [परिच्छज्]. Dh. 116. *Jvītaṃ p.*, to sacrifice one's life (F. Jāt. 52; Dh. 329). P.f.p. *pariccajanīyo*, that ought to be renounced (Att. 208). P.p.p. *pariccatto*, given up, presented to, given away to (Dh. 178, 248). *Pariccatto dāni ahaṃ samasena Gotamena*, now I am thrown over by Buddha (Dh. 143). *Pariccattadhanāni*, treasure expended (Mah. 161).

PARICCHADO, A cover, covering [परिच्छद्].

PARICCHATTAKO, The coral tree, *Erythra Indica*, a tree in Indra's heaven [परि + छत् + क्]. Ab. 28, comp. *Pārijātako*. Dh. 194; Jāt. 64.

PARICCHEDO, Division, separation, discrimination; exact determination, definition; exact discernment, decision, judgment; limit, boundary, termination, extent; division, section, region; chapter of a book [परिच्छेद्]. *Avadhiparicchadattānipāto*, an adverb with the meaning of "limitation," "definition" (Dh. 262). *Gapandya paricchedo porūpehi na bhāsīto*, the exact number is not stated by the old writers (Mah. 172). *Vatṭadakkhassa antaṃ paricchedaṃ karissatha*, ye will put an end or term to the suffering of transmigration (Dh. 382). *Annapānādiddhaṃ ca paricchedo na vijjati*, his gifts of food and drink and so forth it is impossible to determine exactly, lit. as to his gifts of food, drink, etc., there is no determination of them (Mah. 237, or perhaps "there was no limit"). *Āyuparicchedo*, extent or duration of life (Dh. 344; Das. 2). *Attano āyuparicchedaṃ pucchitvā*, asking how long he should live (Das. 2). *Pamāṇaparicchedo pi c'ettha n' atthi*, in this case there is no measure or limitation (Pāt. 86). *Sabbantimena paricchadena cattāro*, four in number at the very least, lit. at the very lowest limit (Pāt. 2; Dh. 319). *Tesaṃ niddānaṃ paricchedo*, the limits or extent of these Epochs (Jāt. 2).

PARICCHINDATI, To limit, define, mark out, discriminate, determine, fix accurately [परिच्छिद्].

Att. 216. Pass. *paricchijjati*. At Dh. 89 an anomalous passive of the passive *paricchijjyati*. P.p.p. *paricchinnā*, detailed, distinct; circumscribed, limited, small; limited by, extending to. *Pamattassa pana vaṭṭaṃ aparicchinnāṃ appamattassa paricchinnāṃ*, now the transmigrations of the slothful man are unlimited, while those of the diligent man are limited, i.e. the man who is indifferent to his spiritual welfare may go on transmigrating indefinitely, whereas he who is zealous in working out his salvation, and enters the Paths, will attain Nirvāṇa within a determinate period (Dh. 179). *Pātārasabhattam antomajjhantikena paricchinnāṃ*, the time of eating the morning meal is limited to the period before noon (Br. J. S. A.). *Sahasena paricchinnavācā*, speech limited by, viz. extending to, a thousand words (Dh. 285). *Sattānaṃ cutūpapāto nāma Buddhaṅgāna pi aparicchinnā*, the deaths and rebirths of mortals cannot be defined even by a Buddha's knowledge. i.e. they are infinite (Vij. Dh. 183).

PARICITO (p.p.p.), Heaped up, accumulated [परिचित्].

PARICUMBATI, To cover with kisses [परिचुम्]. Dh. 207, 245.

PARIDAHANAM, Putting on (from next).

PARIDAHATI, PARIDAHETI, PARIDHETI, and PARIDADHĀTI, To put on [परिधा]. *Vatthāni p.*, to put on clothes (comp. Dh. 2). Absolutely, to put on clothes, to dress oneself (Dh. 86). Fut. *paridahessati, paridadhassati* (Dh. 2, 115). Ger. *paridahitvā* (Dh. 86). For the forms *paridaheti, paridheti*, comp. *pidaheti, nidheti*.

PARIDĀHO, Burning; pain, suffering [परिदाह]. Sen. K. 471, 510. See also *Paridāho*.

PARIDAYHATI, To be scorched [परिदहते].

PARIDDAVO, Lamentation [परि + द्वाच्]. Ab. 123, 165; Dh. 35.

PARIDEVANĀ (f.), Lamentation [परिदेवना]. Das. 6; Kh. 12.

PARIDEVATI, and -VETI, To wail, lament [परिद्विच्]. P.pr. *paridevamāno* (Das. 30; Dh. 403), *paridevayamāno* (Das. 6). Ger. *paridevitvā* (Dh. 142; Ten J. 29). P.p.p. neut. *paridevitāṃ*, lamentation (Dh. 360; Das. 8, 37).

PARIDEVO, Lamentation, wailing [परिद्विच्]. Ab. 165. *Sokaparidevo*, grief and woe (Das. 8).

PARIDHĀVATI, To run about [परिधाव्]. Das. 39.

PARIDHI (m.), Circumference, circle; halo [परिधि]. Ab. 65.

PARIDĪPAKO (adj.), Illustrating, explaining [परि + दीप् + क्]. Dh. 285. Fem. *paridīpikā* (Ras. 24, sc. *gāthā*).

PARIDĪPANAM, Illustration, explanation [परि + दीप् + क्त].

PARIDĪPETI (caus.), To illustrate, explain, describe [परि + दीप्]. Dh. 349.

PARIGALATI, To sink down, slip off [परिगल्]. From a horse's back (Ras. 40).

PARIGANĒTI, To calculate [परिगण्]. Mah. 21.

PARIGANĀNAM, Comprehension (from next). *Parigāṇanapaññā*, comprehensive wisdom (Das. 3, 28, and comp. *Pariggāhako*).

PARIGANĀTI, To take hold of, grasp, carry along with one, embrace, include, surround, take possession of, possess, occupy; to treat kindly; to conceive, comprehend, master, ascertain, try, detect, explore [परिगण्]. *Sabbe sattā ti oṭṭhaggaṇagadrahādāyo anavasese parigāṇhāti*, in the expression "all beings" he includes all animals, camels, bullocks, asses, etc. (Sām. S. A.). *Evam sakalajambudīpam parigāṇhitvā*, having thus included the whole of Jambudīpa in their disputation (Dh. 121; Vij. says, "having taken in, gone round, traversed all J."). *Dīpakam parigāṇhimsu*, explored the island (Ten J. 89). *Parigāṇhanto tam pavattim nātvā*, investigating the matter having found out this fact (Ten J. 89). Ger. *Gharām pariggahetvā*, possessing or occupying a house (Ten J. 55). P.p.p. *pariggahito*. *Parapariggahito*, belonging to another (Dh. 431). *Amanussapariggahitā aṭavī*, a forest haunted by evil spirits (Dh. 84, 304; Ten J. 89). *Tam parigāṇhitum*, in order to ascertain his real character (Vij. Dh. 115). *Tam parigāṇhanto*, putting him to the test (Ten J. 89). *Saṅkhāre parigāṇhanto*, mastering the idea of the saṅkhāras, gaining a clear understanding of them (Ten J. 119). *Nayato p.*, to infer, lit. take or understand by inference (Ten J. 114; Jāt. 58). *Parigāṇhissāmi nam*, I'll try his temper, ascertain what sort of humour he is in (Das. 23).

PARIGGĀHAKO (adj.), Including; occupying [परिग्राह् + क्]. Fem. *śilakkhandhādinam pariggāhikā paññā*, wisdom that embraces or comprehends

the śilakkhandhas, etc. (Dh. 414). *Nagarepariggāhikā devatā*, the devas who occupied the city, the city's guardian deities (Dh. 140; Subh. says *nagararakkhakā devatāyo*).

PARIGGAHETVĀ, PARIGGAHĪTO, see *Parigāṇhāti*.

PARIGGAHO, Occupation, possession; dependants, belongings, household; a wife; taking in, embracing, including; grace, favour, kindness, reverence [परिग्रह्]. Ab. 728, 870. *Bahu itthipariggaho*, a great train of women. *Pañho ekavattupariggaho*, a question embracing a single subject (Alw. I. 106). *Upāyapariggahānām*, knowledge which embraces expedients, knowledge of expedients (Ten. J. 120). *Pariggahābhāvo*, non-possession (*abhāvo*, Jāt. 7). *Mayhan ti pariggahakarāṇam*, taking possession, saying this is mine (Jāt. 10).

PARIGŪHATI, To conceal [परि + गुह्]. Dh. 214 (Subh. says *vijjānānam kāraṇam pañicchanam karonti*).

PARIHĀNAM, Deterioration, falling off [परिहाव्]. *Abhabbo parihāndya*, not liable to fall away from holiness (Dh. 6, 196). *Attamo paridyā parihānam nātvā*, perceiving the diminution of his retinue (Vij. Dh. 114).

PARIHĀNI (f.), Decrease, decay, diminution, loss, falling off [परिहायि]. Man. B. 493; Ab. 1164.

PARIHĀNIYO (adj.), Connected with or causing decay or loss [last + य्]. *Aparihāniyā dhammā*, conditions or qualities which are not productive of loss (viz. virtues and good practices which conduce to a man's welfare, B. Lot. 799).

PARIHĀPETI (caus. *parihāyati*), To abandon, set aside; to diminish [परिहापयति]. Mah. 201 (line 12, and err.). *Sabbam aparihāpetvā cattaya*, keep all up with any omission (Mah. 198). *Mūlam aparihāpetvā*, without reducing the price (Ten J. 42).

PARIHĀRAKAM, An armlet [परिहारक]. Ab. 285.

PARIHARANAM, Keeping up, keeping in existence [परिहरण]. *Kandhapariharāṇam*, keeping up the skandhas, continued existence. *Dhutaṅgapariharāṇam*, keeping up or practising the dhutaṅgas (Dh. 389).

PARIHARATI, To move, advance, move round; to keep up, keep going; to keep, practise, use; to attend, tend, take care of, preserve, honour; to

embrace, surround [परिहृ]. *Yam kiñci dāsam pariharitum na vaṭṭati*, it is not lawful (for bhikkhus) to use any sort of looking glass (Br. J. S. A.). *Mante pariharanti*, they use mantras. *Āturaṃ ti sabbakālaṃ iriyāpathāddhī parihari-tabbatāya niccagilānaṃ*, by *ātura* is meant constantly sickly through its having at all times to be kept in the four decent postures, etc. (Dh. 312). *Bodhisattamā dasa māse kucchinaṃ parihari-tā*, having ten months enfolded the B. in her womb (Jāt. 52). When the wicked Devadatta urges Buddha to retire from his position as teacher of mankind and live the rest of his life in ease and idleness, he says *ahaṃ bhikkhusaṅghaṃ parihari-sāmi niyyāddetha me bhikkhusaṅghaṃ*, I will keep up the priesthood, make over your disciples to me (Dh. 143). *Anavajjam bhūveti suddham attānaṃ pariharati*, devotes himself to blamelessness of life, preserves his soul pure (Das. 43). *Ime sattā averā sukhi attānaṃ pariharantu*, may these beings, free from malice and full of happiness, preserve their lives, lit. keep themselves going. *Kāyaṃ pariharati poseti*, preserves and nurtures the body (Sam. S. A.). *Yavatā candi-masuriyā pariharanti virocānā*, as far as the sun and moon revolve in their shining course (Das. 45). P.pr. of the pass. *parihariyamāno*. *Tattha mahā-sampattiyā parihariyamāno*, being there attended or honoured with great pomp (Dh. 117). *Yathā parihariyamānā khandhā dukkhā*, inasmuch as the skandhas being kept up are grievous, i.e. inasmuch as continued existence is grievous (Dh. 354, comp. *pariharaṇā*).

PARIHĀRIKO (adj.), Keeping, preserving, cherishing [next + हृक्]. *Kāyaparihārikaṃ cīvaraṃ kucchiparihāriko piṇḍapāto* (Sām. S.).

PARIHĀRO, Attention, care, honour, pomp, state, ceremony, rite; keeping, preserving, guarding; forsaking, avoidance [परिहार]. Ab. 1002. *Imassa rukkhassa porāṇakaparihārato parihānaṃ n'atthi*, of the usual care bestowed on this tree nothing has been wanting (F. Jāt. 7). *Vaḷavāya vijjāparihāraṃ kāraṇesim*, I caused the mare to receive the attentions required by a mare that has foaled (Dh. 242). *Kumārāparihārena vaḍḍhitattā*, from his being brought up with royal state (Dh. 328). *Mahatā parihārena vaḍḍhimsu*, were brought up with great state (Mah. 135). *Cetiyam tattha kāresi parihāraṃ adāsi ca*, "built a tomb there,

and ordained that it should receive honours" (Mah. 155, Turnour adds from the Tīkā "like unto those conferred on a Cakkavattī"). *Mātari kālakatāya tassā sartraparihāraṃ katvā*, when his mother died, having paid the last honours to her remains (Das. 22, comp. 1). *Mahatā parihārena mahesitte 'bhisecayi*, with great pomp invested her with the queenship (Mah. 53, comp. lxxxix). *Parivāro mahā dāsi parihāro 'va (ca?) rājino*, great was the retinue and the pomp of the king (Mah. 205). *Tassa purisassa mahantaṃ gehaṃ katvā mahāparihāraṃ karotha*, build this person a large house, and treat him with great distinction (Ras. 36). *Attano parihārena bhattam tassa adāpayi*, caused food to be served to him with the same ceremony as himself (Mah. 139). *Tāni bhaṇḍāni dupparihārāni*, these things are difficult to use or keep (Subh.). In the frequently occurring phrase *tassā gabbhaparihāraṃ adāsi* (Dh. 78, 120, Das. 2, 22) *parihāra*, according to Subhūti, means "protection," though in what the protection given to the babe in the womb consisted it is difficult to say. The context sometimes seems to imply that on the wife being discovered to be pregnant some ceremony was performed which was supposed to be a preservative to the child. Subhūti (who explains the phrase by "garbharakshādāna") quotes the foll. passage, *tassa accuṇṇa-atīṣṭa-atīambildiparibhogāṃ vaj-jetvā sukkena gabbhaṃ parihariyamānā*, "being tended with great care and kept in comfort on account of her unborn child, avoiding the use of food and drink too hot, too cold or too sour for it." On the other hand, Vjiesinha writes to me, "Gabbhaparihāra is explained in our commentaries as *vedesu vuttanayena gabbhassa dātābhaparihāro*." If this explanation be correct, I must leave the question to Vedic scholars. Ab. 1002 gives also to this word the meaning of *vajjana*, "avoiding," as in Sanskrit; but of this I have not as yet met with any example.

PARIHĀSO, Jest, pleasantry [परिहास]. Ab. 176.

PARIHĀYATI, To decay, waste, diminish, fall away, deteriorate; to be deprived of, to suffer loss [pass. परिहा]. With instr. *Thāmena p.*, to diminish in strength. With abl. *Saddhammā na parihāyati*, does not fall away from true religion (Dh. 65). *Na pattehi parihāyati*, does not fall away from them (or is not deprived of them) when they

are obtained (Dh. 196). *Iddhito pariháyitvá*, having fallen away from iddhi, viz. lost the power of working miracles (Dh. 143, comp. 254). *Tamhá pi lóbhá pariháyati*, is deprived even of this gain (Dh. 372). *Aññatitthiyánam lóbbhasakkáro pariháyati*, the gains and reputation of other sect-founders diminished (Dh. 340). *Assavanato dhammassa pariháyanti*, from not hearing the Truth they suffer loss (Gog. Ev. 8). *Vlsativassesu cattáro másá pariháyanti*, out of twenty years there will be four months wanting (Pát. 91).

PARIHĪNO (*p.p.p.* last), Fallen away from, wasted, decayed, perished, deficient, wanting [परिहीण]. With abl. *Jháná parihīno*, having fallen away from jhána, viz. been prematurely roused from it (Dh. 254). *Lóbbhasakkáráto parihīno*, deprived of gain and honour (Dh. 147). *Poráñakapariháráto parihīnam n'atthi*, nothing of the usual care has been diminished, or is wanting (F. Ját. 7). *Cirassam parihīnam*, long neglected or fallen into decay (Mah. lxxxvii).

PARIJĀNANĀM, Knowledge, ascertainment (from next). Dh. 281.

PARIJĀNĀTI, To perceive, learn, know exactly [परिज्ञा]. Dh. 378. Ger. *parijānitvá* (Dh. 435). P.f.p. *parijānitabbo* (Dh. 151), *pariññeyyo* (Dh. 435). P.p.p. *pariññáto*.

PARIJANO, Attendants, suite [परिजन]. Dh. 392; Ab. 854.

PARIJAPATI, To whisper, mutter spells, practise divination [परिजप].

PĀRIJĀTAKO, A tree in Indra's heaven, the coral tree or *Erythrina Indica* [परिजातक]. Ab. 28. Comp. *Páricchattako*.

PARIJINNO (*p.p.p.*), Worn with age, decrepit, decayed [परिजीर्ण]. Dh. 27. *Parijinñahatthisáldá*, ruined elephant stables (Dh. 236). *Parijinñabuddhibhávappatto*, dotting, lit. one who has reached the state of his intellect being decayed (Dh. 378).

PĀRIJUÑÑĀM, Decay, loss [परि + जूण + च]. *Ñátipárijuññam*, loss of relatives (Par. S.A.).

PARIKAMMĀM, Preparation, preparatory proceedings or ceremony; getting ready by clearing, cleansing, etc.; dressing, cleansing or perfuming the body [परिकर्म्मन्]. *Hatthiváhanakappandimahantam parikammañ laddhum*, to make great preparations, such as caparisoning riding elephants, etc. (Dh. 125). *Parikanmáni káretvá*, having

caused the preparatory arrangements to be made (for laying the corner-stone of a thúpa, Mah. 170). *Parikammakatabhúmiyam*, on ground prepared (by clearing, etc.) for the occasion (Mah. 172). *Suparikammakato maní*, a well-wrought gem. *Suparikammakatú mattiká*, clay well kneaded or manipulated by the potter (Sám. Sutta). *Pádeparikammañ piññhiparikammañ*, washing, perfuming, etc., the feet and back (Dh. 189, Ten. J. 34). By the term *kasiñaparikammañ* are meant processes by which jhána is induced, as the choice of a retired spot, the intent gaze upon the *kasiñmañḍala*, the repetition of formulas, etc. (E. Mon. 271; Ját. 8; Alw. I. 88, see *Kasiñ*). *Tessam jañilánam kasiñaparikammañ ácikkhi*, taught those jañilas the processes necessary to exercising jhána (Dh. 131). *Kasiñaparikammañ katvá*, having performed the preparatory *kasiñ* rites (Dh. 270, see also 125, line 15).

PARIKAPPO, Inclination, determination [परि-कूप + च]. Cl. Gr. 104.

PARIKARO, A girdle [परिकर]. Dh. 220.

PARIKATHĀ (*f.*), Story, exposition [परिकथा].

PARIKHĀ (*f.*), A trench, ditch [परिक्षा]. Ab. 205; Mah. 210. *Gambhītraparikham nagaram*, a fortress with a deep fosse round it (Dh. 201). *Udakaparikhá*, a moat (Dh. 397).

PARIKIRANĀM, Strewing about [परिक + चन].

PARIKITTETI, To declare, publish [परिकृत]. Mah. 100. P.p.p. *parikittito*, declared, said (Ab. 957).

PARIKKAMANĀM, A path or approach to or round a house [परिक्रमण]. Pát. 4, 72.

PARIKKHAKO (*adj.*), Investigating, examining, trying [परीचक]. Ab. 726.

PARIKKHĀRO, Surrounding, retinue; decoration; furnishing; requisite, utensil, apparatus, furniture, household stuff [परिष्कार]. Ab. 439, 970. *Ráñjaparikkháro*, royal insignia (Mah. 64). *Námalīngaparikkháro*, the furniture of nouns and their genders, niceties of composition (Alw. I. 64). The *añña parikkhárdá*, or eight requisites of a Buddhist priest, are *patto*, *ticlovaram*, *kádyabandhanam*, *ósi*, *óci*, *parissóvanam*, the bowl, the three robes, the girdle, a razor, a needle, and a water-strainer (Ab. 439; E. Mon. 64; Dh. 134; Ten. J. 190). *Tápasaparikkhárdá* (pl.), articles used by a hermit (Ját. 8, a waterpot, etc.).

PARIKKHATI, To inspect, investigate [परीक्ष].

PARIKKHATO (*p.p.p.*), Prepared, adorned [परिष्कृत]. Ab. 412 (of ground prepared for sacrifice). *Parikkhatāni*, embellishments, fittings, trappings (Jāt. 57).

PARIKKHAYO, Loss, ruin, decay, destruction [परिचय]. Dh. 25, 259, 389, 425.

PARIKKHEPO, Surrounding, enclosure, fence, covering, circumference, boundary [परिषेप]. *Pā-kāreparikkhepo*, a wall fence (Dh. 78). *Antoparikkhepe rājyayānassa*, within the boundary of the royal garden (Mah. 88). *Navahatthaparikkhepo* (*adj.*), nine cubits in circumference (Mah. 112). *Yojanānaṃ parikkhepo cattāssaṃ ca aṭṭha ca*, its circumference was forty-eight yojanas (Mah. 162). *Parikkhepena nava yojanasatāni*, in circumference 900 yojanas (Kh. 20).

PARIKKHINO (*p.p.p.*), Decayed, wasted, exhausted, extinct, destroyed [परिणीत]. Dh. 17, 73.

PARIKKHIPATI, To throw over or around, to surround, to go round, encircle; to put into [परिचिप]. *Givaṃ parikkhipitvā*, encircling its neck (Ten J. 111). *Parikkhipitvā bhogehi*, encircling him with its folds (Mah. 255). *Saraṃ parikkhipi*, made the circuit of the lake (Mah. 63). *Coragehe parikkhipitvā*, having thrown him into prison (Dh. 158). Dh. 115, 233; F. Jāt. 6. Caus. *parikkhipāpeti*. *Sāṅgāpākāraṃ parikkhipāpetvā*, having caused a curtain to be thrown round them (Dh. 328). *Kuntaṃ parikkhipāpetvā cetiyam tattha kārayi*, he built there a shrine enclosing the lance (Mah. 160). P.p.p. *parikkhitto*, thrown round; surrounded, fenced (Ab. 746). *Tehi parikkhittabhāvaṃ ṇatvā*, finding himself hemmed in by them on every side (Dh. 298). Mah. 163.

PARILĀHO, Burning, fever; grief, pain, distress [परिहाह]. *Davidho pariḷāho kāyiko cetāsiko*, suffering is twofold, physical and mental (Dh. 280). *Sarīrapariḷāho*, bodily pain (Ditto). Pāt. 15.

PARIMADDANĀM, **PARIMADDO**, Crushing, kneading; rubbing the body, shampooing [परिमर्दन, परिमर्द].

PARIMADDATI, To go beyond, to excel [परिमृद्]. *Sabbam Saṅgajassā samayam parimadditvā*, having got beyond all S.'s learning (Dh. 121, i.e. learnt all that S. could teach them).

PARIMAJJATI, To touch, stroke, handle; to cleanse, polish [परिमृञ्]. Dh. 70. *Suvaṇṇāni hatthena parimajjiya*, manipulating the gold (Mah. 112). B. Lot. 569.

PARIMALO, Fragrance [परिमल]. Ab. 145.

PARIMĀṆAM, Measure, extent, duration [परिमाण]. *Catusaṭṭhibhāṇavāraparimāṇaṃ tantī*, a sacred text of the extent of sixty-four bhāṇavāras (Alw. I. v). *Parimāṇato* (*adv.*), in size (Mah. 68).

PARIMANḌALO (*adj.*), Circular, round, spreading around, covering entirely [परिमण्डल]. Pāt. 20, 22; B. Lot. 596. *Chāyā parimaṇḍalā ṭhitā*, the tree's shadow remained circular, i.e. as if the sun was still overhead, whereas it was late in the afternoon (Jāt. 58). *Parimaṇḍalaṃ*, a sphere, ball, globe, circle, circumference (F. Jāt. 5). *Chattimsayojanaparimaṇḍalo* (*adj.*), thirty-three yojanas in circumference (Jāt. 57).

PARIMĀRETI (*caus.*), To cause to die [caus. परिमु].

PARIMASATI, To touch, stroke [परिमृञ्]. B. Lot. 569.

PARIMEYYO (*p.f.p.*), Measurable [परिमेय]. Cl. Gr. 144.

PARIMITO (*p.p.p.*), Measured, limited, moderate [परिमित]. Kh. 21.

PĀRIMO (*adj.*), Further, opposite [पार + इम]. *Gaṅgāya pārimaṃ tīre*, on the opposite side of the river (Mah. 62; *pārimatīre*, Par. S. 16).

PARIMOCANĀM, Release (from next).

PARIMOCETI (*caus.*), To release [परि + मोचयति]. Jāt. 28.

PARIMUCCATI, To be released, escape [परिमुञ्चते]. Dh. 51, 403. P.p.p. *parimutto* (Gog. Ev. 44).

PARIMUKHAM (*adv.*), In front, before [परिमुखम्]. *Parimukham satim upaṭṭhahanto*, "placing memory directly before him" (Vij.), i.e. having his intelligence or consciousness active and lively.

PARIMUTTI (*f.*), Release [from परिमुख].

PARIṆĀHO, Breadth, extent, compass [परिणाह]. Ab. 295.

PARIṆAMATI, To stoop? [परिणम]. Caus. *pariṇāmeti*. *Aṭṭha salākabhattāni saṅghassu pariṇāmayi*, set apart eight portions of food for the priests (Mah. 162). To divert to one's own use, appropriate (Pāt. 11, 18).

PARIṆĀMO, Change, alteration; issue, event, termination; digestion [परिणाम]. *Sammāpariṇāmaṃ gaccheyya*, should become thoroughly digested.

PARINATO (*p.p.p. pariṇamati*), Ripe, mature [परिणत]. Ab. 745, 1017. *Gabbho pariṇato*, the

fetus in advanced pregnancy (Mah. 57). Of an egg ready to be hatched (Ten J. 111). *Parīṇa-tapadumaṃ*, a full-blown lotus (Ten J. 119).

PARINĀYAKO, Governor, chief, prince [परिणायक]. Mah. 63. The eldest son of a Cakkavatti monarch is called a *parindya*, and is one of the seven ratanas of the empire (B. Lot. 580 ; Man. B. 127). *Saṅghaparindya*, a chief of the priesthood, an aged or eminent priest (Par. 5).

PARINAYO, Marriage [परिणय]. Ab. 318.

PARINETI, To lead, guide, rule [परिणी].

PARINIBBĀNAṂ, Attainment of Nirvāṇa, extinction, annihilation [परिनिर्वाण]. This term is used only of the attainment of *khandhanibbāna*, or the annihilation of being (see *Nibbānaṃ*). When used with reference to an Arhat, it may be translated by "death," since the death and the annihilation of the Arhat are one and the same thing. *Parinibbānaṃaṅcamhi nipanno lokandya*, when the lord of all worlds lay on the bed of death, or the couch on which he attained Nirvāṇa (Mah. 47, 108). *Parinibbānagato pi*, even after his death, lit. even when he had attained annihilation (Mah. 109). *Parinibbānakāle*, as his death drew nigh (Dh. 376, comp. 333). At Dh. 308 the Arhat Santati says to Buddha, *parinibbānaṃ me anujānātha*, "allow me to die." At Dh. 299 the great Arhat apostle Moggallāna's death is called *parinibbāna*. *Attīte dasame vasse Kāḷāsokassa rājino sambuddhaparinibbānaṃ evaṃ vassasatāṃ ahu*, thus at the end of the tenth year of king Kāḷāsoka a century had elapsed since the death of Buddha (Mah. 15). The Buddhist era is reckoned from the death of Gotama Buddha, B.C. 543; thus the present year (1874) is the 2417th of the Buddhist era. For the terms *kilesaparinibbāna* and *khandhaparinibbāna*, which mean "annihilation of human passion" and "annihilation of being" respectively, see art. *Nibbānaṃ*, pp. 267 (2), 272 (1), and Dh. 350. *Mahāparinibbānaṃ* means the death of Gotama Buddha. See *Parinibbāyati*.

PARINIBBĀNIKO (*adj.*), Tending or conducive to Nirvāṇa (last + क्त).

PARINIBBĀPETI (*caus. parinibbāyati*), To cause to attain Nirvāṇa (B. Lot. 376, here it is used of Arhatship).

PARINIBBĀYATI, and **PARINIBBĀTI**, To be extinguished; to attain Nirvāṇa or the extinction of being; to attain Arhatship [परि + निर्वाण].

Yathā saraṇam dditam vārinā parinibbāyē, as a burning house may be extinguished with water (Das. 6, opt. *parinibbāyē* with *ā* shortened metri causa). Used of the death of an Arhat (see *Parinibbānaṃ*). *Parinibbānti ānāsvā*, Arhats are freed from existence (Dh. 23). At Dh. 333 Buddha says, *bhikkhave ito catumāsaccayena parinibbāyissami*, "priests, at the end of four months I shall attain Nirvāṇa." At Dh. 299 the Arhat apostle Moggallāna says to Buddha, *bhante parinibbāyissāmi*, "Lord, I am going to die." Of the Arhat Sānu (Dh. 405). Of the Arhat Santati (Dh. 309). Of the Arhat nun Saṅghamittā (Mah. 126). The death of Buddha is sometimes spoken of in the following words, *anupādisesāya nibbānadhātuyā parinibbāyī*, or *parinibbuto*, he attained the extinction of being through that element of Nirvāṇa in which no trace of the skandhas remains (B. Lot. 335 ; Jāt. 28).

PARINIBBĀYĪ (*adj.*), One who attains Nirvāṇa or the extinction of being [परि + निर्वाण + इत्]. *Antarāparinibbāyī* is an Anāgāmin who, having been re-born in the Suddhāvāsa heavens, dies (and attains annihilation) before half the term of his life as a Suddhāvāsa is completed: *antarāparinibbāyī ti yathā katthaci suddhāvāsabhāve uppajjitvā dyuvemajjhaṃ appatvā parinibbāyati* (Vij.).

PARINIBBUTO (*p.p.*), Extinguished, extinct; having attained Nirvāṇa or the annihilation of being, (of an arhat) dead [परि + निर्वृत]. This word is regularly used as the p.p. of *parinibbāyati*, partly from a confusion between the roots क्त and वृत्, and partly no doubt to reserve the form *parinibbāna* exclusively for the noun. *Lokandite sattthaparinibbuto*, when the saviour of the world had been seven days dead (Mah. 11). At Mah. 38 it is said of the arhat Tissa, *ākāsamhi nisiditvā tejodhātuvāsenā so yathāruccim adhiṭṭhāya sariraṃ parinibbuto*, seated in the air, by the power of fire kammaṭṭhāna, having willed his body as he pleased, he attained the annihilation of being: Subh. sends me the Tīkā's comment as follows: *tejokasiṇārammaṇapādakajhānavāsenā attano sariraṃ yathāruccim māmsūlīni jhāyantu na aṭṭhīni evaṃ adhiṭṭhāya parinibbuto ti attho*, "by the power of jhāna based on the foundation of *tejokasiṇa* (see *Kasiṇa*), having willed his body as he liked, saying, Let my flesh, muscles, etc., be consumed, and not my bones, he attained Nirvāṇa"

(comp. the parallel passage at Dh. 309). *Evam Bodhisatto imāya gāthāya suriyam namassitvā dutiyagāthāya atīte parinibbute buddhe c'eva buddhagane ca namassati*, thus the B. having in this stanza saluted the sun, in the second stanza salutes the past Buddhas who are dead and gone, and their virtues (Ten J. 47). For *te loke parinibbutā* at Dh. 16, see p. 270 (1), art. *Nibbānaṃ*. B. Int. 590; Lot. 335. At Dh. 278 and B. Lot. 376 *parinibbuta* is used of the attainment of Arhatship.

PARINITHITO (*p.p.p.*), Accomplished [परिनिष्ठित]. Dh. 264.

PARIÑÑĀ (*f.*), Exact knowledge, ascertainment [परिज्ञा]. Dh. 413. At Dh. 281 it is said that there are three *pariññās* that the Buddhist monk should have concerning his food, viz., first, he must know the exact nature of his food, whether broth, rice, etc.; secondly, while eating he must have a conviction of the vileness and impurity of material food; thirdly, he must have the consciousness which consists in the rejection of all pleasure in eating (see Alw. N. 76): these three are called *ñānapariññā*, *tīraṇapariññā*, and *paḥānapariññā* respectively.

PARIÑÑĀTO (*p.p.p. pariññānti*), Well understood, exactly known [परिज्ञात]. *Parīññātabhojanam*, food understood according to the three *pariññās*. *Parīññātabhojano* (*adj.*), one who lives on *pariññātabhojana*, who takes the right view of the food he eats (Dh. 17, see last).

PARIÑÑEYYO, see *Parijānti*.

PARIPĀCANIYO (*adj.*), Bringing to maturity, accomplishing (from *paripāceti*). There are five *vimutti-paripācāniyā saññās*, or perceptions which bring about Arhatship, *aniccasaññā*, *anicce dukkhasaññā*, *dukkhe anattasāññā*, *paḥānasāññā*, *virāgasāññā* (B. Lot. 832).

PARIPĀCANO (*adj.*), Bringing to maturity, completing, achieving [परिपाचन]. Jāt. 25.

PARIPĀCETI (*caus.*), To bring to maturity, to perfect, complete [caus. परि + पच्]. *Anante bodhisambhāre paripāceti*, brought to perfection the vast constituents of supreme knowledge (i.e. the *pāramitās*, Jāt. 1). *Te paripācayam*, "maturing them, viz. preparing their minds to receive the truth" (Vij. Mah. 2; comp. Att. 200). At Pāt. 89 it is used in the sense of "inducing, leading up to, persuading;" and at p. 13 *bhikkhuniparipācitam*, "a present obtained on the persuasion of a nun."

PARIPAKKO (*p.p.p.*), Fully ripe [परिपक्व]. *Paripakko vayo*, mature age (Dh. 46). *Paripakkaṃ ṇāṇam*, matured knowledge (Dh. 203). *Paripakkāni nigrodhaphalāni*, ripe banyan fruits (Ten J. 108).

PARIPĀKO, Maturity, perfection [परिपाक]. *Ñāṇaparipāko*, maturity of knowledge (Dh. 203). *Paripākatam ṇāṇam*, matured knowledge (Dh. 120). *Paripākatāṇāno*, one whose knowledge is matured (Ten J. 119). Of an egg fully formed and ready to be laid (Ten J. 111).

PARIPĀLETI (*caus.*), To protect, guard [परिपालयति]. *P.p.p. paripālito* (Mah. 54).

PARIPANĦATI, To weigh, compare (Vij.), consider. Pāt. 17. *Paripañhitabban ti cintetabban tulayitabban* (Pāt. 92).

PARIPANTHĪ (*m.*), An enemy [परिपन्थिन्]. Ab. 344.

PARIPANTHO, That which stands in the way, an obstacle, hindrance, annoyance, danger, misfortune [परि + पन्थिन्]. *Magge paripantho atthi*, the road is a dangerous one, lit. there is danger in the road (Dh. 85). *Etasmiṃ ṭhāne kāśavaṃ pārupitvā nisinnassa santikā paripanthena bhavitabban*, the man who sits in that place wearing a yellow robe must be a dangerous fellow, lit. there must be danger from the man who . . . (Dh. 115). *Udake paripanthena bhavitabban*, there must be something that frightens them in the water (Ten J. 26). *Sacāhaṃ imehi saddhiṃ manussapathe vasissāmi paripantho me bhavissati*, if I live with them amid the haunts of men I shall meet with an accident, or I shall get into danger (Ten J. 112). At Ten J. 100, line 3, we have, "I have seen a terrible and evil dream, portending some misfortune either to my four sons, or to king Dhataratṭha or to myself." *Dīghajātīkaparipantho hoti makkhīkaparipantho 'va hoti*, there is danger from snakes, annoyance from flies (Ten J. 99). *N'atthi te paripantho*, you have nothing to fear (Ten J. 100). *Manussāvāso saporipantho*, living in human society is dangerous to you (Dh. 109). *Dīghajātīkaddīparipante avijjāmaṇe*, if they (the eggs) meet with no accident from snakes and other vermin (Ten J. 111, comp. 100, line 9).

PARIPATATI, To fall down [परिपत]. Alw. I. 75.

PARIPHANDATI, To tremble, quiver, throb, totter [परिस्रब्ध]. Dh. 7.

PARIPLAVO (*adj.*), Unsteady, wavering [परिस्रव]. Dh. 7.

PARIPPHARATI, To fill, cause to be pervaded by [परि + स्फुर्]. *Imam kāyam sukkena parippharati* (Sām. S.).

PARIPPHOSAKO (*adj.*), Besprinkled, moistened all round [from मुष् with परि]. *Paripphosakam paripphosakam sanneyya*, should mould the clay while it is being sprinkled (Sām. S., of a potter, the comment says *siñcitoti siñcitoti*).

PARIPPHUṬO (*p.p.p. last*), Filled in every part, permeated, pervaded [परिस्फुट्].

PARIPUCCHĀ (*f.*), Questioning, interrogation [परिपुच्छा]. Pāt. xxiii.

PARIPUCCHATI, To question, inquire about [परिप्रच्छ्]. Pāt. 17, 92.

PARIPUCCHITĀ (*m.*), one who questions or inquires [परिप्रच्छ् + तु].

PARIPUṆṆO (*p.p.p. paripūrati*), Full, complete, perfect, fulfilled [परिपूर्णे]. Alw. I. 92. *Paripuṇṇavassavo*, who is full twenty years of age (Kamm. 5). *Paripuṇṇavasso*, whose years are completed, viz. old enough for ordination (Dh. 405). *Paripuṇṇam te pattactvaram*, have you your bowl and robes complete? (Kamm. 5). *Mayham cīvaraparipuṇṇam*, I have a complete set of robes (Dh. 198, 405). *Aparipuṇṇamanoratho*, whose wish is not fulfilled (Att. 205). *Paripuṇṇagabbhā* (*f.*), ready to be delivered, lit. whose fetus is fully formed (Jāt. 52).

PARIPŪRAKO (*adj.*), Fulfilling [परिपूरक].

PARIPŪRATI, To be completely full; to be fulfilled, to become perfect [परिपू]. *Paññā na paripūrati*, his wisdom never ripens (Dh. 7). *Sakalasarīram plīyā paripūri*, his whole frame was filled with joy (Dh. 97). Fut. *paripūreṭi* (Dh. 201). P.p.p. *paripuṇṇo*. Caus. *paripūreṭi*, to fill (Kh. 11). *Kusalam p.*, fills up the measure of his good works (Dh. 380). P.p.p. *paripūrīto* (Att. 214). P.pr. pass. of the caus. *paripūriyamāno* (Dh. 201).

PĀRIPŪRI (*f.*), Accomplishment, fulfilment, perfection [from परिपू]. *Ne c'assa pāripūri*, if it be not complete (Pāt. 7). *Ūnassa pāripūriyā*, for completing what is deficient (Pāt. 8). *Pāripūrin gacchati*, to come to perfection, be completed or fulfilled (Dh. 91).

PARIRAKKHATI, To preserve, retain, maintain, keep up [परिरक्ख्]. Mah. 219, 241; Jāt. 20.

PARIRUNDHATI, To beset, plot against [परि + रुद्]. Alw. N. 3 (*gāmaṇi nigamaṇi ca*, where

D'Alwis has "circumvents," and Coomaraswamy "plotting"). P.p.p. *pariruddho*. *Arīhi pariruddho*, beset by foes (Jāt. 5).

PARISĀ (*f.*), Assembly, suite, congregation, company [परिषद्]. Ab. 414. *Parissā vigayha*, having entered the assembly (F. Jāt. 11). *Parisagato*, having entered a company or assembly. The *catasso parisā* (or *catuparisam*), or the four classes of Buddha's disciples, are *bhikkhā*, *bhikkhuniyo*, *upāsakā*, and *upāsikā*, monks, nuns, lay disciples, and female devotees (Ab. 415). The eight *parisā* are *khattiyaparīsā*, *brāhmaṇaparīsā*, *gahapatiparīsā*, *samaṇaparīsā*, *cātummahārājikaparīsā*, *tāvatisāparīsā*, *māraparīsā*, *brahmaparīsā*, or *khattiyas*, brahmins, householders, Buddhist monks, Cātummahārājika angels, Tāvatisā angels, Māra angels, and Brahma angels (see *Māro*). In the Tipiṭaka texts a locative *parisātim* frequently occurs: it is the Sanskrit loc. with *anusvāra* added.

PĀRISAJJO (*adj.*), Belonging to an assembly [परिषद्]. See *Brahmapārisajjo*.

PARISAKKANAM, Going about. *Bhikkhūnaṃ albhāya parisakkandikāni aṭṭha aṅgaṇi*, eight evil practices, the first of which is going about to injure the priests (Pāt. 61). Dh. 147, 331.

PARISAKKATI, To go about (with a wicked purpose). With dat. *Mayham vadhāya parisakkati*, goes about to slay me (Dh. 331). *Saṅghabheddiya parisakkanto*, going about to cause divisions among the priests (Ditto). See *Sakkati*.

PARISAMATTO (*p.p.p.*), Finished [परिसमाप्त]. Att. 214.

PARISAMBĀHATI, To stroke, rub [परि + म्बाह्]. Dh. 245.

PARISAMVUTO (*p.p.p.*), Restrained or guarded on all sides [परि + संवृत्]. Dh. 42.

PARISANDETI (*caus.*), To drench [परि + स्नश्चति]. Comp. *Abhisandeti* and *Parisanno*.

PARISĀNKĀ (*f.*), Suspicion, misgiving [परि + शङ् + ञा]. Pāt. 108; Att. 213.

PARISĀNKATI, To suspect [परिशङ्क्]. Dh. 115.

Parisānkito, suspecting (Dh. 396), also suspected. *Aparisānkito*, unsuspected (Pāt. 72).

PARISANNO (*p.p.p.*), Drenched [परि + स्नश्च]. *Sukkena parisanno*, filled with joy.

PARISAPPATI, To run to and fro, to creep about [परिसृप्]. Dh. 61; Mah. 137.

PARISARO (*adj.*), Neighbourhood, border [परि-
स्र]. Ab. 190.

PARISATIM, see *Parisd.*

PARISIÑCATI, To sprinkle all over, bathe [परि-
बिच]. *Gattāni* (Mah. 33).

PARISODHETI (*caus.*), To purify [परिशोधयति].
Ājtaṃ parisodhayi, cleansed his life, lived a
holy life (Dh. 87). *Abhiññāya cittam parisodheti*,
cleanses his heart from covetousness (Sām. S.).
Imissā daharāya kammaṃ parisodhaya, make pure
the action of this young woman, viz. show her
innocence (Dh. 328).

PARISSAJATI, To embrace [परिष्वङ्ग]. Dh.
207, 246.

PARISSĀMO, Fatigue, exertion [परिश्रम, परि-
श्राम]. Ab. 914. *Migavaṃ parissāmo*, hunting
is the best exercise (Att. 199).

PARISSAṄGO, Embrace [परिष्वङ्ग].

PARISSĀVANĀM, A water strainer [परिस्रावण].
Used by Buddhist priests to strain water through
before drinking it, lest they should inadvertently
destroy the lives of insects that it might contain.
Ab. 439; Mah. 220, 231; Att. 91, 212; Jāt. 65.

PARISSĀVETI (*caus.*), To strain or filter [caus.
परिसृज]. Mah. 231; Dh. 132. *Parissāvattam*,
circumstance of having been strained (Dh. 275, it
is the p.p.p. caus. with termination स्व).

PARISSAYAM, A danger, risk. Dh. 58. I have
met with it also in Pirit, and in Par. S. A., and in
Khaṅgavisāna S. (*parissayānam sahitā*, one who
endures dangers). Can it be from सु with परि?

PĀRISUDDHI (*f.*), Purity, perfection, freedom
from blame, innocence [परिसुद्धि, compare *Pāri-
pūrf*]. "*Chandapārisuddhi* is a dvandva compound
meaning consent and purity: the priests must
obtain the consent of the absentee as well as his
assurance that he is innocent of an expiatory
offence, before they hold the uposatha meeting"
(Vij., see Pāt. 1). For the *catupārisuddhisīlam*,
or four precepts of purity, see *Catusamvarasīlam*
(E. Mon. 31; Dh. 115, 380, 422).

PARISUDDHO (*p.p.*), Pure, clear; innocent,
pure, holy; perfect, intact [परिसुद्ध]. Dh. 414;
Alw. I. 92. *Cando parisuddho*, the unclouded
moon (Jāt. 27). *Cittam parisuddham*, a pure
heart or mind (B. Lot. 865). *Panca sīlāni pari-
suddhāni katvā rakkhati*, keeps the five precepts
pure and unbroken (Dh. 416). *Parisuddhagatto*,

having perfect limbs (B. Lot. 401). *Parisuddho
antarāyikehi dhammehi*, free from disqualifica-
tions (Kamm. 7). *Parisuddhabhāvaṃ patitthāpesti*,
established her innocence (Dh. 328).

PARISUSSATI, To dry up, waste away [परिसुष].
PARITĀPANĀM, Tormenting, afflicting (from
caus. परितप).

PARITĀPO, Heat, fever, inflammation; anguish,
grief, suffering [परिताप]. Ab. 328; Att. 207.

PARITASSANĀ (*f.*), Fear, hesitation (from next).

PARITASSATI, To tremble, be afraid [परि +
चस्]. Dh. 71. P.p.p. *paritasito*, fearful, trembling.

PARITASSĪ (*adj.*), Trembling [परिचासिन्].

PARITO (*adv.*), Around, on every side, everywhere
[परितस्]. Ab. 1146. With acc. (Mah. 153).

PARITOSANĀM, Satisfying [परितोषण]. Ab. 887.

PARITOSETI (*caus.*), To satisfy, please, gratify
[परितोषयति]. Mah. 256.

PARITOSIKO (*adj.*), Gratifying, rewarding [परि-
तोष + इक्]. *Sahasāṃ paritosikāṃ dhanāṃ*,
a thousand pounds as a reward (Att. 214).

PARITTĀ (*f.*) and **PARITTĀM**, Protection, defence
[परित्ता, comp. nouns like चत्ता]. *Katā me
parittā*, my protection is secured. At Ten J. 47
the peacock king is said to have secured immunity
from danger by reciting the beautiful stanzas in
which he invokes the protection of the sun god,
the Arhats and the Buddhas. There is a collection
called Parittam, or Protection (Sinhalese *Pirit*),
which consists of the peacock's hymn and a number
of short hymns and sermons of a similar character
taken from the Tipiṭaka. It is publicly read on
certain occasions with a view to warding off the
influence of evil spirits (*amanussa, yakkha, bhūta*,
etc.). It is of course not one of the Tipiṭaka books,
and is probably quite a modern compilation.
There are several versions of it, some containing
more hymns than others. The term Exorcism,
with which it has been labelled, is a ridiculous
misnomer. The original form of the word is no
doubt the fem. *parittā*; at Ten J. 49, last line,
we have the neuter (*imassa parittassa*), and at
Ab. 1029. *Parittaggaṃ*, a hall in a monastery
set apart for reading the *paritta* (Att. 11, 191, see
Aggaṃ, 2). *Parittasuttam*, a string for defence,
a charmed thread (Mah. 48). E. Mon. 240.

PARITTĀBHO (*adj.*), Of minor brilliancy [परी-
त्ताभ]. The *Parittābhā devā* are the inhabitants

- of the fourth Brahmaloaka (Man. B. 26; B. Int. 611).
- PARITTAKO (*adj.*), Lesser, small, limited, brief [परित्त + क्]. Dh. 227, 254, 396.
- PARITTĀNAM, Protection, defence, warding off [परिचाय]. Ab. 1029. *Dukkhaparittānam kdtum*, to ward off woe (Dh. 259). *Saraparittānam*, a spell to ward off arrows (Br. J. S.)
- PARITTĀSO, Fear, dread, anxiety [परिचास]. Dh. 274.
- PARITTASUBHO (*adj.*), Of lesser beauty (or purity, or goodness?). [परित्त + शुभ]. The *Parittasubhā devā* are the inhabitants of the seventh Brahma heaven (Man. B. 26; B. Int. 612).
- PARITTATTAM, Smallness [next + त्व]. Dh. 165.
- PARITTO (*p.p.*), Small, brief, limited [परित्त]. Ab. 704, 1029. *Rati parittā*, brief enjoyment (Dh. 396). *Parittam jhānam*, minor or inferior degree of ecstatic meditation (Gog. Ev. 18). *Parittatthakathā*, a compendious commentary (Mah. 251).
- PARIVACCHAM, Preparation (Vij.).
- PARIVĀDINI (*f.*), A lute of seven strings [परिवादिनी]. Ab. 138.
- PARIVĀDO, Censure, reproach, accusation, de-traction [परिवाद]. Ab. 120.
- PARIVAJJANAM, Forsaking, avoidance [परिवर्जन]. Das. 43.
- PARIVAJJETI (*caus.*), To avoid, abstain from, reject, forsake, put away [परिवर्जयति]. *Pāpāni p.*, put away sin (Dh. 22, 47). *Ārākā parivajjetvā*, casting far from him (of a sin). Dh. 97, 380.
- PARIVANNETI, To describe, to praise [परिवर्ण]. Kh. 7.
- PARIVĀRAKO (*adj.*), Accompanying, forming a retinue (from next). Dh. 129, 142.
- PARIVĀRETI (*caus.*), To surround, escort, accompany, attend upon [परिवारयति]. Mah. 29, 194; Ten J. 112. *Tassa vasanatthānam parivā-resum*, surrounded his dwelling (Dh. 298, in order to seize him, comp. Mah. 255, Ten J. 29). *Bhuñja ca piva ca parivārehi ca*, eat, drink, and enjoy yourself (Raṭṭh. S., the comment is somewhat obscure, but I think the word means "surround yourself with your boon companions"). P.p.p. *parivārito* (Mah. 153). *Tamassa parivārito*, shrouded in darkness (Dh. 175).
- PARIVĀRO, Covering; a scabbard; entourage, re-

- tinue, following, pomp [परिवार]. Ab. 851. *Mahantena parivārena pesesi*, sent her forth with great pomp (Jāt. 52). The last book of the Vinaya is called *Parivāro* or *Parivārapāṭho*, the Appendix: it is a sort of resumé and index (*mātikā*) of the preceding books (E. Mon. 8, 168; Alw. I. 61, 63; Pāt. 69).
- PARIVASATI, To dwell [परि + वसति]. P.p.p. *parivuttho*.
- PARIVĀSETI (*caus.*), To put on a robe so as to cover the whole body [परि + वासयति]. Pāt. 20.
- PARIVĀSITO (*p.p.*), Perfumed [p.p.p. परि + वास]. Jāt. 51.
- PARIVĀSO, Living apart, being put under restraint, one of the ecclesiastical punishments [परिवास]. Pāt. 6, 64, 68, 74. Vij. renders it "penal discipline."
- PARIVĀTO, Blown upon [परि + वात].
- PĀRIVATṬAKAM, A robe (*civaram*) lent to a priest and returned by him after a period [परिवर्त + क्]. Pāt. 8, 78.
- PARIVATṬAM, An embrace [परिवृत्त].
- PARIVATTANAM, Inverting, changing; exchange, barter [परिवर्तन]. Pāt. 80.
- PARIVATTATI, To turn, to turn round, to be changed; to place oneself; to be whirled about, revolve [परिवृत्त]. *Haṃso viravanto parivattitvā tesam pādānūle yeva pati*, the swan rolling over with a shriek fell at their feet (Dh. 416, comp. 329). *Bhūmiyāṃ parivattamānā*, rolling herself on the ground (Att. 218). *Parivattitvā nipanno*, turning himself as he lay (Dh. 95). *Māgadhikabhāsā na parivattati*, the M. language undergoes no change (Alw. I. cvii). *So nātīdāre n'accāsaṇne āsaṇṇo parivattati*, he places himself neither too far from his seat nor too near (Brahmāyu S.). *Kullācakkam viya parivatti*, whirled round like a potter's wheel (Jāt. 64).
- PARIVATTETI (*caus. last*), To turn over, roll; to change; to repeat; to exchange [परिवर्तयति]. *Thambhe parivattiya ṭhapāpayi*, set up the pillars in a different order, re-arranged them (Mah. 233). *Saññam parivattayi*, altered or transposed the principal word (F. Jāt. 11). *Matam parivatteti*, recites a creed (Mah. 250). *Mantam p.*, to repeat a spell or incantation (Dh. 158, 163). *Patte parivattetvā parivattetvā gaṇhanti*, "shift the bows from hand to hand" (Dh. 178). *Parivattetvā parivattetvā*, turning it over and over (Dh. 127).

- Parivattetvā*, turning the honeycomb over (Dh. 107). *Bhikkhuniyā saddhiṃ cīvarāṃ parivattetvā*, exchanging dresses with another priestess (Pāt. 102, 82). *Suttāni parivattesi Sihalāya niruttiyā*, translated the Discourses according to the Sinhalese grammatical rules, i.e. translated them into Sinhalese (Mah. 247, comp. 251, 253).
- PARIVATṬHABBO** (*p.f.p. parivasati*), That must dwell apart [परि + वसत्त्व]. *Tena bhikkhunda parivaṭṭhabbāṃ*, parivāsa must be undergone by that priest (Pāt. 6).
- PARIVATTO**, Change, exchange, return [परिवर्त]. Return of a deposit (Ab. 472). *Lahuparivattāṃ kho cittaṃ vuttāṃ Bhagavatā*, the Blessed One has declared the heart to be easily perverted (Pāt. xxxii).
- PARIVATṬO**, Circle, succession, revolution [परिवर्त]. *Mahantāṃ ṇḍtiparivaṭṭāṃ pahāya*, forsaking a great circle of relatives (Dh. 392). *Yāva sattamā kulaparivaṭṭā*, for seven generations back (Dh. 120; Ras. 72). *Cha rājaparivaṭṭā gattā*, six successive kings passed away (Ten J. 51, 114).
- PARIVENĀM**, A hermit's cell, the cell or hut forming a monk's private chamber in a Buddhist monastery. *Saṅghamaññhā apakkamma attano pariveṇāṃ agamāsi*, departing from the assembly retired to his own chamber (F. Jāt. 46). *Mama vihāro mama pariveṇāṃ*, this is my monastery, this is my cell (Dh. 281). *Vihāro dvādasapariveṇāko*, a monastery of twelve cells, viz. accommodating twelve monks (Mah. 206). *Silāpassaya-pariveṇe Tissārame upaṭṭhahumā*, nursed him at the Tissārāma monastery in the Silāpassaya cell (Mah. 132). *Pariveṇāvihāro* evidently means a monastery provided with cells for the monks (Att. 201). I see no reason for supposing with D'Alwis that *pariveṇa* ever means a college (Att. 64, 115).
- PARIVESANĀM**, and **-NĀ** (*f.*), Distribution of food; attendance, surrounding [परिवेषण]. Mah. 24; Dh. 168. *Buddhassa parivesane*, in attendance on the Buddha (Jāt. 26).
- PARIVESO**, A halo round the sun or moon [परिवेष]. Ab. 65.
- PARIVETHETI** (*caus.*), To envelop [परिवेष्ट].
- PARIVIMĀSĀTI**, To examine, search. Dh. 424.
- PARIVISĀTI**, To present, offer food, wait upon [परिविष]. *Paṇṭen' āhārena parivisātvā*, serving him with savoury food (Dh. 81). *Sakkaccaṃ pari-*
- visi*, showed him every attention (Dh. 98). Dh. 136, 168, 244.
- PARIVITAKKETI**, To reflect [परि + वि + तर्क]. Dh. 145.
- PARIVITAKKO**, Thought, reflection [परि + वि + तर्क]. Ten. J. 55. *Cetoparivitakko*, mental reflection. *Evam cetaso parivitakko udapādi*, a consideration presented itself to my mind as follows (Alw. I. 93).
- PARIVUTO** (*p.p.*), Surrounded, attended, accompanied [परिवृत]. Alw. I. 74; Dh. 94; F. Jāt. 17.
- PARIVUṬṬHO**, and **-TṬHO** (*p.p. parivasati*), Dwelt apart [p.p. परि + वस]. *Parivuṭṭhaparivāso*, one who has undergone parivāsa (Pāt. 6).
- PARIYĀDĀNĀM**, Taking up, using up, finishing [पर्यादा + ञ]. *Purimass' upādānassa pariya-*
dānā, from the original fuel being used up (Alw. N. 37). *Uddham jvitapariyāddānā*, after the term or end of life (Alw. N. 51). *Yaṅkiñcīti anavase-*
sapariyāddānavacanāṃ, yaṅkiñcīti is a word that includes everything (Dh. 288).
- PARIYĀDĀTI**, To seize, lay hold of [पर्यादा]. At Dh. 85 it is said of woman's voice, *purisassa cittaṃ pariyaḍḍāya tiṭṭhati*, "it makes a deep impression on men's hearts." *Vyāpādo cittaṃ pariyaḍḍāya tiṭṭhati*, malice possesses his heart. Inf. *pariyaḍḍatūṃ*.
- PARIYANĀKO**, another form of *pallaṅko*. I have only met with it at Sen. K. 333.
- PARIYANTAVĀ** (*adj.*), Discriminating, accurate [पर्यन्त + वत्]. *Pariyantavāti vācā*, discriminating speech (comment on Br. J. S. A. says *paricchedaṃ dassetvā dassetvā yathā 'sā paricchedo paññāyati evaṃ bhāsati*).
- PARIYANTO**, Boundary, border, limit, term, end [पर्यन्त]. Ab. 714. *Visayapariyantāṃ gantvā*, proceeding to the frontier of his dominions (Alw. I. 79). *Parisapariyante* (*loc.*) *nisīdi*, sat down in the outer circle of the congregation (Dh. 79, comp. 412). *Bhavapariyante* *ṭhito*, standing at the utmost verge of existence, viz. about to attain Nirvāṇa or the extinction of being (Ten. J. 119, of an Arhat). *Sabbapariyante*, at the end of all, lastly (Alw. I. 80). *Sapariyanto अपariyanto*, limited and unlimited (Man. B. 492). *Samuddapariyanto*, ocean-girt (Mah. 35, comp. B. Lot. 581). *Udaka-*
pariyantāṃ katvā mahāpaṭṭhavāṃ kampi, the great earth quaked to its ocean boundary.

PARIYĀPANNO (*p.p.*), Included, contained, belonging to [परि + आ + पन्न = पद्]. Ab. 742. *Pātimokkhapariyāpannāni sikkhūpaddāni*, the precepts contained in the Pātimokkha (Pāt. 74, 5). *Dhammo suttapariyāpanno*, doctrine contained in Suttas (Pāt. 17).

PARIYĀPUNĀTI, To learn thoroughly, to learn by heart, to master [पर्याप]. *Anujānāmi bhikkhave sakīya niruttīyā Buddhavacanāni pariyaṇṇitum*, priests, I permit you to learn the word of Buddha in the language appropriate to it, i.e. Pāli (Pāt. xlii). *Tiracchānavijjā p.*, to learn a low art, e.g. divination (Pāt. 108). Dh. 90. *P.f.p. pariyaṇṇitabbo* (Alw. N. 23). *P.p.p. pariyaṇṇatto*.

PARIYĀTI, To attend on, serve [परिया]. *Aparā pi soḷasaḥassakhattiyandākinīyo rājānaṃ pariyaṇṇu* (Sām. S.A.).

PARIYATTAM (*adv.*), Voluntarily [पर्यात्त]. Ab. 469.

PARIYATTI (*f.*), Adequacy, sufficiency, fulness, plenitude; learning by heart; that which is learnt by heart, the text of Buddha's word, the Tipiṭaka [पर्यात्ति]. Ab. 1190. *Pariyatti-antaradhānaṃ*, decline of scriptural knowledge, or disappearance of the scriptures (E. Mon. 428). *Yā kāci pariyaṇṇitā vā sippāni vā yasmā asajjhāyuntassa ananvuyūṇjantassa vinassati*, inasmuch as anything learnt by heart or any scientific skill is lost if a man does not repeat it and exercise himself therein (Dh. 370). *Pariyattidhammo* means the Buddhist scripture with its nine divisions (Dh. 90). *Vattapaṭivatta-pariyattimanasiḥkareṣu ussukkaṃ ḍḍajjanto*, unremitting in devoting himself to the duties of religion and the acquisition of scriptural knowledge (Dh. 326). *Pariyattidharo*, knowing the scriptures by heart. *Pariyattīti tīpi piṭakāni* (Par. S.A.). Mah. 124.

PARIYATTO (*p.p.p. pariyaṇṇatī*), Able, sufficient; learnt by heart, mastered [पर्यात्त]. Pāt. 68.

PARIYĀYO, Succession, order, turn; a synonym; opportunity; way, manner; a cause; teaching, exposition; a surrounding wall [पर्याय]. Ab. 120, 429, 837. *Viditvā lokapariyāyaṃ*, knowing the order or sequence of the universe (Das. 35, with reference to the succession of life and death; Subh. says it means here prakāra, vidhi, krama). *Anekapariyāyena*, in many ways (Pāt. 3, 16; Dh. 395). *Iminā p'etaṃ pariyaṇṇena vedittabbaṃ*, this truth must be understood in this way (Mahānidāna S.).

At Alw. N. 34, 35, I think D'Alwis is right in translating *p.* by "reason." Adv. *pariyāyato*, causally, necessarily (Alw. I. 107).

PARIYESAKO (*adj.*), One who seeks [पर्येष + षक]. Ten. J. 107.

PARIYESANĀ (*f.*), Search [पर्येषणा]. Ab. 428.

PARIYESATI, To search, seek for, seek out [पर्येष]. *Bhikkhaṃ p.*, to go in quest of alms. *Yodhe p.*, to enlist soldiers (Mah. 144). *Pusa-pariyesanto*, seeking (a robe) again, viz. wanting to get a new one (Jāt. 9). Dh. 81, 121, 233; F. Jāt. 4, 53.

PARIYESI (*adj.*), Seeking [पर्येष + इत्]. Dh. 410.

PARIYEṬṬHI (*f.*), Search [पर्येṭṭhi]. Ab. 428.

PARIYODĀNAM, Cleansing [परि + षवदान].

PARIYODAPANAM, Cleansing, purification (from next). Dh. 33; B. Lot. 528.

PARIYODAPETI (*caus.*), To cleanse, purify [caus. परि + षव + ऐ]. *Pariyodapeyya attānaṃ cittaklesehi*, let him purify himself from the lusts of the heart (Dh. 16).

PARIYODĀTO (*p.p.p.*), Cleansed, pure [पर्येषदात्]. Dh. 122, 414; B. Lot. 865.

PARIYOGĀLHO (*p.p.p.*), Dived into [परि + षव + गाह]. *Pariyogāḷhadhammo*, one by whom the Law has been penetrated or mastered (Brahmāyu S.).

PARIYONANDHANAM, Enveloping (from next). Dh. 375.

PARIYONANDHATI, To cover, envelop [परि + षव + गह]. Dh. 331, 409. *P.p.p. pariyonaddho*.

PARIYOSĀNAM, Termination [पर्येषान]. Ab. 771.

Nibbānapariyosāno (*adj.*), ending in Nirvāṇa. *Marāṇapariyosāno*, terminating in death (Dh. 313).

Desanāpariyosāne (*loc.*), when the sermon was over (Dh. 79). Arhatship is sometimes called *p.* as the last stage of existence, or the final consummation of a life of holiness.

PARIYOSITO (*p.p.p.*), Concluded [पर्येषसित]. Ras. 67.

PARIYUṬṬHITO (*p.p.p.*), Arisen; possessed [परि + उद् + षित] *Asukaṭṭhāne cord pariyaṇṇitā*, in such and such a place robbers have made their appearance (Par. S.A.). *Mārena pariyaṇṇitacitto*, his heart possessed by the Evil One.

PARO (*adj.*), Distant, further, opposite; other, different, adverse; subsequent; highest, preeminent [पर]. Ab. 695, 843. Pl. *pare. Paraṃ itraṃ* or *pa-*

ratīraṃ, further shore or bank (Ab. 665). *Parahitaṃ*, the welfare of others (Mah. 208). *Paraddāro*, neighbour's wife. *Na paro*, no one else (Mah. 154). *Ko paro*, who else? (Dh. 29). *Na paro paraṃ nikubbetha*, let not one defraud another (Kh. 16). *Parassa bhayaṃ gaṇhāti*, takes the property of another (Kh. 29). *Pare bhikkhū*, the priests of the opposite party (Mah. 237). Masc. *Paro*, an enemy (Ab. 344). *Paro loko* or *paraloko*, the other or the next world, the next state of existence (Dh. 31). *Paro saro*, the following vowel (Sen. K. 206). *Sare pare* (loc. abs.), when a vowel follows (Sen. K. 205). *Yanty apare paraṃ*, the rest refer to what follows (Alw. I. vii). Pl. *pare*, other men (Kh. 15). At Dh. v. 6 I think Max Müller is right in rendering *pare ca na vijñanti* by "some do not know." *Paṇṇarasparā*, the night opposed to the full moon, viz. the night of the new moon (Ab. 73). *N'atthi santiparaṃ sukhaṃ*, there is no bliss but Nirvāṇa (Dh. 36). At the end of a compound *para* frequently denotes having anything as the highest object, devoted to it, filled with it: *Dayāparo*, devoted to mercy, compassionate; *Khuddapuro*, famished (Ras. 35); *Dhammaparo*, devoted to religion, devout (Att. 195). Neut. *paraṃ*, Nirvāṇa, i.e. the acme or goal of existence (Ab. 6; Mah. 47).—Adv. *paraṃ*, beyond, after. With abl. *Paraṃ sumuddato*, from over the sea; *Paraṃ maraṇā* or *paraṃ maraṇā*, after death (B. Lot. 866). *Paraṃ Jotiyagehamhā*, beyond Jotiyageha (Mah. 67). *Tato paraṃ*, next, afterwards (Mah. 169). Adv. *pare* (loc.), afterwards. With abl. *Tato pare*, thereafter (Mah. 8).

PARO (adv.), Beyond, more than [परस्]. *Parosahasam*, more than 1000. *Parosahasam kho pan' assa puttā bhavanti*, he has more than a thousand sons (B. Lot. 581). *Parosahasso* (adj.), numbering more than a hundred (Sen. K. 218). *Parosato* (adj.), numbering more than a hundred.

PARODATI, To burst into tears [प्रसृद्]. Dh. 156. **PAROKKHO** (adj.), Invisible, imperceptible [परोक्ष]. Fem. *parokkhā*, in gram. the perfect tense (Sen. K. 430).

PARŪLHO (p.p.p.), Grown up, increased [प्रसृद्ध]. *Parūlhakesanakhō*, with hair and nails grown long (Dh. 403).

PARŪPAGHĀTĪ (adj.), Injuring others, cruel [पर + उपघातिन्]. Dh. 34.

PARŪPAGHĀTO, Injuring others, cruelty [पर + उपघात]. Pât. 116; Alw. I. cxxiv.

PĀRUPANĀM, and **PĀPURANĀM**, Dressing, putting on a garment; a covering, mantle, cloak, upper robe [प्रावरण]. *Pārupanaṃ chaḍḍetvā*, throwing off his upper robe (Das. 38; Dh. 303). *Imaṃ pitupārupanaṃ kambalaṃ*, this blanket which your father wore as a cloak (Dh. 157, 154). *Nivāsana-pārupana-attharaṇavasena*, as inner and outer garments and coverlets (Dh. 115, comp. 302). The two forms are about equally common: *pārupana* occurs at Pât. 103, and at Dh. 290, where Fausböll has wrongly altered it to *pārupana*. The *ṛ* of *pārupana* is due to the greater proximity of the *r*. A Tīkā says *sarīraṃ veṭhetvā pārupiyanti pārupaṇā*. In bad Burmese MSS. we sometimes find *pārupana* and *pārupati*. See next.

PĀRUPATI, and **PĀPURATI**, To dress, put on an outer garment [प्रावृ]. *Saṅghāṭim p.*, to put on the upper robe (Dh. 204). *Sāṭakaṃ p.*, to put on a cloak (Dh. 290). *Sasīsaṃ pārupitvā*, having wrapped himself in his upper robe, head and all (Dh. 268). *Evaṃ nivāsetabbaṃ evaṃ pārupitabbaṃ*, the inner garment is to be worn in this fashion, the outer in this fashion (Dh. 376). *Gadrabhaṃ sīhacammaṇa pārupitvā*, dressing up the ass in a lion's skin (F. Jât. 14). Fut. *pārupissati* (Pât. 20). Ger. *pārupitvā* (Mah. 7). Pass. *pārupiyati*. P.p.p. *pāruto*, covered, dressed; put on, worn (of clothes); shut. *Pārutapaṭaṃ vāto ukkhipi*, the wind blew up the robe she wore as an upper garment (Dh. 341). *Pāruto sīhacammaṇa*, dressed in a lion's skin (F. Jât. 15). *Apārutadvāro*, one for whom the gates of hell are not shut, i.e. a sinner. *Duppāruto*, badly dressed (Dh. 156). *Pārupati* is only a metathesis of *pāpurati*, which represents the Sansk. *prāvarati* from प्रावृ: I have met with *pāpurati* in Sutta Nipāta: a curiously similar metathesis occurs in Sinhalese, where the Sansk. *vijāpūra*, "citron," has become *bijurupu* instead of *bijupuru*. For the change of *v* to *p*, comp. *chāpa* = चाप, *lāpa* = लाप, *palāpa* = पलाप, *kipati* from कीप् or कु, *lāpayati* = लापयति, comp. also *avāpurati*, "to open," corresponding to a form *avāvarati*. The *u* is either a softening down of the *a*, or is due to a recollection of the *ṛ* of the root, or is due to the analogy of the *u* in *pāruta*: for the latter form comp. *rukkha* = वृक्ष.

PARŪPAVĀDO, Reproaching others [पर + उपवाद].

PĀRUTO, see *Pārupati*.

PASĀDAKO (*adj.*), Causing serenity or happiness, converting to the Buddhist faith [प्रसादक]. Mahinda is frequently in Mahāvamsa called *dhappasāddako thero*, the priest who converted the island of Ceylon (Mah. 37, 121, 122, 161, 239).

PASĀDANAM, Gratification, favour [प्रसादन]. At Dh. 44 the first vowel is lengthened (to avoid the concurrence of four iambs).

PASĀDANIYO (*adj.*), Causing happiness [प्रसादनीच]. Alw. I. 93; B. Int. 198.

PASĀDĀPETI (*caus. pasādati*), To cause to be gratified. Mah. 139.

PASĀDAVĀ (*adj.*), Delighted, pleased, having faith in [प्रसादवत्]. Mah. 24, 217.

PASĀDETI, see *Pasādati*.

PASĀDHANAM, Decoration; ornament, parure; wearing ornaments [प्रसाधन]. Ab. 282, 888; Dh. 178, 234. At Dh. 237 there is a description of a magnificent set of jewels, constituting a dress of honour, given by the wealthy Dhanafjara to his daughter Visākhā on her marriage; it is called *māhātāpasāddhanam*, and is said to have cost ninety millions of kahāpaṇas (see Man. B. 223). *Sabbiriyāpatheru pasāddhanayoggaṃ pasāddhanam*, a parure or dress of honour fit to be worn on all occasions (Dh. 245).

PASĀDHETI (*caus.*), To put on or wear ornaments [प्रसाध]. *Etissā hi gariyaṃ pasāddhanam niccākālam pasādhetum na sakkā*, for this lady cannot be always wearing a very heavy dress of honour (Dh. 245). P.p.p. *pasāddhito*, dressed up, wearing fine clothes or jewels (Mah. 170; Dh. 247).

PĀSĀDIKO (*adj.*), Pleasing, engaging, amiable, gracious [प्रासादिक]. B. Lot. 407; Ten J. 46; Dh. 314; Alw. I. 93; Ras. 36. *Pāsādikā ratti*, a delightful evening (Sām. S.).

PASADO, The spotted antelope, the porcine deer [पुषत]. Ab. 619.

PASĀDO, Brightness, clearness; favour, grace; refreshing, joy, serenity of mind; faith [प्रसाद]. Ab. 54. *Pasāddajanako*, causing joy (Mah. 1). *Taṃ sutvā Abhaya thero taṃ dānadāyāma eva so rañño cittapasādattham samvaṇṇesi anekedhā*, hearing this, the thera Abhaya, in order to rejoice the soul of the (dying) king, extolled these two gifts in many ways (Mah. 197). The words *pasādo*, *cittapasādo*, and *manopasādo* are constantly used in the sense of faith in Buddha, lit. "re-

joicing," because of the joy or peace of mind which belief in Buddha brings with it. Barnouf wrongly throws doubt on this use of the word, observing that "in connexion with Buddha *pasāda* is the favour with which He receives those who come to him" (Int. 198, comp. 383). The syntactical use of *pasāda* in this sense refutes this view; the following are instances, where it will be seen that the word for Buddha or his religion is in the locative case: *Evam Tathāgate yeva pasādo hi mahapphalo*, thus faith in Buddha has a great reward (Mah. 178); *Cittappasādamattena Sugate gati uttamā labbhati*, by a mere act of faith in Buddha is the happiest future state attained (Mah. 177); *Pabbajimsu pasādena Sammasambuddhasāne*, took orders out of faith in the religion of the Supreme Buddha (Mah. 74); *Sāthari pasādena Tāvatisabhavane nibbatti*, through his faith in the Teacher was re-born in the T. heaven (Dh. 109); *Mayi citta pasādena*, through faith in me (Dh. 94, Gotama Buddha speaks). See also the examples under *Pasādati*. *Pariplavapāsāda*, a man of wavering faith (Dh. 7, the comment says *saddhā*). *Attano duppaṭipattiyā tesam manusanam pasādam vindesē*, by his own immorality destroys the peace of mind of these men (Pāt. 74). *Te labhanti aññatitthiyesu paribbajakesu pasādam*, these men take pleasure in the heretical devotees (Pāt. iii, or put faith in them).

PĀSĀDO, A building erected on high foundations, and approached by means of steps, a terrace, tower, palace, mansion [प्रासाद]. Ab. 208. It is four-sided (Ab. 210). *Paññāpāsādam tṛyha*, climbing the terraced heights of wisdom (Dh. 6). A king's palace is generally called a *pasāda*, it may have several stories (B. Lot. 627; Alw. I. 76). *Pāsāda otarimsu*, they left the palace, lit. descended from it (Das. 2, 40). Dh. 117. The famous *Lohapāsāda* or Brazen Palace, built by Duṭṭhagāmaṇi as an Uposatha hall for the priests at Anurādhapura, contained nine stories and nine hundred rooms (Mah. 161, and foll.). *Pāsādatālaṃ*, an upper floor or terrace of a *pasāda*.

PASAHATI, To use force, overcome, subdue, oppress [प्रसह]. *Na taṃ pasahate dukham*, grief does not overwhelm you (Das. 5). Dh. 2, 23. Ger. *pasayha*, using force, forcibly, violently (Ab. 1149). Sen. K. 472.

PASAKHĀ (*f.*), A branch or twig [प्रसाखा].

PASĀKHO, The abdomen and thighs [प्रशाख].
Pāt. 108, 117.

PĀSAKO, A die [प्रासक]. Ab. 532; Dh. 237.

PASAMATI, To allay [प्रशम]. *Pasamimsu repum*, laid the dust (Att. 211).

PASĀMSĀ (f.), Praise [प्रशंसा]. Dh. 15.

PASĀMSANĀM, Praising, commendation [प्रशंसन].

PASĀMSATI, To praise; to declare [प्रशंस].
Kh. 14; Dh. 6. *Na pasāmsati*, to disapprove, blame (Dh. 32). P.p.p. *pasattho, pasāmsito* (Dh. 41).
Pasāmsiyo, laudable (Dh. 190).

PASĀMSĪ (adj.), Praising [प्रशंसिन्]. Sen. K. 472.

PĀSANDĪKO (adj.), Heretical [पाषण्डिक].
Mah. 23.

PĀSANDO, Heretical [पाषण्ड]. The Buddhists called all non-Buddhists *pāsaṅḍas*. *Pāsaṅḍā dhammā*, heretical doctrines (Sen. K. 322). *Pāsaṅḍadhamaṣṣāṃ*, heathen observances (Man. B. 494). Ninety-six different sorts of non-Buddhist religionists (*channavutī pāsaṅḍā*) are enumerated, consisting of the holders of the sixty-two heretical doctrines (see *Diṭṭhi*), and of thirty-four sects of which the Kuṭṭisakas are the first (Ab. 441).

PASAṅGO, Attachment, being addicted to [प्रसङ्ग].
Kāmapasaṅgo, attachment to lust (Mah. 215).

PĀSANI, see *Paṇhi*.

PASANNATĀ (f.), Clearness, serenity [प्रसन्नता].
Ab. 54.

PASANNO, see *Pasīdati*.

PĀSĀṆO, A stone, a rock [पाषाण]. Ab. 605.
Pāsāṇamaccho, a seal or dugong (Ab. 674). *Jotipāsāṇo*, burning-glass made of crystal (Man. B. 436). Mah. 169.

PASARAṆĀM, Spreading, being stretched out [प्रसरण].

PASĀRETI (caus.), To stretch out, spread out, expand, exhibit, expose [प्रसारयति]. *Hatthim p.*, to hold out the hand (Dh. 134, 169). *Bāham p.*, to stretch out the arm (B. Lot. 306). *Suddhavattham pasāresi*, held or spread out a white cloth (Dh. 309, comp. Mah. 3). *Āpaṇḍi pasāriya*, having opened shops (Mah. 213). *Āsim pasāriya*, holding out his sword (Mah. 134). P.p.p. *pasārito*, (Mah. 90). *Pasāritāṅgo*, with outstretched limbs (Mah. 136). Also *pasāritpeti* (Alw. I. 75).

PASARO, Spreading, extension [प्रसर]. Ab. 769.

PASATO, The palm stretched out and hollowed as if to hold liquids; a measure of capacity, the same

as a Kuṭṭuba [प्रसूत]. Ab. 267, 482. *Adḍhatera-sapasato* (adj.), containing thirteen and a half pasatas (Pāt. 81). Mah. 37, 38.

PASATTHO (p.p.p. *pasāmsati*), Praised, esteemed, good, excellent [प्रशस्त]. Ab. 752; Kh. 7; Dh. 194; Alw. I. 112.

PASAVATI, To beget, generate; to give birth to [प्रसु]. *Verum p.*, to beget hatred (Dh. 36). *Apuññam p.*, to produce demerit (Ras. 84; Att. 197). P.pr. fem. *pasavanti*, a woman in childbirth (Mah. 248). P.p.p. *pasūto*.

PASAVO, see *Paru*.

PASAVO, Bringing forth; generating, production; a flower, fruit [प्रसव]. Ab. 545, 761, 902.

PASAYHO, Force, violence [प्रसङ्ग]. Ab. 400.
Kāyajapasayham acintayitvā, not thinking of the physical exertion (Mah. 168). For *pasayha* (ger.), see *Pasahati*.

PASENADI (m.), Name of a king of Kosala, a contemporary of Buddha [प्रसेनजित]. He is often called *Pasenadikosalo* (Dh. 231, 257, 291, 328, 355, 401). Ger. *Pasenadiṣṣa* (Dh. 307). Instr. *Pasenadind*. *Pasenadirdjā*, King Prasenajit (Ten. J. 19; Dh. 212, 232). *Pasenadikumāro*, Prince P. (his son, Dh. 211).

PASIBBAKAM, and -KO, A bag, sack [प्रसेवक], the Pali represents a form *pra-sīvy-aka*. Dh. 268, 351. Masc. at Dh. 162. *Cammapasibbakam* and -ko, a leathern sack (Dh. 161), a blacksmith's bellows (Ab. 526). *Pasibbakasdyī* (adj.), lying in a bag (Att. 202).

PASĪDATI, To be clear, serene, tranquil; to be content, satisfied, pleased, glad; to be favourable or gracious; to rejoice in, take pleasure in; to have faith in, to believe, be converted [प्रसद्].
Kuppanti pasīdanti, they are annoyed or pleased (Ras. 35). *Na ppasīdati*, to be displeased. *Pasīda deva*, be gracious, sire (Att. 206). With ger. *Tassa pasīditvā*, pleased with him (F. Jāt. 6); *Kamen' assa pasīdimṣu sabbe pi gharamānusā*, by degrees all the inmates of the house got to like him (Mah. 31, comp. 221). With loc. *Santāya iriyāy' asmiṃ pasīdiya*, pleased with him for the propriety of his deportment (Mah. 24); *Bhaddasālamhi there pasīditvā*, having conceived an affection for the thera Bhaddasāla (Mah. 127); *Pasīditvā guṇe tassa (Mahindassa) dīpappasāddake*, rejoicing in his virtue which was the means of the conversion of the island (Mah. 239). *Cittam p.*, to have faith

(Mah. 5). *Tam sutodna pasidimsu nāgarā te samāgatā*, hearing this (a sermon of Buddha's) the assembled citizens became believers (Mah. 83). *Tam pāṭihāriyam disvā pasidimsu Jine janā*, beholding this miracle the people believed in Buddha (Mah. 108). *Tatthatatthadassitapāṭihāriyenāpi mahājano pasidati*, the people are converted by miracles exhibited in various places (B. Lot. 310). *Satthu . . dhammadesanāghosaṃ sutvā pasidanti*, hearing the sound of Buddha's preaching they are converted (Dh. 314). P.p.p. *pasanno*, and once (Sen. K. 351) *pasidito*. *Pasannodakam*, clear or pure water (Mah. 181; Ab. 670). *Pasannūdako*, having clear water (Dh. 283). *Manasā pasannena bhāsati*, speaks with a pure mind (Dh. 1). *Dinno pasannacittena*, given with a believing heart (Mah. 195; Dh. 97). *Pasannena manena katakammaṃ*, deeds done with a believing heart (Dh. 99). *Pasannamano kḍlam katvā*, dying with a heart full of faith (Dh. 95). *Dassāmi aṅgam api jīvitaṃ ca pasannacitto*, I will cheerfully resign limb and life (Ras. 16; Dh. 81). With loc. *Pasanno Buddhaśāsane*, rejoicing in the commandment of Buddha (Dh. 66; Mah. 25, 105). At Alw. I. 97, *tasmim yeva pasanno* means, I think, "believing in him" (Buddha), as the result shows, for the king becomes a Buddhist monk. *Pasannā pāṭihāriye*, rejoicing in, or converted by the miracle (Mah. 118). *Rohaṇe khattiyā santi pasannā ratanattaye*, in R. there are princes who have faith in the Three Gems (Mah. 138, comp 108). *Assaddho appasanno*, without faith and unbelieving (Sig. S. A. and Par. A.). Caus. *pasādeti*. *Sahasena pasādettha imam*, reward, lit. gratify, this man with a thousand kahāpaṇas (Mah. 139). *Rājā cittam pasādayi*, the king received consolation, recovered his serenity of mind (Mah. 197). *Nigrodhasāmaṇeram so disvā cittam pasādayi*, beholding the novice Nigrodha he was filled with pleasure (Mah. 23). *Mayi manam pasādetvā sagge nibbattānam gaṇaṇā n'atthi*, the number of those who through faith in me are reborn in heaven is beyond computation (Dh. 98, Buddha speaks). *Kiñci puñṇam akatvā Satthari manam pasādetvā evarūpasampattim paṭilabhi*, having done no good work, but only believed in the Teacher, has become a partaker of so great glory (Dh. 99). *Visum te pañca raṭṭhāni pañca therā pasādayum*, these five apostles respectively converted or evangelised these five countries (Mah. 74).

PASIDDHI (*f.*), Fame [प्रसिद्धि]. Alw. I. xvi.
 PASIDDHO (*p.p.p.*), Public, notorious, celebrated [प्रसिद्ध]. Ab. 724.
 PĀSIKO (*adj.*), Connected with snares, using snares, caught in a snare [पाशिक].
 PASITI (*f.*), A fetter [प्रसिति]. Ab. 764.
 PĀSO, A noose, string, snare, fetter [पाश]. Ab. 904. *Pāse oḍḍeti*, to lay snares. *Gabbhapāso*, the snares of the womb, i.e. the fetters of existence (Dh. 402). In *kesapāso*, "bunch or mass of hair" it means abundance (Ab. 257). Comp. *Hatthapāso*, *Pakkhapāso*.
 PASSADDHI (*f.*), Calming down, calmness, repose, tranquillity [प्रशान्ति]. *Kāyapassaddhi cittapassaddhi*, quiet of the body, repose of the mind (Man. B. 416). *Yāva pīṭivegapassaddhiyā nisiditvā*, sitting down till the excitement caused by joy had calmed down (Alw. I. 80). Man. B. 496; B. Lot. 798; Att. 58.
 PASSAMBHATI, To calm down, be quiet [प्र + शम्भ]. P.p.p. *passaddho*.
 PASSANAM, Seeing (from *passati*). Dh. 95, 163.
 PASSASATI, To expel the breath, exhale [प्र + श्वा + श्वास]. Dh. 401. See *Assasati*.
 PASSĀSO, Exhaled breath [प्र + श्वा + श्वास]. Ab. 39; B. Lot. 614; Man. B. 400; E. Mon. 266, 269.
 PASSATI, To see, look, look at, behold, observe; to see with the mind, learn, know, understand; to discover, find, meet with [पश्य]. As there is no present from the root पश्य I have been obliged, in carrying out my system of giving verbs in the 3rd pers. sing. of the present, to bring the tense-forms of पश्य under *Passati*, thereby reversing the usual process. I do not on that account deserve Dr. Weber's reproach of having "made *dasseti* the causative of *passati*"! Imperat. 2nd pers. *passa* (Dh. 27), pl. *passatha* (Dh. 61). Fut. 2nd pers. sing. *dakkhisi* (F. Jāt. 23), 3rd sing. *dakkhati* (Sen. K. 448), 3rd pl. *dakkhinti* (Gog. Ev. 6; Mah. 83). At Alw. I. 93 occurs a curious double fut. *dakkhissati* (*drakshyishyati*, comp. *sakkhissati* and *hohissati*, which in Sanskrit would be *çakshyishyati* and *bhavishyishyati*). A fut. *passissati* from the root पश्य is very common, it will be found at Dh. 88, 98, 153, 192. Opt. *passēyya*, *dakkhetha* (Dh. 51; F. Jāt. 57; Sen. K. 465). Aor. *addasa* (Dh. 135; Alw. I. 80; Mah. 17, 24; Jāt. 55, 69; F. Jāt. 3; pl. *addarum*),

addasā (frequent in old texts), *adakkhi* (Muni Sutta), *addakkhi* (Ras. 20; Mah. 28, 33, 205; Dh. 97; Sandhi K. 27; pl. *addakkhum*), *dakkhi* (Ját. 20), *passi*, *apassi* (Mah. 17, 35; Ten J. 112; F. J. 46). Inf. *daṭṭhum* (Dh. 84, 105, 107, 320; Ten. J. 54; Mah. 41; Alw. I. 80), *passitum* (Dh. 375; Mah. 16, 139), *dakkhitum* (Sam. S. A.). Ger. *disvā* (very common), *passiya* (Mah. 177; Sen. K. 504), *passivā* (Mah. 29, 56, 165, 262; Alw. I. 73; Dh. 223). P.pr. *passam* (Dh. 21, abl. and instr. *passatū*, dat. and gen. *passato*), *passanto* (F. Ját. 4; Mah. 89). *Passam* is sometimes used absolutely in the sense of seeing or understanding aright, discerning, wise (Dh. 44). Pass. *dissati*, *dissate* (Sen. K. 439, 448). Pass. aor. *adassi* (Mah. 142), *adassatha* (Mah. 199), *dassittha* (Mah. 114, 119). Pass. p.pr. *dissamāno*. P.f.p. *daṭṭhabbo*. P.p.p. *diṭṭho*. Caus. *dasseti*. *Passitvāna silāyūpaṃ*, noticing the stone pillar (Mah. 165). *Supinam passi*, dreamt a dream (Ten J. 112). *Passa ce vipulam sukham*, if a man sees the prospect of a great advantage (Dh. 51). *Vicintiya Pāṭheyyakā dhammavāddi iti passi*, reflecting whether the P. were orthodox, came to the conclusion that they were (Mah. 17). *Cattāri ariyasaccāni passati*, clearly understands the four great truths (Dh. 35; Kb. 8). *Gantvā mama sahayam passissāmi*, I'll go and see my friend (Dh. 153). *Passi Lanḍissaram*, presented herself before the King of Ceylon (Mah. lxxxvii). *Tam aham daṭṭhum gacchāmi*, I go to visit him (Ten J. 54). *Revatattheram addasam*, called on the thera Revata (Mah. 17). *Satthāram daṭṭhum na labhimha*, we could not find the Teacher, lit. could not get to see him (Dh. 105; Alw. I. 80). *Pariveṇe na passimsu*, found him not in his cell (Mah. 255). *Paṭhamapadam uddharitvā anantaram na passi*, having repeated the first hemistich could not recollect the next (F. Ját. 46). *Muttāhāram nāddasa*, could not find his necklace (Ras. 32). *Yo muttāhāram passati*, whoever finds the necklace (Ditto). Pass. *dissati*, to be seen, to be known, to appear, to exist, to be found, to occur. *Diḍḍadeho adassatha*, appeared in his celestial form (Mah. 199). *Samantato dissamāno*, conspicuous from every side (Mah. 162). *Adissamāno*, invisible (Mah. 50, 108). *Adissamānasandhi* (f.), having invisible joints, i.e. so graceful and well-built that she appeared to have no joints (Mah. 25). *Dissanti appāyukā*, there are

some whose term of life is short, lit. some are seen whose . . . *Tumhākaṃ janapade tīpi ratandni dissanti*, are the Three Jewels known in your country? (Alw. I. 76). *Dissanti upajjhāyā bāla*, we sometimes meet with foolish pastors (Pāt. xiv). *Na dissati*, not to be seen, to disappear, to be absent (Dh. 53). *Sīyam eke na dissanti pāto diṭṭhā bahujjānā*, many are not seen in the evening who were seen in the morning, i.e. they are dead (Das. 6). *Kiṃ nu kho upāsaka imāni divasāni na dissasi*, how is it, devotee, that you have not been seen these last days? (Das. 7). *Kahaṃ tumhe ime divase na dissatha*, where have you been away all this time? (Alw. I. 74; comp. Dh. 226). For *dasseti* see sep. article.

PASSĀVĪ (adj.), Seeing. Sen. K. 531. Comp. *Dassvī*.

PASSĀVO, Urine [प्रासव]. Ab. 275. *Passāvamaggo*, urethra (Ab. 848).

PASSAYO, The compound *bhikkhunipassayo*, "nunnery," occurs several times in Mah. (see pp. 110, 120, 210). It either represents a possible Sansk. form प्रासय, or is a sandhi for *bhikkhuni-upassayo*, the *u* being first elided and then the *i* shortened. At Mah. 132 we have *silāpassayo*, "rock-cell."

PASSO, and PASSAM, Side, flank [पार्श्व]. Ab. 264. *Tam passena nipajjāpetvā*, making him lie down on his side (F. Ját. 12, comp. B. Lot. 342). *Dakkhiṇapasse nisinnam aggasāvakaṃ Nisabhatttheram āmantesi*, spoke to the chief disciple N. who sat at his right hand (Dh. 135). *Uttarapassam*, north side (Ját. 72). *Vebhāraselassa passe*, on the slope of the V. mountain (Mah. 12). *Maggassa ubhosu passesu aṭṭhamsu*, they stood on both sides of the road (Dh. 266). *Ubhatopasse*, on both sides (Mah. 213). *Purassa ekapassamhi*, on one side of the city (Mah. 120). *Purapassamhi dakkhiṇe*, on the south side of the city (Mah. 216). The loc. *passa*, *passamhi* is sometimes used prepositionally, "near," "close to," "by the side of," "at." *Sayanassa siropasse*, at the head of the bed (Mah. 128). *Dvārakoṭṭhakapassamhi*, near the porch (Mah. 5). *Piṭṭhipasse*, at the back of, behind. *Ekena passena gantum*, to go on one side, to slink away (Teu J. 13).

PASU (m.), Cattle; an animal, beast; a goat [पशु]. Ab. 1111; Dh. 51. Pl. *pasavo* (Ab. 620). *Pasupālanam*, tending cattle, cattle farming (Ab. 446). *Pasupati*, Īva (Ab. 16).

PASŪTI (*f.*), Birth, bringing forth; childbirth, delivery [प्रसूति]. Ab. 76; Mah. 58, 136.

PASŪTIKĀ (*f.*), That has brought forth, that has had a child [प्रसूतिका]. Of a woman (Ab. 235). Of a cow that has calved (Ab. 498).

PASUTO (*p.p.p.*), Intent upon, devoted to, seeking [प्रसित = सि]. *Sadattthapasuto*, devoted to his own spiritual welfare (Dh. 30). *Jhānapasuto*, given up to meditation (Dh. 33). *Kīḷāpasuto* (Jāt. 58). *Gocarapasuto*, seeking food (F. Jāt. 12; Ten. J. 36). *Sāsana-kiccappasuto*, devoted to religious duties. *Yaṃ puññāṃ pasutaṃ mayā*, if any good works have been diligently sought after by me (Ras. 28). *Pasuto* by itself may mean addicted to pleasure (*sayāṃ na seve pasutaṃ pamattaṃ*). With affix -त्ता, *khīḍḍāpasutatā* (*f.*), devotion to amusement (Dh. 326).

PASŪTO (*p.p.p. pasavati*), Engendered, born; delivered [प्रसूत]. *Sakyakulapasūto*, born of the Cākya race (Br.J.S.A.). Fem. *pasūtā* = *pasūtikhā* (Ab. 235).

PASUTTO (*p.p.p.*), Sleeping [प्रसुत्त]. Alw. I. xcvi.

PĀTABBO (*p.f.p. pivati*), Drinkable [पातब्ब]. Sen. K. 477.

PAṬAGGI (*m.*), Fire in return [प्रति + अग्नि]. *Paṭaggi dātabbo*, fire must be given in return (Sen. K. 223).

PAṬAHO, A kettledrum [पटह]. Ab. 144.

PATĀKĀ (*f.*), A flag, banner [पताका]. Ab. 397; Dh. 78; Alw. I. 79.

PATAKO, Cotton cloth? [पटक्क]. Pāt. 78.

PAṬALĀM, A covering; coating, membrane, film; cataract of the eye; roof, thatch; a heap, multitude, quantity [पटल]. Ab. 218, 940. *Meghapāṭalāṃ*, overclouding of the sky (Ab. 71). *Madhupaṭalāṃ*, a honey comb (Dh. 106). *Udarapaṭalāṃ*, mucous membrane of the stomach.

PĀTĀLĀM, The Nāga world, the lower regions, infernal regions; submarine fire [पाताल]. Ab. 649, 889.

PĀṬALĪ (*f.*), The trumpet flower, Bignonia Suaveolens [पाटलि]. Ab. 559; Dh. 194.

PAṬALIKĀ (*f.*), A woollen coverlet thickly woven with flowers [पटल + र्का]. Ab. 313. Br.J.S.A. says *paṭalikhā ti ghaṇapuppḥo unṇāmayo attharako*, so *āmilākapāṭṭo ti pi vuccati*.

PĀṬALIPUTTĀM, and -TTAKĀM, Name of a city in Magadha [पाटलिपुत्रक]. Ab. 201; Ras.

36. Originally called *Pāṭaligāmo*, and named *Pāṭaliputtam* by Buddha shortly before his death (Par. S.). *Pāṭaliputtiko* (adj.), belonging to P. (Sen. K. 390).

PĀṬALO (*adj.*), Light red, pink [पाटल]. Ab. 97; Dh. 100. Masc. *pāṭalo*, rose colour, pink.

PATANĀM, Falling [पतन]. Jāt. 19.

PATAṄGO, A bird [पतङ्ग]. Ab. 624.

PAṬAṄGO, A flying insect, moth, beetle, grasshopper [पटिङ्ग]. Ab. 645 (read *paṭ-*). At Dh. 412 the reading should be *paṭaṅgam*, not *pavaṅgam*, "kills and sucks the juices of a moth or fly that has tumbled into the outskirts of its web."

PATĀNĪ (*adj.*), Spreading, extending [प्रतानिन्]. Ab. 550.

PĀTĀÑJALI (*adj.*), Having the hands clasped [पातञ्जलि]. Mah. 250 (collated with two MSS).

PATANTO, A bird [पतन्त]. Ab. 625.

PAṬANTO, The skirt or seam of a garment [पट + अन्त].

PATĀPANO, Name of one of the eight Hells [प्रतापन]. Ab. 657.

PATĀPAVĀ (*adj.*), Splendid, majestic [प्रतापवत्]. Ras. 26.

PATĀPĪ (*adj.*), Burning, scorching [प्रतापिन्]. Att. 209.

PATĀPO, Heat; splendour, majesty, dignity [प्रताप]. Ab. 351.

PATĀRANĀM, Elevation, aggrandisement [प्रतारण]. Att. 199.

PĀTARĀSO, Morning meal, breakfast [प्रतारस]. *Pātaraṣaṃ pacāpento*, having his breakfast cooked (F. Jāt. 15). *Bhuttapātaraṣo*, having breakfasted (Ten. J. 1; Dh. 401; Alw. I. 73; Mah. 117).

PATĀRETI (*caus.*), To mislead, deceive [प्रतारयति]. Att. 199.

PATATI, To fall, alight [पत]. With loc. *Catus apāyese patitvā*, having fallen into the four states of punishment (B. Lot. 310). *Pādesu patitvā*, falling at their feet (Dh. 132). *Bhānuyāṃ pati*, fell to the ground (Mah. 152). *Āṅgāragabbhe patissāmi*, I will throw myself into the midst of the embers (F. Jāt. 56). *Jannukehi* (instr. *p.*), to fall on one's knees (Dh. 114). *Raṇe pati*, fell in battle (Mah. 220). Imperat. *patatu* (Ras. 22). P.pr. *patamāno* (Mah. 156; Jāt. 23). P.p.p. *petito*. Caus. *pātetī*, to cause to fall, throw down, throw, let fall, drop; to lay low, ruin, destroy.

Tumhākaṃ pāderu pātesāni, I will make him throw himself at your feet (Ten J. 20). *Kulāvakā* (abl.) *pātesi*, threw him out of the nest (F. Jāt. 49). *Pātesi bhūmiyaṃ* (loc.) *lekhaṃ*, dropped the letter on the ground (Mah. 131). *Sise pātesi*, let it fall on his head (F. Jāt. 4). *Acchā kūtāni pātayāṃ*, bears worked the hammers, caused them to fall on the anvils (Mah. 22). *Aṇḍaṃ p.*, to lay an egg (Ten J. 111). *Rukkhaṃ p.*, to throw down a tree (Dh. 331; Mah. 141). *Dakkhiṇodakāṃ pātetvā*, having poured out the water of donation (Mah. 160). *Garaḥaṃ p.*, to cause blame to fall on a person (Dh. 220). Ger. *pātetvā* (F. Jāt. 12), *pātayitvā* (Mah. 244), *pātiya* (Mah. 217). P.p.p. *pātito*, thrown down, cast off (Dh. 72, 266).

PATATTAMĀ, A wing [पतत्]. Ab. 627.

PĀṬAVAMĀ, Skill [पाटव]. Alw. I. vii, 112.

PĀṬAVYATĀ (f.), Injuring, destroying [पात + a termination -ञ् seen in *sahavyatā*, *dāsavya*, + त्त]. Pāt. 12, 85.

PATAYO, see *Pati* (1).

PĀṬEKKAMĀ (adv.), Singly, severally [प्रत्येक + च]. Pāt. 82, 84.

PĀṬETI, see *Patati*.

PĀṬHĀ (f.), The plant *Clypea Hernandifolia* [पाठा]. Ab. 582.

PATHADDHI (f.), A thoroughfare, street. Ab. 202.
I cannot explain this curious form, it is not a misprint.

PĀṬHAKO, One who reads or recites or studies [पाठक]. *Thutipāṭhako*, a panegyrist (Ab. 396). *Āṅgalakkhaṇapāṭhako*, one who reads or studies the lineaments of the body, a fortune-teller (Att. 190).

PAṬHAMAJJHĀNIKO (adj.), Connected with the first Jhāna [प्रथम + ज्ञान + इक].

PAṬHAMAKAPPIKO (adj.), Belonging to the commencement of a Kalpa [प्रथम + कल्प + इक].
I learn from Subhūti that by *paṭhamakappikā manussā*, are meant those human beings who first make their appearance on the cakkavāla when it is renovated (see *Kappo*).

PAṬHAMAKO (adj.), First, previous [प्रथमक].

PAṬHAMO (adj.), First, foremost, earliest, previous, principal, chief, best [प्रथम]. Ab. 715, 932. *Paṭhamā bhūmi*, first floor (of a palace, Mah. 164). *Paṭhamena vayasā*, in the prime of youth (B. Lot. 863, Siddhartha was then about eighteen). *Paṭhamagāmi*, preceding (Dh. 90). In gram. *paṭhamo puriso* is what we call the "3rd person"

(Cl. Gr. 100). Fem. *paṭhamā*, the nominative case (*viḥhatti* understood). Adv. *paṭhamāṃ*, first, previously (Kamm. 1). *Paṭhamābhisaṃbuddho*, when first I attained supreme Buddhahood, immediately after I became Buddha. *Sace mātu kathaṃ paṭhamāṃ suṇāti*, if he hears his mother's speech first (Alw. I. cvii). *Paṭhamāṃ eva*, first of all (F. Jāt. 4). *Verāṃ paṭhamāṃ kaṭaṃ*, the enmity originally felt (Mah. 153). With abl. *Saṅghasaṃnipātato paṭhamāṃ*, previous to the assembling of the priests (Pāt. 1). *Ahuṃ paṭhamāṃ ahaṃ puṭhamāṃ*, I'll go first, I'll go first! *Paṭhamaladdho*, first received (Ten J. 34). Comparative used adverbially, *paṭhamataraṃ*, first of all. Alw. I. 74; Dh. 142, 326.

PATHATI, To read, recite [पठ्].

PATHAVI, and **PATHAVĪ**, and **PUTHUVI**, and **PUTHAVĪ** (f.), The earth [पृथिवी, पृथ्वी]. Ab. 181, 182; Dh. 8, 9. *Paṭhavitāṇaṃ*, the surface of the earth (Mah. 68). *Paṭhavibhāgo*, region of the earth (Dh. 295). *Paṭhavissaro*, *puthavissaro*, king (Att. 196; Mah. 98). *Puthuvtsamī*, lord of the land, king (Mah. 235). *Puthavikampo*, *puthavikampanāṃ*, earthquake (Mah. 173; Jāt. 26). *Mahāpaṭhavī*, the great earth, the world (Dh. 129). Gen. *paṭhaviyā*, *puthuviyā* (Mah. 19), *pathavyā* (Dh. 32). Loc. *pathavyā* (Ten J. 118), *puthuvīyaṃ* (Att. 8), *paṭhaviyaṃ* (Gog. Ev. 8). *Paṭhavī* is the usual form, but the others occur not unfrequently, e.g. *puthavī* at Mah. 86, 98, 173, Jāt. 25, 26, Sen. K. 232, and in *Suciloma Sutta*.

PATHĀVĪ (m.), A traveller [पथ + आविन्]. Ab. 347.

PĀṬHETI (caus. *paṭhati*), To cause to read, to teach [पाठयति]. Sen. K. 335.

PĀṬHEYAMĀ, Provisions for a journey [पाथेय]. Ab. 380; Dh. 42. Also *pātheyyakāṃ* (Pāt. 89).

PATHIKO, A traveller [पथिक]. Ab. 347.

PĀṬHĪNO, The fish *Silurus Boalis* [पाठीन]. Ab. 674.

PATHO, Path, road, way, course, reach [पथ]. Ab. 190. *Anicchaṃ taṇi pathaṃ*, disliking that path, unwilling to enter by that passage (Mah. 153). *Cakkhupatho*, path of the eyes, range of the vision. *Rāgapatho*, path of sensuality. *Kammapatho*, course of action, mode of merit. *Gaṇanapatho*, *saṅkhyāpatho*, range of calculation. *Manussapatho*, path or haunts of men. *Manussapathe vasati*, to dwell among men (Ten J. 112). *Kasmā abhiṅgaṃ*

manussapatham gacchatha, why are you constantly going to the haunts of men? (of a bird, Ten J. 54). *Gantvā jotipathena*, going through the air. *Devīyā hatthapatham upagacchi*, placed itself within reach of the queen's hand (Jāt. 52).

PĀTHO, Reading, recitation; text; passage of a text [पाठ]. *Khuddakapātho*, lesser reading or text, name of one of the books of Khuddakani-kāya. *Saraṇattayapātho*, the text of the Three Saraṇas. *Pāṭhakkamo*, order of reading, style. *Ayam Mahāvaggaṅgaṭṭhakathāpātho udāharitabbo*, the following passage from the commentary on Mahāvagga may be instanced (Sandesa Kathā). *Ayam eva vā pātho*, this is optionally the reading (Ten J. 121). *Acetasā ti pi pātho*, the reading "acetasa" also occurs (Dh. 374).

PATI (*m.*), Master, owner, lord, chief, ruler; husband [पति]. Ab. 240, 725. *Yakkhapati*, a yaksha chief (Mah. 50). *Laṅkāpati*, ruler of Laṅkā (Mah. 155). Pl. *patayo* (Mah. 253), *patino* (Mah. 155). Comp. *Pativūñā*, *Disampati*, etc.

PATI, and in composition generally **PAṬI** (*prep.*), Towards; back, in return; against [प्रति]. *Saṅgaṇam pati pihā*, longing for union (Ab. 103). With abl. *Buddhasmā pati Sāriputto*, S. takes the place of Buddha, viz. is nearly as great as he (Sen. K. 318). *Ghaṭam assa telasmā pati daddāti*, he gives him ghee in return for oil (Ditto). Much used as the first part of a compound, when it generally takes the form *paṭi*, but there are many exceptions. Instances of the latter are *patirūpa*, *patikiṭṭha*, *patikuṭṭha*, *patikriyā*, *pātimokkha*, *patimaṇḍita*, *patimāneti*, *patimanteti*, *patisallāna*, *patisiḅbati*, *patissata*, *patissaya*, *paṭiṭṭhā*, *patidissati*. We have *patidānaṃ* but *patidaddāti*, and of the Pali derivatives of प्रतिपद्य those which have *gg*, as *paṭiggahetvā*, *paṭiggaha*, take *ṭ*, while those that have a single *g*, as *patigaṇheyya*, *patigaṇhissati*, take *t*.

PAṬĪ (*f.*), Coarse cloth, canvas [पटी].

PĀTI, To protect [पा]. Sen. K. 447, 466.

PĀTĪ (*f.*), A vessel, bowl, dish [पात्री]. Ab. 443; Mah. 41, 61, 175, 244.

PAṬIBADDHO (*p.p.*), Bound, obstructed, dependent [प्रतिबद्ध]. *Mama pabbajjā tava paṭibaddhā*, my taking orders is dependent upon you; i.e. my taking orders is conditional on your taking them (Dh. 141). *Āvajjanapaṭibaddho*, dependent on meditation (Gog. Ev. 2). *Paṭibaddhacitto*,

paṭibaddhamano, whose heart is bound or obstructed by passion or attachment (Dh. 50; Pī. 69). *Kāme* (*loc.*) *appaṭibaddhacitto*, whose heart is not in bondage to lust (Dh. 39). See Jāt. 8. *Siddhatthakumāro mayi paṭibaddhacitto*, Prince S. is in love with me (Jāt. 61). *Parapaṭibaddhā*, dependence upon others (Jāt. 8).

PAṬIBĀHANAM, and **PAṬIBĀHO**, Warding off, repulsion (from next). *Vajjīnam paṭibāhāya* (*dat.*), to repel the Vajjian princes (Par. S.). Jāt. 80.

PAṬIBĀHATI, and **PAṬIBĀHETI**, To put away, reject, avert, repel [प्रति + बाह्]. *Tam rājā paṭibāhaya*, him the king rejected (Mah. 174). *Sabham tam paṭibāhiya bhimsanam*, having averted all these terrors (Mah. 72). *Appaṭibāhitā*, without contradicting (Pāt. xvi). Inf. *paṭibāhitaṃ*. Pass. *paṭibāhiyati*. P.f.p. *paṭibāhiyo*. *Pāpakammaṃ appaṭibāhiyabhāvaṃ nātā*, knowing that the demerit could not be removed (Dh. 223). Mah. 233. *Paṭibāhati* (Dh. 290).

PAṬIBALO (*adj.*), Able, adequate, competent [प्रतिबल]. Pāt. xiv.

PATIBBATĀ (*f.*), A devoted or faithful wife [प्रतिव्रता]. Ab. 234.

PAṬIBHĀGO, One who belongs to the opposite side, an enemy [प्रतिभाग]. Ab. 1077.

PAṬIBHĀGO (*adj.*), Equal to, similar, resembling [प्रतिभाग]. *Sā abhirūpā akosi devaccharepeṭṭhāgā*, she was lovely as a celestial nymph (Dh. 162; Ras. 36). *Sabbaseto Kelaakāpaṭibhāgo varavaraṇo*, a noble elephant entirely white, like the peak of Kailāsa (Dh. 158). Ab. 529, 1077; F. Jāt. 2; Dh. 284.

PAṬIBHĀNAM, Understanding, intelligence, wisdom; readiness or confidence of speech, promptitude, wit [प्रतिभाष]. Ab. 153, 971; B. Lot. 839; Man. B. 499; Pāt. 85. In its sense of "readiness of speech," "ready wit," it is sometimes wrongly spelt *paṭibhāna* as if from भक्ष. Both meanings are easily traced to प्रतिभाष. Ab. 971 says *paṭibhānam tu paññāyam upaṭṭhitagīrāya ca*, "paṭibhāna is used for wisdom and for ready speech." Clough has the following: "Paṭibhānam, i. wisdom; understanding, intellect; presence of mind, readiness in replying to what is advanced." At p. 134 of D'Alwis Catalogue, vol. i. occurs the adj. *paṭibhānako*, rendered "of prompt speech." At Jāt. 60 we have *sabbatālavacareṃ sakāni akāni ca paṭibhānāni dassayanterā*, and while all

the musicians were exhibiting their respective skill. See *Paṭisambhīdā*.

PATIBHĀNAVĀ (*adj.*), Possessed of intelligence or ready wit [प्रतिभावत्].

PATIBHĀSATI, To address in return or in reply [प्रतिभाष]. Aor. *paccabhāsi*. For *paṭibhāsi* see next.

PATIBHĀTI, To appear, to be evident, to occur or present itself to the mind [प्रतिभा]. Aor. *paṭibhāsi*. With acc. *Bhagavantāni imā gāthāyo paṭibhāsi* (aor. 3rd pl.), these stanzas occurred to Buddha (Gog. Ev. 6).

PATIBHAYO (*adj.*), Terrible, fearful [प्रतिभय]. Neut. *paṭibhayam*, fear (Ab. 167, 989).

PATIBHĀYUTTO (*adj.*), Bold, ready, confident [प्रतिभा + युत्त]. Ab. 731.

PĀTIBHOGO, A surety, sponsor [प्रतिभोग with lengthened *a*]. Ab. 532; Dh. 239.

PATIBHŪ (*m.*), A surety [प्रतिभू]. Ab. 532.

PATIBIMBAM, Reflection, counterpart, picture, image [प्रतिबिम्ब]. Ab. 529. *Paṭibimbam suvaṣṣasa*, an image of gold (Mah. 239). Also *paṭibimbakam* (Mah. 267).

PATIBIMBITO (*adj.*), Reflected, imaged [प्रतिबिम्बित]. Alw. I. x.

PATIBODHO, Awakening [प्रतिबोध]. Att. 218.

PATIBUJJHATI, To awake [प्रतिबुध].

PATICCA (*ger.*), Following from anything as a necessary result; by means of, on account of, by reason of, through, by [ger. प्रती]. *Anuddayam p.*, out of compassion (Dh. 178). *Nibbānam p.*, on account of, for the sake of Nirvāṇa (Dh. 278). *Tam p. putto vā dhītā vā na uppajjissa*, to him, lit. by means of him, no son or daughter would have been born (Dh. 325). *Sā tam p. rājānam mahesi dhītaram labhi*, that queen had a daughter by the king (Mah. lxxxviii). *Viḍḍābho pi Khattiyarājānam eva p. jāto*, V. is sprung from a Kshatriya king (Dh. 218, the phrase is used only of the father, see the distinction drawn at Dh. 207, *tumhākam kira kucchiyam dve puttā nibbatā dve tumhe p. jāta*, two sons were born from your womb, two you were the father of). *Āyu kim p. tiṭṭhati? āyu usamā p. tiṭṭhati*, what does life depend upon? life is maintained by heat (Vij.). *Civarādīlakkhaṇam p. pasidanti*, they are converted in consequence of . . . (Dh. 314). *Dvinnam kulānam guṇamahantatam p.*, on account of the greatness of the virtue of the two families (Dh. 78).

Etam (saraṇam) p., by means of this refuge (Dh. 346). *Vedanam p. taṇhā*, from sensation results desire, or through sensation there is desire, or desire is the consequence of sensation. *Mahāmahindattheram p. Sihaladīpe, sāsanaṃ suppatitṭhitam*, by the thera Mahinda religion was firmly established in Ceylon (Sandesa Kathā). *Añña-māññam p. sahite dhamme uppādeti*, produces conditions connected in the way of mutual dependence (B. Lot. 532, lit. connected as a consequence one of the other). A ṭīkā in the Ind. Off. Library explains *paccaya* thus, *paṭicca etasmā etṭhi paccayo*, "a suffix is that which proceeds from a word following from it." *Paṭiccekammaṃ n'atthi kiliṭṭham cetanaṃ vind*, without an evil intention there is no resulting karma or demerit (Mah. 41). *Paṭiccasamuppanno*, arisen as a result, having its origin in a preceding cause.

PATICCASAMUPPĀDO, Origination as a necessary result from an antecedent cause, chain of causation [last + *samuppāda*]. *Paṭiccasamuppādo*, or Chain of Causation, is the name given to a well-known formula which sums up the principal causes of existence (Nidānas, twelve in number), in their order of succession. This formula embodies Gautama's solution of the great problem of the Origin of Evil, and is one of the most fundamental and characteristic doctrines of his teaching. The Pali text is as follows: *avijjā-paccayā saṅkhārā* (pl.), *saṅkhārappaccayā viññāṇam*, *viññāṇappaccayā nāmarūpam*, *nāmarūpappaccayā saḷāyatanam*, *saḷāyatanappaccayā phasso*, *phassappaccayā vedanā*, *vedanappaccayā taṇhā*, *taṇhappaccayā upādānam*, *upādānappaccayā bhavo*, *bhavappaccayā jāti*, *jātipaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsa sambhavanti*, "from Error springs Karma, from Karma springs Consciousness, from Consciousness springs the Organized being, from the Organized being spring the six Organs of sense, from the six Organs of sense springs Contact, from Contact springs Sensation, from Sensation springs Desire, from Desire springs Attachment, from Attachment springs Continued existence, from Existence springs Birth, from Birth spring Decay and death, sorrow, lamentation, pain, grief, and despair." The origin of evil is thus traced back to Ignorance or Error, and the ignorance meant is the ignorance of the Truth, and especially of the Four Great

Truths of Buddhism. The Paṭicasamuppāda forms a chain of causal sequences, the first link of which is Error, and the last Suffering. I have endeavoured to show elsewhere that the sequence is occasionally somewhat arbitrary,¹ but on the whole this formula is characterized by much philosophic insight. Beside the chain of causation there is also a circle of causation (*paṭicasamuppādacakkam*), in which five of the Nidānas are made mutually dependent on each other, so as to form an endless chain. The text is as follows: *viññāṇappaccayā phasso, phassappaccayā vedanā, vedanappaccayā taṇhā, taṇhappaccayā saṅkhārā, saṅkhārapaccayā viññāṇam, viññāṇappaccayā phasso*, and so over again ad infinitum; "Contact is caused by Consciousness, Sensation is caused by Contact, Desire is caused by Sensation, Karma is caused by Desire, Consciousness is caused by Karma, Contact is caused by Consciousness, etc.;" and thus existence rolls on in a vicious circle of cause and effect, till cut short by entrance into the Paths. *Paṭicasamuppādo* strictly speaking means "causal origination" generally, but is used also as the name of the formula embodying the twelve Nidānas. At Alw. N. 108 we have *paṭicoasamuppādadaso*, "knowing the causes of existence." *Paṭicca* in this compound is a gerund (comp. *nisammakāri*, etc.), and certainly neither a noun nor p.f.p., though it is not surprising that the northern Buddhists should so have misunderstood it (see B. Lot. 531). Gog. Ev. 66; Man. B. 391, 432; B. Int. 623; B. Lot. 530. See *Paṭicca*, and *Paccayākāro*.

- PATICHĀDAKO** (*adj.*), Covering, concealing [प्रतिच्छद् + क्त]. Pát. 95.
- PATICHĀDANAM**, Concealment [प्रतिच्छद् + क्त]. Dh. 376.
- PATICHĀDANIYAM**, The flavour of meat (from next). Ab. 468; Dh. 248.
- PATICHĀDETI**, To cover, conceal, keep secret, deny; to clothe oneself [प्रतिच्छद्]. Dh. 187, 376, 396. *Paṭicchāddāpeti*, to cause to be covered (Dh. 299). P.p.p. *paṭicchanno*. *Paṭicchannaṭṭhānam*, a secret place, retreat (F. Ját. 4). *Paṭicchanno ṭhatvā*, standing in concealment, out of sight (Ten J. 115). *Appaṭicchanno*, unclothed (Dh. 398).

¹ Life and Essays of Colebrooke, London, 1873, vol. ii. p. 453.

PATICHĀDĪ (*adj.*), Covering, protecting [प्रतिच्छद् + क्त].

PATICHĀDO, Covering, shelter [प्रतिच्छद् + क्त]. Ab. 853.

PATICHĀNNO, see *Paṭicchāddeti*.

PATICHĀPETI (*caus. next*), To cause to receive, deliver to, entrust to. *Viśākhāṃ paṭicchāpeti*, sending for V. entrusted her with the matter (Dh. 328). With two acc. *Amacce rajjāṃ paṭicchāpetvā*, having handed over his kingdom to his ministers, lit. having caused his ministers to receive the kingdom (Ten J. 3).

PATICHĀTI, To receive, take [प्रतीच]. Ten J. 48; Dh. 151; Alw. I. 79.

PATĪCĪ (*f.*), The west [प्रतीची]. Ab. 29.

PATĪCĪKĪHĀTI, To resolve [प्रतीचच्]. Dh. 406. Comp. *Paṭisañcikkhāti*.

PATĪCODETI (*caus.*), To blame, reprove [प्रतीचुद्]. Pát. 94.

PATĪDĀTĪ, **PATĪDETI**, To give in return; to restore [प्रतीदा]. Dh. 243.

PATĪDĀNĀM, Restitution, restoration [प्रतीदाच]. Ab. 472.

PATĪDĀṆO, Retribution [प्रतीदच्छ]. Ab. 24.

PATĪDĀSSETI (*caus.*), To cause to see again [प्रतीदर्शयति]. Mah. 6 (and err.).

PATĪDESETI (*caus.*), To confess [प्रतीदेशयति]. P.f.p. *paṭidesetabbo* (Pát. 20, 120), *paṭidesanīyo*, that ought to be confessed. The *paṭidesanīyā dhammā* are a class of four priestly sins requiring confession (B. Int. 302; E. Mon. 9; Pát. 20).

PATĪDEVATĀ (*f.*), A devoted wife [प्रतीदेवता]. Dh. 205.

PATĪDISSATI, To be seen with, visit [pass. प्रतिदृश्य]. With loc. *Ñātināṃ dāreṣu p.*, holds illicit intercourse with (Alw. N. 120).

PATĪDIVASAM (*adv.*), Daily [प्रति + दिवस]. Att. 212.

PĀṬĪEKKO, and **PĀṬĪYEKKO** (*adj.*), Individual, separate [पृथक् + क्त]. Ját. 92.

PATĪGANHĀTI, To take, receive, accept; to welcome, recognize, assent [प्रतीगह]. Opt. *paṭigāṇheyya*. Imper. *paṭigāṇhātu* (Ját. 80). Ger. *paṭiggahetvā* (Dh. 120, 122). Dh. 39, 311; Mah. 135, 160. *Lakkhaṇāni p.*, to recognize in a person the signs of future greatness. *Rajjanāṃ p.*, to take the dye (said of cloth). P.p.p. *paṭiggahitvā*. Caus. *paṭiggahāpeti*.

- PAṬIGGĀHA KO** (*adj.*), Receiving, a recipient [प्रतिग्राहक]. Dh. 103; Ten J. 23. The priest who receives the confession of another priest is called p. (Pāt. 27). The brahmins who recognized in young Siddhattha the signs of future Buddhahood are called *lakkhaṇapaṭiggāhaka*.
- PAṬIGGAHANAM**, Acceptance, receiving [प्रतिग्रहण]. *Mama ovdassa apaṭiggahaṇena*, from their refusing to receive my admonition (Dh. 110). Mah. 85.
- PAṬIGGAHETVĀ**, see *Paṭigaṇhāti*.
- PAṬIGGAHĪTĀ** (*m.*), One who receives [प्रतिग्रहीतृ].
- PAṬIGGAHĪTO** (*p.p.p. paṭigaṇhāti*), Received; assented to, admitted, approved [प्रतिगृहीत]. Dh. 132; Jāt. 33.
- PAṬIGGAHO**, Acceptance, receipt; one who receives; a sort of jar (a spittoon?) [प्रतिग्रह]. Ab. 908; Jāt. 17.
- PAṬIGHĀTO**, Concussion; warding off, repulsion [प्रतिघात]. *Rathassa ummāre p.* (Dh. 219). *Sitṭhaṇhapāṭighāto*, warding off cold and heat (Jāt. 10).
- PAṬIGHO**, and **-GHAM**, Anger, hatred [प्रतिघ]. Ab. 164, 1109; Att. 208; Kh. 16; Dh. 273.
- PAṬIGHOSO**, Echo [प्रति + घोष]. Ab. 118.
- PATIGNĀTI**, To agree, permit, approve [प्रतिगुण].
- PAṬIHANTI**, To strike, wound; ward off [प्रतिहन्]. Dh. 91. *Sītam p.*, to ward off cold (Jāt. 93). *Pass. paṭihaṇṇati* (Sen. K. 212). *P.p.p. paṭihato*, beaten back; resisted, obstructed. Dh. 201; B. Lot. 344. *Appaṭihatabhāvo*, freedom from obstacles or restraint (Jāt. 7).
- PAṬIHARAṆAM**, Striking in return [प्रतिहरण]. Dh. 388, 426.
- PAṬIHARATI**, To strike in return [प्रतिह]. Dh. 102.
- PĀṬIHĀRIYAM**, **PĀṬIHERAM**, and **PĀṬIHIRAM**, A miracle, portent [प्रातिहार्य]. Ab. 772; B. Lot. 310; Mah. 87, 107. *Pāṭiharam* (Mah. 35, 41, 113; Dh. 266). *Pāṭiheram* (Sen. K. 536; Dh. 371).
- PAṬIHĀRO**, Carrying back; a door; a doorkeeper [प्रतिहार]. Ab. 219, 341, 1018; Alw. I. 97 (doorkeeper).
- PAṬIHATO**, see *Paṭihanti*.
- PĀṬIHERAM**, see *Pāṭihāriyam*.
- PAṬIJAGGANAM**, Watching over (from next). Dh. 94.
- PAṬIJAGGATI**, To watch over, guard, look after, tend, take care of [प्रतिजगाम]. Dh. 29, 81, 84; Ten J. 84; F. Jāt. 6, 49; Jāt. 2. *Caus. paṭijaggāpeti* (F. Jāt. 8).
- PAṬIJĀNĀTI**, To acknowledge, confess, recognize; to approve, consent, promise; to profess, assent, maintain; to discern, perceive [प्रतिज्ञा]. *Amatam adhigatan ti paṭijānitvā*, admitting that he had attained Arhatship (Dh. 123). *Etassa dāsi bhavissan ti paṭijānim*, I promised I would be his slave (Dh. 89). *Nisaṅgam paṭijānamāno*, admitting or confessing to having sat (Pāt. 7). *Kassako paṭijānāsi*, you profess to be a husbandman. *Arahaṇam paṭijāndati*, pretends to be an Arhat (Alw. N. 121). *Aor. paccāñṇāsi, paṭijāni* (Jāt. 57). *P.p.p. paṭiñṇāto*. *Caus. paṭijānāpeti* (Dh. 164).
- PAṬIKĀ** (*f.*), White woollen cloth [पटिका]. Ab. 313.
- PĀṬIKĀ** (*f.*), A stone step at the entrance of a house. Ab. 220.
- PAṬIKAMMAM**, Treatment, cure; repairs; redress, atonement [प्रतिकर्मण]. Mah. 228, 258; Dh. 279; Pāt. 26.
- PAṬIKANĀKHATI**, To expect, await, desire [प्रतिकार्य]. F. Jāt. 17.
- PĀṬIKANĀKHĪ** (*adj.*), Expecting, hoping for, desiring [प्रतिकार्य + इण].
- PĀṬIKANĀKHO** (*p.f.p.*), To be expected [fr. *प्रतिकार्य*, comp. *Pātimokkham*]. *N'atthi tuyham sugati duggati yeva tuyham pāṭikanākhā*, there is no salvation for you, nothing but hell can be expected for you (Dh. 170; Pāt. 83, 84). *Vuddhi yeva bhikkhūnaṃ pāṭikanākhā no pariḥāni*, the priests' welfare, and not their decline may be hoped for (Dh. 348).
- PAṬIKĀRAKO** (*adj.*), Requiring [प्रति + कारक]. F. Jāt. 13.
- PAṬIKĀRO**, Repair, amends, atonement, remedy [प्रतिकार]. Pāt. 95.
- PAṬIKAROTI**, To repair; to make amends for [प्रतिकर]. *Fut. paṭikarissati* (Pāt. 28; Dh. 108). *Ger. paṭikaritvā* (Dh. 265). *Āpattiṃ p.*, to atone for a fault.
- PAṬIKASSANAM**, Drawing back [प्रति + कर्षण]. *Mūlāya* (dat.) *paṭikassanam*, "throwing back to the beginning, causing to begin over again," is a Vinaya term of which Vij. sends me the following explanation. "A priest who falls under an ecclesiastical censure (such as *pabbājanīyakamma*) has

to undergo penal discipline (*parivāsa*) for a certain number of days (five or ten). If while undergoing this discipline he should commit a fresh offence, he is thrown back to the beginning of his disciplinary term, i.e. he has to recommence the *parivāsa* anew, and this is called *mūldya paṭi-kassanāṃ*." In inflicting this punishment the chapter of priests is said *mūldya* or *mūlam paṭi-kassati* (Sen. K. 329; Pāt. 61, 68, 69).

PATIKHAMĀPITO (*p.p.p.*), Forgiven in return [*khamāpito* with प्रति]. Dh. 265.

PATIKIṬṬHO (*p.p.p.*), Inferior, low, vile [प्रति-कृष्ट]. Ab. 699.

PATIKKAMANĀM, Stepping backwards, retreat; a hall with seats of distinction [प्रतिक्रमण]. Ab. 210.

PATIKKAMATI, To step backwards, retreat, depart; to return [प्रतिक्रम]. Dh. 91, 115, 157, 187. P.f.p. *paṭikkamitabbo* (Dh. 318). P.p.p. *paṭikkanto* (Jāt. 17).

PATIKKAMO, Going back, reverse order [प्रतिक्रम]. Dh. 318.

PATIKKHEPO, Opposing, refusing [प्रतिषेध]. Ab. 1005. *Bhattapaṭikkhepo*, rejecting food (Dh. 305).

PATIKKHIPATI, To oppose, to refuse, to reject [प्रतिषेध]. *Raṇṇo nivedanaṃ paṭikkhipi*, opposed the king's being told (Mah. 37). Dh. 263, 303; Mah. 16. *Taṃ paṭikkhipi*, refused him, rejected his offer (Dh. 118, 274). P.p.p. *paṭikkhitto* (Dh. 109, 300).

PATIKKOSANĀM, Reviling, scorn (from next). Pāt. 102; Dh. 332.

PATIKKOSATI, To blame, revile, scorn [प्रति + कुण]. Dh. 30, 332.

PATIKKŪLO (*adj.*), Contrary; disagreeable [प्रतिकूल]. *Passatha bho imaṃ sarīraṃ . . . duggandhaṃ paṭikkūlaṃ*, just look at this corpse, offensive and loathsome (Dh. 127). *Asuciḥegucchapaṭikkūlo*, impure, disgusting and loathsome (Dh. 256). Neut. *paṭikkūlaṃ*, loathsomeness, impurity. One of the *kaṣiṇas* is *dāre paṭikkūlasaññā*, the consciousness or perception of the impurity of material food (Man. B. 96). *Paṭikkūlaṃ manasikārento*, fixing the mind on the impurity of the body (Dh. 111). *Paṭikkūlabhāvaṇā*, meditation on the corruption of the body (Man. B. 30). The doubling of the *k* is interesting, comp. *abbhikkanta* = *abhikkanta*, *jītasāra*, *anuddayā*, *upakkilesa*, *sakkuneyya*, *sassirika*, etc.

PATIKRIYĀ (*f.*), Giving medicine; counteracting, remedying [प्रतिक्रिया]. Ab. 330; Att. 22, 194.

PATIKULĀM, Husband's family or house [पति + कुल]. Dh. 239.

PATIKUṬṬHO (*p.p.p.*), Miserable, vile [प्रतिकुष्ट]. *Hīno p. caṇḍālasadiso*.

PATILABHATI, To obtain, receive; to regain [प्रतिपन्न]. *Puttaṃ p.*, to beget a son (Alw. I. xlv). *Sampattiṃ p.*, to obtain glory (Dh. 90). *Jhānaṃ p.*, to succeed in exercising ecstatic meditation (Dh. 182). *Pītiṃ p.*, to receive joy, to become joyful (Dh. 126, so *samvegaṃ*, Ten J. 121). *Saññaṃ p.*, to recover consciousness (Jāt. 67). *Andhā cakkhāni paṭilabhinu*, the blind regained their sight (Jāt. 51). P.p.p. *paṭiladdho*. *Sammādiṭṭhiyā paṭiladdhakkaṇo*, right moment at which true views are obtained (Dh. 397). Dh. 134. *Caus. paṭilābheti*, to cause to be obtained (Dh. 95).

PATILĀBHO, Obtaining, attainment, acquisition [प्रतिपन्न]. *Manussapaṭilābho* (Dh. 33), or *manussattapaṭilābho* (B. Lot. 305), obtaining birth as a human being, and *purisattapaṭilābho*, obtaining birth as a man; this is a great object, as only men become Buddhas, not women, or devas. *Putta-paṭilābho*, getting sons. *Paññāya p.*, attainment of wisdom (Dh. 59).

PATILADDHO, see *Paṭilabhati*.

PATILEKHANĀM, A letter sent in reply [प्रति + लेखन].

PATILOMO (*adj.*), Contrary, reverse, in reverse order [प्रतिखोम]. Ab. 1164; E. Mon. 261. Adv. *paṭilomaṃ*, backwards.

PATIMĀ (*f.*), Counterpart, representation, figure, image, picture [प्रतिमा]. Ab. 529. *Paṭimāgharaṃ*, the hall in a Buddhist temple which contains the colossal statue of Buddha (Att. 132). *Indapaṭimā*, a statue of Indra (Dh. 194). Mah. 231. *Appaṭimo*, matchless (Att. 192). *Suvapaṭimā*, a golden image (Jāt. 9).

PATIMAGGO, "A confronting road" [प्रति + मार्ग]. Ab. 192. Comp. *Paṭipatha*.

PATIMANḌITO (*p.p.p.*), Adorned, decorated [प्रतिमण्डित]. Dh. 94, 311, 391; Alw. I. v; Jāt. 8, 57.

PATIMĀNETI (*caus.*), To reverse [प्रतिमानवति]. Jāt. 1.

PATIMANTETI, To discuss in argument, to reply to, refute [प्रतिमन्]. Alw. I. lxix.

PATIMĀSETI (*caus.*), To explore, search [*caus.*

प्रति + मुख]. Imperat. *paṭimāse*, an abbreviation of *paṭimāsayā* (Dh. 68).

PAṬIMOCETI, see *Paṭimuñcati*.

PAṬIMOKKHAM, This is the name given to a collection of the various sikkhāpadas or precepts contained in the Vinaya, beginning with the four Pārājikas and ending with the seventy-five Sekhiyadhammas. These precepts are solemnly read twice a month in every monastery (see *Upasātho*), and individual priests are invited to make confession, if they have broken any of the precepts read out. Pátimokkha may be described as the criminal code of the priests. The origin of the term is exceedingly obscure. The usual Sanskrit equivalent is प्रतिमोक्ष, a word which defies analysis; but as it was obviously invented après-coup by the Northern Buddhists as a slavish rendering into Sanskrit of the original Pali pátimokkha, we may very safely disregard it. Spiegel quotes the following gloss from Samantapāsādikā, *pátimokkhan ti atimokkham paṭippámokkham atiseṭṭham ati-uttamañ* (Ras. 86). Here the word is wrongly referred to प्रति+मुख, on the analogy of mokkha, "principal" = मोक्ष, and pámokkha, "eminent" = प्रमुख + च. Minayeff in his preface to his edition of P. quotes this etymology without correcting it or offering any suggestions of his own. Subhúti quotes the foll. from a Tīkā, *yo tañ pátī (!) rakkhati tañ mokkheti moceti apóyiká-didukkhehi tasmá pátimokkhan ti vuccati*. Here, in spite of the ludicrous travesty of its first half, the word is, I think rightly, referred to the root मोक्ष. I am inclined to look on *pátimokkham* as equivalent to a possible p.f.p. pratimokshya, from मोक्ष with प्रति, and meaning "that which should be binding." This is quite an appropriate name for a collection of precepts, or criminal code, whereas the title "tending to bliss," appears to me singularly unsuited to such a code. For the lengthened a comp. *pátibhoga, pákaṣa, pákikañkha, pávacana*. There can be no doubt that this name was given to the precepts by Gautama himself, though of course he did not designate by it the book as we have it at the present day. The Sinhalese MSS. always write *pát-*, and the Burmese always *pát-* (see e.g. B. Lot. 437, 434; Pát. 1, etc.), and Minayeff using Burmese MSS. has adopted the latter reading, which however is unquestionably a Burmese error. *Pátimokkha-*

sañvarasīlāñ (Pát. 65) means "moral practice according to the precepts," i.e. keeping the whole pátimokkha or canonical law (see *Catusañvarasīlāñ*). It is also called *pátimokkhe sañvaro*, restraint according to the precepts (Dh. 67, here *pátimokkhe* is the loc. of the noun, comp. v. 185, and Max Müller's note). E. Mon. 8, 31. Yátr. quotes Vis. M. as saying *pátimokkhan ti sikkhāpadasīlāñ*, P. is the moral law contained in the precepts. The Pátimokkha has two divisions, *bhikkhupátimokkham* and *bhikkhunipátimokkham* criminal code for the monks and criminal code for the nuns.

PAṬIMOKKHO, A sort of remedy, explained as *khárdāni datvá tadanurúpe khañe gate tesañ apanayanañ*.

PAṬIMUKHO (*adj.*), Opposite, at hand, present [प्रतिमुख]. Dh. 134.

PAṬIMUKKO (*p.p.p.* next), Fastened, tied; clothed, accoutred [प्रतिमुक्त]. Ab. 378. *Paśāddhanañ sise paṭimukkam*, a parure worn upon the head, lit. fastened on the head (Dh. 237, 247). *Suvañṇakhīle paṭimukko*, fixed in a golden pillar (Mah. 172).

PAṬIMUÑCATI, To put on, fasten, bind [प्रतिमुच]. With two acc. *Sisacelañ balatthassa sastañ paṭimuñciya*, have tied the turban of the peon round his own head (Mah. 219). *Gaṇṭhikañ p.*, to tie a knot (Dh. 372). Caus. *paṭimoceti. Cetiye paṭimocetvá náñdratánakañcukañ*, having caused a jewelled covering to be fastened upon the cetiya (Mah. 213).

PAṬIMVARĀ (*f.*), A woman who chooses her husband [पतिवरा]. Ab. 235.

PAṬINANDATI, To express gratification, to welcome [प्रतिनन्द].

PAṬINIDHI (*m.*), Image, likeness [प्रतिनिधि]. Ab. 529.

PAṬINISSAGGO, Forsaking, getting rid of [प्रति + निस् + सर्ग]. Alw. I. 107; Dh. 16, 278, 311; Pát. 5, 28, 95.

PAṬINISSAJJETI (*caus.*), To forsake, renounce [प्रति + निस् + सर्जयति]. Pát. 5, 17, 95.

PAṬINISSATTHO (*p.p.p.*), Forsaken; (active) having forsaken [प्रति + निस् + सुष्ट]. Pát. 17.

PAṬINIVATTATI, To turn back again, to return [प्रतिनिवृत्त]. Dh. 122, 172.

PAṬINIVEDETI (*caus.*), To bring back news, announce [caus. प्रति + नि + विद्]. With gen. of the person informed (Mah. 84).

PAṬIÑÑĀ (*f.*), Agreement, promise, vow [प्रतिज्ञा].

Ab. 171. *Paṭiññam karoti*, to make a vow (Dh. 118). *Paṭiññam daddati* or *deti*, to give a promise, to promise (Mah. 58, 206). *Paṭiññam moceti*, to redeem one's promise (Dh. 119). *Paṭiññam gaphāti* to obtain a person's consent, to make him promise (Dh. 81, 141, 164; Das. 3; Alw. I. 97).

PAṬIÑÑĀTO (*p.p.p. paṭijānāti*), Asserted; admitted, acknowledged; promised [प्रतिज्ञात]. At Mah. 32 it is used actively, *jānāmīti paṭiññūte there*, the therā having asserted "I do know." Vij. writes that *paṭiññātakarāṇam* (see *Adhikarāṇasamatho*) is "that method of procedure by which the offender is made to admit his offence, and upon such admission duly punished."

PAṬIPĀBHATAM, A present or gift in return [प्रति + प्राभृत]. Mah. 69.

PAṬIPADĀ (*f.*), Ingress, access, way, step, course, progress, practice, conduct; the first day of a lunar fortnight, especially that of the moon's increase [प्रतिपद्, प्रतिपदा]. *Dukkhanirodhagāmini paṭipaddā*, the steps or way or practice leading to the cessation of suffering, i.e. *ariyo aṭṭhaṅgikamaggo* (B. Lot. 480, see *Ariyasaccam*). *Tam dhammam sutvā tadanucchavikam paṭipadam pūretvā*, having heard this doctrine and fulfilled the duties or course of action consonant therewith (Dh. 277, comp. 427). *Appamādapāṭipadam paṭipajji*, walked in the path of diligence (Dh. 194). *Candopamapaṭipaddya pasamsito*, "I was commended for my progress (in grace) like the progress of the moon" (Br. J. S. A.). *Paṭipaddānāṇam*, "knowledge of what is necessary to be done in order to attain felicity" (E. Mon. 193). The four *paṭipadās*, or modes of conduct when an exertion has to be made, are *akkhamā paṭipaddā*, *khamā p. damā p. samā p.*, want of endurance, endurance, self-control, equanimity. Here the forms *damā*, *samā*, are by attraction for *damo*, *samo*. Subh. quotes the foll. gloss, *padhānakarāṇakāle sītādāni na khamati na sahatīti akkhamā, khamati sahatīti khamā, indriyānam damanam damā, uppannam kāmavitakkaṇam nādhivāsetīti ādindā nayena vitakkasamanam upasamanam samā*. There are also four other *paṭipadās*, *dukkhā paṭipaddā dandhābhīnā*, *dukkhā p. khippābhīnā*, *sukhā p. dandhābhīnā*, *sukhā p. khippābhīnā*, which seems to mean "painful practice resulting in knowledge slowly acquired, painful practice resulting in know-

ledge quickly acquired, pleasant practice resulting in knowledge slowly acquired, pleasant practice resulting in knowledge quickly acquired. Subh. quotes, *hetubhūtā paṭipaddā dukkhā phalabhūtā abhiññā pi dandhavusena pamādasasena māhevusena sījjhāti sā dukkhā paṭipaddā dandhābhīnā. Tathā hetubhūtā p. dukkhā phalabhūtā abhiññā sīghavasena sundaravasena sījjhāti sā dukkhā p. khippābhīnā*, and so on. Other four *paṭipadās* are the four methods adopted for the attainment of the paths *sotāpanna* and *sakadāgāmin*; they are *chandādhīpateyyam*, *viriyādhīpateyyam*, *cittādhīpateyyam*, and *vīmaṇādhīpateyyam* (see *Puggalo*).

PAṬIPADAM (*adv.*), Step by step, in due order [प्रतिपद्म]. Mah. 259.

PAṬIPĀDANAM, Imparting, giving, informing, declaring [प्रतिपादन]. Ab. 964.

PAṬIPĀDETI, see *Paṭipajjati*.

PAṬIPĀDO, "That which supports the bedstead" [प्रति + पाद्]. Ab. 309.

PĀṬIPADO (*adj.*), Belonging to the first day of the lunar fortnight [प्रतिपद् + ञ]. Alw. I. xcv. *Kattike sukkapakkhassa dīne pāṭipade*, in the month K. on the first day of the moon-lit fortnight (Mah. 214). *Maggasirasukkapakkhe dīne pāṭipade*, in the moonlit fortnight of the month M., on the first day of the fortnight (Mah. 116). *Pāṭipadādivase*, on the first day of the fortnight (Pā. 91).

PAṬIPAJJATI, To enter upon, walk upon; to follow, embrace; regulate one's life, live, act, practise; enter upon, obtain [प्रतिपद्]. *Etam hi (maggam) tumhe paṭipajjatha*, walk ye in this way (Dh. 48). *Yathāvinayam paṭipajjati*, walks according to the Vinaya or Discipline. *Tak' ees paṭipajjisum*, regulated their lives accordingly (Mah. 73). *Kalahānam vāpasamāya paṭipajjanti*, act or take steps for the cessation of strifes (Dh. 110). *Katham Maghamāpavo paṭipajji*, how did the youth Magha act? (Dh. 186). *Kentā-raddhānamaggaṇ paṭipajjeyya*, should be walking on a long and difficult road (Sām. Sutta). *Brahmāyū brāhmaṇo paccapādi dhammasānā-dhammam*, the brahmin Brahmayu practised the lesser duties for the attainment of the higher state (Brahmāyū S.). *Pitū accayens kulasantakam mahādhānam paṭipajjitvā*, having at his father's death come in for a large family property (Dh.

131). *Paṭipajjāhi nam*, take possession of it (Dh. 80). *Bhikkhūnā bhikkhūnānattāya paṭipajjitabbam*, the priest should be subjected to penance (Pāt. 6). *Sabba-issariyam paṭipajji*, attained every prosperity (Das. 24). P.p.p. *paṭipanno*. *Etam hi (maggam) tumhe paṭipannā*, for if ye walk in this path (Dh. 49). *Addhnamaggapaṭipanno*, walking on the high road. *Ujupaṭipanno*, walking uprightly (Alw. I. 77). *Sambādāhapaṭipanno*, fallen into distress (Gog. Ev. 28). *Parahitāya paṭipanno*, acting for the good of others. *Supaṭipanno*, well conducted, walking righteously, pious (Alw. I. 77). Caus. *paṭipādeti*, to impart, give to. *Tem ev' attham paṭipādetento*, "conveying the same sense" (Att. cxxx). *Puttadārake nātīnam paṭipādetovā*, having committed my wife and children to the care of my kinsmen (Ras. 31). Ras. 38; Dh. 88.

PAṬIPĀKATIKO (*adj.*), Restored or set right again [प्रति + प्राकृतिक]. Ten J. 111.

PAṬIPAKKHATTAM, Opposition [next + स्व].

PAṬIPAKKHO, An opponent, enemy; hostility [प्रतिपक्ष]. Ab. 345; Dh. 277. *Paṭipakkhabhūto*, hostile (Dh. 122).

PAṬIPANĀMETI, To bend down again [caus. प्रति + प्र + नम]. Dh. 246.

PAṬIPANNO, see *Paṭipajjati*.

PAṬIPATHO, "A confronting road" [प्रति + पथ]. Ab. 192. *Paṭipathe āgacchanto*, coming along the road from the opposite direction (Jāt. 70). *Gantvā paṭipatham*, going to meet them (Mah. 82).

PAṬIPĀṬI (*f.*), Order, succession [प्रति + पाटी]. Ab. 429. Abl. *paṭipāṭiyā*, in order, in succession, successively. *Paṭipāṭiyā paṇṇasāḍā katvā*, having built huts in a row (F. Jāt. 2). *Paṭipāṭiyā pitu dassetvā*, having shown them to his father one after the other (F. Jāt. 9). *Katipayānam therānam paṭipāṭiyā acchindā asinā ssaṃ*, with his sword decapitated several theras in succession (Mah. 39). *Atthamsu paṭipāṭiyā*, stood in a row (Mah. 103). *Vilokiya thiṭṭā sammā dhītarō paṭipāṭiyā*, gazing on his daughters as they stood duly ranged (viz. according to their seniority) in a row (Mah. lxxxviii). Dh. 308, 420. The Sanskrit is परिपाटी (F. Jāt. 22).

PAṬIPATTI (*f.*), Conduct, practice, performance, occupation; religious duties or practice, moral conduct; attainment, acquisition; knowledge, ascertainment [प्रतिपत्ति]. Ab. 944. *Nesam tīya*

paṭipattiyā, by this conduct of theirs (Dh. 110). *Mātari sammāpaṭipatti*, dutiful conduct towards a mother (Dh. 408). *Samaṇapaṭipattim pūressāmi*, I will fulfil the duties of a Ṣramaṇa (Dh. 80). *Paṭipattiparāyano*, devoted to religious duties (Alw. I. xiii). *Imam paṭipattim pūrento*, fulfilling these religious duties (Alw. I. 73). *Pariyattipaṭipatti*, the code of moral practice contained in the entire scriptures (Mah. 124).

PAṬIPĪLANAM, Pressing, pinching [प्रतिपीडन]. Pāt. 94.

PAṬIPPASSADDHI (*f.*), Subsidence, calming, quieting down [प्रति + प्रश्नश्चि]. Dh. 151; Ten J. 48; Ras. 85. See *Samucchedo*.

PAṬIPPASSAMBHANAM, Subsidence (from next).

PAṬIPPASSAMBHATI, To be calmed, quieted, to subside, come to an end [प्रति + प्र + अश्चि]. *Ābādhō paṭippassambhi*, the disease abated or passed away (Dh. 434). *Verāni paṭippassambhanti*, strifes are hushed (Dh. 102). *Abhisankhāro paṭippassambhi*, the desire subsided (Alw. I. 92). P.p.p. *paṭippassaddho*.

PAṬIPUCCHĀ (*f.*), Question in return [प्रति + पृच्छा]. Man. B. 473.

PAṬIPUCCHANAM, Questioning in return [प्रति-प्रश् + चन]. Pāt. 69.

PAṬIPUCCHATI, To inquire, to question; to put a question in turn [प्रतिप्रश्चि]. *Satthāram paṭipucchimsu*, asked the Teacher (Dh. 177).

PAṬIPUCCHITĀ (*m.*), One who inquires [प्रति-प्रश् + तृ]. Dh. 246.

PAṬIPUGGALO, A person equal to another, a rival [प्रति + पुद्गल]. *Appaṭipuggalo*, without a rival (Dh. 314).

PAṬIPUJETI, To honour in return [प्रति + पूज]. Alw. N. 120.

PAṬIRĀJĀ (*m.*), Hostile king, royal adversary [प्रतिराज]. Dh. 159.

PAṬIRĀM, A shore, bank [प्रतीर]. Ab. 664.

PAṬIRAVO, Echo [प्रतिरव]. Ab. 118.

PAṬIRŪPAKO (*adj.*), Resembling, counterfeiting [प्रतिरूपक]. *Mātu patirūpako*, resembling his mother (Ten J. 54). *Mittapatirūpako*, bearing the semblance of a friend, a false friend. *Paṇḍita-patirūpako*, a sham scholar. *Sakkapatirūpako*, some one who looked like Indra (Dh. 185). *Putta-patirūpakam disvā*, seeing a counterfeit son, i.e. seeing one who though really his son he did not know to be his son (Dh. 95).

PATIRŪPAM, A counterfeit [प्रतिरूप]. Alw. I. 63.

PATIRŪPO (*adj.*), Suitable, fit, proper, right, good [प्रतिरूप]. Ab. 715. *Patirūpadesavāso*, living in a suitable or favoured land, viz. a land that possesses spiritual advantages (Kh. 5). *Patirūpo saḥāyo*, a desirable companion (Dh. 407). *Patirūpam*, what is proper or right (Dh. 29).

PATISALLĀNAM, Solitude, retirement for the purpose of meditation, seclusion, privacy [प्रति-संनयन]. Sen. K. 518. *Patissallānamo*, delighting in solitude (Dh. 386; Alw. I. 93). Comp. next.

PATISALLĪNO (*p.p.p.*), Secluded, retired, abstracted, plunged in meditation [प्रति + सम् + लीन]. Ten J. 112; Alw. I. 92, 93; Gog. Ev. 6. Of the *ṇ* in *patissallāna* there can be no doubt, and I find *patissallīna* in my excellent MS. of Visuddhi Magga. It would almost seem to be a compensation for the dental *t* of the preposition.

PATISĀMANAM, Putting away (from *paṭisameti*). *Bhaṇḍapaṭisamanatṭhānam*, place to lock things up in.

PATISAMBHIDĀ (*f.*), Discrimination, analysis.

After much study I have come to the conclusion that this compound is, as at first sight it would naturally appear to be, a derivative of the root **भिद्** with **प्रतिसम्**, the whole containing the idea of "breaking up in detail, distinction, discrimination, analysis;" comp. **भिदा** "separation, distinction," **प्रभिन्न** "distinct," etc. There are four *Paṭisambhidās* or analytical sciences, being four divisions of the supernatural knowledge of the Arhat, viz. *atthapaṭisambhidā*, *dhammapaṭisambhidā*, *niruttipaṭisambhidā*, *paṭibhānapaṭisambhidā*. Sāṅkhyārtha Prakāśa (a modern Sinhalese work) explains these to mean respectively "knowledge of the meaning, knowledge of the text (*pāli*), knowledge of the origin of the words, and fourthly certain or determinate knowledge, together with the accurate discrimination of the first three, artha, dharma, and nirukti." At Lot. 839 Burnouf translates from Jinālaṅkāra (a modern Pali work) a fuller account, which probably gives to the four terms a more comprehensive signification than they originally possessed. It includes under *attha* everything sprung from a cause, Kamma and its consequence, Nirvāṇa, and the sense or true meaning of the word of Buddha as opposed to its form. Under *dhamma* it includes "the cause which destroys the results of Kamma, the Ariya-

magga, the word of Buddha, virtue and vice, and the five elements." *Nirutti* is described as the explanation of what is obscure in *attha* and *dhamma*, and as resulting from the perfection of interpretation. The explanation of *paṭibhāna*, as translated by Burnouf, is somewhat obscure, "knowledge of the three sciences possessed by one who, making science the object of his mind, has in view the triple science (*tivijjā*, see Lot. 372):" the omission by Burnouf of the Pali text is much to be regretted, but the passage appears somewhat to bear out the statement of Sāṅkhyārtha P. that *Paṭibhāna* includes the discrimination of the other three *paṭisambhidās*. See also the comment at Dh. 414, which speaks of a wisdom which includes the three first *paṭisambhidās* and the *śīlakhandhas*, etc. (*atthadhammaniruttipaṭisambhidānam śīlakhandhādānam ca pariggāhikā paññā*), referring probably to *paṭibhāna*. Clough in his Sinh. Dict. has the foll. article, "*Paṭisambhidāya* (*paṭi before sambhidāya discrimination*), universal knowledge, ability to explain terms respecting all subjects of art or science:" and under "*Sivupillimbiyā*," (the Sinhalese equivalent of *catupaṭisambhidā*), he says, "the four attainments peculiar to the highest order of Rahats, viz. a knowledge of ethics, of *dharma* or religious doctrines, of the grammatical comments and expositions of the *dharma*, and a supernatural discrimination." At Mah. xxvii Turnour renders the word "the four gifts of sanctification," at Mah. 32 "sacerdotal sanctity," and at Mah. 42 "the four sacerdotal qualifications." Hardy has the foll., "*Caturvidha-pratisambhidā*; or four Modes of Perfect Understanding: the wisdom that enables the priest to understand aright the four following sections of knowledge: 1. Artha, the meaning of any matter in its separate divisions: 2. Dharma, the doctrines of Buddha: 3. Nirutti, the power of the Buddhas to perceive all truth intuitively, without study, and without the teaching of another: 4. *Pratibhāna*, the power of the Rahats to know the roots and properties of things" (he adds some curious details, which see).—The North Buddhist equivalent of *paṭisambhidā* is *pratisamvid* (*f.*), which fact is duly adverted to by Burnouf, but no explanation of it suggested; I venture therefore to offer an explanation of my own. The roots *pratisamVID* and *pratisambHID* do not

occur at all in classical Sanskrit. In Pali we have from *pratisamBHID* the isolated derivative *paṭisambhidd*, but from *pratisamVID* the foll. important derivatives of frequent occurrence in the oldest texts, *paṭisamvidito* "having informed," *paṭisamvedeti* "to feel, experience," *paṭisamvedin* "feeling, enjoying." In North Buddhist Sanskrit we have from *pratisamVID* the fem. noun *pratisamvid* (used as the equivalent of *paṭisambhidd*), and the adjectives *pratisamvedaka* "informing," and *pratisamvedin* "enjoying." Now my own view, is that the North Buddhist Sanskrit texts are founded on *older Pali texts* (the texts in fact of Southern Buddhism), of which they are in some cases in great part *literal translations*.¹ I suppose then that the North Buddhist translators, being fully familiar with the derivatives of *pratisamVID* in the Pali texts before them, and meeting with the isolated form *paṭisambhidd* used in a sense which implied discriminate knowledge, jumped to the conclusion that it was also traceable to *pratisamVID*, and coined, to represent it, a fem. noun *pratisamvid*, correctly formed according to well-known analogy. I have elsewhere pointed out several other of these North Buddhist adaptations, some of which are very curious and interesting (see art. *Opapātiko*, *Pātimokkhaṃ* and Notes on *Dhammapada* in Journ. Roy. As. Soc. 1871). The question may possibly be raised as to whether *paṭisambhidd* can be a dialectic variety of *pratisamvid*. The existence of forms like *paṭisamvedeti* and *paṭisamvidito* is perhaps not of itself necessarily fatal to such a theory; but I may observe that there is in Pali, I think, only one instance of a Sanskrit *m̐v* passing into (not *mbh* but) *mb*, viz. *sambhāna* = *saṃvāhana*. In one case a Pali *bh* represents a Sanskrit *bh*, *niṭṭhubhāti* being the equivalent of *nishṭhiv*, but the example in no way affects the present argument, onomatopoeic roots like *shṭhiv* being very unstable in their form, comp. Pali *papphāsa* with *pupphusa*, and the Pali *KHIP*, "to sneeze," with *KSHU*, *KSHIV*, *KSHĪB*, *KSHEV*. Lastly, the regular Pali expression for

having attained the four *paṭisambhidās* is *paḍhinnapaṭisambhido* (Alw. I. xxix; Mah. xxvi, 32, 42), where the root *भिद्* is repeated (I think *paḍhinna* is here used participially, and not adjectively, the compound meaning "one by whom the analytical knowledges are discriminated," as in such compounds as *parivutthaparivāso*).—I have met once with an adj. *paṭisambhido* "having the *paṭisambhidās*." At Alw. I. cvii we have *paṭisambhidappatto*, having attained the *paṭisambhidās* (quoted from an aṭṭh.).

PAṬISĀMETI (*caus.*), To set in order, put away [*caus.* प्रति + श्म]. Alw. I. 73. *Suce kiñci pamuṭṭham hoti taṃ Ānandathero paṭisāmeti*, if anything is left behind Ananda puts it away safe (Dh. 247). *Imaṃ kuhiṃ paṭisāmessāmi*, where can I put this necklace away? (Ras. 32). *Katabhattakiccā pattaccavaṃ paṭisāmenti*, having ended their meal, they put away their bowls and robes.

PAṬISĀMHARATI, To draw back; to fold; to change [प्रतिसंह]. Dh. 143 (line 13).

PAṬISAMMAJJATI, To sweep over again [प्रति + सम्मृज्].

PAṬISAMMODANĀM, Friendly greeting in return [प्रति + sammodana]. Dh. 318.

PAṬISAMO (*adj.*), Equal to [प्रतिसम]. Jāt. 93.

PAṬISAMVEDETI, and **-VEDIYATI** (*caus.*), To feel, experience, enjoy, perceive [*caus.* प्रति + सम् + विद्]. *Sukhaṃ p.*, to feel bliss or comfort (Jāt. 79). *Añño karoti añño paṭisamvediyati*, one does the action and another experiences (the result, Gog. Ev. 38). P.pr. *paṭisamvediyamāno* (Jāt. 80).

PAṬISAMVEDĪ (*adj.*), Experiencing, feeling, enjoying [प्रतिसवेदिन्]. *Rasapaṭisamvedī*, enjoying the taste (Brahmāyu S.).

PAṬISAMVIDITO (*p.p.p.*), Having informed [प्रति + सम् + विदित]. *Pubbe appaṭisamvidito* appears to mean "without first giving warning" (Pāt. 18, 20); comp. *na kho me taṃ patirūpaṃ so 'haṃ pubbe appaṭisamvidito samaṇassa Gotamassa dasandya upasaṅkameyyaṃ*, where I think *app-* means "without a previous warning or invitation."

PAṬISĀMYUTTO, and **-SAÑÑUTTO** (*p.p.p.*), Connected with [प्रति + सम् + युक्त]. *Catusaccaṭisāmyuttā dhammakathā*, a sermon about the four Truths (Ras. 26, comp. Alw. N. 23). *Khandhādipaṭisāmyuttā pañhaṃ*, questions about the *khandhas*, etc. (Dh. 259). B. Lot. 332; Db. 285. *Paṭisaññutto* at F. Jāt. 19.

¹ Burnouf in his *Lotus* has given numerous instances of parallel passages (see pp. 860 and foll.) from North and South Buddhist texts. No one can doubt that one set are translations of the other, and I have difficulty in understanding how any one can believe the Pali to be a translation of the Sanskrit.

PAṬISAÑCIKKHATI, To agree with oneself, to consider, revolve a matter in the mind [प्रति + सम् + चञ्]. Gog. Ev. 6. *Iti paṭisañcikkhati sambādho gharavāso* (Sám. S. A.).

PAṬISANDAHATI, To be re-born, to renew one's existence in another world, to transmigrate [प्रति-संघा]. Gog. Ev. 42, 44.

PAṬISANDHI (*m.*), Entering the womb in a new existence, conception, re-birth, transmigration [प्रतिसंधि]. *Paṭisandhikkhaṇe*, at the moment of conception (Ját. 54). *Tusitabhavanato cavitvā mátukucchismiṃ paṭisandhiṃ gaṇhi*, vanishing from the Tusita heaven he received a new existence in the womb of an earthly mother (Alw. I. 77, of the Bodhisattva). *Sattánam cutipaṭisandhi*, death and re-birth of beings (Dh. 433). *Paṭisandhivinnāṇam*, consciousness which leads to re-birth (Man. B. 432, see *Paṭiccasamuppādo*).

PAṬISANDHIKO (*adj.*), At the end of a compound as a substitute for last: *appaṭisandiko* (*adj.*), that cannot be reunited (Ten J. 87, of a cleft rock); *gahitapaṭisandhiko* (*adj.*), having obtained conception (Ját. 51).

PAṬISAÑKHĀNAM, Reflection, contemplation [प्रतिसङ्घा + ण]. B. Lot. 649.

PAṬISAÑKHARANĀM, Restoration, repairs (from *paṭisañkharoti*). Mah. 12, 207; Dh. 370.

PAṬISAÑKHĀRANĀM, Causing to be repaired (from *paṭisañkharēti*). Dh. 333.

PAṬISAÑKHĀRO, Restoration, repair (from last). Mah. 12, 225.

PAṬISAÑKHAROTI, To restore, repair, mend [प्रतिसंखु]. Aor. *paṭisañkhari* (Mah. 221, 232). Ger. *paṭisañkhariya* (Mah. 228). Caus. *paṭisañkhāreti* (Mah. 232), *paṭisañkhārāpeti*.

PAṬISAÑKHĀTI, To reflect, meditate [प्रतिसङ्घा]. Gerund *paṭisañkhāya* (Cl. Gr. 16, the final *ya* elided for euphony: *paṭisañkhāyāti paocavekkhitvā*, Subh.).

PAṬISAÑKHATO (*p.p.p.* *paṭisañkharoti*), Restored, repaired [प्रति + सम् + छत].

PAṬISAÑÑUTTO, see *Paṭisañnyutto*.

PAṬISANTHARATI, To be favourably disposed to, to be interested in [प्रति + सम् + खु].

PAṬISANTHĀRO, Friendly greeting, welcome, kindness, affection, friendliness [प्रति + संसार]. *Paṭisanthāravuttī* (*adj.*), affectionate, friendly, kind (Dh. 67). *Tumhākaṃ paṭisanthārasen' amhehi kārite vihāre dema tumhākaṃ*, in return

for your kindness we give you the monasteries built by us (Mah. 207). *Paṭisanthāraṃ karoti*, to receive or treat with kindness, to give a kind greeting to a friend on meeting him (Ras. 32). *Satthāraṃ n' eva abhivādetvā na paṭisanthāraṃ katvā*, neither saluting the Teacher nor expressing any pleasure at seeing him (Dh. 98). *Therena saddhiṃ madhurapaṭisanthāraṃ katvā*, having held sweet converse with the therā (Dh. 122). *Katapaṭisanthāro*, having received kindly (Dh. 85; Ten J. 108). *Raññā katapaṭisanthārena . . puṭṭho*, being asked by the king after the usual greeting . . (Dh. 231).

PAṬISARANĀM, Refuge, help, defence, protector [प्रति + शरण]. Dh. 172, 308; Gog. Ev. 32.

PAṬISĀRĀṆIYO, I believe this to be a p.f.p. from the caus. of प्रतिशु, comp. *sārāṇiya*, at Dh. 263 we have *paṭisārāṇiya*. *Paṭisārāṇiyakammaṃ*, or *paṭisārāṇiyaṃ kammaṃ*, is the name of one of the priestly punishments (Dh. 263, and Mah. 16). Vj. says, "It is the fourth of the Saṅghakammas, and is an act of censure whereby a priest who has offended a layman without cause is compelled to ask and obtain his forgiveness."

PAṬISĀRI (*adj.*), Trusting in, leaning on [प्रति-सारिण]. *Khattiyo seṭṭho jane tasmim ye gottapaṭisārino*, the Kshatriya is best in the estimation of those people who attach importance to lineage (Alw. I. xxxiii). The change of construction is curious, but is not without analogies. Subh. quotes the aṭṭhakathā on the passage thus, *ye gottapaṭisārino ti ye jaṇā tasmim gottam paṭisāraṇti ahaṃ Gotamo ahaṃ Kassapo ti*.

PAṬISĀSANĀM, A message in return or reply [प्रतिशासन]. Dh. 235.

PAṬISATTU (*m.*), An enemy [प्रतिशत्रु]. Ten J. 29.

PAṬISĀYANIYO (*p.f.p.*), To be tasted or partaken of or enjoyed [प्रति + खादनीय]. *Gilāṇānaṃ bhikkhūnaṃ paṭisāyaniyāni bhesajjāni*, "medicaments fit for the use of sick priests" (Gog. Pāt. 10). Pāt. 81 says, *paṭisāyaniyānīti paṭisāyitabbāni peribhūñjitabbāni*. For the form comp. *sāyati*, *sāyito*.

PAṬISEDHANĀM, Preventing, stopping [प्रति-षेधन].

PAṬISEDHETI (*caus.*), To keep or ward off; to prohibit, prevent, restrain [प्रतिषेधयति]. Mah. 17.

PAṬISEDHO, Prohibition [प्रतिषेध].

PAṬISEVANĀM, Practising (from next). Pāt. 95.

PATISEVATI, To receive; to practise [प्रति + सेव्].

Dh. 12. *Methunam dhammam p.*, to practise fornication (Kamm. 9, 10).

PATISIBBATI, To sew, embroider [प्रति + सिव्].

Ab. 315.

PATISIDDHO (*p.p.p.*), Forbidden [प्रतिषिद्ध].

Pát. 85.

PATISOTAM (*adv.*), Against the stream [प्रति-स्रोतस्]. *Paṭisotagámi* (*adj.*), going against the stream, uphill work, difficult (Gog. Ev. 6).

PATISSĀ (*f.*), Amenability, assent, obedience (?).

A form *patissa* appears necessary to account for the compound *sappatissa* and *appatissa*. From this foll. passage sent to me by Subhúti, it appears that it is a feminine: *garuṭṭhānīyesu gáravasá-rajjādivasena patissānā patissā sappatissavapaṭi-patti, saha patissāyūti sappatisso*. He refers it to root श्री, and says it is equivalent to *pratiçraya*. I feel entirely in doubt about the word.

PATISSATO (*p.p.p.*), Recollecting, thoughtful [प्रति + स्मृत]. Dh. 23. Also occurs in *Dhammacariya S.*

PATISSĀVĪ (*adj.*), Assenting, ready, willing [प्रति + आविन्]. In *Sám. P.S.* the good servant is said to be *kiṅkrapaṭissāvī*, which the comment explains as follows, *kiṅ karomi kiṅ karomīti evaṃ kiṅkram eva paṭisūpanto vicarāṭṭi kiṅkrapaṭissāvī*.

PATISSAVO, Assent, promise [प्रतिश्रव]. Ab. 171.

PATISSAYO, A house, dwelling, asylum [प्रतिश्रय]. Ab. 206.

PATISUNĀTI, To assent, promise [प्रतिश्रु]. *Sádhūti paṭisunātvā*, consenting with the words "it is well" (Dh. 231, 324; Pát. 107; Ten J. 43; Alw. I. 73). Vij. quotes, *yathā sacco hoti evaṃ na karoti vassāvāsān paṭisunātvā na gacchati*, ". . . having consented to take up his residence in the rainy season he does not go." Aor. *paccassosi* (B. Lot. 351), *paṭisunāti* (Dh. 324). Ger. *paṭissutvā*, *paṭisunātvā*.

PATISUNĀ (*f.*), A widow [पति + श्रुन्]. Ab. 235.

PATITITTHO, A landing place on the opposite bank of a river [प्रति + तीर्थ]. Ját. 17.

PATITO (*p.p.p. patati*), Fallen; fallen in battle, slain; gone, got rid of [पतित]. *Dehapatitattṭhāne*, in the spot where his body fell (in battle, Mah. 155). *Rukkhaggapatito*, fallen from the top of a tree. *Cápato patito saro*, an arrow shot from a bow (Dh. 57).

PATĪTO, **PATITO**, and **PAṬITO** (*p.p.p. pacceti*),

Known, established, true; famous; pleased, delighted [प्रतीत]. Ab. 724, 935; Dh. 13; Mah. 6. *Appatito*, displeased (Pát. 4, 5). *Suppatito*, overjoyed (Mah. 173). *Patitā assa kammunā*, pleased with his exploit (Mah. 45). *Patitāro*, delighted. The form *patito* is also given in Clough's Dict.

PĀTITO, see *Páteti*.

PATITṬHĀ (*f.*), Fixity, strength, resting place, stay, help, home, asylum [प्रतिष्ठा]. Ab. 1130.

Patitṭham labhati, to get footing, gain terra firma.

Alabhaneyyapatitṭho (*adj.*), in which a firm footing cannot be obtained. *Tvaṃ me mahatī patitṭhā aho*, thou hast been to me a mighty refuge (Ten J. 120).

Attano kusalam patitṭham karohi, make thine own merit thy salvation (Dh. 368). Arhatship is called the *patitṭhā*, "refuge, terra firma, haven" in the ocean of Samsāra or continued existence (Dh. 182). *Paramapatitṭhābhāvo*, highest state of security, i.e. Arhatship (E. Mon. 263).

PATITṬHAHATI, see *Patitṭhāti*.

PATITṬHĀNĀM, Fixing, establishment [प्रतिष्ठापन]. *Sāsana p. paccantesu*, establishment of religion in foreign countries (Mah. 71). *Dhātup.*, enshrinement of a relic (Mah. 107). *Mahāvihārap.*, the setting up or building of the M. (Mah. 206, comp. 170).

PATITṬHĀPAKO, One who establishes (from *patitṭhāpeti*).

PATITṬHĀPANĀM, Fixing, setting up [प्रतिष्ठापन]. *Mahābodhip.*, the planting of the great Bo tree (Mah. 123).

PATITṬHĀPITĀTĀ (*f.*), Fact of having been established [प्रतिष्ठापित + ता]. Mah. 65.

PATITṬHĀTI, and **PATITṬHAHATI**, To stand fast or firmly, to be established, to fix oneself, to be set up, to stay, to be [प्रतिष्ठा]. *Nabhasi tṭhitā patitṭhantu*, poised in the air may they remain steady (Mah. 108). With loc. *Sirasmim me patitṭhātu*, may it settle or fix itself on my head (Mah. 106). *Rajje p.*, to succeed to the kingdom, lit. to be established in the sovereignty (Ten J. 54). *Vihārānaṃ pañcasatā tasmim dese patitṭhahi*, five hundred monasteries were set up in that land (Mah. 74). *Bhāriyāya kucchiyaṃ gabbho patitṭhāsi*, a child was conceived in the womb of his wife (Dh. 78). *Arahatte p.*, to be established in Arhatship, viz. attain Arhatship (Mah. 173, comp. Dh. 99, 231). *Sarānesu ca sleru ca patitṭhāsi*,

stood fast in the three refuges and the duties of the moral law (B. Lot. 436). *Sīle patit̄hōya dinnaddnam mahapphalam hoti*, when a man stands fast in moral practice almsgiving has a great reward, lit. having stood fast (F. Jāt. 53). *Hema-nālikacetiye patit̄hahantiyo* (p. pr. pl. fem.) *dhātū*, the relics which are being enshrined in the H. dagoba (Mah. 108). *Patit̄hissati sāsanaṃ*, religion will be established (Mah. 98). Aor. *patit̄hāsi* (Ten J. 54), *patit̄hahi* (Mah. 80, 81, 173, Dh. 123, pl. *patit̄hahum*). Fut. *patit̄hissati* (Mah. 47, 86, 98). Inf. *patit̄hātum* (Dh. 160). Ger. *patit̄hāya* (Dh. 435), *patit̄hahitvā* (Dh. 123). P.p.p. *patit̄hito*. *Saddhā patit̄hitā*, firmly grounded faith (Dh. 59). *Mahāpaṭhavī udake patit̄hitā*, the great earth rests on water (Gog. Ev. 20). *Kuṭumbikassa pitusoko apagato puttasoko patit̄hito*, the landholder's grief for his father ceased, while grief for his son set in (Das. 31). *Mahiyāṅganathūpo 'yam eso evam patit̄hito*, thus this M. dagoba was completed (Mah. 4). *Patit̄hitāya tassā dhātuyā cetiye*, when this relic was enshrined in the dagoba (Mah. 108). *Indanille patit̄hitā*, set in a sapphire (Mah. 179). *Sā gabbhassa patit̄hitabhāvaṃ natvā*, she finding she was with child (Das. 22, here *gabbha* means "foetus"). Comp. *Pañcapatit̄hitam*.—Caus. *patit̄hāpeti*, to establish, set up, re-establish, fix, plant. *Saraṇesu ca sīlesu patit̄hāpesi*, establish them in the three refuges and the duties of the moral law (Mah. 6). *Parihtnam kulam patit̄hāpessāmi*, I will set up again my fallen family (F. Jāt. 9). *Rajje patit̄hāpetum*, to re-establish him in his kingdom, restore him to his throne (Ras. 19, 25). *Pabbajjam ndetvā gihibhāve patit̄hāpetum*, having cancelled his ordination to restore him to the lay state (Subh.). *Ath' assā thero parisamajjhe parisuddhabhāvaṃ patit̄hāpesi*, then the thera in the midst of the congregation established her innocence (Dh. 328). *Sayam Tathāgatassa patte patit̄hāpesi*, himself put them into Buddha's bowl (Dh. 132). P.pr. ātm. *patit̄hāpayamāno* (Dh. 78). P.p.p. *patit̄hāpito*. *Pitarā oparajje patit̄hāpito*, appointed by his father to the vice-royalty (Dh. 416). *Patit̄hāpitamattikam sasanam*, a sealed letter, lit. one to which the clay has been affixed (Dh. 89, 99).

PATIT̄THITATTAM, Fact of being established [पतिष्ठित + स्व]. Mah. 86.

PAṬIVACANAM, Answer, rejoinder [प्रतिवचन]. Dh. 232, 243.

PAṬIVADATI, To answer, retort [प्रतिवद्]. Dh. 24; Das. 31.

PAṬIVĀDO, Retort, recrimination [प्रतिवाद]. Dh. 100, 398.

PAṬIVĀKYAM, Reply [प्रतिवाक्य]. Ab. 114.

PAṬIVĀṆAM, Opposition, resistance [प्रति + वाच].

PAṬIVĀṆĪ (*adj.*), Resisting [next + वच्].

PAṬIVASATI, To live, dwell [प्रतिवस]. With loc. *Rājagahe p.*, is living at R. (Dh. 121; Alw. I. lxix).

PAṬIVĀTAM (*adv.*), Against the wind [प्रतिवातम्]. Dh. 10, 23.

PAṬIVATTĀ (*m.*), One who answers or contradicts [प्रति + वच्]. B. Lot. 396.

PAṬIVATTAM, see *Vattam*.

PAṬIVATṬETI, To roll something against, knock, strike [caus. प्रतिवृत्].

PAṬIVATTIYO (*p.f.p.*), That can be subverted (from प्रतिवृत्).

PAṬIVEDETI (*caus.*), To make known, announce, assist [प्रतिवेदयति]. *Upāsakattanā paṭivedeti*, announced that he would be a lay disciple of Buddha (Dh. 435).

PAṬIVEDHO, Penetration, comprehension, attainment [प्रति + वेध]. Ab. 778. *Maggapaṭivedho*, attainment of or entrance into the Paths (Dh. 123; E. Mon. 427; comp. Mah. 124). Dh. 134; Ten J. 119.

PAṬIVIBHATTO, Distributed with partiality or favour [p.p.p. प्रतिविभञ्].

PAṬIVIDDHO (*p.p.p. paṭivijjhati*), Penetrated, acquired [प्रति + विद्]. Dh. 281; Ten J. 120.

PAṬIVIDITO (*p.p.p.*), Known, ascertained [प्रति + विदित].

PAṬIVIJHANAM, Penetration, comprehension (from next). Dh. 127.

PAṬIVIJHATI, To cleave, split; to penetrate, comprehend, acquire, master, learn [प्रतिवच्]. *Sabbāññūtaññam p.*, to attain omniscience (Dh. 118, 320; Alw. I. 77). *Saccāni p.*, to penetrate or realize the Four Truths (Dh. 383). *Sīlani paṭivijjhi*, split open a rock (Dh. 279). Fut. *paṭivijjhissati* (Dh. 123). P.f.p. *paṭivijjhitaṭṭhā* (Dh. 259).

PAṬIVILAGGITO (*p.p.p.*), Stuck, entangled [p.p.p. स्वग् with प्रतिवि]. Jāt. 20.

PAṬIVIMSO, Portion. Ab. 485; Mah. 62. प्रखंश (= प्रति + खंश), *paṭiyamsa, paṭivamsa*, and by attraction *paṭivimsa*; ocomp. *divaḍḍha tivāṅgika*.
PAṬIVINETI, To repress, subdue [प्रति + वि + नी]. Dh. 186.
PAṬIVINODANAM, Removal (from next).
PAṬIVINODETI (*caus.*), To remove, dismiss, dispel [प्रति + वि + बुद्]. Mah. 199.
PAṬIVIRATI (*f.*), Abstinence from [प्रतिविरति].
PAṬIVIRATO (*p.p.*), Abstaining from [प्रति + वि + रत].
PAṬIVIRUDDHO (*p.p.*), Opposed, hostile [प्रति + वि + रुद्].
PAṬIVISSAKO (*adj.*), Neighbouring [प्रतिवेश, or प्रतिवेशन, or प्रतिवेश + क]. Dh. 242, 268.
PAṬIYĀDETI, To prepare, make ready, provide [प्रतिघातयति]. *Uṇhodakam paṭiyādeti*, gets hot water ready (Dh. 106). Of preparing a road for the passage of an embassy by clearing jungle, etc. (Alw. I. 79). Mah. 16. P.p. *paṭiyāddito. Paṭiyādditam vaṭṭam*, arranged, prescribed or customary ceremonies (Mah. 198). *Sabbo sakkāro paṭiyāddito*, every due attention has been prepared (Dh. 244, 263). *Caus. paṭiyāddāpeti*, to cause to be made ready or prepared (Dh. 98, Mah. 26).
PAṬIYATTO (*p.p.*), Prepared, made ready; dressed [प्रति + यत्त]. *Attanā paṭiyattena khajjabhojjena*, with food prepared by himself (Mah. 25). *Alaṅkatapaṭiyattasarīro mātugāmo*, a woman with her person adorned and dressed up (Ten J. 46, comp. Dh. 79, 309, 352). *Alaṅkatapaṭiyatto*, in glorious array (Jāt. 12). Mah. 170; Pāt. 89.
PĀṬIYEKKO, see *Pāṭiekkō*.
PAṬO, and **PAṬAM**, Cloth; a cloth or garment [पट]. Ab. 290; Alw. I. xxi.
PĀTO, Falling, fall; a cast, throw; discharge [पात]. *Majjhimassa purisassa leḍḍupāto*, distance a clod can be thrown by an ordinary man (Pāt. 66). *Asanipāto*, thunderbolt. *Vāripāto*, in pour or out-pour of water, body of water introduced into a reservoir or lake.
PĀTO, and before a vowel sometimes **PĀTAR** (*adv.*), At dawn, early, to-morrow morning [प्रातर]. Ab. 1152; Das. 6. *Pāto 'va*, or *pāto yeva*, just at dawn, in the early morning (Alw. I. 76; Ten J. 51, 118; Mah. 138). *Pāto 'va gantvā passisāma*, we'll go and see him the first thing to-morrow morning (Dh. 88).

PATODAKAM, Poking or tickling [from *caus. प्रतुद्*]. Pāt. 15, 90.
PATODO, A goad [प्रतोद्]. Ab. 448; Mah. 167; Dh. 199. *Rathapatodo*, a chariot goad, viz. a goad such as a charioteer uses (Mah. 68).
PATOLO, A species of cucumber, *Trichosanthes Diæca* [पटोल]. Ab. 595.
PATTABBO, and **-BBAKO** (*p.f.p. pāpunaṭṭi*), Attainable [प्राप्तव्य]. Mah. 20.
PATTACĪVARAM, Bowland robe [पाच + चीवर]. Mah. 4; Dh. 105, 237.
PATTADHAMMO (*adj.*), One who has obtained or mastered the Truth [प्राप्त + धर्म].
PATTAGĀHO (*adj.*), Holding a bowl [पाच + ग्राह]. Sen. K. 468.
PATTAKALLAM, Timeliness, seasonableness [प्राप्तकाल + य]. *Yadi saṅghassa pattakallam*, if the Assembly or Chapter is ready, lit. "if there is seasonableness to the Assembly" (Kamm. 29; Pāt. 1, 2).
PATTAKĀLO, Right moment, seasonable time [प्राप्तकाल]. Att. 207.
PAṬṬAKO, A cloth [पटुक्]. Mah. 22.
PATTAM, A wing; a leaf or petal [पत्र]. Ab. 543, 627, 936; Dh. 71, 191. *Pattapakadhāro*, bearing leaves and fruit (Mah. 204). *Phalāpattāni*, fruit and leaves (Mah. 108). *Macchikāpattam*, a fish's scale (see *Sakadūgāmi*).
PAṬṬANAM, A port, seaport [पटुण]. *Paṭṭanagāmo*, a seaport town or village (F. Jāt. 3, *paṭṭanaggāmo* at Mah. 51). Mah. 46, 55, 110, 123.
PATTANĠAM, Red sandal [पत्राङ्ग]. Ab. 301.
PATTĀNIKAM, Infantry [पत्ति + अनीक]. Ab. 383.
PATTAPIṆḌIKANĠAM, This is the sixth Dhutaṅga precept, and enjoins "eating from one vessel only" (E. Mon. 99). Clough says in his Sinh. Dict., "an ordinance of the Buddhist priesthood which enjoins the eating out of one dish only." See B. Int. 308. Sansk. पाच + पिण्ड + अङ्ग.
PATTAPŪRO, A bowlful [पाच + पूर]. Pāt. 14.
PATTAPUṬAM, A small basket made of leaves [पत्र + पुट]. Dh. 268.
PATTAYĀNO, A bird [पत्र + यान]. Ab. 625; Alw. N. 105.
PATTEYYO (*adj.*), Obtainable [प्राप्त + एय]. Sen. K. 476.
PATTHANĀ (*f.*), Desire, request, prayer, aspiration,

hope, resolve [प्रार्थना]. Ab. 426. *Patthanam pattheti*, to put up a prayer (Dh. 252). *Patthanam labhati*, to obtain one's desire (Ten J. 113). *Patthanam karoti*, to pray. With dat. *Aggasúvakabhóvya patthanam karimsu*, prayed for the post of chief disciple (Dh. 130). With *iti* (Dh. 78, 134).

PATTHĀNĀM, Setting out, departure, march of an army or assailant; origin, cause [प्रस्थान]. Ab. 395, 1122. *Patthānappakaraṇam*, "Book of Causes," name of the last book of the Abhidhamma. This work I have examined; it is of great extent and consists of a string of metaphysical sentences or propositions, of which the following is an average specimen, *nahetudhammā paṭicca hetudhammo uppajjati nahetupaccayā vicikicchāsahagata uddhaccasahagata khandhe paṭicca vicikicchāsahagato uddhaccasahagato moho*, which I venture to translate as follows, "from a thing which is not a cause a thing which is a cause takes its rise, springing from a non-cause: out of the Skandhas which are based on doubt and pride arises Ignorance based on doubt and pride."

PATTHĀPETI (*caus.*), To set going, set on foot, establish, furnish, provide [प्रस्थापयति]. *Tassa Dhammiko ti vohāram paṭthapesi*, provided for him the appellation Dhammika (Att. 195, comp. 200). *Bhikkhūnam bhattam paṭthapesi*, provided food (maintenance) for the priests (B. Lot. 436). *Ārakkham paṭthāpetvāna*, having provided defence (Mah. 241). *Sālam paṭthāperum*, provided or instituted the hall (Dh. 188). *Vipassanam p.*, to enter on or acquire, lit. to set going, supernatural insight (Dh. 255). Aor. 3rd pl. *paṭthāpayimsu*.

PATTHARATI, To spread, strew; to overspread, pervade [प्र + स्तृ]. *Jālam p.*, to spread a net (Dh. 94). *Celanam p.*, to lay a cloth down (Dh. 324). *Ayam pi kathā sakalajambudīpam patthari*, and this report spread over the whole of India (Dh. 299, comp. 353).

PATTHARO, A flat surface [प्रस्तर], *Silāpattharo*, a slab rock (Att. 210).

PATTHATO (*p.p. pattharati*), Spread, stretched [प्रस्तृत]. *Upari lohajālam patthātam*, above was spread an iron network (Dh. 219). Dh. 338.

PATTHĀVANĀ (*f.*), A dramatic prologue [प्रस्तावना]. Att. 198.

PATTHĀYA (*ger.*), Setting out from, beginning from, since, after, from [ger. प्रस्था]. This is a

gerund used adverbially like *āgamma ārabha, nissāya*, etc. With abl. *Tato paṭṭhāya*, from that time, thenceforward (Das. 3; Ten J. 37; F. Jāt. 3, 6, 19; Dh. 157). *Ito p.*, from this time forth, henceforth (Ras. 30). *Paviṭṭhakālato p.*, from the time of entering (Alw. I. 74). *Ādito p. vācetaṃ*, to read it from the beginning (Alw. I. 80). *Pādantarato p. olokenā*, looking out from between their feet (Dh. 314). As the second part of a comp. *Ajjapaṭṭhāya*, from this day forth (Alw. I. 74). *Kaddapaṭṭhāya*, since when?

PATTHĒTI, To wish for, aspire to, pray for [प्रार्थ]. *Sampattim patthayamāna mayā saddhim āgacchantu*, let those who want to get on in the world come with me (Dh. 157). *Patthesi mokkham*, prayed for salvation (Mah. 25). *Patthehi mama puttattam*, pray to become my son (Mah. 132). Dh. 131, 278, 343, 411. P.f.p. *patthiyo*, that ought to be desired or prayed for (Dh. 96). P.p.p. *patthito*. *Patthitapatthana*, a prayer offered (Dh. 251). *Patthitapatthano* (adj.), one by whom a prayer is put up (Dh. 236). Ten J. 50.

PATTHIVO, A king [पार्थिव]. Ab. 333.

PATTHO, A weight and measure of capacity = four Kuḍubas; a table-land on the top of a mountain [प्रस्थ]. Ab. 482, 607, 1044. *Patthodanam*, a prastha of rice (Dh. 165).

PATTHO (*adj.*), Secluded, solitary [प्रस्थ]. Dh. 34, 80, 346.

PATTI (*m.*), A foot soldier; going, walking [पत्ति]. Ab. 359, 377, 1012. *Pattihi anānako*, not deficient in infantry (Mah. 155).

PATTI (*f.*), Obtaining, acquisition, attainment, gain, advantage [प्राप्ति]. Ab. 1012. *Rajjapatti*, accession to the throne (Mah. 127). *Arakattappatti*, attainment of Arhatship (Mah. 13; Dh. 278). *Yogakkhemassa pattiya*, for the attainment of the highest bliss (Ten J. 30). Patti in the sense of "the highest gain" is used to designate Arhatship (Kh. 8), and perhaps also Nirvāṇa, e.g. see Mah. 20, *pattapattabbakā*, which I think means "to whom Nirvāṇa was attainable." Patti is sometimes used for the merit, gain, advantage or prospective reward of a good action, and this merit may be transferred by supererogation to another by an exercise of the will. The foll. are instances of this use of the word: *Aham te ito pattim dammi*, I make over to you the merit obtained by this action (of obtaining food for the Paccekabuddha, Dh.

161). *Imasmiñ me piṇḍapāte saminā patti dinnā*, the reward of (lit. in) this almsgiving has been made over by me to my master (Ditto). *Mayhañ mdtupitunnāñ imasmiñ bhāññe pattiñ dammi*, I transfer to my parents the merit contained in this act of preaching (Dh. 402). *Sāmañerena dinnapattiñ anumodāmi tāta*, my son, I am thankfully enjoying the reward of the merit made over to me by you when a novice (Dh. 402). *Ito tesāñ petānañ dibbannapīmañ sampajjatūti pattiñ adāsi*, he made over to them his own merit, saying, from this good work of mine (viz. the *mahādāna*) may celestial food and drink fall to the lot of these pretas (Dh. 130). Subh. informs me that *patti-anuppaddānañ* (see *Puñño*) means this gift or transference of merit to another. He says it is also called *pattidānañ*; and quotes from a comment, *attanā katvā iminā dānādāna mayā upacitañ puññañ ahañ tumhākañ dammi tumhe anumodantu iti matassa vā jīvantañ vā yassaci puññādānañ*, it is the transference to any one, living or dead, of merit wrought by oneself, saying, "I give to you the merit laid up or acquired by me by this act of almsgiving, etc., may you reap the benefit of it."

PATTĪ (*m.*), An arrow [पत्त्रिन्]. Ab. 388.

PATTĪKĀ (*f.*), A slip, tablet; a bandage, ribbon [पट्टिका]. Of a strip of palm leaf (Alw. I. 103). Kh. 26; Pāt. 91. *Paṭṭikamañcako*, evidently means a mattress to sleep on, as opposed to a couch with legs (Jāt. 91).

PATTIKO (*adj.*), Going on foot [पत्तिक]. Dh. 231.

PATTIPATTO (*adj.*), Having obtained the highest gain [प्राप्ति + प्राप्त]. Kh. 8. See *Patti*.

PATTO (*p.p.p. pāpuṇāti*), Obtained, reached; having reached [प्राप्त]. Ab. 753, 936. *Pattabalo*, having obtained an army, lit. by whom a force has been obtained (Mah. 210). *Patto sambodhiñ*, having attained Buddhahood (Mah. 2). *Patto 'smi rājattāñ*, I have obtained sovereignty (Ras. 16). *Arahattañ Mahinda so patto*, this M. attained Arhatship (Mah. 37). *Tattha patto*, arrived there (Mah. 24). *Mukhappattā eva bhāsati*, he says whatever comes into his head. *Jīvitakkhayañ patto*, has met with his death (F. Jāt. 18). *Rattikkhaye patte*, when dawn has come (Jāt. 19). *Sukhappatto*, happy, lit. having come to happiness (Dh. 402). *Somanassapatto*, joyful (Ras. 24). *Thāmapatto*, strengthened, established (Jāt. 7).

PATTO, A bowl, especially a Buddhist monk's

begging-bowl or alms-bowl [पाच]. Ab. 439, 443, 457, 936. *Pattacvarañ*, bowl and robe (Dh. 82).

PATTO, A strip, slip, riband, tablet, plate, slab; a cloth, bandage, turban [पट्ट]. *Suvaṇṇapatto*, a gold plate or tablet to write upon (Das. 24; Jāt. 9; Ten J. 51; Mah. 162; Alw. I. 76; Dh. 417¹). *Lohapatto* or *lohamayo patto*, a brass plate (Mah. 143, 169). *Silāpatto*, a stone slab used as a garden seat (F. Jāt. 48, it is probably in this connexion that *paṭṭa* is said in the Sansk. dictionaries to mean "chair"). *Sisāñ dukūlapaṭṭena veṭṭhayitvā*, having wrapped his head with a turban of fine cloth (Mah. 139). *Uṇṭhisapatto*, turban cloth (Att. 198).

PATTODAKAṆ, Water to wash a bowl with [पाच + उदक]. Pātrasodhanajala (Subh.).

PATTUṆ, see *Pāpuṇāti*.

PATTUṆṆAṆ, Wove silk cloth [पत्तोर्ण]. Ab. 291; Jāt. 43.

PAṬU (*adj.*), Sharp; skilful; sensible, wise; healthy [पटु]. Ab. 721, 926. *Apāṭu*, unskilful (Ab. 892). With loc. *Paṭu hoti mahāmunino vacane*, is versed in the word of the great sage (Alw. I. ix).

PĀTU, and before a vowel **PĀTUR** (*adv.*), Evidently, manifestly [प्रादुस्]. Ab. 1200. For its use in composition with भू and क्त, see next articles.

PĀTUBHAVATI, To become visible or manifest, to appear, to arise, to spring into existence [प्रादुर्भू]. *Gihiliṅgañ antaradhāyi pabbajitāṅgañ pāturaḥosi*, the characteristics of a layman (e.g. long hair, white robes) disappeared, and the characteristics of a monk (e.g. shaven head, yellow robes, the begging bowl) manifested themselves in their stead (Ten J. 120). Fut. *pātubhavissati* (Jāt. 63). *Avaggaha pāturaḥosi*, a drought arose (Att. 209). Imperat. *pātubhavatu* (Ten J. 19). Aor. *pāturaḥosi* (Dh. 204, Gog. Ev. 8), pl. *pāturaḥesum*. Also aor. *pātubhavi* (Dh. 206, 207). Ger. *pātubhavitvā* (Att. 204). P.p.p. *pātubhūto*, manifested, sprung into existence, arisen (Dh. 207).

PAṬUBHĀVO, Skill [पटु + भाव].

PĀTUBHĀVO, Appearance, manifestation, apparition, arising [प्रादुर्भाव]. Gog. Ev. 15, 20.

PATUJJA (*ger.*), Having struck off [ger. प्रतुह]. Ras. 7.

PĀTUKARAṆAṆ, Production, manifestation [प्रादुष्करण]. Dh. 307.

¹ One of these is in the India Office, a long strip or ribbon of solid gold, written upon, and rolled up like a Jewish scroll.

PĀTUKAROTI, To produce, manifest [पादुङ्कु].
Kopañ ca dosañ ca appaccayañ ca p., exhibits
 wrath and hate and discontent.

PĀTUM, see *Pivati*.

PĀTUR, see *Pātu*.

PATVĀ, see *Pāpūṇḍi*.

PĀVĀ (*f.*), A city of the Mallas, near Rājagaha
 [पावा]. B. Lot. 486.

PĀVACANAM, The word of Buddha, the holy
 Scriptures [प्रवचन]. Ab. 878. *Kassapasammā-*
sambuddhassa pāvacaṇaṃ, the discourse or word of
 the supreme Buddha Kassapa (Alw. I. cxxiv). *Pā-*
vacaṇaṅgasaṃ, the path to the scriptures. *Attā-*
sattukam pāvacaṇaṃ ti maññamānaṃ, imagining
 that the blessed word of our Master is a thing of
 the past (Br.J.S.A.). *Yo ātumaṇaṃ sayam eva pā-*
vā itī pūli dīssati ettha pana pa-saddo upasaggo
dīghaṃ katvā vutto, pāvadaṭṭi pāvacaṇaṃ ti ādisu
viya (Yātr., quoting Saddaṭṭi).

PĀVADATI, To speak out, express [प्रवद्]. *Pīṭiṃ*
pāvadaṭṭi, giving expression to his joy (Dh. 97).
Aor. pāvadi (Dh. 96).

PAVADḌHATI, To grow, increase [प्रवृद्ध]. Dh.
 60, 63; Alw. N. 36. P.p.p. *pavuddho*, grown,
 large (Ab. 1009; Kh. 27).

PAVĀDĪ (*m.*), A disputant [प्रवादिन्]. Mah. 250.

PAVĀDO, Disputation, litigious language, defama-
 tion [प्रवाद]. Ab. 1053.

PAVAHAṆAM, A ship's boat [प्रवहण]. Ab. 668.

PAVĀHETI (*caus.*), To cause to be carried by a
 stream [*caus.* प्रवह]. *Neraṅjarāya nadiyā su-*
vapaṇḍiṃ pāvhetvā, having made the golden
 bowl float on the river N. (Dh. 118). Jāt. 24 (to
 wash away).

PAVĀHO, Current, stream; course or stream of
 action, occupation [प्रवाह]. Ab. 768, 961; Att. 210.

PAVAJJATI, To be played or sounded (of music)
 [from प्रवद्]. Mah. 116. *Pavajjayimsu* at Jāt. 64.

PĀVAKI (*m.*), An epithet of Skanda or Kārttikeya
 [पावकि]. Sen. K. 388.

PĀVAKO, Fire [पावक]. Ab. 33; Dh. 13, 25.

PAVAKKHATI (*fut.*), He will tell, declare, recite
 [fut. प्रवच्]. Mah. 1; Ten J. 119.

PAVĀLO, and -*ĀM*, A sprout or germ [प्रवाल],
 Ab. 907.

PAVĀḌO, and -*ĀM*, Coral [प्रवाद]. Ab. 490, 491,
 907; Dh. 236; Mah. 179, 211. *Pavāḍapādukam*
phajjikamhi patīḍḍhitam, a pair of slippers carved

out of coral set on a crystal pedestal (Mah. 164).
Pavāḍamayo, made of coral (Alw. I. 79; Mah. 179).

PAVANAM, Side of a mountain, declivity, height
 [प्रवण]. Jāt. 28 (Subh. suggests it may be *upa-*
vanam, Himavanta is meant). Comp. *Popo*.

PAVANAM, PĀVANAM, Purification; winnowing
 of grain [पवन, पावन]. Ab. 773; Sen. K. 525.

PAVANO, Air, wind [पवन]. Ab. 37.

PAVĀRAṆĀ (*f.*), Invitation; prohibition; name of
 a certain festival [प्रवारण]. Ab. 1005. *Puna-*
pavāraṇā, renewed invitation, *nīccapavāraṇā*, per-
 manent or standing invitation (Pāt. 15). *Pavāraṇam*
pavāreti, to make an offer, proffer an invitation.
Pavāraṇā is the name given to the festival held at
 the termination of the Buddhist *vassa* or Lent
 (Dh. 84; Mah. 39). It was inaugurated by a
 saṅghakamma (Pāt. xl, 73). It was an occasion for
 giving presents to the priests (Mah. 123, 212), and
 for religious processions (Mah. 241). It appears
 only to last one day (Pāt. 27; Mah. 241).

PAVĀRETI (*caus.*), To cause to choose, to give a
 person his choice, to invite, to offer; to join in the
pavāraṇā festival [प्रवारयति]. *Bhesajjāṃ ka-*
rissāṃti pavāresi, offered to prescribe for them,
 lit. offered saying, I will make medicine for you
 (Dh. 81). *Na nu vejjen' amhā pavāritā*, did not
 the doctor offer us his services? lit. were we not
 invited by the doctor? (Dh. 82). *Nimantitā vā*
pavāritā vā, asked or invited (to take food, Pāt.
 108). With instr. of the thing offered, *Bahūhi*
civarehi pavāreyya, should offer him a number of
 robes (Pāt. 8, 78). *Puna pi maṃ vadeyyāthāti*
pavāretabbam eva, he ought even to invite criticism,
 saying, Tell me (if I do wrong) again (Dh. 271).
Atthārasaṃ bhāsasu katarabhāsāya kathemi itī
pavāresi, he gave them their choice saying, In
 which of the eighteen languages shall I speak
 (Alw. I. cvii). *Vutthavasso pavāretvā*, having
 passed through Lent, and celebrated the Pavāraṇā
 (Dh. 119; Mah. 104; Jāt 29, line 6).

PAVARO (*adj.*), Chief, best, noble, excellent [प्रवर].
 Ab. 694; Dh. 74; Mah. 4.

PAVĀRO, Woollen cloth [प्रवार]. Pāt. 87.

PĀVĀRO, A cloak or mantle [प्रावार]. Ab. 262.

PAVĀSĪ (*adj.*), Living abroad or away from home,
 absent [प्रवासिन्]. Dh. 39.

PAVĀSO, Absence from home, foreign residence
 [प्रवास]. Pāt. 82.

PAVASSATI, To rain [प्रवृष्ट]. Aor. *pāvassi* (Dh. 233; Mah. 68, 230), *pavassittha* (Mah. 119, 254).

Pavassa deva, rain on, oh cloud (Dhaniya S.).

PAVĀTI, To diffuse a scent [प्रवा]. *Sabbā disā sappariso pavāti*, the righteous man breathes fragrance on every side (Dh. 10).

PAVĀTAM, A draught of air, breeze [प्रवात].

PAVATTĀ (m.), One who informs, points out [प्रवृत्त]. Dh. 14.

PAVATTANAKO (adj.), Bringing about, producing, promoting [प्रवर्तन + क]. Dh. 208.

PAVATTANAM, Behaviour, conduct, procedure [प्रवर्तन]. Att. 194.

PAVATTATI, To arise, begin, take place; to start, set out; to roll or flow onwards; to become, be, exist; to go on, to proceed, to be kept up [प्रवृत्].

Mahānadī pavatti, a great river arose, or was set going (F. Jāt. 5). *Mayi asante 'jia lohitanadī pavattissatha*, but for my presence this day a river of blood would have been set flowing (Dh. 352).

Akkhīhi assāni pavattimsu, the tears began to flow from her eyes (Dh. 329). *Khīradhārd pavattimsu*,

streams of milk began to flow (Jāt. 68). *Jayanādo pavattatha*, a shout of victory arose, or was set up (Mah. 156). *Unname udakam vaṭṭam yathā ninnam pavattati*, as water rained on a height flows down to the valley (Kh. 12). *Celukkhepasahasāni pavattimsu samantato*, thousands of wavings of cloths went on on all sides (Mah. 113). *Sattāham pavattati tam chanaṃ*, that festival is kept up, or goes on, for a week (Mah. 49). *Dvādasā vassāni pavattissanti*, twelve years will pass (Das. 2). *Devatthi anekāhi pūjā nekā pavatti*, "innumerable offerings were kept up by innumerable devas" (Mah. 116). *Sīhalatthakathā . . Sīhalesu pavattati*, the Sinhalese commentary is extant among the Sinhalese (Mah. 251). *Kasikammaṃ na ppavattati*, the ploughing does not get on, or no ploughing goes on (F. Jāt. 9). *Avicchinno pavattatu*, let it continue unimpaired (Att. 216). *Bhusā vedanā pavattimsu*, severe pains set in (Dh. 279). *Idāni pavattamānam kammaṃ*, merit now going on, viz. now being accumulated (Kh. 28). *Sādhukārasahasāni pavattimsu*, thousands of cheers arose, or went on (Dh. 266). *Dibbāni saṅgītāni pavattanti*, celestial hymns arise. P.p.p. *pavatto*.

PAVAṬṬATI, To revolve, whirl round [प्रवृत्]. Jāt. 26.

PAVATTETI (caus. last), To cause to arise, or to flow onwards, or to proceed, to set going, set on foot, establish, produce, make, originate, begin [प्रवर्तयति]. *Mahogham pavattetvā*, producing a great flood (F. Jāt. 3). *Lohitanadīm p.*, set flowing a river of blood (Dh. 224, 361). *Mahādānam p.*, to set abundant almsgiving going, to carry on almsgiving on a great scale, to keep open house for the priesthood (Mah. 133, 214; Dh. 136). *Pātārasam pavattesi janassa*, provided breakfast for the people (Mah. 117). *Vinichchayam pavattesi*, "re-established the administration of justice" (Mah. lxxxvii). *Mettaṃ p.*, to keep up friendly feelings (Dh. 172). *Devamānusa sādhu-kāram pavattesuṃ*, angels and men raised a shout of sādhu (Mah. 100). *Dhammacakkam p.*, to set on foot the supremacy of the Truth, to inaugurate the reign of Law (Dh. 119). *Dibbasaṅgītāni pavattayimsu*, set up celestial chants (Jāt. 70). *Tattha pavattayi nijakāyakammaṃ*, thereby he regulated, lit. kept going his actions (Att. 192). *Gambhīram mātikam pavattesi*, made or ran a deep channel (L. de Zoysa). *Mahānādam p.*, set up a great shout (Jāt. 17). *Celukkhepādāni pavattenti*, keeping up wavings of cloth and other manifestations of delight (Jāt. 54).

PAVAṬṬETI (caus. pavatṭati), To throw back, to turn aside, to set rolling, to roll [प्रवर्तयति]. *Tesaṃ pādānūle pavatṭento roditvā*, throwing himself at their feet and weeping (Dh. 85, 88, 142; one would expect the ātmane, and in one instance I have met with *pavatṭayamāno* in this phrase: it is possible that I ought to render it "rolling himself"). *Dabbasambhāram patantaṃ hatthipīṭṭhiyam bhādhī paharitoṇa Nandamitto pavatṭayi*, N. pushing with his arms the mass of masonry which was tottering over the elephant's back turned it aside, or as Turnour says "hurled it inwards" (Mah. 153). *Aparāparam pavatṭentassa*, though I wander up and down, lit. turn backwards and forwards (Dh. 86).

PAVATTI (f.), Flow onwards; goings on, affairs, occurrence, incident, proceeding; news, tidings; practice, conduct; beginning, setting on foot, establishment; being, existence [प्रवृत्ति]. Ab. 113, 768, 1053. *Nagarassa pavattim pucchitvā* having questioned them on the affairs of the city (Alw. I. 73). *Tam pavattim nivedayum*, related the matter (Mah. 41, 205). *Rājā tam pavattim sutvā*, the

king having heard of this incident (Dh. 187). *Tam pavattim disvá*, having witnessed this incident (Ját. 66). *Yáva tassá pavattim na sunáma*, as long as we hear no news of her (Dh. 157). *Anurádhapure ká pavatti*, what's going on at A. ? or what's the news at A. ? (Att. 214). *Sásanassu pavattim karoti*, to effect the establishment of his religion (Mah. 88). Sám. S.A. explains *vijita* as *ápavattideso*, regions in which the royal authority exists. *Appavatti*, not going on, cessation, non-existence, annihilation (this is one of the epithets of Nirvána). *Tañhárāju sutthuhatá chinná appavattikatá*, the thread of Desire is thoroughly destroyed, cut off, reduced to nothing (Par. A.).

PAVATTITO (*p.p.p. pavatteti*), Set going, established, made [प्रवर्तित]. *Pavattitáni assáni*, tears set flowing (Dh. 336). *Mayá pavattitam dhammacakkam anupavattento*, establishing after my example (or under me, as my vicegerent) the Supremacy of the Faith first established by me (Dh. 134). *Tattha tattha Bhagavatá pavattitá pakiññakadesaná*, miscellaneous discourses delivered here and there by Buddha (Vij.). *Aññhánariyavohdravasena yá pavattitá vácá*, speech uttered in accordance with the eight unworthy practices (Ab. 122). *Maháraháñ maháddánam pavattitam*, "a sumptuous alms-offering had been kept up" (Mah. 196).

PAVATTO (*p.p.p. pavattati*), Starting, proceeding, setting out, begun, set on foot; kept going, kept up, going on, being, existing; settled, fixed [प्रवृत्त]. *Pavattavaradhammacakko*, by whom the glorious Reign of Law was established or begun (Dh. 119). *Satatañ pavattakáyikacetanikaviriya*, by whom bodily and mental vigour is constantly kept up (Dh. 180). *Evainvidhe vasse pavatte pi*, even while such a torrent of rain was going on (Att. 211). *Parammukhá pavatto*, starting or proceeding in the opposite direction (Att. 194). *Evam assá puttannattasattánam vasena pavattáni vísáddhikáni cattári satáni añña ca páññasakassáni ahesum*, thus her family consisted of 8420 souls proceeding from her, or by descent from her, as sons and grandsons (Dh. 246). *Mahásammatavañsamhi asamhinné pavattasañjato*, born by descent in the unbroken line of M. (Mah. 9). *Evampavatto*, so being, of such a nature or description. *Idam no viriyena pavattam*, we owe this to our energy, lit. this exists or is done by our energy

(Sám. S.A.). *Pavattaphalabhojano*, "an inveterate vegetarian" (Vij. lit. one who keeps fruit-food going). With loc. *Cívarádisu pavattasáñha*, affections set on dress and other vanities (Dh. 410)

PAVĀYATI, To be wafted abroad (of a perfume) [प्रवा]. Ját. 18.

PAVECCHATI, To give (Subh.) *Chalabhāñā p.*, gives them the six Abhijñās (Ját. 28).

PAVEDETI (*caus.*), To make known, tell, utter [प्रवेद्यति]. Dh. 28. *Tuññim p.*, to express one's joy (Dh. 99). P.p.p. *pavedito* (Dh. 15, 50).

PAVEDHATI, To tremble [प्रव्यथ]. Dh. 315; Att. 205, 219. P.pr. *pavedhamāno* (Ját. 26, 59).

PAVEKKHATI, see *Pavisati*.

PAVENI (*f.*), A long braid of hair; a coloured woollen cloth used for a saddle or housings; series, succession line; tradition, custom, usage [प्रवेचि]. Ab. 258, 1053. *Paveñirajñam*, kingdom handed down from father to son, ancestral throne (Dh. 212; Ten J. 30). *Nijasissappaveñi*, "successive generations of his pupils." *Anukkamāgatañ paveñim avindsento*, without subverting customs handed down from generation to generation (Pát. 30). *Ahākañ paveñiyá* (Instr.), in accordance with our custom or tradition (Dh. 349). *Pordñakapaveñiyá*, according to ancient usage. *Paveñipottakam*, "Book of Precedents" (Alw. I. 99, comp. 112). *Paveñidhammo*, hereditary nature, constitutional qualities (Ten J. 39).

PAVESANĀM, Entrance [प्रवेशन]. Dh. 139; F. Ját. 2.

PAVESETI, see *Pavisati*.

PAVESO, Entrance [प्रवेश]. Pát. 66; Mah. 28, 153, 240.

PĀVEYYAKO (*adj.*), Belonging to Pāvā [पावा + एय + क]. B. Lot. 486.

PAVIDHĀTUM (*inf.*), To place, appoint [inf. प्रविधा]. Mah. lxxxix.

PAVICAYO, Investigation [प्रविचय].

PAVIJHATI, To throw down [प्रव्यथ], P.p.p. *paviddho* (Dh. 144).

PAVĪNO (*adj.*), Clever, skilful [प्रवीण]. Ab. 720.

PAVIRO, Heroic; best [प्रवीर].

PAVISANĀM, Entrance (from next). Dh. 315.

PAVISATI, To enter (with acc.) [प्रविश]. Aor. *pāvīsi* (Dh. 81, 84; Mah. 153, pl. *pāvīsum*, 151), *pāvīsi* (Dh. 84, 324). Fut. *pavekkhati* (Mah. 153). Inf. *pavisitum* (F. Ját. 12). Ger. *pavissu* (Dh. 23), *pavisitvā* (F. Ját. 12; Mah. 135). P.p.p. *pavītho*,

having entered (with acc., Das. 45; Dh. 67; F. Ját. 57; Alw. I. 74). Caus. *paveseti, pavesápeti*, to cause to enter, to introduce, insert (Dh. 359; Ten J. 114). *Sattháram anto pavesetod*, having brought the Teacher into the house (Dh. 324). *Udakañ pavesetod*, having dragged him under the water (Dh. 304). *Ummaggena jalam tattha pavesesi*, by means of an aqueduct admitted water into them (Mah. 222). *Mahábođhiñ uttarena dođrena pavesiya*, having introduced the Bo tree into the city by the north gate (Mah. 118). With two acc. *Purañ therañ pavesayi*, introduced the thera into the city (Mah. 82).

PAVISSILESO, Separation [प्रविशेष]. Ab. 765. For the doubled *s* comp. *vissujjeti, okkassa, niggañhátí, sakkuneyya, sassirika, upakkilesa, etc.*

PAVIṬṬHO, see *Pavisati*.

PAVITTO (*adj.*), Pure [पविच]. Ab. 442, 698.

PAVIVEKO, Retirement, solitude, seclusion [from प्र + वि + विच्]. Das. 38; Dh. 37; Mah. 121; B. Lot. 461. *Pavivekakkhamo assamo*, a hermitage fitted for solitude (Ját. 8).

PAVIVITTO (*p.p.p.*), Separated, detached, retired, secluded [प्रविविक्त]. Dh. 394.

PAVO, Purification, winnowing grain [पव]. Ab. 773.

PAVUCCATI (*pass.*), To be spoken of, to be called or termed [pass. प्रवच्]. Pres. 3rd pl. *pavuccare* (Mah. 120). *Muní tena pavuccati*, the muni is (so) named on that account (Dh. 47). With *iti*; *Navonñtamattiká t' esá sukhumattá pavuccati*, it is called "Butter-clay" from its fineness (Mah. 169, comp. Dh. 46).

PAVUDDHO, see *Pavađđhati*.

PÁVUSO, The rainy season; a sort of fish [प्रावृष]. Ab. 80, 671.

PÁVUSSAKO (*adj.*), Belonging to the rainy season [प्रावृष + क]. Ját. 96.

PAVUTTO (*p.p.p.*), Spoken to, told [प्र + उक्त]. Ras. 35.

PÁYAKO (*adj.*), One who drinks [पायक]. *Khírapáyako dárako*, a suckling (Dh. 224). Dh. 272.

PÁYAM, = *pi ayam*.

PAYÁMO, Length [प्रयाम]. Att. 210.

PÁYÁSO, Rice boiled in milk, milk-rice, rice porridge [पायस]. Ab. 418; Dh. 178, 269; Mah. 135; Ját. 50, 68. The form *páyasa* I have only met with at Mah. 196, 220, where we have *madhupáyasa*, metri causá.

PAYÁTI, To go, proceed, advance [प्रया]. Aor.

páyási (Dh. 162, 194, 335), pl. *páyimsu* (Ten J. 54; Dh. 352).

PAYATO (*p.p.p.*), Pure [प्रयत]. Ab. 442.

PAYÁTO (*p.p.p. payáti*), Gone, departed [प्रयात]. Mah. 126.

PĀYETI, see *Pivati*.

PĀYĪ (*adj.*), Drinking [पायिन्]. At the end of a compound, *majjapáyí*, one who drinks intoxicating liquor.

PAYIRUDĀHA (*perf.*), To utter [परि + उह + आह = चह]. Pl. *Payiruddhamsu* (Ját. 27). Anomalous gerund *payiruddhitvā* (ditto).

PAYIRUPĀSATI, To sit beside, attend on, associate with, serve, honour [पर्युपास]. Dh. 12, 101, 272; B. Lot. 717.

PAYO, and PAYAM, Water; milk [पयस्]. Ab. 500, 661, 1063.

PĀYO (*adj.*), Drinking [पाय]. Only at the end of a compound; *sindhupāyo*, drinking the river (Sen. K. 532).

PĀYO, Abundance [प्राय]. *Salilappāyo*, having abundance of water (Ab. 187).

PĀYO (*adv.*), Abundantly [प्रायस्]. Ab. 1153.

PAYODHARO, A cloud; a woman's breast [पयोधर]. Ab. 270, 1042.

PAYODO, A cloud [पयोद्]. Att. 210.

PAYOGO, Practise, use, usage; means, instrumentality; motive, occasion, object [प्रयोग]. Pat. 90. *Sabbappayogehi*, by every means, in every way (Mah. 242). *Payoge sati*, when there is use or occasion for it, when occasion requires (Sen. K. 202).

PAYOJANAM, Appointment, command, direction, advantage, use, need; object, aim [प्रयोजन]. Ab. 1037. *Kim payojanam*, what is the use or meaning of? (with instr. Sen. K. 478).

PAYOJETI (*caus. payuñjati*), To perform, practise, conduct, carry on; to instigate, cause, direct, command; to employ, suborn, hire [प्रयोजयति]. *Kammañ* or *kammante p.*, to carry on or conduct business. *Naccagītavāđđitāni payojayimsu*, performed dances, songs, music, etc. (Ját. 61). *Va-pijjāñ p.*, to carry on trade (Alw. xlv). *Kāpa-kunikkhañjiddāñ vajjāñ payojetvā dassanakkā*, a sport consisting in showing up the defects of the maimed by imitating them, lit. by practising the defects (Br. J.S.A.). *Mahābalehi saddhiñ payojetvā*, dealing, viz. measuring himself with the strong (Ten J. 13). *Tathāgatassa vadhūya purise*

- payojetvá*, having employed or hired men to slay the Buddha (Dh. 143, 299). *Kurontañ payojayati*, instigates the doer, causes him to act (Sen. K. 433). *Hantuñ dárake payojayunñ*, ordered to put the boys to death (Mah. 59). *Ubhosu passesu balakáyam payojesi*, posted a force on each side (Dh. 158). P.p.p. *payojito*. *Payajitañ palobhanam*, allurements practised or employed (Dh. 164).
- PĀYU** (*m.*), The anus [पायु]. Ab. 274.
- PAYUÑJATI**, To yoke, harness; to employ, appoint; to practise, behave [प्रयुञ्ज]. Kh. 14. P.p.p. *payutto*. *Ubhosu passesu payuttá*, posted on both sides (Dh. 158). *Payuttapurisá*, people employed or instigated, hired agents (Dh. 220; Ras. 39). Caus. *payojeti*.
- PAYUTTAKO** (*adj.*), Employed, hired, suborned [प्रयुक्त + क]. Dh. 221.
- PAYYAKO**, Paternal great-grandfather [प्र + आ + यक]. Ab. 248; Ját. 2.
- PAYYESANĀ** (*f.*), Search [पर्येषणा].
- PE**, see *Peyyúlam*.
- PECCA** (*ger.*), Having departed, after death, in the next world or existence, hereafter [पित्त]. Ab. 1148; Dh. 24, 54.
- PEKHĀ**, and **PEKKHĀ** (*f.*), Wish, desire, expectation [प्रेक्षा]. *Puññapekko*, wishing for merit, with a view to obtaining merit (Dh. 20). *Upasampadāpekko*, wishing for or expecting ordination (Kamm. 5). *Pekkhá* may mean a stage-play, theatricals (Br. J.S.).
- PEKHĪ** (*adj.*), Desiring, looking for, awaiting [प्रेक्षिन्]. Fem. *Pabbajjāpekhinī*, awaiting ordination (Mah. 110).
- PEKHUNĀM**, A wing. Ab. 627. I derive this form as follows, pakshman, pakshnam, pekhuṇam. For the *e* comp. Prakrit dekkh- with Pali dakkh-, the Pali seyyá with qayyá, etc. Comp. *pakhumañ*.
- PEKKHĀ**, see *Pekkhá*
- PEKKHATI**, To look at, behold, observe, watch with expectation; to look out for, expect [प्रेक्ष]. *Pekkhantī* (*fem.*) *theriy' dgamam*, looking for the ther's arrival (Mah. 110). *Jayabhūmim pek-kanto*, seeking or trying to reach the field of victory (Mah. 156). P.pr. also *pekhamāno* (Mah. 8). P.pr. gen. pl. masc. *pekhatam* (Das. 35). Ger. *pekhiya* (Mah. 36). Caus. *pekhatpeti*, to cause to be looked for, to have a search made for (Mah. 161).
- PELĀ** (*f.*), A basket [पेला]. Ab. 524; Alw. I. 79.
- At Mah. 225 the Ind. Off. MS. has *mahápejañ ca vassehi*, the meaning is not clear.
- PELAKO**, A hare. Ab. 617.
- PELAVO** (*adj.*), Delicate, tender [पेलव]. Ab. 707.
- PEMAM**, Love, affection, kindness; joy, pleasure [प्रेमन्]. Ab. 173; Dh. 38; Mah. 24.
- PEMANIYO** (*adj.*), Affectionate [प्रेमन् + त्या]. *Pemanityá vācá*, affectionate language.
- PESAKĀRO**, A weaver [पेशस् + कार]. Ab. 507; Mah. 115.
- PESALO** (*adj.*), Beautiful, delightful, amiable; skilful [पेशल]. Ab. 693, 721, 1070.
- PESANAM**, Sending, despatching; message, despatch [पेशण]. *Amhe parakulam pesanathāya posenti*, they nurture us to send us into other families, viz. to get us married (Dh. 234). *Pesanakāriká* (*f.*), a slave-girl employed to carry messages or go on errands (Dh. 177, 178).
- PESETI** (*caus.*), To send [पेशयति]. Aor. *peseti*, (Alw. I. 74; F. Ját. 6), *apesayi* (Mah. 17, 155), *pesayittha* (Mah. 260). Pass. *pesiyati*.
- PESI** (*f.*), A piece of flesh or meat [पेशी]. *Mamsapesi* (Ten J. 37).
- PESIKĀ** (*f.*), Rind, shell [पेशिका]. *Velupesiká*, a bit of bamboo (Pát. 80).
- PESSAM**, Servitude [प्रेष]. Alw. N. 105.
- PESSIKO**, A servant [प्रेष + इक]. Alw. N. 105.
- PESSO**, A messenger, servant, slave, hireling, menial [प्रेष]. Ab. 514. *Pessá*, a female slave. *Parapessabhāvo*, condition of being a slave to others (of a slave girl, Dh. 178).
- PESUÑÑAM**, and **PESUÑEYYAM**, Backbiting, slander, evil-speaking [पिशुन्व and पिशुन + एय]. Pát. 12; Dh. 186, 189.
- PETA**, A basket [पेटक]. Ab. 524.
- PETO** (*p.p.p.*), Dead, departed [पेत]. Ab. 405; Das. 37. Masc. *peto*, a Preta, the manes or spirit of a dead person, a departed relative (Ab. 935; Kh. 11). Fem. *petī*, a female peta (Pát. 69). *Peto kdakato*, dead and gone (Dh. 96). Hardy says, "The Pretas inhabit the Lokántarika Naraka. In appearance they are extremely attenuated, like a dry leaf. There are some Pretas that haunt the places near which they had formerly lived as men; they are also found in the suburbs of cities, and in places where four ways meet" (Man. B. 58). The realm of Petas (*pettivisayo*, *petaloko*, Dh. 129) is one of the apáyas or states of punishment, and a Peta is a being condemned to suffering for a

certain period as a punishment for sins committed when a man. Many deceased relatives are Petas, and it is a highly meritorious act to place food and drink outside the house for the Petas to partake of when they revisit their former homes (Kh. 11; Man. B. 59). There are four kinds of Petas, which according to Subhúti are *khuppipáśi*, *nijhámataṅhiko*, *utápajlv*, *paṃsupisdcako*. The two first wander about the world of men (Man. B. 58). Hardy mentions Kálakafjakas and Vantásikas (Man. B. 49, 458). *Petakiccāṃ karoti*, to perform the duties due to deceased kinsmen, such as setting food and drink for them (Dh. 206). *Petavatthu*, "Preta Stories," is the name of one of the books of the Khuddaka Nikáya (E. Mon. 169). It is to be observed that the Petas answer to both the पितृ's and प्रेत's of Hinduism. Compare *Pettivisayo*.

PETTEYYATĀ (*f.*), Paternity [next + ता]. Dh. 59 (but the commentator says it means dutiful conduct to a father, p. 408).

PETTEYYO (*adj.*), Paternal [पितृ + एय]. Masc. *petteyyo*, a paternal uncle (*pitv bhátá*).

PETTIKO, and **PETTIYO** (*adj.*), Paternal, ancestral [पितृक, and पितृय]. Dh. 157. *Pettikaṃ dhanāṃ*, property inherited from the father.

PETTIVISAYO, The Preta realm or world. See *Gati*. Dh. 129; Alw. i. cvii. The second part of the compound is विषय, the first is a derivative of पितृ, probably पितृय. See *Peto*.

PEYYĀLĀM, This word answers to our Etcetera, or to the dotted line used when words are intentionally omitted. The etymology is exceedingly doubtful. Burnouf (Lot. 388) hesitatingly resolves it into pe-alaṃ, pe being taken as an abbreviation of pūrve; but this fails to account for the long á. Subh. quotes from a grammatical work, *peyyaṃ alaṃ peyyālaṃ, pápaṇaṃ peyyaṃ, alaṃ ti yuttaṃ*, which, though it guides us as to the meaning, fails to supply an etymology. D'Alwis says that *peyyālaṃ* (not as he reads it *peyyāla*) means "Insert, in the sense of Fill up the gap" (Alw. I. 93). I am disposed to think that *peyyālaṃ* means "to be supplied, or filled up, or read in full." Assuming the latter part of the word to be *alaṃ*, the remainder *peyya* will probably have to be sought for among the derivatives of पूर, पू, or प्रा, e.g. पूर्य, or we might perhaps suppose a p.f.p. प्रिय from प्रा. Another suggestion I venture to offer

is that the word represents प्रायस् or प्राय + चर (for the *e* comp. *jeyyo* = *iyáyas*, *seyyá* = *çayyá*).¹ I have found in a MS. of Sárattha Jálínú in the Bodleian the following curious passage, in which *peyya* is referred to प "to preserve":

Ādyantumattum dassetvó majjhe pana adīpanaṃ Majjhepeyyālakāṃ náma, ito sesesv ayaṃ nayo.

Ādyantamajjhapeyyālaṃ sabbapeyyālakāṃ tathá Peyyālan tu catubbidhaṃ, taṃ viññáhi pakáśitaṃ.

Pátum alaṃ ti peyyālaṃ vittháretum alaṃ 'thavó Peyyālassa vacanatto vedítabbo vibhávind.

Which I interpret thus, "Exhibiting the beginning and the end of the sentence while in the middle there is a suppression is called *majjhepeyyāla*, and the same principle applies in the other cases. *Peyyāla* is of four sorts, *ādīpeyyāla*, *anta-peyyāla*, *majjhapeyyāla* and *sabbapeyyāla* (omission respectively of the beginning, of the end, of the middle, and of the entire passage), this has been declared by the learned. *Peyyāla* means able to preserve, or able to give in full, thus is the meaning of the word *peyyāla* to be understood by the wise man." In a quotation at p. 388 of the Lotus *peyyāla* seems singularly enough to be used to designate the unabbreviated passage itself, *so yeva purimapeyyālena vittháretabbo*, "this passage is to be expanded or supplied in full by the aid of the previous unabbreviated reading," but whether this is what is really meant cannot be determined without a knowledge of the context, the quotation being too brief.—As we shorten "etcetera" to "etc.," so *peyyālaṃ* is usually shortened to *pe*, and in Burmese MSS. even to the letter *p* or *l* (Alw. I. 93), comp Sárattha Jálíná : *Tesu majjhamhi peyyāle po vá lo vá thaplyati, Taṃ taṃ disvó 'va viññeyyaṃ peyyālaṃ pi sudhimatá.*

"One of these, the middle *peyyāla* is represented by *p* or *l*, and a *peyyāla* is to be understood by the wise man when he meets with either of these symbols." The symbol *pe* is substituted in MSS. either for words which have occurred just before, or for words so well known that it is not thought necessary to give them in full. An instance occurs at Dh. 286, *attadantassa pe tathárupassa jantuno*,

¹ Since writing the above, I find that Kern explains *peyyāla* by प्रायस् with a termination चर (Jaartelling Zuid. Buddh.). I am pleased to meet with this confirmation of my suggestion.

where *pe* stands for the words *posassa niccam saññatacārino n' eva devo na gandhabbo na Māro saha Brahmudā jitaṃ apajitaṃ kayira*, as will be seen by referring to the text (p. 19, vv. 104, 105).

PEYYAVAJJĀM, Kind-wordedness, kindness of language (abstract noun formed from *piyavāda*).

PEYYO, see *Pivati*.

PEYYO (*adj.*), Beloved, dear [प्रेयस्].

PHAGGAVO, A sort of pot herb (Ab. 598; F. Jāt. 6, 29). Evidently a derivative of फल्लु.

PHAGGUṆO, The month Phālguna [फाल्गुण]. Ab. 76. *Phagguṇī* (*f.*), name of two lunar mansions, distinguished as *pubbaphagguṇī* and *uttaraphagguṇī* (Ab. 59).

PHALAKAM, and -KO, A board, slab; a shield [फलक]. Ab. 392, 1107. *Phalake nisādi*, sat down on a bench (Ten J. 98, comp. 20). *Phalake nipanno*, floating on a plank (of a shipwrecked sailor, F. Jāt. 4, comp. Dh. 325). *Pāsāṇaphalakam*, a stone slab or seat (Dh. 107, 189; Mah. 132). *Khaggaphalakam*, sword and shield (Mah. 154). *Ālambanaphalakam*, a bench to rest on (Jāt. 8). *Sopānaphalake*, staircase landing, "perron" (Ten J. 12).

PHALAM, A certain measure or weight [फल]. Ab. 480, 481, 823.

PHALAM, Fruit, a fruit, grain, crop, produce; result, consequence; reward, profit, advantage; a testicle [फल]. Ab. 273, 546, 951; F. Jāt. 6. *Sippaphalam*, produce of industry. *Saddhammasavane phalam*, my delight or reward is in listening to the Truth (Ras. 28). *Puññakamassa phalam*, reward of good works (Mah. 199). *Phalam sukata dukkatānaṃ*, the fruit or result of good and bad deeds (Ten J. 116). *Ñatvāna abhisekaphalam*, knowing that her coronation would be the result of the journey (Mah. 55). *Tassa sīlassa phalena*, as the reward of that devotion (Dh. 193, comp. 161). *Phala* is used as a technical religious term, each of the four paths (see *Maggo*) being subdivided into the path and its *phala* or fruition. Vijesinha writes to me as follows, "Between the *maggaṭṭha* and the *phalaṭṭha* there is scarcely any difference but of priority. First the yogin practises the *anulomañña*, by which he attenuates and finally expels passion. Directly he has done this he is supposed to have a particular bent given to his mind called *gotrabhūṇa*. As soon as he has attained this all his thoughts hang on Nirvāna,

and he becomes a *Sotāpattimaggaṭṭha*, and instantly receives two or three *phalacittāni* (*dve tīpi phalacittāni uppajanti*)." At Dh. 180 is the foll. passage bearing on this subject, *dve phusanā ṇānaphusanā vipākaphusanā ca, tattha cattāro maggā ṇānaphusanā nāma cattāri phalāni vipākaphusanā adhippetā*, "there are two attainments, the attainment of knowledge and the attainment of the result; by attainment of knowledge is meant the four Paths, by the attainment of the result is meant the four Fruitions." I think it worth noting that a Sinhalese gloss in my possession states that the difference between the *Magga* and *Phala* is that in the former the process of destruction of passion is going on, while in the latter it is consummated: thus the *Sotāpattimaggaṭṭha* is accomplishing the annihilation of *diṭṭhi*, *vicikicchā* and *slabbataparamāsa*, while the *Sotāpattiphalaṭṭha* has accomplished it. The *sotāpattiphala* is sometimes called *paṭhamam phalam* (Mah. 83), or *phalam ādikam* (Mah. 72). At Dh. 175 the *sakadāgāmi phala* is called *dutiyaphalam*, and the *anāgāmi phala* is called *tatiyaphalam*. *Arahattaphala* or *Arhatship* is called *ariyaphalam* (Dh. 180), or *aggaphalam* (Mah. 102). *Maggaphalāni* is a *dvandva* compound meaning "the paths and the fruitions" (Dh. 316; Ten J. 31; Das. 21). *Maggaphalam* appears to be sometimes a *dvandva* (Dh. 109; Mah. 74), and sometimes a *tappurisa*, "fruition of the Paths" (Dh. 198; Att. 195). *Āgataphalo*, one who has attained the fruition of the Paths (Mah. 80).

PHĀLANAM, Splitting, bursting (from *phāleti*). Ten J. 29.

PHĀLĀPETI (*caus. fr.* फल), To cause to be split or torn. Pāt. 108.

PHĀLĀPHALAM, and (*pl.*) -LĀNI, Wild fruits, berries [फल + फल with lengthened *a*]. *Phalāphalathāya gacchati*, to go in search of wild fruits (Dh. 132, 155). F. Jāt. 4; Dh. 215; Das. 3). It probably meant originally various kinds of fruits, but is used in the acquired sense of wild fruits, e.g. *ekam rukkham dṛuyha phalāphalam gahāti*, climbing a tree he gathers the wild fruits or berries (Das. 26).

PHĀLĀRĀMO, Fruit garden, orchard [फल + आराम]. Pāt. 79.

PHĀLATI, To split asunder (*intrans.*), break open, burst; to bear fruit [फल]. *Sattadhā me phale*

- muddhá*, my head would split into seven pieces (Gog. Ev. 29; Ját. 54). Aor. *phali*, *apphali* (Ten J. 94). *Hadayaṃ phali*, his heart burst or broke (Ten J. 10, 11, 89). *Phalanti viná pupphaṃ*, bear fruit without having flowered (Ab. 540). *Devadandaḥbhiyo ca phaliṃsu*, and the thunders of heaven broke forth (Par. S.). P.p.p. *phullo*.
- PHALAVĀ** (*adj.*), Bearing fruit [फलवत्]. Ab. 541.
- PHĀLETI** (*caus. phalati*), To split, cut, sever, break open [फालयति]. *Paṇṇaṃ p.*, to tear up a letter (Alw. I. 102). *Hatthaṃ p.*, to cut the hand (Dh. 396). *Khurena p.*, divide with a razor. *Sāligabbhaṃ phāletvā*, having split open the germ of a grain of rice (Dh. 126). *Phālesi udaraṃ bhogino*, ripped open the belly of the snake (Mah. 243). *Phāletvā matthakaṃ*, having split open his head (Mah. 245). *Kaṭṭhāni ph.*, to cleave wood (for fuel). Also used transitively; *Hadayaṃ pi tesāṃ phāleyya*, and their hearts would break (Das. 4). *Muddhū me sattadhā phāleyya*, my head would split into seven pieces (Dh. 87, 140).
- PHALĪ** (*adj.*), Bearing fruit [फलिन्]. Ab. 541.
- PHALIKO**, and -**KĀ** (*f.*), Crystal, quartz [स्फटिक]. Att. xix, 193; Mah. 182, 241. *Phalikā* occurs at Mah. 169, 175, where the context shows it to mean crystal. *Phalikaṃ*, made of crystal (Alw. I. 78). *Phalikaḡuhā*, the Crystal Cave in Himavanta (Ten J. 9).
- PHALINO** (*adj.*), Bearing fruit [फलिन]. Ab. 541.
- PHALITO** (*adj.*), Bearing fruit or crop, fruitful; broken; grey, grey-haired [फलित, and पलित]. *Phalitabhūmiḥāgo*, fruitful piece of ground (Att. 210). *Phalitā rukkhā*, trees covered with fruit (Ját. 18). *Hadayena phaliteṇa kīlaṃ katvā*, dying of a broken heart (Dh. 109, comp. Att. 218, Ját. 65). *Hadayaṃ phalitaṃ dvidhā*, his heart broke in two (Mah. 247). *Phalitaṃ siro*, a grey head (Dh. 46). *Phalitasiro*, grey-headed (Dh. 315). *Aphalitakesatī*, absence of grey hairs (B. Lot. 606). Neut. *phalitaṃ*, grey hair (Ab. 251). *Sīsekaṃ pi phalitaṃ nāma nāhosi*, there was not a single grey hair on her head (Dh. 246). In late texts sometimes written *palita* when meaning grey, e.g. Ját. 79, but this is merely a recurrence to the Sanskrit.
- PHALLATI**, To bear fruit [फल, comp. *pharati* = स्फुरति]. Dh. 30, 332; Sen K. 490.
- PHĀLO**, A ploughshare [फाल]. Ab. 448; Dh. 237.
- PHALU** (*m.*), A knot or joint in a reed [फल].
- PHANDANO** (*adj.*), Palpitating, trembling, agitated, unsteady [सन्दन]. Dh. 7; Sen. K. 525.
- PHANDATI**, To throb, palpitate, tremble, struggle [सन्द]. Das. 36; Ten J. 115. P.p.p. *phandito*.
- PHANĪ** (*m.*), A snake [फणिन्]. Ab. 653.
- PHANĪJAKO**, The plant *Samīraṇa* [फणिज्जक]. Ab. 579 (the same spelling in Br. J.S.A.).
- PHANINDO**, A hooded snake, cobra di capella [फणोद्]. Mah. 243.
- PHĀNITAM**, The inspissated juice of the sugar cane, raw sugar, molasses [फणित]. Ab. 462. Pát. 10, 81; Ten J. 110; Dh. 434; Mah. 197, 212.
- PHANO**, The hood of a snake, especially of a cobra [फण]. Dh. 224; Mah. 243, 255. *Phaṇaṃ katvā*, said of a peacock at Ten J. 114, appears to mean "spreading its tail."
- PHARAṆAM**, Pervading [स्फरण, स्फुरण]. Man. B. 410. *Pharaṇapīti*, pervading or thrilling joy. For *pharaṇatā* see *Samāddhi*.
- PHARASU** (*m.*), A hatchet, axe [परशु]. Ab. 393; F. Ját. 2; Dh. 364.
- PHARATI**, To flash, shine forth; to thrill or dart through, to pervade; to diffuse, send forth, emit [स्फुर, see *Phallati*]. *Cakkavālasahasāsu appamāṇo obhāso phari*, in 1000 worlds illimitable splendour shone forth (Ját. 51). *Itthisaddo . . purisānaṃ sakalasarīraṃ pharitvā*, woman's voice thrilling through men's whole frame (Dh. 85). *Assa sarīraṃ pharamāṇā pañcavaṇṇapīti*, a five-fold joy pervading his whole body (Dh. 290; Alw. I. 97). *Yathā pana agandhakapupphaṃ yo naṃ dhāreti tassa sarīre gandhaṃ na pharati*, as a scentless flower does not diffuse any odour upon the person of the wearer (Dh. 230). *Obhāsaṃ pharitvā*, sending forth a radiant image of himself (it is added, "so that he appeared to be sitting at Kassapa's side," Dh. 183, comp. 385). Of water taken as drink diffusing itself through the body (Ját. 24).
- PHĀRUSAKAM**, Name of one of Indra's groves [पारुषक, comp. पारुष]. Ab. 23.
- PHARUSO** (*adj.*), Harsh, unkind, fierce, savage; rough, rugged; severe, cruel [पारुष]. Ab. 961. *Asso pharuso*, a savage horse (Ten J. 43). Of a tyrannical king (Dh. 149). *Vedanā pharusā*, cruel suffering (Dh. 25). Neut. *pharusam*, harsh, unkind language (Ab. 125). *Mā 'voca pharusam kañci*, speak not harshly to any man (Dh. 24). Ten J. 41.

PHASSANAM, Contact [सर्षण]. Das. 34.

PHASSETI, see *Phusati*.

PHASSITO, This is I suppose a derivative of *सुश्र*, perhaps *सर्ष + इत्*, hardly I think the p.p.p. from *सर्षयति*. At Dh. 232, 340, we have *suphassita*, as an epithet of the lips, apparently meaning "soft, delicate." Subh. tells me that *Sādhupassitam* at Mah. 124 should be *sādhuphassitam*, and quotes from the commentary *sādhuphassitan ti suphassitam, doṣiyā upari pidhānam suphassitākārena thapetvā*. Turnour translates it vaguely "superb," probably referring it to *दृश*.

PHASSO, Touch, contact [सर्ष]. Ab. 149. *Phassa-sampanno*, (of a blanket) soft (Alw. I. 75). *Phasso* or Contact is one of the terms of the Buddhist philosophy (see *Āhāro*, B. Int. 500; Man. B. 409, 499). Gogerly says there are seven, "receiving impressions from external objects by the eye, ear, nose, tongue, body, mind, and lastly knowledge or mental consciousness (*manoviññāpadhātusamphasso*)." There are six Phassakāya's, *cakkhusamphasso*, *sotas.*, *ghānas.*, *jivhās.*, *kāyas.*, *manos.* (Sang. S.).

PHĀSU (*adj.*), Envidable, agreeable, pleasant, easy, comfortable (Ab. 88, see note stating it to be an adjective). *Phāsugamanam*, easy or pleasant journey (Mah. 16). *Phāsvihāro*, comfort, ease, well-being. *Doṣinam aggasvakkānam phāsvihāram pucchito*, questioned as to the welfare of the two chief disciples (Dh. 114). *Bhikkhūnam phāsvihārāya*, for the comfort or pleasant living of the priests. *Saphāsvihārattāya*, for his own comfort (Dh. 105). *Na me tayā saddhim kathā vā nisajjā vā phāsu hoti*, talking or sitting with you is not pleasant to me (Pāt. 15). Neut. *phāsu*, comfort, ease, convenience (Ab. 88). *Bhikkhūniphāsukāraṇam*, for the accommodation or comfort of the nuns (Mah. 123). Adv. *phāsu*, and *phāsum*, pleasantly, comfortably. *Phāsu viharati* and *phāsum viharati*, to live pleasantly or comfortably (Par. S. 6). The Northern Buddhists render *phāsvihāra* by *sukhasparcāvihāratā* (B. Lot. 426). The fact is that meeting with the Pali word *phāsu*, and unable to make anything of it, they took as its equivalent what they conceived to be the word most nearly approaching it in form. That *phāsu* is not *sparca* is obvious, first because *phāsu* is an adj., secondly because *sparca* does not mean "pleasure"

or "ease," thirdly because we already have in *phassa* the true equivalent of *sparca*. Any one of these three objections standing alone would be inconclusive, but taken together they are irresistible. I feel little doubt that *phāsu* is the Sanskrit *सर्ष* (*spārha*). *Spā* would become *phā*, and the *r* would be dropped: this would leave *phāha*, which being very difficult to pronounce, would easily glide into *phāsa*, the *s* being supplied from the recollection of the lost initial *s*. In one other instance, *golisa* = *goliha*, a Pali *s* corresponds to a Sansk. *h*. For the change of the final *s* to *u* we have a parallel in words like *sabbaññu* = *sarvajña*, and *vedagu* = *vedaga*. See also *Phāsuko*.

PHĀSUKĀ (*f.*), A rib [पार्शुका or पशुका]. Ab. 278. Of the side rafters or ribs of a hut (Dh. 28).

PHĀSUKO (*adj.*), Pleasurable, agreeable, comfortable [*phāsu + क*]. *Phāsukam vassāvāsam vasi*, passed a pleasant season of retirement (Dh. 105). *Phāsukam thānam*, *phāsukaṭṭhānam*, a pleasant spot (Mah. 151; Ten J. 112; F. Jāt. 3; Dh. 232). *Nivāso phāsuko*, pleasant residence (Mah. 84). *Uyyānam phāsukam*, delightful garden (Mah. 85). *Nivāsaphāsuko* (*adj.*), pleasant to live in (Nid. 9).

PHĀSULIKĀ (*f.*), A rib (Ab. 278). For *phāsulikā*, = *पार्शुका + इक्* with consonant dissimilation, as in *kipillaka*, *vinamsā*.

PHĀTI (*f.*), Increase, growth [स्फाति]. Ab. 760.

PHEGGU (*adj.*), Empty, vain, poor [फेगु]. Ab. 698.

Fem. *pheggu*, the opposite-leaved fig-tree (Ab. 572).

PHENILO, The soap plant, *Sapindus Detergens* [फेनिल]. Ab. 555.

PHENO, Foam, froth [फेन]. Dh. 9.

PHĪTO (*p.p.p.*), Prosperous [स्फीत]. Mah. 200; Att. 205.

PHOTO, A swelling, boil, tumour [स्फोट]. Ab. 324, 1048; Jāt. 7.

PHOTṬHABBAM, see *Phusati*.

PHULINGAM, A spark [सुखिक]. Ab. 35.

PHULLITO (*p.p.p.*), Blossoming [पुल्लित]. Ras. 21, 32.

PHULLO (*p.p.p. phalati*), Expanded, blown (of a flower); split, broken [फुल्ल]. Ab. 542; Ras. 25; Ten J. 1. See *Khaṇḍaphullo*.

PHUSANĀ (*f.*), Touching, attaining [सुश्र + ण]. Dh. 180 (see *Phalam*).

PHUSATI, To touch; to reach [सुश्र]. Dh. 5, 48. *Kumbhī phusiya pāṇinā*, patting the elephant's temples with his hand (Mah. 152). *Paṭidanda*

phuseyyu' tam, retribution would overtake thee (Dh. 24). *Phusanti nibbdanam*, attain Nirvāṇa (Dh. 5, comp. 254, 273). Ger. *phussa*, *phusiya*, *phusitvā* (Mah. 243; Dh. 254). P.f.p. neut. *phoṭṭhabbam*, touch, contact (Ab. 149, see *Āyatanam*, it is a synonym of *phusso*). P.p.p. *phuṭṭho*, touched, reached, affected. *Sukkhena phuṭṭhā athavā dukkhena*, touched (or reached) by joy or sorrow (Dh. 15, comp. Kh. 6). Caus. *phasseti*, to touch, attain (Dharmika S.).

PHUSITO, = पृषत (Fausböhl).

PHUSSITO (*adj.*), Flowered, blossoming (Kh. 9).

Either represents पुषित (but see *pupphita*), or is formed from a possible pres. *phussati* = पुषति.

PHUSSO, Name of a Nakkhatta; name of a month; name of a Buddha [पुष]. Ab. 58, 76; Mah. 2. *Phussarāgo*, a topaz (Ab. 489). *Phussaratho*, a carriage (Ab. 372).

PHUTANAM, Tearing, bursting [स्फुटन]. Ab. 759.

PHUṬO (*adj.*), Thrilled, pervaded. *Sakalasarīram ptiyā phutām*, his whole frame was thrilled (pervaded) with joy (Jāt. 33). In meaning this word seems to be rather the equivalent of स्फुरित than स्फुट. It is used as the p.p.p. of *pharati*, which is certainly स्फुर. Comp. *paripphūto*, *anupari-phūto*, *apphūto*.

PHUṬṬHO, see *Phusati*.

PI, see *Api*.

PIBATI, see *Pivati*.

PICCHILĀ (*f.*), The silk-cotton tree, Bombax Heptophyllum [पिच्छिला]. Ab. 565.

PICU (*m.*), Cotton [पिचु]. Ab. 494.

PICULO, The Tamarisk tree [पिचुल]. Ab. 561.

PIDAHANAM, and PIDHĀNAM, Covering, closing, fencing; sheath; a lid, cover [पिधान]. Ab. 50, 81, 1170; Mah. 179; Dh. 345. *Dvārapidahanam*, shutting the door, closing the gates (Dh. 279).

PIDAHATI, To cover; to shut, close; to guard [पिधा]. *Mukham p.*, to shut the mouth, close the jaws (F. Jāt. 12). *Mukham pidhāya khaggena*, guarding his face with his sword (Mah. 156). *Dvāram pidhāya*, having shut the door (of a room, Alw. I. 102, 76; of the gate of a cow-pen, Dh. 238). A form *pidaheti* also occurs, comp. *nid-heti*, *paridaheti*. *Indanilathūpena pidahesi*, enshrined them in a sapphire shrine (Mah. 4). P.p.p. *pihito* (Dh. 238). *Pihita-apāyadvūro*, for whom the gates of hell are closed, viz. who cannot again be born in one of the four states of punishment

(Dh. 342; Dh. 111). Caus. *pidahāpeti* (B. Lot. 657; Dh. 116, 238).

PIDHĀNAM, see *Pidahanam*.

PIHĀ (*f.*), Desire, envy [सुहा]. Ab. 163.

PIHAKAM, The spleen [सिहन + क]. Kh. 3.

PIHETI, To desire; to envy [सुह]. Dh. 38. With dat. *Aññesaṃ pihayaṃ*, envying others (Dh. 66, 17, 33, 343).

PIHITO, see *Pidahati*.

PIKO, The Indian cuckoo [पिक]. Ab. 633.

PILĀ (*f.*), Pain, suffering; wrong, injury [पीडा]. Ab. 1095; Dh. 308. *Nakkhattapilā*, occultation (Dh. 156).

PILĀKĀ (*f.*), A boil, pustule, pimple [पिडका]. Ab. 324; Pāt. 93.

PILAKKHO, The wave-leaved fig-tree, Ficus Infectoria [प्लव]. Ab. 559.

PILANAM, Pressing or weighing on; oppression [पीडन]. Mah. 153.

PILANDHANAM, Wearing or putting on an ornament; ornament, parure (from next). Ab. 283; Mah. 258. *Pilandhanamuddikā*, wearing-seal, viz. seal-ring (Dh. 157). Dh. 93. *Kaṭisuttan ti yaṃ kiñci kaṭipilandhanam*, k. means any sort of ornamental waistband.

PILANDHATI, To put on or wear (an ornament), to deck oneself [पिनह]. *Hantvā yakkhapatim rūjā pilandh' assa pilandhanam*, having slain the yakkha chief, the monarch decked himself with his (the chief's) ornaments (Mah. 50). Of a gold necklace (Dh. 234). *Rājamuddikam nharitvā attano anguliyam pilandhi*, taking off the king's seal-ring put it on her own finger (Dh. 154). *Ābharāṇāni pilandhanto*, putting on his ornaments (Ras. 32). For the form comp. *onandhati*. Caus. *pilandhāpeti* (Jāt. 50; Att. 220).

PILAVO, A kind of duck [प्लव]. Ab. 626.

PĪLETI, To press, crush, weigh upon; to vex, to oppress, ravage, harass, hurt [पीड]. Dh. 204, 420. *Ubbho dante piṭayitvā*, pressing heavily on the elephant's two tusks (Mah. 151). *Pabbatam piṭetvā*, compressing or squeezing a mountain (F. Jāt. 58). *Apilento nare*, without oppression or tyranny (Mah. 174). *Sīho piṭeti te raṭṭham*, a lion is ravaging your kingdom (Mah. 45). P.p.p. *piṭito*. *Balipiṭito*, oppressed with taxes (Das. 21). *Tena dukkhena piṭito*, overwhelmed by this misfortune (Mah. 244, 248). Pass. p.pr. *piṭiyamāno* (Jāt. 25).

PILLAKO, A child, or the young of an animal. Ab. 251. Comp. Hindi *pilla*.

PILOTIKĀ (*f.*), A cloth, bandage [स्रोत + रक्षा]. Dh. 158, 275, 339. *Telapilotikā*, oil-cloths, viz. cloths or rags dipped in oil (Dh. 175).

PĪLU (*m.*), The tree *Careya Arborea* [पीलु]. Ab. 564.

PILUVATI, To float [प्लु]. See *Plavati*.

PĪMSĀPETI (*caus.*), To cause to be ground, or bruised, or crushed [caus. पिष्]. Mah. 175 (line 2).

PĪNANĀM, Satisfaction (*fr. pīneti*). Ab. 759.

PINĀSO, Cold in the head, catarrh [पीनस]. Ab. 324. The Pali form is an interesting confirmation of the conjectural etymology of the Sanskrit *pinasa* as equivalent to *api-nāsā*.

PINḌACĀRIKO (*adj.*), Going about in search of alms [पिण्ड + चारिण + क]. *Piṇḍacārikabhikkhu*, a Buddhist monk going his rounds for alms (Dh. 268; Jāt. 21). *Piṇḍacārikavattam*, duties of a monk while going about in search of alms (Dh. 335; Mah. 24).

PINḌAKO, Incense, myrrh [पिण्डक]. Ab. 302.

PINḌANĀM, Rolling together, forming into a lump [पिण्डन]. Ab. 1017.

PINḌAPĀTIKO, One who keeps the *Piṇḍapātikaṅga* [पिण्डपातिक]. *Piṇḍapātikaṅgam* is one of the Dhutaṅga ordinances. The priest who undertakes to keep it must obtain food only by going in person to the houses of the faithful and receiving it by having it placed in his bowl. He may therefore not receive *salākabhatta*, *saṅghabhāta*, etc. (see E. Mon. 97). B. Int. 306.

PINḌAPĀTO, Food received in the alms-bowl of a Buddhist monk [पिण्डपात]. B. Int. 306; Dh. 274. I find in Vis. Magga: *bhikkhūsaṅkhātānam pana āmisepiṇḍānam pāto piṇḍapāto, parehi dinnānam piṇḍānam patte nipatanti vuttam hoti*, from which it is clear that *piṇḍapāta* is a restrictive term specifying that particular sort of alms which consists in the food being placed or thrown into the bowl of a monk while on his rounds. Thus *salākabhatta* would be alms, but not *piṇḍapāta* alms. *Sayam piṇḍapātānam ādāya*, having themselves gone and begged alms (Dh. 84). *Antamaso piṇḍapātānamattam pi*, even if it be merely food thrown into his alms-bowl (Pāt. 11). *Piṇḍapātapaṭikkanto*, having returned from seeking alms, viz. from the daily pilgrimage to beg food

in the village (Dh. 183, 222, 359). Vij. observes to me that *pacchābhātam piṇḍapātapaṭikkanto* (see Dh. 175) is a *ύστερον προτερον*, as it means "having returned from his rounds, and then made his meal (on the food obtained on his rounds)." The monks go on their rounds in the early morning, and must not eat after noon.

PINḌETI, To roll into a lump; to assemble [पिण्ड]. Mah. 232. P.p.p. *piṇḍito*, massive, thick; counted, added (Ab. 1073).

PINḌĪ (*f.*), A lump, mass [पिण्डी]. *Gomayapiṇḍī*, a lump of cowdung. *Ambapiṇḍī*, a bunch of mangoes (F. Jāt. 54; Alw. N. 51). *Nahāniya-piṇḍī*, a ball of fragrant soap used in bathing.

PINḌIKĀ (*f.*), The nave of a wheel [पिण्डिका]. Ab. 374.

PINḌIYĀLOPO, Morsels of food, broken meat [पिण्डी + आलोप]. Kamm. 8.

PINḌO, A lump, ball, mass; uniting, putting together; a lump of food, morsel; food; food given in alms; sustenance, livelihood; the body [पिण्ड]. Ab. 1017; Dh. 54. *Bhāttapiṇḍam*, lump or portion of boiled rice (Mah. 136). *Mattikāpiṇḍo*, *paṃsupiṇḍo*, lump or heap of earth (Mah. 144, 176). *Sajjhupiṇḍo*, a lump or mass of silver (Mah. 167). *Akkharapiṇḍo*, massing or collocation of syllables (Dh. 414). *Piṇḍagaṇand*, addition. *Piṇḍadānam*, alms offering (Mah. 203). A Buddhist monk going on his rounds is said *piṇḍāya carati*, to go about for alms (Ten J. 118). He is not allowed to ask, but must stand silent at the door of a house till food is offered him. *Sāvattihī piṇḍāya pavisitvā*, having entered S. for alms (Dh. 94, 81). *Sāvattihīyam piṇḍāya caritvā*, having gone his rounds in Sāvattihī (Das. 1).

PINḌETI (*caus.*), To gratify, cheer, regale, please [प्रीणयति]. Att. 210. P.p.p. *piṇḍito*. *Piṇḍindriyo*, having his senses refreshed (Mah. 217). Mah. 112, 114; Att. 206.

PINḌALO (*adj.*), Reddish yellow, brown, tawny [पिण्डल]. Ab. 98, 361 (the brown elephant). *Piṇḍalamakkhikā*, a gadfly (Ab. 645).

PINḌO (*adj.*), Brown, tawny [पिण्ड]. Ab. 98.

PINḌJAM, A feather of a peacock's tail; a peacock's tail or train; a wing [पिण्ड]. Ab. 635, 1085; Dh. 237; Mah. 249.

PINḌJARO (*adj.*), Yellow, tawny [पिण्डर]. Att. 191.

PINO (*p.p.p.*), Fat, bulky [पीन]. Ab. 701.

PIPĀSĀ (*f.*), Thirst [पिपासा]. Ab. 467.

PIPĀSITO (p.p.p. *piḍāsati*), Thirsty [पिपासित]. Dh. 202; Att. 8, 205; Ras. 29.

PIPPHALAM, Scissors, shears. Ab. 527, 909.

PIPPHALĪ (f.), The wave-leaved fig-tree; long pepper [पिप्पली]. Ab. 559, 583.

PIPPHALO, The Sacred fig-tree, *Ficus Religiosa* [पिप्पल]. Ab. 909.

PISĀCO, A class of demons, a goblin, sprite [पिशाच]. Ab. 13. Comp. *paṃsupiḍcako*, "mud-sprite," a sort of peta.

PISAṄGO (adj.), Brown, tawny [पिशङ्ग]. Ab. 98.

PISITAM, Flesh [पिशित]. Ab. 280.

PISSA, *Pi'ssa* = *pi'assa* (from *ayaṃ*).

PISUNO (adj.), Backbiting, calumnious, malicious [पिसुण]. *Pisunā vācā*, backbiting, slander. Anomalous adj. *pisunāvāco*, slanderous. *Pisuno*, a tale-bearer, informer, traitor (Ab. 737).

PITĀ (m.), A father; a name of the Hindu Brahma [पितृ]. Ab. 15, 243, 1118. Acc. *pitaraṃ* (F. Jāt. 9; Dh. 52). Instr. *pitara* (F. Jāt. 10). Gen. and dat. *pitā* (F. Jāt. 9; Ten J. 54), *pitussa* (Cl. Gr. 143, *pitussa sadiṣo*). Loc. *pitari* (Kh. 13; Das. 1). Plur. *pitaro*, father and mother, parents (Ab. 249, that it is not the Sansk. dual पितरौ is seen from Dh. 153, where we have *pitunnān* (gen. pl.) *accayena*, on the death of his parents). Gen. and dat. pl. *pitunnaṃ* (Mah. 51). Loc. *pitūsu*, *pitusu*. The bases used in composition are *piti-* and *pitu-*. *Pitiputtamaṃṣaṇaṃ*, death of parents and children (Das. 10). *Pitigottāṃ*, father's family (Dh. 218). *Pitipakkhato*, on the father's side (Dh. 78). *Pitugghāto*, parricide (Kh. 27). *Pituttāne*, in place of a father (Das. 3). *Pitūsoko*, grief for the loss of a father (Das. 1). *Pitūsantakaṃ*, father's property (Jāt. 2). *Pitupitāmahā*, parents and grandparents (Jāt. 2).

PIṬAKATTAYAM, The Three Baskets or Treasuries, a name of the Buddhist Scriptures [पिटक + त्रय]. *Piṭakattayadhāri*, versed in the Buddhist Scriptures (Mah. 19). *Piṭakattayapāḍi*, the text of the Scriptures as opposed to the commentaries (Mah. 207).

PIṬAKO, see *Tipiṭakam*.

PIṬAKO (adj.), Yellow [पीतक]. Ab. 99.

PITĀMAHO, A grandfather; a name of the Hindu Brahma [पितामह]. Ab. 15, 247, 1118; Dh. 194; Das. 30.

PITANAKO, The hog-plum, *Spondias Mangifera* [पीतनक]. Ab. 554.

PITANAM, Yellow orpiment [पीतन]. Ab. 493.

PITARĀ, **PITARO**, see *Pitā*.

PITASĀLO, The tree *Terminalia Tomentosa* [पीतशाक]. Ab. 563.

PITĀKAM, A chair, stool [पीठक]. Mah. 82.

PITĀM, A chair, stool, bench; the counter of a shop [पीठ]. Ab. 311, 970; Mah. 82; Alw. I. cvii.

PITHARO, A pot or pan [पिठर]. Ab. 456.

PITHASAPPI (m.), A cripple [पीठसपिण]. Ab. 319; Dh. 159; Mah. 245.

PITĀKĀ (f.), A bench, stool; a platform, framework [पीठिका]. Ab. 311, 823, 970.

PITHIYATI, This word I have only met with at Dh. v. 173. I believe Fausböll to be right in making it equivalent to चपि + क्षीयति. Subh. tells me it means "is covered," "is hindered."

PITI-, see *Pitā*.

PĪTI (f.), Drinking [पीति]. Ab. 1129. *Dhammapīti*, draught of the Truth (Dh. 37).

PĪTI (f.), Joy, delight [प्रीति]. Ab. 87, 1129. *Pītimayaṃ vacanaṃ*, a joyous expression. *Pīti-janano*, causing joy, gladdening. *Pītibhakkho*, feasting on joy (Dh. 36). *Pītipāmojjaṃ*, joy and gladness (Dh. 67). There are five sorts of *pīti* (*pañcavidhā* or *pañcavaṇṇā pīti*), *khuddakā pīti*, *khaṇikā pīti*, *okkantikā pīti*, *ubbega pīti*, *pharaṇa pīti*, slight joy, momentary joy, joy that comes like a sudden shock (comment says "like a wave breaking upon the shore"), transporting joy (comment says "that will make you leap into the air"), and all-pervading joy (Vij.).

PĪTĪ (adj.), Drinking [पीतिन्]. *Dhammapīti*, one who drinks in the Truth (Dh. 15).

PITITO (adv.), On the father's side [पितृतत्]. *Pitito asuddho*, base-born on the father's side (Alw. I. xlv).

PĪTO (adj.), Yellow [पीत]. Ab. 97, 1008; Mah. 22.

PĪTO (p.p.p. *piḍāti*), Drunk, swallowed [पीत]. Ab. 1008; Ras. 29.

PĪTO (p.p.p.), Delighted [प्रीत]. Ab. 752, 1008.

PITTAṀ, Bile, the bilious humour [पित्त]. Ab. 281; Kh. 18.

PITTHAKO, A cake made of flour, a meal [पिट्ठक]. Ab. 463.

PITTHAM, see *Piṭṭho*.

PITTHAM, and **PITTHĪ** (f.), The back; the hinder part; the surface, top [पुष्ठ]. Ab. 270; Ten J. 112; Mah. 255. Loc. *piṭṭhe*, at the back of, behind, on the top of, upon. *Ekasmiṃ gum-*

baṭṭhe khipitvā, throwing the body behind a bush (Dh. 299). *Vḍlukapiṭṭhe nipajji*, lay down on the sand (Dh. 192). *Kalalapiṭṭhe*, on the mud (Ten J. 36). *Piṭṭham* is little used, the fem. form *piṭṭhi* usually representing *prishtha*. *Haṭṭhipiṭṭhi*, elephant's back (Dh. 157). *Assapiṭṭhi*, and *assapiṭṭham*, horseback (Jāt. 63). *Diṭṭhā piṭṭhi ti verino*, we have seen the enemy's back, viz. we have seen the last of the enemy (Mah. 260). *Bhikkhunnaṃ piṭṭhipasse*, behind the nuns (Dh. 315). *Piṭṭhimansaiko* (adj.), backbiting. *Vāripiṭṭhi*, surface of the water (Mah. 72). *Pḍḍapiṭṭhi*, back or upper surface of the foot (Dh. 237, 340). *Piṭṭhiyam* like *piṭṭhe* may be used prepositionally: *Therassa āsanapiṭṭhiyam ṭhito*, standing behind the therā's chair (Pāt. xvi). *Piṭṭhi* appears to have the Vedic meaning of "the vault of heaven," for I find in Br. J. S. A. *akkharikā vuccati dkāse vā piṭṭhiyam vā akkharajānanakṭid*, "akkharikā means the game of recognizing letters in the air or firmament."

PIṬṬHIKĀ (*f.*), Grits, porridge [पिष्टिका]. Dh. 122.

PIṬṬHITO (*adv.*), From the back; from behind, behind [*piṭṭhi* + तस्, Sansk. पृष्ठतस्]. With gen. *Gaḍrabhassa piṭṭhito bhaṇḍakam oḍaretvā*, having taken down the merchandise from the ass's back (F. Jāt. 14). *Piṭṭhito ento*, advancing from behind (Mah. 134). *Attano p.*, behind himself (Mah. 153). Sometimes repeated: *Bhagavato piṭṭhito piṭṭhito hoti*, is standing behind Buddha (Par. S.). *Yannūndham imam bhikkhum p. p. anubandheyyam*, let me now follow this priest, in his footsteps (Dh. 122; B. Lot. 324).

PIṬṬHO (*p.p.*), Ground, crushed [पिष्ट]. Ab. 1075. Neut. *piṭṭham*, flour, meal.

PITTIKO (*adj.*), Billious [पित्तिक]. Sen. K. 391.

PITU, PITUNNAṀ, see *Pitā*.

PITUCCHĀ (*f.*), Father's sister, aunt [पितृष्वसु]. Ab. 248. *Pitucchāddhīdā* (*f.*), cousin (Dh. 118; Mah. 45).

PĪTVĀ, see *Pivati*.

PĪVARO (*adj.*), Fat, bulky [पिवर]. Ab. 701.

PĪVĀSATI, To be thirsty [पिपासति]. Sen. K. 434, 436. See *Pipāsito*.

PĪVATI, and **PIBATI**, To drink, imbibe, swallow, drink in, enjoy, feast upon [पि]. Pres. *pivati* (Dh. 159). Imperat. 2nd pers. *piva* (Mah. 48). Opt. *piveyya* (Att. 202). Aor. *pivi*, *apivi* (F. Jāt.

46; Mah. 45). Fut. *pivissati* (Mah. 246). P.p. *pivam* (Dh. 37), *pivanto* (Dh. 272; Ten J. 112; Mah. 244). Ger. *pītvā* (Dh. 37), *pīvitvā* (Dh. 367; Mah. 41, 261; Ras. 22). Inf. *pītvam* (Sen. K. 434; Mah. 133). *Pḍtukḍmo*, desirous of drinking (Dh. 219). Pass. *piyati* (Sen. K. 459). P.p.p. *pīto*. P.f.p. *peyyo*, drinkable (Sen. K. 477). Caus. *pāyati*, to cause to drink, to give to drink, to suckle. With two acc. *Pāyevā 'matapānam so sahasapuriā*, having given to drink to a thousand persons a draught of ambrosia (viz. of doctrine or Truth, there is a play on the word *amata*, which also means Nirvāṇa, Mah. 98, comp. 74, 100). There is another form of the caus. *pāyati* which appears to be peculiar to Pali. I have met with it four times, *aṭṭhārasabrahmakotiyo amataṃ pāyanto* (Dh. 119); *pāyanti* (*f.*), a nursing mother (Pāt. 109); *dṛake pāyanti*, they suckle children; and *puttadhīturo pāyanānā*, suckling sons and daughters. P.p.p. caus. *pāyito* (Dh. 1008). Kaccāyana gives also the forms *pibati*, *pibatv*, etc. (Sen. K. 447).

PIYADASSI (*m.*), Name of one of the twenty-four Buddhas [पियदस्सिण].

PIYAKO, A kind of spotted deer; *Nuclea Cadamba*; *Terminalia Tomentosa* [पियक]. Ab. 561, 563, 620.

PIYĀLO, The Piyal tree, *Buchanania Latifolia* [पियाल]. Ab. 556.

PIYAMVADO (*adj.*), Speaking kindly [पियवद]. Jāt. 51.

PIYĀNGU (*f.*), Panick seed; a medicinal plant. *Priyaṅgu* [पियङ्गु]. Ab. 452, 571, 1053.

PIYATI, see *Pivati*.

PIYAVĀDI, (*adj.*), Speaking kindly, affable [पियवादिण].

PIYĀYATI, To be fond of, to be devoted to, honour [formed from पिय]. Dh. 249; Mah. 200; Ten J. 37.

PIYO, An oar. Ab. 668; Mah. 120.

PIYO (*adj.*), Dear, beloved; agreeable, pleasant; kind, loving [पिय]. Ab. 697; Dh. 24; Kh. 14. *Tam vacanaṃ piyam*, this delightful news (Mah. 166). *Rañño piyo ahoṣi*, he was dear to the king (F. Jāt. 9; Das. 39). *Piyadassano* (*adj.*), good-looking, handsome (Mah. 247). *Piyarāpo*, (*adj.*), pleasant, nice. *Piyakathā*, friendly conversation (Dh. 222). *Piyabhariyā*, beloved wife (Ten J. 114). *Sāsanappiyo*, pious (Mah. 227). *Jenaki-*

tappiyo, having at heart the good of his people (Mah. 166). *Devānaṃ piyo*, dear to the gods (Mah. 68, 71). Masc. *piyo*, a beloved person, friend (Dh. 33), a husband (Ab. 240, 973). Fem. *piyá*, a wife (Ab. 973). Neut. *piyaṃ*, pleasure; love. *Piyáppiyaṃ*, what is pleasant and what is unpleasant (Dh. 38 = *priya* + *apriya*). *Piyá-páyo pápako*, the loss of what we love is evil (Dh. 38).

PIYŪSĀM, Ambrosia [पीयूष]. Ab. 25.

PLAVĀNGAMO, and PLAVĀNGO, A monkey [लवङ्गम, लवङ्ग]. Ab. 613, 614.

PLAVATI, To float; to soar; to spring; to vibrate, hover [लु]. Dh. 59, 409. See also *Piluvati*. Caus. *plaveti*, to buoy up (Att. 210). *Lápáni sídanti sílā plavanti*, gourds sink and stones swim.

PLAVO, A raft, float [लव]. Ab. 665. Comp. *Pilavo*.

PO (*adj.*), Guarding, ruling [प]. Only as the last part of a compound, e.g. see *Mahīpo*, *Bhūmipo*, *Bhūtapo*, *Nirayapo*, etc.

POKKHARĀM, A lotus, *Nelumbium Speciosum* or *Nymphaea Nelumbo*; the tip of an elephant's trunk; water; the body; the head of a drum [पुष्कर]. Ab. 365, 685, 827; Dh. 60, 71. *Pokkharavassāṃ*, shower of rain (Ját. 88).

POKKHARĀNĪ (*f.*), A lotus-pond, tank, reservoir [पुष्करिणी]. Ab. 23, 677; Dh. 219. For the form comp. *gharaṇī* = *gr̥hiṇī*.

POKKHARASĀTAKO, Name of a bird [पुष्कर-साद + क]. Ab. 626.

POKKHARATĀ (*f.*), Beauty [पुष्कर + ता]. Dh. 47; Ras. 72; B. Lot. 407; Ját. 2.

POKKHARO, The body of a lute [पुष्कर]. Ab. 133; Dh. 172.

POŪKHĀNUPOŪKHĀM (*adv.*), Shot after shot. Subh. says that *poŷkha* is the feather part of an arrow (comp. *puŷkha*), and the arrows were discharged so fast that the head of an arrow followed close on the feathered part of the previous one. The compound consists of पुष्क + अणु + पुष्क, apparently with *v̥iddhi* (Par. S. A.).

POŪO (*adj.*), Sloping [प्रवण]. *Tappoŷo* (*adj.*), inclining or recurring thereto (Vij.).

POŪOBHAVIKO (*adj.*), Connected with re-birth in another existence [पौनर्भविक].

PORĀŪO, and PORĀŪNAKO (*adj.*), Ancient, primeval, former [पौराण, and पौराण + क]. Masc. pl. *porāṇā*, the ancients, men of former times (Dh. 87; Mah. 1, 172, ancient authorities or writers).

Porāṇarājaniyataṃ, established by former kings (Mah. 213). *Porāṇāni ipamāldni*, the original capital. *Porāṇakapaṇḍitā*, wise men of old (F. Ját. 52; Das. 1; Dh. 109, 214). *Porāṇaka-uyyā-napālo*, the former or original gardener (F. Ját. 6).
PORISĀM, Manliness; the height of a man with his arms extended over his head [पौरिष]. Ab. 269, 885.

PORISO, and POSO, A human being, a man, a person [पौरिष]. Ab. 227. *Uttanaporiso*, an excellent man (Dh. 18). Dh. 19, 23, 169 (*dsakamma-karehi porisehi*). *Posa* is a curtailed form of *porisa*, the intermediate step being *posra*.

PORO (*adj.*), Belonging to a town; urbane, polite [पौर]. *Vācā porī*, courteous language (B. Lot. 464, *yā sá vācā . . . pemaṇyā hadayaṅgamā porī*, Br. J. S. A. observes *nagaravāsino hi yuttakathā honti*). Masc. *poro*, a townsman, citizen. *Porā jānupaddā ca*, or *porājānupaddā*, townsmen and country people (Mah. 170; Sen. K. 421).

POROHICCĀM, The office of a Purohita [पौरोहित्य]. Alw. N. 105. *Purohiccāṃ* at Mah. 69.

POROHITO, A purohita priest [पौरोहित]. Dh. 416.

POSAKO (*adj.*), Nourishing [पोषक]. B. Lot. 410.

POSANĀM, Nourishing [पोषण]. Dh. 236.

POSATI, To feed, nourish, support, cherish, bring up [पुष्]. Fut. *posissati* (Dh. 183). P. pr. pass. *posiyamāno* (Dh. 401). P.f.p. *posiyo*, *positabbo* (Mah. 57). P.p.p. *puṭṭho* (Ab. 747, 1076; Dh. 58). *Manasā puṭṭho*, fed by his mind, i.e. one to whom his own devout thoughts are food (Dh. 39). Caus. *poseti* (with same meanings, Mah. 52; Dh. 258; Das. 3, 25). P.p.p. *posito* (Ab. 746).

POSĀVANĀM, Supporting, cherishing (Dh. 162, 163). This form points to an older *posāpana*, from a possible causative *posāpeti* from पुष्. It is peculiarly interesting as exhibiting the first beginnings of a change which has become universal in the Sinhalese language. Thus in Sinhalese we have *yanavā* = *yāti* and *yava-navā* = *yāpe-ti*, *karanavā* = *karoti* and *karava-navā* = *kārāpe-ti*, *gannavā* = *gaṇhāti* and *ganva-navā* = *gaṇhāpe-ti*. The grammars content themselves with laying down the rule that the causative is formed by adding *va* to the root, but the true origin of the *va* is in causatives like कारापय. The softening of *p* to *v* is very common in Sinhalese, and not uncommon in Pali, e.g. Pali *pūva* = पूव, *kavi* =

- कपि**, *aveḷa* = चापीड, etc. A derivative of this noun, *posāvānikam* "sustenance, food," occurs at Ten J. 28. At Ten J. 101 we have *posāvāniyo* = *posāvāna* + ईय (*posāvāniyavyaggho*, a tame tiger, lit. "fit to be cherished"). Fausböll adds that he has met with *posāvāniyako*, which is the last with affix क्.
- POSO**, see *Poriso*.
- POTAGALO**, the grass *Saccharum Spontaneum* [पोटगल]. Ab. 601. At Ab. 1125 the form *poṭakilo* is given.
- POTAKO**, The young of any animal [पोतक]. Ab. 251. *Sīhapotako*, a lion's cub (Ten J. 41). *Sindhavapotako*, a colt (Ras. 38). *Hāmsapotako*, a gosling (F. Jāt. 16). Fem. *potikā* (Dh. 409).
- POTHANAM**, Beating (from next). Ab. 1124. *Haṭṭhapoṭhanam*, clapping the hands (Subh.).
- POTHETI** (*caus.*), To strike, beat [पोथयति]. *Aṭṭhīni bhāṅjantā pothetvā*, having beaten him, breaking his bones, viz. so soundly as to break his bones (F. Jāt. 13). *Poṭhetvā palāpetha*, drive them away with blows (Dh. 239). *Tajjētā pothetvā*, scolding and beating (Dh. 271). *Poṭhetvā uggahetabbāni hoti*, has to be learnt with blows (Alw. I. cviii). *Poṭhāpeti*, to cause to be beaten (Dh. 239).
- POTHETI**, To speak many languages [denom. from *puṭhu*]. *Puṭhubhāsāyam kathetīti attho* (Sadda Nīti).
- POTĤETI** (*caus.*), To crack, snap; to knock, to throw [स्फोटयति]. *Jiyam poṭhetvā*, having twanged his bow (Dh. 172, 220). *Bhūmim poṭhento*, striking the ground (Mah. 245, with a stick; Ind. Off. MS. reads *poṭh-*). *Anguliyo p.*, to snap the fingers as a token of pleasure (Alw. I. 75). *Bhūmiyam p.*, to dash to the ground (Dh. 115). Comp. *appoṭheti*, to snap the fingers, *pappoṭheti*, to knock.
- POTĤILO**, A proper name (Dh. 384).
- POTHUJJANIKO**, and **PUTĤUJJANIKO** (*adj.*), Belonging to an unconverted person [*puṭhujjana* + इक्]. *Puṭhujjanikā iddhi*, supernatural power such as an unconverted man can attain, viz. of a low order, opposed to the perfect *iddhi* of an Arhat (Dh. 142, comp. Exodus vii. 12).
- POTIKĀ**, see *Potako*.
- POTO**, the young of an animal; a boat, ship [पोत]. Ab. 668, 1118. *Dijapoto*, a young bird (Mah. 128). *Potavāho*, a sailor (Ab. 667).
- POTTHAKĀRO**, A modeller in clay [पुस्त + कार्]. Jāt. 71.
- POTTHAKO**, and **-KAM**, A manuscript, a book; working in clay, modelling, etc.; cloth made of *makaci* fibre (*Sanseveria Zeylanica*) [पुस्तक]. Ab. 1006. Das. 24; Mah. 195, 207, 252. The well-known palm-leaf manuscripts are called *poṭṭhaka*.
- POTTHALIKĀ** (*f.*), A doll or puppet. Ab. 533. This form proves that पुत्तलिका is derived from पुस्त and not पुच.
- POTTHAM**, Plastering, working in clay, modelling [पुस्त]. Ab. 523. *Poṭṭharūpaṃ*, a modelled figure (Mah. 212). Comp. *Poṭṭhakāro*.
- POTṬHAPĀDO**, Name of a month [प्रोष्ठपद]. Ab. 75.
- PUBBĀCARIYO**, Ancient teacher, scholar of previous times [पूर्व + आचार्य]. Alw. I. xl; Kh. 21.
- PUBBADDHO**, Upper part [पूर्वार्ध]. B. Lot. 569.
- PUBBAJO** (*adj.*), Older, elder [पूर्वज]. Ab. 254.
- PUBBAKO**, Former, accompanied by [पूर्वक]. Adv. *pubbakam*, formerly, before (Mah. 165). Generally at the end of compounds: *Haṭṭhācariyapubbako bhikkhu*, a monk who was formerly an elephant-trainer (Dh. 400). *Somanassapubbakā patṭhaṃ*, a joyful prayer (Att. 215).
- PUBBAṄGAMO** (*adj.*), Going before, preceding, prior; leading, chief [पूर्वङ्गम]. Ab. 379. *Pubbāṅgamā bhinnavaddā*, the first seceders (Alw. I. 64). *Ko etesaṃ pubbāṅgamo* who is their leader or chief? (Dh. 90). *Manopubbāṅgamo*, having Manas for its chief part (Dh. 1). *Bhagavato sabbāni kāyakammaṃ nānapubbāṅgamam*, Buddha's every action is directed by wisdom (B. Lot. 649). *Thūpapubbāṅgamo*, preceded by the stūpa (Mah. 109, 123). *Matipubbāṅgamo*, one in whom thought precedes action, circumspect (F. Jāt. 51). An invitation is defined as *sakkārapubbāṅgamaniyojanam*, an injunction accompanied by hospitality (Ab. 427).
- PUBBANHO**, Forenoon, morning [पूर्वाह्न]. *Pubbāṇhe*, *pubbāṇhasamaye*, and *pubbāṇhasamāyam*, in the morning (Mah. 139).
- PUBBANṆAM**, A name given to the seven Dharmas, rice, etc. [पूर्व + अन्न]. Ab. 450; Pāt. 71, 72, 87.
- PUBBANTO**, Beginning; the east [पूर्वात्]. Ras. 38.
- PUBBĀPARO** (*adj.*), First and last, preceding and following, successive, mutual [पूर्वापर]. Ab. 74, 125; Dh. 63; Alw. I. 106.
- PUBBAVUTTAKO** (*adj.*), Before mentioned [पूर्व + उक्त + क्]. Mah. 5.

PUBBO, Pus, matter [पूय]. Ab. 325, 950; Kh. 18; Dh. 316 (line 1).

PUBBO (*adj.*), Fore, first, foremost; eastern; earlier, former, preceding; ancient, customary; at the end of a compound sometimes means "preceded by, attended by, accompanied by" [पूर्व]. Ab. 715, 950. *Pubbajāti*, a former birth or existence (Mah. 200). *Pubbabuddhā*, former Buddhas, Buddhas previous to Gotama Buddha (Dh. 94). *Pubbakaraṇaṃ*, preliminary act (Pāt. 1). *Pubbadevo*, an Asura (Ab. 14). *Pubbabhāge* (loc.), in the first instance, first (Dh. 400). *Pubbadakkhiṇo*, south-eastern (Mah. 166). *Pubbakammaṃ*, deed done in a former existence (Dh. 300; Mah. 178). *Pubbāseḷo*, the eastern mountain behind which the sun rises (Ab. 606). *Pubbavideho*, name of one of the four continents (see *Mahādhīpo*). *Pubbapakkho*, first fortnight of a month (Mah. 239). *Pubbani-mittāṃ*, a prognostic (Jāt. 48, 51). *Mayam pi tumhākaṃ pubbasadisā bhavissāma*, we also will be towards you as before (Dh. 105). *Pubbabhūtapa-kārikā* (f.), who had formerly been his benefactor (Mah. 220). *Pubbupakāri* (m.), formerly his benefactor (Mah. 206). *Dinnapubbo*, given before (F. Jāt. 56). *Addasa diṭṭhapubbaṃ therāṃ*, met with the therā whom he had seen before (Mah. 204; Dh. 122, see *Diṭṭhapubbo*). *Natthi ti vacanam pi tena na sutapubbaṃ*, the word *natthi* had never been heard by him before (Dh. 139). *Pubbe assutapubbo*, not before heard in former times (Gog. Ev. 6). *Adiṭṭha-asuta-acintitapubbo*, that has never been seen, heard or thought of before (Dh. 301). *Matipubbo*, one who thinks before he speaks (*kathanena matipubbo*, F. Jāt. 50). *Parā-pubbo ji-dhātu*, the root *JI* preceded by *parā*. Loc. *pubbe* (adv.), at first, previously, formerly, in a previous existence. *Pubbe anāpattīti vatvā idāni āpattīti vadati*, having first said it was no sin he now says it is a sin (Dh. 103). *Pubbe kira*, in former days, they say (Alw. I. 99). *Jumbudīpas-mim kira pubbe mahānidāgho ahosi*, we are told that in India there was once upon a time a great drought (Ras. 29). *Pubbe . . pacchā*, formerly . . afterwards (Dh. 31). *Pubbe vuttāṃ*, previously mentioned (Mah. 258). *Pubbe ca katapuññatā*, and good deeds done in a former existence (Kh. 5). *Pubbe akatāpākammaṃ* (pl.), some who had not committed sin in former births (Dh. 224). With abl. *Kālakiriyato pubbe*, before death (Dh.

138). *Tato pubbe*, previously to this (Ten J. 42). *Pubbe* is often the first part of a compound: *Pubbe-verā*, one who was an enemy in a former existence (Mah. 246). *Pubbekataṃ*, deeds done in a former existence (Kh. 12; Das. 25). *Pubbekataṃ puññaṃ*, good works done in former existences. *Pubbenivāso*, past habitations or lives, former states of existence (Dh. 75). *Pubbenivāsaññaṃ*, the faculty possessed by an Arhat of knowing all about his own and others' former states of existence (E. Mon. 284; B. Int. 295; Dh. 118, see *Abhiññā*). It is also called *pubbenivāsānussatiññaṃ*, the knowledge which consists in the recollection (*anussati*) of former existences (B. Lot. 794), and *pubbenivāsānugataṃ ñāṇaṃ*, knowledge concerning former existence (B. Lot. 821).

PUBBUTTARO (*adj.*), North-eastern [पूर्वोत्तर]. Mah. 166.

PUBBUTṬHĀYĪ (*adj.*), This is an epithet of a faithful servant, and means, according to the comment, either getting up in the morning earlier than his master, or rising up from his seat when he sees his master approach [पूर्व + उत्थायिन]. Of the two meanings given above I prefer the former, comp. at Ab. 65 *sūrasodayato pubbutṭhito*, "arisen previous to the sunrise."

PUCCHĀ (*f.*), Questioning, a question [पृच्छा]. Ab. 115; Mah. 19.

PUCCHAKO (*adj.*), Asking [पृच्छक]. *Anatthapucchako*, asking silly questions (Dh. 286).

PUCCHANAM, Asking, inquiring [पृच्छन्]. Ab. 1186; Mah. 194.

PUCCHATI, To ask; to question; to ask for; to ask about [पृच्छ]. *Pañhaṃ p.*, to ask a question. *Brahmajālaṃ pucchanto*, asking about the B. (Br. J. S. A.). *Niddānaṃ tassa pucchiya*, having inquired the cause of his malady (Mah. 244). *Bhāriyāya ca puttānaṃ ca ārogabhāvaṃ pucchi*, asked after the good health of his wife and children (Dh. 206). *Amatādhigamaṃ pucchi*, asked whether he had attained amata (Dh. 123). *Balaṃ phāsuvihāraṃ p.*, to ask after a person's strength and comfort, to inquire whether he is strong and well (B. Lot. 427). With two acc. *Bhagavantaṃ pañhaṃ pucchati* (Alw. I. 106). *Dhammaṃ sāmaṇeraṃ apucchi*, questioned the S. about the Law (Mah. 25, comp. Kamm. 7). *Thero taṃ kumārakaṃ pucchi mātaraṃ*, the priest begged the child of his mother (Mah. 24). With *iti*:

Rđá katthđti pucchitvđ, the king having asked, Where? (Mah. 12). With acc. and *iti*: *Kin te dukkhan ti tam pucchi*, asked him, What ails you? (F. Ját. 12, 17; Mah. 157, 248). Aor. also *apucchatha* and *pucchittha* (Mah. 36, 248). P.pr. pass. *Punappunam pucchiyamđno pi*, though repeatedly questioned (Dh. 82, comp. 399). P.f.p. *Evam paňho pucchitabbo*, the question must be asked thus (B. Lot. 514). P.p.p. *puțtho, pucchito* (Alw. I. 106; Ten J. 53). *Tvam uyyđnapđlo ti puțtho*, being asked, Are you the gardener? (Ját. 6). *Rđjapurisehi pucchito*, interrogated by the king's officers (Dh. 291). *Satthđrá dvinnam aggasvákánam phásuviháram pucchito*, being questioned by Buddha as to the health of the two chief disciples (Dh. 114). *Ithannđmenavinayam puțtho*, questioned on discipline by so and so (Pát. 1). At Mah. 12 *puțtha* is used actively, "having asked."

PUCCHO, and PUCCHAM, A tail [पुच्छ]. Ab. 371.

PUCIMANDO, The Nimba tree, Azadirachta Indica [पिचुमन्द]. Ab. 570; F. Ját. 7, 30.

PUGGALIKO (*adj.*), Connected with an individual [पुगल + इक]. Pát. 103.

PUGGALO, An individual or person as opposed to a multitude or class; a creature, being, man [पुगल]. Ab. 93, 1085; Man. B. 424; B. Int. 501, 508. *Tam puggalam eva passatha*, behold that man (Dh. 61). *Nidđnam pi pucchi puggalam pi pucchi*, he asked the circumstances under which the discourse was spoken, the person to whom it was spoken (Br. J. S. A.). *Saňghe vđ puggale vđ*, in the whole body of the priesthood or in a single member of it (Kh. 13).—The three puggalas are *sekho puggalo, asekho puggalo, nevasekhanđsekho puggalo*, the sekha, the asekha, and he who is neither the one nor the other (viz. the puthujjana or unconverted man). The four puggalas are *samařamacalo, samařapadumo, samařapupđdariko, samařasukhumđlo*, by which names are designated the *sotđpanno, sakadđgđmi, andđgđmi*, and *arahđ* respectively. Another classification of four is *tamotamaparđyano, tamejotiparđyano, jotitamaparđyano, jotijotiparđyano*, which Subh. explains to me to mean, "the man who is poor and miserable on earth, and who on dying passes to a miserable state of existence (*apđya*), the man who being poor and miserable on earth passes to a devaloka," and so on. Another is *puggalo attahitđya pařipanno no parahitđya, p.*

parahitđya pařipanno no attahitđya, p. n'eva attahitđya pařipanno na parahitđya, p. attahitđya c'eva pařipanno parahitđya ca, "the man who acts for his own advantage and not for another's," and so on. Another set of four comprises the man who torments or mortifies himself, the man who mortifies others, the man who mortifies both himself and others, the man who mortifies neither himself nor others, but free from longing, serene and calm, and experiencing a sensation of bliss, dwells with his soul exalted and purified (*idh' ekacco puggalo attantapo hoti attaparitđpanđmuyogaň anuyutto, idha paň' ekacco puggalo parantapo hoti . . etc.*). The *satta puggalđ dakkhiņeyyđ* or seven persons worthy of gifts are *udhatobhđgavimutto, paňđđvimutto, kđyasakkhi, điřhippatto, saddhđvimutto, dhammđnusđri, saddhđnusđri*: the two last mean "walking according to doctrine, and walking according to faith": *điřhippatto* is thus explained, *điřhantaň patto ti dassanasankhđtassa sotđpattimaggaňđpassa enantaraň patto ti vuttam hoti* (Subh.).¹ The 108 Ariyapuggalas or simply Puggalas (*ye puggalđ ařhasataň pasatthđ*, Kh. 7) represent all the varieties of those who are walking in the four paths. I am indebted to Vjiesinha Mudliar for the following enumeration of them. He writes, There are three Sotđpannas, viz. *ekabđji, kolankalo* and *sattakkhattuparamo*, and three Sakadđgđmis, viz. *kđmabhavđđhigataphalo, rđpabhavđđhigataphalo* and *arđpabhavđđhigataphalo*. These six are multiplied into twenty-four by the four methods adopted for the attainment of the states, viz. *chandđhipateyyam, viriyđđhipateyyam, cittđđhipateyyam* and *vđmaňsđđhipateyyam* (these are called the Pařipadás). Then come twenty-four Anđgđmis, viz. five *antarđparinibbđyi*'s in the Aviha heavens, five *upahaccaparinibbđyi*'s in the Atappa heavens, five *sasankhđraparinibbđyi*'s in the Sudassa heavens, five *asankhđraparinibbđyi*'s in the Sudassđ heavens, and four *uddhamaňoto akaniřthagđmi*'s in the Akaniřtha heavens (only four because there is no going beyond the Akaniřtha heavens). Then there are two Arahantas, viz. *sukkhavipassako* and *samathayđniko*, and four Maggařthas.² Adding up the above we have

¹ I have taken all the above classifications from Saňg. S.
² i.e. I suppose, *Sotđpannamaggařtho*, etc.

24 + 24 + 2 + 4 = 54; and these 54 are doubled by the distinction of *saddhādura* and *paññādura* "having faith and having reason for their foundation."

PŪGO, A multitude; the Areca-nut tree, Areca Catechu [पूज]. Ab. 564, 602, 630, 1051; Pát. 97; Ras. 27. *Pūgamajjhagato*, having entered an assembly.

PŪJĀ (*f.*), Attention, care; veneration; offering [पूजा]. Ab. 425; Dh. 13. *Tam eva pujaṃ labhamāno*, receiving such care (of a tree, F. Ját. 7). *Puppapūjaṃ karoti*, to make an offering of flowers (Ras. 39; Dh. 268). *Amhākaṃ katā pūjā*, offerings (of food) are made to us (Kh. 11). *Pūjā pūjanāyānaṃ*, honour to whom honour is due (Kh. 5). *Buddhapūjā*, a festival of offerings to Buddha (Mah. 205, comp. 165). *Kāresi pūjaṃ Elūrārājīno*, held a festival in honour of king Elāra (who had fallen in battle, Mah. 155).

PŪJAKO, (*adj.*), Honouring [पूजक]. Dh. 123.

PŪJANĀ (*f.*), Veneration [पूजन]. Dh. 20; Mah. 11.

PŪJETI, To honour, revere; to honour with, present with; to offer, present [पूज]. Dh. 20, 35. With instr. of the thing offered, *Gandhamāldhī Bhagavantaṃ pūjayamāno*, doing homage to Buddha with perfumes, flowers and other offerings (Ras. 26; Das. 30; Mah. 26). *Pituvacanaṃ pūjento*, holding sacred my father's words (Sig. S.). *Pūjayitvā maṇim tāhīm*, having offered a jewel there (Mah. 333). P.pr. gen. *pūjayato* (Dh. 35). P.f.p. *pūjyo* (Ab. 1098), *pūjiyo* (Dh. 361), *pūjanīyo* (Kh. 5), to be revered, venerable. *N'atthi no pūjiyaṃ*, we have nothing to venerate (Mah. 104). *Pūjiyaṃ yāci pūjiyaṃ*, asked the Venerable One for something to venerate (Mah. 4). P.p.p. *pūjito*, honoured, revered (Ab. 750; Dh. 53). *Pitarā uparajjena pūjito*, honoured by his father with the viceroys (Ras. 15).

PUKKUSO, A man of the Pukkasa caste [पूकस]. Ab. 508 (said to be one whose occupation is throwing away dead flowers).

PUḶAVO, A worm, maggot. Ab. 623; Dh. 317. One of the Kammatthānas is called *puḷavakaṃ*, being obtained by the contemplation of a corpse eaten by worms.

PULINAM, A sand-bank, island of alluvial formation in a river [पुलिन]. Ab. 663. *Antonadiyaṃ vālikāpulinam* (Dh. 224).

PULLINGĀM, Manhood, male sex; in grammar masculine gender [पुल्लिङ्ग].

PULOMO, The Asura Vepacitti [पुलोम]. Ab. 45.

PUMĀ, (*m.*), A male, a man [पुंस]. Ab. 227. The declension is peculiar, it will be found at Sen. K. 271 and foll. Instr. *pumāno*, *pumena*, *pumāno*, pl. *pumāno*, instr. pl. *pumānehi*, loc. pl. *pumāsu*, *pumesu*. In composition there are two bases, *pum* and *puma*. Instances of the former are *pullingāṃ*, manhood, *pumbhāvo*, virility, *puṅkokilo*, the male of the Indian cuckoo, *pumbahuttāṃ*, masculine-plural-ness (Ab. 184), *pumitthi*, masculine and feminine (Alw. I. viii), *itthipunnapuṃsaka* (Sen. K. 272). Of the latter we have *pumattāṃ*, virility (Ab. 910), *itthipumaṃ* (neut. sing.), male and female (Sen. K. 366), *pumanapuṃsaka* (Ab. 187; Sen. K. 272). *Pumannapuṃsaka* at Sen. K. 272 points to a base *puman* on the analogy of युवन्.

PUNA, **PUNO**, and before a vowel **PUNAR**, and **PUNAD** (*adv.*), Again, anew, afresh; back; after that, next, further, moreover [पुनर्]. Ab. 1199. *Puna madhuro 'va ahoṣi*, once more became quite sweet (F. Ját. 8). *Puna gehaṃ āgantvā*, having come back home (F. Ját. 9). *Puna cintesi*, again he reflected (Ten J. 115). *Puna kattha gamissāma*, where shall we go next? (Dh. 170). *Na punar eti*, he will not again come (Kh. 16). *Puna gehaṃ na kāhasi*, thou shalt never again build the house (Dh. 28). *Bāhusaccena vā puna*, or again by much learning (Dh. 48). *Puna bhedo ajāyatha*, once more a breach arose (Alw. I. 64). *Punad eva Sumano medhāvī*, and moreover the wise Sumana (Pát. xiii). *Punar eva* and *punad eva*, again, once more (Dh. 60, 243; Pát. xiii). The form *puno* occurs at Mah. 40 before a consonant, and at Mah. 161 before a vowel. I have met with *punaṃ* only at Dh. v. 348, where it is a somewhat doubtful reading, but comp. *punappunaṃ*.—*Punapavāraṇā*, renewed invitation (Pát. 15). *Punavirūhi*, growing again (Kamm. 11). *Punarāgamaṃ*, return (Mah. 6). *Punakammaṃ* doing over again (Pát. 91). *Punadivaso*, the next day (Dh. 119): loc. *punadivase*, next day, on the morrow (Dh. 84, 119, 423; Das. 1; Mah. 177). *Punadivasato ppabhūti*, from the next day forward.

PUNABBASU (*m.*), Name of a Nakkhatta [पुनर्वसु]. Ab. 58. Also the name of one of Gautama Buddha's earliest converts.

PUNABBHAVO, Renewed existence, re-birth, transmigration [पुनर्भव]. Dh. 256; E. Mon. 2.

PUNNANAVĀ (*f.*), Hogweed, Boerhavia Procumbens [पुनर्भव]. Ab. 594.

PUNAPPUNAM, and -NA (*adv.*), Again and again, repeatedly [पुनर् + पुनर्]. *Punappunam* (Ab. 1137; Dh. 22, 58, 60; Mah. 222). *Punappuna* (Mah. 159; Dh. 86, 159, 217; Das. 2). In composition: *Punappunāgato attho*, matter introduced (*āgato*) over and over again.

PUNARUTTO, and -TTAKO (*adj.*), Said over again, repeated [पुनरुक्त]. Ras. 7; Mah. 1. With affix ता, *punaruttatā*, repetition, tautology (Ab. 777).

PUNĀTI, To purify [पू]. P.p.p. *pūto*.

PUNĀCHANAM, Wiping, cleaning; a towel [प्रोच्छ्रण]. *Hatthapuñchanapaṭṭako*, a cloth for wiping the hands, a towel (Mah. 22). *Pādapuñchanam*, a foot towel (Dh. 174, 250; Ten J. 33). *Adhovimanā vatthakoṭṭim mahaggham hatthapuñchanim*, ten million cloths for wiping the hands, unwashable and costly (Mah. 70, this is I think the true interpretation of this passage; *dhovima* being धाव् with term. र्म, and *hatthapuñchanā* an adj. agreeing with *koṭṭi*; the towels were no doubt of asbestos, which cannot be washed with water, and Turnour says that they were cleansed by being passed through the fire).

PUNĀCHATI, To wipe [प्रोच्छ्र]. *Puñchitvā morapiñjēna*, sweeping off (the insects) with a peacock's feather (Mah. 249).

PUNĀRIKAM, A white lotus flower; one of the Buddhist high numerals, 10,000,000¹⁸, or 1 followed by 112 ciphers [पुण्डरीक]. Ab. 476, 686.

PUNĀRIKINĪ (*f.*), A pond of white lotuses [पुण्डरीक + र्न् fem.].

PUNĀRIKO, A fragrant kind of mango; a tiger [पुण्डरीक]. Ab. 558, 611.

PUNGAVO, A bull; at the end of a compound, best, chief [पुङ्गव]. Ab. 696, 1091. *Yatipungavo*, an eminent priest (Alw. I. xiii).

PUNJO, Heap, mass, multitude [पुञ्ज]. Ab. 630. *Padumapuñjo*, a cluster of lotuses (F. Jāt. 57). *Kittipuñjo*, halo of renown (Att. 131). *Timirapuñjo*, a mass or pall of darkness (Dh. 255). *Paḍlapuñjo*, a heap of straw. *Suvaṇṇassa puñjo*, a pile of money.

PUNKHO, The feathered part of an arrow [पुङ्ख]. Mah. 157.

PUNKOKILO, see *Pumā*.

PUNNĀGO, The Tree Rottleria Tinctoria [पुनान]. Ab. 556; Ras. 25.

PUNNAMĀ, (*f.*), The day or night of full moon [पूर्णेमा]. Ab. 73; Dh. 391; Jāt. 50; Mah. 11. *Puñnamī* at Mah. 2 is a doubtful reading, one of my MSS. has *pañnamī* (*pañcamī*).

PUNNAPUMSAKO, see *Pumā*.

PUNĀTĀ (*f.*), Meritoriousness, merit, good works [पुण्यता]. Kh. 5.

PUNĀVĀ (*adj.*), Meritorious, righteous; fortunate [पुण्यवत्]. Ab. 722; Dh. 140.

PUNNO (*p.p.p. pūrati*), Full, fulfilled, complete, entire [पूर्णे]. Ab. 749. With gen. *Catugandhā-*

akassa puñṇā (*f.*), full of scented water (Mah. 180).

Yakkhapuñṇo, full of yakshas (said of Lankā, Mah. 3). *Puñṇamanaratho* (*adj.*), one whose wishes are fulfilled, contented (Mah. 242).

Puñṇaghaṭo and *puñṇakumbho*, a brimming jar, considered a lucky emblem or omen, and as such carried at festivals (Ab. 359; Mah. 172, 180, 182; Dh. 149).

Puñṇapatto (*pūrṇapātra*) a box full of trinkets scrambled for by guests and relations on festive occasions (Ab. 355).

Puñṇamāso, the full moon (Jāt. 27). *Puñṇamāsaratti*, night of the full moon. *Puñṇamāsi* (*f.*), the day or night of the full moon (Ab. 73; Mah. 169).

Puñṇacando, the full moon. *Puñṇaratti*, night of the full moon (Att. 135). *Puñṇarattam*, midnight (Gog. Ev. 23).

Puñṇamano (*adj.*), whose wish is fulfilled (Jāt. 27).

PUNĀNO (*adj.*), Good, virtuous, just, righteous, meritorious, pure, holy [पुण्य]. Ab. 976. Neat.

puñṇam, good works, goodness, virtue, pious act, righteousness, merit. *Puñṇam sīlādīmayam*, merit made up of observance of the sīla precepts and other good works (Ras. 16).

Puñṇaṭṭhānam, sacred spot (Att. 114, 219). *Puñṇāni katvā anekāni*, having done many good works (Mah. 201; Dh. 80).

Puñṇam apuñṇān ca upācīni, accumulated merit and demerit (Mah. 238). *Puñṇān ca pāpān ca*, good and evil (Dh. 47).

Puñṇapothakan, Book of Merits, a record of pious works done by a king (Mah. 195).

Puñṇakkhetam, field of merit, epithet of the Saṅgha or Buddhist clergy, because men acquire merit by showing kindness or charity to them (Alw. I. 78).

Puñṇakro, doing good works, pious. *Puñṇakammam*, meritorious act, good work, deed of piety (Mah. 215). *Puñṇā-*

kiriyavatthu or *puññakriyavatthu* (n.), cause, occasion or material of acquiring merit or doing good works. There are three, *dānamayaṃ puññakiriyavatthu*, *śīlamayaṃ p.*, *bhāvanāmayaṃ p.*, almsgiving, moral conduct and contemplation. There are also ten, *dānamayaṃ p.*, *śīlamayaṃ p.*, *bhāvanāmayaṃ p.*, *apacitisahagataṃ p.*, *veyyavaccasahagataṃ p.*, *patti-anuppaddānaṃ p.*, *abbanumodānaṃ p.*, *desanāmayaṃ p.*, *savanāmayaṃ p.*, *diṭṭhiṃjukkamaṃ p.* (Subh., Dh. 87). Of these *abbanumodānaṃ* means the acceptance or use of merit made over by another (see *Patti*, Subh. quotes *yena kenaci dinnassa puññassa aññassa cītena paṭiggahaṇaṃ*); *diṭṭhiṃjukkamaṃ* is making one's views or faith straight or firm (वृष्टि + क्तु, Subh.); *desanāmayaṃ*, and *savanāmayaṃ p.* are teaching and hearing the truth.

PUNO, see *Puna*.

PŪPIYO, A cake-seller, confectioner [पूप + य]. Ab. 511.

PŪPO, A cake, sweetmeat [पूप]. Ab. 463, 511. See also *Pūvo*, which is the usual form.

PUPPHAM, A flower; the menses [पुष्प]. Ab. 238, 545, 1091; Ten J. 49; Dh. 49. *Pupphadanto*, see *Disāgajo*. *Pupphachaddako*, a low-caste man whose occupation is removing dead flowers (from temples, etc., Ab. 508; Pāt. 83). *Pupphāsavo*, wine made from flowers (Pāt. 90). *Pupphayānaṃ* appears to be a ledge or altar in a temple on which flowers were deposited as offerings (Mah. 178, 179, 201).

PUPPHANAM, Flowering (fr. next). Dh. 194 (*pupphanakālo*).

PUPPHATI, To blossom [पुष्प]. Mah. 116. P.p.p. *pupphito*, flowering, blossoming (Dh. 194, 423; Jāt. 18; Ras. 25). Caus. *pupphāpeti* (F. Jāt. 6).

PUPPHAVATĪ (f.), A menstruous woman [पुष्प-वती]. Ab. 239.

PUPPHĪ (adj.), Bearing flowers [पुष्पिन्].

PURĀ (adv.), Formerly, previously, in a previous existence [पुरा]. *Dīpaṅkaraṃ passitvā purā*, having seen D. in a former existence (Mah. 1, comp. Kh. 20). *Purāvutto*, told in days gone by (Ab. 111). With abl. *Tassa āgamaṇā purā*, before he arrived (Mah. 205).

PURAKKHAROTI, To put in front, to make a person one's leader, to follow, revere, honour [पुरस्कृ]. Aor. *purakkhari*. Ger. *purakkhatvā*

(Par. S. 12). P.p.p. *purakkhato*, placed in front, made leader; sprinkled with holy water (*abhi-sitto*); followed, attended, surrounded, brought face to face with (Ab. 891). *Bhikkhusaṅghapurakkhato*, followed or surrounded by the clergy (Mah. 194). *Mahabbalapurakkhato*, at the head of his army (Mah. 64). *Devasaṅghapurakkhato*, attended by the celestial hosts (Ras. 28). *Bahunnāṃ dukkhadhammānaṃ purakkhato hoti*, is surrounded or harassed or encountered by many painful circumstances (Sig. S.). *Tasiṇḍya purakkhato*, beset with lust (Dh. 61).

PŪRAKO (adj.), Filling, completing [पूरक]. Pāt. 65, 75.

PŪRALĀSO, I think this word is पुरोडास; Subh. says his recollection is that it is a sort of offering (yāga-āhara) made by Brahmins. Das. 26.

PURAM, A town, city, fortress; a house [पुर]. Ab. 198, 1060; Mah. 166.

PURANAM, Filling [पूरण]. Dh. 268.

PURĀNO (adj.), Ancient, past, former, pristine; old, worn out [पुराण]. Ab. 713. *Purānagāmaṭṭhānaṃ*, the site of an ancient village (F. Jāt. 3). *Purānaṃ kammaṃ*, Karma acquired in former existences (Kh. 10). *Purānabhummattharaṇāni*, worn-out carpets (Dh. 174).

PŪRĀNO (adj.), Filling, completing [पूरण]. *Pada-pūraṇo*, *pādapūraṇo*, a word filling out a sentence, a word filling out a verse, an expletive particle (Ab. 1187). In grammar an epithet of the ordinal numbers from *dutiya* upwards, as filling out or completing, thus "seventh" is *sattannaṃ pūraṇo*, "the completer of seven" (Ab. 941). Fem. *pūraṇī* (Ab. 987).

PŪRĀPETI (caus. *pūrāti*), To cause to be filled. Mah. 215.

PURASSARO (adj.), Going in advance [पुरःसर]. *Purassarapatāka*, standards carried in the van of the army (Att. 198). At the end of a compound "preceded or attended by": *dakkhiṇāmbupurassaro*, accompanied by the water of donation (Mah. 165).

PURĀTANO (adj.), Ancient, pristine [पुरातन]. Ab. 713. Pl. *purātana*, the ancients (Ras. 7).

PŪRĀTI, To be filled, to get full; to be fulfilled [पूर्यते = पू]. *Pūrentu sabbasaṅkappā*, may all your wishes be fulfilled. Dh. 22. P.p.p. *pūraṇo*. See *Pūreti*.

PURATO (*adv.*), Before, in front, in the presence of [पुरतस्]. Ab. 1148. With gen. *Bhagavato purato pátur ahoṣi*, appeared before Buddha (Gog. Ev. 8). *Purato tassa*, in front of him (Mah. 261). *Rañño p. Visákhāṃ pakkosápetová*, having summoned V. to the king's presence (Dh. 328, comp. 291; Mah. 261). *P. karoti*, to put in front (Mah. 233). *Rukkham p. katová*, getting behind a tree (Dh. 115). *P. gacchati*, to go forward, to go first (Dh. 4). *P. peseti*, to send on in front (Dh. 115). Also *purato*, abl. of *puram* "town."

PURATTHĀ (*adv.*), In front; first and foremost; on the East; formerly [पुरत्थात्]. Ab. 1194.

PURATTHATO (*adv.*), Eastwards [last + तस्]. With gen. *Nagarassa p.*, on the east of the city (Mah. 81).

PURATTHIMO (*adj.*), Eastern [पुरत्थात् + इम, comp. *heṭṭhina*]. *Purathimá disá*, east quarter (Alw. I. xxi, 94; Kh. 20). Mah. 151.

PURATṬHITO (*adj.*), Standing before [पुरस् + स्थित]. With gen. *Bhagavato puratṭhito* (Sám. S. A.).

PURE, loc. from *Puram*.

PURE (*adv.*), Formerly, previously, first, originally; in front, before [पुरस्]. Ab. 1148. *Idam pure cittam acdri cārikam*, once this mind wandered about (Dh. 58). *Yathá pure*, as in former times, as heretofore (Mah. 72). *Pure vacantiyam pacchā avaca*, said last what should have been said first. *Pure ca pacchā ca*, before and behind (Dh. 74, 62). *Pure . . iddāni*, formerly . . now (Mah. 194). *Pure . . ajja*, formerly . . to-day (Dh. 58) With abl. *Pure tassābhisekato*, before his inauguration (Mah. 22).

PUREBHATTAM, Before the morning meal [पुरस् + भक्त]. Pát. 105; Dh. 78, 79, 422. Comp. *Pacchābhattam*.

PURECĀRI (*adj.*), Preceding, leading [पुरस् + चारिन्]. Ab. 378.

PURECĀRIKO (*adj.*), Leading [last + क्]. *Saddhācittam purecārikam katová*, guided by thoughts of faith (Dh. 291).

PURECARO (*adj.*), Leading [परस् + चर]. Ab. 378. *Sayam hutová purecaro*, himself taking the lead (Mah. 240).

PUREDVĀRAM, Front door [पुरस् + द्वार].

PUREGĀMĪ (*adj.*), Preceding, leading [पुरोगामिन्]. Ab. 379.

PUREKKHĀRO, Precedence, preference, deference [पुरस्कार]. Dh. 13.

PURETARAM (*adv.*), Forward, further, in front; before, sooner [पुरस्सर]. *P. peseti*, to send forward (Dh. 84, 217). *P. gacchati*, to go forward, to go on ahead or in front (Dh. 167). *Puretaram gantová sabbam gāhanti*, stealing a march on him captures the whole (Par. S. A.). *Puretaram eva pávisi*, entered first, viz. before the others (Att. 195). With abl. *Ito p.*, previous to this (Dh. 405). *Therehi puretaram eva gantová*, going on in advance of the priests (Dh. 135). *Parittakaraṇato p.*, before the repetition of the Paritta (Ten J. 114). *Puretaram eva*, still more = *pag eva* (Ten J. 110).

PURETI (*caus.*), To fill, to complete, to fulfil, to attain [पुरयति]. With gen. *Pokkharasim bhesajjānam páriya*, having filled the pond with medicines (Mah. 38). *Páretová párami sabbá*, having accomplished all the Páramitás (Mah. 2; Alw. I. 77). *Samaṇapaṭipattim p.*, to fulfil the duties of a samaṇa (Dh. 80). *Saggapadam p.*, to attain heaven. *Párayissam sivaṃ padam*, I shall attain the blissful lot (Ten J. 91). P.pr. pl. fem. *páreyantiyo* (Mah. 84). P.p.p. *párito* (Ab. 749). With gen. *Gandhatelassa párito*, filled with scented oil (Mah. 182). *Udakapárito*, full of water (Mah. 41). *Páritapárami* (m.), one who has accomplished the Páramitás (Ten J. 119; Dh. 205).

PURI (*f.*), A town [पुरी]. Ab. 32, 198; Alw. I. x. **PURIMAKO** (*adj.*), Previous [next + क्]. Dh. 325. Fem. *purimiká*.

PURIMO (*adj.*), Former, preceding, foremost, first; eastern [पुरस् + इम]. *Purimanayena*, in the previous manner, as before (F. Ját. 5; Alw. I. 79; Dh. 106). *Purimakammaṃ*, deed done in a former existence (Dh. 221). *Sabbapurimo*, the foremost one of all (Dh. 220). *Purimesu tisu vedesu*, in the first three Vedas (as opposed to the Atharva Veda, Alw. I. cxxiv). *Tvunhe pi no purimasadiṃ pi hoṭha*, be you also to us as before (Dh. 105). *Sesam purimasadisam*, the rest as before, the remainder of the comment is as in the previous case (Dh. 287). *Purimá disá*, the East (Mah. 127).

PURINDADO, A name of Sakka or Indra (Ab. 18). *Sakko Purindado* (Dh. 96). At Dh. 185 Buddha is represented as giving the foll. explanation of this appellative, *Sakko Maháli devānam indo pubbe manusasabhāto samāno pure pure dānam adāni tassā Purindado ti vuccati*, "O Maháli, Sakka the king of the devas, in a former existence when he was

a human being gave alms in various towns, hence he is called Town-giver." There is in Sanskrit a well-known epithet of Indra पुरंदर "destroyer of towns," and at p. 469 of his Kaccāyanappakarāṇa Mr. Senart identifies *purindada* etymologically with it, rendering *purindada* "destroyer of fortresses." This identification is inadmissible, and Mr. Senart's criticism on the scholiast is based on the assumption that the Hindu Indra and the Buddhist Indra are the same in every respect. This is far from being the case, the Buddhist Indra (see *Sakko*) being a mild and beneficent archangel, for whom the epithet of town-destroyer would be quite inappropriate. The simple explanation is that Gotama Buddha unwilling to part entirely with the name Purandara modified it to Purindada, thus removing its inappropriateness and bringing it into harmony with his narrative of Indra's origin.

PURISĀJĀÑÑO, This word has nothing to do with पुरज्ज, but is a compound of पुरष with *djāñña*, and means a man of noble birth, a superior, distinguished man, a man who is to other men what the thoroughbred racer is to other horses. At Dh. v. 193 a Buddha is intended, as the comment states and as the title of the chapter shows. At Mah. 139, *purisājāñño ayam*, "this is a remarkable man."

PURISATTAMĀ, Manhood, virility [पुरष + त्व]. Man. B. 399.

PURISO, A man; a male; a person, individual; an attendant [पुरष]. Ab. 227, 1046. According to the Sāṅkhya philosophy the human soul or life-giving principle (Ab. 92, "paraparikalpītāma" says the Sinhalese gloss). *Itthi puriso vā*, a woman or a man (Kh. 13). *Puriso 'si*, are you a male? (Kamm. 4). *Purisaghdto*, homicide (Dh. 298). *Purisādhamo*, a vile person, a bad man (Dh. 14, पुरषाधम). *Purisuttamo*, an excellent man, a good man (Dh. 14, पुरषोत्तम). *Purisa-medho*, human sacrifice (Ab. 413). *Yamapurisā* (pl.), the servants or ministers of Yama (Dh. 42). *Purisindriyam*, male principle, virility (see *Indriyam*). The *atthā purisabhūmiyo* or eight stages of man are, *mandabhūmi*, *khiddābhūmi*, *vīmaṇṇabhūmi*, *ujugatābhūmi*, *sekkhābhūmi*, *samaṇābhūmi*, *jinābhūmi*, *paññābhūmi*, the first days of semi-unconsciousness after birth, the period of tears and laughter, the first tottering attempts to

walk, the time when the child can walk firmly and straight, the period of schooling or education, the period of embracing the ascetic life, the period of matured knowledge, and the period of decay(?). The last of these I am in doubt about, the words are, *bhikkhu ca pannako jino na kiñci dhāti evaṃ alabhiṃ samaṇaṃ paññābhūmi vadati* (Sam. S. A.). *Purisathāmo*, manly vigour. *Karam purisakiccāni*, performing his manly duties (Sig. S.). *Sahasapuriso* (adj.), having 1000 attendants (Mah. 40). The epithet of a Buddha *purisadammasārathi* means either "guide of men whose passions have to be quelled" or "trainer or breaker-in of the human steer," the unconverted man being likened to a refractory bullock: *Sikkhitubbapurisā vinetabbapurisā Buddhassa dhammasānaṃ sutvā anuvattitvā sotāpatti-ādimaggaphalānaṃ pāpūṇitabbā devamanussaddayo* (Subh.). *Purisadamme sārēti purisadammasārathi*, *dameti vinēti vuttaṃ hoti*, *tuttha purisadamā ti adantā dametum yuttā tiracchānapurisā pi manussapurisā pi* (Vij.). Vij. also quotes, *Ahaṃ kho Kesi purisadamme saṅghena pi vinemi pharusena pi vinemi saṅghapharusena pi vinemi*, O Kesin, I train men who have to be converted by gentleness, by severity, by a mixture of gentleness and severity.

PURITO, see *Pūreti*.

PURO (adj.), Full [पूर]. With gen. *Pāyāsassa pūro*, full of porridge (Dh. 178). *Sālitāṇḍulapūrāni pañca sakaṭasatāni*, 500 waggons full of hill paddy and rice (Dh. 237, comp. Mah. 167). *Pūro* is also a noun used at the end of compounds: *Kaṅḅjikamattam pi kucchipūrāṇaṃ na labhati*, cannot get so much as a bellyful of rice water (Dh. 113). *Pattapūrāṇaṃ madhu*, a bowlful of rice (Mah. 24).

PUROHICCAM, see *Porohiccam*.

PUROHITO, A brahmin who is a king's domestic chaplain [पुरोहित]. Mah. 61, 210; Dh. 128, 171.

PURUTTAMAM, A noble or splendid city [पुर + उत्तम]. Alw. I. 55; Mah. 24.

PUTABHEDANAM, A town [पुटभेदन]. Ab. 198.

PUTAKAM, A small basket made of a rolled leaf, [पुटक]. Dh. 268; Mah. 88.

PUTHAG, see *Puthu* (1).

PUTHAKKĀTABBO (adj.), That ought to be separated [पृथक् + कर्तव्य].

PUTHAVI, see *Pathavi*.

PUTHU, and before a vowel sometimes **PUTHAG** (adv.), Separately, without, except [पृथक्]. Ab.

1137. *Puthu ekameko*, each separately (Das. 35). With foll. *eva, puthag eva* (Sen. K. 221). With abl. *Ariyehi puthag evāyam*, this man keeps aloof or is separated from the saints (Cl. Gr. 140). *Putthuddisā namassati*, "worships the several directions" (Sig. S., this is Gogerly's rendering; curiously enough my three MSS. of the Comment read *puthuddisā*, and explain it by *bahuddisā*). *Puthusippāyatandni*, "all the various arts," in Sām. S. is also explained in the comment *bahūni sippāni*. In both these instances the comment I think intends to refer it to *पुष्टु*, in the second perhaps rightly so. At Alw. N. 105 we have *puthusippena jīvati*, which D'Alwis renders "lives by different mechanical arts." In Sutta Nipāta I find *puthusamaṇabrāhmaṇā*, rendered by Coomaraswamy "various priests and brahmins."

PUTHU (*adj.*), Broad, extensive, great, big; abundant, numerous [*पुष्टु*]. Ab. 700. *Puthusilā*, a great rock (Kamm. 10). Comp. *puthuvāsanaṃ*, *puthubhūto* (2), *puthulomo*.

PUTHUBHŪTO (*adj.*), Separated [*पृथक् + भूत*]. Sen. K. 234; Att. 216 (*sisabandho puthubhūto hutvā*, severed). Comp. B. Lot. 648.

PUTHUBHŪTO (*adj.*), Become great; become numerous [*पुष्टु + भूत*]. *Puthubhūtesu sāvakesu*, when disciples had multiplied (Dh. 338). Comp. B. Int. 142.

PUTHUGATTATĀ (*f.*), Discrimination [*पृथगात्मता*]. Ab. 430.

PUTHUJJANIKO, see *Pothujjaniko*.

PUTHUJJANO, A man of the lower classes, or of low character; a common or ordinary man, one who is yet unconverted as opposed to one who has entered the paths, a worldly, natural or unsanctified man, sinner [*पृथग्जन*]. Ab. 435, 1084; B. Lot. 848; Dh. 11, 79. An unconverted man may be either *andhaputhujjano*, in total spiritual darkness, or *kalyāṇaputhujjano*, one who is striving after his spiritual good (*yassa khandhadhātu-āyatanādāsi uggahaparipucchāsaṇādhāraṇapaccavekkhaṇāni n'atthi ayaṃ andhaputhujjano, yassa tāni atthi so kalyāṇaputhujjano* (Br. Jāla S. A. compare Dh. 256). The latter is also called *puthujjanakalyāṇako* (Dh. 418). *Puthujjanasattā* (pl.), unconverted men, sinners (Das. 7). *Aputhujjano*, one who is not an unconverted man, viz. one walking in any of the four paths (Dh. 48). A Buddhist monk may be a *puthujjana* or un-

converted man, though without impairing the sanctity of his exalted office (Dh. 227, 333).

PUTHUKKARAṆAṀ, Separation [*पृथक्करण*].

PUTHUKO, A child; rice in the ear [*पुष्टुक*]. Ab. 251; Dh. 126.

PUTHULO (*adj.*), Broad, large [*पुष्टुल*]. Ab. 700; B. Lot. 569; Att. 8. *Vidatthimattaputhulo*, about a span broad (Alw. I. 76). Abl. *puthulato. Puthulato usabhamattāṃ ṭhānaṃ*, a spot about an usabha in breadth (Dh. 238, comp. 190).

PUTHULOMO, A fish [*पुष्टुरोमन्*]. Ab. 671; Att. 193.

PUTHUVĀSANAṀ, A large seat or chair [*पुष्टुसन = पुष्टु + आसन*].

PUTHUVĪ, see *Paṭhavī*.

PUTĪ (*f.*), A vessel, cup [*पुटी*].

PŪTI (*adj.*), Stinking, foul, putrid [*पूति*]. *Pātimuttāṃ*, urine of cattle (Ab. 275, *gomuttāṃ*). *Pātimamsāṃ*, rotten meat, putrid flesh, carrion. *Pātimaccho*, stinking fish (Dh. 100). *Pātikāyo*, foul body, mass of corruption, a Buddhist epithet of the human body (Dh. 313). *Pātibhāvo*, rottenness (Dh. 301). *Pātikaṭṭham*, a sort of pine (= *sarala*, Ab. 571). *Pātilatā* (*f.*), the shrub *Cocculus Cordifolius* (= *gaḷoci*, Ab. 581). *Pātigandhi* (*adj.*), stinking (Ab. 146). *Pātikummāso*, rancid gruel (Raṭṭhapāla S.).

PŪTIKO (*adj.*), Stinking, foul [*पूतिक*]. Dh. 313. *Pūtiko*, the plant *Guilandina Bonducella* (Ab. 566).

PUṬO, and PUṬAṀ, A cup, vessel, basket [*पुट*]. *Phāṇitassa puṭaṃ*, a jar of molasses (Dh. 434). *Bhaṇḍaputaṃ*, a bundle of wares. *Sīṭakāni puṭabaddhāni*, clothes tied up in bundles (Mah. 171). *Puṭabhattāṃ*, a meal of boiled rice carried in a leaf basket (Att. 213; Mah. 231). *Pūgakuḥilikkaputaṃ*, a basket made of Areca leaves (Att. 216).

PŪTO (*p.p.p. punāti*), Purified, clean, pure [*पूत*]. Ab. 442, 698. *Pūtambu*, pure or clear water (Ab. 884).

PUTTADĀRO, Son and wife, wife and child [*पुत्रदार*]. *Puttadāro pi 'ssa agutto hoti* (Sig. S.). Also plur. (*puttadārānaṃ*, gen. pl. Ab. 421). Gen. *puttadārassa* (Kh. 5; Ten J. 113). *Puttāsa ca dāressu ca* occurs in *Khaggavisāṇa S.*

PUTTAKO, A little son, a beloved son; a son [*पुत्रक*]. Mah. 135, 216; Dh. 155. *Ekaputtako*, only son (Dh. 93). *Vajjiputtako bhikkhu*, a monk belonging to a Vajjian family (Pāt. xxxix, here

- the termination probably belongs to the whole compound).
- PUTTATTAM**, Sonship [पुत्र + त्व]. *Patthehi mama puttattam*, pray for sonship to me, i.e. pray that you may become my son (Mah. 132). *Jeṭṭhakulassa puttattā* (abl.), from the circumstance of his being a son of the eldest family Dh. 120).
- PUTTHO**, Nourished, see *Posati*. Questioned, see *Pucchati*.
- PUTTIKO** (*adj.*), Connected with sons [पुत्र + इक]. Sen. K. 394.
- PUTTIMO** (*adj.*), Having sons [पुत्र + इम]. Sen. K. 394. Also *puttimā* (-मत), *nandati puttehi puttimā* (Dhaniya S.).
- PUTTIYATI**, To treat as a son [पुत्रीयति].
- PUTTIYO** (*adj.*), Relating to or connected with sons [पुत्रिय]. Sen. K. 394.
- PUTTO**, A son, child [पुत्र]. The pl. *puttā* is sometimes used to mean son and daughter (Ab. 249). Fem. at the end of a compound, *-puttī* (see *Rājaputtī*).
- PŪVAKO**, A cake [पूप + क]. Mah. 59.
- PŪVIKO**, A cake seller, confectioner [पूप + इक].
- PŪVO**, A cake, sweetmeat [पूप]. Dh. 139; Mah. 196; Pát. 89. See also *Pūpo*.
- PŪYO**, Pus, matter [पूय]. Ab. 325. See also *Pubbo* (1).

R.

- RACANĀ** (*f.*), A literary production, composition [रचना]. Att. 189.
- RACATI**, To prepare, compose [रच]. Aor. *raci* (Alw. I. xxi). P.p.p. *racito*, composed (of a book, Alw. I. x), arranged, strung (of flowers, Mah. 212).
- RACAYITĀ** (*m.*), Composer, author [रचयितृ].
- RACCHĀ** (*f.*), A carriage road, or street [रच्छा]. Ab. 202; Mah. 23.
- RADANO**, A tooth [रदन]. Ab. 261.
- RĀDHITO** (*p.p.p.*), Accomplished, performed [प.p.p. राधयति]. Ab. 743.
- RADO**, A tooth [रद]. Ab. 261.
- RAGĀ** (*f.*), Name of one of Mára's daughters. It is a derivative of रञ्ज and probably means worldly pleasure or desire. The names of Mára's daughters are variously given as *Tañhā*, *Arati*, *Rati* (Dh. 164), and *Tañhā*, *Arati*, *Ragā* (Ab. 44;

- Das. 24, 29; Ját. 78), where *ragā* corresponds to *rati*, of which it is doubtless a synonym.
- RĀGO**, Dyeing, dye; colour; human passion, evil desire, greed, attachment, lust [राग]. Ab. 163, 1009. *Vatthānam rāgo*, dyeing cloth. *Nāndrāgo* (*adj.*), of various hues (Mah. 99, 258). Man. B. 495; Dh. 3, 4. *Tattha rāgo*, attachment thereto (Ját. 21). *Rāgaratto*, affected with passion or lust (Dh. 62). *Rāgo dhane jivite ca*, desire for riches and life (Mah. 253). *Rāgavasena*, pruriently (Pát. 69, 111). Saṅkhyārtha Prakāśa enumerates three Rāgas, *kāmarāgo*, *rūparāgo*, *arūparāgo*. Rāga is one of the Aggis, Kiñcanas, Akusalamūlas.
- RAHADO**, A deep pool, a lake [रहद]. Ab. 677; Dh. 15, 18.
- RAHASI**, see *Raho*.
- RAHASSO** (*adj.*), Secret, private [रहस्य]. *Rahassalekko*, a private letter. *Rahassangam*, privy member (Ab. 273). Instr. *rahassena*, secretly, privately (Mah. 230). Neut. *rahassam*, a secret, mystery (Ab. 252). *Vatvā rahassam*, revealing the secret (Mah. 219).
- RAHITO** (*p.p.p.*), Deprived of, without [रहित]. *Lajjāsārajjarahito*, without shame or fear (Mah. 195).
- RAHO**, Solitude, secrecy, privacy [रहस]. Adv. *raho*, secretly (Ab. 353; Mah. 59; Dh. 338, 404). *Rahogato*, being in private, being alone (Alw. I. 93; Dh. 131; Gog. Ev. 6). Loc. *rahasi*, in secret, privately (Att. 211).
- RĀHU** (*m.*), Name of an Asura who is supposed to cause eclipses by taking the sun and moon into his mouth; the ascending node of the moon [राहु]. Ab. 61; Man. B. 46, 47; Gog. Ev. 28. *Rāhumutto eando*, the moon released by R. (Ját. 27).
- RĀHULO**, Name of Gotama Buddha's son, born before he retired from the world [राहुल]. *Rāhulamātā* (*f.*), a name of Gautama Buddha's wife Yasodharā as being the mother of Rāhula (Ab. 336; Dh. 417). Mah. 9.
- RĀJĀ** (*m.*), A king; a prince, ruler, governor [राजन्]. Ab. 333. *Rājāno nāma paṭhavayā rājā padesarājā maṇḍalīkarājā antarabhogikā, akkhadassā mahāmattā ye vā pana chejjabhejjaṃ anusseanti ete rājāno nāma*, by the term princes or great ones of the earth are meant a king of the whole earth, a king over a country, a king over a district, border rulers, judges, prime ministers,

and all who have power of life and death (Pát. 66). For the declension of *rájá* see Sen. K. 265, and foll., I here add references for some of the forms there given. Acc. *rájānaṃ* (F. Ját. 6; Mah. 244; Das. 2). Instr. *rájina* (Mah. 165), *raññá* (Dh. 154). Gen. and dat. *rájino* (Mah. 54, 154, lxxxviii), *rañño* (Dh. 154; Mah. 54; F. Ját. 6; Das. 2). Abl. *rájato* (Kh. 13; Pát. 79). Pl. *rájāno* (Dh. 153). Instr. and abl. pl. *rájūhi* (Pát. 78; Mah. 24). Gen. and dat. pl. *rájānaṃ* (F. Ját. 6; Ten J. 109; Ab. 358), *raññānaṃ* (Par. S.). Loc. pl. *rájusu* (Ten J. 108). The voc. I have not met with, *mahárája* being used in addressing a king. The above forms are all in common use, and it will be observed that among them are not found any of the forms given by Kaccáyana which presuppose a base राज, as *rájena*, *rájassa*. The explanation of this, as Saddaníti points out, is that Kaccáyana has mixed up the forms of the simple word and the compounded word. When *rájá* is the last part of a compound, it follows in the oblique cases either the declension of *buddho* or the declension of the uncompounded *rájá*. Thus we have gen. and dat. *morarájassa* (Ten J. 114), but *Elárarájino* (Mah. 155), and *Bárápasirañño* (F. Ját. 5); instr. *mahárájena* (Mah. 195), but *Videharaññá* (Ten J. 55); acc. *mahárájaṃ* (Mah. 105), *devarájāṃ* (Dh. 184), but *morarájānaṃ* (Ten J. 114); pl. *nágarájá* (Mah. 6), but *porápakarájāno* (Ten J. 107). In the nom. sing. alone there is no option, the form *-rájá* only being used; e.g. *mahárájá*, *nágarájá*, *devarájá*, *Kosalarájá* (Ten J. 1), *morarájá* (Ten J. 121), and so on in every instance. I have noted the foll. further instances of the oblique cases of *rájá* when the last part of a compound: loc. *nágaráje* (Mah. 156), *Vijayarájamhi* (Mah. 54); acc. pl. *Damiḷarájāno* (Mah. 155); gen. *pabbatarájassa* (Gog. Ev. 15), *siharájassa* (F. Ját. 47); instr. *uparájena* (Mah. 130), *Gámaṇi-rájena* (Mah. 154), *devarájena* (Dh. 165). When the first part of a compound the base is *rája-*, the foll. are a few instances, the most important are given separately. *Rájubhayaṃ*, danger from a king, royal punishment or tyranny. *Rájadváram*, palace gate (Mah. 157). *Rájakumáro*, prince, prince royal (Mah. 199). *Rájakaññá*, royal maiden, princess (Mah. 51). *Rájamuddá*, royal seal (Dh. 89), also *rájamuddáiká* (Dh. 154). *Rájakoso*, royal treasure or revenue. *Rájapurisá* (pl.), royal officers

or servants or train (Das. 21). *Rájabhavanaṃ*, palace (Ját. 55). *Rájamacco*, king's minister, noble of the court (*amacca*). *Rájaratho*, royal chariot (Dh. 28, 31). *Rájavayho*, king's riding elephant (Ab. 366). *Rájavallabho*, king's favourite (Mah. 235). *Rájupaṭṭhānaṃ*, serving or ministering to a king (*upaṭṭhānaṃ*, Att. 196). *Rájovaddo*, admonition of a king (*ovaddo*, Ten J. 1). *Rájarájamahámatá*, kings and royal ministers (Ját. 7). *Rájásanaṃ*, throne (*ásanaṃ*, Ját. 113).

RĀJĀBHIRĀJĀ (*m.*), King above kings [राजन् + अभि + राजन्, comp. राजाधिराज].

RĀJĀBHOGGO, A king's servant or minister, a courtier [राजन् + भोग्य]. Pát. 79 (where another reading *rájabhogo* is mentioned). The word used in S. is राजभूत्व.

RĀJĀDHAMMO, Duty of a king [राजधर्म]. There are ten, *dānaṃ*, *śīlaṃ*, *pariccāgo*, *akkodho*, *avihimsá*, *khanti*, *ajjavānaṃ*, *maddavaṃ*, *taṇu*, *avirodhaná* (Dh. 341, 416).

RĀJĀDHĀNĪ (*f.*), A royal city [राजधानी]. Ab. 198; Dh. 121.

RĀJĀGAHAMĀ, Name of the capital of Magadha [राजगृह]. Ab. 200; Mah. 161.

RĀJĀGAHIKO (*adj.*), Belonging to or living in Rājagriha [last + इक].

RĀJĀGEHO, A palace [राजगेह]. Mah. 82, 86, 219 (line 11).

RĀJĀGHARAMĀ, A palace [राजन् + गृह]. Mah. 86.

RĀJĀHAMSO, A sort of goose or swan, or perhaps a flamingo [राजहंस]. Ab. 647; Ten J. 54; F. Ját. 57. Fem. *rájahamsí* (Dh. 315).

RĀJĀKAKUDHABHĀNDĀM, An ensign or symbol of royalty [राजन् + कुट्ट + भाण्ड]. There are five, *khaggo*, *chattānaṃ*, *uphāsaṃ*, *páduka*, *válovjantí*, the sword, the umbrella, the diadem, the slippers, the fan. Das. 3, 26; Dh. 222; Att. 179. Also simply *kakudhabhāṇḍam* (Ab. 358).

RAJĀKKHO (*adj.*), Having defilement or passion [राजक]. Only at the end of a compound, the termination *ka* belonging to the whole compound. *Apparajakkho mahárajakkho*, having little moral defilement, having much moral defilement (Gog. Ev. 5, 8).

RAJĀKO, A washerman [राजक]. Ab. 505.

RĀJĀKO, A king [राजक]. Mah. 260. Also an adj. "royal" (Payoga Siddhi). *Rájakáramo*, Royal Monastery (Ten J. 19).

RĀJAKULĀM, Royal family; a member of a royal family, prince; a king's court, a royal palace or household; a court of justice [राजकुल]. *Uttamarājakulasammato*, acknowledged to belong to one of the first royal families. *Vajjirājakulāni*, the Vajjian princes (Par. S. A.). *Kahāpaṇāddāni gāhantesu rājakesu*, when the royal princes take their money and other treasures (Jāt. 7). *Rājakule sannipatanti*, assemble at the palace (Jāt. 57). *Rājakuladvāram*, palace gate (Alw. I. 97). Palace (Dh. 212, 318; Mah. 22, 105, 219).

RĀJĀNĀ (*f.*), Royal authority, punishment inflicted by a king [राजन् + आजा]. Dh. 159 (Subh. says it is equivalent to *rājadaṇḍo*).

RAJANĀM, Colouring, dye [रजन]. Dh. 237; Pāt. 82.

RĀJĀNGANĀM, The court or quadrangle in a royal palace, a palace yard [राजाङ्गण]. Dh. 299, 303; Das. 40.

RAJANĪ (*f.*), Night [रजनी]. Ab. 69.

RAJANĪYO (*adj.*), Lustful [रजनीय].

RĀJĀÑÑO, A Kshatriya [राजन्व]. Ab. 335.

RĀJĀNURĀJĀM (*adv.*), From king to king, during a succession of kings [राजन् + अनु + राजन्].

RAJĀPATHO, A narrow dark place where dust accumulates (lit. "dust-path"), a dust hole, cellar [रजस + पथ]. The foll. formula occurs in Sām. S. and elsewhere, *sambādhō gharāvāso rājāpatho, abbhokāso pabbajjā*, "the life of a householder is a confined one, a hole and corner life, whereas asceticism is free as the air of heaven." The comment here says *rājāpatho ti rāgarājādnāṃ uṭṭhānāṭṭhānan ti mahā-āṭṭhakathāyaṃ vuttāṃ, āgamanāpatho ti pi vaṭṭati*, "it is said in the Great Commentary that *rājāpatha* is a place in which the dust of evil desire and the other passions originates, we should add that it means also the path by which they enter." It was inevitable that the commentator should take the word *raja* in its moral sense, but I think it is clear that here *rājāpatha* is used in its ordinary acceptation, and is a strengthening of *sambādhā*, "house life is narrow or crowded, it is like living in a dust-hole." I owe to Mr. Trenckner the following interesting quotation, *rājāpathe ca nam nikkhipeyyum, rājāpathe ti rajāpathe ayam eva vā pāṭho rajassa āgamanāṭṭhānavuṭṭhānāṭṭhāne vā heṭṭhāmance vā thusakoṭṭhake vā bhājanantare vā yattha rajena okiriyatṭhi attha*, which I render, "And should cast it into the *rājāpatha* . . here the

words in the *rājāpatha* mean in the *rajapatha* (this is an optional reading), in a place in which dust accumulates or arises, either under a bed or in a barn, or in a jar, where it gets covered with dust." The long *d* is, I think, an attempt to preserve the *a* of the original रजःपथ, while compensating by length for the loss of the visarga. According to analogy we should have *rajopatha*, but comp. *antepura, purecara*.

RAJĀPETI (*caus.*), To cause to be dyed [a caus. from रज]. Pāt. 8, 10.

RĀJĀPUTTO, A king's son, prince [राजपुत्र]. Sen. K. 394; Mah. 49. Fem. *rājaputtī*, a princess (Mah. 52).

RĀJARUKKHO, The tree Cassia Fistula [राजवृक्ष]. Ab. 552.

RAJASSALĀ (*f.*), A menstruous woman [रजसला]. Ab. 238.

RAJATĀM, Silver [रजत]. Ab. 489. *Rajata-mayo*, made of silver (Sen. K. 401).

RAJATI, To colour, dye [रज्ज]. Pāt. 91. P.p.p. *rajitabbo*, that must be dyed (Jāt. 8). Ger. *Rajitvā* (Ten J. 34). P.p.p. *ratto*. Caus. *rañjeti*.

RĀJATI, To shine [राज्]. Att. 190.

RĀJATTĀM, Royalty [राजन् + स्व]. Ras. 18.

RĀJĀYATANĀM, Name of a tree, apparently an umbrageous one [राजन् + आयतन]. Gog. Ev. 5; Mah. 5. The Sinhalese is *kiripalu*, which Clough says is *Buchanania Latifolia*.

RĀJĪ (*f.*), A streak, line, row [राजि]. Ab. 539. *Rattarājīyo* (pl.), red stripes (Ten J. 111). *Pubbatarāji*, a mountain range (Ten J. 46; Das. 24). *Dvaṅgularāji*, a band two inches broad (Pāt. 81).

RĀJĪLO (*adj.*), Stupid [राजिल]. Sen. K. 395.

RĀJĪNĪ (*f.*), A queen [राज्ञी].

RĀJĪTTHI (*f.*), A royal lady, princess [राजन् + स्त्री]. Mah. 52.

RAJĀM, and **RĀJĪYĀM**, Sovereignty, royalty, monarchy, government; kingdom, empire, country [राज्य]. Sen. K. 395. *Rajjāṃ kāreti*, to reign (Alw. I. 73; F. Jāt. 16; Dh. 110; Ras. 15; Mah. 63). With gen. *Catunnam mahāḍḍpānam rajjāṃ kāressasi*, thou shalt rule over the four continents. *Rajjakaraṇam*, reign, rule. *Rajjasiri*, regal splendour (Ras. 15). *Rajjendbhisincito*, invested with the royalty, crowned king (Ras. 15). *Rajjāṃ pāpupāti*, to succeed to the sovereignty (Dh. 416).

RAJĀNGĀM, Requisite of regal administration [राज्याङ्ग]. There are seven, *sāmi, amaoco, sahhā,*

- koso, duggam, vijitam, balam*, the monarch, the prime minister, the friend or ally, treasure, a stronghold, a territory, an army (Ab. 350).
- RAJJU (*f.*), A rope, string [रज्जु]. Ab. 448; Mah. 244; Dh. 412. Instr. *rajjuyá* (Mah. 63). Metaphorically, *tanhárajju*, the cord or fetter of lust. *Rajjugáhako* appears to mean one who holds the reins and drives a chariot (Dh. 416).
- RAJUKO, A string [last + क]. Dh. 340, 421; F. Ját. 53.
- RAJO, and RAJAM, Dust, dirt; the pollen of flowers; human passion, impurity, moral defilement; the menstrual flow [रजस्]. Ab. 238, 395, 883. *Sukhumo rajo*, fine dust (Dh. 23). Nom. *rajam* (Sen. K. 497). Acc. *rajam* (Dh. 55). *Vigatatarajo*, free from passion (Dh. 96). *Rajomalam* at Ját. 24 is I think a dvandva, "dust and dirt." Instr. *rajena*, dat. *rajassa*. See *Rajovajallam*.
- RAJOHARANAM, Water [रजस् + हरण]. Sen. K. 479; Cl. Gr. 117. In a metaphorical sense, "that which removes human passion," or "removal of human passion" (E. Mon. 283).
- RĀJORODHO, Royal harem; a lady of the royal harem [राजन + अवरोध].
- RAJOVAJALLAM, Dust and dirt (Dh. 25). This word is a compound of रजस् with अव, and a Pali word *jalla*, and should be divided rajo + avajalla. A compound *rajajalla* occurs in Brahmáyu S. (*na ca bhoto Gotamassa káye rajajallam limpatti*) and is rendered by Hardy "dust and mud." At B. Lotus 569 we have, *sukhumattá chaviyá rajajallam káye na upalipatti*, "from the smoothness of his skin the dust and dirt does not adhere to his body" (Burnouf wrongly refers *jalla* to जल). In Āmagandha S., Coomaraswamy renders *jaṭṭajallam* by "matted hair and dirt." In answer to my question, Subh. writes that *rajovajalla* means being covered with "rajas" and "dæli." This Sinhalese word *dæli* is the phonetic equivalent of *jalla*, and is given in Clough's Dict. with the meaning "soot, charcoal": perhaps it should rather be "smuts" (comp. on the same column *dæli-kunu* "grime"). Subh. says that *avajalla* is a compound like *avamayúra*. He quotes *udakajallakan ti udakalāsikam*. That it is the Sanskrit *jhalla* there can be little doubt, for in Sutta Nipáta I find *káyamhá sedajalliká*, where *seda* is स्वेद, and *jalliká* can only be झलिका "dirt rubbed off the body in shampooing."
- RĀJULO, An Amphibæna, a sort of lizard without legs [राजिल]. Ab. 6.
- RĀJONAM, RĀJUSU, see *Rájá*.
- RĀJUYYĀNAM, A royal garden [राजन + उद्यान]. Mah. 88.
- RAKKHĀ (*f.*), Protection [रक्षा]. Mah. 150; Dh. 192. *Rakkhāvaranagutti*, protection, defence and keeping (Das. 10, *āvaraṇa*).
- RAKKHAKO (*adj.*), Protecting, guarding [रक्षक]. *Khetarakkhako*, one who watches a field to keep off depredators (F. Ját. 15). *Sīlarakkhako*, one who keeps the precepts (Dh. 193). Fem. *rakkhikā* (Dh. 193, 397).
- RAKKHANAKO, One who guards [रक्षक + क]. Mah. 239.
- RAKKHANAM, Protection, defence [रक्षक]. *Rahassam rakkhanam*, keeping a secret (Mah. 220).
- RAKKHASO, A Rákshasa, demon, ogre [राक्षस]. Man. B. 47; Ras. 19; Dh. 304. Fem. *rakkhasi*, an ogress (Mah. 74). *Rakkhasas* sometimes become converted to Buddhism and renounce their cannibal habits.
- RAKKHATI, To protect, guard; to protect from; to ward off; to keep, preserve; to beware of, guard against [रक्ष]. Kh. 6; Dh. 8, 29. *Vācam* or *mukham* *r.*, to guard one's speech, keep a watch upon one's mouth, to be careful what one says (F. Ját. 50). *Cittam* *r.*, to guard one's thoughts (Dh. 7). *Sīlam* *r.*, to keep the moral precepts (F. Ját. 52, comp. Dh. 417). *Attānam eva rakkha*, you look out for yourself, or save your life (Dh. 300). With loc. of the thing from which danger is ward off. *Kadalasu gaje rakkhanti*, they keep off the elephants from the plantain trees (Sen. K. 344). P.f.p. *rakkhitabbo* (Dh. 79; Mah. 253), *rakkhiyo* = रक्ष्य (Mah. 203, must be saved). P.f.p. *rakkhito* (Ab. 754; Dh. 29). *Ete rakkhite katvā*, having taken these men under his protection (Mah. 168). Caus. *rakkheti*, to protect (Alw. I. x).
- RĀMANEYYAKO (*adj.*), Delightful [रमय + क]. Dh. 18.
- RĀMANIYAKAM, Delightfulness [रामणीयक]. Sen. K. 397.
- RAMANIYO (*adj.*), Delightful, beautiful [रमणीय]. *Ramanīyo padeso*, a delightful spot (F. Ját. 17). Ten J. 107; Dh. 18, 215; Mah. 89.
- RAMAÑO (*adj.*), Pleasing, charming [रमण]. Alw. I. x. Fem. *ramanī*, a woman (Ab. 230).

RAMATI, To enjoy oneself, to delight in [रम]. With loc. *Dhamme ramati paṇḍito*, the wise man delights in the Law (Dh. 15, 17, 18). P.p.p. *rato*, delighting in, intent on, devoted to. With loc. *Rato puñṇe*, delighting in good works (Mah. 200, 4, *sabbalokahite rato*). Dh. 5, 6, 16, 63. Also *ramito* (Sen. K. 510). *Vanante ramito*, taking delight in the depths of the forest (Dh. 54). Caus. *rameti*, to give pleasure to, to please, delight (Dh. 215).

RAMBHĀ (f.), A plantain or banana tree; name of an Apsaras [रम्भा]. Ab. 24, 589.

RAMMAKO, A name of the month Citta [रम्मक]. Ab. 77.

RAMMO (adj.), Agreeable, beautiful [रम्म]. Mah. 3, 7, 82, 163.

RĀMO, Joy, delight [राम]. *Ālayarāmo*, delighting in lust; (Gog. Ev. 6).

RĀMSI, see *Rasmi*.

RĀMSIMĀ (adj.), Radiant [रम्मिमत्]. Masc. *rāmsimā*, the sun (Ab. 63).

RANDHAM, A hole, cavity; a fault, defect [रन्ध्र]. Ab. 649, 1013; Dh. 376.

RANDHETI (caus.), To make subject to; to hurt, destroy [रन्धयति]. Dh. 44 (comment takes it in the second sense).

RANĒJI (adj.), Victorious in battle [रणे + जित]. Ab. 398, 1013; Dh. 37.

RANĒGO, Colour, paint; a theatre, stage, play-house [रङ्ग]. Ab. 101, 1123; Dh. 307. *Nānāraṅgo* (adj.), of various hues (Mah. 179). *Raṅgājīvo*, a painter (Ab. 508).

RANĒJANĀM, Dyeing; delighting; red sandal-wood [रञ्जन]. Ab. 301, 1009, 1056.

RANĒJETI (caus. *rañjati*), To dye, redden; to illuminate; to gratify, charm; to conciliate [रञ्जयति]. *Rañjayanti* (f.) *disā sabbā*, illuminating all the directions (Mah. 106). *Rañjayanti*, winning his affections (Mah. 44). Pass. *rañjīyati* (Dh. 214). P.p.p. *rañjito*, dyed (Ab. 923).

RANĒKU (m.), A species of deer [रङ्कु]. Ab. 619.

RAÑÑĀ, **RAÑÑO**, see *Rājā*.

RANŌ, Sin; turmoil; war, battle [रण]. Ab. 763, 1096. In the sense of battle *raṇam* (Ab. 399). *Subhārdjam raṇe hantvā*, having slain king Subha in battle (Mah. 220, 254). Comp. *Raṇeji*.

RASAGGASĀ (f.), A nerve of sensation [रस + यस्]. Ab. 279. Buddha is said to be *rasaggasaggi*, "having the nerves of sensation meeting at the

top." The expression is somewhat elliptical. The compound consists of *rasaggasā* + यस् + इत्. Hardy says, "The seven thousand nerves of taste all bent towards the tongue, so that he was sensible of the slightest flavour" (Man. B. 369). Subh. quotes from a comment, *rasaggasānam aggāni rasaggasaggāni gīvāya thitāni, tāni assa atthīti rasaggasaggi*. Burnouf quotes the foll. gloss, *uddhaggassa rasaharaṇiyo gīvāya jātāni honti samabhivāhīniyo*, which means, I think, "there are nerves of sensation in his neck all converging upwards" (I am not sure of the signification of *uddhaggassa* here, it ought to mean "when he is in an upright position"). It is clear from B. Lot. 566 that the North Buddhist translators have fallen into their usual blundering with regard to Pali words which have no equivalent in Sanskrit (see *Paṭisambhiddā*). The noun *rasaharaṇi* in the gloss given above means also nerve of sensation: like *rasaggasā* it is unclassical.

RASAKO, A cook [रसक]. Ab. 644.

RASĀLO, Sugar-cane [रसाल]. Ab. 599.

RASANĀ (f.), The tongue [रसना]. Ab. 150.

RASANĀ (f.), A woman's zone [रसना]. Ab. 287.

RASANAM, Taste, flavour [रसन]. Ab. 938.

RASĀTALAM, The infernal region or lower world [रसातल]. Ab. 649.

RASAVATĪ (f.), A kitchen [रसवती]. Ab. 211.

RĀSI (m.), A heap, quantity; a sign of the zodiac [राशि]. Ab. 630, 1051. Three *rāsīs* are enumerated, *micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi*, which Vij. explains to me as "mass of absolute or undoubted falsehood, mass of absolute truth, and accumulation which is neither one nor the other, but a congeries of truth and falsehood." The twelve *rāsīs* or signs of the zodiac are *meso, usabho, methunaṃ, kakkāṭo, sīho, kañṇā, tulā, vicchikā, dhanu, makaro, kumbho, mīno*, the ram, bull, twins, crab, lion, virgin, balance, scorpion, bow, Capricorn, waterpot (Aquarius), fish (Ab. 61). *Rāsivāḍḍhako*, a steward, one who increases a person's wealth. *Puppharāsi*, a heap of plucked flowers (Dh. 10). *Vatthāni rāsīm kāresi anekāni*, made a great number of cloths into a heap (Mah. 171). *Suvaṇṇamaṇimuttānam rāsiyo*, clusters of gold, gems, and pearls (Mah. 182). *Puñṇarāsi*, a store or accumulation of merit (Mah. 127).

RASIKO (adj.), Spirited, witty [रसिक]. *Rasikā-tā* (Att. 199).

RASITAM, Thunder [रसित]. Ab. 49.

RASMI, and (by metathesis) **RAMSI** (*m.*), A rope; rein, bridle; a ray of light [रसिम]. Ab. 64 (*rañsi*, ray), 448 (*rasmī*, rope), 1043 (*rasmī*, both meanings). *Rasmīyo gañhāti*, to take the reins (220, 300). *Rasmiggāho*, holding the reins (Dh. 40). *Chabbayññā rasmīyo*, rays of six colours (Mah. 108, 114). *Suriyaramisamphasso*, touched by the sun's rays (Ten J. 119). *Ramsicūḍmaṇi*, a jewelled crest on the head of an image of Buddha representing rays of glory (Mah. 258). *Ekam rasmim viṣajjesi*, sent forth a luminous appearance of himself (Dh. 95, see *Obhāso*). The sun is called *sataṛaṇsi*, *sahasaraṇsi*, *upharaṇsi*, and *rañsim* (Ab. 62, 63).

RASO, Sap, juice, best part or extract of a thing, essence, sweetness; liquid, fluid; juices of the body; quicksilver; flavour; taste, sentiment (see *Nāṭyāraso*); vigour, strength [रस]. Ab. 493, 804. The six tastes are, *kaṣṭho*, *titto*, *madhuro*, *lavāṇo*, *ambilo*, *kaṭuko*, astringent or tart, bitter, sweet, salt, sour, acrid (Ab. 148). *Tittaraso* (*adj.*), bitter (Ten J. 109). *Sūparaso*, flavour of the broth (Dh. 12). *Sabbam rasaṃ dhammaraso jindti*, the taste or flavour of the Truth surpasses all other tastes (Dh. 64). *Ucchuraso*, sugar-cane juice (Pāt. 90). *Gorasō*, essence or produce of the cow (see *sep.*). Of the nectar of a flower (Dh. 10). *Rasaharaṇi* is a name for the nerves of sensation. (Ab. 280). *Rasopeto* (*adj.*), endowed with flavour, tasty, sweet (F. Jāt. 1, of a mango). *Tassa rasaṃ pivitvā*, having sucked his juices (Dh. 412, of a spider who has caught an insect). From F. Jāt. 58, line 1, it would appear that mountains are supposed to contain a juice or sap which can be expressed by crushing them. *Dhammarasena santappayitvā*, having satisfied him with the sweet essence of the Law (Ras. 20). *Pavivekarasaṃ pivitvā*, having tasted the sweets of solitude (Dh. 37). *Rasavāhini* (*f.*), bringing sweetness (name of a book). *Rasa* is one of the *Āyatana*s.

RASSO (*adj.*), Short [रस]. Ab. 708; Dh. 73. *Rasso*, a dwarf (Ab. 319). In gram. *raso saro*, a short vowel (Sen. K. 201). *Rassako*, short = रसक (Kh. 15).

RATANAM, A jewel; a precious or desirable thing [रत्न]. Ab. 489, 1062. The seven ratanas or precious minerals are *suvaṣṇam*, *rajatam*, *muttā*, *maṇi*, *veluriyam*, *vajiram*, *pavāḷam*, gold, silver,

pearl, gems (as sapphire, ruby), cat's eye, diamond, coral (Ab. 490; B. Lot. 319). *Mañiratanam*, a precious stone (Dh. 161). *Ratanākaro*, the ocean (Ab. 659, *dkaro*). *Ratanamayo* (*adj.*), made of jewels, or jewelled (Mah. 179; Ras. 28). The three ratanas or Treasures (*tīṇi ratanaṇi* or *tiratanaṃ*, or *ratanattayaṃ* = रत्नत्रय) are *Buddho*, *dhammo*, *saṅgho*, Buddha, the Law or Truth, and the Church or Clergy (Mah. 27, 174; Dh. 122). *Rattanattayaḡḍravo*, venerating the three Jewels (Mah. 127). *Kambalaratanam*, a valuable or costly blanket (Alw. I. 75). *Amaccaratanam*, a valued minister (F. Jāt. 48). The seven treasures of the Cakkavattin are *cakkaratanaṃ*, *hatthiratanam*, *assaratanam*, *mañiratanam*, *itthiratanam*, *gaḡapatiratanam*, *parindiyakaratanam*, the wheel, the elephant, the horse, the gem, the empress, the retinue of householders, the crown prince (Man. B. 127; B. Lot. 583). At. Pāt. 18, line 20 (*aniggataratanake*), *ratana* means the queen (*ratanaṃ vuccati mahesi*, Pāt. 93), in the next paragraph it means a gem. There is a measure of length called *ratanaṃ*, equivalent to the *hattha* or cubit (two *vidatthis*); it must be the Sanskrit रत्नि (Ab. 196, 268; Alw. I. 76). At Mah. 128 the reading is I think *ratanattayassa ratanattam*, the preciousness of the Three Gems (रत्नत्रय).

RATANIKO (*adj.*), A ratana in length [*ratana* + रक, or चरत्नि + क]. Jāt. 7.

RATHĀCĀRI (*m.*), A charioteer [रथ + चाचारिन्]. Ab. 376.

RATHĀNĪKĀM, An array of chariots [रथानीक]. Ab. 383.

RATHAREṆU (*m.*), A very minute measure of weight, a mite (Ab. 194). The Sanskrit is चरिरेणु.

RATHĀROHO, One who fights from a chariot [रथारोह]. Ab. 376.

RATHESABHO, A king, lit. lord of charioteers [acc. to Subh. रथिन् + षडभ]. Mah. 40, 84, 169.

RATHIKĀ (*f.*), A carriage road or street [रथ + रथा, comp. रथा and racchā]. Ab. 202.

RATHIKO, One who fights from a chariot [रथिक]. Ab. 376.

RATHO, A car, two-wheeled carriage, chariot [रथ]. Ab. 372. *Rathavaro*, a state chariot (Ten J. 54). *Rathakāro*, and *-kārako*, a coach-builder, carpenter (Ab. 506; Sen. K. 468, 470; see *Mahācāro*). *Rathacaro*, a charioteer. *Rathagutti* (*f.*), a fence surrounding a chariot to prevent collisions (Ab. 374).

RATI (*f.*), Pleasure; love, attachment; sexual intercourse [रति]. Ab. 317, 1056; Dh. 6, 34, 55. *Sabbam ratim dhammarati jināti*, delight in the Truth surpasses all other delights (Dh. 64). Ab. *ratiyā* (Dh. 39). *Ratim karoti* (with *loc.*), to delight in (Kh. 21).

RATIMĀ (*adj.*), Having pleasure in [रतिमत].

RATO, see *Ramati*.

RATAKKHĪ, and **RATAKKHO** (*adj.*), With blood-shot eyes, grim, fearful (of a *rakkhasa*) [रत्ताच्चि, रत्ताच्च]. Mah. 230; Att. 204.

RATTAM, Night [रात्]. Acc. used adverbially, *rattam*, by night (Ab. 1147). Generally used, as in Sanskrit, at the end of a compound, as a substitute for *ratti*. *Digharattam*, a long time (Kh. 12). *Pupparattam*, midnight (Gog. Ev. 23). *Adharattam*, six P.M. (Jāt. 63). Instr. *Ekarattena*, in a single night (Jāt. 64). Dat. *cirarattāya*, for a long time (Ab. 1136).

RATTAÑŪ (*adj.*), Experienced [रात् + ञ]. *Ye te bhikkhū therā rattañū cirapabbajitā saṅghapitaro saṅghaparindiyakā*, such priests as are elders, men of many days, long ordained, fathers of the church, dignitaries of the church (Par. S.). The comment on this passage says merely *bahurattiyo jānantīti rattañū*, "these are *rattañū* who knows many nights." I find in Sām. S. A. a fuller explanation: *pabbajjato paṭṭhāya atikkantabaurattiyo jānatīti rattañū*, "he is *rattañū* who knows many nights passed since his ordination." There can be little doubt that the compound is a synonym of *cirapabbajito*, and means one to whom many days have elapsed since his ordination, and inferentially a priest of experience and wisdom.

RATTAPĀ (*f.*), A leech [रत्तप]. Ab. 675.

RATTAM, Kingdom, realm, country, land, district [रात्तम]. Ab. 189; Ten J. 109; Dh. 15, 52, 54, 58. *Antoraṭṭhe tiroraṭṭhe*, in one's own country, in a foreign country (Pāt. 107). *Raṭṭhavāsino*, inhabitants (Das. 21). *Kambojaraṭṭham*, the Cambodia country (Alw. I. xlv). *Raṭṭhādhipo*, a king (Ab. 334, *adhipo*).

RATTHIKO, and **RATTHIYO**, An inhabitant [रात्थिक्, रात्थिय]. Mah. 204.

RATTI (*f.*), Night [रात्थि]. Ab. 69; Dh. 53. *Adharatti*, six P.M. (Gog. Ev. 23). *Rattikkhayo*, end of night, dawn (Jāt. 19). *Rattibhāge* (*loc.*), in the night-time (Dh. 119, 222, 130; Das. 8). *Rattim tam*, on that night (Mah. 17). *Ekarattim*,

for one night (Jāt. 62). *Rattim rattim*, night after night (Mah. 175). *Rattiṭṭhānam*, place in which the night is spent (Dh. 81, 286, 394). *Rattidhammasavanam*, evening service (Ten J. 12). *Rattibhattam*, supper (F. Jāt. 55). Acc. used adverbially: *rattim*, by night, at night. *Rattim bhunjitvā*, having eaten at night, viz. having supped (Mah. 165). *Yathā divā tathā rattim*, as by day so by night (Das. 21, comp. Dh. 365). *Rattikkhitto*, shot by night (Dh. 44). *Rattūparato*, abstaining from food at night (*uparato*). *Ekarattivāso* (*adj.*), spending one night (Dhaniya S.).

RATTINDIVO, A day and a night [रात्थिदिव]. *Eko rattindivo* (Dh. 227). *Sakalam rattindivam*, the whole twenty-four hours. Acc. adverbially: *Rattindivam khupipāsam saṅgho*, night and day enduring thirst (Ten J. 116, comp. Das. 25).

RATTO (*adv.*), By night [रात्तो]. Dh. 52; Kh. 6.

RATTO (*p.p.p. rajati*), Coloured, dyed; red; agitated or inflamed by passion (Mah. 43); fond of, attached to [रत्त]. Ab. 923. *Rattacandanam*, red sandal (Ab. 301). *Rattagāvi* (*f.*), a red cow (Ab. 497). *Rattamani*, ruby (Ab. 491). *Rattātidro*, dysentery (Ab. 325). *Rattaphalā* (*f.*), *Momordica Monodelpha* (Ab. 591). *Rattakambalo*, a crimson blanket (Mah. 177). *Rattāni akkhini*, blood-shot eyes (Mah. 230). *Ratto attham na jānti*, the man who is agitated by passion knows not the true meaning (Alw. I. 107). *Rāgaratto*, dyed with human passion (Dh. 62). *Tassā rattamānaso*, his mind filled with passion for her (Mah. 61). Neut. *rattam*, blood (Ab. 281), copper (Ab. 923). *Rattapāno* (*adj.*), drinking blood (Ras. 20).

RAVĀ (*f.*), Noise [from र]. Ab. 128; B. Lot. 649.

RAVATI, To cry, make a noise [र]. P.p. *ravamāno*, braying (F. Jāt. 15), *ravanto* (Ten J. 120, of the cry of birds). Aor. *ravi* (F. Jāt. 15, 49), *arāvi* (Mah. 64).

RAVI (*m.*), The sun [रवि]. Ab. 63. *Ravihaṃso*, name of a bird (Ab. 626). *Ravivaṃso*, the solar dynasty. *Ravivāro*, Sunday (also *ravidanam*).

RAVO, and **RĀVO**, Noise, cry, shout [रव, राव]. Ab. 128. *Gadrabharavo*, bray (F. Jāt. 15; -*rāvo*, Mah. 250). *Hatthiravo*, trumpeting of an elephant (Dh. 157). *Ravo*, of the sound of music (Dh. 191). *Mahārāvo*, a mighty shout (Mah. 64). *Tuṭṭharāvo*, cries of joy (Ten J. 120, of birds).

RAYO, Speed [रय]. Ab. 40.

RE (*interj.*), Heigh! holloa! [रे]. Ab. 1139.
Tiṭṭha re, holloa, stop! (Dh. 220).
REKHĀ (*f.*), A line, streak [रेखा]. Ab. 539.
REṆU (*m.f.*), Dust; pollen [रेणु]. Ab. 395, 883.
REVATĪ (*f.*), Name of a Nakkhatta [रेवती].
 Ab. 60.
RIPU (*m.*), An enemy [रिपु]. Ab. 344. Pl. *ripavo*.
RIRI (*f.*), Brass [रीरि]. Ab. 492 (*riri* is a mis-
 print.
RITE (*adv.*), Except, without [रिते]. Ab. 1137.
 With abl. acc. or instr. *Rite saddhammā* (or *sad-
 dhammā* or *saddhammena*) *kuto sukham labhati*,
 where can a man find happiness but in true re-
 ligion? (Sen. K. 318).
RITTAKO (*adj.*), Empty [रित्तक]. Ab. 698.
RITTHAM, Sin; misfortune [रिट्ठ]. Ab. 1064.
RITTO (*p.p.p.*), Empty [रित्त]. Dh. 210.
ROCANO (*adj.*), Shining [रोचन]. Masc. *rocano*,
 a sort of cotton (Ab. 565).
ROCATI, To appear good, please [रुच]. *Nivāso
 tattha rocatu*, may it please you to stop there
 (Mah. 84). With dat. *Samāpassa rocati saccam*,
 the truth is pleasing to the ascetic (Sen. K. 320).
 Pass. *rucati*, to please (with dat.). *Yam vo rucati
 tam kareyyātha*, whatsoever seems good to you that
 do (Dh. 154). Pr. also *rucate* (Dh. 147). Aor.
rucci (Dh. 84). Caus. *roceti*, to approve, choose
 (Mah. 17, 18, 260; Dh. 122). *Parahimsam aro-
 cento*, not wishing the death of other creatures
 (Mah. 231).
RODANAM, Weeping [रोदन]. Att. 218.
RODATI, and **RUDATI**, To weep, wail [रुद्]. Pr.
rodati (Dh. 95, 129, 156). Fut. *rodissati* (Dh. 95).
 P.pr. *rodam* (Dh. 12), *rudam* (Das. 32), *rodanto*
 (Dh. 94, 95), *rodamāno* (Dh. 109; Mah. 204),
rudanto (Lot. 863). Inf. *roditum* (Jāt. 55). Ger.
roditvā (Mah. 56; Dh. 85), *ruditvā* (Mah. 217).
 Imperat. *ruda* (Jāt. 65). P.p.p. neut. *roditam*,
 weeping, lamentation (Ab. 165).
RODHAM, A bank, dam [रोधस]. Ab. 664.
RODHANAM, Obstructing [रोधन]. Ab. 989.
RODHO, Stopping, obstruction [रोध]. *Parapāna-
 rodho*, life-slaughter.
ROGĪ (*adj.*), Sick, ill [रोगिन]. Mah. 243.
ROGO, Disease [रोग]. Ab. 323. *Akkhirogo*,
 ophthalmia (Dh. 81). According to Gogerly the
 five rogas are *kuṭṭham*, *ganḍo*, *kilāso*, *soso*, *apa-
 māro*, leprosy, boils, dry leprosy, phthisis, epilepsy,
Rogahārī (*m.*), a physician (Ab. 329).

ROHI (*m.*), The tree *Andersonia Rohitaka* [रोहि].
ROHINĪ (*f.*), A red cow; name of a Nakkhatta
 [रोहिणी]. Ab. 58, 497, 1093; Mah. 118.
ROHISO, A kind of deer [रोहिष]. Ab. 612.
ROHITAKO, The tree *Andersonia Rohitaka* [रो-
 हितक]. Ab. 566.
ROHITO (*adj.*), Red [रोहित]. Ab. 911. Masc.
rohito, the colour red (Ab. 95), the fish *Cyprinus
 Rohita* (Ab. 671; F. Jāt. 53), a kind of deer (Ab.
 612).
ROMAM, The hair on the body of men and animals
 [रोमम्]. Ab. 259. *Romamayo* (*adj.*), woollen
 (Ab. 298).
ROMANCO, Horripilation [रोमाञ्च]. Ab. 175.
RONNAM, see *Runnam*.
ROPANAM, Planting [रोपण]. Mah. 87.
ROPETI (*caus.*), To set up; to put in the ground,
 plant, sow [रोपयति]. *Pāsayaṭṭhiyo r.*, to set
 up (plant in the ground) the sticks of a snare (Ten
 J. 51). Of sowing a seed (Mah. 87, 119). Of
 setting up or planting a tree (Dh. 188; Mah. 117,
 210; F. Jāt. 6). P.p.p. *ropito* (F. Jāt. 6; Mah.
 86). *Ropāpeti*, to cause to be planted or sown
 (Mah. 211; F. Jāt. 5).
RORUVO, Name of a Naraka [रौरव]. Ab. 657.
ROSAKO (*adj.*), Wrathful [रोषक]. Alw. N. 121.
ROSANEYYO (*adj.*), Capable of being enraged,
 irritable [from रुष].
ROSANO (*adj.*), Angry [रोषण]. Ab. 739; Sen.
 K. 473.
ROSETI (*caus.*), To annoy [रोसयति]. Alw. N. 120.
ROSO, Anger [रोष]. Ab. 164.
RUCCANAKO (*adj.*), Pleasing, satisfying (last + क)
 Ras. 38.
RUCCANAM, Choice, pleasure (from *rucati*).
 Dh. 232.
RUCCATI, see *Rocati*.
RUCI (*f.*), Light, splendour, ray; desire, inclination,
 pleasure, preference [रुचि]. Ab. 64, 163. *Pabbe-
 jḍāya rucim uppādetvā*, having conceived a desire
 for ordination (Dh. 117). Pāt. xvi.
RUCIMĀ (*adj.*), Brilliant [रुचि + मत].
RUCIRO (*adj.*), Brilliant, beautiful; agreeable [रु-
 चिर]. Ab. 693; Dh. 10; Mah. 68, 115.
RUDATI, see *Rodati*.
RUDDHO (*p.p.p.* *rundhati*), Obstructed [रुद्].
 Ab. 745.
RUDDO (*adj.*), Furious [रुद्]. See *Nātyaraso*.
 Subh. quotes *kodhopacayasabhāro ruddam*.

- RUDHIRAM**, Blood [रुधिर]. Ab. 281; Ras. 22.
- RUHATI**, To grow, grow up, flourish [रुह]. Of a tree or plant (Dh. 60, comp. *sassāni na rúhanti*, Yátr.). *Tasmim anuvádo na rúhati*, blame does not arise against him (Pát. 63). *Sabhágatassa vacanam na rúhati*, his word has no weight in a court of justice (Sig. S.). *Abhútavacanam tasmim rúhati*, false reports get ground concerning him (Ditto).
- RUHO** (*adj.*), Growing [रुह]. Only at the end of a compound, e.g. *máhiruho*, *pañkerukam*, *uttam-sigaruho*.
- RUJĀ** (*f.*), Disease, pain [रुजा]. Ab. 323; Alw. I. vii.
- RUJATI**, To cause pain [रुज]. With gen. *Páddá rujanti me*, les jambes me font mal, my legs ache (Mah. 60); *Devadattassa rujati*, D. is in pain (Cl. Gr. 144). *Pubbe me akkhāni thokam rujimsu*, at first my eyes hurt me a little (Dh. 89).
- RUKKHAKO**, A small tree [रुक्खक].
- RUKKHAMŪLIKO** (*adj.*), One who lives at the foot of a tree (*rukkhamūla* + रुक्). *Rukkhamūlikaṅgam*, is one of the dhutaṅgas, and enjoins residing in the open air at the foot of a tree (B. Int. 309; Man. B. 327; E. Mon. 134).
- RUKKHAVĀ** (*adj.*), Having trees, wooded [रुक्ख + वत]. Cl. Gr. 129.
- RUKKHO**, A tree [रुक्ख]. Ab. 539. *Rukkhamūlam*, root or foot of a tree. *Ekasmim rukkhamūle*, at the foot of a certain tree (Mah. 49). *Rukkhdāni* (रुक्खादानी), a parasitical plant (Ab. 580). *Rukkhaggam*, top of a tree (*agga*). At F. Ját. 12 the reading should, I have no doubt, be *rukkhaḥakkōṭṭako*, "woodpecker."
- RUKKHO** (*adj.*), Rough; cruel [रुक्ख]. Ab. 977. Comp. *Lūkho*.
- RUNDHATI**, and **RUNDHĪTI**, To restrain, shut up [रुध]. Mah. 116.
- RUNṆAM**, Weeping, lamentation. Ab. 165; Kh. 12; Das. 36. This interesting form is the equivalent of रुदन, through an intermediate form *rudna*, the *n* being due to the influence of the initial *r*. I have also met once with *ronṇa* = rodana.
- RUPAKAM**, A figure, image, representation [रूपक]. Mah. 154, 163, 183; Dh. 217; Das. 7.
- RUPAM**, Form, figure, shape; image, representation; the body; in gram. a verbal or nominal form; beauty; natural state; characteristic [रूप]. Ab. 825. *Sthavyagghādirūpāni*, representations (bas-

reliefs) of lions, tigers and other animals (Mah. 163). *Loharūpāni*, bronze statues (Mah. 226). *Ravicandatārārūpāni*, representations (on cloth) of the sun, moon and stars (Mah. 179). *Parijñnam idaṃ rūpam*, worn out is this bodily form (Dh. 27). *Migarūpāni*, bodies of animals (Dh. 155). *Itthirūpam*, a female figure (Dh. 315). At Alw. I. 101 we have *rūpam sikkhati*, which D'Alwis renders "learn drawing." *Rūpūpagato*, possessing form (Dh. 210). *Rūpasāññā*, consciousness of form. *Godhārūpena*, under the form of an iguana (Mah. 166, comp. 48). *Uttamarūpadharo* or *-sampanno*, possessed of remarkable beauty (Dh. 338). *Rūpasiri* or *rūpasampatti*, personal splendour or beauty (Ját. 60; Ten J. 51, 112). *Rūpappattā itthiyo*, beautiful women (Ját. 61). *Rūpanandā*, name of a younger sister of Gotama Buddha (Dh. 313). Much used as the last part of adjectival compounds: *Cārurūpo*, of pleasant form, beautiful (Mah. 200); *Mūlharūpo*, foolish (Dh. 47); *Kilantarūpo*, weary (Dh. 401; *Mahākilantarūpo*, very weary, Dh. 263); *Āturarūpo*, ill (Dh. 97); *Taramānarūpo*, all trembling (Gog. Ev. 28); *Asamānarūpo*, dissimilar; *Akattabbarūpo hāso*, unseemly mirth (Dh. 312); *Sādhurūpo*, excellent (Dh. 47).—*Rūpa* is one of the technical terms of the Buddhist metaphysics. A sentient being consists of an aggregate of *nāma* and *rūpa* (see *Nāmarūpam*), by the latter of which are designated the material or physical elements and attributes of the individual. *Rūpakkhandho* is the first of the khandhas: it consists of twenty-eight subdivisions, enumerated by Hardy at Man. B. 399. The Pali text I take from Visuddhi Magga: *paṭhavādhātu*, *āpodhātu*, *tejo dhātu*, *vāyodhātu*, *caḅkkuṃ*, *sotam*, *ghānam*, *jivhā*, *kāyo*, *rūpam*, *saddo*, *gandho*, *raso*, *itthindriyam*, *purisindriyam*, *jvītindriyam*, *hadayavatthu*, *kāyaviññatti*, *vacāvīññatti*, *ākāsadhātu*, *rūpassa lahutā*, *rūpassa mudutā*, *rūpassa kammaññatā*, *rūpassa upacayo*, *rūpassa santati*, *rūpassa jaratā*, *rūpassa aniccā*, *kabalīkāro dhāro*, earth, water, fire, air, the eye, the ear, the nose, the tongue, the body, form, sound, smell, taste, virility, feminity, vitality, the heart, gesture, speech, space or void (explained as the orifices of the mouth, nose, etc.), buoyancy, elasticity, pliability, accumulation, duration, decay, impermanence, material food (see Man. B. 399). Of these twenty-eight the first four are called *bhūtarūpam*, the remainder *upādāyarūpam*,

which Vij. renders "elementary matter" and "accidental matter." Vij. says that *ākāsadhātu* is explained to mean the space surrounding an object by which its form and size are known. For *rūpakāyo* see *Kāyo*.—In another technical sense *rūpaṃ* or Form is the correlative of *cakkhu* or the Eye, being that whereon the eye feeds or exercises itself, and means anything perceptible to the sense of sight (comp. *cakkhumantorūpāni dakkhinti*, "they that have eyes to see shall see forms," and see *Āyatanaṃ*).—The whole realm of sentient existence is divided into *rūpaloko*, and *arūpaloko*, the realm of beings that have form, and the realm of beings that have no form. The latter consists of the four arūpabrahmalokas, and the former of all the other worlds (the kāmaloḥka and the rūpabrahmaloka). For the *rūpabrahmaloko*, see *Brahmaloko*. For *rūpabhavo*, see *Bhavo*. *Rūpavacaro* is the rūpabrahmaloka (see *Avacaro*).

RŪPAVĀ (*adj.*), Having form; beautiful [रूपवत्]. Alw. N. 72. *Gokanṇarūpavā*, under the form of an elk (Mah. 78, comp. 111). Fem. *rūpavattī*, beautiful (Mah. 61).

RŪPI (*n.*), Silver. Ab. 489. *Rūpimayo* should be read at Sen. K. 401.

RŪPĪ (*adj.*), Having form; beautiful [रूपिन्]. Alw. N. 72. Fem. *rūpīnī*, beautiful (Mah. 43).

RŪPIKĀ (*f.*), An image, statue. Das. 26.

RŪPIYAM, Silver; bullion [रूप्य]. Ab. 486, 489, 903. Pāt. 10.

RUPPANAM, Being formed [pass. रूप + षण्].

RŪPŪPAJĪVINĪ (*f.*), A harlot [रूपोपजीविनी]. Ab. 233.

RURU (*m.*), A sort of deer [रुरु]. Ab. 619.

RUTAM, Cry, noise [रुत]. Ab. 130.

RUTTHO (*p.p.p.*), Enraged [रुष्ट]. Mah. 72, 246, 261.

S.

SA-, "own," see *So* (1).

SA, see *So* (2).

SA, A prefix much used as the first part of compound adjectives and adverbs, and generally conveying the idea of possession or similarity [स]. Some of these compounds are peculiar to Sanskrit, as *sace*, *santikam*, *seyyathā*, *sakubbam*. Most of the compounds with *sa-* will be found separately. I here give a few others. *Sabāṇo saarāsano*, with

his bow and quiver (Ras. 28). *Salajjo*, ashamed (Dh. 403). *Saphalako*, shield and all (Mah. 154). *Sakhuro*, hoofs and all (Jāt. 9). *Saseno*, with an army (Att. 197). *Sahatthī*, with his elephant (Mah. 155). *Sabhariyo*, with his wife (Alw. I. xlv). *Sabandhano*, together with its ligaments (of the tongue). *Sasambhāno*, with great confusion (Mah. 31). *Sapariggaho*, having a family. *Sakadaliphaldāni nāndāphaldāni*, various fruits, including banana fruits, etc. (Dh. 108). The compound *saddāthi*, "with her handmaidens," at Dh. 240 is interesting, but I have met with no other instance of this use of *sa-*, and it may after all be an error of the copyist for *saha dāthi*.—In Pali, as in Sanskrit, the opposite of words compounded with the privative *a-* is either the simple word or the word compounded with *sa-*. Thus of the former we have *anariyo* "ignoble" and *ariyo* "noble," *asādhū* "bad" and *sādhū* "good"; and of the latter *aviññāṇako* "unconscious" and *saviññāṇako* "conscious," *aphalo* "fruitless" and *saphalo* "fruitful." But in Pali the use of *sa-* is sometimes extended beyond what would be admissible in Sanskrit, for the sake of emphasis or forcible antithesis. An interesting case will be found at Dh. p. 10, where *saphalā hoti sakubbato* is opposed to *aphalā hoti akubbato*. Here we should properly have simply *kubbato* as the opposite of *akubbato*, but *sa-* is pleonastically added to make the antithesis and rhythm complete. Mr. Fausböll is wrong in supposing *sakubbam* to be for *sakkubbam* (from *सक्त्तु*); the use of *sakkaccam* by the commentator is either a coincidence or an etymological error. A still more remarkable instance of this anomalous use of *sa-* is to be found in *see* "if." At first sight it appears impossible to account for the addition of *स* to *चेत्*, but when we find it opposed to *noce* "if not," as at Dh. p. 58, we see at once that it was added, as in *sakubbam*, to obtain a complete antithesis.

SĀ (*m.*), A dog [स्यन्]. Ab. 518, 808. Pl. *sāno*, acc. sing. and gen. pl. *sānam* (Sadda Nīti).

SABALO (*adj.*), Variegated, mottled [सबल]. Ab. 99. Metaphorically: *a-sabalāni sīlāni*, unvaried or unbroken moral practices, duties carried out with unvarying punctuality and thoroughness.

SABBABHUMMO, A universal monarch [सर्वभूमि + ष, the S. equivalent is *सार्वभौम*]. Ab. 335.

SABBADĀ (*adv.*), Always [सर्वदा]. Dh. 37; Kh. 13.
SABBADHI (*adv.*), Everywhere, on every side, in every respect. Ab. 1161; Dh. 17, 60; Gog. Ev. 28. How is this remarkable form to be explained? Comp. *ἀλλοθι, παντοθι*, etc.
SABBAKO (*adj.*), All, every [सर्वक].
SABBAṄGAPACCAṄGĪ (*adj.*), Provided with greater and less members or requisites, complete in all its parts [सर्व + चक्र + *paccaṅga* + क्त].
SABBAṆJAHO (*adj.*), Leaving everything [सर्व + *jaha* from हृ]. Dh. 63.
SABBAṆŪ (*adj.*), Omniscient [सर्वज्ञ]. This is a common epithet of a Buddha, the only being who is omniscient (Ab. 1). *Sabbaññubuddho*, a Supreme Buddha, as opposed to a Pacceka Buddha (Alw. I. 76). *Sabbaññābodhi*, omniscience (Ten J. 120). Gen. *sabbaññussa* (Ten J. 1).
SABBAṆŪTĀ, and **ŪTĀ** (*f.*), Omniscience [last + त्त]. *Sabbaññutappatti*, attainment of omniscience (Jāt. 2). Dat. *sabbaññūtāya* (Att. 202). Acc. *sabbaññutaṃ* (Dh. 118; Jāt. 56; Alw. I. 77). *Sabbaññutañāṇaṃ*, omniscience (Dh. 118, wrongly corrected to *ā*; Att. 215). *Sabbaññūtañāṇaṃ*, (with long *u*, Alw. I. 77; Dh. 320, 343, 414; Gog. Ev. 2; Jāt. 75). The forms with long and short *u* are both right. The base is taken as *ū*, and in adding *-tā* this may be either retained or shortened (comp. *paññādvā* and *paññāvā*, *cittikāro* and *cittikāro*, *uttānikato* with *bhasmikaraṇaṃ*, etc.). Comp. also *mattaññūtā* (Dh. 345) and *mattaññūtā* (Dh. 34).
SABBASO (*adv.*), Wholly, altogether, from beginning to end, throughout [सर्वशस्]. Dh. 47, 86, 74, 183; Mah. 172, 252.
SABBATHĀ (*adv.*), In every way, thoroughly [सर्वथा]. Mah. 11, 12; Gog. Ev. 4.
SABBATHATTĀ (*adv.*), In every way [सर्वथा + ख् + abl.]. Sen. K. 415.
SABBATO (*adv.*), From every side [सर्वतस्]. Ab. 1146.
SABBATTATĀ (*f.*), "Identification of all beings with oneself" (Vij.), i.e. universal goodwill [सर्व + चात्मन् + ता].
SABBATTHA, and **SABBATRA** (*adv.*), Everywhere [सर्वत्र]. Ab. 1161; Dh. 15 (under all circumstances); Alw. I. cvii. *Sabbatthasaṃvaro*, restraint in all things (Dh. 65). *Sabbatthapaññatti*, a general enactment (one for all countries).

SABBATTHAKAṀ (*adv.*), Everywhere [last + क]. Jāt. 51; Dh. 240, 254.
SABBĀVĀ (*adj.*), Entire [सर्व + वत् with lengthened vowel]. I have met with the acc. *sabbāvantaṃ lokāṃ* (Saṅg. S.), the gen. *sabbāvato kāyassa* (Sām. S. A.), and the gen. pl. *sabbāvataṃ uppalānaṃ* (Ditto).
SABBHI, see *Santo*.
SABBHŪTO (*adj.*), Real, true [सम्भूत].
SABBO (*adj.*), All, every; whole, entire [सर्व]. Ab. 702. *Sabbaṃ pahāya*, leaving everything (Dh. 153). *Sabbe 'v' aṭṭhādasā*, eighteen in all (Alw. I. 65, *sabbe — eva*). *Sabbaṃ* appears from Gog. Ev. 47 to be a technical term for the combination of the *bāhira* and *ajjhattika* Āyatanas. *Sabbalokasmiṃ*, in every world, or in the whole world (Kh. 16). *Sabbākārena*, in every way, thoroughly (*ākārena*, Dh. 433). *Sabbarattim*, all night (Dh. 155). *Sabbttiyo*, all dangers (Jāt. 27). *Sabbadisāsu*, in all directions (Dh. 155). *Sabbiriyāpāthesu*, in all positions (Dh. 245). *Sabbaseto*, entirely white (F. Jāt. 10; Dh. 158; Ten J. 54). *Sabbasādhū*, best of all (Mah. 252). *Sabbantimo*, last of all. *Sabbadaharo*, youngest of all (Jāt. 56). *Sabbahetṭhimo*, lowest of all. *Imesaṃ samaṇabrāhmaṇānaṃ sabbabālo sabbamūḷho*, the silliest and most stupid of all these ascetics and brahmins (Sām. S.). *Sabbalokavināsi*, destroying all mankind (Mah. 126). *Sabbakāmadado*, conferring every wish (Dh. 161). *Sabba-apāyadukkhaṃ*, all suffering in states of punishment, or suffering in all the states of punishment (Dh. 245). *Sabbapariyosāne*, at the end of all. *Sabbapacchato*, last of all, behind everybody (Dh. 239). *Sabbapaṭhamam* (*adv.*), first of all (Dh. 129). In grammar, *sabbanāmaṃ* is a class of nouns embracing the pronouns and pronominal adjectives, the first on the list being *sabbo*. *Sabbāni sabbanāmāni*, all nouns of the sabba class (Sen. K. 276). Fem. *sabbā* (Mah. 126, pl. *sabbā*, Mah. 2). Plur. *sabbe* (F. Jāt. 8; Kh. 16). Gen. and dat. pl. *sabbesaṃ* (Mah. 83).
SABHĀ (*f.*), An assembly; a hall, court, mansion; a court of justice [सभा]. Ab. 210, 1101. *Devasabbhopamo*, like an assembly-room or palace of the devas (Mah. 12, comp. 164; Dh. 191). *Sabbhāyaṃ nisīditvā vinicchayaṃ dentā*, sitting in the court of justice and giving judgment (Das. 25). *Sabhāgato*, when in a court of justice (as a wit-

- ness). *Sacivasabhd*, council of state (Alw. I. 112).
- SABHĀGO (*adj.*), Common, shared by all, identical [स + भाग]. When all the members of a chapter of priests about to hold an uposatha are found to be guilty of the same offence, as eating in the evening, they are said to be *sabhāgam āpattiṃ āpannā*, guilty of a shared offence (Pāt. 2, 28). At Pāt. xx, 65, *sabhāgavuttino* (pl.), living together or following the same mode of life (*ekājīvikā sabhāgajīvikā sabhāgavuttino*).
- SABHĀGO, Own share [स + भाग]. Mah. 137; Kamm. 29.
- SABHĀJANAM, Courtesy [सभाजन]. Ab. 760.
- SABHATTO (*adj.*), Vj. says this word means taking rice, accepting an invitation to a meal, see Pāt. 15, 90. He adds, "A priest residing with others in a monastery having received and accepted an invitation is not at liberty to go without first obtaining the consent of his brethren." Sansk. स + भक्त.
- SABHĀVO, Natural state, nature [सभावन]. Ab. 177. *Yathāsabhāvato*, according to its very nature (Dh. 209). *Suttasabhāvato*, from its having the nature of a string (Alw. I. iv). *Vīññāya lokassa sabhāvaṃ*, having learnt the true nature of man (Att. 201).
- SABHĀYAM, A hall of assembly. Ab. 210.
- SABHIKKHUKO (*adj.*), Containing monks [स + भिक्षु + क]. Pāt. 108.
- SABHOGO (*adj.*), Wealthy [स + भोग].
- SABHYO (*adj.*), Polite, well-bred, refined [सभ्य]. Ab. 333. *Sabhyo*, a member of an assembly, an assessor (Ab. 414).
- SABRAHMACĀRĪ (*m.*), One who practises religious duties in association with others, a fellow student, fellow priest [सब्रह्मचारिण]. Ab. 410.
- SABRAHMAKO (*adj.*), Including the Brahma world [स + ब्रह्मन् + क]. Alw. N. 121.
- SACCAKĀRO, Ratification; pledge, earnest [सत्कार]. Ab. 471; Dh. 226.
- SACCAKIRIYĀ (*f.*), Truth, act, asseveration [सत्त्व + क्रिया]. Hardy says, "A recitation is made of acts done either in this or some former birth, and by the power of this merit, when the recitation is truthfully made, the effect intended to be produced takes place, however wonderful its character may be" (E. Mon. 273). The first of several instances

given by Hardy is that of an upāsaka in Ceylon, whose mother being ill he went to her and solemnly asseverated, "I have never knowingly taken the life of any creature whatever from my childhood until now," whereupon she instantly recovered. At Mah. 151 we are told that when king *Duffhagdmanī* was waging war with the Tamils he made the solemn declaration, "This war is not for my aggrandizement, but for the re-establishment of religion; if this assertion is true may the armour of my men flash in the day of battle" (*taṃ tath' eva tadā ahu*, adds the chronicler, "the same day it came to pass accordingly"). In the Mahāmora-jātaka the converted Fowler by the truthful asseveration that he has attained paccekabodhiñāna obtains the instantaneous miraculous release of all animals kept in confinement in India (Ten J. 120). The saccakiriyā of king Dhammāsoka recorded at Mah. 113 is wrongly rendered by Turnour: it should be "If I am of undeviating faith in the commandment of Buddha, and if it, the great Bo-tree, is destined to go hence to the island of Laṅkā, then let, etc."¹

- SACCĀPANAM, Ratification of a bargain [सत्तापन]. Ab. 471.
- SACCHANDO (*adj.*), Self-willed [सच्छन्द]. Ab. 728.
- SACCHIKAROTI, To bring before one's eyes, see face to face, realize, experience, attain. Ger. *sacchikatvā*. P.f.p. *sacchikarāṇṭyo*. P.p.p. *sacchikato* (Dh. 284). *Sacchikatalokuttaradhammo*, one by whom the lokuttaradhammas have been realized or attained (Dh. 361). There are two noun derivatives of this verb, *sacchikaraṇam* and *sacchikiriya*. *Maggaphalasacchikaraṇam*, realizing or seeing face to face the Paths and Fruitions (Dh. 277). *Nibbānasacchikiriya*, realization of Nirvāna (Kh. 6). *Viriyaṃ n' ārabhati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ sacchikiriya*, makes no effort for the abandonment of evil conditions, for the attainment of good conditions (Alw. I. 107). The corresponding forms in Sanskrit are *sākshātkṛi*, *sākshātkṛita*, *sākshātkaraṇa*, etc., but it must not

¹ A remarkable instance of a *saccakiriya*, though very un-Buddhistic in its spirit, will be found at 2 Kings i. 10, "And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty."

be supposed that *sacchi* is a phonetic corruption of *sákshát*, it is really the Sanskrit *sákshí*, i.e. *sáksha* with *a* changed to *i* before *kṛi* (*sákshíkṛi* and *sákshíkṛitya* occur in Sanskrit); the *i* is shortened as in *uttánikato*, *yánikato*, *cittikato*. It is true that Ab. 1159 gives *sacchi* separately as an adverb meaning "in the presence of," but until we find an example of it I shall be disposed to look upon this as the result of a misconception, aided by the recollection of the adv. *sákshát*.

SACCO (*adj.*), True [सख]. *Girá saccá*, true speech, truth (Dh. 72; Ten J. 118). Neut. *saocam*, truth (Dh. 70), *Nirvána*, i.e. the True (Ab. 6), a solemn asseveration (Mah. 151, and see *Saccakiriya*), truth in the sense of true doctrine or belief (Ab. 800). For the four cardinal truths of Buddhism see *Ariyasaccam*. "*Sammutisaccam*, that which is generally received as truth by the general consent of mankind, *paramatthasaccam*, an axiom, self-evident proposition" (Att. 67). Adv. *saccam*, truly, certainly, verily (Att. 206). *Saccasandho* (*adj.*), truthful, never swerving from the truth (Att. 62, 203). *Saccavaddi* (*adj.*), truthful (Dh. 39). *Saccavajjaná*, veracity (B. Lot. 453). *Saccakálo*, time to speak the truth (Kamm. 4). *Saccam nu kho etam no*, is this true or not? (Dh. 339). *Satthá "saccam kira tayá bhikkhu pápátipátto kato" ti pucchitvá "saccam bhante" ti vutte*, the Teacher having asked him, "Is it true, priest, that you have committed life-slaughter?" and receiving the reply, "It is true, Lord" (Dh. 416, comp. Das. 38, Ten J. 46, 111, Dh. 145, 302; *saccam kira* is equivalent to "is what they say true?").

SACE (*indec.*), If [स + चेत]. Ab. 1147. For etymology see art. *sa* (3). With pres. *Sace mayham saháyo sakkoti*, if my friend is able (Alw. I. 78, 103; Ten J. 113; Dh. 24; Mah. 260). With opt. *Sace labhetha nipakam saháyam*, if he should obtain a prudent friend (Dh. 58; Ras. 84). With conditional (Dh. 325). With fut. *Sace gamissámi*, if I shall go (F. Ját. 3, 9, 17; Mah. 110). *Sace 'jja = sace aija* (Ras. 84). *Sac' assa = sace assa* (Dh. 156).

SACETANO (*adj.*), Conscious, animate, rational [सचेतन]. *Sattá sacetaná*, sentient beings (Gog. Ev. 55). *Ko hi náma sacetano*, what rational being . . ? (Mah. 260).

SACITTAM, One's own mind or heart or thoughts [स + चित्त]. Dh. 33, 58.

SACIVO, A minister, statesman [सचिव]. Ab. 340; Alw. I. 112.

SADĀ (*adv.*), Always [सदा]. Ab. 1153; Dh. 15, 37, 52. *Saddaro* (*adj.*), always reverential (*ddara*, Ras. 27). *Saddgati* (*m.*), air, wind (Ab. 38).

SADĀCĀRO, Good manners, right or virtuous conduct [सदाचार]. Att. 85.

SADANAM, A house [सदन]. Att. 205.

SĀDĀNO (*adj.*), Having attachment to the world, worldly, unconverted [स + आदान]. Dh. 72.

SADĀRO, One's own wife [सदार]. Ab. 783.

SĀDARO (*adj.*), Reverential; affectionate; enthusiastic [सादर]. Mah. 40, 84, 167, 206.

SADĀTANO (*adj.*), Perpetual [सदातन]. Ab. 709.

SADATTHO, One's own advantage or good [स + अर्थ with euphonic *d* inserted]. Both at Mah. 12 and Dh. 30 it is used in the sense of spiritual good.

SADDAHATI, To believe, to have faith [अत् + ष्ट]. Pr. *saddahati* (Dh. 284). *Na koci saddahissati*, nobody 'll believe it (Dh. 305). With dat. of the person believed: *Sace me na saddahatha*, if you don't believe me (Dh. 169, comp. 123, *amhákam saddahitvá*). With acc. of the thing believed: *Tesam vaco saddháno* (p. pres.), believing what they said (Ten J. 116); *Kammañ ca phalañ ca saddahitvá*, believing in merit and its reward (Dh. 288). Aor. *saddahi* (Dh. 169). P. pr. *saddahanto* (Dh. 157), also *saddháno* and *saddháno*. P. f. p. *saddhátabbo* (Ten J. 59), *saddheyyo*, credible (Pát. 7).

SADDALO (*adj.*), Grassy [शादल]. Ab. 187; Mah. 84. Masc. *saddalo*, dubbá grass (Ab. 599).

SADDANAM, Making a noise [शब्दन]. Ab. 117.

SADDHĀ (*f.*), Faith [श्रद्धा]. Ab. 949; Dh. 26, 59. Instr. *Saddháya katvá puññáni*, having done good works in faith (Mah. 209); *Saddháya pabbajito*, having through faith in Buddha taken orders (Das. 43, and not from worldly motives, see Dh. 86, 313); *Kúlam ghesesi saddháya*, in faith set up the call of refection (Mah. 167); *Saddháya dinno piṇḍo*, alms given in faith (comp. *saddhádeyyam*, the offerings of the faithful, Dh. 395), *Mahásaddho* (*adj.*), having great faith. *Saddhádhamo* (*adj.*), rich in faith (Alw. I. xiii). *Saddháyutto* (*adj.*), faithful, believing (Ab. 733). *Játasaddho Tathágate*, having believed or had faith in Buddha (Mah. 109). For *saddhádhuvo*, see *Puggalo*. Par. S. A. says there are four sorts of

faith, *dgamanīyasaddhā*, *adhigamasaddhā*, *pasādasaddhā*, *okappanasaddhā*, the first is the faith of a *sabbaññubodhisatta* (one who will become a Supreme Buddha), the second is the faith of the Ariyapuggalas, the third is faith in Buddha, the Law, and the Church (*aveccappasādo*), the last appears to mean outward or seeming faith which makes a man keep up appearances, but does not touch his heart (*tāya hi saddhāya samannāgato saddhādīmutto Vakkalītherasādiso hoti, tassa hi cetiyāṅgaṇabodhiyaṅgaṇavattam katham eva hoti upajjhāyavatta-ācariyavattāni sabbavattāni pūreti*). *Saddhāvīmutto*, emancipated (i.e. having attained Arhatship) by faith (*idam dukkham ti yathābhūtam pajānāti, ayam dukkhanirodhagāmiṇi paṭipaddā ti yathābhūtam pujaṇāti, Tathāgatappaveditā c'assa dhammā paññāya veditthā vocarītā paññāya, ayam vuccati puggalo saddhāvīmutto* (Subh.). *Saddhānusārī*, walking by faith.

SADDHĀLŪ (*adj.*), Believing [अज्ञातु]. Ab. 733.

SADDHAMĀ, Alms offered to Petas, or the manes of deceased relatives [आज्ञ]. Ab. 423, 949.

SADDHAMĀ, said at Ab. 1147 to be an indeclinable with the sense of *ānukūlya*. I have not met with it elsewhere. Can it be सार्धम्? but see *Saddhim*, which is given at Ab. 1136.

SADDHAMMO, Good doctrine, true religion, the true faith, the religion of Buddha; good condition [सत् + धर्म]. Dh. 7, 11, 33, 35, 65; Mah. 11. There are seven *saddhammas* or good states, faith, modesty, fear of sinning, learning, energy, intelligence, wisdom (*idh' dvuso bhikkhu saddho hoti-kirimā hoti otpppī hoti bahusūto hoti draddhāviriyo hoti upaṭṭhitasati hoti*, Saṅg. S.).

SADDHĀYIKO (*adj.*), Trustworthy [अज्ञा + इक].

SADDHIM (*adv.*), With [सार्धम्]. Ab. 1136. With instr. *Mahatā bhikkhusaṅghena s.*, with a great company of priests; *Paṇḍakārena s. āgatā*, those who came with the present (Alw. I. 79); *Ten' dyaamatā s. pañca bhikkhusatāni ahesum*, including this venerable man there were five hundred priests (Br. J. S. A.); *Tena s. gaccha*, go with him (Dh. 232); *Tena s. viṣṭasam akāmsu*, struck up a friendship with him (F. Jāt. 17, similarly *sallapati*, F. Jāt. 12, *manteti*, Dh. 232); *Moliyā s.*, together with the top-knot (B. Lot. 864); *Tumhehi s. mittabhāvam icchati*, wishes for friendship with you (Alw. I. 73). With loc. *Cariyāpiṭaka-apaddāna-buddhavaṃseṣu s.* (see *Nikāyo*). With gen. *Gac-*

chasi amhakaṃ s., will you come with us? (F. Jāt. 17). In composition: *saddhimcāro*, one who walks with another, a companion (Dh. 58).

SADDHIVIHĀRĪ, and **-VIHĀRIKO**, A fellow or brother priest, one who lives at the same monastery with another [सार्धम् + विहारिन्, and विहारिक]. The disciples or pupils of a *thera* are called his S.'s (Ten Jāt. 34; Mah. 19). Gogerly renders the word "co-resident priest," and D'Alwis "colleague." *Asamsaṭṭhavihāro sadd saddhivihārī*, who dwells apart from the world and always lives with his fraternity (Jāt. 1).

SADDHO (*adj.*), Faithful, believing [आज्ञ]. Ab. 949; Dh. 2, 303; B. Lot. 313.

SĀDDHO, **SĀDDHYO**, and **SĀDHIYO** (*pf.p.*), Practicable [साध]. *Viriyaṇa kiṃ sādhiyaṇa*, what cannot be accomplished by energy?

SADDO, Sound, noise; voice; a word [शब्द]. Ab. 128. *Padasaddo*, sound of footsteps (Mah. 226). *Saddavedhī*, one who shoots by sound, i.e. without seeing the object aimed at (Mah. 143). *Saddaggaḥo*, the ear (Ab. 150). *Saddam karoti*, to make a noise (Dh. 155, *mukhasaddam*, a noise with the mouth). *Manussasaddo*, the human voice (Dh. 155, comp. 85). *Jayasaddam ghosento*, uttering a shout of victory. Ten *saddas*, or noises and cries heard in a great city, are enumerated at Jāt. 3, the noise of elephants, horses, chariots, drums, etc. *Sadda* or Sound is one of the external *Āyatana*s. *Kalyāṇo kittisaddo*, "good sound of fame," i.e. good report of a person's character, good reputation. *Pāpasaddo*, evil report, ill-fame (Pāt. 102). *Saddattho*, meaning of a word. *Saddasattham*, grammar (Alw. I. xii).

SADDŪLO, A leopard [शार्दूल]. Ab. 611. At the end of a compound used in the sense of "excellent, pre-eminent" (Ab. 696).

SĀDETI, see *Sīdati*.

SADEVAKO (*adj.*), Together with the *devas* or *deva*-world [स + देव + क]. *Ayam loko sadevako*, this world together with the world of *devas* (Dh. 9, comment says, *imam manussalokaṃ ca devalokaṃ saddhim*). *Sadevako* being a frequent epithet of the world of men, it is sometimes used substantively in the sense of "the world of men and *devas*," *ayam loko* being omitted: *pāram gacchati lokaggo bhāsayaṇto sadevakam*, the chief of the world advances toward Nirvāṇa, illuminating the world of men and of *devas* (B. Lot. 576); *Buddho*

hessam sadevake, I shall become Buddha in the world of gods and men (Ját. 14, on the same page the pl. *sadevaká* means men and gods, *manussá sadevaká*).

SADEVIKO (*adj.*), Accompanied by his queen [सदेवीक]. Mah. 205.

SĀDHAKO (*adj.*), Accomplishing [साधक]. *Sabbasattánam nibbānasādhako*, obtaining Nirvāṇa for all beings (B. Lot. 332). *Atthasādhako*, causing good, useful, beneficial (Dh. 332). Superlative, *sādhakatamo*, prime agent (Ab. 901).

SADHAMMĪ (*adj.*), Practising similar duties [सधर्मिन्]. Ab. 632.

SĀDHANAM, Accomplishment, effecting; materials [साधन]. It seems also to mean *kāraka* or cause relation (Ab. 890, the Sinh. translation has *karṭṭi-karaṇādikāraka*).

SADHANO (*adj.*), Rich [सधन].

SĀDHĀRAṆO (*adj.*), Common, joint, general [साधारण]. Ab. 718. *Sādhāraṇapaññatti*, an enactment of universal application. *Sabbasādhāraṇaṇāṇam*, a public garden (Ab. 538). *Kim me imehi sādhāraṇena rajjena*, what is the good to me of kingdom shared (with me) by these? (Dh. 190). *Sabbasādhāraṇo* at Att. 204 appears to mean equal-minded or just to all. With gen. *Matakalebaram sonasigūlādānam sādhāraṇabhakkhābhūtāṃ*, dead bodies, food which I share with dogs, jackals, etc. (Att. 205, comp. Kh. 14).

SĀDHETI (*caus.*), To accomplish, effect, prepare [साधयति]. *Rājasiccāni sādhentā*, performing state duties (Mah. 229, comp. Dh. 381). *Asanam sādhenti taravo mama*, the trees afford me food (Att. 214). *Bhattāni sādhayitvā*, having got the rice ready (Mah. 49). P.p.p. *sādhito* (Ab. 743).

SĀDHIYYO, Better, and **SĀDHITṬHO**, Best [साधीयस् and साधिष्ठ].

SĀDHU (*adj.*), Good, excellent, right, proper; respectable, well-born [साधु]. Ab. 333, 693; Dh. 7, 12, 37, 65. *Sādhavo*, good men, the righteous (Mah. 242). *Sādhupuriso*, a good man (Ab. 956). *Sādhurūpo*, good, or (perhaps) comely, fair (Dh. 47). *Sādhukīṇam* or *sādhukīṇitāṃ*, sacred festivity, holy jubilee (Mah. 11, 124). *Sādhuvādo*, saying *sādhū*, assent, approbation (Att. 129, 195). *Sādhupaññā*, truly wise men (Mah. 215). *Sādhusammuti*, kind permission (Sen. K. 329). *Sādhusammato*, esteemed a good man (Alw.

I. x). The neuter *sādhū* is much used as an interjection, well! good! (Ab. 1144). *Sādhūti vatvā*, saying, "Very well" (Mah. 231). *Sādhū tūta*, very well, my son (F. Ját. 10). *Tena hi sādhū*, very well, then (F. Ját. 9). *Sādhū dassāmi*, very well, I'll give it you (Dh. 159). *Sādhū sādhūti adhiṇvāsesi*, assented, saying, "Good, good" (Dh. 168, comp. Alw. I. 93). *Sādhū rañño dārikāṃ dassāmi*, Yes, I'll give the king a damsel (Dh. 216). *Sādhū mayāṃ labheyyāma*, please let us receive, we would much like to receive (Dh. 107; Pāt. xxii). *Yadi evaṃ sādhū*, if so it is well (Ditto). *Sādhū* is at the present day used in Ceylon at the Buddhist religious services, as a response, exactly as we use Amen. Comp. *Sādhukāro*. The voc. *sādhū* is sometimes used in addressing a person, as *sādhū dvuso Ānanda*, good brother Ānanda (Dh. 107). *Sādhū deva maṃ saraṇaṃ gaccha*, good my lord, trust in me (Dh. 173). Adverb: *sādhū*, well, excellently. *Me sādhū gaṇhantu sādhavo*, let good men listen to me well (Ját. 1). *Sakkāraṃ sādhū kārayi*, caused hospitality to be shown to him in a thorough manner (Mah. 231; comp. 246). *Nagaraṃ sadhū sajjīya*, having beautifully decorated the city (Mah. 240).

SĀDHUKAM (*adv.*), Well, thoroughly [साधु + क]. A substitute for the adv. *sādhū*. *Uppaṭṭhāsi sādhukam*, served her assiduously (Mah. 24). *Taṃ rakkha s.*, watch over him carefully (Mah. 47, comp. Dh. 192).

SĀDHUKĀRO, Saying *sādhū*, approval, congratulation [साधु + कार]. *Sādhukāraṃ dadāti*, to say *sādhū*, to shout applause, to express approval, to consent (Mah. 43; Ten J. 113; Dh. 234, 333). *sādhukārasahassāni*, thousands of shouts of *Sādhū* (Dh. 266).

SĀDHUTARO (*adj.*), Better [साधु + तर]. Ras. 21. **SĀDIKKHO**, and **SĀRIKKHO** (*adj.*), Similar [सदृक्]. Sen. K. 525, 526.

SADISATĀ, and **SADISATTAM**, Similarity [सदृशता, and सदृशल]. Dh. 390; Ab. 823.

SADISO (*adj.*), Like, similar [सदृश]. Ab. 530; F. Ját. 1. (*Sahāyam*) *sadisam attano*, a companion like himself (Dh. 12). *Apabbajitasadiś yeva homa*, we are just as if we had not given up the world (Dh. 153). *Tumhe pi no purimasadiś pi hoṭha*, do you also be to us as before, viz. be reconciled to us (Dh. 105). The grammars give a form *sādiso* (see Sen. K. 525), the *a* being length-

- ened, as in *khandhādiso*, on the analogy of *tādiso*, *mādiso*, etc. I have not met with it in a text.
- SĀDISSĀM**, Resemblance [सादृश्य]. Ab. 1174.
- SĀDIYATI**, To be willing, like, acquiesce, accept, permit [I think there can be little doubt that this singular form must be referred to स्वद्]. Of accepting a present (Pāt. 8, 10). Of accepting an invitation (Pāt. 15). *Purisapuggalassa chupanaṃ sādīyeyya*, should acquiesce in or permit a man's touching her (Pāt. 94, 95). P.f.p. *sādītabbo* (Pāt. 8, comment explains it by *gahetabbo*). Inf. *sādītum* (Pāt. 79). I find the foll. in a comment, *kamayamānassa icchamānassa sādīyamānassa patthayamānassa*.
- SĀDO**, Taste [खाद्]. *Lohitussādo*, the taste of blood (Att. 206). *Appassādo* (adj.), having little taste, insipid (Dh. 34).
- SĀDU** (adj.), Sweet, agreeable [खादु]. Ab. 1067; Dh. 215. *Sādukaṇṭho*, name of a plant (*vikaṅkato*, Ab. 559).
- SADUMĀM**, A house [सदन]. Ab. 207.
- SAGABBHO**, A uterine brother [सगर्भ]. Ab. 249. *Sagabbhā* (f.), a pregnant woman (Mah. 203). At Mah. 244 *sagabbhaṃ sukhitaṃ akā* means, "cured her together with her unborn child," viz. enabled her to bring forth the child alive (she is said up to that time to have been delivered of none but still-born children).
- SĀGALĀ** (f.), and **SĀGALĀM**, Name of a city, the capital of King Milinda [शाकल]. Ab. 200; B. Int. 620. The first introductory stanza of Milinda Pañha is, *Milindo nāma so rājā Sāgalāyaṃ puruttame abhigacchi Nāgasenaṃ Gaṅgā'va yatha sāgaraṃ* (Trenckner).
- SAGANDHAKO** (adj.), Fragrant [सगन्ध + क]. Dh. 10.
- SAGANO** (adj.), Having a retinue; attended by an army [सगण]. Mah. 7, 203.
- SAGĀRAVO** (adj.), Respectful [स + गौरव]. With loc. *Dhamme sagāravo*, full of reverence for the Law (Mah. 213).
- SĀGARO**, An ocean [सागर]. Ab. 659; Mah. 242; Kh. 11. Subh. tells me that the oceans between the rocky circles (see Man. B. 12) are called *sāntasāgara*. He adds that the oceans alluded to in Ab. 659 are *khtraṇṇava*, *nīlasāgara*, *pītasāgara*, etc.
- SAGĀTHAKO** (adj.), Containing gāthās [स + गाथा + क].
- SAGGO**, Abandonment; natural state, nature; making, creating; chapter, section [सर्ग]. Ab. 911.
- SAGGO**, Heaven, paradise [सर्ग], Ab. 911; Dh. 23. *Sagga* is generally used to designate the *kāmāvacaradevaloka* (e.g. the *Tāvātimsa* heaven, Dh. 94). But it may also mean the whole *deva* world (the twenty-six heavens) as opposed to the *apāyas* (Dh. 75, 434). *Saggesu*, in the heavens (Kh. 7). *Saggāya gachati*, goes to heaven (Dh. 32). *Saggamokkha* (pl.), heaven and Nirvāṇa (Pāt. 92). *Saggamaggo esa*, 'tis the way to heaven (of righteous judgment, Ten J. 1). *Saggavāsi*, a *deva* (Ab. 11). *Saggapadaṃ*, heaven, lit. the heavenly lot or place (Ten J. 91, 107, see *Pūreti*: Subh. says it means *svargasthāna*, and adds that he believes *saggapatha* to be a wrong reading, an opinion in which I concur).
- SAGGUṆO**, Good quality [सगुण]. Att. 199.
- SAGOTTO**, A kinsman [सगोत्र]. Ab. 243.
- SAHA** (adv.), With, together with [सह]. Ab. 1136. With instr. *Tumhehi saha gacchāmi*, I'll go with you (Mah. 177). *Saha gabbhena jīvitakkhayaṃ pāpūṇissāmi*, I shall perish together with my unborn child (Dh. 155). *Sabbe 'v' aṭṭhādasā haṃ bhinnavādena te saha*, these, together with the heresies, are in all eighteen in number (Alw. I. 65). *Bhātārā saha*, in conjunction with his brother (Mah. 256). *Saha uddhaṭṭavelāya*, at the moment of utterance (B. Lot. 432). *Saha* like *sa* is much used to form compound adjectives, the foll. are examples. *Sahasevako*, accompanied by his servants (Mah. 227). *Sahorodho sahmacco*, accompanied by his harem and ministers (*orodha*, *amacca*, Mah. 35, 229; Att. 197, 212). *Sahasāṅgho*, accompanied by his priests (Mah. 6). *Sahacetīyo*, having a chaitya (Mah. 201). *Sahakriyo*, possessing action, animate (Ab. 406). *Sahanukkamo*, together with what accompanies it (*anukkama*, Dh. 71). *Sahaseyyā*, lying with, sleeping with (Pāt. 12).
- SAHABHĀVO**, Endurance [सह + भाव]. Att. 199.
- SĀHACARIYĀM**, Association [साहचर्य]. Context (Alw. I. vii).
- SAHADHAMMIKO** (adj.), Practising the same religious duties [सहधर्मिन् + क]. Ab. 436 (there are five classes, *bhikkhu*, *bhikkhuni*, *sāmaṇero*, *sāmaṇerī*, *sikkhamāno*). *Sahadhammikā*, *tittihīyā*, co-religionists and unbelievers (Pāt. 89). *Saha-*

- dhammikaṃ* is a term designating the ordinances of Buddha binding on all the priests (E. Mon. 143). *Sahadhammikaṃ nāma yaṃ Bhogavatā paññattaṃ sikkhāpadaṃ etaṃ sahadhammikaṃ nāma* (Pāt. 74, 92). *Sahadhammikaṃ vuccamāno* appears to mean "being spoken to by the priests about the observance of the laws of the priesthood" (Pāt. 5, 17).
- SAHADHENUKO** (*adj.*), Accompanied by a cow [सह + धेनु + क]. Mah. 128.
- SAHAGĀMĪ** (*adj.*), Accompanying [सहगामिन्]. With instr. *Attanā sahaḡāmino bhikkhū* (Dh. 81).
- SAHAGATO** (*adj.*), Accompanying or associated with, joined to [सहगत]. Ab. 833. With instr. *Sahagato uparājena*, who had gone with the subking (Mah. 130). Used in metaphysics as the last part of a compound in the sense of "connected with, based upon, imbued with, characterized by." *Mettasahagutaṃ ceto*, thoughts based on good-will, friendly thoughts. *Domanassasahagataṃ cittaṃ*, thoughts accompanied with grief (Dh. 89, 99). See *Paṭṭhānaṃ*.
- SAHAJĀTI**, Name of a town in India (Vij.). Mah. 16, 17.
- SAHAJĀTO** (*adj.*), Born at the same time [सहजात].
- SAHAJĪVĪ** (*adj.*), Living with [सह + जीविन्]. Pāt. 107.
- SAHAJO**, A uterine brother [सहज]. Ab. 249.
- SAHAKĀRO**, A sort of fragrant Mango tree [सहकार]. Ab. 557.
- SAHĀM**, Power [सह, सहस]. Ab. 398.
- SĀHĀM**, see *So*.
- SAHAMPATI** (*m.*), This is an epithet of Mahābrahma, who is often called *Sahampatibrahmā* or *Sahampatimahābrahmā* (B. Int. 596; Man. B. 43, 56; Dh. 119). The etymology is exceedingly doubtful. The North Buddhist form is *Sahāmpati*, which Burnouf renders "seigneur des êtres patients." Eitel says, "lord of the Sahaloka, which means the inhabitable part of every universe, embracing all who are liable to transmigration." I have never as yet met with *sahaloka* or *sahalokadhātu* in Pali.
- SAHANĀM**, Endurance [सहन]. Dh. 170.
- SAHANO** (*adj.*), Enduring [सहन]. Ab. 732.
- SAHASĀ** (*adv.*), Hastily, arbitrarily [सहसा]. Ab. 1148. *Attomaṃ sahasā nayati*, to decide a case arbi-

- trarily, to wrest judgment (*mustōdēna* Dh. 46). *Sahasā pitā te mato ti vutte*, if they said suddenly "Your father's dead" (Das. 4). *Sahasā gato*, going in great haste (Mah. 61). *Sahasakammaṃ*, an arbitrary act. *Sahasākāro*, violence.
- SĀHASAM**, Violence; punishment, fine [साहस]. Ab. 349, 1130. *Sāhasāni anekāni*, many acts of oppression (Mah. 46). *Asāhasena, dhammena, samena*, not arbitrarily, but righteously and justly (Dh. 46). *Atisāhaso* (*adj.*), violent (Mah. 126).
- SĀHASIKO** (*adj.*), Violent, cruel, ferocious [साहसिक]. Ten J. 43; Dh. 86. *Sāhasiko so*, this tyrant (Mah. 261).
- SAHASSADHĀ** (*adv.*), In a thousand ways [सहस्रधा]. Das. 43.
- SAHASSAM** (*num.*), A thousand [सहस्र]. Ab. 474. In the sing. with a pl. noun: *Sahassam mānuse jīne*, should conquer a thousand men (Dh. 19, and *sahassam gāthā*); *Saṭṭhi sahasāni brāhmaṇe bhōjetvā*, maintaining sixty thousand brahmins (Mah. 23). In the sing. with noun in gen. pl. *Accharānaṃ sahasāni*, a thousand nymphs (Mah. 162, comp. Dh. 290). As first part of a compound, the whole word being in the plural: *Sahassajaṭilā*, a thousand jaṭilas (Mah. 2). As last part of a compound, the whole in the neuter sing.: *Accharāsaṃsaṃsaṃ* (Dh. 94). *Anekāni hatthisahasāni*, many thousand elephants (Dh. 156). *Dasa manussasatasahasāni*, ten hundred thousand men (Dh. 286). *Sahassam sahasena*, a thousand multiplied by a thousand, a million (Dh. 19). *Asṭiḥatthisahasaparivāro* (*adj.*), accompanied by eighty thousand elephants (Ten J. 89). *Sahassagabbhasampanno*, furnished with a thousand chambers (Mah. 162). In Mahāparinibbāna Sutta the gen. *sahassassa* is used in the sense of "in companies of a thousand" (*sambhulā devatāyo sahasass'eva*). *Sahassaramsi* (*m.*), the sun (Ab. 63). *Sahasakkho*, and *sahasānetto*, Indra (Ab. 18). *Sahasam datvā*, giving him a thousand pieces of money (Alw. I. 97, probably kahāpaṇas). At Dh. 20 *sahasena yajati* seems to mean to make sacrifices to the amount of a thousand kahāpaṇas (comment says *sahasapariccāgena*).
- SAHASSĪ**, This curious form possibly originated in *सहस्रिन्*, but it is used very irregularly, sometimes as a masculine and sometimes as a feminine, and it is difficult very often to know how to consider it. It is used only in connection with cakka-

válas. A thousand cakkaválas are called *sahasllokadhátu*, a million are *dvisahassil-*, a billion are *tisahassil-*, or *mahásahassil-*. These must be compound words, for at Dh. 94 we have *dasasahasacakkavále* (loc.), "in ten thousand worlds." The following are further instances: *Sakaladasasahassilokadhátu*, the whole of ten thousand cakkaválas (Ját. 51). *Dasusahassilokadhátu* (Ját. 17, 32, the *í* being shortened in accordance with frequent practice in samásas). *Dasasahassilokadhátu* (Ját. 26). *Vasudhásahasahassil pakampathu*, the earth shook in ten thousand worlds (Ját. 25, comp. *puthaví dasasahassil*, Ját. 26). Sometimes *vasudhás* is omitted, and *dasasahassil* is treated as if it were a fem. noun; *Dasasahassil pakampati*, ten thousand worlds quake (Ját. 18); *Virocásahasahassiyam*, shine in ten thousand worlds (Ját. 27). Judging from these examples we should say that *sahassil* was a fem. adjective. But in the example above given from Dh. 94 it cannot possibly be fem., and at Ját. 17 it is used as a pl. masc., *Katañjalí namassanti dasasahassil sadevaká*, "with uplifted hands the inhabitants of ten thousand worlds, including the devas, worship;" while at Ját. 19 we have *dasasahassilnam*, "of the inhabitants of ten thousand worlds." At Ját. 18, *Nirayé dasasahassil aggi nibbáyi*, the fire of ten thousand hells died out, it appears to be an adj. masc., unless we read *dasasahassil-aggi*, as a compound. At Ját. 17, instead of *sahasllokadhátu* we have *sahassiko loko*, "the universe of a thousand worlds." In two instances I find *sahassa* instead of *sahassil* in connection with cakkaválas; the first is *dasasahasacakkaváludevatá*, the angels of ten thousand worlds (Dh. 118), and the second is *dasasu cakkaválasahassesu*, in ten thousand worlds (Ját. 51).

SĀHASSIKO (*adj.*), Belonging to a thousand, costing a thousand [सहस्र + क्त].

SAHATI, To bear, endure, resist, overcome [सह]. Pr. *sahate* (Alw. I. 107). *Yam taphá sahati*, he whom lust overcomes (Dh. 60). At Dh. v. 31 *saham* should be *ḍaham*. *Khuppiḍasam sahanto*, enduring or suffering hunger and thirst (Ten J. 116). *Avasesú nam asahamánd*, the rest unable to put up with him (Ten J. 89). Opt. *saheyya* (Att. 193). Inf. *sahitum* (Dh. 170).

SAHATTHO, One's own hand [सहस्र]. Instr. *Sahatthen' eva khitrám gahetvá*, taking the milk with her own hand (Ját. 68). Abl. *sahatthá*, from

or with one's own hand (Dh. 300; Mah. 26; Pát. 10, 80).

SAHAVYATĀ (*f.*), Companionship [सह + vya + ता, comp. *dásavya, pátavyatá*]. *Upagacchi deva-rđjasahavyatam*, went to companionship with Sakka, i.e. was re-born in the Tāvatiṃsa heaven (Mah. 250). *Kusalam kammaṃ karitvá tidaṇṇam saavyatam patto*, having done good works he obtained association with the devas, i.e. was born in the devaloka (Dh. 96, 97). *Brahmapárisajjānam devānam saavyatam uppajjanti*, are re-born to companionship of the Brahmapárisajja angels (Gog. Ev. 18).

SAHĀYAKO, A companion, ally, friend [सहायक]. Dh. 119, 153; F. Ját. 17; Mah. 74. Fem. *saháyiká* (Ten J. 40).

SAHĀYATĀ, and **SAHĀYATTAM**, Companionship [सहायता, and सहाय + स्व]. With loc. *N'atthi bhle sahyatá*, there can be no companionship with a fool (Dh. 12, 59). *Cetiyakammamāṃ sahyattam nikāmayam*, wishing to be associated in the work of the Dagoba (Mah. 176).

SAHĀYO, A companion, ally, friend [सहाय]. Ab. 346, 380. *Corá vá corasaháyá vá*, robbers or the confederates of robbers. *Dukkhāsaháyo*, companion in misfortune (Mah. 256). Mah. 2; Dh. 58; Alw. I. 74.

SAHETUKO (*adj.*), Having a cause [सहेतुक]. Cl. Gr. 82.

SAHIRIKO (*adj.*), Modest [स + ह्रीका]. Dh. 398.

SAHITĀ (*m.*), One who endures [सहित].

SAHITO (*adj.*), Endowed with, accompanied by; united [सहित]. *Sānipókārasahitam sayanam*, a couch fitted with a curtain inclosure (Mah. 49). *Gatisatisahito*, endowed with prudence and intelligence (Alw. I. 112, comp. Mah. 161). With instr. *Āyuttēna sahito*, provided with an agent (Dh. 390). *Sabbe sahitá*, all with one accord (Mah. 63). *Aññamaññam paṭiccasahitá dhammá*, conditions causally connected among each other (B. Lot. 532). *Samaggassāti sahitassa cittens ca sarrēna ca aviyuttassāti attho*, samagga means united, not separated mentally or physically (Pát. 73). *Bhinnānam vá sandhátá sahitānam vá anuppaddá*, setting at one those who are at variance or confirming those who are friendly (Br. J. S., see *Anuppaddá*). In Br. J. S. a quarrelsome person is represented as saying to another *sahitam me asahitan te pure vacanīyam pacché svacc*, etc.:

this is taken by the comment in the sense of "I have wise speech, you have foolish speech:" the gloss is as follows, *mayham vacanam sahitaṃ silīṭṭham atthayuttam krapayuttam*, "my speech is *sahita*, that is connected, sensible, appropriate to the matter in hand." Whether this last passage throws light on the use of *sahita* at Dh. vv. 19, 20, is a difficult question; but on the whole I am inclined to think that Max Müller is right in taking it as equivalent to *संहिता* "text" of the Buddhist Scriptures (the use of *appa* in v. 20 is strongly in favour of this), as Buddhaghosa does. Still we know that the commentators sometimes put a very strained interpretation upon difficult passages, and it is possible that after all *sahita* may here mean, as in Br. J. S., "to the point, sensible." See *samhito* under *Sandahati*.

SAHO (*adj.*), Enduring [सह]. *Mama bhārasaḥ*, bearing my burdens (Dh. 387).

SAHODAKO (*adj.*), Containing water [सह + उदक]. Mah. 15.

SĀHU (*adj.*), Good. Softened form of *sādhu* (Sen. K. 200).

SAJALO (*adj.*), Watery [सजल]. Att. 70.

SAJANO, A kinsman [सजन]. Ab. 243.

SAJATI, To cling [सज्ज]. Pass. *sajjāti*, to cling, be attached. P.pr. *sajjamāno* (Dh. 40). P.p.p. *satto*, attached, devoted to (Ab. 816). With loc. *Satto caṇḍaliyā*, enamoured of a caṇḍāla woman (Mah. 200). *Saññojanasāngasatto*, bound in the fetters of the Saññojanas (Dh. 61).

SAJĀTI, and SAJĀTIKO, and SAJĀTIYO (*adj.*), Of the same class or species, or caste [सजाति, and सजाति + क, and सजातीय]. Ab. 504, 632.

SĀJIVAM, Rule of life, precept governing the monastic life of the Buddhist priests [स + आजीव]. Pāt. 5, 65 (*sājivam nāma yaṃ Bhagavatā paññattam sikkhāpadāṃ etaṃ sājivam nāma*).

SAJIVO (*adj.*), Alive; living with [सजीव]. Mah. 68. *Sajivo*, a king's minister, one who lives with him (Ab. 340).

SAJJANAM, Decking, equipping [सज्जन]. Ab. 956.

SAJJANO (*adj.*), Well-born, respectable, good, virtuous [सज्जन]. Ab. 333, 956.

SAJJATI, see *Sajati*.

SAJJETI (*caus.*), To prepare, equip, deck [caus. सज्ज]. *Adhisakkāram s.*, to prepare hospitality (Dh. 135). *Yuddham s.*, to make ready for battle

(Dh. 352). *Pāve s.*, to prepare cakes (Dh. 139). *Nagarām s.*, to decorate a city (Mah. 240). Also *sajjāpeti* (Dh. 243, 388). P.p.p. *sajjito* (Ab. 366, of a caparisoned elephant); Dh. 263; F. Jāt. 52; Mah. 104, 162.

SAJJHAM, and SAJJHU (*n.*), Silver. Ab. 489. *Hemasajjhugaṭṭā*, vessels of gold and silver (Mah. 115). *Sajjhunā khacito*, inlaid with silver (Mah. 163). *Sajjhumayo* (*adj.*), made of silver (Ditto). Mah. 167.

SAJJHĀYATI, To repeat, rehearse, read aloud [साध्याय]. Mah. 254. *Dvattimsākāram sajjhāyanti*, repeat the dvattimsākāra (Dh. 165, a Buddhist formula enumerating the thirty-two constituents of the human body). Caus. *sajjhāyāpeti*.

SAJJHĀYO, Repetition, rehearsal [साध्याय]. Dh. 43. See *Gaṇasajjhāyo*.

SAJJHU, see *Sajjham*.

SAJJO (*adj.*), Diligent [from सज्ज, comp. the meanings of सज्ज]. Ab. 516.

SAJJO, The Sal tree, *Shorea Robusta* [सर्ज]. Ab. 562.

SAJJO (*adj.*), Prepared, ready, equipped, decorated [सज्ज]. Ab. 378. *Gamanasajjo*, prepared to march (Par. S. A.). *Yuddhasajjo*, equipped or armed for battle (Mah. 64).

SAJJU, and SAJJUKAM (*adv.*), Instantly, immediately, quickly, suddenly [सबस् and *sajju* + क]. Ab. 1149; Pāt. 28. *Sajjukhtram*, new milk (Dh. 13). *Sajjukam* (Mah. 47, 83, 98).

SAJJULASO, Resin [सर्जरस]. Ab. 304.

SAKABALO (*adj.*), Containing a mouthful, full (of the mouth) [स + कवल]. Pāt. 22.

SĀKACCHĀ (*f.*), Conversation. Ab. 120. *Dhammasākkacchā*, religious conversation (Kh. 5). *Sākkaccham karoti*, to converse (Dh. 121). This form is perhaps *संक्वा* with the term. *क्व* and *vriddhi*, representing a form *sānkathyā* (comp. *sārambha*). But it may possibly represent स + क्वा + च. At Pāt. xv. there is a curious verb *sākkacchati*, which I think must be formed back from *sākkacchā* (*aññamaññaṃ dhammaṃ sākkacchissanti*, shall talk with each other about religion).

SAKADĀGĀMĪ (*adj.*), Returning once [सकदागामिन्]. This is the technical name given to those who are walking in the second Path (see *Maggo*, and *Phalam*). There is the Path (*sakadāgāmi-maggo*) and the Fruition (*sakadāgāmi-phalam*).

Those who have attained the path are called *sakaddágámimaggañño*, and those who have attained the fruition are called *sakaddágámiphalañño*. Hardy says, "The path sakradágámi is so called because he who enters it will receive one more birth. He may enter this path in the world of men, and afterwards be born in a deva-loka; or he may enter it in a deva-loka, and afterwards be born in the world of men" (E. Mon. 290). Alabaster says, "There will be only one birth among men or angels before reaching Nirwana" (Wheel of the Law, 171). The fact is that a man who has attained Sakadágámiship is re-born *twice*, once in the deva world and once in the world of men. His name implies that he *returns* to the world, and consequently he must in the interval have been in another world. This is I think proved by a passage in Par. S., in which Buddha says of a devout disciple who had recently died, *Sudatto Ānanda upāsako tiṇṇaṃ saṃyojanaṃ parikkhayaḍ rāgadosamohānaṃ tanuttā sakaddágámi sakiḍ eva imaṃ lokaṃ āgantvā dukkhass' antaṃ karissati*, "O Ānanda, the upāsaka Sudatta by the destruction of the three Saṃyojanas, by the attenuation of lust, hatred, and ignorance, having become a Sakadágámin, returning once only to this world will make an end of suffering." The Sakadágámin has entirely got rid of the three Saṃyojanas (*sakkāyaditṭhi*, *vicikicchā*, and *slabbataparāmaṣo*), and greatly diminished or reduced to a minimum the passions of *rāga*, *dosa*, and *moha*. With regard to the expression *tanutta* of the text (see also p. 269, a, of this Dict.) the comment on Par. S. says, *sakaddágámissa hi putthujjanānaṃ viya abhiṇhaṃ rāgādayo na uppajjanti, kadāci karahaci uppajjanti, uppajjamāna ca putthujjanānaṃ viya bahalabahalā na uppajjanti, macchikapattaṃ viya tanutanukā uppajjanti*, "for the lusts and other passions of the sakadágámin do not arise repeatedly like those of unconverted men, they arise only now and then, and when they arise they do not arise gross and thick as with unconverted men, but they arise exceedingly attenuated like fishes' scales" (1). A little further it speaks of the seven births of the Sotāpanna, the two births of the Sakadágámin, and of the single birth of the Anágámin. Burnouf takes the right view, for he says the S. is "a being who has yet to traverse sixty thousand kalpas, to be re-born

once among the devas and once among men" (Int. 293). The sakadágámin may be *kāmbhavāddhigataphalo*, or *rūpabhavāddhigataphalo*, or *arūpabhavāddhigataphalo*, according (I suppose) as he is re-born in a kāmadevaloka, a rūpadevaloka, or an arūpadevaloka.

SAKALO (*adj.*), All [सकल]. Ab. 702, 1026. *Sakalasaṃvaccharaṃ*, a whole year (F. Ját. 10).

SAKALO, and -LAMĀ, A portion; a potsherd [शकल]. Ab. 53, 946.

SĀKALYAM, Totality [साकल्य]. Ab. 1193.

SAKARANĪYO (*adj.*), Having duties to perform [स + करणीय]. Epithet of a Sekha, who still has much to do before attaining complete sanctification (B. Lot. 297).

SĀKĀRO (*adj.*), With its characteristics [साकार].

SAKĀSO (*adj.*), Near [सकाश]. Ab. 708.

SAKAṬAM, A cart, waggon; a measure of capacity, a cart-load [शकट]. Ab. 373, 484. *Sakaṭamaggo*, a cart road, high road (Ab. 191). Mah. 143, 167; Ten J. 112.

SĀKAṬĀNO, and -ĀYANO, A proper name = शकटायन (Sen. K. 387).

SĀKAṬIKO (*adj.*), Belonging to a cart [शाकटिक]. Sen. K. 390.

SAKATTĀ (*m.*), One's own self [स्व + आत्मन्]. Mah. 13.

SAKATTHO, One's own object or advantage [स्व + अर्थ]. Att. 199.

SĀKETAM, Name of the city Ayodhyā [सकेत]. Ab. 201.

SAKHĀ (*m.*), Companion, friend [सखि]. Ab. 346. The declension, which is very irregular, will be found at Sen. K. 287 (loc. *sakhe*, instr. pl. *sakhehi*, *sakhārehi*). Acc. pl. *sakhi* (Att. 203).

SĀKHĀ (*f.*), A branch [शाखा]. Ab. 542; F. Ját. 7, 12; Mah. 108. *Sākhānagaraṃ*, a suburb (Ab. 199). *Sākhāmino*, a monkey (Ab. 614; Dh. 329). A Śākhā of the Veda (Alw. I. cxxiv). A neuter form *sākhāsmiṃ* (loc.) occurs at Dh. 329, and at Mah. 5 we have *pattasodhanasākhāni*, which Turnour renders, "leaves to cleanse their sacred dishes with."

SĀKHALYAM, see *Sakhilo*.

SAKHĪ (*f.*), A female friend [सखी]. Ab. 238; Ten J. 37.

SĀKHĪ (*m.*), A tree [शाखिन]. Ab. 540.

SAKHILO (*adj.*), Friendly [सखि + ल]. Dh. 186. I have met with a derivative *sākhalyam*, friend-

ship, which I think is authentic, the *a* points to the base with that vowel.

SAKIM (*adv.*), Once; at once, simultaneously [स-इत्]. *Sakiñ vijátá*, a woman who has borne one child (Dh. 233). *Sakiñ vijátavañño*, appearance of a woman who has borne one child (Dh. 315). *Sakiñ vadanto*, speaking to him once (Dh. 272). At the same time, simultaneously (Mah. 108). *Sakiñ yeva*, at the very same time (Mah. 34). *Tesañ sakiñ uppannañ verañ na sammati*, their wrath when once roused does not pass away (Dh. 100). *Sakid eva*, at one and the same time (Att. 193), once only (see *Sakadígámi*).

SAKIÑCANO (*adj.*), Having something, wealthy [स + किञ्चन]. Dh. 71 (here it may also mean not freed from the Kīñcanas).

SAKIYO (*adj.*), Own [सकीय]. This is the correct spelling (comp. *parakiya*, *dutiya*, *gahita*, etc.), *sakiya* at Att. 216 is merely a return to the Sanskrit. At F. Ját. 18 we have *vácya sakiyá 'vadhi*, where *sakiyá* is a shortened instr. fem. from *sakiyo*, and not as at first sight would appear an instr. from an anomalous fem. *sakí* from *sako*.

SĀKIYO, SAKYO, and SAKKO, Name of the princely family to which Gautama Buddha belonged [स्राक्व]. Ab. 1001. The Čákyas formed a great clan or people, engaged in agriculture, among whom probably only a very few families were princely (Dh. 351). Their territory seems to have been of some extent. At Ab. 184 *Sakká* "the Čákyas" is given as the name of a people. At Dh. 351 we are told that on one occasion Buddha was living among the Čákyas (*Sakkesu viharonto*). In Sutta Nipáta also I find *Ekam samayañ Bhagavá Sakyesu viharati. Sakyánam Ujumbañ náma nigamañ*, a town of the Čákyas named Ujumba (Dh. 222). *Sákiyo* or *Sakko*, a Čákya prince (Ab. 336, 1001; Mah. 9, 55). *Sakyarájano*, Čákya princes (Dh. 217). *Sakyarájakulam*, Čákya royal family (Dh. 117). *Sakyarájadhítá*, or *Sákiyádríká*, a Čákya princess (Dh. 216). *Maháñmo Sakko*, the Čákya prince *Maháñma* (Dh. 218). *Suppabuddhasakko*, the Čákya prince Suppabuddha (Dh. 296). *Sákiyá náma mánanissítá*, the Čákya princes are haughty (Dh. 142). Gautama Buddha is sometimes called *Sakyaputta*, son of the house of Čákya, or Čákya prince (Att. 135 fr. *Dípavansa*, see *Sakyaputtiyo*). *Rájá Sákiyánam*, the king of the Čákyas (Dh.

223). *Sákiyavañso*, the royal line of Čákya (Dh. 224). *Sakyamuni*, the Čákya sage or philosopher, is given as an epithet of Gautama at Ab. 5, I have elsewhere met with it only at Kh. 7. I here enter my protest against the continental custom of speaking of Gautama Buddha as "Čákya-muni," which is a mere epithet. It is as though we spoke of Jesus Christ as "The Lion of the Tribe of Judah" (Rev. v.), or the "Prophet of Nazareth" (Matt. xxi.). Gautama is the name by which he was universally known and addressed (at Kh. 8 we have even *Gotamasásanam*, "the commandment of Gautama"), and I see no reason to depart in this matter from the practice of antiquity.¹ I may here add that his proper designation in his antecedent births is Gautama Bodhisattva (*Gotama-bodhisatto*). Another epithet of Gautama Buddha is *Sakyaslo* "the Lion of the Čákya tribe" (Ab. 5). In one instance only I find him addressed (by a believer) as *Sakka*, "O Čákya" (Vaṅgisa S.).

SAKKĀ, See *Sakko* (2).

SAKKACCAM (*adv.*), Respectfully, attentively, carefully, zealously, thoroughly [सत्त्वात् with *m* added, as in *kuddācanam*, *kuvañ*, *cirassam*]. Dh. 98, 230. *Sakkaccam nam namaseyya*, let him assiduously pay reverence thereto (Dh. 70). *Datvá sá táni sakkaccam yāvajjvañ*, she having provided them unflinchingly during the whole course of her life (Mah. 162). *S. suññáti*, to listen attentively (Kh. 6; comp. Das 41). *S. anumodati*, to return grateful thanks (Kh. 11). *Sodhápvetvána s.*, having cleared the road thoroughly (Mah. 111). *Sakkaccasādhukam*, thoroughly well (Mah. 198).

SAKKĀRO, Hospitable reception, hospitality, honour, festival [सत्कार]. Dh. 14, 232; Mah. 156, 231. *Katvá vividhasakkāram*, having showed them every hospitality (Mah. 157). *Tumhākam mahāsakkāram karissāmi*, I will pay you great honour (Dh. 78, said to a *devatá*). *Ambassa sakkāro mahá aho*, much care was devoted to the mango tree (F. Ját. 6). *Sakkāram antimam aká*, paid the last honour to the dead (Mah. 125). *Kāretvá dhātusakkāram*, having held a relic-fête (Mah. 38).

SAKKAROTI, To receive hospitably, to honour,

¹ I suppose it is to Burnouf that we owe this fashionable use of the word Čákya-muni (see Int. 70). I myself at one time followed the custom, as the early pages of this Dictionary will show.

revere [सत्]. *Pituvacanāṃ sakkaronto*, reverencing my father's command (Sig. S.). Ger. *sakkatvā* (Mah. 245), *sakkaritvā* (Mah. 196). Inf. *sakktvāṃ*. P.f.p. *sakktabbo*. P.p.p. *sakkato*. Caus. *sakkāreti* (Sen. K. 527).

SAKKATAÑŪ (*adj.*), Acquainted with the Sanskrit language [संस्कृत + ञ]. Bál. i.

SAKKATI, To go (Clough's Pali Verbs, 1). See *Osakkati*, *Paccosakkati*, *Nissakkanāṃ*, *Parisakkati*. Weber is doubtless right in referring it to ञ्च्.

SAKKATI, see *Sakkoti*.

SAKKATO (*p.p.p. sakkaroti*), Entertained, honoured [सत्कृत]. *Pañca māse vasitvāna te 'maccā 'tīva sakkatā*, these ministers having resided five months most hospitably entertained (Mah. 70).

SAKKATO, and **SAKKATO** (*adj.*), Sanskrit [संस्कृत]. *Sakkatabhāsā*, the Sanskrit language (Bál. i). *Sakkatagandhesu*, in Sanskrit books (Sen. K. 202).

SAKKATTAM, Çakraship [शक्र + त्व]. *Sakkattam pāpupāṭi*, to obtain Çakraship, by which is meant being re-born after death as Sakka the king of the devas (F. Jāt. 2, see *Sakko*). It is of course the reward of very high merit (Dh. 185, 187). *Sakkattam pattheti*, to pray for re-birth as Çakra (Dh. 134).

SAKKĀYO, Own body or person [स्व + काय]. Kh. 9; Dh. 296. *Sakkāyadiṭṭhi*, "the heresy of individuality," is one of the three saṃyojanas, release from which is obtained by entrance into the first Path (*sotāpatti*). Yātr. states that *sakkāyadiṭṭhi* is identical with *attavādo* (which see), and quotes, *visativatthukā sakkāyadiṭṭhi attavādupādānaṃ*. Hardy says, "he also rejects the error called *sakkāya-dṛishti*, which teaches, I am, this is mine" (E. Mon. 289). Subh. in answer to my question as to the etymology says it means "svakiya çarīra," and I have no doubt that he is right. We should naturally expect *sakāya*, but the *k* is doubled to compensate for the loss of the *v* (comp. *paṭikkūla*; and *abhikkanta* = अभिक्कन्त, where the *k* is doubled to compensate for the shortening of the vowel). The North Buddhists, puzzled by the double *k*, have (as in numerous other instances, see *Paṭisaṃbhidd*) ascribed a wrong etymology to this word, and turned it in Sanskrit into *satkāyadrīṣṭi*, as if the first part of the com-

pound were सत् instead of स्व. Burnouf adopts this etymology (Int. 263), rendering *satkāya* by "existing body," or "aggregate of what exists," and *satkāyadrīṣṭi* by "the view that the body is what exists." From the passage which he goes on to quote from Abhidharma Koça Vyākhyā it is clear that the author of that work had a correct understanding of the meaning of the term, and was only at fault as to its etymology; the original of the passage will be found at Alw. N. 72, in an extract from Saṃyutta Nikāya. Here it is shown that *Sakkāyadiṭṭhi* may be held in twenty different ways (see above *visativatthukā*). A man may look on Form, the first khandha, as Self (*rūpaṃ attato samanupassati*), or he may look on Self as possessing Form (*rūpavantaṃ attānaṃ*), or he may look on Self as residing in Form (*attani rūpaṃ*), or Form as residing in Self (*rūpasmiṃ attānaṃ*). If for Rūpa we substitute in turn each of the four remaining khandhas we obtain the twenty modes of heretical view as regards the Attā or Self.—According to Saṅgīti S. there are three Antas or goals of doctrine, *sakkāyo anto*, *sakkāyasamudayo anto*, *sakkāyanirodho anto*, the body or Self, the origination of the Self, and the annihilation of the Self.

SAKKHARĀ (*f.*), A potsherd; gravel; clayed or brown sugar, jagghery, sugar [शुकर]. Ab. 462, 925. *Sakkharodakaṃ* or *sakkharapānaṃ*, eau sucrée (F. Jāt. 8; Mah. 177). Dh. 416; B. Lot. 576; Mah. 197.

SĀKKHARAPPABHEDO (*adj.*), Together with the distinction of letters [स्व + चर + प्रभेद]. This compound is used as an epithet of the three Vedas, and points to some sort of supplementary treatises upon them called *akkharappabheda*. D'Alwis renders it "distinction of letters," and identifies it with the brahminical *çikshā* (Alw. I. lxx). Burnouf says "the differences which distinguish the letters from each other" (Int. 207). *Sākkh-* is the correct reading.

SAKKHI, **SAKKHISSATI**, See *Sakkoti*.

SAKKHĪ (*m.*), A witness [साचिन्]. Dh. 100. *Sakkhipuṭṭho*, interrogated as a witness. *Sakkhibhūto*, having been witness of or to (Att. 219). *Me sakkhī bhava*, be my witness (Att. 216). So often written *sakkhi* that I feel doubtful whether this is not the right reading, or at least an alternative one, comp. *katthi*.

SAKKO, Çakra or Indra [सक्र]. Ab. 1001. When Gautama Buddha deposed Indra from his godship, he made him a powerful archangel ruling over the five lowest kámadevalokas and having his abode in the Távatiṃsa heavens (see *Máro*). He is widely different from the Hindu Indra, though retaining many of his attributes. He is inferior in majesty and power to the two other archangels Mahábrahma and Mára. Like Mahábrahma, he is represented as exercising a beneficial influence over the affairs of men. When a good man is struggling with adversity, the fact is made known to Sakka by the throne on which he sits becoming warm (*uṇhákáram dasseti*, Ras. 15; F. Ját. 54; Dh. 87; Man. B. 50). It is then his wont to take some earthly disguise and descend to the relief of the sufferer. When king Dhammasodhaka, seeking in vain to obtain a knowledge of the Truth, had given up his throne and resigned himself to the life of an ascetic, we are told that the moment he entered the forest, by the power of his merit the throne of Sakka became hot. *Atha devarájá cintesi akámanā me paṇḍukambalasīdsanam uṇham ahoṣi, kiṃ nu kho káraṇaṃ? ti lokam oloketvā Sakko devarájá Dhammasodhakaṃ mahárájānam sakalajambudīpaṃ vicinītvā saddhammajjheyyakam alabhitvā pavīṭṭhabhávam addasa*, "Then the archangel thought, Without my wish my marble throne has become hot, what can be the cause? and gazing over the world the archangel Sakka beheld the great king Dhammasodhaka, who had entered the forest, having sought throughout the whole land of Jambudīpa a teacher of the Truth, and having found none." Sakka then assumes the shape of a rakkhasa, meets him in the forest and puts his faith to the severest trials. At the last moment he resumes the radiant form proper to him, reveals to the astonished monarch the Truth he was in search of, and restores him to his kingdom (Ras. 18, and foll.). In the Sasajátaka, Sakka in the disguise of a brahmin tries the faith of the Bodhisatta, and rewards him for his heroic endurance by imprinting the figure of the hare upon the moon as a lasting memorial of his good deed (F. Ját. 54). In the Dadhiváhana Játaka he is represented as bestowing upon three pious hermits the means of supplying their wants without trouble to themselves (Ját. 2). Shortly after Gautama's attainment of Buddhahood, Sakka went

down to meet him in the disguise of a young brahmin and sung his praises (Dh. 120).

What I have said of the personality of Mahábrahma holds good also of Sakka: there is a Sakka in every cakkavála, and the office of Sakka, which is in fact the sovereignty of the Távatiṃsa angels, and is called *Sakkattam* (q.v.), is only held for a limited period by the same individual. The Çakra of the Dadhiváhana Játaka was a pious hermit of Himavanta (F. Ját. 2). The Çakra of Gautama's time had been a young brahmin named Magha, who was re-born as Çakra as a reward for his zeal in doing good (Dh. 6). And according to Hardy, Gautama Buddha himself was Çakra in twenty of his antecedent births (Man. B. 100).

Sakka's usual designation is *Sakko devánam indo* (Dh. 185), or *Sakko devarájá* (Dh. 120, 184, 357, 415). Many of his brahminical titles are preserved, but always explained so as to harmonize with his new Buddhist character. Thus he retains the epithet of *sahassanetto* (Dh. 87), or *sahassakkho* (Ab. 18), but it is said to mean that he can think of 1000 things at the same instant (Dh. 185; comp. the use of *pañcacakku*). He is said to be named Sakka because when a man he assiduously exercised the virtue of charity (*sakkaccaṃ dānaṃ adāsi* Dh. 185). His title of purandara is changed to *purindada* (q.v.). He is called *maghavā* because his name when a man was Magha, and he is called Indra because he is prince or lord of the Távatiṃsa angels (Dh. 185).

Sakka with his consort Sujátá reigns with great splendour in the Távatiṃsa heaven situated on the summit of Mount Meru (Man. B. 11). His royal city is called Masakkasára or Vassokasára, and his palace is called Vejayanta. He is the Recording Angel of Buddhism, and four times a month, seated in his Hall of Justice called Sudhammá, he reads aloud from a golden book a record of good works done by men during the week. Sakka has a splendid car called Vejayanta driven by the charioteer Mátali, an elephant named Erávapa, and a chank or trumpet called Vijayuttara, of tremendous power. *Sakkakarapaṇā dhammá* at Dh. 185 means the conditions or qualities that qualify a man for attaining Çakraship; they are truthfulness, dutifulness to parents, respect for elders, mildness of speech, etc.

SAKKO (*p.f.p. sakkoti*), Able; possible [सक्र], and

it is just possible that it sometimes represents [मूक, comp. mukka = mukta]. Ab. 1001. With inf. (Sen. K. 521). *So arahattaṃ pattuṃ asakko*, he being unable to attain Arhatship (Dh. 210). *Sá na sakká hi taṃ vinda*, for it (the saṅgīti) could not be held without him (Mah. 11). *Sakká vata bho rájakumára*, the royal princes are able (or competent, or powerful, Man. B. 133, here it is perhaps çakta). Out of this declinable participle has grown a remarkable indeclinable word *sakká*, the use of which the foll. examples will illustrate. *Pun' idikkhasamágamo na sakká laddhuṃ ajj'eva*, "such a meeting as this cannot again be held at the present day" (Mah. 49); here we have *sakká*, where according to Sanskrit usage we should have *sakko*. Again at Dh. 80, *Na sakká so (dhammo) agdramajjhe páretuṃ*, this law cannot be fulfilled in a household. *Buddhá ca náma na sakká sañhena árádhetuṃ kalyáṇajjhásayena k' ete árádhetabba*, Buddhas cannot be propitiated by a wicked man, but they are to be propitiated by a man of good inclinations (Dh. 81). *Assame vasantena sakká honti imáni aṭṭha sukháni vindituṃ*, by one who lives in a hermitage, these eight advantages are able to be enjoyed (Ját. 8, here according to Sansk. use we should have *sakkáni*). The syntax of the above examples is the same as in Sanskrit, the infinitive being used passively, and the person able being in the instr. case. But in the great majority of cases *sakká* is accompanied by an infin. used *actively* (often followed by an acc.), while *sakká* has the neuter or impersonal signification "it is possible," *honti* being sometimes added. *Sakká bhavēyya sammásambuddhaṃ pesetuṃ*, would it be possible to send Buddha? (Alw. I. 76, and see l. 22). *Sakká hoti methunaṃ dhammaṃ paṭisevituṃ*, it is possible to practise fornication (Pát. 75). *Na sakká puññaṃ saṅkhátuṃ im' ettam api kenaci*, no one can calculate this so great merit (Dh. 35, im' for imāṃ). *Sattháru gantuṃ na sakká*, the Teacher cannot go (Alw. I. 76). *Na sakká etehi saddhiṃ ekaṭṭhāne vasituṃ*, it's impossible to live in the same place with these people (Dh. 100). *Sakká gehaṃ ajjhāvāsantek' eva puññaṃ kátuṃ*, it is possible for people to do good works while still living at home (Dh. 80). *Na sakká mayá rájānaṃ yácutuṃ*, I cannot ask the king (F. Ját. 9). With *iti*: *Jánapetuṃ kathaṃ sakká ántá te tathá iti*, how is it

possible to manifest that they have been thus brought here? (Mah. 198). I have difficulty in accounting for the indec. *sakká*, except by supposing that it arose out of the frequent recurrence in phrases containing *sakka* of nom. plurals masc. and feminines sing. and plural, the majority of which end in *-á*. The transition may be seen in two of the quotations given above, *Sá na sakká hi taṃ vinda*, and *Buddhá ca náma na sakká sañhena árádhetuṃ*. It is also seen in a Sanskrit phrase, quoted by Benfey s.v. मूक, çakyá rakshituṃ, "they can be guarded," and in one quoted by Williams, *na sá çakyá netum balát*, "she cannot be by force." It is curious that a p.f.p. from मूक has in Pali undergone a precisely similar change. *Labha* = लभ is used both as a declinable adj. and as an indeclinable in *-á*. Of the latter I have given two examples s.v., and I have met with another in Dhammika S., *Na k' eso labbhá sapariggahena phassetuṃ yo kevalo bhikkhudhammo*, for the whole of the conditions of a monk cannot be obtained by one who has a family, viz. the duties of the priesthood are incompatible with married life. The construction of the sentence is exactly the same as in *assame vasantena sakká honti*, etc. (see above).

SAKKOTI, and SAKKATI, and SAKKUṆĀTI, To be able or competent (with inf.) [मूक]. Pres. *sakkoti* (F. Ját. 12; Mah. 110). *Sakkati* (=çak-yati) occurs in Nává S., *kiṃ so pare sakkati ttrayetuṃ*, is he able to save others? and in Sadda Níti the átm. form occurs, *Sakkate jartya paṭikammaṃ kátuṃ*, he is able to repair what is worn out. *Sakkate* at Sen. K. 439 is probably the act. átm. Pres. *sakkuṇāti* (Dh. 101). Opt. *sakkuṇēyya* (Mah. 72). Opt. 2nd pl. *sakkuṇēmu* (Fausböll). Aor. *asakkhī, sakkhī* (F. Ját. 5; Ten J. 114; Mah. 39), *sakkuṇi* (Mah. 48). A regular or Sanskritic future *sakkhīti* = çakshyati, is given in Sadda Níti, and I have since met with it in Dhaniya S., *na sakkhīnti dhenupá* . . . the calves will not be able. But the future generally used is *sakkhissati*, a double future of later origin, formed upon *sakkhīti* treated as a present (compare *dakkhissati* and *hohissati*); it will be found at Dh. 84, 89, F. Ját. 6, Mah. 110. Conditional *asakkhissa* (Dh. 292). P.pr. *sakkonto* (F. Ját. 15; Ten J. 40; Alw. I. 80). Ger. *sakkuṇitvā* (Ten J. 114). P.f.p. *sakko*. P.p.p. *satto*. The

nor. *asakhi* and cond. *asakhiissa* are formed, like *sakhiissati*, from *sakhiiti* treated as a present. We should expect *sakuṇḍī*, *sakuṇeyya*, etc., but the doubling of the *k* is carried on from *sakkoti* (= *ṣaknoti*), where it is philologically correct. A precisely similar instance will be found in *aggini* = *agni*, and analogous cases in *pavissilesa* = *praviṣṣeṣa*, *kallahāra* = *kahlāra*, *sassirika* = *sacrika*, etc. The *ṣ* is a compensation for the change of *श* to *स*, comp. *sakuṇo*. At Mah. 141 we have a remarkable p.f.p. *sakkuṇeyyo*. The passage is as follows, *asakkuṇeyye pāsāṇe uccātuṇi catupañcahi kīḷamāno khipi tadā so kīḷagūḷake viya*, "at that age he could toss about stones which four or five men could not lift, as if he were playing at hand balls." Here *asakkuṇeyye uccātuṇi* means "unable to be lifted," and the construction is like that of several sentences given under *Sakko* (e.g. *Buddhā nāma na sakkā saḥena drādhetaṃ*). In one example given under my art. *Parāmattho* will be found a word *asakkuṇeyyattaṃ* "inability," which is this p.f.p. + *त्वं*. I have met with *asakkuṇeyya* in several other places.

SAKO (*adj.*), Own [स्वक]. Ab. 736. *Sakattho*, one's own advantage (B. Lot. 297). *Sakagharaṃ*, and *sakaṃ gharaṃ*, one's own house, home (Mah. 200; Kh. 11). *Sakaṭṭhānaṃ*, own place, home (Ten J. 120). *Sakāyatto* (*adj.*), subject to himself (Mah. 23, in Sansk. the corresponding word is *svāyatta*). *Sakāraṇo*, his own monastery, built by himself (Mah. 35). Mah. 42, 155.

SĀKO, and **SĀKAM**, A potherb [शाक]. Ab. 459; Dh. 223; Pāt. 81. See also *Dāko*. In Sansk. we have *dākinī* side by side with *sākinī*.

SAKUBBAM, see *Sa* (3).

SAKUṆAGGHĪ (*f.*), A kind of hawk [शकुन + घ्र fem.]. Ab. 637.

SAKUṆI (*m.*), and **SAKUṆIKO**, A bird [शकुनि, and शकुनि + क]. Ab. 624; Dh. 104. Fem. *sakuṇikā*, a hen-bird (Dh. 191). At Mah. 22 read *sakuṇikā*.

SĀKUṆIKO, A fowler [शाकुनिक]. Ab. 513; Sen. K. 391; Mah. 337.

SAKUṆO, A bird [शकुन]. Ab. 624; Dh. 282; F. Jāt. 12. Fem. *sakuṇī*. *Morasakuṇī*, a peahen (Ten J. 111). For the *ṣ* comp. *Sakkuṇḍī*.

SAKUNTO, A bird; the Indian vulture [शकुन्त]. Ab. 624, 645, 1049; Dh. 17, 32.

SAKYAPUTTIKO, and **-IYO**, Belonging to the

Çākya prince [शाक्य + पुत्र + इत्थ]. By *Sakya-putto* is meant Gautama Buddha, the son of a Çākya king, and the *adj.* *Sakyaputtiyo* is an epithet of a *samaṇa* or Buddhist priest (Kamm. 9; Sen. K. 388; Alw. I. 72, 101). *Sakyaputti* (*m.*), another derivative of *Sakya-putta* with the same meaning is also given at Sen. K. 388.

SAKYO, see *Sākiyo*.

SĀLĀ (*f.*), A house, hall, room [शाळा]. Ab. 207, 934; Dh. 189. *Kammārasāḷā*, a workshop (Mah. 22). *Assasāḷā*, a stable (Pāt. 71). *Hatthisāḷā*, elephants' stables.

SALABHO, A grasshopper or moth [शलभ]. Ab. 645.

SALĀBHŌ, One's own advantage, self-gain [स्व + लाभ]. Dh. 66.

SALĀKĀ (*f.*), A peg, slip, bit of wood; a blade or sprout [शलाका]. Ab. 1087; Alw. I. cvii. *Tiṇasalākā*, a blade of grass (Kamm. 10). *Ayasalākā*, iron wire or ribbon (Dh. 211, used to fasten together a bundle of bamboos). Food belonging to the collective *saṅgha* of a monastery was sometimes distributed to the monks by tickets called *sālākā*, and consisting of slips of wood, bark, bamboo, talipot leaf, or other similar material. Food so distributed was called *sālākabhattam*, "ticket-food" (Kamm. 9; Alw. I. 103; comp. B. Int. 259; Att. 59). Similar tickets seem to have been issued by private persons, like our soup-tickets (Mah. 162). The room in which the food was distributed by ticket was called *sālākaggam* (Mah. 229, as we say "soup-kitchen"), or *sālākāṭṭhānaṃ* or *sālākabhājanāṭṭhānaṃ*. Priests sometimes voted by *sālākā*, a sort of ballot, the ticket-issuer was called *sālākagāhāpako* (Vij.; see Pāt. 62).

SĀLĀKIYAM, A branch of surgery [शालाक्य]. *Sālākiyan ti sālākavejjakammaṃ* (Br. J. S. A.).

SALAKKHANAM, see *Sāmañño*.

SALAM, A porcupine's quill [शल]. Ab. 616.

SĀLAPANŪI (*f.*), The shrub *Hedysarum Gangesicum* [शासपणी]. Ab. 584.

SALĀTU (*adj.*), Unripe [शलटु]. Ab. 546.

SĀLĀYATANAM, The six organs of sense [सहायतन]. Alw. N. 48; B. Int. 500; Gog. Ev. 69. See *Āyatanam*, *Paṭiccasamuppādo*.

SĀLEYYO (*adj.*), Fit for rice [शालेय].

SĀLI (*m.*), Rice, especially hill paddy [शालि]. Ab. 450. *Sālikhettam*, a paddy field (Dh. 126). *Sālitam* (pl.) *saṭṭhi vāhasatāni*, six thousand cart-

- loads of paddy (Mah. 70). *Sāltiyavāṃ* or *sāltiyavā* (pl.), rice and barley (F. Jāt. 15).
- SĀLIKĀ** (*f.*), The Maynah bird, *Gracula Religiosa* [शारिका]. Ab. 628.
- SĀLIKO** (*adj.*), Belonging to paddy [सालि + क]. Dh. 126.
- SALILĀM**, Water [सलिल]. Ab. 661; Mah. 160. *Gaṅgāsālilam*, Ganges water (Mah. 70). *Sālilabbhamo*, a whirlpool (Ab. 660, धम).
- SALLAHUKO** (*adj.*), Light [स + लघु + क]. Ab. 710. *Dhārapasallahuko*, light to wear (of a bark dress, Jāt. 9, comp. Dh. 245). *Sasakā c'eva haripādāyo ca sallahukamigā*, animals of light weight such as hares, antelopes, etc. (Ten J. 35). *Sallahukavutti*, living on light food, temperate, frugal (Dh. 80, 402; Kh. 15).
- SALLAKATTIYĀM**, and **-KĀM**, The art of the surgeon or physician (from next). Br. J. S.
- SALLAKATTO**, A surgeon, physician [शल्य + कर्तृ]. Ab. 330; Att. 208. *So' haṃ brāhmaṇa sambuddho sallakatto anuttaro*, brahmin, I am the Supreme Buddha, the Great Physician (Sela S.). For the form comp. *nahāpito* (नापित), where we should expect *nahāpitā* (नापितु).
- SALLAKĪ** (*f.*), The tree *Boswellia Thurifera* [शल्यकी]. Ab. 568.
- SALLAKKHANĀM**, Distinguishing, testing [संश्लेषण].
- SALLAKKHETI**, To observe, perceive, distinguish, consider, intend [संश्लेष]. *Nāyaṃ manusso devatā bhavissatīti sallakkhesi*, come to the conclusion, "this is not a man, it must be an angel" (Dh. 87). *Yuttam eva vadatīti sallakkhetvā*, recognizing the justice of the remark (Dh. 96). *Bhavissati ettha kāraṇam ti sallakkhetvā*, considering within himself, "there must be some reason for it" (Dh. 123). *Kāsāvan ti sallakkhetvā*, perceiving it was the yellow robe (Dh. 114). *Manussānaṃ paṃddam sallakkhetvā*, watching till the people are off their guard (Dh. 372, Subh. supplies me with this correction of the text). *Imam kāraṇam sallakkhetvā*, having duly noted this fact (Dh. 234). *Attham asallakkhetvā*, paying no attention to, neglecting, misunderstanding the true meaning (Pāt. 61). *Asallakkhetvā*, unawares, inadvertently, accidentally (Fausb.). To consider, meditate upon (Att. 201). P.p.p. *sallakkhito*. *Mayā laddhakālato paṭṭhāya ayaṃ tumhākam eva sallakkhito*, ever since I received it this robe has been intended for you (Dh. 199, comp. 198). *Anattamanadhātuko 'so kīa te sallakkhitam*, you are out of spirits, what is on your mind? (Dh. 121). *Sallakkhetpeti*, to cause to be noted or found out (Mah. 58).
- SALLAKO**, A porcupine [शल्यक]. Ab. 616.
- SALLĀM**, A javeliu; an arrow; a stake, splinter [शल्य]. Ab. 393, 1087. Metaphorically in the sense of pain, evil: *Acchidda bhavasallāni*, broke the shafts of existence (Dh. 63). *Sokasallān*, pangs of grief (Mah. 124, comp. Dh. 49). See *Sallo*.
- SALLAPATI**, To talk with [संश्लेष]. *Raññā sadhim sallapamānā*, conversing with the king (Dh. 154). F. Jāt. 12; Dh. 324.
- SALLĀPO**, Conversation [संश्लेष]. Ab. 124.
- SALLAVEJJO**, A surgeon or physician [शल्य + वैज]. Ab. 330.
- SALLEKHIYAM**, and **SALLEKHO**, Scratching out, erasing [from संश्लेष]. This word appears to be only used in a religious sense, with the meaning of eradicating sin. At Alw. I. xiii we have, *sallekhiyena likhitākhilakibbisassa*, rendered "had scratched off all sin by Sallekhiya"; of the latter word D'Alwis says, "the religious observances which lead to the destruction of Kilesa." Subh. quotes, *sallekko ti kilesānaṃ sammad eva likhantā chedantā tanukarapā*. I have also met with a form *sallekhatā* = *sallekha* + ता.
- SALLĪNO** (*p.p.p.*), Bent together, cowering, depressed [संश्लेष]. *Asallīno*, unquailing, resolute (B. Lot. 339, comment says, *asallīnenti assīkucitena svaikasiten' eva cittena*).
- SALLO**, A javelin, arrow, stake, etc. (see *Sallā*); a porcupine; the shrub *Vangueria Spinosa* [शल्य]. Ab. 393, 567, 616.
- SĀLO**, The tree *Shorea Robusta*; a tree in general [शाळ]. Ab. 539, 562, 932; Dh. 29. *Mahāḍḍa*, a great tree, or a great Sāl tree (Jāt. 26, for another meaning see sep.).
- SĀLO**, A brother-in-law (*jāyāya bhātiko*) [शाळ]. Ab. 244.
- SĀLOHITO**, A blood or near kinsman, sapinda [स or श्ल + लोहित + ष, or perhaps with abnormally lengthened *a*, as in *pāvācana*, *anubhāva*, *pātibhoga*, etc.]. Ab. 243; Dh. 82.
- SĀLŪKĀM**, Root of the water-lily [शाळुक]. Ab. 688.
- SĀLŪRO**, A dog (Ab. 518).

SAM, With, together [सम्]. One of the upasaggas, only used as the first part of compounds.

SAM (indec.), Happily [शम्]. Ab. 1151.

SAM, see So (1).

SAMĀ (f.), A year [समा]. Ab. 81, 922; Mah. 53, 94. *Atthārasasamo*, eighteen years of age (Mah. 30). *Satahsamaṃ*, for a hundred years (Dh. 20). According to Ab. 116 also "a compilation, abridgment."

SĀMĀ, see Sāmo.

SAMABHISIṄCATI, To sprinkle or inaugurate as a king [सम् + अभि + सिष्]. Mah. 15, 21.

SAMABHIVADḌHETI, To encourage [समभि-वर्धयति].

SAMABHIVĀHĪ (adj.), Leading up together [सम् + अभि + बाह्वि]. B. Lot. 567.

SAMĀCARAṆAM, Good manners [समाचरन्]. Att. 37.

SAMĀCARATI, To follow, practise; to act, behave [समाचर]. Kh. 15; Dh. 230; Att. 196; Mah. lxxix (*samācare nītipathānurūpaṃ*).

SAMACĀRI (adj.), Living tranquilly [शम् + चारिन्]. Dh. 419.

SAMACARIYĀ (f.), Living tranquilly [शम् + चारिया]. Dh. 69, 425.

SAMĀCĀRO, Conduct, manners [समाचार]. *Pāpakā samācārā*, bad manners, misconduct (Pāt. 6, 74).

SAMACCHATI, To sit down [समास]. *Tuṃhī sammachare*, they sit round in silence (F. Jāt. 48, *tuṃhī hutvā nisidantīti vuttam hoti*).

SAMACCHINNO (p.p.p.), Cut off [p.p.p. समाच्छिद्]. Dh. 410.

SĀMACCO (adj.), Accompanied by ministers of state [सामाख].

SAMĀCIṆNO (p.p.p. *samācarati*), Practised, performed [समाचीर्ण].

SAMĀCITO (p.p.p.), Overspread [समाचित]. Att. 210.

SAMACITTATĀ (f.), Equanimity [समचित्तता]. Att. 203.

SAMĀDAHATI, To put together [समाधा]. *Jotim* s., to make a fire (Pāt. 15, Gogerly says "kindle"). Pass. *samādhīyati*, to become tranquilized or self-absorbed. P.p.p. *samāhito*.

SAMĀDĀNAM, Undertaking; taking, acquiring [समादान]. *Pañcasīlasamādanam*, taking upon oneself the five precepts (Mah. 220, comp. *samādhīyati*). *Aviparītadaḥsamādanāni*, steady and

steadfast undertakings (B. Lot. 787). *Micchādiṭṭhisamādanō* (adj.), taking up false views (Dh. 56). *Kammasamādanam*, acquiring Karma. *Micchādiṭṭhikammasamādanō* (adj.), acquiring the evil merit of false doctrine (B. Lot. 866). *Attānāḍḍapaccuppannānaṃ kammasamādanānaṃ vipākaḥamattānānaṃ*, knowledge of the diversity of the consequences resulting from the acquisition of merit, past, present, and to come (B. Lot. 786).

SAMĀDAPETI, SAMĀDĀYA, see *Samādhīyati*.

SAMĀDHI (m.), Agreement, peace, reconciliation; tranquillity, self-concentration, calm [समाधि]. Ab. 155, 858; Dh. 26, 44, 66; B. Lot. 789, 791; E. Mon. 244; Man. B. 496. *Asamādhīsamvattanikā vācā*, language not conducive to agreement, i.e. quarrelsome language. As a technical term *samādhī* is a state of supernatural tranquillity or calm, and is one of the most characteristic attributes of the Arhat (see *Samādhī*). It is sometimes confounded with *Jhāna*,¹ but it is really a far wider term. The preternatural calm is a necessary preliminary to the attainment of *Jhāna*, while it accompanies *Jhāna*, and is a permanent attribute of the Arhat (*dnantariko* s., Kh. 7). This calm may amount to absolute unconsciousness as the higher *Jhāna*, or may, as in the Arhat, consist in the annihilation of passion, and a mastery over the emotions which influence ordinary men. At Dh. 311 *samādhī* in the text is said to be *aḥḥasamāpattisamādhī*, *samādhī* co-extensive with the eight *samāpattis*. At Dh. 375 we have *upacāreppanavasena vā maggaphalavasena vā samādhīni nādhigacchati*, "he attains *samādhī* neither according to *upacāra* and *appanā*, nor according to the Paths and Fruitions," thus distinguishing between *samādhī* induced by *Jhāna* and *samādhī* which accompanies entrance into the Paths. The epithets *suññato*, *animitto*, *appaṇihito* are applied to the *samādhī* of the Arhat (Saṅg. S.). The three *samādhīs* are *saṅgīko savicāro* s., *avitakko vicāramatto* s., *avitakko avicāro* s. (see *Jhānam*). The four *samādhīs* are *hānabhāgiyo* s., *ḥhitibhāgiyo* s., *visesabhāgiyo* s., *nibbedhabhāgiyo* s. True *samādhī* has five elements (*pañcaṅgiko samādhī*), viz. *plīpharaṇatā*, *sukhapharaṇatā*, *cetopharaṇatā*, *alokapharaṇatā*, *paccavekkhaṇāni-*

¹ See B. Lot. 791; Kh. 7; Clough's Dict. sub voce. At Mah. 90 it appears to be used for *Jhāna* (*appetvā samādhīni*, "indulged in *samādhī* meditation," Turnour).

mittam. The aṭṭh. says, *doḷsu jhānesu paññā pīti-pharaṇatā, tisū jhānesu paññā sukhapharaṇatā, paracitte paññā cetopharaṇatā, dibbacakkhūṃ ālo-kapharaṇatā, tamhā tamhā samādhimhā vuṭṭhi-tassa paccavekkhaṇānimittam*, "the diffusion of joy is the knowledge obtained by the first two jhānas, the diffusion of serenity is the knowledge obtained by the first three jhānas, the diffusion of thought is the knowledge of the thoughts of others (*cetopariyañña*), the diffusion of light is the divine eye, and the sign of reflexion is the self-reflexion of one who has risen from one of the states of supernatural absorption." The samādhi of ecstatic meditation is of two degrees, the inferior called *upacārasamādhi*, and the higher or perfect called *appanāsamādhi* (E. Mon. 257). Saṅgīti S. enumerates four samādhībhāvanās, or attainments of samādhi; the first leads to bliss in this world (*diṭṭhadhammasukhavihāro*), the second to nāpādasana, the third to satisampajañña, the fourth to Arhatship. Saṅgīti S. also enumerates seven requisites to the attainment of samādhi (*satta samādhiparikkhāra*), which are *sammā-saṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammāvāyāmo, sammāsati*.

SAMADHIGACCHATI, To attain [समधिगन्].
Ger. *samadhigamyā* (Alw. I. xiii).

SAMĀDHIJO (*adj.*), Originating in self-absorption [समाधि + ज]. See p. 169 (b), line 12.

SAMĀDHIKO (*adj.*), Connected with self-absorption [समाधि + क]. Dh. 254.

SAMADHITṬHAHATI, To practise resolutely [समधिष्ठा]. *Mūgādikam vatavidham samadhi-ṭṭhahitvā*, having resolutely acted the part of a man who is dumb or otherwise afflicted (Att. 203).

SAMĀDHIYATI, see *Samādahati*.

SAMĀDINNATTAM, Fact of having been undertaken [*samādinna* + त्व]. Dh. 185, 399.

SAMĀDISATI, To indicate; to command [समा-दिश]. *Dipetum Dīpavaṃsam samādisi*, gave orders to publish the Mahāvamsa (Mah. 257, comp. 254).

SAMĀDIYATI, To take with one, take away; to take upon oneself, solemnly undertake [समादा]. *Samādyā pattacvaram*, taking with him his bowl and robes (Mah. 4). *Samādyā' eva pakkamati*, which at B. Lot. 472 is rendered "y va ramassant toujours," is thus explained in the aṭṭh., *samādyā' eva pakkamatīti tam aṭṭhaparikkhāra-*

mattakam sabbam gahetvā kāyapaṭibaddham katvā 'va gacchati, "takes all these eight requisites only, and attaching them to his person departs." *Kāliṅgo svaṇṇapaṭṭe likkhāpetvā dbhataṃ Kuru-dhammaṃ diṅṇā samādyā sādḍhukam pūresi*, the Kāliṅga king having read the Kuru laws brought to him after he had had them written out for him, made it a point of honour to carry them out, and rigidly enforced them (Dh. 417). *Porāṇam Vajji-dhammaṃ samādyā vattanti*, scrupulously adhere to the old Vajjian customs (Par. S., comp. Dh. 306). Generally used of a religious undertaking or vow to fulfil some or all of the religious precepts (*sikkhāpadas*, or *sīlas*), either for a time or permanently. Thus a layman may make a vow to keep intact the five precepts, or the eight precepts for a limited period (as a year or five years), or for life. This is frequently done at the present day, the vow being solemnly recorded before a priest. *Sikkhāya padāni pañca akkhaṇḍa-phullāni samādiyassu*, do thou solemnly undertake to keep the five *sikkhāpadas* inviolate (Dh. 97; comp. Kh. 17). *Samādyā sikkhati sikkhāpadesu*, having taken them upon himself he exercises himself in the precepts (Saṅg. S.). *Sīlam s.*, to vow the performance of the moral precepts (Mah. 249; F. Jāt. 53). *Aṭṭhaṅgasīlam s.*, to undertake the eight precepts (Att. 204, 210). *Uposatham s.*, to take upon oneself the uposatha vows (Dh. 308). *Dasasīlam s.*, to take upon oneself the ten precepts (Mah. 110). *Pāramiṃ s.*, to undertake solemnly to perform a Pāramitā (Jāt. 20). *Vissam dhammaṃ s.*, to take upon oneself the whole Law of Buddha (Dh. 47). Pres. 1st pers. *samādiyāmi* (Dh. 308). Imperat. *samādiya* (Jāt. 20), *samādiyassu* (Dh. 97). Ger. *samādyā* (Mah. 110, 249; Dh. 47, 417), *samādiyitvā* (Jāt. 53; Att. 204, 210). P.p.p. *samādinno*. *Samādinno* (*adj.*), one by whom the uposatha vows have been taken (Dh. 314). Caus. *samādapeti*, to instigate, rouse, advise (B. Lot. 431). *Sayaṃ deti paramā na samādapeti*, himself gives alms but does not urge others to give (Dh. 112, see also 113, line 16). *Attano upaṭṭhāke samādapetvā*, suborning their own servants (to compass the death of Moggallāna, Dh. 298). With dat. of thing advised: *Marāṇāya s.*, to incite or advise a person for death, i.e. to commit suicide (Pāt. 3, 67). With loc. of thing advised: *Mahājānam puññakammaṃ samādapeto*, en-

- couraging the multitudes in the performance of good works (Dh. 309). At Mah. 249 we have an anomalous caus. *samddeti* (*sīlāṃ samādetvā mahā-janāṃ*, having induced the people to take the sīla vows).
- SAMĀGACCHATI**, To assemble; to associate with (with instr.) [समागच्छ]. Aor. *samāgacchi* (Dh. 38), *samāgami* (Mah. 3, 107; Jāt. 26). Ger. *samāgantvā* (Mah. 83), *samāgamma* (Mah. 50). P.p.p. *samāgato* (Mah. 160, 172; Alw. I. 54; Dh. 60; Kh. 6).
- SAMĀGAMO**, Assembly; intercourse, society [समागम]. Mah. 3, 160, 172, 239; Dh. 37.
- SĀMAGĪ** (*f.*), Concord [सामग्री]. Dh. 35, 105. *Sāmaggikarano* (adj.), causing reconciliation (Mah. 6). There appears to be also a form *sāmaggiyaṃ* = *sāmagra* (Dh. 105).
- SAMAGGO** (*adj.*), All, entire; friendly, harmonious, reconciled [समग]. Ab. 702; Dh. 35; F. Jāt. 58; Pāt. 95; Ten J. 37. *Samaggo saṅgho viharati*, the brethren dwell together in unity (B. Lot. 316). *Samaggā hontu*, let them be at one again (Dh. 105). Unanimous (Mah. 3; Pāt. 59). *Samaggaṃ*, unity, concord. *Samaggarato*, and *samaggarāmo*, delighting in concord (Par. S.; Sen. K. 498).
- SAMĀHARATI**, To collect together [समाहृ]. Dh. 113.
- SAMĀHĀRO**, Collection [समाहार]. Ab. 1187.
- SAMĀHITO** (*p.p.p. samādahati*), Steadfast, firm, fixed; tranquil; attentive; established in [समाहित]. Steadfast (Dh. 65, "suttḥuṭṭhapito"). *Asamāhito*, unstable, thoughtless (Dh. 20). *Khurappo cāpavare samāhito*, an arrow fitted to thy good bow (Ten J. 115). *Suṇātha samāhitā*, listen attentively (Ras. 7). Frequent epithet of an Arhat in the sense of "calm, tranquil, whose passions or senses are stilled" (Kh. 7; Jāt. 44). Sometimes used of the self-absorption of Jhāna, which may amount to total unconsciousness (Mah. 262). *Paññāsīlasamāhito*, established in or endowed with wisdom and morality (Dh. 41, comp. 304, and Das. 44, where it is made a synonym of *samānāgata*).
- SAMAJĀTIKO** (*adj.*), Of equal birth, of the same caste [समजाति + क]. Jāt. 68; Dh. 218; Ras. 35; Mah. 254.
- SAMĀJIKO**, A member of an assembly [समाजिक]. Ab. 414.
- SAMAJJĀ** (*f.*), An assembly [समज्या]. Ab. 414; Dh. 120; Mah. 213. At Ten J. 17 *mahā-samajjāṃ*.
- SAMĀJO**, An assembly [समाज]. Alw. I. 112.
- SAMĀKADḌHATI**, To pull along; to attract, entice [समाकृष्]. Mah. 244. Ger. *samākadḍhiya* (Mah. 244). P.p.p. *samākadḍhito* (Dh. 315).
- SAMĀKIṆṆO** (*p.p.p.*), Covered, crowded [समाकीर्ण]. Att. 213.
- SAMAKO** (*adj.*), Equal, same, similar [सम + क]. Pāt. xxi; Alw. I. xliii.
- SAMĀKULO** (*adj.*), Covered, filled [समाकुल]. Mah. 118.
- SAMALĀṆKAROTI**, To adorn splendidly, decorate [सम + अल + कृ]. Mah. 51 (ger. *samalaṅkaritvā*). P.p.p. *samalaṅkato* (Mah. 82, 159, 199).
- SAMĀLAPATI**, To speak [समासप]. *Mūgā samālapimāsu* (Jāt. 51).
- SĀMALATĀ** (*f.*), The creeper *Ichnocarpus* [सामलता]. Jāt. 60.
- SĀMALO** (*adj.*), Brown, dark [सामल]. Ab. 96.
- SAMAM**, see *Samo*.
- SĀMAM**, Conciliation; name of one of the three Vedas [सामन्]. Ab. 108, 348, 839. *Sāmavedo*, the Sāma Veda (Alw. I. cxxiv). Adv. *sāmāṃ*, of oneself, spontaneously (Ab. 839, 1144). *Sāmāṃ vā gantabbāṃ dūto vā pāketabbo*, either he must go himself or a messenger must be sent (Pāt. 9). *Sāmāṃ saccāni abhisambujjhi*, by himself, unassisted, discovered the Four great Truths (B. Lot. 337).
- SAMAṆAKO**, A bad or contemptible ascetic [अमण + क]. The naked faquirs (*nigaṇṭhas*) are frequently called *naggasamaṇako* (Dh. 240, 299; Ten J. 117). *Payoga Siddhi* says, *nindito samaṇo samaṇako*.
- SĀMAṆAKO** (*adj.*), Belonging to a monk or Buddhist priest, monachal, sacerdotal [अमण + क]. *Sāmaṇakā parikkhāra*, the requisites of a Buddhist priest (Mah. 177, comp. 16, 160). *Sāmaṇakāṃ bahu*, many presents suitable to a monk (Mah. 26).
- SAMANAM**, Stopping, suppression [अमन]. Mah. 17.
- SAMAṆAMACALO**, Ṇramaṇa Rock, an epithet of the sotāpanna [अमण + अचल with euphonic *m* inserted]. See *Puggalo*. Subh. quotes, *samaṇamacalo ti samaṇaacalo m-kāro padasandhimattāṃ, so sotāpanno ti veditabbo, sotāpanno catūhi vātehi*

indakkhilo viya parappavādehi akampiyo acalasa-
ddhāya samannāgato ti samanamacalo.

SAMANANTARĀ, and **-TARĀM** (*adv.*), Immediately after [समन्तरं abl. and acc.]. Att. 214.

With gen. *Yesam dhammānaṃ samanantard*, immediately after which doctrines.

SAMĀNATTATĀ (*f.*), Impartiality, feeling towards others as towards oneself [समान + आत्मन् + ता]. Att. 138; Lot. 406.

SĀMANERO, A Buddhist monk in deacon's orders, a novice, neophyte [अमण + र]. Ab. 440; E. Mon. 18; B. Int. 276; Mah. 25, 132. Fem. *sdmaṇeri* (Ab. 438). See *Pabbajjā*.

SAMĀNETI, To bring together, put together; to assemble; to compare [समाणी]. *Aldāni samānetvā aggim jālesi*, having put the sticks together lighted the fire (Jāt. 68). *Māse divase samānetvā*, comparing months and days (Dh. 328). *Tassa kiriyāṃ tena samānetvā*, having compared the prisoner's offence with the offence described in the book of Precedents (Alw. I. 99).

SAMAŅĠĪ (*adj.*), Possessing, endowed with [सम् + अङ्ग + र्ण]. Loc. *samaṅgini* (Ab. 845, 923). *Uttamayāsasamaṅgino* (pl.), enjoying the highest reputation (Ten J. 46). *Samaṅgibhūto*, possessed of.

SAMAŅĠĪ, see *Samaṇo*.

SAMAŅŅĀ (*f.*), Name, designation, term [समा-ञ्जा]. Ab. 114; Alw. I. xvii, xxv; Sen. K. 203; Att. 195. *Etdya samaṅṅāya abhidhīyate*, is designated by this name (Yātr., comp. Att. 218 *samaṅṅāṃ alabhi*, "received the name").

SAMANNĀGATO (*p.p.p.*), Endowed with [समन्वा + गत]. B. Lot. 343. With instr. *Bhadrena yobbanena s.*, blest with auspicious youth (B. Lot. 863). *Paramāya vaṇṇapokkharatāya s.*, possessed of distinguished personal beauty (Ras. 36). Alw. I. 78.

SĀMAŅŅĀM, Ćramaṇaṣhip, state of being an ascetic (Dh. 146), or a Buddhist priest [अमण + य]. *Sāmaṅṅāṃ duppārāmatṭhaṃ nirayāya upakaddhati*, monasticism ill haudled brings a man to hell; that is a man is not necessarily saved by becoming a Buddhist priest, for if he misuse the privileges of that holy state he is worse off than the worldling (Dh. 55, comment says if he abuse his calling by breaking the sīla precepts, etc.). At Dh. 4 we are told that the priest who makes a good profession, but does not practise what he preaches, is not a partaker of Ćramaṇaṣhip, that is, is no

true priest of Buddha, does not reap the benefits of his sacred calling (comment says *sāmaṅṅa* here means the four Paths). *Sāmaṅṅa* originally meant, as its etymology implies, merely the state of being a Buddhist priest, monasticism; then it came to mean true monasticism, priesthood as it should be; and next, since if it be asked, "who is the true bhikkhu?" the answer will naturally be, "the bhikkhu who has entered the Paths," it came to be applied to the four Paths. Buddhaghosa in his comment on Sām. S. clearly points to this transition of meaning, for he says, *ettha paramatthato maggo sāmaṅṅāṃ ariyaphalaṃ sāmaṅṅaphalaṃ*, "in its highest sense sāmaṅṅa means the Path and sāmaṅṅaphala the fruition of Arhatship." He also quotes Buddha's words, *katamaṃ ca bhikkhavo sāmaṅṅāṃ? ayam eva ariyo aṭṭhaṅgiko maggo*. Subh. quotes, *samaṇassa bhāvo sāmaṅṅāṃ, kiṃ taṃ? ariyamaggo: sāmaṅṅassa phalaṃ sāmaṅṅaphalaṃ, kiṃ taṃ? maggaphalaṃ*, "sāmaṅṅa is the state of a Ćramaṇa, what is this? the holy Paths: sāmaṅṅaphala is the fruit of Ćramaṇaṣhip, what is this? the fruition of the Paths." The four sāmaṅṅaphalas are the four Fruitions, viz. *sotāpattiphalaṃ, sakadāgāmi-phalaṃ, anāgāmi-phalaṃ, arāhattaphalaṃ* (Saṅg. S.). The term sāmaṅṅaphala has given a name to a famous sermon of Buddha's, a masterly translation of which forms one of the principal features of the Lotus de la Bonne Loi. Unfortunately Burnouf has entirely missed the leading idea of this great discourse by taking *sāmaṅṅa* as the equivalent of *sāmānya* instead of *Ćramaṇa*, and rendering *sāmaṅṅaphala* by "résultat général." The fact is as follows: Ajātasattu, pondering on the various systems of ascetic philosophy prevalent in his day, goes to each of the principal sect-founders in turn, and puts to them a question which is briefly this, "all the practical arts and sciences exhibit a visible and immediate result or fruit (*sandiṭṭhikam sippaphalaṃ*); thus the potter makes vessels which are useful to mankind and moreover bring him in a tangible result in the shape of wealth, and the utility of the potter's calling is obvious and immediate; but now I wish to ask, is there in the ascetic life (*sāmaṅṅa*) any visible, tangible and immediate reward or advantage (*phala*) analogous to that reaped by the potter, or the carpenter, or the warrior?" Each of the tīrthikas avoids the main

issue and goes off into a bombastic harangue on the origin of matter or some such unpractical subject of speculation. As Ajátasattu observes, it is "as if you wanted to know all about a mango and were told all about a bread-fruit." Then the king comes to Gautama Buddha and puts the question to him, and receives as his answer a discourse which sets forth the duties and rewards of the Buddhist çramaṇa, culminating in the sublime attributes of Arhatship.

SĀMAÑĪATĀ (*f.*), Çramaṇaship [*sāmañña* + *ātā*]. Dh. 59 (but comment explains it as right conduct towards Buddhist monks).

SAMANNESATI, To seek [समन्विष]. Dh. 255.

SĀMAÑĪEVA, Of one's own accord, = *sāmañ* + *eva*.

SĀMAÑĪO (*adj.*), General, universal, common [सामान्य]. Ab. 718. *Sāmaññakaṇḍo*, general chapter, one treating of miscellaneous subjects (Alw. I. ix). *Salakkhaṇasāmaññalakkhaṇavasena*, according to special or individual (*sva*-) and general characteristics (Ten J. 48). Neut. *sāmaññam*, universality, general property, kind, species (Ab. 792). *Diṭṭhisāmaññagatā*, who have arrived at unity or identity of belief, of one faith (Par. S. 9, comment says *samānadiṭṭhibhāvaṃ upagatā hutvā*).

SAMANO, An ascetic; a Buddhist ascetic or monk, a Buddhist priest [अमण]. Ab. 433; Dh. 34, 47, 69; B. Int. 155, 275. Fem. *samaṇī*, a female ascetic, a Buddhist nun (Pāt. 99). *Samaṇindo*, lord of çramaṇas, viz. Buddha (Mah. 85, 239, *samaṇa* + *inda*). *Samaṇo Gotamo*, the ascetic Gautama is a common orthodox appellation of Buddha (B. Lot. 863). Unbelievers sometimes address Buddha as *samaṇa* simply, e.g. the brahman in Kasibhāradvāja S., and the demon in Ālavaka S. *Samaṇuddeso*, a novice, *sāmaṇera* (Ab. 440; Pāt. 17). *Samaṇadhammaṃ karoti*, to perform the duties of a çramaṇa, to endeavour to attain the Paths (Dh. 81, 82, 328, 396; Jāt. 9). *Samaṇasukhaṃ*, advantage or comfort of being an ascetic: eight are enumerated at Jāt. 7, non-possession of wealth, etc. *Samaṇabrāhmaṇā* (pl.), Buddhist priests and brahmins. Burnouf has pointed out (Int. 158) that this compound, which is of constant occurrence, places the two classes on an equal footing, the only advantage given to the Buddhist monks being that they are named

first. Nothing shows more strongly the universal veneration in which the Brahmins were held in Gautama's time, a veneration due to their birth and intellectual endowments, than the fact that Gautama, whose mission it was to break down the brahminical system, nevertheless held up the brahmins themselves to the respect of his followers, placed them on a level with his own monks, and even adopted their name into his own system, applying it figuratively to the Arhat, or Buddhist monk who has attained the highest sanctification. Hence we have the word *samaṇa-brāhmaṇā* (pl.), in which *brāhmaṇa* sometimes has its ordinary meaning and sometimes its secondary meaning of Arhat.¹ In Vasala sutta we are told that a man is an out-caste who deceives a monk or brahmin or other ascetic, or refuses him hospitality (Alw. N. 120). At Dh. 392 we are told that pious monks and brahmins are to be treated with kindness. At Dh. v. 142 we are told that even if a man be gorgeously arrayed (as a king's minister) yet if he be self-restrained, virtuous, and merciful, he is a brahmin, a *samaṇa*, a *bhikkhu*. That is to say, the man who wears the humble garb of an ascetic has not the monopoly of true religion. The comment on this verse tells the story of king Prasenajit's minister Santati, who, on hearing Buddha repeat a religious stanza, instantly became an arhat, and attained Nirvāṇa (by fire *kammaṭṭhāna*) while yet dressed in his court attire. The priests ask each other, "Is this man who has attained Nirvāṇa dressed in his court attire to be considered as a *samaṇa* or a brahmin?" The question is referred to Buddha, who makes this reply, *bhikkhave mama puttāṃ samaṇo ti vattum vaṭṭati brāhmaṇo ti pi vattum vaṭṭati*, "It is right to call a son of mine (i.e. a convert) both a *samaṇa* and a *brāhmaṇa*." Although Gautama treated caste as worthless from a religious point of view, yet none was more fully alive to the advantages social and intellectual of good birth, and we are constantly told of a man being born a brahmin or kshatriya as a reward of good actions in a former existence, or a low caste man as a punishment for crimes committed in a former existence.

¹ In a dictionary article it is impossible to do more than glance at this important question, which I hope to treat of more fully elsewhere.

SAMĀNO (*adj.*), Similar, equal, same [समान].
 Ab. 530. *Asamāno*, unequal. *Dukkho 'samāna-samvāso*, dwelling with those who are not our equals is an evil (Dh. 53). *Samānasukhadukkho mitto*, a friend who is the same in prosperity and adversity (Sig. 8.). *Samānakulam*, equal rank (Mah. 51). *Vayena me samāno*, my equal in age (Alw. I. 73). *Samānajātiko*, of equal birth, of the same caste or rank (Dh. 233).

SAMĀNO (*part. pres. fr. atthi*), Being (Alw. I. 39). This interesting *átmane* form exists side by side with *santo* the equivalent of सत्, and is in common use. *Puṭṭho samāno*, being asked (B. Lot. 410). *Āgato samāno*, étant venu (B. Lot. 481). *Arahā samāno*, being an Arhat (Br. J. S. A.).

SAMANTO (*adj.*), All, entire [समन्त]. *Samantacakkhu*, all-seeing, an epithet of Buddha (Ab. 2; Dh. 148). *Samantakūṭo*, Adam's peak (Man. B. 211, Subh. says so-called because it is surrounded by peaks). *Samantapāsādikā* (f.), pleasing all, name of Buddhaghosa's *aṭṭhakathā* on the Vinaya (comp. B. Int. 198; Lot. 596). Abl. *samantā* and *samantato*, from every side, on all sides, completely (Ab. 1146). With gen. *nagarassa samantato*, all round the city (Mah. 211). *Parikkhipāpesuṃ samantā 'riṭṭhapabbatā*, they surrounded the Ariṭṭha mountain on all sides (Mah. 64). *Samantato* (Mah. 3, 35). *Samantā* (F. Jāt. 8; Ten J. 36; Mah. 107, 153, 155). *Samantattam*, entirety (*samanta + त्व*).

SĀMANTO (*adj.*), Neighbouring, bordering [सामन्त]. Ab. 706; Das. 2. Loc. *sāmante*, in the neighbourhood, close by (Ten J. 111).

SAMANUBANDHATI, To start together in pursuit [समनु + बन्ध्]. Mah. 59.

SAMANUBHĀSANĀ (*f.*), Addressing (from next). Pāt. 61.

SAMANUBHĀSATI, To join in addressing a person [समनु + भाष्]. P.p. pass. *samanubhāsiyamāno* (Pāt. 95). P.f.p. *samanubhāsitabbo* (Ditto).

SAMANUGGĀHIYAMĀNO, Being taken up (about a false assertion), being pressed, closely questioned [p.pr. pass. caus. समनुयय्]. Pāt. 3, 68.

SAMANUÑĀTO (*p.p.p.*), Approved, allowed [समनुञ्जात]. Mah. 54.

SAMANUPASSANĀ (*f.*), Consideration (from next). Alw. N. 72.

SAMANUPASSATI, To see, perceive [समनुवृत्त]. B. Lot. 403, 654; Dh. 85. *Rūpaṃ attato s.*,

regards Form as the Self (Alw. N. 72). P.pr. *samanupassamāno* (Mahānidāna S.).

SAMANUSĀSATI, To direct, rule, exhort [समनुञ्जास]. Mah. 7, 21, 90.

SAMANUYUÑJIYAMĀNO, Being inquired about [p.pr. pass. समनुयुञ्ज].

SAMANVITO (*p.p.p.*), Possessed of [समन्वित].

SAMĀPAJATI, To come into, enter upon, undergo, attain [समापद्]. *Jhānaṃ s.*, to enter upon or attain ecstatic meditation (Dh. 177). *Samāpattiṃ s.*, to attain the samāpatti (Dh. 202; Mah. 102, comp. Dh. 133, 309). *Kayavikkayaṃ s.*, to engage in trading (Pāt. 10, 81, comp. 4). Aor. *samāpajji* (Mah. 102). P.p.p. *samāpanno*, endowed with (Dh. 47; Pāt. 3, 65), having entered or attained (Dh. 122, *arahantamaggam*, 133). *Nirodhasamāpanno*, plunged in a miraculous trance (Mah. 222). *Samāpattisamāpanno*, absorbed in abstract meditation (Mah. 30). *Paribbājakasamāpanno*, an ascetic (Pāt. 88, 89). Also p.p.p. *samāpajjito* (*sācacchā samāpajjitā*, Par. S.).

SAMĀPANAM, Conclusion, completion [समापण]. Ab. 1188.

SAMĀPATTI (*f.*), Attainment [समापत्ति]. This is a Buddhist technical term. There are eight samāpatti, attainments or endowments, which are eight successive states induced by the ecstatic meditation. They are *paṭhamajjhānasamāpatti*, *dutiyajjhānasamāpatti*, *tatiyajjhānasamāpatti*, *catutthajjhānasamāpatti*, *ākāsānañcāyatana-samāpatti*, *viñhānañcāyatana-samāpatti*, *ākāśañcāyatana-samāpatti*, *nevasaññānāyatanasamāpatti* (Subh.). Hardy calls them eight modes of abstract meditation (Man. B. 170). *Nāndasamāpatti* *divasabhāgam vltināmeto*, spending the day in the various degrees of ecstatic meditation (Dh. 118). *Mahākaruṇāsamāpattito vuttāya*, rising from a trance of compassion (Dh. 94, by this is meant jhāna induced by the *karuṇābhāvanā*, q.v.). For *nirodhasamāpatti* see *Nirodha*. Burnouf, translating from Jinālaṅkāra, mentions five samāpatti which I venture to re-translate as follows, *saññāsamāpatti*, *asaññā*, *nevasaññānānāññā*, *ākāśaññā*, *nirodhas*. (Lot. 789). Mah. 102; B. Lot. 348; Ten J. 107.

SAMĀPETI (*caus.*), To complete, conclude [समापयति]. Pāt. 2. *Imāya gāthāya deśanam samāpeti*, sums up or concludes his discourse with this stanza (Fausböll). *Saṅgītiṃ samāpeyyi*, brought

- the Rehearsal to an end (Mah. 42). *Vāpim samāpayi*, completed the tank (Mah. 144). Imperat. 2nd pers. *samāpaya* (Mah. 179). P.p.p. *samāpito* (Mah. 60, 100).
- SAMAPPETI** (*caus.*), To put, deposit, fix; to consign, commit, deliver; to give back [समर्पयति]. *Tassa rajjam samappayi*, bestowed on him the kingdom (Mah. 209). *Paṇḍākāraṃ samappayum Vijayassa*, handed over the present to V. (Mah. 52). *Lekham tassa samappayi*, committed the letter to his charge (Mah. 139, comp. 47). *Soḷasannaṃ samappetvā kulānaṃ rajjam attano*, handing over his kingdom to the sixteen families (Mah. 117). *Tāle sappam samappayi*, hung the snake up to the palmyra-tree (Mah. 128). P.p.p. *samappito*. *Yasabhogasamuppito*, possessed of fame and wealth (Dh. 54). *Nirayamhi s.*, cast into hell, consigned to perdition (Dh. 56). *Kucchirogas.*, afflicted with an internal disease (Mah. 243, comp. 124). *Ratikhiḍḍās.*, filled with pleasure and merriment (Mah. 66). With instr. *Samappitā nerayikā dukkhena*, the damned afflicted with torments; *Pañcahi kāmaguṇehi s.*, possessed of the five pleasures of sense.
- SAMĀRABHATI**, To begin, undertake [समारभ]. *Kārāpetum samārabhi*, began to build (Mah. 26). Fut. *samārabhissati* (Pāt. vii). P.p.p. *samāradhho* (Dh. 52).
- SAMĀRAKO** (*adj.*), Including the Māra world [स + मार + क].
- SAMĀRAMBHO**, Undertaking; injury, obstruction [समारम्भ]. *Gihisamārambho*, preparation by a layman (of food, Pāt. 13, 88). *Bijagāmas.*, injuring seeds (Br. J. S.).
- SAMARO**, and -RAM, Battle [समर]. Ab. 399.
- SAMĀRUHATI**, To ascend [समारुह]. *Brahmalokaṃ samāruhi*, went up to the B. heaven (Mah. 81). *Pallaṅkaṃ s.*, to mount upon a throne (Mah. 25). P.p.p. *samāruḷho*. *Mahābodhisamāruḷhā nāvā*, the ship in which the Bo-tree was embarked, lit. the ship ascended by the Bo-tree (Mah. 116). Caus. *samāropeti*. *Sūlamhi s.*, to impale (Mah. lxxxvii).
- SAMASAMO** (*adj.*), Exactly the same [सम + सम]. Dh. 172 (comp. *attano balena samasamaṃ na samanupassāmi*).
- SAMĀSANNO** (*p.p.p.*), Near [समासन]. Ab. 92.
- SAMĀSETHA**, In the phrase *sabbhir eva samāsetha*,
- “associate with the good,” we have no doubt an opt. 2nd pers. pl. from समास.
- SAMĀSETI**, To abbreviate, condense (Vij.). Probably a denominative from next.
- SAMĀSO**, An abridgment [समास]. Ab. 116. *Samāsato*, concisely (Mah. 252).
- SAMASSĀSETI**, To console, encourage; to relieve, refresh [समाश्वासयति]. Dh. 84; Ras. 34.
- SAMASYATI**, To be compounded (in gram.) [समस्यते].
- SAMATĀ** (*f.*), Sameness, equality [समता]. Ab. 137.
- SAMATALAM**, A level surface [सम + तल]. Jāt. 7; Pāt. 71 (is it here an adj.?).
- SAMATHO**, Tranquillity, calm, quietude; cessation [शम + थ on the analogy of *damatha*]. Ab. 155, 757; Alw. I. 93. *Yas’ indriyāni samathaṃ gatāni*, whose senses are stilled (Dh. 17). *Adhikarāṇasamatho*, settling or removal of questions or disputes. *Sabbasaṅkhārasamatho*, cessation of all being (Gog. Ev. 6). *Samatha* and *vipassanā* are frequently mentioned together as attributes of the Arhat (Dh. 196, 425). There are two orders of Arhats, the *sukkhavipassako* and the *samathayāniko*. Vij. writes to me, “The first is so called because he attains sanctification by contemplating the dry facts of physical and moral phenomena, such as impermanence, suffering, non-identity, etc. This order of Arhats is devoid of the supernatural powers attributed to the higher class, their passions are merely dried up. The other and superior order, those who make the Samatha the vehicle to the attainment of Arhatship, possess various supernatural powers (*anekavihitam iddhividham*).” *Samathayāniko* is therefore *samatha* + यान + रक, “one who makes quietude his vehicle.”
- SAMATIKKAMATI**, To cross over (a stream, Dh. 412); to elapse (of time, Mah. 76) [समतिक्रम]. P.p.p. *samatikkanto*, having crossed over or escaped from (Dh. 35).
- SAMATIKKAMO**, Rising above, getting beyond [समतिक्रम].
- SAMATIṀSA**, see *Samo*.
- SAMATITTHIKO** (*adj.*), Said of the Ganges when quite brimming. Vij. tells me it is सम + तीर्थ + रक, having its fords or banks levelled (with the top of the stream).
- SAMATIVIJJHATI**, To penetrate [समति + व्यध]. Dh. 2.
- SAMATTAM**, Equality [सम + त्व]. Mah. 11.

SAMATTHANAM, Allaying disputes [समर्थन]. Ab. 858.

SĀMATTHIYAM, Strength; ability, competence [सामर्थ्य]. Ab. 1052; Mah. 252.

SAMATTHO (*adj.*), Fit, able, adequate, competent, strong; significant [समर्थ]. Ab. 1068; F. Jāt. 3; Dh. 354; Mah. 14, 40. *Samatthakāle*, when you were strong, viz. in good health (Dh. 147). *Samatthabhāvo*, ability, power (Mah. 41).

SAMATTO (*p.p.p.*), Concluded; complete, entire, all [समाप्त]. Ab. 702, 1068; Mah. 169; Kh. 24. *Sattā samattā*, all beings (Att. 203). *Samattāni samāddinnāni*, accomplished and undertaken (of duties or vows, Dh. 185).

SAMAVATTHITO (*p.p.p.*), Ready [समवसिद्धित]. *Samavattihitā no savandya sotāṃ*, our ears are ready to hear.

SAMAVĀYO, Combination, union; multitude [समवाच]. Ab. 630; Att. 192.

SAMAVEPĀKĪ (*adj.*), The following phrase occurs in Raṭṭhapāla S., *bhavaṃ kho pana Raṭṭhapālo etarahi appābādho appātāṅko samavepākiniyā gahaṇiyā samannāgāto nātisittāya nāccuṇhāya*. It is clear from the context that *samavepākī* represents a possible Sansk. word *समवैपाकिन्* and means "promoting equal or steady digestion," the idea being, I suppose, that digestion went on satisfactorily if the गृह्यो diffused neither too great nor too little warmth.

SAMAVETĪ, To be united [समवे]. Pāt. 73.

SAMAVHAYO, A name [समाह्वय]. Alw. I. ix.

SĀMAYIKO (*adj.*), Temporary [सामयिक].

SAMAYO, Agreement, combination; multitude; season, time; custom, rule, religious obligation; order, precept; religious belief, doctrine [समय]. Ab. 66, 161, 778. *Ekam samayaṃ*, or *ekasmiṃ samaye*, at one time, at a certain time, once upon a time, once (Alw. I. Ixix; Kh. 10; Ras. 27). *Tena kho pana samayena*, now at that time (Alw. I. 92; Dh. 121). *Tasmiṃ samaye*, at that time, then (Dh. 154, 230, 258). *Uṇhasamayo*, time of heat, hot season (Pāt. 15; Dh. 210). *Majjhantikasamayo*, noon-tide (Ras. 32). *Sāyanhasamayaṃ*, in the evening (Jāt. 9). *Pubbaṇhasamayaṃ*, in the morning. *Paccāsasamaye*, at dawn (Dh. 94). *Tassa maraṇasamayaṃ natvā*, perceiving that his death-hour was come (Dh. 93). *Sītasamaye aggim katvā adāsi*, when they were cold he made fire and

gave it them (Dh. 186). *Samaye*, in due time, in due course (Mah. 134). *Samaye pupphaṇi*, blossom in season, at the right time (Jāt. 27). *Hoti kho yo bhikkhave samayo*, priests, there will come a time when . . (Gog. Ev. 14). *Ānātra samayā*, except on occasion, except under particular circumstances, or at a particular time (Pāt. 8, 13). *Buddhabhāvāya samayaṃ olokeno*, awaiting the time for his becoming B. (Mah. 199, comp. Pāt. 106). *Brāhmaṇasamayasmiṃ*, according to brahminical observance or custom or views (Alw. I. xlv). *Saddhammarājasamayo*, the doctrine or religion of the King of Truth (Yātr. comp. Mah. 41). *Sammāviññātasamayo*, to whom all forms of religious belief were thoroughly familiar (Mah. 250, Turnour says "possessed of great aptitude in attaining acquirements"). *Tumhākaṃ jānasa-mayo ettako 'va*, is that all the learning or religious truth you know? (Dh. 121). *Akkhara-samayaṃ na jānāti*, he was illiterate, lit. did not know the combinations of letters (Alw. I. 101). *Samayantaraṃ*, foreign usages or politics (Att. 125, 224). Vij. informs me that *samaya* in *mahā-samayo* means "a multitude" (see Ab. 778, "sum-āha"). Thus Mahāsamayasutta means the discourse preached to a great company, and on Pāt. 14, line 4, he says, "when three priests live by alms, and a fourth comes and there is not enough, the occasion should be regarded as a large company and meals taken accordingly."

SAMĀYOGO, Combination, multitude [समाचोव]

SAMBADDHO, see *Sambandhati*.

SAMBĀDHEṬI (*caus.*), To oppress, afflict [caus. सम्बाध्]. Att. 202.

SAMBĀDHO, Pressure, crowding, difficulty, obstruction [सम्बाध]. Ab. 1085. *Sabbesaṃ idha sambādho*, this place is too small for all of you, lit. there is crowding here for all (Mah. 83). *Sambādhapātipanno 'smi*, I am in great straits or distress (Gog. Ev. 28). *Yassa sambādho bhavissati*, any one who is crowded (Pāt. 12). *Asambādho* (*adj.*), without crowding, unconfused (Mah. 182). *Āti-sambāddhatā*, too great narrowness (Jāt. 7). Also used as an *adj.* (Ab. 718). *Sambādho gharvāna*, the householder's life is a confined one. *Anta-garaṃ sambāddhaṃ*, the interior of the city is crowded (Dh. 233). At Alw. I. x and Ab. 182 we have *sambāddhikata*, thronged, = *sambāddha-kata* with *a* changed to *i* (as in मङ्गलीकता).

SAMBĀHANAM, Rubbing the body, shampooing [संवाहन]. Ab. 769; Ten J. 42.

SAMBĀHATI, To rub, shampoo [संवाह]. Ten J. 20.

SAMBAHULO (*adj.*), Many [सम् + बहल]. Ab. 703. *Sambahulā jānapadā bhikkhū*, a number of monks from the country (Das. 38; Dh. 348, 379).

SAMBALAM, Provision for a journey [सम्बल]. Ab. 380; Sen. K. 537.

SAMBANDHANAM, Binding [सम्बन्ध + ञ]. Dh. 175.

SAMBANDHATI, To bind [सम्बन्ध]. Ger. *sambandhitvā* (Pāt. 29, 66). P.p. *sambaddho*. At Mah. 150, *Mahāgāmena sambaddhā senā 'gā Gut-tahālakā*, is rendered by Turnour, "his army formed one unbroken line from M. to G." If this rendering is correct, the lit. translation would be "the army reached G. while (its rear was) yet connected with or shut in by M."

SAMBANDHO, Connexion; relationship, kinship [सम्बन्ध]. Pāt. 29, 69, 77, 79.

SAMBARĪ (*f.*), Jugglery [सम्बारी]. Ab. 512.

SAMBARO, Name of an Asura [सम्बर]. Ab. 14.

SAMBHAGGO (*p.p.p.*), Broken [सम्भय]. Das. 8.

SAMBHAJJATI, To be broken [सम्भयते]. Dh. 331 (*sambhajj-* should I think be the reading in each case).

SAMBHAMO, Confusion, excitement; fear; respect [सम्भय]. Ab. 916.

SAMBHĀRO, Preparation; materials; necessities; constituent part, element [सम्भार]. Ab. 970. *Evam samatte sambhāre*, "thus the collection of the materials being completed" (Mah. 169). *Dabbasambhāro*, collection of materials (Mah. 236), mass of masonry (Mah. 152). Paramattha Jotikā says that a lie has four *sambhāra*, elements or constituents, the intention to deceive, the effect produced on the person spoken to, etc. At Pāt. xli we seem to have *majjasambhāro*, the elements of intoxication (in newly-drawn toddy), opposed to *majjabhāro*, intoxicating property (in fermented toddy, or palm wine). *Bodhisambhāra* (pl.), constituents or requisites of Buddhahood, e.g. the accomplishment of the Pāramitās (Jāt. 1).

SAMBHĀSĀ (*f.*), and **SAMBHĀSANAM**, Conversation [सम्भाषा, सम्भाषण]. Ab. 124; Dh. 186.

SAMBHATTO (*p.p.p.*), Devoted, faithfully attached (of a friend) [सम्भक्त]. Ab. 346; Dh. 103; Pāt. 92.

SAMBHĀVANĀ (*f.*), and **-NAM**, Honour, fame;

imagination, idea, reflection [सम्भावन]. Dh. 264; Mah. 172; Att. 199.

SAMBHAVATI, To arise, be produced, spring from (with abl.); to meet with [सम्भु]. Gog. Ev. 66; Alw. N. 36. P.pr. *sambhavaṃ* (Kh. 10). *Na sambhossāma taṃ mayaṃ*, we shall not meet with or reach this, i.e. we shall not live to see that day (Mah. 28). *Suddhodanamahārājassa puttāṃ sabbāññutaṃ pattāṃ sambhaveyyāma vā no vā*, whether or not we live to see the son of king S. after he has attained omniscience (Jāt. 56). P.p. *sambhūto*, produced, born, sprung from, originating in (Gog. Ev. 46; Dh. 428; Jāt. 1). Caus. *sambhāveti*, to honour, esteem (Mah. 25); to think, fancy (Att. 199); to gratify (Jāt. 60, read *maṅgalavacanathutighosehi sambhāventesu*). P.p. *sambhāvito*, suitable (Ab. 740).

SAMBHAVO, Production, birth; origin, cause; union; semen [सम्भव]. Ab. 91, 274, 977. *Damilikucchisambhavo* (*adj.*), the issue of a Tamil womb (Mah. 253, comp. Dh. 71). *Attasambhavo*, originating in self (Dh. 29). *Sambhavesi* (*adj.*), seeking re-birth (Kh. 16). *Bhavo kalisambhavo*, continued existence caused by sin (Alw. I. vii).

SAMBHEDO, Confluence of two rivers; difference [सम्भेद]. Ab. 681; Att. 213. *Jātisambhedo*, distinction of birth or caste (Alw. I. xlv). *Jātisambhedato bhayāmi*, I'm afraid on account of difference of caste (Dh. 155).

SAMBHINNO (*p.p.p.*), Broken, interrupted [सम्भिन]. Mah. 9.

SAMBHĪTO (*p.p.p.*), Terrified [सम्भीत].

SAMBHOGO, Sensual enjoyment; happiness, enjoyment; use [सम्भोग]. Ab. 104; Das. 6. *Sambhogakaraṇam*, making use of (Pāt. 61).

SAMBHŪ (*m.*), Progeny [सम्भु].

SAMBHUÑJATI, To eat with [सम्भुञ्ज]. Pāt. 17.

SAMBHŪTO, see *Sambhavati*.

SAMBODHI (*f.*), Perfect knowledge or enlightenment; perception of the Truth, attainment of Buddhahood; Buddhahood, Buddhahood [सम् + बोधि]. Mah. 2; Dh. 128. A form *sambodho* is occasionally met with (Sen. K. 470, I have seen also the dat. *sambodhāya*). *Sambodhi-aṅgo* = *sambojjhaṅgo* (Dh. 16).

SAMBOJJHĀNGO, see *Bojjhaṅgo*.

SAMBUDDHO (*p.p.p.*), Thoroughly known or understood; one who is thoroughly enlightened, has known or discovered the Truth, a Buddha

- [सम्बुद्ध]. Dh. 33. *Rāgadosaparetehi nāyaṃ dhammo susambudho*, this doctrine is not easily understood by those who are lost in sin (Gog. Ev. 6). *Sambuddhaputtā*, sons of the All-enlightened (Ras. 39, of Arhats). *Paccekasambuddho*, a Pratyeka Buddha (Mah. 24). *Sambuddhuparinibbānaṃ*, the death of Buddha (Mah. 15). *Dīpaṅkaro sambuddho*, Dīpaṅkara Buddha (Mah. 1).
- SAMBUJJHANAM, Knowing thoroughly (from सम्बुद्ध).
- SAMBUKO, A bivalve shell [सम्बुक]. Ab. 676.
- SAMC-, SAMCH-, For words beginning thus, see *Saṅc-*, *Saṅch-*, the spelling *ñc* in the MSS. is an inaccuracy or abbreviation.
- SAMECCA (*ger.*), Having acquired, learnt, known [समेत्थ = समे]. Comp. *abhisamecca*.
- SAMEKKHITO (*p.p.p.*), Considered, reflected upon [समीक्षित, or समा + ईक्षित]. Ten J. 10, 94.
- SAMENA, see *Samo* (2).
- SAMETI, To meet together; to harmonize; to be equal to, correspond with [समि]. *Samesuṃ* (aor.), they made friends together (Ten J. 42, of two vicious horses). *Samet' āyasmā saṅghena*, let the venerable one live at peace with the fraternity (Pāt. 5). With instr. *Ettha sabbo saṅgho sametu no*, let all the clergy meet me here (Mah. 170); *Imāni suttasaṅkhyāni nyāse āgatasuttasaṅkhyāni na samentī*, these numbers of rules do not agree with the numbers given in the Nyāsa (Alw. I. 104, comp. Pāt. xviii). Aor. 3rd pl. also *samiṃsu* (Jāt. 29). P.p.p. neut. *samitam*, connectedly, continuously, constantly (Gog. Ev. 2).
- SAMETI, see *Saumatī*.
- SAMETO (*p.p.p.*), Brought into contact with, connected with, possessing [समेत]. *Mahābodhisametā nāvā*, the ship which carried the great Bodhi tree (Mah. 120).
- SAMHANANAM, Striking, destroying [संहनन].
- SAMHARATI, To collect; to fold up [संह]. *Dhanaṃ s.*, to accumulate wealth (Ras. 73). *Nānāphalāni samharitvā*, having collected together various fruits (Dh. 108). Of rolling up a carpet to remove it (Dh. 324). Of rolling up a golden scroll (Alw. I. 78, see *Paṭṭo*). Of a monk collecting food on his begging rounds (Jāt. 66). P.f.p. *samhāriyo* (Dh. 193). Caus. *samhārāpeti* (Dh. 324; Pāt. 105).
- SAMHĀRO, A compilation, abridgment [संहार]. Ab. 116.
- SAMHATI (*f.*), Assemblage, mass [संहति]. Ab. 630; Alw. I. 111; Att. 192.
- SAMHATO (*p.p.p.*), Firm, well-knit, compact [संहत]. Att. 191.
- SAMHITO, see *Sandahati*.
- SAMI (*f.*), The tree Acacia Suma [शमी]. Ab. 566.
- SĀMI (*indecl.*), Half; blamably [सामि]. Ab. 1200.
- SĀMĪ (*m.*), Lord, master, owner; husband [सामिन्]. Ab. 725. Fem. *sāminī*, wife (Mah. 24). *Sāmiḥaginī*, husband's sister, sister-in-law (Ab. 245). Voc. *sāmi*, husband! (Dh. 290; Ten J. 40). See *Kārakaṇi*.
- SĀMĪCI (*f.*), Correctness, propriety, proper or respectful act or duty [a derivative of सम्बुद्ध, Subh. identifies it, I think rightly, with सामीची "stuti vandana"]. *Sabbam cetiyavandanaḍḍisāmicikammaṃ niṭṭhapetvā*, having performed all right and proper duties, beginning with worship at sacred shrines (Pāt. xxix). Subh. quotes, *sāmicikammaṃ ti anucchavikakammaṃ*. *Therānaṃ pādadhoc-nacivaradānabhedam sabbam sāmicikammaṃ*, all proper duties (of laymen towards priests) such as washing their feet and giving them robes (Par. S. A.). *Tato paṭṭhāya tesam sāmicimattam pi na karimṃsu*, from that time forward they never showed them any sort of civility (Dh. 105). *Sāmicipāpanno*, living with propriety, in the discharge of proper duties (Alw. I. 78). *Ayam sāmicī*, this is the proper course, this is the rule in the case (Pāt. 6, 10, 14, 17). Pāt. 75 says, *sāmicīti anudhammatā, lokuttaradhammaṃ anugatā oḍḍānustāni sāmicidhammatā ti vuttam hoti*, "sāmicī means acting according to law; right and lawful proceedings are intended, that is, injunctions and commands in accordance with divine truth." The final vowel appears to be short, if so it is to avoid the concurrence of the three long vowels in three consecutive syllables.
- SAMIDDHI (*f.*), Success, prosperity [समृद्धि]. Dh. 15; Ras. 16.
- SAMIDDHO, see *Samiḍḍhati*.
- SAMIDHĀ (*f.*), Firewood [समिध्]. Ab. 36.
- SAMIJJHANAM, Success, accomplishment (from next). Dh. 135.
- SAMIJJHATI, To succeed, prosper, take effect [समृद्धि]. Of business prospering (Sām. S.). Of a wish or prayer being fulfilled or realized (Ras. 24, 62; Dh. 134, 161). *Sace me idam nāma samijjhati*, si telle et telle chose me réussit (Br. J.

- S. A.). Fut. *samijjhissati* (Dh. 134). P.p.p. *samiddho*, successful, prosperous.
- SAMIKKHAM, Investigation [समीक्ष].
- SĀMIKO, Lord, master; husband [स्वामिक]. Ab. 240, 1122. *Tāya tassa attano sāmikabhāve akkhāte*, when her being his husband had been told by her (Dh. 156). *Dāyajjasāmiko*, lord or owner of the heritage, heir (Alw. I. xlv). *Atthi nu kho etassa sāmiko*, I wonder does any one claim this property? (F. Jāt. 53). *Me ghare hessati sāmiko*, will be master in my house (Mah. 25). Das. 3.
- SAMĪMSU, see *Sameti*.
- SĀMINĪ (f.), see *Sāmi*.
- SAMINĀJATI, To be moved, tremble, falter [समिञ्ज]. Dh. 15, 273.
- SAMĪPAGO (adj.), Approaching [समीपग]. Mah. 16, 155.
- SAMĪPAKO, at the end of a compound = *samīpa* (Mah. 204).
- SAMĪPATTHO (adj.), Standing near [समीपस्थ]. Mah. 246.
- SĀMĪPIKO (adj.), Proximate (a grammatical term) [next + रक].
- SAMĪPO (adj.), Near [समीप]. Ab. 705. Of time, proximate, recent (Sen. K. 428). Neut. *samīpaṃ*, proximity; used at the end of compounds in the loc. and acc., the latter where there is motion, the former where not. *Khattasamīpaṃ gantvā*, went up to the field, lit. went to the neighbourhood of the field (F. Jāt. 15; Dh. 266). *Jetavanasamīpe*, near or in the neighbourhood of J. (Ten J. 19).
- SAMĪRAṆO, Air, wind; name of a plant [समीरक]. Ab. 37, 579; Alw. I. c.
- SAMĪRATI, To be moved [समीर]. *Vātena* (Dh. 15).
- SAMĪRO, Air, wind [समीर]. Ab. 38.
- SĀMISO (adj.), Having food [स + आमिष]. *Sāmiso hatthi*, hand soiled with food (Pāt. 23).
- SAMITAM, see *Sameti*.
- SAMITATTAM, State of being quelled or removed [समित + त्व]. Dh. 47.
- SAMITI (f.), Union; an assembly [समिति]. Ab. 414, 630, 1057; Dh. 56.
- SAMITO = समित, see *Sammati*.
- SAMMA, A term of familiar address, used by equals, or by a superior to an inferior, my good sir! friend! I think it must be सम्य, it can hardly be a vocative from *samyāñc*. *Tvam pana s. Jivaka kiṃ* *tuphī*, and you, my excellent J., why are you silent? (Sām. S., king Ajātasattu speaking to a favourite). *Tvam pi s. kacchapa*, and you, friend tortoise (F. Jāt. 17; in the Jātaka it is the usual address of the animals to each other, e.g. see F. Jāt. 12, Ten. J. 14, 15). By a king to a fowler (Ten. J. 113). By a man to a rakkhasa (Ras. 21). By two brahmins to each other (Dh. 12). Dh. 88, 186; Das. 46. Pl. *sammā. Rakkhissāmi sammā*, I'll hold my tongue, my good friends! (Dh. 419, comp. 187).
- SAMMĀ (f.), The pin of a yoke [शम्या]. Ab. 449. *Sammātālo*, a kind of cymbal (Ab. 142).
- SAMMĀ (indecl.), Fully, thoroughly, accurately, rightly, properly, well, really, truly [सम्यक्]. Ab. 127, 1154. *Rāgaṃ s. vinayatu*, let him wholly put away lust (Mah. 253). *S. dhammaṃ vipassato*, to one who clearly beholds the Truth (Dh. 67). *Ye-saṃ sambodhi-aṅgesu s. cittaṃ subhāvitaṃ*, whose mind is fully perfected or versed in the bojjhaṅgas (Dh. 16). *S. paṭijaggati*, to tend carefully (Dh. 85; Ras. 38). *S. santappayitvā*, having thoroughly satisfied him (Ras. 20). *Thitā s. paṭipāṭiyā*, standing duly arranged in a row (Mah. lxxxvii). *Sammā vadamāno*, speaking rightly or truly (Alw. N. 34). S. before a vowel, to avoid hiatus, takes the form *samuad*, instead of *sammag* as one would expect, e.g. *sammad eva āsavehi vimuccati*, is wholly freed from human passion (Par. S.); *sammad eva rajanaṃ patigaṇhāti*, takes the dye perfectly (but *sammā 'va* in a recent text, Alw. I. 112); *sammadakkhāto*, well preached (Dh. 16); *sammadaññā*, perfect knowledge (Dh. 11, 18). *Sammā* is much used as the first part of a compound. *Sammā-ājīvo*, right living (B. Lot. 519). *Sammādasānaṃ*, right views (Dh. 137). *Sammādhāra* (f.), a heavy shower (Sām. S.). *Sammādiṭṭhi* (f.), right views, true doctrine, orthodoxy (Ab. 154; Dh. 56; B. Lot. 519). With affix *-ka*, *sammādiṭṭhiko* (adj.), orthodox, a true believer (Dh. 98, 137). *Sammākammanto*, right occupation (B. Lot. 519). *Sammāpaṭipanno* (adj.), living a proper life, well-conducted. *Sammappajāno*, see *Pajāno*. *Sammappaññā*, right knowledge, true wisdom (Gog. Ev. 47; Dh. 35). *Sammāsamādhī* (m.), right abstraction of the mind (B. Lot. 519; Dh. 285). *Sammāsambodhi* (f.), perfect knowledge of the Truth, supreme Buddhahip (Ten J. 48). *Sammāsambuddho*, one who is truly and perfectly

enlightened, who has true and perfect knowledge of the Truth, a supreme Buddha (Alw. I. 92; Ab. 3; Ras. 25; Dh. 34, 70; Kh. 2). *Kassapasammā-sambuddho*, the supreme B. Kassapa (Alw. cxxiv). Of Gautama Buddha (Alw. I. v). *Sammāsaṅkappo*, right thought or wish (Dh. 3; B. Lot. 519; there are three, *nekkhammasaṅkappo*, *avyāpādas.*, *avihiṃsās.*). *Sammāvācā* (f.), right speech (B. Lot. 519). *Sammāvataṃ*, right religious practice or ceremony. *Sammāvāyāmo*, right exertion (B. Lot. 519).

SAMMADDATI, To trample [सम्मुद्]. Pát. xxviii (*tiṇāni*).

SAMMADETI (caus.), To intoxicate, exhilarate [सम्मद्].

SAMMADO, Exhilaration [सम्मद्]. Ab. 87. *Bhattasammado*, the drowsiness caused by a heavy meal (Dh. 401).

SAMMAGGATO (adj.), Walking rightly, living a blameless life [सम्यक् + गत].

SAMMAJJANAM, Sweeping [सम्मार्जन]. Pát. 1; Dh. 154; Att. 198.

SAMMAJJANI, and **SAMMUṆJANI** (f.), A broom [सम्मार्जनी]. Ab. 223; Pát. 1. *Dve tayo sammunjanippahāre datvā*, giving two or three strokes of the broom (Dh. 372).

SAMMAJJATI, To sweep [सम्मार्जति]. Dh. 106, 198, 372, 402. P.f.p. *sammajjitabbo* (Pát. xx). P.p.p. *sammajṭho* (Ját. 10).

SAMMĀNAM, and **SAMMĀNANAM**, Honour, veneration [सम्मान, and सम्मानन]. Mah. 53, 240, 241; Dh. 135; Att. 196.

SAMMANNATI, To agree to, decide, resolve; to sanction, approve, select [सम्मन्वति]. *So mahāthero . . kṭvāṃ saddhammasaṅgītiṃ . . bhikkhū pañcasate yeva mahākkhīṇḍave vare sammanni*, this great therā authorized or chose (the corresponding word in Br. J. S. A. is *uccini*) five hundred eminent Arhat priests to hold a rehearsal of the Law (Mah. 11). *Ānandathero pi sammanni kṭvāṃ saṅgītiṃ*, the therā Ānanda also decided or chose to join in the rehearsal (Ditto). *Tato therō vinayaṃ pucchānāthāya attāṇḍa ca attāṇaṃ sammanni Upālitthero pi vissajjanāthāya saṃmānāni*, then the Elder undertook (lit. himself chose or authorized himself) to put the questions on Discipline, while Upāli Thera undertook to make the answers (Br. J. S. A.). *Pācīnake ca caturō*

caturō Pāṭheyyake pi ca sammānāni, he selected four Pācīnaka and four Pāṭheyyaka priests (Mah. 18). *Sammānītō deti*, decides upon giving it, lit. after resolution gives it (Pát. 87). *Saṅgho . . bhikkhūṃ sādāgadhāpakaṃ sammānītō*, the chapter having elected a priest to act as ticket-distributor (Pát. 62). For two other instances of this word see the extract under art. *Kammavācā*. I find in a comment *sammānīti sammānāni akāsi*. One would expect *sammānīti*, as the simple verb takes the form *maññati*, but analogous irregularities are not wanting, e.g. compare the double forms *paññatti* and *paṇṇatti*, *paññāsa* and *paṇṇāsa*, *aññā* and *aṇṇā*; compare also *paṇṇareva* and *paṇṇuvisati* with *pañcadāsa* and *pañcavāsi*. P.p.p. *sammato*, approved, assented to, authorized, chosen; allowed; esteemed, honoured, considered, regarded. *Sammānāni saṅghena imāni pañca bhikkhusatāni . . dhammaṃ ca vinayaṃ ca saṅgīyitūṃ*, is the assembly in favour of these 500 monks rehearsing the dhamma and vinaya? lit. are these 500 monks approved of by the assembly to rehearse (See *Kammavācā*). *Kuṭimbi sammato*, a landholder of high character (Mah. 142). *Dutiyasammato asso*, the second best horse, lit. esteemed second (Mah. 134, opposed to *maṅgalavāhī*, the state charger). *Alattha aṭṭh' amacce 'va mahante yodhasammato*, gained over eight great nobles, warriors of reputation (Mah. 205, comp. lxxxvi). *Sādhusammato* means, not "esteemed by good men" (Alw. I. x), but "considered good, excellent, estimable." A comment says, *ayaṃ sādhu sappuriso ti evaṃ sammato*. *Seṭṭhasammato*, considered the best, the most esteemed (Ten J. 109). *Thepāpesi sammātēna amaccēna*, caused to be laid by a minister specially selected for that purpose (Mah. 173). *Sāsānikasammātāṃ raṭṭhāṃ*, a country reputed dangerous (Pát. 107). *Saṅghena sammato*, authorized by the clergy, having received permission from the clergy (Pát. 87, comp. 13, 93). *Lokasammātāṃ*, universally esteemed, held by the world in the highest repute (Ját. 49). *Amhe uttamarājakulasammātā*, we are looked upon as belonging to one of the best princely families. *Ratānāṃ vā ratanasammātāṃ vā*, jewels or valuables (Pát. 18, lit. what may be looked upon as a jewel). *Maṅgalasammato*, or *abhimaṅgalasammato*, festive, festively arrayed (Mah. 173; Dh. 246; Ját. 53). Comp. *Sammāti*. Caus. *sammānēti*, to honour

with, to present with. With instr. *Upaḍḍharaḅḅena sammānesi*, presented him with the half of his kingdom (Dh. 341, 324). There appears to be also another form of the caus. *sammāneti*, for in Sām. S. A. I find *amaccā bhikkhū hantabbā ti sammānayitvā*, the ministers having resolved that the priests should be put to death. *Sammānito* is perhaps a p.p.p. form from this caus. *Yā sū saṅghena sīmā sammānitā*, the boundary determined by the chapter (Ras. 69).

SAMMANTETI, To consult together [सम्मन्त]. Dh. 333.

SAMMĀPĀSO, see *Yāgo*.

SAMMAPPADHĀNAM, Right exertion [सम्यक् + पधान]. There are four, exertion to prevent sinful conditions arising, exertion to put away sinful states already existing, exertion to produce meritorious states not yet in existence, exertion to retain meritorious conditions already existing (Att. 57; Man. B. 499; Dh. 382; Kh. 27). The text is, *idh' dūso bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppdāṭṭya chandaṃ janeti vāyamaṭṭi viriyāṃ tṛabhati cittaṃ paggaḅḅhāti padahati, uppannānaṃ pāpakānaṃ ak. dhammānaṃ pahāṇāya chandaṃ janeti*, etc. (Saṅg. S.).

SAMMASATI, To seize, grasp [सम्मुञ्च]. I have only met with this word in the metaphorical sense of seizing or grasping with the mind, gaining a thorough knowledge of, mastering; it is one of the terms of the ecstatic meditation. *Yato yato sammasati khandhānaṃ udayavayayaṃ*, as soon as he masters the idea of the arising and vanishing of the skandhas (Dh. 67). *Kammaḅḅhānaṃ s.*, to grasp with the mind and dwell upon one of the forty karmasthānas or subjects for ecstatic contemplation (Dh. 184, 228, 286, see *Kammaḅḅhānaṃ*). *Tilakkhaṇaṃ s.*, to realize or imbue oneself with the idea of the transitoriness, the evil and the unreality of existence (Ten J. 119, see *Lakkhaṇaṃ*). *Paccayākāraṇānaṃ anulomapaḷiḷomavasena s.*, to cause the mind to dwell successively on the twelve Nidānas in direct order and in reverse order (lit. forwards and backwards, Dh. 320; at Jāt. 25 the ten Pāramitās are similarly meditated upon). Dh. 132, 134; Jāt. 74.

SAMMĀSATI (*f.*), see *Sati* (1).

SAMMATI, To be appeased or calmed; to cease [सम्]. *Verāni sammanti*, hatred is appeased (Dh. 2, comp. 70). P.pr. *sammamāno* (Pāt. 63).

P.p.p. *santo* (Ab. 749, 841). *Santaṃ tassa manaṃ hoti santā vācā*, tranquil is his mind, tranquil his speech (Dh. 18, comp. 26, 67; B. Lot. 376). *Paḍaṃ santaṃ*, the quiet place or lot, Nirvāṇa (Dh. 66; Kh. 15). *Santindriyo* (adj.), whose senses are stilled or calmed (Alw. I. 93). *Santavutti*, living a tranquil life (Alw. I. x). Also p.p.p. *samito* (Ab. 749, 841). *Samitagamaṇaṃ*, a staid or sober gait (Dh. 234). Caus. *sameti*, to appease, to extinguish, suppress, put a stop to. *Taṃ sametuṃ*, to suppress this heresy (Mah. 15, 18; comp. Pāt. 62). *Lokaṃ sametuṃ*, to give peace to the world (B. Lot. 376). *Pāpāni s.*, to extinguish sin (Dh. 47).

SAMMATO, see *Sammānati*.

SAMMATTAM, Correctness, truth [सम्यक्]. See *Rāsi*.

SAMMATṬHO, see *Sammajjati*.

SAMMATTO (*p.p.p.*), Delighting in, intoxicated with [सम्मत्]. Dh. 51.

SAMMIÑJETI, To bend back or together, double up. *Sammiñjitaṃ vā bhāṃ pasāreyya pasāritaṃ vā bhāṃ sammiñjeyya*, should outstretch his bent arm, or draw back his outstretched arm (B. Lot. 306; Gog. Ev. 8). Burnouf refers this word to स्फु, wrongly I think, as it does not account for the double *m*: moreover we have already *samiñjati* = समिञ् with a different, nay opposite, meaning. I diffidently suggest सम्मुञ्.

SAMMISSO (*adj.*), Mixed [सम्मिञ्]. Dh. 191.

SAMMODATI, To agree with, be in harmony with, be friendly with [सम् + मुद्]. *Saddhiṃ s.*, to make friends with, to exchange friendly greeting. *Sammoditvā tāya saddhiṃ* (Mah. 121, comp. Par. S. 1, *Bhagavatā saddhiṃ sammodi*). P.pr. *Samaggo hi saṅgho sammodamāno avivādamāno ekuddeso phāsu viharati* (Pāt. 5; Ras. 36; F. Jāt. 58; B. Lot. 316). *Sammodamāno therena*, making friends with the elder (Mah. 78, Turnour says "conversing graciously"). P.f.p. *sammodantiyo*. *Sammodantiyā kathā*, friendly talk, pleasant converse (Par. S. 1).

SAMMOHO, Bewilderment, infatuation, error [सम्मोह].

SAMMOSO, Confusion (from सम् + मुष्).

SAMMUKHATĀ (*f.*), Presence, confrontation [सम्मुख + ता]. Pāt. 62.

SAMMUKHO (*adj.*), Face to face with, in the

presence of [सम्मुख]. *Sammukhaciñṇam*, a deed done in a person's presence (F. Ját. 13, a personal kindness). *Buddhānaṃ sammukhañṇāne ñitā*, standing in a spot in the presence of Buddhas, i.e. standing before Buddhas (Dh. 266). Loc. *sammukhe*. *Dvinnāṃ tiñṇāṃ sammukhe*, in the presence of two or three (F. Ját. 9). *S. ñhatvā*, standing before him (Dh. 134). *Sammukhekato*, done in the presence of some one (F. Ját. 14). Abl. *sammukhā* (Ab. 1157; Dh. 272). With acc. *Hessāma s. imāṃ*, we shall stand (lit. be) before him (Ját. 17). With gen. *Kasmā me s. hasati*, why does he laugh in my presence? (Mah. 219). *Buddhānaṃ sammukhādassanaṃ*, beholding the Buddhas face to face (Ras. 62). *Sammukhādīṭṭho*, seen face to face (Alw. I. 92). *Cirassutā no Ānanda Bhagavato sammukhā dhammikathā*, it is a long while, Ānanda, since we heard a religious discourse from the mouth of the Blessed One (Dh. 107; Pát. xxii). *Pakkāmi hatthisammukhā*, went away from the other elephants (Att. 135). *Sammukhāvīnayo* is one of the Adhikaraṇasamathas (Pát. 62). Vij. explains it thus, "The principle requiring the presence of the party accused (*puggalasammukhatā*), and the presence of a chapter of priests adjudicating the case (*saṅghasammukhatā*)." With final *ā* changed to *i*, *sammukhābhāto*, confronted; *sammukhābhāvo*, presence (Dh. 314). Pát. 62.

SAMMŪLHO, see *Sammuyhati*.

SAMMUÑJANĪ, see *Sammajjanī*.

SAMMUTI (f.), Consent, authorization, permission; choice, selection; general consent or use [सम्मति, for the u comp. *muti*, *mutō*]. Ab. 1133. *Aññatra saṅghasammutiya*, without, or except by, the permission of the fraternity (Sen. K. 329; Pát. 7). *Sādhusammuti me tassa Bhagavato dussandāya*, let kind permission be (granted) to me for seeing the Blessed One (Ditto). *Sīmāsammuti*, choice or determination of a boundary (Pát. 61). *Yass' dyasmato khamati imesaṃ pañcannaṃ bhikkhusatānaṃ sammuti*, every priest who approves the selection of these 500 priests (see *Kammavācā*). *Sammutisaccāṃ, paramatthasaccāṃ*, "that which is generally received as truth by the general consent of mankind, and truth which is an axiom .. independently of its being supported by the authority of mankind" (D'Alwis), I suppose we might render them subjective and objective truth (Att. 67). *Dakkhiṇeyyasāṅgho*,

sammutisāṅgho, the clergy worthy of offerings (i.e. who are converted men) and the clergy generally (Pát. xl). *Sammutidevā*, devas by consent or choice of mankind (*Mahāsammatakalato pañṇāya lokena devāti sammata*, i.e. kings and princes addressed as *deva*). *Sammutiya* (loc.) *ñāṇaṃ*, general knowledge (see *Ñāṇaṃ*). Comp. *Sammannati*.

SAMMUYHATI, To be stupefied, bewildered, paralyzed [सम्मूह]. Mah. 126; Dh. 173. P.p. *sammūḥho*, bewildered, infatuated (Das. 6. 35).

SAMO, Tranquillity [सम]. Ab. 757, 922. *Samam carati*, to lead a life of spiritual calm (Dh. 26).

SAMO, Toil, fatigue [सम]. Ab. 529, 922.

SAMO (adj.), Even, level; like, similar, same, equal; upright, just, impartial; full, complete, entire [सम]. Ab. 922. *Bālasuriyasamappabho*, glittering like the morning sun (Mah. 112). *Samo bhāgo*, equal portion (Ab. 54). *Sesā parasamā*, the rest are on a level with the brutes. *Samam uphasaitam*, smooth and soft (Dh. 232). *Samasūni samapantāni akkharāni*, letters (of an inscription) regular (lit. having equal tops) and arranged in regular lines (Alw. I. 80). *Ubho samā bhavanti*, both are alike (Dh. 54). With instr. *Rāgena samo aggi nāma n'atthi*, there is no fire like lust (Dh. 354, comp. 36, Kh. 7). *Attanā samasameñṇānena anuggahito*, favoured with a position exactly similar to his own (Br. J. S. A.). *Paṭholsamo*, like the earth (Dh. 18). *Tasābhisekasmakālam*, at the identical time of his inauguration (Mah. 22). *Paṃsum samam karonto*, smoothing down the earth (Dh. 154). *Bhūmiṃ samam karonto*, clearing the ground (Mah. 140, so *maggaṃ* Ját. 52). *Unnatam samam hoti*, the valleys are filled up (B. Lot. 576). *Samakaraṇam*, levelling (Ab. 796). *Samatalo* (adj.), level (Dh. 135). *Sāsapena saddhīm sinerum samam kātum*, to bring down Mount Meru to the level of a mustard seed (Dh. 132). *Samam paṭhaviya katvā*, levelling it with the ground (Dh. 178). *Sukkhakaddamakaṇḍehi cināpetvāna tam samam*, raising (a bit of ground) by piling it with lumps of dried mud, to a level (with the elephant's back, Mah. 107). *Samatimsapāramiyo*, all the thirty Pāramitās (Dh. 117; Ras. 25; Subh. says "exactly 30, not 29, or 31"). *Katvāna viriyam samam*, making an adequate exertion, exerting his full strength (Mah. 13). Adv. *samam*, with (Ab. 1136). With instr.

Tasābhisekena samam, at his inauguration (Mah. 68). Instr. *samena*, impartially. *Samena nayati pare*, judges others with equity (Dh. 46). *Samena dhammena*, justly and righteously (Ten J. 1; Mah. 53, 208 *dhammena ca samena ca*; Dh. 373). SĀMO (*adj.*), Black, dark [साम]. Ab. 839. Fem. *sāma*, the Priyaṅgu plant (Ab. 571). Masc. *sāmo*, the colour black (Ab. 96). SAMODHĀNĀM, Combination [समवधान]. Ab. 1170. *Dasanakhāsamodhānam*, bringing the ten finger-nails together (in clasping the hands). SAMODHĀNETI, To join, connect (denominative from last). *Saṅgītaṅ ca asaṅgītaṅ ca sabbaṅ samodhānetvā*, combining all both that was rehearsed and was not rehearsed (Br. J. S. A.). *Dabbasambhāre s.*, to bring together building materials (Jāt. 9). *Pañca dukkhāni samodhānetvā*, summing up the five evils (Dh. 392). *Jātakam samodhānetvā*, connecting the Jātaka, i.e. connecting the incident in hand with the tale related in illustration of it (F. Jāt. 8, 30; Dh. 115). SAMOKIRATI, To sprinkle all over [समवकु]. *Samokiranti pupphēhi*, they sprinkle him with flowers (Jāt. 27). SAMORUYHA (*ger.*), Having descended [ger. समव + ह]. Mah. 61. SAMOSARĀNĀM, Union, junction (fr. next). SAMOSARATI, To come together [समव + सु]. P.p.p. *samosaṭo* (Att. 190). SAMOTARATI, To descend, disembark [समवतु]. Mah. 63. SAMPADĀ (*f.*), Success, happiness, blessing; successful attainment, success in obtaining; attainment, possession (comp. *sampanna*) [सम्पद्]. Ab. 385, 993. The five sampadās or blessings are *ndtisampadā*, *bhogasampadā*, *ārogyasampadā*, *śīlasampadā*, *ditṭhisampadā*, friends, wealth, health, virtue and truth. *Bhogasampadāṃ labhati*, obtains the blessing of wealth (Dh. 112). *Puññasampadā*, possession of merit (Kh. 14). *Śīlasampadā*, successful practice of a moral life (see *Ānisaṃso*). *Appamādena sampādettha*, with diligence work out your salvation, i.e. attain the four Paths (B. Lot. 305; Burnouf has oddly confounded it with *upa-sampādeti*). SAMPADĀLETI (*caus.*), To cleave, rend [caus. दृक् with सम्प्र]. Mah. 137. SAMPADĀNĀM, Giving [सम्प्रदान]. In gram. a name of the dative relation (Sen. K. 330).

SAMPĀDANĀM, Effecting, accomplishment; preparing, obtaining [सम्प्रदान]. Jāt. 80; Att. 202. SAMPĀDANIYO (*p.f.p.*), To be prepared or effected [सम्प्रदानीय]. Mah. lxxxvi. SAMPĀDETI, see *Sampajjati*. SAMPADHŪPĀYATI, To send forth clouds of smoke [सम्प्र + धूप]. SAMPADUTTHO (*p.p.p.*), Impure, wicked [सम्प्र + दुष्ट]. SAMPAGGAHO, Favour, patronage [सम्प्रग्रह + ञ]. Mah. 18. SAMPĀHĀMSĀ (*f.*), and SAMPĀHĀMSANĀM, Satisfaction, pleasure, approval [from सम्प्रहृष]. Ab. 790, 1186. SAMPĀHĀMSETI (*caus.*), To gladden, delight; to express approbation of a person, to praise [सम्प्रहृषयति]. B. Lot. 431; Dh. 349. SAMPĀHĀRO, Wounding; strife, battle [सम्प्रहार]. Ab. 399; Pāt. 90. SAMPĀJĀNĀM, Consciousness, intelligence (abstract noun from next). Ab. 154; Dh. 389; Alw. I. 78. SAMPĀJĀNO (*p.pres.* from सम्प्रज्ञा), Knowing, understanding, conscious. *Sampajānamusvādo*, a knowing or intentional falsehood (Pāt. 12; Jāt. 23; B. Lot. 342). *Sampajānakāri*, acting consciously, with full knowledge of what one is doing. See *Sato*. SAMPĀJĀLITO (*p.p.p.*), Kindled, burning [सम्प्रज्वलित]. *Kodhena s.*, burning with anger (Dh. 172). SAMPĀJĀTI, To turn out, happen; to succeed, prosper; to be obtained, fall into any one's possession [सम्पद्]. With dat. *Santike upagacchāntānaṃ agayhūpagā sampajjati*, to those who come up close to it, it turns out to be intangible (Dh. 210, of a mirage). *Sampajjāmaḍḍo*, a flourishing tree (Ten J. 119). *Kammaṭṭhānaṃ sampajjati*, his k. succeeds (Jāt. 7). *Mahanto puññakkhandho sampajjissati*, a great accumulation of merit will be obtained or realized (Att. 195). *Tesaṃ ambaṃ khāditvā aṭṭhi ropitaṃ na sampajjati*, when after eating the mango they planted its stone it would not grow, lit. "having eaten the mango the stone planted does not succeed, or thrive, to them" (F. Jāt. 6). *Tesaṃ petānaṃ dibbannaṃpānaṃ sampajjatu*, may celestial food and drink be the portion of these Pretas (Dh. 130). *Dassāmi sampajjissati nu kho mano*, if I shall give alms I wonder

whether my good intention will be rewarded (Dh. 292). P.p.p. *sampanno*, successful; complete, abounding, perfect; having obtained, possessed of; well-flavoured, sweet (Ab. 845). *Sampannavijjācarāṇo*, endowed with *vijjā* and *carāṇa*, lit. by whom *v.* and *c.* have been obtained (Dh. 26; Alw. I. xxxiv). *Sampannasākhō vanaspati*, a well-branched forest tree (Dh. 77). *Sampannaslo* (adj.), virtuous (Dh. 11). *Sampannakhīratamā*, most rich in milk (of a cow). *Añño tayā sampannavagataro n'atthi*, there is no one possessed of greater fleetness than yourself (Dh. 161). *Sampannodako padeso*, a district abounding in water, well-watered (Das. 3, comp. Mah. 12). *Sampannavēyyākarāṇaṃ*, a full or complete explanation. *Sabbākārasampanno maṇi*, a gem of the first water, lit. perfect in all its facets? (Sām. S.). Caus. *sampādeti*, to succeed in obtaining, procure, obtain, effect, work out, accomplish. *Ekavacanam pi sampādetvā kathetum na sakkoti*, could not succeed in getting out a single word, could not successfully or effectually speak a single word (F. Jāt. 8, and see p. 9, *katham s.*, to succeed in speaking). *Muhutten'eva yāgukkhajjakam sampādesi atha bhattam sampādessāmiti*, succeeded at once in obtaining broth, but saying "I must manage to get some rice." (Dh. 403). *Attham eva sampādeti na pālīni*, gets the sense correctly, but not the text or exact words (Dh. 419). *Abhiññā s.*, to attain the supernatural faculties (Dh. 182, comp. Att. 212). *Kasivāṇijjādike kamante sampādeti*, successfully carry on the occupations of farming, commerce, etc. (Par. S. A.). *Dohaḥ tassā sampādetum*, to satisfy her longings, give effect to her wishes (Mah. 134). P.p.p. *sampādito*, obtained, prepared (Jāt. 64; Alw. I. xiii).

SAMPAKAMPATI, To tremble, be shaken violently [सम्पक्कम्]. Jāt. 25. P.f.p. *sampakampiyo*. *Asampakampiyo*, that cannot be shaken, immovable (Kh. 8).

SAMPAKĀSITO (p.p.p.), Displayed [सम्पकाशित]. Ab. 441.

SAMPAKINÑO (p.p.p.), Strewn, crowded [सम्पकीर्ण].

SAMPAKKHANDANĀM, Leaping forward, aspiration [सम्प + खण्ड् + चन]. Man. B. 411.

SAMPĀLETI (caus.), To protect, keep [सम् + पालयति]. Das. 7.

SAMPĀPAKO (adj.), Causing to obtain, bringing,

procuring (from next). Att. cxxx; Dh. 421; B. Int. 590.

SAMPĀPUNĀTI, To attain; to come to, find, meet with [सम्प्राप्]. *Bodhisattam sampāpuniṃsa*, met the B. (Jāt. 67). *Gāmaṃ sampāpuni*, reached the village (Dh. 85). *Dvāraṃ na sampāpuni*, could not find, lit. reach, the door (Dh. 279). Dh. 176. P.p.p. *sampatto*. *Paśūtikāle sampatte*, when the time of her delivery had come (Mah. 58, comp. Dh. 299). *Mahāvihāraṃ sampatto*, having reached the M. (Mah. 252). *Sampattayācakaṇaṃ jvitaṃ pariccajitvā*, sacrificing their lives for the beggars they met with, or that presented themselves (F. Jāt. 52). *Sampattaparidā*, the crowd that had come up, or that was present (Dh. 91). *Venaṃ sampattakāle*, when he reached the forest (Dh. 194, comp. F. Jāt. 17). Caus. *sampāpeti*, to bring. *Imaṃ sīghaṃ ayyassa sampāpehi*, take this quickly to my lord (Dh. 161).

SAMPARĀYIKO (adj.), Relating to the future state [सम्परायिक]. Ab. 86. *Samparāyiko attho*, matters relating to the future state (Dh. 387).

SAMPARĀYO, Futurity, the future state, future life, the next world [सम्पराय]. B. Lot. 370. *Diṭṭhadhamme vā samparāye vā vipākaṃ na deti*, brings a reward neither in the present world nor in the world to come (Dh. 293).

SAMPARIVĀRETI (caus.), To surround [सम्परिवारयति]. Jāt. 61.

SAMPARIVATTATI, To roll oneself, grovel; to turn, revolve [सम्परिवृत्]. Dh. 401. *Dabbī samparivattamānā*, a spoon rolling or stirring itself in broth (Dh. 259). P.p.p. *samparivatto*. *Samparivattasāyī*, rolling himself on the floor (Dh. 58). *Samparivattako* (Brahmāyū S.). Caus. *samparivatteti*, to turn over.

SAMPASĀDANĀM, Making serene, tranquillization [fr. caus. सम्पसद्]. Man. B. 411.

SAMPASĪDATI, To be tranquillized, re-assured [सम्पसद्].

SAMPASSATI, To behold, discern, see clearly [सम्पश्यति]. Das. 7, 35; Dh. 51. *Sampassatāṃ brāhmaṇa n'esa dhammo*, brahmin, this is not the duty of the wise (discerning). Comp. *Sandīṭṭho*, *Sandasseti*.

SAMPATI (adv.), Now [सम्पति]. Ab. 1140.

SAMPATĪCCHANĀM, Assent (from next). Ab. 790.

SAMPATĪCCHATI, To assent, agree; to accept, receive, take [सम्पतीच्]. *Sadhūti sampatīcchitvā*,

agreed, saying very well (Dh. 79, 97, 160, 232; Ját. 52). *Rajjam sampaticchitvá*, having accepted the sovereignty (Mah. 46). Of taking a bribe (Dh. 298). *Ovdam s.*, to receive admonition, to take it in good part (F. Ját. 52). *Tassa vacanam sampaticchitvá*, listening to what he said, agreeing to it (Ját. 7).

SAMPATIGGAHO, Favourable reception, welcome [सम्प्रतिग्रह].

SAMPĀTO, Fall, descent [सम्पत]. *Dhārsampāto*, a heavy shower (Ab. 50). *Jalasampāto*, accumulation or mass of water.

SAMPATTI (*f.*), Success, prosperity, glory, magnificence, beauty; successful attainment, attainment [सम्पत्ति]. Ab. 385, 993. Pl. *sampattiyo*, worldly prosperity (Mah. 260). *Sampattim patthagamāna*, those who wish to get on (Dh. 157). At Dh. 341 are mentioned three sampattis or successful attainments, *manussasampatti*, *devalokas.*, *nibbānas.*, attainment of the human state, the angelic state, and Nirvāṇa or annihilation (comp. E. Mon. 292; Man. B. 494; Kh. 14). *Mahāsampattiya parihariyamāno*, nurtured with great magnificence (Dh. 117, comp. Mah. 132). *Rūpasampatti*, success of form, personal beauty, glory (Ten J. 51, 112). *Dantasampatti*, beauty of teeth, teeth of brilliant whiteness (Dh. 234). *Edisaṃ sampattim deti*, will bestow upon him such and such honours (Mah. 133). *Khaṇasampatti*, attaining the right moment (B. Lot. 305). At Dh. 94 I think *sirisampatti* means "glory and prosperity." Dh. 95, 99, 119; Ras. 28. In the sense of "attainment" it is not necessary to identify it with samprāpti, as will be seen from the use of *sampadā*, which is an exact synonym of *sampatti*. *Sampattikaramegḥo*, at Man. B. 28, 63, seems to mean "renovating rain," rain that brings prosperity or growth.

SAMPATTO, see *Sampāpuṇḍati*.

SAMPAVAṆKO, A friend, companion. In the compounds *pāpasampavaṅko* and *kalyāṇasampavaṅko*. Apparently सम्प्र + वक्त्र, but how it comes to have this meaning I cannot tell. *Kalyāṇamitto kalyāṇasahātyo kalyāṇasampavaṅko* (Saṅg. S.).

SAMPAVĀRETI (*caus.*), To cause to refuse [caus. सम्प्र + वृ]. In the phrase *sahatthā santappesi sampavāresi*, (waiting on him) with his own hands caused him to take his fill, caused him to refuse (this is Subhūti's explanation, he says it means that the host handed dishes until the guest said,

"I have had enough," and refused further food). The idea intended to be conveyed is one of liberal hospitality.

SAMPAVATTANAM, Causing to proceed [सम्प्रवर्तन]. *Kattabam khetṭānam s.*, fields must be cultivated, lit. set going.

SAMPAVATTETI (*caus.*), To set going [सम्प्रवर्तयति]. *Ukkuṭṭhiṃ sampavattayi*, set up a shout (Mah. 142). Comp. *Pavatteti*.

SAMPAVEDHATI, To be shaken violently [सम्प्रव्यथ]. Ját. 25, 51.

SAMPAVEDHĪ (*adj.*), Shaky, loose [from last with term. हन्]. *Khāḷā nikhātā asampavedhī*, the stakes are driven in and cannot be shaken (Dhaniya S.).

SAMPAYĀTO (*p.p.p.*), Gone away [सम्प्रयात]. Dh. 43.

SAMPAYOGO, Union [सम्प्रयोग]. Alw. I. xxxiv.

SAMPAYUTTO (*p.p.p.*), Connected with, dependent on, resulting from [सम्प्रयुक्त]. Dh. 89, 99, 424; Pāt. 65; Ras. 86.

SAMPHAPPALĀPO, Frivolous talk. The etymology I have failed to discover, the latter part of the compound is probably लाप and not प्रलाप. Can *samphappa* be a gerund? With affix हन्, *samphappalāpi*, talking foolishly. Br. J. S. A. says, *anattaviññāpikā kāyavaclpayogasamuṭṭhāpikā akusalacetanaṃ samphappalāpo*.

SAMPHASSO, Contact [सम्प्रर्श]. Ját. 60; Ten J. 119. *Samphassa* in the Buddhist philosophy is a synonym of Phassa. *Samphassajo*, sprung from Contact.

SAMPHULLITO (*adj.*), In full blossom [comp. सम्पुल्ल]. Ab. 542.

SAMPHUSATI, To come in contact with, touch [सम्पृश]. B. Lot. 576. Inf. *samphusitum* (Dh. 164). P.p.p. *samphuṭṭho*. *Asamphuṭṭhalakkhaṇam*, quality of intangibility.

SAMPINḌATI, To be added together [सम्पिण्ड]. *Sampinḍamāno* (Alw. I. 104). P.p.p. *sampinḍito*, added together, combined (Mah. 144).

SAMPIYO (*adj.*), Friendly [सम्पिय]. *Sampiyena*, by mutual consent (Alw. N. 120).

SAMPŪJETI, To venerate [सम्पूज]. Mah. 183.

SAMPUNṆO, and **SAMPŪRITO** (*p.p.p.*), Filled, full [सम्पूर्णा, सम्पूरित]. Mah. 134, 255; Ját. 20.

SAMPUTO, A box, casket [सम्पुट]. Ab. 317. *Pāṇisampuṭo*, the hollow formed by joining the hands (Mah. 248).

SAMRAHITO (*p.p.*), Deprived or devoid of [सम् + रहित]. Dh. 111.

SAMRAKKHANAM, Preservation [संरक्षण]. Sen. K. 468.

SAMRAMBHO, see *Sárambho*.

SAMRĀVO, Uproar [संराव]. Ab. 128.

SAMSADO, Session, assembly [संसद् + च]. Ab. 414. One would expect *samsadá* (f.), or is it *samsádo* with vowel shortened metri causá?

SAMSAGGO, Connexion, conjunction, association [संसर्ग]. *Tesañ samsaggena*, through companionship with them (Ten J. 117). *Asádhus.*, intercourse with the wicked (Mah. 238; comp. Ras. 33). *Káyas.*, personal contact (Pát. 4). *Samsagga* is much used of living in the world as opposed to the retirement of the ascetic life (see *Samsattho*). *Samsaggajáto*, (adj.), living with laymen (Khaggavisána S.).

SAMSAHO (*adj.*), Able [सम् + सह]. Alw. I. c.

SAMSANDATI, To run together, unite, associate [सम् + सन्द]. Ten J. 45. Aor. *samsandi* (Ten J. 42). Caus. *samsandeti*, to put together, unite.

SAMSANNO (*p.p.*), Distressed, weak [p.p. संसद्]. Dh. 49.

SAMSAPPATI, To creep along [संसृप्]. Dh. 410.

SAMSARANAM, Transmigrating [संसरण].

SAMSARATI, To go through continually, to transmigrate [संसृ]. *Devaloká devalokañ samsarantá*, passing from one deva world to another (Dh. 129). *Kappasatasahasasāñ devamanussesu samsaritvā*, having for a hundred thousand kalpas transmigrated in the deva worlds and the world of men (Dh. 267, comp. 252). P.pr. gen. pl. *samsaratam* (Alw. N. 21). P.p.p. *samsito*. *Samsitañ dīgham addhānam*, a long road has been traversed (Par. S. 17, of transmigration). Also *samsarito* (Ditto).

SAMSĀRO, Passing through a succession of births, continued existence, transmigration [संसार]. Dh. 73. *Anekajátisamsārañ sandhāvissam*, I have traversed a succession of many births, or I have passed through a transmigration of many existences (Dh. 28). *Samsārá na bhavanti tādino*, for him there are no revolutions of being in store (Dh. 18). *Dīgho samsāro*, a long period of renewed existence (Dh. 11). *Gambhīre samsārasāgare*, in the deep ocean of continued existence (Dh. 182). *Samsārañ atikkamati*, to pass beyond existence, attain Nirvána (Ten J. 48).

SAMSATI, To proclaim [संस].

SAMSATTHO (*p.p.*), Joined, associated; living in society [संसृष्ट]. Dh. 51. *Rájarájamahámattehi asamsatthabhávo*, state of not being brought into contact with kings and ministers of state (Ját. 7). *Paññitasamsattháni bhojanáni*, food mixed with sweet things (Pát. 89). Of branches entwined (F. Ját. 6). *Yá pana bhikkhuni samsatthá vihareyya gahapatinā*, any nun who shall form a connexion with a householder (Pát. 107, comp. Mah. 227). The Buddhist priests were forbidden to live, or associate unduly, with laymen. *Kulasamsatthadosena sañgho tam níhari tato*, for the offence of associating with families the sañgha expelled him thence (Mah. 207). *Bhikkhuniyo pan' eva samsatthá viharanti pápácára*, if again the nuns are living in lay society, acting sinfully (Pát. 100). *Asamsatthaviháro sadá saddhivihári*, (a thera) who lives apart from the world and always lives with his fraternity (Ját. 1). Dh. 72.

SAMSATTO (*p.p.*), Adhering [संसत्त]. Att. 216.

SAMSAYO, Doubt [संशय]. Ab. 170; Dh. 349; Mah. 244.

SAMSEDO, Sweat, moisture, vapour [सम् + सेद्]. *Samsedajo*, sprung from moisture.

SAMSEVANAM, and **SAMSEVO**, Attending on, associating [from संसेव]. Att. 193.

SAMSIBBANAM, Entwining (from next). Dh. 410.

SAMSIBBATI, To entwine, entangle [सम् + सिव]. Of a creeper twisting itself about a tree (Dh. 409).

SAMSITO, see *Samsarati*.

SAMSŪCAKO (*adj.*), Indicating [संसूच + क्व]. B. Lot. 330.

SAMSUDDHO (*p.p.*), Pure [संसुद्ध]. Ját. 2.

SAMUBBAHATI, To pull out [समुवृह].

SAMUBBHAVO, Springing up, production [समुद्भव]. Att. 216.

SAMUCCAYO, Collection, accumulation [समुच्चय]. Ab. 1183; Pát. xv, 102.

SAMUCCHEDO, Extirpation [समुच्छेद्]. There are five *paññas* or relinquishments, which are the same as the five *vimuttis*. The last three are *samucchedappahānam*, *paṭippassaddhipphānam* and *nissaraṇappahānam*, the relinquishment which consists in extirpation, the relinquishment which consists in cessation, the relinquishment which consists in escape from existence. Vij. says that the first is the cessation of human passion (*kilesa*) on

- entrance into the Paths, the second on attaining the fruition of the Paths, and the third on attaining Nirvāna.
- SAMUCCHINDATI**, To extirpate; to break off, put an end to [समुच्छिद्]. *Paññattam s.* to break through or put a stop to established ordinances (Par. S. 5; Pát. xxxvii). P.p.p. *samucchinno* (Dh. 45, 375).
- SAMUCCINATI**, To select, appoint [समुच्चि]. Alw. I. 112.
- SAMUDĀCARATI**, To treat, behave towards; to lay claim to [समुदाचर]. *Saṅghena s.*, to treat kindly (Dh. 89). *Sambuddhabhāvaṃ paṇ'assa ajānantā kevalaṃ nāmena ca dvusoḍḍena ca samuddācaranti*, but unaware of his having become a Buddha they merely addressed him by his name and with the appellation *dvuso* (Jāt. 82, this is called at Dh. 119 *ananucchaviko samuddācāro*, an improper mode of address). *Uttarimanussadhammaṃ s.*, to lay claim to the possession of supernatural qualities (Pát. 3, 68). P.p.p. *samuddācīṇo*. *Asamuddācīṇakilesa*, by whom evil passions have not been practised (Ten J. 46). Aor. *samuddācari* (Ditto).
- SAMUDĀCĀRO**, Behaviour, practice [समुदाचार]. B. Lot. 649. *Antokilesasamuddācraṃ vāretvā*, abstaining from the practice of lusts that arise within them (Ten J. 111). See last.
- SAMUDĀGAMO**, Beginning [समुदागम]. Jāt. 2 (Fausböll).
- SAMUDĀHAṬO** (p.p.p.), This word occurs at Mah. 252, where it appears to mean, "brought forward, produced, got ready" (it is said of a palm-leaf manuscript). There is another derivative of समुदाह, *samuddāhro*, the meaning of which I feel doubtful about. It occurs in the text of the nine Nāthākaraṇādhammas enumerated in Saṅg. S., *bhikkhu dhammakāmo hoti piyasamuddāhro abhidhamme abhivinaye ulārapāmuḍḍo*. In the following phrase it may possibly mean "utterance," *imassa pana samuddāhāranigghosa* (I have unfortunately no reference for the passage).
- SAMUDAYO**, Rise, origin, commencement; origination, cause; multitude [समुदय]. Ab. 630, 927. See *Ariyasaccam*. B. Lot. 518; Alw. N. 36.
- SAMUDĀYO**, Quantity, entirety [समुदाय]. Ab. 126, 629.
- SAMUDDHAṬO** (p.p.p.), Entirely removed, extirpated [समुद्धत]. Mah. lxxxvii.
- SAMUDDITṬHO** (p.p.p.), Pointed out, illustrated [समुद्धिष्ट].
- SAMUDDO**, A sea [समुद्र]. Ab. 659; Dh. 23. *Mahāsamuddo*, the ocean (Dh. 295).
- SĀMUDDO** (adj.), Marine [सामुद्र]. Neut. *samuddam*, bay-salt (Ab. 461).
- SAMUDETI**, To arise [समुद्धि]. In Br. J. S. Aṭṭh. I find a 3rd pl. *samudayanti*, which is a curious instance of "forming back," as if *samudayanti* could exist by the side of *samudenti*, as *kārayanti* by the side of *kārenti*. P.p.p. *samudito*, elevated, excited (*samuditamaṇo udaggamaṇo attamaṇo*).
- SAMUGGAHĪTO** (p.p.p.), Accepted, understood (of an explanation) [p.p.p. समुद्गह].
- SAMUGGATO** (p.p.p.), Arisen [समुद्गत].
- SAMUGGHĀTO**, Removal [fr. समुद् + हन्]. *Tassa samugghātaṃ gacchanto*, proceeding to the rooting out thereof (viz. of angry feelings, Dh. 426). The removal or un-consecration of the boundary of a temple land or monastery by a Saṅghakamma is called *sīmāsamugghāto* (Ras. 69; Mah. 236, 237). See *Samūhanti*.
- SAMUGGO**, A box, basket [समुद्ग]. Ab. 317; Mah. 59, 99 (of a flower basket); Alw. I. 74.
- SAMUHANANAM**, Removal (from next). Pát. 62.
- SAMUHANTI**, To remove [सम + उद् + हन्]. *Sikkhāpaddāni s.*, to abolish precepts (Pát. xxxvii). *Sīmaṃ s.* is said of the formal removal or desecration of a temple boundary by a chapter of priests. It is opposed to *sīmaṃ sammanati*, to fix a boundary (Pát. 69, comp. 61, last line, and 62, and see *Samugghāto*). Inf. *samugghātuṃ* (Mah. 236). P.p.p. *samūhato*, removed, extirpated (Dh. 45, 375; Ras. 69).
- SAMUHETI** (caus.), To bring together, assemble [caus. समूह]. Mah. 252.
- SAMUHO**, Multitude, assemblage, aggregation, mass [समूह]. Ab. 629; Dh. 210. Of a fraternity of monks (Alw. I. x).
- SAMUJJALITO**, and **SAMUJJALO** (adj.), Blazing, resplendent [from समुज्जल]. *Ratanasamujjalo* (adj.), blazing with jewels (Att. 219, comp. Dh. 315). *Samujjāṭṭadīpamālaṃ (nagaraṃ)*, brilliant with hanging festoons of lamps.
- SAMUJJHITO** (p.p.p.), Abandoned [समुज्जित]. Ab. 754.
- SAMUKKĀSĀTI**, To elevate, exalt [समुक्कृष्]. Alw. N. 121.

SĀMUKKĀMSIKO (*adj.*), This word occurs in the phrase, *yá buddhānaṃ sāmukkāmsikā dhamma-desanā taṃ pakāsesi*, where Vij. renders it "originally discovered by Buddha." He quotes the comment, *sāmukkāmsikā ti sāmāṃ ukkāmsikā attanā yeva uddharitvā gahitā sayambhuññāpāna dīṭṭhā*, which makes it = *sāmāṃ + ukkāmsikā*. But may it not be a derivative of a noun *samukkāmsi* = *सम् + उत्कर्ष*?

SAMŪLAKO (*adi.*), Roots and all [*समूल + क*]. Dh. 111.

SAMULLAPANĀM, Speaking with [*समुद् + ष*]. Dh. 430.

SAMUNNADATI, To utter loud cries [*समुन्नद्*]. Att. 210.

SAMUPABBŪLHO (*p.p.p.* *समुपवृह*). In Paritta, *devāsurasāṅgamo samupabbūlho ahoṣi*, a conflict was set up between devas and asuras. Comp. *abbūlho, paribbūlho*.

SAMUPAGACCHATI, To approach [*समुपगम*]. Sen. K. 474.

SAMUPĀGACCHATI, To come to [*समुपागम*]. Aor. *samupāgami* (Mah. 231). P.p.p. *samupāgato*. *Dasahi rājānaṃ dhammehi s.*, endowed with the ten qualities of kings (Mah. 242, comp. 11, 249). *Rohaṇaṃ samupāgatā*, fled to R. (Mah. 254).

SAMUPAMO (*adj.*), Resembling [*सम् + उपम*]. Mah. 239.

SAMUPASOBHITO (*p.p.p.*), Splendidly adorned [*समुप + शोभित*].

SAMUPAṬṬHATI, To serve, supply [*समुपस्था*]. Mah. 207.

SAMUPETI, To approach, meet [*समुपे*].

SAMUPPĀDO, Arising, production, origination [*समुत्पद्*]. See *Paṭiccasamuppādo*.

SAMUPPANNO (*p.p.p.*), Arisen, produced [*समुत्पन्न*]. Kh. 18; Dh. 328.

SAMUSSAYO, Accumulation; the body (as an assemblage of various constituents, comp. *kāya*) [*समुच्छेय*]. Ab. 1099; Dh. 63, 312; B. Lot. 355. See next.

SAMUSSETI, To raise, lift up [*समुच्छ*]. *Setacchattāṃ s.*, to raise the royal standard (umbrella). P.p.p. *samusseto*, uplifted; accumulated. *Samussetadhajo*, uplifted banner (Alw. I. 79). We probably see in this word the beginnings of a change which has become universal in the Sinhalese language, in which a Sanskrit च or छ is

always represented by s (e.g. *sat* = छत्र, *śula* = Pali *cūla*, *miris* = मरीच, *pasu* = पशु, etc.).

SAMUTTEJETI (*caus.*), To stir, excite, fill with delight [*समुत्तिज*]. B. Lot. 431.

SAMUTṬHAHATI, To rise up; to come to life again (Das. 31) [*समुत्था*]. Aor. *samutṭhahi*, rose to the surface of the ground (Mah. 166). Ger. *samutṭhāya*, stirring, active, busy (Dh. 106, comp. 176). P.p.p. *samutṭhito*, arisen, produced (Dh. 43, 274). Caus. *samutṭhāpeti*, to originate, set on foot (Das. 42). *Kathāṃ samutṭhāpesuṃ*, began a discussion (F. Jāt. 46; Dh. 139, 300). *Mahāvassāṃ samutṭhāpesi*, raised a storm of rain (Jāt. 73). *Vacanaṃ s.*, to begin to speak (Alw. I. cvii). P.p.p. *samutṭhāpito* (Pāt. 80).

SAMUTṬHĀNĀM, Rising, origination [*समुत्थान*]. Das. 41; Mah. 31 (*kathāsāmutṭhānāṃ*).

SĀMVACCHARO, and **-RĀM**, A year [*संवत्सर*]. Ab. 81. *Tipi samvaccharāni* (Ten J. 114). F. Jāt. 6, 10; Mah. 253. Acc. *sāmvaccharāṃ*, for a year, during a year (Dh. 20, comment says, *sāmvaccharāṃ nirantaram*).

SĀMVACCHARO (*adj.*), An astrologer [*संवत्सर*]. Sen. K. 393.

SĀMVADANĀM, One of the magic arts forbidden to Buddhist priests [*संवदन*]. Br. J. S. A. says, *sāmvadanaṃ nāma ajja nakkhattāṃ suṇḍaraṃ eṭṭi eva samaggaṃ hotha itti vo viyogo na bhavissatīti evaṃ samaggakaraṇaṃ*, by s. is meant effecting a reconciliation by saying, "to-day the stars are favourable, this very day be ye reconciled, so shall you not be divided."

SĀMVADDHANĀM, Causing to grow [*संवर्धन*]. Att. 198.

SĀMVADDHITO (*p.p.p.*), Reared, fostered, brought up; enlarged; grown up; flourishing [*संवर्धित*]. Ras. 33.

SĀMVADDHO (*p.p.p.*), Brought up, grown up; flourishing [*संवृह*]. Pāt. 6. *Porī pure sāmvaddhanāri* (Br. J. S. A.).

SĀMVANĀNĀ (*f.*), Explanation, commentary; description; praise (from next). Att. 191; Pāt. vii.

SĀMVANĀNETI, To describe, explain; to praise [*संवर्ण*]. Mah. 197. P.p.p. *sāmvāṇṇito* (Kh. 31).

SĀMVARANĀM, Covering [*संवरण*]. Ab. 1183.

SĀMVARI (*f.*), Night [*शर्वरी, श्वरी*]. Ab. 69.

SĀMVARO, Closing, restraint [*संवर*]. Dh. 34. *Is-driyasamvaro*, subjugation of the senses. *Cakkhand*

samvaro, restraint with the eye, viz. keeping the eye under restraint (Dh. 65). *Chadodrasamvaro*, "closing of the six avenues, subjugation of the six organs of sensation" (Alw. I. 88, comp. *Indriyasamvaro*, *Catusamvaraslam*, *Pdtimokkham*, *Samvuddhi*). At Ras. 85 restraint is said to be five-fold, *silasamvaro*, *satis.*, *ndapas.*, *khantis.*, *viriyas.*, restraint under the moral law, the restraint of a self-possessed mind, the restraint of a mind chastened by wisdom, the restraint of long-suffering, the restraint which enables a man to make an active exertion.

SAMVASATHO, A village [संवसथ]. Ab. 225.

SAMVASATI, To live, pass one's time; to live with [संवस]. Dh. 31; Pát. 17.

SAMVĀSO, Living with [सवास]. *Asamānasamvāso*, living with those who are not our equals (Dh. 53). With instr. *Bālehi s.*, living with fools (Dh. 37). *Sukhasamvāso* (adj.), pleasant to live with (Ditto). *Tāya samvāsam ācari*, cohabited with her (Mah. 44, comp. Ten J. 54). Co-residence of a monk with the fraternity of his monastery (Pát. 68, comp. *Asamvāso*). With affix क् at the end of a compound, *samānasamvāsakā bhikkhunī* (Pát. 96).

SAMVATTANIKO (adj.), Conducive to [fr. संवृत्]. *Asamādhisamvattanikā vācā*, language that does not conduce to peace of mind, angry speech (comp. Par. 8, Pát. 74). *Saggasamvattanikā paṭipaddā, apāyas. p.*, practices leading to heaven or hell. *Paññāsavassam āyusamvattanikam kusalam*, meritorious-works leading to fifty years' life (Dh. 288).

SAMVATTATI, To lead, conduce [संवृत्]. With dat. *Idam no puññam purisattabhāvapaṭilābhāya samvattatu*, may this good deed of ours lead to our attainment of rebirth as men (Dh. 205). *Upakārya s.*, to conduce to the welfare of (Ját. 8). Pát. 17; Dh. 126, 129, 397.

SAMVAṬṬO, The destruction of a kappa [संवर्त]. Ab. 82, 1051. See *Kappo*.

SAMVEDITO (p.p.p.), Admonished? [संवेदित]. Dh. 125.

SAMVEGI (adj.), Quick, vehement [सवेग + इत्]. Dh. 26.

SAMVEGO, Agitation, emotion, grief [सवेग]. *Samvegam āpajji*, he was greatly moved. *Samvegajāto*, agitated (Dh. 86; Mah. 38). *Samvegakārako*, causing emotion, pathetic (Mah. 1). Of

the heart being touched by hearing the Truth (Ten J. 121; Mah. 141; Dh. 384).

SAMVEJANAM, Agitating, alarming (fr. next). Mah. 3.

SAMVEJETI (caus.), To agitate, cause emotion or alarm [सवेजयति]. Dh. 392.

SAMVETHETI (caus.), To wrap [सवेष्टयति]. Pát. 87 (see also 86).

SAMVIBHĀGO, Partition, distribution [सविभाग]. Dh. 185; Mah. 22, 61.

SAMVIBHAJATI, To divide [सविभज्]. *Bhikkhūhi samvibhajitabbo*, must be shared with the priests (Pát. 17). Caus. *samvibhājeti* (Mah. 197).

SAMVIDAHATI, To dispose, fix, arrange, direct, appoint, assign, accomplish [सविधा]. *Sabbam samvidahi imam*, carried out all these arrangements (Mah. 182). *Yathā vekallam n' ahoṣi tathā samvidahi*, so managed, made such arrangements, that there was no deficiency (Dh. 265). *Samvidhāttabbam samvidahitvā*, having made the necessary arrangements, or given the necessary directions (Dh. 220). At Dh. 372, *civaram samvidahanto* appears to mean "arranging his dress." *Bhesajjam samvidahi*, prescribed for her (Dh. 89). *Tam (vattham) chinditvā samvidahitvā nivāsetvā pārupitvā*, cut the piece of cloth in two, and turning each half to use made of it an upper and an under robe (Dh. 114). *Ālambanaphalukam s.*, to set up or fix a bench or garden seat (Ját. 8). *Thānantaram samvidahi yodhānam*, assigned posts of distinction to his warriors (Mah. 159). Ger. *samvidhāya*, having made an appointment, by appointment (Pát. 13, 16, 88 *saṅketam katvā*). *Dhātārakkham samvidhāya*, having provided for the protection of the relic (Mah. 107). Inf. *samvidhātum*. P.p.p. *samvihito*. *Rakkhā susamvihitā*, protection completely provided. *Tena samvihitarakkho* (adj.), receiving his protection (Das. 46, comp. *susamvihitarakkho*, Dh. 305).

SAMVIDHĀNAM, and **SAMVIDAHANAM**, Appointment, etc. [सविधान].

SAMVIGGO (p.p.p.), Excited; agitated, alarmed (Gog. Ev. 28); vexed, grieved (Ras. 18, 90) [संविष]. *Tuṭṭho samviggamānaso*, rejoiced and excited (Att. 134).

SAMVIHITO, see *Samvidahati*.

SAMVIJJATI, To exist, to be found [संविद्यते]. *Ekaccassa saddhā mandā s.*, one has little faith (Dh. 253).

SAMVIJATI, To be moved or agitated [संविज्]. Dh. 120.

SAMVĪTO (*p.p.*), Surrounded, shut in [संवीत]. Ab. 745.

SAMVOHĀRO, Business, traffic [संभवहार]. Pát. 10.

SAMVUNĀTI, and **-NOTI**, To cover [संवृ]. Alw. 20. *P.p.p. samvuto*, restrained, controlled (Dh. 65). With instr. *Manasi susamvuto*, well guarded in mind (Dh. 50, comp. 40, 41). With loc. (Dh. 2). *Sllasamvuto*, living under the restraint of the moral law (Dh. 51). *Samvutindriyo*, having the senses controlled or subdued (Mah. 30). See *Samvaro*.

SĀMYĀM, Equality, equipoise [साम्य]. Ab. 818, 975.

SĀMYAMO, and **SAÑÑAMO**, Restraint, self-control, abstinence, sobriety [संयम]. *Samy-* (Ab. 430, 768; Kh. 13; Dh. 394). *Saññ-* (Kh. 5; Dh. 5, 46). *Kāyasaññamo*, restraint in one's actions (Dh. 286).

SĀMYATO, and **SAÑÑATO** (*p.p.p.*), Tied, fastened; restrained, self-controlled [संयत्]. *Samyatā keśā*, braided hair, or hair tied up in a knot (Ab. 257, 864). *Saññatacāri*, *samyatacāri*, living in self-control (Dh. 19, 286). With instr. *Vācūya s.*, temperate in speech, keeping the tongue under control (Dh. 65). *Asaññato*, unrestrained, licentious (Dh. 54). *Samy-* (Ab. 747). *Saññ-* (Dh. 5, 65, 286; Mah. 33, 111).

SĀMYATTIKO, A voyaging merchant, sea-trader [संयात्तिक]. Ab. 667.

SĀMYOGO, and **SAÑÑOGO**, Union, bond; connexion, association, society [संयोग]. Das. 6, 9. In gram. a conjunct consonant (Pát. 29). Of criminal intercourse (Mah. 131).

SĀMYOJANĀM, and **SAÑÑ-**, Bond, attachment [संयोजन]. Dh. 6, 40, 61. In a religious sense *samyojana* is the bond of human passion which binds man to continued existence, and the removal of which is obtained by entrance into the Paths (B. Lot. 290). The ten *samyojanas* (*dasavidham s.*, Dh. 195, 363, 410) are *sakkāyadīṭṭhi*, *vicikicchā*, *sllabbatapāramāso*, *kāmarāgo*, *paṭigho*, *rūparāgo*, *arūparāgo*, *māno*, *uddhaccam*, *avijjā* (Vij.). Of these the first five are called *pañca orambhāgiyasamyojanāni*, and the last five *pañca uddhambhāgiyasamyojanāni*. The first three (*tīni samyojanāni*) are removed by the First Path (E. Mon. 289). From

Dh. 421 we learn that the first five are so called because they cause rebirth in the lower worlds (the *apāyas*, *kāmadevaloka*, etc.), and are got rid of by the first, second and third Paths, while the last five cause rebirth in the *rūpa* and *arūpadevaloka*, and are got rid of by Arhatship. When Arhatship is attained, and human passion is got rid of, there is nothing left to cause rebirth; and when the Arhat dies he is not reborn, but passes out of existence. From Par. S. 19 it appears that the *Sotāpanna* has got rid of the three *samyojanas*, that the *sakadāgāmin* has in addition reduced to a minimum *rāga*, *dosa* and *moha*, and that the *anāgāmin* has got rid of the fourth and fifth *samyojanas*. I have said in my article *Nibbāna* (p. 269, a) that a man after entering the first path, may pass on through the others to Arhatship in the same existence. I may add that the successive attainment of the paths may either be slow, extending over a whole life, or may be more or less rapid, and even in rare cases instantaneous, a man being one moment an unconverted man and the next an Arhat, having in that brief interval passed successively through all the Paths and got rid of all human passion. The boy *Nigrodha* attained Arhatship while his head was being shaved for admission to the priesthood (Mah. 24, 103). *Yasa* entered the first path one night and attained Arhatship next day (Dh. 119). *Ānanda* after attaining *Anāgāmi*ship remained for many years unable to attain Arhatship, and did not succeed till after Buddha's death (Mah. 13). We often read of a person entering the paths, and even reaching the fourth, by merely hearing a sermon of Buddha (Dh. 99, 119), or even a single stanza (Dh. 308).

SĀMYOJETI (*caus.*), To put together, prepare (e.g. a medicament) [संयोजयति]. Ras. 87.

SĀMYUGĀM, Strife [संयुग]. Ab. 399.

SĀMYUTTO, and **SAÑÑUTTO** (*p.p.p.*), Joined, connected [संयुत्त]. *Samyuttanikāyo* or *samyuttakanikāyo*, name of one of the divisions of the *Suttapiṭaka*.

SANĀBHIKO (*adj.*), Having a nave (of a wheel) [स + नाभि + क]. B. Lot. 575.

SANĀM (*adv.*), Always [सन्त]. Ab. 1153.

SĀNĀM, Hempen cloth, coarse cloth [शाण]. Ab. 291; Pát. 76.

SANĀMAKO (*adj.*), Having a name [सनामक]. *Dipaṅkarasandāma* (Jāt. 28).

SANANTANO (*adj.*), Perpetual; ancient, primeval. Ab. 709, 713; Dh. 2, 102. This is not a nasalized form of सनातन, but *sanam* + तन.

SAÑCARANĀM, Wandering about; uniting [सञ्चरन्]. Pāt. 75; Ten J. 51, 114.

SAÑCARATI, To go about, wander; to meet, unite [सञ्चर]. Dh. 320; Ten J. 49. *Bhikkhāya sañcarāṃ*, going from village to village for alms (Mah. 243). The noose of a bird-snare, when it springs together and catches the bird, is said *sañcarati*, to meet or unite (Ten J. 50, 114, it catches the peacock by the leg).

SAÑCĀRIKĀ (*f.*), A female messenger [सञ्चारिका]. Ab. 236.

SAÑCARITTĀM, Going backwards and forwards, acting as go-between (*s. samāpajjati*). Either सञ्चरिन् + त्व or more probably सम् + चरिच्. Pāt. 4, 69.

SAÑCĀRO, Defile, passage [सञ्चर, सञ्चार]. Alw. I. c; Ab. 773.

SAÑCAYO, Accumulation, quantity [सञ्चय]. Ab. 629; Mah. 4, 223. For *sañcayanto* see *Sañcinati*.

SAÑCETANĀ (*f.*), Thought, intention (fr. *sañceti*). Of *manosañcetanā* (see *Āhāro*) Hardy says, "It includes the thoughts that have entered into the mind and there abide, continued thought or reflection" (Man. B. 501).

SAÑCETANIKO (*adj.*), Intentional [last + इक]. Pāt. 4, 68. *Tā paṭhamāṃ asañcetanikā hutvā*, they having in the first instance acted without intention of sin (Dh. 177).

SAÑCETETI (*caus.*), To be aware, intend [सञ्चेतयति]. Pāt. 66.

SAÑCHĀDETI, To cover, hide [सञ्चह]. Dh. 126; Ten J. 112; Ras. 32. P.p.p. *sañchanno*.

SAÑCHINNO (*p.p.p.*), Cut [सञ्चिन्न]. Ab. 752.

SAÑCICCA (*ger.*), Intentionally, consciously, purposely [सञ्चिन्ध, सञ्चिन्ध]. Pāt. 3, 66; Dh. 103; Mah. 128. The reading *sañcicca* is erroneous.

SAÑCINATI, To accumulate [सञ्चि]. Pres. also *sañcinoti* (Att. 200). P.pr. *sañcayanto* (Mah. 127).

SAÑCUNNO (*p.p.p.*), Crushed, shattered [comp. चूर्ण]. Jāt. 26.

SANDAHATI, and **SANDHETI**, To connect; to get ready, arrange [सन्धा]. *Dhanuṃ dropetvā khurappam sandahitvā*, having taken up his bow

and fitted an arrow to it (Ten J. 115). *Pāvaca-nena saha sandhetvā*, bringing them into conformity with the Scriptures (Alw. I. cxxiv). *Dhanuṃ sandhāya*, making ready his bow (Mah. 48, 205, Turnour says "bending it"). The ger. *sandhāya* is used adverbially in the sense of "in connexion with, with reference to, concerning." *Maṃ sandhāya bhāsati*, he is speaking of me (F. Jāt. 19, comp. Dh. 242, 343, 391; Pāt. 73, 91; Kh. 21; Alw. I. 63). P.p.p. *samhito*, fitted or equipped with, possessed of (Dh. 19). *Samhita* and *sahita* are used in almost exactly the same way; thus under *Sahito* will be found the phrase *bhinnānam vā sandhātā sahitaṇam vā anuppaddātā*, where we should expect *samhitaṇam*. Again at Dh. vv. 19, 20 we have *sahita* where the comment speaks of "text" (संहित), and as bearing on the phrase *sahitam me asahitan te* (see *Sahito*), I have found in Saṅgīti S. the expression *atthasamhitena vakkhāmi no anathasamhitena*.

SANDĀLETI (*caus.*), To break [caus. सन्धत्].

SANDĀNAM, A cord [सन्धान]. Ab. 499; Dh. 71.

SANDANO, A war chariot [सन्धन]. Ab. 372; Mah. 128.

SANDĀSO, A smith's tongs [from सम् + दंस, in S. we have सन्धस and सन्धिस]. Ab. 527 (the Sinhalese word *aṇḍu* in the margin means "tongs").

SANDASSANĀM, Showing, exhibition [सन्दर्शन]. Jāt. 67.

SANDASSETI (*caus.*), To show, teach [caus. सन्धुश]. B. Lot. 431.

SANDATI, To flow [सन्ध]. Jāt. 18. *Assandamāno*, not flowing (Jāt. 51).

SANDAṬṬHO (*p.p.p.*), Bitten, compressed [सन्धट्ट]. Att. 204.

SANDEHO, Doubt; accumulation [सन्देह]. Ab. 170. *Pūtisandeho*, mass of corruption, is an epithet of the body, equivalent to *pūtikāyo* (Dh. 27, comp. *deho* "the body").

SANDESO, News; a message, communication [सन्देश]. Mah. 111. *Sandesaharo*, a messenger (Ab. 347). *Sandesotti* (*f.*), a message = सन्धेस + चत्ति (Ab. 124).

SANDHĀNITO (*adj.*), Bound [सन्धानित]. Ab. 747.

SANDHĀRETI (*caus.*), To hold back, repress; to bear, carry [सन्धारयति]. *Assāni sandhāretuṃ nāsakkhimsu*, were unable to restrain their tears (Dh. 227). *Puttasokam sandhāretuṃ na sakkoti*,

is unable to repress or restrain his grief for his son (Dh. 359; Das. 3). To resist (Dh. 246). To bear a weight, carry (Dh. 199). To stop, to bring to a stop (Dh. 364, comp. Ras. 40).

SANDHĀTĀ (*m.*), One who joins or reconciles [सन्धातु]. See *Sahito*.

SANDHĀVATI, To run through, traverse [सन्धाव्]. Used as a synonym of *samsarati* "to transmigrate." Aor. 1st pers. *sandhāvissam* (for *sandhāvissam*, Dh. 28).

SANDHĀYA, **SANDHETI**, see *Sandahati*.

SANDHI (*m.* and *f.*), Junction, union; agreement; a joint of the body [सन्धि]. Ab. 763; Mah. 25. *Maggasandhi*, place of junction of two roads (Ab. 203). *Chijjhamānesu sandhibandhanesu*, when the ligaments of the joints are being severed (Dh. 258). *Kūṭasandhiggahaṇam*, fitting or joining on the peak of a house (Att. 203, crowning the edifice of long-suffering). *Sandhiṃ katvāna*, having made a compact (assignation) with her (Mah. 57). Of the joints of masonry (*duviññeyyasilāsandhi setu*). Juncture, proper place or interval (Mah. 201, 211, flowers were suspended at suitable places, *thānesu*, Subh.). In gram. of the euphonic vowel and consonant changes that take place at the junction of final and initial syllables (Sen. K. 200). In Pali external sandhi is comparatively little used. According to Ab. 941 *sandhi* is also used in the sense of rebirth (*paṭisandhi*). An example of this is found at Dh. v. 97, where *sandhicchedo*, "who has brought rebirths or continued existence to an end," is explained by the commentator *vaṭṭasandhiṃ saṃsārasandhiṃ chetvā ṭhito*. *Sandhicchedo* has a different sense at Dh. 301, 407, where it evidently means housebreaking (comp. Sansk. sandhicaura, sandhilāraka). I render the first passage, "Some such terrible accusation as, 'This burglarious deed unseen or heard or thought of before (i.e. of unheard-of atrocity), or this state offence (treason), was perpetrated by you;'" and the second, "Discontented with their own property, they attempt burglaries and such like offences." Ab. 941 makes *sandhi* fem. when it means rebirth and masc. when it means union. But in the sense of union it is probably common, as Ab. 763 makes it fem. in that sense, and at Mah. 201 we have the fem. loc. *sandhiyam*, where "juncture" is intended.

SANDHŪPĀYATI, To smoke [सम् + धूप].

SANDIDDHO (*p.p.*), Smeared [सन्दिग्ध].

SANDITTHIKO (*adj.*), Visible, actual, belonging to this life [सन्दिष्टिक]. Ab. 86. At Alw. I. 77 the *dhmma* or Truth of Buddha is said to be *sandiṭṭhiko*, viz. productive of immediate results, attended with advantages even in this world. *Sandiṭṭhikam sāmaññaphalam*, reward of asceticism even in this life (see *Sāmaññam*). When the punishment of a crime (or reward of a good action) takes place in this world, i.e. before death, it is called *sandiṭṭhiko vipāko*, as opposed to punishment in a future state of existence. An example is given at Mah. 261, 262, where a king having been deposed by his rival and put to death by being built into a wall, the chronicler observes that this was the immediate (*sandiṭṭhiko*) retribution for his having in the days of his prosperity buried a Buddhist priest alive. *Te diṭṭhe 'va dhamme sandiṭṭhikam sippaphalam upajivanti*, in this very world they enjoy the immediate fruits of their industry (Sām. S.).

SANDITTHO (*p.p.*), Seen [सन्दिष्ट]. *Sandiṭṭho*, a friend at first sight (*diṭṭhamattako*, Ab. 346). *Sandiṭṭhasambhattā*, friends and intimates (Dh. 103, 264, comp. Pāt. 92).

SANDO (*adj.*), Thick, coarse [सद्द्र]. Ab. 707. *Sandacchāyo rukkhō*, a tree giving dense shade (Dh. 222).

SANḌO, and **SANḌAM**, An assemblage of lotuses [सण्ड]. Ab. 687.

SANḌO, A multitude [सण्ड]. *Tarusanḍo*, a tope of trees (Ras. 21). *Jambusanḍo*, a jambu-grove (a name of Jambudīpa).

SANDHOHO, An assemblage [सन्द्दोह]. Ab. 629, 992 (cluster of villages).

SANEMIKO (*adj.*), Having a felly or tire [सनेमि + क]. B. Lot. 575 (of a wheel).

SANĠĀHAKO (*adj.*), Compiling, making a recension [संघाहक]. *DhammasanĠhako* (Jāt. 1). *SanĠhako*, a charioteer (Dh. 194).

SANĠAHESI, **SANĠAHITO**, see *SanĠapheti*.

SANĠHIKO (*adj.*), Including, embracing [संघाहिन + क], Das. 44.

SANĠAHO, Taking, collecting; conjunction, assemblage; a compilation, abridgment; favour, kindness [संघह]. Ab. 116, 925. *Akkaḥ mahantam balasanĠham*, he made a great levying of forces (Mah. 217). *TivaggasanĠhā tanti*, a text comprising three vaggas (Alw. I. v). The three

great convocations at which the text of the Tipiṭaka was settled were called saṅgītis or Rehearsals (fr. संज्ञि), and the text of the Tipiṭaka as settled was called saṅgaha, Collection or Recension. *Dutiyo saṅgaho*, the second Recension (under Kāṭhaka, Mah. 28). *Akaruṃ Dhammasaṅgahaṃ*, they made a recension of the Dharma, reduced it to a canon (Mah. 19, comp. 12). *Vinayasaṅgaho*, recension of the Vinaya. *Akaṃsu dhammasaṅgahaṃ*, they made a recension or edition of the Dhamma (this was a perverted edition made by schismatic monks, Alw. I. 63). *Paṭhamapārdījike saṅgahaṃ dāruṃhe*, when the recension of the first Pārājika was completed (lit. when it was raised into a canon or collection). At Mah. 256 we are told of King Dhātusena *Dhammasoko va kasi saṅgahaṃ Piṭakattaye*, like Dh. he made a recension of the three Piṭakas. *Saṅgahakaraṇaṃ*, favour, patronage (Mah. lxxxix). *Saṅgahaṃ assa karissāmi*, I will treat him kindly (Dh. 219). *Puttadārassa saṅgaho*, cherishing wife and child (Kh. 5). *Sādhavo saṅgahenātha asaṅgahena sādhamo*, he treated good men with favour, but bad men with disfavour (Mah. 242, Turnour renders it well, "patronized the virtuous, discountenanced the wicked"). *Manussasaṅgahaṃ karonto*, winning the hearts of the people, enlisting their sympathies (Dh. 157, similarly at Mah. 205, *akāsi janasaṅgahaṃ* is rendered by Turnour "rallied the population round him"). In two instances (Mah. 76, 102) when a priest is spoken of it is rendered by Turnour as if meaning "spiritual help, religious consolation" (comp. Alw. I. 76). With *to* acc. *Taṃ kātuṃ saṅgahaṃ*, to show him favour (Mah. 280). *Dussaṅgaho* (adj.), difficult to please or propitiate. There are four Saṅgahavatthus, or elements of popularity, appertaining to kings, viz. *dānaṃ*, *piyavacanaṃ*, *atthacariyā*, *samānattatā*, largesse or liberality, affability, beneficent rule, and impartiality (Alw. I. 73; Att. 138; Mah. 242). Comp. *Saṅgahāḍḍi*.

SANGĀHO, Collecting, taking [संघाह]. *Yodhasaṅgāho*, enlisting or impressing troops (Mah. 61).

SANGĀMAJI (*m.*), and **-JITO**, Victorious in battle [संघामजित्]. Dh. 19, 286.

SANGAMMA (*ger.*), Having assembled; having united with [ger. संगम]. Mah. 87. *Sangamma Kassapaṃ*, having joined K. (Mah. 259).

SANGAMO, Meeting; intercourse, connexion, asso-

ciation [संगम]. Ab. 769; Mah. 238. *Sindhusaṅgamo*, confluence of two rivers (Ab. 681). Of sexual intercourse, *saṅgamaṃ karoti* (with instr. Mah. 135, comp. Ab. 103).

SANGĀMO, Conflict, battle [संघाम]. Ab. 399; Dh. 19, 57; Mah. 3, 151.

SANGANHĀTI, To seize, take, collect; to compile; to abridge; to contain, embrace, include; to treat kindly, favour, conciliate, provide for the welfare of, help, protect [संघह]. Mah. 233, 246. *Tāṇan ty dāni saṅganhāti*, includes tāṇa and others (comp. Ab. p. 11; last line). *Saṅgahetvā samāsato*, "having condensed into an abridged form" (Mah. 252). *Ajātasattuṃ saṅganhitvā*, having wormed himself into the affections of King A. (Dh. 330). Gogerly renders *nirathakena saṅganhāti* in Sig. S., "he will be profuse in unprofitable compliments." *Saṅgahetvāna vaḍḍhakim*, having made friends with a carpenter (Mah. 236, Turnour says, "formed a plot with"). *Datvāna dakkhiṇaṃ desaṃ taṃ saṅgahi yathārahaṃ*, duly provided for him by giving him the southern province (Mah. lxxxvii). Aor. also *saṅgahesi* (Mah. 242, 255). Ger. also *saṅgayha* (see next). P.f.p. *saṅgahetabbo* (Dh. 392). P.p.p. *saṅgahito*. *Suttaṃ saṅgahitvāni pupphāni*, flowers strung together with a string (Alw. I. iv). *Yodhesu saṅgahitesu pañcasatesu*, when five hundred soldiers had been enlisted (Mah. 61). *Aññattha saṅgahitaṃ suttaṃ*, a discourse placed in one part of the canon (Alw. I. 63).

SANGAṆI (*f.*), One of the books of the Abhidhamma is named Dhammasaṅgaṇi, which appears to mean something like "enumeration of conditions." *Kāmaṃvacararūpavacarādidhamma saṅgayha saṅkhipitvā vā gaṇayati saṅkhyāti etthāni dhammasaṅgaṇi* (Subh.), "Dh. is so called because therein the author after compilation and condensation enumerates and sums up the conditions of the Kāmaloka, the Rūpaloka, and so on" [सं + गण + इ].

SANGAṆIKĀ (*f.*), Communication, association [सं + गण + इका]. Vij. says "*gaṇasaṅgaṇikā* means conversation with a multitude or company, society." He adds that at Dh. 153 the two anchorites feared that even the association of two persons would constitute company, and so they proposed to live apart. In a monk who has retired from the world it is sinful to be *saṅgaṇik-*

drāmo, "delighting in society," see Par. 6, where the comment observes that even the company of one or two or three others constitutes society. From *saṅgaṇikadrāmo* (-*kā drāmo*) is formed a noun *saṅgaṇikadrāmā* (Par. 6; Sen. K. 397). In Sām. S. A. I find *paviveke rato gaṇasaṅgaṇikāṃ pahāya*, delighting in solitude, forsaking society. At Dh. 270 we have *gaṇasaṅgaṇikā* as opposed to solitude, *kilesasaṅgaṇikā*, or association with human passion, opposed to detachment of the mind (*cittaviveko*), and *saṅkhārasaṅgaṇikā*, or association with the elements of existence, by which is meant life, opposed to *upadhiviveko*, which means cessation of existence.

SANGARO, Calamity; war; promise [सङ्गर]. Ab. 824 (the additional meanings "mittākāra, lañca-dāna, bala and rāsi" are given).

SANGATI (f.), Union, intercourse [संगति].

SANGATO (p.p.p.), Meeting, associating or uniting with [संगत]. Att. 208, 213. Neut. *saṅgataṃ*, association (Dh. 37).

SANGĀYANAM, Rehearsing (fr. next).

SANGĀYATI, To chant, rehearse [संगी]. Alw. I. v. P.f.p. *saṅgāyitabbo*. P.p.p. *saṅgīto* (Jāt. 1). Neut. *saṅgītam*, a chant, chorus.

SANGHABHATTAM, Food belonging to a community of monks as opposed to food belonging to an individual monk [संघ + भक्षण]. Kamm. 9.

SANGHABHEDO, Causing divisions or schisms among the priesthood, one of the Abhiṭṭhānas [संघ + भेद]. Dh. 145, 331; Kh. 27.

SANGHABHOGO, Maintenance of priests [संघ + भोग].

SANGHĀDISESO (*adj.*), Requiring a saṅghakamma at every stage [संघ + आदि + शेष]. *Saṅghādisesā* *āpatti* is the name of a class of thirteen priestly offences next in heinousness to the *Pārājikā āpatti*. Hardy says, "Saṅghādisesā, thirteen in number, that require suspension and penance but not permanent exclusion" (E. Mon. 9). Burnouf explains it to mean "that which must be declared to the Saṅgha from beginning to end." The real meaning, if I mistake not, is "an offence dealt with by a Saṅghakamma in the earliest (*ādi*) and later (*sesa*) stages." This is pretty clear from the following extracts given at Pāt. 68, 69. The first is, *saṅghādiseso ti saṅgho 'va tassā āpattiyā parivāsaṃ deti mūlāya paṭikāssati mánattāṃ deti abbhēti, na sambahulā na*

ekapuggalo, tena vuccati saṅghādiseso ti, "so called because a Saṅgha, not a multitude of priests or a single priest, inflicts *parivāsa* for this offence, renews the punishment (if necessary), inflicts *mánatta*, and reinstates." Here it will be seen that there are three and sometimes four processes, in each of which a Saṅghakamma is required. The second extract is, *saṅgho ādimhi c'eva sese ca icchitabbo assāti saṅghādiseso, kiṃ vuttāṃ hoti? imāṃ āpattim āpajjitvā vuttāntu-kāmassa yaṃ taṃ āpattivuṭṭhānaṃ tassa ādimhi c'eva parivāsadānatthāya ādito sese ca majjhe mánattadānatthāya mūlāya paṭikāssanaṃ vā sāsā mánattadānatthāya avasāne abbhānatthāya ca saṅgho icchitabbo, na h'ettha ekam pi kammaṃ vinā saṅghena sakkā kātun ti saṅgho ādimhi c'eva sese ca icchitabbo ti saṅghādiseso*, "Saṅghādisesa is that for which a Saṅgha is wanted in the first instance and in the remaining instances. What is meant by this? For the man who has committed this offence and wishes to be rehabilitated, for his rehabilitation a Saṅgha is required; first at the beginning to administer *parivāsa*, and, following upon the beginning (*ādito sese*), in the middle to administer *mánatta*, or possibly (v) *mánatta* combined with *mūlāya paṭikāssana*, and lastly at the end to reinstate the offender. For in this matter no single ceremony can be performed without a Saṅgha, and *saṅghādisesa* is so called because a Saṅgha is required in the beginning and in the rest."

SANGHAKAMMAM, An act or ceremony performed by a chapter of priests assembled in solemn conclave [संघ + कर्मण]. B. Lot. 437. A great variety of acts, as *uposathakammaṃ, pavārapak-, abbhānak-, kaṭṭhinuddhārak-, etc.*, are performed by a chapter, which must consist of at least four *upasampanna* priests (a *sāmaṇera* is not eligible to a saṅgha, E. Mon. 18). The question before the chapter is decided by vote (see *Kammaṃ*). The foll. details I translate from Pāt. xl: "For the purpose of an ecclesiastical act a saṅgha is of five sorts, it may consist of four members, or five members, or ten, or twenty, or above twenty. Of these, by a chapter of four any ecclesiastical act can be performed with the exception of *upasaṃpadā, pavārapā* and *abbhāna*. By a chapter of five all acts except *upasaṃpadā* in the central districts (*majjhimesu janapadesu*), and *abbhāna*. By

a chapter of ten all acts with the exception of abbhāna. By a chapter of twenty there is no ecclesiastical act that cannot be performed, and the same may be said of a chapter consisting of above twenty members." A chapter of four is called *catuvaggo saṅgho*, a chapter of five *pañcavaggo*, and so on (Pât. xl). *Saṅghakammaṃ karoti*, to perform an ecclesiastical act, hold a chapter (Dh. 332). *Saṅghassa kammamālakko*, a chapter house, Uposatha hall (Mah. 198).

SĀNGHĀRĀMO, A Buddhist monastery = vihāra [संघ + आराम]. B. Lot. 436.

SĀNGHAṬANAM, Junction [संघट्ट + ञन]. Ab. 941.

SĀNGHĀṬĪ (*f.*), One of the three robes (*ticcivaram*) of a Buddhist monk [संघाटी]. E. Mon. 114; Ras. 25; Mah. 7.

SĀNGHAṬITO (*adj.*), Struck, sounded [संघतित].

SĀNGHĀTO, Assemblage, multitude; killing, hurting; name of one of the eight principal hells [संघात]. Ab. 504, 629, 657, 1080; Pât. xxviii.

SĀNGHĀṬO, One of the perpendicular timbers of a house; junction [derivative of संघट्ट]. Ab. 223, 1134. *Piṭṭhasaṅghāto* means a doorpost (Pât. 87, 89, 90; Ab. 219 has *-ṭakam*). I take *piṭṭha* in the sense of "lintil," so that *piṭṭhasaṅghāto* would mean "lintil-post." At Dh. 258 *aṭṭhisāṅghāto* appears to mean the joints (lit. bone-couplings). *Nāvāsāṅghāto*, a raft (Ten J. 26, 100, also *saṅghūṭandov*, Yātr.).

SĀNGHAṬṬATI, To knock against, or together [संघट्ट]. P.pr. *saṅghaṭṭamāno*. Caus. *saṅghaṭṭeti*. *Ghaṇṭam saṅghaṭṭayi*, rang the bell (Mah. 129). *Gopphakam gopphakena saṅghaṭṭento*, knocking his ancles together (Brahmayu S.). P.p.p. *saṅghaṭṭito* (Alw. I. cviii).

SĀNGHĪ (*adj.*), Having a crowd of disciples [संघ + इन्].

SĀNGHIKO (*adj.*), Belonging to or connected with the priesthood [संघ + इक्]. *Saṅghiko lābho*, gains belonging to the whole fraternity of a monastery, as opposed to the gains of a single monk (Pât. 11, 103). *Saṅghikam dānam*, gifts bestowed on the priests (E. Mon. 81).

SĀNGHO, A multitude, assemblage; the assembly of Buddha's priests, the priesthood, clergy, church; a fraternity of priests; a chapter of priests [संघ]. Ab. 631. *Sakunasaṅgho*, a flock of birds (Dh.

325; Jāt. 52; comp. Ras. 25). *Devas*, host of devas, angelic host (Ras. 27). *Ñātis*, assemblage of kinsmen, family circle (Ras. 21; Dh. 222; B. Lot. 863). E. Mon. 376; B. Lot. 435; B. Int. 284; Mah. 150 (at Mah. 208 for *-saṅghdnam* read *-saṅkhānam*); Pât. 76. As a term for an assemblage of Buddhist priests the word Saṅgha has several shades of meaning. First it is applied to the Church of Buddha all over the world, viz. all who are ordained Buddhist priests (see *Pabbajjā*). This is its widest and most important use. The Saṅgha or Church is one of the Three Gems (see *Ratanam*) or objects of the highest veneration to all devout Buddhists. It is so because all who enrol themselves in the Saṅgha thereby solemnly renounce the world, and devote themselves to the attainment of that perfect sanctification (Arhatship) which results in Annihilation (Nibbāna) after death. Though it is true that all priests do not attain Arhatship in this existence, yet none but a priest can attain Arhatship in this existence, and consequently cease to exist when death takes place, and heaven is the only immediate reward that the pious layman can look to. The fact that some priests are sinners (whose punishment is hell, see *Sāmaññam*) does not detract from the sanctity of the Saṅgha viewed as an object of veneration, since the priesthood contains innumerable saints, and the unworthiness of a few representatives does not impair the sacred character of the office. Beside this wide signification, the term Saṅgha has several less extended ones. Thus it may be restricted to those of the Priesthood who are walking in the Four Paths (the *sāvaka-saṅgho*, see Alw. I. 77), and who form the church in its highest sense (see *Sāmaññam*). At Pât. xl we are told that the Saṅgha is twofold, *dakkhiṇeyya-saṅgho*, and *sammuti-saṅgho*, the Church worthy of gifts and the ordinary Church: by the former the *aṭṭha ariyapuggalā* are meant (those who are in the four Paths and four Fruitions), and by the latter the collective priesthood without distinction (*avisesa bhikkhusamāho*). Again the collective monks of a country or town are called the Saṅgha, Church, or clergy, of that country or town. So also the monks of a monastery are the Saṅgha or fraternity of that monastery. Or Saṅgha may mean merely a company or assemblage of monks accidentally thrown together (e.g. *mahatā bhikkhusaṅghena*

saddhīm). Lastly a number of monks assembled together for administrative purposes are called a Saṅgha or chapter (see *Saṅghakammaṃ*). Hence the term S. may be applied to assemblies of monks varying in number from a chapter of four to the whole body of Buddhist monks, amounting at one time to millions. Saṅkhyārtha Prakāśa observes that there are two saṅghas, *bhikkhusaṅgho* and *bhikkhunisaṅgho*. At the present day there are no nuns in Ceylon, and but few in other countries. Saṅgha when applied to monks is properly an abbreviation for *bhikkhusaṅgha*, "assembly of monks," which term is of common occurrence and coextensive in its use with *saṅgha*. The senior priest in any assembly of priests is called *saṅghatthera*, "elder of the assembly," who generally would be president. Thus Kassapa was *saṅghatthero* or president of the first Saṅgīti (Mah. 11, comp. Dh. 384). At Mah. 19 we are told that at the second Saṅgīti the therā Sabbakāmin was *puṭhuvīyā saṅghatthero*, the longest ordained priest in the world (he had been *upasaṃpanna* 120 years, he was not however president of the Saṅgīti). *Saṅgharājā*, patriarch or pontiff, is the (modern) title of the principal ecclesiastical functionary in Burmah.

SANĠHUTTHO (*p.p.p.*), Sounded, resounding [सङ्घुष्ट]. Mah. 99, 170 (*nānāturīyasāṅghuttho*).

SANĠĠITI (*f.*), Chanting together, rehearsal [सङ्गीति]. *Dibbasāṅgīti*, celestial choir (Jāt. 31). The term S. is given to three great historical convocations or General Councils (*saṅgītitayaṃ*, Mah. 251) of the Buddhist Clergy held for the purpose of fixing the text of the Buddhist Scriptures (Tīpīṭaka). They were called Saṅgīti or Rehearsal, because the text was recited, sentence by sentence, by an eminent therā, and chanted after him in chorus (*gaṇasajjhāya*) by the whole assembly. The first Rehearsal was held at Rājagaha under the patronage of King Ajātasattu, immediately after Gautama Buddha's death (B.C. 543), the apostle Kassapa presiding, while Upāli was the reciter or precentor for the Vinaya, and Ānanda for the Dhamma. It consisted of five hundred members, and is variously called *paṭhamamahāsaṅgīti*, "First Great Rehearsal" (Alw. I. vi, at Mah. 14 *paṭhamadhammas.*), or *pañcasatikā s.*, "synod of five hundred," or *theriyā s.*, "synod of elders" (Mah. 20). The

second (*duṭṭiyamahāsaṅgīti s.*) was held at Vesālī under the patronage of King Kāśāpaka (the Black or dark-featured Asoka, not as Kern says, the "Chronological Asoka" !), B.C. 443, and consisted of seven hundred members presided over by the apostle Revata (Mah. 15-20; E. Mon. 174). The third (*tatiyamahāsaṅgīti s.*) was held at Pāṭalīputta, under the patronage of King Dhammāsoka, in the year B.C. 309, and consisted of a thousand members, under the presidency of Tissa the son of Moggallāna (E. Mon. 174; Mah. 42). At Alw. I. 63 we are told of a heretical synod called Mahāsaṅgīti, "the great Rehearsal," because it was held by ten thousand heretical monks. In Sinhalese the Nikāyas of the Suttapīṭaka are called *saṅgiya's*, viz. *saṅgīti's* (e.g. *dīkṣasaṅgiya + dīghasaṅgīti*, *mādumsaṅgiya = majjhimsaṅgīti*, E. Mon. 168, 169). As explaining this use of the word I quote the foll. passage from Br. J. S. A. *Suttantapīṭake catasso saṅgītiyo, tasmā paṭhamāni katarasaṅgītin? ti, dīghasaṅgītin bhante*. "In the Sutta Pīṭaka there are four rehearsals, of these which shall he rehearse first? The Long Rehearsal, Lord." Here *saṅgīti* has the secondary meaning of "text rehearsed."

SANĠĠITO, see *Saṅgītyati*.

SANĠGO, Attachment, bond, tie [सङ्ग]. Ab. 769.

Generally used in the religious sense of that which attaches men to the world, human passion, desire, etc. The five saṅgas are *rāgo, doṣo, moho, māno, diṭṭhi*, lust, hate, ignorance, pride, false doctrine (Dh. 66, 421). There are also seven (Dh. 410). Dh. 31, 61, 71, 73, 337, 428.

SANĠGO (*adj.*), Together with its Aṅgas (of the Veda); with its divisions [सङ्ग]. Ab. 411. *Sāṅgopāṅgo*, with its divisions and subdivisions (Ab. 691).

SANĠHO (*adj.*), Smooth; soft, gentle, mild; delicate, minute, subtle, abstruse [सङ्घ]. B. Lot. 602. *Saṅhakarāṇo* (*adj.*), smoothing, levelling (Ab. 1007). *Saṅhasukhumāni* at Dh. 80 appears to mean "minutely and exactly." *Atisaṅho* (*adj.*), very abstruse (Dh. 366, of Abhidhamma doctrine). *Saṅhavoḍo* (*adj.*), of mild or gentle speech (Dh. 185). *Na kko pana maṃ saṅhena samudācarissanti*, he certainly won't let me off, will not treat me mildly (Dh. 89). *Saṅhāvika* = *clakṣhpatvak* (Dh. 412). *Saṅhena*, "gently, mildly," is opposed to *pharusena*, "harshly" (see *Puriso*).

SĀNI, see So (1).

SĀNĪ (*f.*), A curtain, screen, tent [शानी]. *Nisīno āpi-antare*, sitting behind a curtain, or within a tent-shaped screen (Mah. 42, comp. Dh. 159, *antosaṅgiyaṃ*). Of a screen thrown round a tree (Mah. 112). *Sāṅipākhro*, a circular, tent-like screen (Mah. 49; Dh. 328). *Sāṅikappaṃ ukkhipitvā*, lifting up the hem or corner of the curtain (to see what there was behind, Dh. 159, 245). *Paṭṭasāṅi*, a screen of fine cloth (F. Jāt. 6).

SANIKĀM (*adv.*), Slowly; softly; quickly [शनेस् or more properly *saṅiṃ* + क्]. It is curious that this word, which in S. means slowly, should in Pali mean both slowly and quickly. Ab. 1153 gives it the meaning of *siḥa*. In Brahmāyū S. we have *nātiṅghaṃ gacchati nātiṅghikaṃ*, where it can mean nothing but slowly. At Jāt. 9 it must mean slowly, for we are told that one of the advantages of the bark garment is that *saṅi-kaṃ kilissati*, "it gets dirty slowly," while one of the disadvantages of the sātaka or linen cloak is that *lahuṃ kilissati*, "it soon gets dirty." At Dh. 107, it certainly means quickly; *aṇḍakāni divā tāni saṅikaṃ apantvā*, "seeing some pupæ (in the honey-comb) he had offered to Buddha), hastily removed them." At Dh. 356 we are told that the temperate man *saṅikaṃ jīrati*, "wears out slowly." At Dh. 176 we have, *tāsetvā pucchiyamānā na kathessati saṅikaṃ upāyena pucchissāmi*, if she's asked through intimidation she won't tell, I'll question her gradually and craftily." At Dh. 234 we are told that a king looks best *saṅikaṃ gacchanta*, "walking slowly or with dignity." At F. Jāt. 4, *sūkaraṃ niddāyantaṃ divā saṅikaṃ gantvā maṅikkhandhaṃ gaṇhitvā*, "seeing the boar asleep went softly and possessed himself of the magic jewel." At F. Jāt. 13 it might mean either quickly or softly. The transition of meaning may be seen in the last two examples: first the word meant "slowly," then "softly, gently, deftly," and lastly, since what is done gently and deftly is apt to be done quickly, it came to mean "quickly." For the ३ comp. *sakkusāti, sakuṇa*.

SANIM (*adv.*), Same meanings as last [शनेस्]. I have only met with this form at Mah. 156, where we have *paccosakki saṅiṃ saṅiṃ*, which Turnour renders "backed rapidly." From the context it

might just as well mean slowly, but see last. I find *saṅi* in Vaṅgīsa S.

SANITO (*p.p.p.*), Sounding [खनित]. Ab. 747.

SAÑJANANĀM, Producing [सञ्जन].

SAÑJĀNANĀM, Perceiving (fr. *sañjānāti*). Sen. K. 524; Ab. 874.

SAÑJĀNĀTI, To think, suppose; to recognize, perceive, comprehend; to call, name [सञ्जा]. Att. 215. *Olokitaṃ saññāya*, understanding the look (Dh. 324). *Divā sañjānitvā*, having seen and recognized him (Dh. 206, comp. 157, 291). *Mato ti saññāya*, thinking him to be dead (Dh. 290, comp. 114; F. Jāt. 15). *Putto me ti saññāya*, imagining him to be her son (F. Jāt. 49). *Taṃ Adinnapubbako tv eva sañjānimsu*, they nicknamed him Never-gave-a-farthing-in-his-life (Dh. 93). P.pr. *sañjānanto*, knowingly, purposely (Pāt. 68). Pass. *saññāyati*. *Santikaṃ āgacchantānaṃ n'eva saññāyati*, to those who come near is no longer distinguishable (Dh. 210, of a mirage). *Sabbavacanānaṃ attho akkhareh' eva saññāyate*, the meaning of all words is expressed or known by letters (Sen. K. 200). P.p.p. *saññāto* (Sen. K. 200). Caus. *saññāpeti*, to appease; to make known; to urge, induce; to command (Dh. 145). At Mah. 236 and Das. 1, 31, it evidently means to influence a person, induce him to see things in a better light, pacify, appease, console him. With two acc. *Attano dhammavāditānaṃ saññāpetvāna nāgare*, making known to the townsmen that he was of the orthodox faith (Mah. 16). *Taṃ nānappakārehi saññāpetvā*, urging him by every possible argument (to take orders, Dh. 141). *Te saññāpetvā*, having enjoined or instructed them (how to address him, Dh. 119). *Iti rājānaṃ saññāpetvā*, having persuaded the king that, induced him to believe that (Mah. 235). *Saññāpetvāna te*, having persuaded them, overcome their scruples against returning to court (Mah. 205). *Saññāpetuṃ asakkonti*, unable to persuade him, to turn him from his purpose (Dh. 403). *Veyyāvaccakaraṃ saññāpetvā*, having intimated or apprised the agent, a periphrastic expression implying the handing to the agent of the purchase money of a robe for the priest (Pāt. 9). P.p.p. caus. *saññāto*.

SAÑJANITO (*p.p.p.*), Arisen, produced [सञ्जनित]. Att. 213.

SAÑJĀTI (*f.*), Birth, origin [fr. सञ्जन्]. Ab. 801.

SAÑJĀYATI, To arise, be produced or born [सञ्जन्]. Dh. 275. P.p.p. *sañjāto*, born (Ab. 241; Mah. 75), arisen, produced. *Atthe sañjāte*, when need arises. *Sañjātasamvego* (adj.), filled with emotion, lit. to whom emotion has arisen (Dh. 117; Mah. 141). Caus. *sañjāneti*, to cause, produce (Dh. 349).

SAÑJHĀ (*f.*), Evening [सञ्घा]. Ab. 68.

SAÑJIVO (*adj.*), Alive [सञ्जीव]. *Sañjivakukkuṭo*, a live fowl (Dh. 171). *Sañjivo*, name of one of the eight principal hells (Ab. 657; Man. B. 26).

SAÑKĀ (*f.*), Doubt, uncertainty [सञ्का]. Ab. 170.

SAÑKADḌHATI, To collect [सञ्कड्]. F. Jāt. 56.

SAÑKALANAM, Addition [सञ्कलन].

SAÑKAMATI, To go, pass on [सञ्कम]. *Imamhā kḍyā aññañ kīyañ s.*, transmigrates from this body to another (Gog. Ev. 44). P.f.p. *sañkamantyo*, that must be transferred. *Civarasañkamantyañ dhāreyya*, should wear a dress not belonging to her, lit. that will have to be handed over again (Pāt. 106, 113). P.p.p. *sañkanto* (Pāt. 96).

SAÑKAMO, Difficult progress [सञ्कम]. Ab. 773.

SAÑKAMPATI, To tremble [सञ्कम्प]. Jāt. 25.

SAÑKANIYO, see *Sañkati*.

SAÑKAPPETI (*caus.*), To will, determine, arrange [सञ्कप्पयति]. P.p.p. *sañkappito* (Dh. 312).

SAÑKAPPO, Thought, imagination; determination, resolve, wish [सञ्कप्प]. Ab. 155; Dh. 13, 27, 60, 264. *Samsannasañkappamano* (adj.), in whose mind right thoughts or aspirations are weakened (Dh. 49). *Sañkappā paripunnā*, my wishes are fulfilled (Jāt. 77, comp. Dh. 251). *Paduṭṭhamanusañkappo* (adj.), the wishes of whose heart are corrupt (he says *sattā haññantu vā vijjhantu vā*).

SAÑKARO, Confusion [सञ्कार]. *Dūrasañkaro vihāro*, a secluded monastery, lit. from which confusion or turmoil is remote (Mah. 252).

SAÑKĀRO, Dust, sweepings, rubbish [सञ्कार]. Ab. 224; Mah. 255. *Sañkārakūṭakam*, and *sañkāradhānam*, a dust-heap (Ab. 224; Dh. 11).

SAÑKĀSO (*adj.*), Resembling [सञ्काश]. Ab. 530; Ras. 20; Dh. 146.

SAÑKASSAM, Name of a town in India [साञ्काश]. Ab. 201.

SAÑKASSARO (*adj.*), Anxious, hesitating. Dh. 55, 396.

SAÑKATHĀ (*f.*), Conversation [सञ्कथा]. Ab. 120.

SAÑKATI, To hesitate, doubt, suspect [सञ्क]. P.f.p. *sañkantiyo*, to be distrusted (Att. 194).

SAÑKATĪRAM, A dust-heap [सन्+कटीर]. Ab. 224.

SAÑKATO (*adj.*), Narrow [सञ्कट]. Ab. 718.

SAÑKETO, Engagement, appointment, rendezvous [सञ्केत]. *Sañketam yditi or gacchati*, to keep an appointment or assignment (Ab. 232; Mah. 106). Ras. 31.

SAÑKHĀ, and **SANKHYĀ** (*f.*), Calculation; number, sum; numeral; understanding, reason, intelligence [सञ्खा]. Ab. 845. *Dvādasasahasasāṅkho bhikkhusaṅgho*, a company of monks 12,000 in number (Mah. 135, comp. Dh. 116, 144). *Anekasañkhā Damilā*, a great many Tamils, lit. many in number (Mah. 151). *Sañkhyāpatham atikkantā bhikkhā*, monks innumerable, lit. exceeding the range of calculation (Mah. 11). At Alw. I. 104 we have a neut. form, *imāni suttasañkhyāni*, these numbers of sūtras. The numerals are called *sañkhyā* (Sen. K. 404). The high numerals are given at Ab. 474-476 and Sen. K. 412, 413; they are as follows, *satañ*, a hundred, *sahasam*, a thousand, *dasasahasam* or *nakutam*, ten thousand, *satasahasam* or *lakkham*, a hundred thousand, a lac, *dasasatasahasam*, a million, *koṭi*, ten millions. From *koṭi* upwards each succeeding numeral is ten million times the preceding one. They are *pakoṭi* (= ten million *koṭis*), *koṭippakoṭi*, *nakutam*, *ninnakutam*, *akkhohini*, *bindu*, *abbudañ*, *nirabbudañ*, *ahamañ*, *ababañ*, *aṭaṭañ*, *sogandhikañ*, *uppalañ*, *kumudañ*, *punḍarikam*, *padumañ*, *kathānañ*, *mahākathānañ*, *asañkhyeyañ* (see each s.v.). *Sañkham* or *sañkhyam gacchati*, to be reckoned as, to be called or termed. With *iti*: *Tasmā tañ tato pabhuti Kalandakanivāpō ti sañkham gatañ*, accordingly from that time forth it was called K. (Sig. S. A.). *Nāḷikerāḍḍam rasena katā surā tv eva sañkhyam gacchati*, that which is made from the sap of coco-nut trees and other palms is called toddy (Pāt. 90, comp. 89; Dh. 409, 410). *Kūlapāśādapariveṇam iti sañkham upāgatañ*, came to be called K. (Mah. 101). In Muni Sutta *na upeti sañkham* is rendered by Coomaraswamy "is not reckoned as one living," viz. I suppose, ceases to exist. Instr. *sañkhāya*, discriminately, wisely (Dh. 47, comment at p. 377 says *nāḷena*; see *Apasenañ*).

SAÑKHALĀ (*f.*), and **-LAM**, and **-LO**, A chain [सञ्खल]. Ab. 364.

SĀṆKHALIKĀ (f.), A chain [last + र्क]. Mah. 261; Dh. 411. *Sāṅkhalikā dhi bandhetvā* (Yātr.).

SĀṆKHĀRAKKHANDHO, see next.

SĀṆKHĀRO, Constructing, preparing, perfecting, embellishing; aggregation; Matter; Karma; the Skandhas [संस्कार]. Ab. 832; B. Int. 503. At Ab. 307, *vāsanaṃ*, "perfuming," is explained by *gandhamālyādīsāṅkhāro*, "fitting up or embellishing with perfumes, flowers, etc." (comp. Ab. 958). This passage is probably the origin of the strange mistake by which *sāṅkhāro* and *vāsana* at Ab. 772 are said to mean "perfume," whereas they represent the terms *saṃskāra* and *vāsanā* in their Vaiṣeṣika acceptation (the marginal Sinhalese translation is *suvaṇḍa* = sugandha). *Bhūmisaṅkhāro*, preparing or clearing a piece of ground (Ab. 832, see margin). As a technical term *Sāṅkhāra* has several decided shades of meaning. First from the idea the word contains of aggregation or composition, we have it in the wide sense of all existing things or substances, matter, the material universe. In this sense it was no doubt originally used in such expressions as *aniccā sabbasaṅkhārā*, *vayadhammā saṅkhārā*, etc. At Mah. 194 we read *sabbam pi saṅkhāragatam avassam yeva bhijjati aniccā sabbasaṅkhārā itī vuttam hi Sattānaṃ*, which Turnour translates, "for by our divine Teacher it has been announced that all that is launched into this transitory world will most assuredly perish: the whole creation therefore is perishable." Vij. writes to me, "Sāṅkhāraloka is the world of organic and inorganic matter, I think it includes the Sattaloka." I believe the fact to be that originally the division of the universe was into *okāsaloko* and *sāṅkhāraloko*, "the realm of Space and the realm of Matter," and that the *Sāṅkhāraloka* was afterwards subdivided into *sattaloko* and *sāṅkhāraloko*, the realm of animates and the realm of inanimates. Hence we have the three divisions of the universe into *sattaloko*, *sāṅkhāraloko* and *okāsaloko* (see Man. B. 3, where Hardy says "sāṅkhāraloka, the material world, including trees, rocks," etc.). And thus it is that while in some cases sentient beings are included under the term *sāṅkhāra*, in others the terms *satta* and *sāṅkhāra* are distinctly opposed. For a striking example of this opposition see Dh. 359, where we are told that *mā piyehi samāgacchi* in the text means *piyehi satt-*

ehi vā saṅkhārehi vā kuddācanaṃ ekakkhaṇam pi na samāgaccheyya, "let him never even for a moment associate with objects of delight, whether they be persons or things (animate or inanimate)." Again at B. Int. 505, we read *Buddho ti ko satto vā saṅkhāro vā*, "what being or thing is that which we call a Buddha?" It must be clearly understood that the word *Satta* applies to the living and moving being as a person or individual only, the separate elements of which the being is composed belonging to the *sāṅkhāraloka*.¹ Thus the man belongs to the *Sattaloka*, while the *khandhas* of which he is made up belong to the *sāṅkhāraloka*, being themselves inanimate. At Das. 44, 45 will be found a gloss on the word *loko*, in which we are told that the *sattaloka* includes beings in this world and the next, the angels, mankind, etc. (at p. 45, line 3, read *ādisu pana sattaloko*), and that *Sāṅkhāraloka* includes *Āhāra* or food, the eighteen *Dhātus*, the *Khandhas*, etc. The term *Sāṅkhāra* is applied to many things that cannot be brought under our term "Matter," such as qualities, attributes and modes of beings and things. Thus not only is a plant a *sāṅkhāra* but its greenness is a *sāṅkhāra*, not only is a rock a *sāṅkhāra* but its hardness is a *sāṅkhāra*, not only is a man a *sāṅkhāra* but his vital principle is a *sāṅkhāra*, not only is the eye a *sāṅkhāra* but vision is a *sāṅkhāra*, and the image depicted on the retina is a *sāṅkhāra* (see the *dhātus*, which are all *sāṅkhāras*). In fact *sāṅkhāra* includes every thing of which impermanence may be predicated, or, which is the same thing, every thing which springs from a cause (see *Sāṅkhatō*). As Buddhism does not recognize the existence of a Supreme Being or Creator, there are only two things which are uncaused and eternal, namely *Okāsa* or Space (or Extension), and *Nibbāna* or Void (le Néant, non-entity).

Owing to reflections on the impermanence of things being so frequently associated with death, the term *sāṅkhāra* came to be sometimes used in the restricted sense of the attributes of living beings, conditions of sentient existence. Thus at Dh. v. 203 we have *sāṅkhārā paramā dukkhā*, the elements of being are the greatest evil, or Exist-

¹ *Sattaloka* might be rendered by "animal kingdom," using "animal" in its widest sense.

ence is the greatest suffering, where the comment says that *saṅkhāra* means the five khandhas (see Alw. N. 84, and 60 note). So in *saṅkhārā sassatā n'atthi* at v. 255 Buddhaghosa takes *saṅkhārā* in the sense of the five khandhas, and D'Alwis renders the phrase "no states of existence are eternal." There is, however, nothing in the context to show that elements of sentient being are meant. At v. 368 the context plainly requires *s.* to be taken in the sense of the elements of sentient existence (*mettāvihāriyo bhikkhu paṣanno buddhasāsane adigacche padāṃ santāṃ saṅkhārūpasamaṃ sukhaṃ*, see art. Nibbānaṃ, p. 271, a, line 14 from bottom, and Alw. N. 59, see also Gog. Ev. 6). At Dh. 383 it is said that the saint who has understood the destruction of the *saṅkhāras* has understood Nirvāna (annihilation). In this case *S.* might perhaps have its widest sense of all existing things, matter, but the commentator again takes it to mean the five khandhas. In *Sāsana*vaṃsa, a modern Burmese work, in connexion with the death of Buddha I find the foll. reflection, *aho vata acchariyo saṅkhārudhammo*, "mysterious, alas, are the conditions of existence," where sentient existence is implied. Another use of the term *saṅkhāra* is in the well-known formula *sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe saṅkhārā anattā*, ascribing to existence or Matter the three characteristics (*tilakkhaṇāṃ*) of impermanence, evil, and unreality. At Dh. 49 *dhammā* is substituted for *saṅkhārā* in the third formula. The comment takes both *saṅkhārā* and *dhammā* in the sense of the five khandhas, but the substitution is another proof that the meaning of a wide term like *saṅkhāra* must not be too closely pressed. We may be right in taking these formulas in the sense of "Life is transient, life is evil, life is unreal," but they may also mean "All existing things are transient, evil, unreal" (*suññā*, Dh. 383, line 8). At Dh. 270, line 6, *saṅkhāra* clearly refers to sentient existence. At Ten J. 119 we have *saṅkhāre parigaṇhitvā tilakkhaṇaṃ sammasanto paccekabodhiṇānaṃ paṭivijjhi*, "investigating the nature of things and mastering the three Characteristics, he attained the knowledge of a Pratyeka Buddha." In Br. J. S. A. I find *saṅkhārānaṃ abhisāṅkharapaḷakkhaṇaṃ*, the essential property of Matter is Aggregation, or the essential property of the Elements of Being

is Organization. At Alw. I. 108 we are told that the world is oppressed by three sufferings or evils, the evil of pain (*dukkhadukkhatā*), the evil of change, and the evil of existence (*saṅkhāradukkhatā*). From the first two release is sometimes obtained during life (as in the case of the Brahma and Formless Angels, p. 111, note), but from the third there is no release but in the annihilation of being (*anupādisesā nibbānadhāta*).

By *saṅkhārā* (pl.), or Aggregations, as a link of the Paṭiccasamuppāda, is meant the aggregate of those states of the mind which bring about the performance of good and bad actions (see *Paṭiccasamuppādo*). Practically it is identical with Karma or Moral Merit (see Colebrooke's Essays, edited by Cowell, London, 1873, vol. i. p. 453), and is rendered by Hardy (Man. B. 391) and Gogerly (Ev. 66), "Merit and Demerit." The *Saṅkhāras* of the Paṭiccasamuppāda are three in number, *puññābhisaṅkhāro, apuññābhisaṅkhāro* and *āneñjābhisaṅkhāro*, good states of mind, sinful states of mind and states of mind leading to immovability. The first of these causes rebirth in the Rūpa-brahmaloka, the second causes rebirth in the Kāmaloka (including the hells and the world of men), and the third causes rebirth in the Arūpa-brahmaloka. *Āneñja* is only another form of *āneñja* (which see), and means immovability or impassibility, and is descriptive of the state of steady and immovable abstraction or trance in which the Formless Angels live. Subh. quotes from Vis. M. Ṭikā, *samādhipaccatthikānaṃ atidūratāya na iñjati anījanabhāvāṃ abhisāṅkharoti āneñjābhisaṅkhāro*. The form *āneñjābhisaṅkhāro* also occurs (see Gog. Ev. 66), where we have *ā* instead of *e*. For this change compare *kosajja* from *kusita*, *bāhusacca* from *behusuta*, *sākhalya* from *sakhila*; compare also *modāṅgika* with *muṅṅga*. In his account of the Nidāna Alabaster, not inaptly, renders *saṅkhārā* by "predisposition" (Wheel of the Law, p. 236). From another point of view the *saṅkhāras* of the Paṭiccasamuppāda are also three, *kāyasāṅkhāro, vacāsaṅkhāro* and *cittasaṅkhāro*, or state of mind which causes good or bad actions, state of mind which causes good or sinful speech, and state of mind which causes good or bad thoughts (Gog. Ev. 68). They correspond to *kāyakammaṃ, vacācikkammaṃ* and *manokammaṃ* respectively.

As the fourth Skandha (*saṅkhāra-khandho*), *saṅkhāra* (also plur.) has a somewhat different meaning. Here the Aggregations are certain properties and faculties of the sentient being, fifty-two in number. I take the list from the second chapter of Abhidhammatthasaṅgaha, where they are called "mental properties." *Phasso, vedanā, saññā, cetanā, ekaggatā* (or *cittakaggatā*, see Hardy), *jhvitindriyaṃ, manasikāro, vitakko, vicāro, adhimokkha, viriyaṃ, pīti, chando, moho, ahirikaṃ, anottappaṃ, uddhaccaṃ, lobho, diṭṭhi, māno, doṣo, issā, macchariyaṃ, kukkuccaṃ, thānamiddhaṃ* (counted as two, *thīna* and *middha*), *vicikicchā, saddhā, sati, hiri, ottappaṃ, alobho, adoso tetramajjhataṭṭā, kāyapassaddhi, citta-passaddhi, kāyalahutā, cittalahutā, kāyamudutā, cittamudutā, kāyakammaññatā, citta-kammaññatā, kāyapāguññatā, citta-pāguññatā, kāyujjukatā, cittujjukatā, sammādvācā, sammā-kammanto, sammā-tijjā, karuṇā, muditā, paññindriyaṃ* (see Man. B. 404-418). It will be seen that the *saṅkhāras* of the fourth Khandha have a good deal in common with those of the Paṭiccasamuppāda. Both are referred to Mind. Thus while on the one hand the *saṅkhāras* of the Paṭiccasamuppāda are said to be good and bad *cetasās* (Gog. Ev. 6), on the other hand those of the Khandha are said to be "mental conditions" (*cetoyuttā dvipaññāsa dhammā cetasikā matā*, Abhidhammatthasaṅgaha), and in commenting on the Paṭiccasamuppāda, Br. J. S. A. says that *cetanā* is a property of the *Saṅkhāras*.

The term *āyusaṅkhāro* means the aggregate of life that a man has to live in any existence, and which is determined by his karma in that or a previous existence (*dasakusalakammehi āyusaṅkhāro pi 'ssa vaḍḍhati*, Att. 212, comp. 85). *Āyusaṅkhārasa dubbalaṭṭam*, the precariousness of man's tenure of life (Att. 200, 45, comp. B. Int. 79). When it is said of Buddha that he renounced his sum of life (*āyusaṅkhāram ossaji*), it is meant that he made a resolution to die at the end of three months from that time, though he might, had he so wished, have lived much longer (B. Lot. 291). Among the enumerations of dhātus quoted by Bornouf from Jina Alaṅkāra there is an interesting one of three, *nirodhadhātu, saṅkhāradhātu, nibbānadhātu*, which means I think, "element of destruction, element of reconstruction,

element of void" (B. Lot. 516). The term *kāya-saṅkhāra* is rendered by Hardy "element of the body," the breath is one of these (Man. B. 428, in Saṅg. S. I find *passaddhakāyasāṅkhāro*, adj.).

The terms *asaṅkhāriko* and *sasaṅkhāriko* (adj.) are used in two different senses. First we have two sorts of Anāgāmin, *sasaṅkhārikapariniḍḍayī* and *asaṅkhārikapariniḍḍayī*, thus explained by Vjiesinha, "*Sas-* is an Anāgāmin who attains Nirvāṇa having the aggregate of merit and demerit still remaining, they are it is true far behind him, and powerless for good and evil, but the sum total is not extinct: *as-* is the opposite of this." Secondly as epithets of Citta (*cittaṃ somanassasahagataṃ diṭṭhigatasampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ*) they mean, according to Vij., "spontaneous and unspontaneous," a *sasaṅkhārika* action being "the result of some inducement by another or example set by another."

Abhisāṅkhāro is used as a synonym of *saṅkhāro*. Thus Māra as an impersonification of Karma is called *Abhisāṅkhāramāro*; and the three *saṅkhāras* of the Paṭiccasamuppāda are called *puññābhisāṅkhāro*, etc. instead of *puññasaṅkhāro*, etc. Vij. tells me that *iddhūbhisāṅkhāraṃ abhisāṅkhari* means "called up by supernatural power an object of that shape," lit. "produced or created a miraculous object or creation" (I have met with the parallel phrase *dutiyaṃ kāyaṃ iddhiyā abhisāṅkharitvā*).

SANĀHĀTI, To calculate, reckon [संख्या]. Dh. 35.

SANĀHATO (*p.p.*), Put together, aggregated, organized, made, wrought, built, created, perfected, embellished; cooked, dressed, compounded [संयुक्त]. For a full discussion of this word I must refer the reader to *Saṅkhāro*, since every *saṅkhāra* is a *saṅkhata*, and the neut. *saṅkhatam* is a synonym of *saṅkhāra*. There are three *saṅkhatalakkhaṇas* or properties of Matter (or of existing things, organic and inorganic), viz. production or birth (*jāti*, Ab. 792), duration or existence, and annihilation. Vij. gives me the text as follows: *Tīṣ' imāni bhikkhave saṅkhatassa saṅkhatalakkhaṇāni, katamāni tīṇi? uppādo paññāyati ṭhiti paññāyati ṭhitassa aññathattaṃ paññāyati*, "Priests, matter has these three properties of matter, what three? there is production, there is existence, there is the opposite of existence." That is to say, every existing thing springs into

existence, continues to exist for a period, and is finally annihilated. This applies to matter as well as to sentient beings, for we must remember that the whole universe is periodically annihilated and after an interval called into existence again (see *Kappo*). Subh. writes to me "saṅkhata includes all things that proceed from a cause," and quotes *paccayehi saṅgama katan ti saṅkhataṃ*. This cause is Karma, to which every existing thing is due, Space and Nirvāṇa alone excepted. Asaṅkhata and Akata as epithets of Nirvāṇa mean Unmade, Unaggregated, Immaterial (comp. Dh. 69, *saṅkhārānaṃ khayānānātvā akataññū'si*, having known the annihilation of Matter, thou knowest the Immaterial). *Saṅkhatasāṅkhatadhammā* includes every possible conception of the human mind (Ten J. 48). At Dh. 413 the khandhas, dhātus and āyatanas are called saṅkhata.—*Saṅkhato madhupāyaso*, rice porridge prepared with honey (Mah. 196). *Susaṅkhataṃ rājagehaṃ*, well built or handsome palace (Mah. 132, comp. 133). *Sādhusaṅkhato padeso*, a well-arranged, viz. delightful spot (Mah. 118). For *saṅkhatadhammānaṃ* at Dh. 70, see next.—In the sense of Sanskrit (language) the word संसृत becomes in Pali *sakkato*, in one doubtful instance only have I met with *saṅkhato*.

SANKHĀTO, and **SANKHYĀTO** (*p.p.p. saṅkhāti*), Reckoned, numbered; considered, reckoned, called, named; weighed, estimated, learnt [संख्यात]. *Aṭṭhārasakoṭisaṅkhātā brahmāno samāgacchimsu*, brahma angels to the number of a hundred and eighty millions assembled (lit. counted as . .). *Saṅghanandisaṅkhāto Mahākaccāyano*, M. who was called S. (Alw. I. 104, comp. cxxiv). *Yathābhuccabrahmavohāra-ariyavohārasaṅkhātā Māgadhiabhāsā*, the Pali language, reckoned as the truly sublime and noble tongue (Alw. I. cvii). *Theyyusaṅkhātāṃ* at Pāt. 3 seems to be used adverbially, and is rendered by Gogerly "with thievish intent;" the comment at p. 68 seems to take saṅkhāta in the sense of citta, "thought, purpose." *Saṅkhātadhammo* (adj.), one by whom the Truth has been weighed or estimated, is an epithet of the Ariyapuggalas. It occurs in Khaggavisāṇa S., where Coomaraswamy renders it "acquainted with justice," and at Dh. v. 70, where the *ā* is shortened either metri causā, or far more probably by the stupidity of the copyists, who con-

cluded it must be equivalent to saṃskṛitadharmā. S. is often used in the sense of "consisting of, equivalent to," e.g. *Lakkhaṇavutti-uddharaṇasaṅkhātāṃ imāṃ Kuccāyanagandhapakarāṇāṃ*, this K. consisting of rules, comment, and examples (Alw. I. xxi). *Sariraṇasaṅkhātāṃ rūpāṃ*, the form, by which is meant the body (Dh. 312). *Jātikkhayaṇasaṅkhātāṃ arahattāṃ patto*, having attained Arhatship called in the text jātikkhaya (Dh. 434, comp. 375, 102). *Saṅkhyāto* is given at Ab. 710 and occurs at Dh. 117 (*jiṇṇavyādhimatasaṅkhyāto tayo devadūte disvā*).

SANKHAYO, Loss; destruction; end [संघट्ट]. *Āsavasaṅkhayo*, destruction of human passion, Arhatship (Alw. I. xxxiv; B. Lot. 822). *Jīvita-saṅkhayo*, end of life, death (Dh. 59). *Bhāri-saṅkhayo*, decline of wisdom (Dh. 51).

SANKHEPO, Abridgment, abstract [संक्षेप]. Ab. 116. *Dutiyaḡāthāya saṅkhepattho*, the following is briefly the meaning of the second stanza (Dh. 310). *Ayaṃ paṇ' ettha saṅkhepo*, the following is a brief summary of them (Dh. 139). *Pabbata-saṅkhepe rahado* in Sām. Sutta is rendered by Burnouf "lake in a mountain gorge;" the comment however says *pabbatasāṅkhepe ti pabbatamatthake* (on the top of a mountain, I suppose because a mountain narrows to the top, but I feel no certainty about the meaning of S. in this compound). At Dh. 250 we have *Ahaṃ imāṃ vatthāṃ tava pāsāde bhummattharaṇasaṅkhepena attharitukāmaṃ*, which seems to mean, "I am anxious to spread this cloth in your pavilion by way of a carpet," but what the force of S. is here I cannot tell; it might perhaps mean "laying down," but see *Saṅkhipati*. *Saṅkhepato*, concisely (Alw. I. xiv).

SANKHEYYO (*p.f.p. saṅkhāti*), Calculable [संख्येय]. Ab. 473.

SANKHIPATI, To shorten, abridge [संक्षिप]. Dh. 87. At Mah. 3 *cammaṃ saṅkhipi* is rendered by Turnour, "rolled up the carpet." P.p.p. *saṅkhitto*, concise, brief (B. Lot. 305; Mah. 1). Instr. *saṅkhittena*, concisely (Alw. I. xxvii). *Saṅkhittāṃ cittaṃ* in Sām. S. is rendered by Burnouf, "esprit concentré" (B. Lot. 478). The neut. *saṅkhittāṃ* is used in some MSS. instead of the usual symbol of abbreviation *pe*.

SANKHO, and **SANKHAM**, A shell; a chank or conch shell; a conch trumpet; the frontal bone, the ancle bone [सङ्ख]. Ab. 676, 864. *Saṅkhe-*

- muttam*, shells and pearls (Mah. 53). *Saṅkhe dhamentā*, blowing shell trumpets (F. Jāt. 15; Mah. 154). *Saṅkhapaṇavādi*, trumpets, drums and other instruments of music (Dh. 87). *Saṅkharāṇijakā*, chank merchants (Alw. I. 97). *Saṅkha-pattāṇi*, mother of pearl (Dh. 232). *Saṅkhakuṭṭhī*, a leper, one who has a sort of leprosy in which the body becomes as white as mother of pearl (Subh., Dh. 159). *Saṅkhalikhito* (adj.), like a polished chank, i.e. wholly pure and perfect, said of brahmacariya (Alw. I. 92, Sām. S. A. says *likhitasāṅkhasudisāṃ dhotasāṅkhasappaṭibhāgam*). *Saṅkhanakho*, a small shell (Ab. 676). There is a sort of Vallisneria called *saṅkho* (Ab. 690).
- SĀṆKHOBHO**, Commotion [संभोभ]. *Sakalanagaraṃ saṅkhobhaṃ agamāsi* (Jāt. 66).
- SĀṆKHUBHATI**, To be shaken, agitated [संभुम्]. Dh. 162. Caus. *saṅkhobheti*, to shake, stir up, agitate (Dh. 183).
- SĀṆKHYĀ**, **SĀṆKHYĀTO**, see *Saṅkhā*, *Saṅkhāto*.
- SĀṆKHYĀNAM**, Calculation [संख्यान]. Ab. 473.
- SĀṆKI** (adj.), Anxious [शङ्किन्]. Mah. 222.
- SĀṆKILESŌ**, Impurity [संक्षिप्त]. Dh. 79, 425; Ten J. 118; Lot. 789.
- SĀṆKILISSATI**, To be impure, depraved, sinful [passive संक्षिप्त]. Dh. 30; Ten J. 46. P.p.p. *saṅkiliṭṭho*, corrupt, impure (Dh. 44, 55).
- SĀṆKINNO** (p.p.p.), Confused, crowded; of mixed caste, impure [संकीर्ण]. Ab. 503, 720, 1071; Mah. 112.
- SĀṆKIRANAM**, Collecting together [fr. संकु]. S. is one of the practices enumerated in Br. J. S. as forbidden to priests. The comment says *saṅkiranāṃ ti tumhehi uddhāraṃ vā ipaṃ vā dinnam, dhanam aṅga saṅkaḍḍhatha, saṅkaḍḍhitam hi thāvaram hotīti evaṃ dhanapiṇḍāpanam*.
- SĀṆKITŌ** (p.p.p.), Anxious, alarmed [शङ्कित]. Mah. 48, 134, 230.
- SĀṆKU** (m.), A stake or stump; a javelin [शङ्कु]. Ab. 393, 549, 1115.
- SĀṆKUCATI**, To contract, draw together [संकुच्]. *Saṅkucitvā hatthapadam*, with his hands and feet gathered up (Mah. 136). P.p.p. *saṅkucito*, shrunk, crouching.
- SĀṆKULO** (adj.), Crowded; confused, contradictory [संकुल]. Ab. 125; Ras. 27.
- SĀṆKUPPO**, That can be shaken [fr. संकुप, comp. *akuppo*]. *Asaṅkuppo*, immovable, sure.

SĀṆÑĀ (f.), Sense, consciousness, perception; intellect, thought; sign, gesture; name [संज्ञा]. Ab. 114, 874. *Saññā assa vimuḍḍhāti*, his senses become distracted (Kh. 13). *Saññā* or Perception is the third Khandha, it is subdivided into six, *cakkhusamphassajā saññā, sotā. s., ghānā. s., jivhā. s., kāyā. s., manō. s.*, perception springing from the contact of the eye, ear, nose, tongue, touch and mind with external objects (Man. B. 404). Saṅg. S. enumerates six *Saññākāyā, rūpasaññā, saddā. s., gandhā. s., rasā. s., phoṭṭhabbā. s., dhammā. s.* The seven *Saññās* are *aniccasaññā, anattā. s., asubhā. s., dānava. s., pahānā. s., virāgā. s., nirodhā. s.* (Dasuttara S.). The nine *Saññās* are *asubhāsaññā, maraṇā. s., āhāre paṭikkūlasā. s., sabbaloke anabhiratī. s., aniccā. s., anicce dukkhā. s., dukkhe anattā. s., pahānā. s., virāgā. s.* (Ditto). The ten *Saññās* are the last with the addition of *nirodhasaññā*; they belong to the ecstatic meditation (Ditto). See *Paripācāniyo*. The three *Akusala-saññās* are *kāmasaññā, vyāpādasā. s., vihiṃsā. s.*; and the three *Kusalasāññās* are *nekkhammasaññā, avyāpādasā. s., avihiṃsā. s.* (Saṅg. S.). *Sukhasaññāṃ uppādayanto*, producing a pleasurable sensation (Att. 200). *Asubhāsaññāṃ paṭilabhati*, to obtain the idea of loathsomeness (from the sight of a putrefying corpse, the term belongs to the ecstatic meditation, Dh. 127). *Maraṇasaññā* (adj.), having the thought of dying, conscious of death (Pāt. 67). *Sabbasattānaṃ manasī dhammasaññā udapādi*, the idea or consciousness of Dharma arose in the minds of all men (Ras. 15). *Pitard ācikkhitasaññāya tattha gantvā*, having gone thither on a signal of assent given to them by their father (Ten J. 54). *Tāya mayāṃ saññāya atthibhāvaṃ jānissāma*, by this token (the lighting of a beacon-fire) we shall know of each other's being in existence (Dh. 153). *Āgamethāti saññāya dinnattā*, from the signal's being given "Stop," i.e. because you signed to us to stop (Mah. 198). *Saññāṃ assa dassāmi*, I'll give him a hint (that his life is in danger, Dh. 322). *Sindhavasahassassa daṇḍasaññāṃ adāsi*, gave them the signal with the whip, started them off (Dh. 194). *Parisāya saññāṃ datvā*, having signed to his attendants, or given them the order (to seize the Asuras, Dh. 190). *Saradātipasassa saññāṃ adāsi*, gave notice to S. (Dh. 136). *Assassa pañhiyā saññāṃ datvā pakkāmi*, struck her heel into the horse's flank and rode away, lit. gave her

horse the sign with her heel (Ras. 40). The phrase *saññaṃ na karoti* is, strange to say, used exactly like our "make no sign," viz. keep quiet, not speak or act. *Ājāneyyavalavāya vijāḍāya saññaṃ pi akatvā nisiditum nāma ayuttam*, when a thoroughbred mare foals it doesn't do to sit down and make no sign (Dh. 242). *Mama gehe saññaṃ na karimso*, made no sign in my house, i.e. never put in an appearance (Dh. 213). *Theraṃ divud pi me sasuro saññaṃ na karoti*, my father-in-law though he saw the priest made no sign, i.e. took no notice of him (Dh. 241, we are told that he went on eating without looking up). *Na puna gehe vasissasīti saññaṃ mā kari*, do not be anxious (or make a fuss) thinking you will never live at home again (Dh. 207). *Kumdro daharo ti saññaṃ mā kari*, do not be anxious about the child's being of tender age (Ten J. 29). At Dh. 141 *saññaṃ akāsi* means "formed the idea that, came to the conclusion that, imagined that." In one instance I find *saññaṃ karoti* used, like *saññaṃ daddti*, in the sense of "give the signal" (Dh. 238 *bherisaññaṃ kareyyātha*). *Pubbācariyasaññā*, grammatical terms used by former scholars (Alw. I. xl). *Taṃ kārakaṃ apādānasaññāṃ hoti*, this construction is called Ablative (Sen. K. 317). *Pasañño* (adj.), symbolized by Pa (of feminines in *i* and *u*, Sen. K. 228).

SANNADDHO, see *Sannayhati*.

SANNĀHO, Armour, mail [सन्नाह]. Ab. 377; Dh. 202, 220; Mah. 155.

SANNAKADDU (*m.*), The tree *Buchanania Lati-folia* [सन्नकडु]. Ab. 556.

SAÑÑĀKKHANDHO, see *Saññā*.

SANNĀMETI (*caus.*), To bend, contract [सन्नाम-यति].

SAÑÑĀMETI (*caus.*), To restrain [*caus.* संयम]. Dh. 7, 68.

SAÑÑAMO, see *Samyamo*.

SAÑÑĀNAM, Perception; sign, monument [संज्ञान]. Dh. 134; Mah. 118.

SAÑÑĀPANAM, Pacifying, etc. [संज्ञापन]. Das. 32; Pāt. 85. See *Sañjānāti*.

SAÑÑĀPETI, see *Sañjānāti*.

SAÑÑATO, see *Samyato*.

SAÑÑĀTO, SAÑÑĀTTO, SAÑÑĀYA, SAÑÑĀ-YATI, see *Sañjānāti*.

SANNAYHATI, To bind, fasten [सन्नह]. *Khaggam*

sannayhitvā, girding on his sword (Dh. 304). *Saram sannayhitvā*, having fitted an arrow to the string (Dh. 173). P.p.p. *sannaddho*, armed, accoutred (Ab. 378). Dh. 69; Mah. 154.

SANNETI, To mix, knead [सन्नेति]. See *Paripphesako*.

SAÑÑĪ (*adj.*), Conscious, perceiving; thinking, imagining [संज्ञित्]. Dh. 45. *Koṭṭhe 'va jāti ti saññī aho*, was under the idea that paddy grew in the barn (Dh. 141). *Saññī*, having perception or thought, conscious; *asaññī*, unconscious; *neva saññī nāsaññī*, neither conscious nor unconscious, i.e. having consciousness nearly but not wholly extinct, semi-conscious (Alw. N. 72). *Sadda maraṇasaññīmo*, having death ever in their thoughts (Mah. 33). *Pattasaññī*, keeping my attention fixed on the bowl (Pāt. 21). *Ajjhattam rūpasāññī*, having the subjective consciousness of Form (B. Lot. 827).

SANNIBHO (*adj.*), Resembling [सन्निभ]. Ab. 530; B. Lot. 563.

SANNICAYO, Piling up, accumulation, hoarding [सन्नियय]. Dh. 17, 281 (the Buddhist priests are not allowed to hoard food, comp. Pāt. 102).

SANNIDHĀNAM, Proximity [सन्निधान]. Ab. 957.

SANNIDHĀPETI (*caus.*), To bring about, cause to come to pass [सन्निधापयति]. Att. 212.

SANNIDHI (*m.*), Proximity; presence, visibility [सन्निधि]. Ab. 770, 957. *Sannidhiṃ karoti*, to store up (Pāt. xxxix). *Sannidhikāro* and *sannidhikārakaṃ* mean storing up food, which was forbidden to Buddhist priests except under certain circumstances (Pāt. 10, 14, xxxix, 81, 89).

SANNIDHĪYATI (*pass.*), To be combined [pass. सन्निधा].

SANNIHITO (*p.p.p.*), Stored up [सन्निहित]. Pāt. 48.

SANNIKĀSO (*adj.*), Resembling [सन्निक्काश् + च]. Ab. 529.

SANNIKKHEPO, Placing [from सन्निधिप].

SANNINNO (*adj.*), Bent, inclined [सन् + निब]. *Mānasam pāpasanninam* (Att. 194, comp. *tan-ninno*).

SANNIPATATI, To assemble, meet together [सन्निपत्]. Dh. 98, 298; Ras. 26; Alw. I. 74; F. Jāt. 46, 52. P.p.p. *sannipatito* (Mah. 16, 46). *Caus. sannipāteti*, to cause to assemble, bring together, convoke, collect (Mah. 153, 155, 233; Ten J. 50; Dh. 133); also *sannipātāpeti* (Jāt. 58; Alw. I. 92; Ten J. 113).

SANNIPĀTO, Union, collocation, assemblage ; assembly, congregation [सन्निपात]. Dh. 63 ; Mah. 81, 170, 232. *Sannipātābheri*, the drum that summons to the assembly.

SANNIRUMHATI, and **SANNIRUMBHATI**, To impede, restrain, block. Fausböll has shown this word to be र्ध् with सन्नि (Ten J. 93). The steps are I suppose *rundhati*, *runhati*, *rumhati*, *rumbhati*. The forms with *m̐* and *mb̐* are about equally common. Fausböll also quotes *khuddakanagaraṃ rumhitvā*, having blockaded a small fort (Ten J. 93). *Nādvōtāṃ sannirumhitvā*, having stopped my breath (Ten J. 8). *Devatā . . hasitāmsaddaṃ sannirumbhitvā*, the devas having muffled the sound of his neighing (Jāt. 62, read *hesitasaddaṃ*). At Jāt. 80 two MSS. have *sannirumhitvā* and one *sannirumbhitvā*. At Jāt. 163 all three MSS. have *sannirumhitvā*, and a little further on occurs the verbal noun *sannirumhanaṃ*, or as one MS. has it *sannirumbhanaṃ*.

SANNISAJJĀ (*f.*), Sitting together (comp. *nisajjā*). *Nisajjajjhānaṃ*, hall of assembly.

SANNISĪDATI, To subside, to be quiet [सन्निषद्]. Mah. 116 ; Das. 11. P.p.p. *sannisinno*. *Assa satta-vassasatāni sannisinna-kilesa*, the lust that for seven hundred years had remained quiescent within him (Ten J. 114). Sitting together, sitting in conclave (Dh. 300 ; F. Jāt. 8).

SANNISSITO (*p.p.*), Connected with ; devoted to [सन् + nisita, it answers in sense to समाश्रित, see *Nisito*]. *Bhavasannissito*, attached to existence (Alw. N. 24). *Sarīre sannissitarajo*, dirt connected with or adhering to the body (Dh. 306). the meaning of *s.* in the compound *paccayasannissita* I am unable to determine (E. Mon. 31 ; Dh. 422).

SAÑÑITO (*adj.*), Called, named [संज्ञित]. Mah. 50, 51, 72, 140.

SANNIṬṬHĀNĀM, Conclusion, consummation ; ascertainment, resolve [from सन्नि + स्था, comp. *niṭṭhānaṃ*]. Pāt. 76. *Sanniṭṭhānakāle*, when the critical moment came (F. Jāt. 10). *Assā rūpama-danissamadani (dhammadesanā) sapphāyā ti sannīṭṭhānaṃ katvā*, coming to the conclusion that a sermon calculated to bring down her vanity would be profitable (Dh. 315). *Dhuvōhaṃ Buddho bhavissāmi evaṃ katasanniṭṭhāno*, having thus made up his mind, "I shall surely become a Buddha" (Jāt. 19, 69 ; Att. 112). *Mahallakassa okāsaṃ*

dāpessāmi s. katvā, having resolved, "I shall get room made for the elder of the two" (Ten J. 3, 90).

SANNIVĀSO, Living with, association [fr. सन्निवस्]. F. Jāt. 117 ; Dh. 193. With gen. *Ariyānaṃ sannivāso*, the communion of saints (Dh. 37, comp. *asatāṃ s.*, F. Jāt. 7). *Pubbe 'va sannivāsena pemaṃ tasmiṃ ajāyatha*, an affection for him arose (in the king's breast) owing to his having lived with him in a former existence (Mah. 24 ; that this is the true meaning is clear from the next page, and comp. the similar passage at Dh. 193).

SANNIVESO, Construction, preparation ; station, encampment [सन्निवेश]. Ab. 771 ; Pāt. 66. *Seṇḍasanniveso* (Att. 219).

SANNIYOJETI (*caus.*), To appoint, enjoin, command [सन्नियोजयति]. Mah. 23.

SANNO, see *Sīdati*.

SAÑÑOGO, **SAÑÑOJANĀM**, **SAÑÑUTTO**, see *Samy-*.

SĀNO, A dog [श्वान]. Ab. 519. Comp. *Sā*.

SĀÑO, A touchstone ; a grindstone [शाण]. Ab. 528.

SANTAJJETI (*caus.*), To menace, abuse [संतर्ज].

SANTAKO (*adj.*), Belonging to [part. pres. *santa* from शस् with affix क]. Ab. 728. *Kulasantakāṃ mahādhanaṃ*, immense wealth the property of the family (Dh. 131). With dat. *Parassa santakāṃ*, the property of another (Ten J. 45). *Attano santakāni aṭṭha dantavalayāni*, eight ivory rings belonging to herself (Dh. 178, 237).

SANTĀNO, Spreading, extension ; lineage ; name of a tree in heaven [संतान]. Ab. 28, 332, 952 ; Kh. 22 ; Ras. 27.

SANTĀPANĀM, Burning up [संतापन].

SANTĀPETI (*caus.*), To burn, scorch, inflame, torment [संतापयति]. Das. 7. P. pres. *santāpiyamāno* (Dh. 197). P.p.p. *santāpito* (Att. 210).

SANTĀPO, Burning, fire ; torment [संताप]. Dh. 178 ; Att. 218.

SANTAPPETI (*caus.*), To satisfy [संतर्पयति]. Mah. 7, 89 ; Ras. 20.

SANTARABĀHIRO (*adj.*), Inside and out [स + शन्तर + bhīra]. *Santarabāhiraṃ Verañjaṃ piṇḍāya caritvā*, having gone their begging rounds in and around V. (Dh. 274). *Santarabāhiraṃ guttāṃ kataṃ*, fortified inside and out (Dh. 56, 397, of a fort). In Sām. S. a ball of fragrant soap is said to be *santarabāhira phūḍ sineheno*, soaked with unguents inside and out, viz. through-

- out the whole of its substance. At Pát. 70 we have *santarabahlitto*, "whitewashed inside and out."
- SANTARATI, To be in haste, to be agitated, to tremble [संखर्]. Das. 31; Gog. Ev. 28.
- SANTĀSETI (*caus.*), To terrify [संचासयति]. Ten J. 29.
- SANTĀSĪ (*adj.*), Trembling, fearful [संतास + र्ण]. Dh. 63.
- SANTATĀ (*f.*), Goodness [*santa* + ता]. Das. 44.
- SANTATAM (*adv.*), Continually [संततम्]. Ab. 41.
- SANTATI (*f.*), Extension, continuity, duration; lineage [संतति]. Ab. 332; Man. B. 400.
- SANTATTO (*p.p.*), Scorched [संतप्त]. Ab. 751; B. Lot. 332.
- SANTAVĀ (*adj.*), Tranquil [शान्त + वत्]. Dh. 68.
- SANTHĀGĀRAM, A royal rest-house, a building at which kings transacted business when travelling in the provinces; Vij. renders it "town-hall" [संस्था + अगार].
- SANTHAHATI, SANTHĀTI, and SANTIṬṬHA-TI, To stand [संस्था]. *Tasmim káme na sañhdti*, stands or continues not in that lust (Dh. 429). *Yathá súsapo áragge na santiṭṭhati*, as a mustard seed will not remain on the point of an awl (Dh. 430). *Sañhdtum na sakkoti*, is unable to stand firm, or keep still (Dh. 197, 246; Ját. 26). At Dh. 356 *ndlikodanaparamatya sañhahitvá* seems to mean "living on at most a náli measure of rice." *Petattabhávañ vijuhitvá dibbattabhávaena sañhahimsu*, leaving their preta forms they appeared, lit. existed, with celestial forms (Dh. 130). Opt. *santiṭṭheyya* (Pát. 105). P.p.p. *sañhito*. *Susañhito*, firmly established (Mah. lxxxvi). *Āṅgapaccāṅgehi s.*, consisting of limbs great and small (Dh. 312, comp. Das. 41). Caus. *sañhāpeti*, to settle. Of pacifying a disturbed district (Dh. 221). *Puttass' atthāya dhanam sañhāpetvá*, hoarding his wealth for the use of his son (Dh. 256, comp. 322). *Sātakam sañhāpento*, adjusting his mantle (Dh. 335). To set up, fix (Att. 138). To replace (Mah. 252). At Dh. 134 *āṅgapaccāṅgni sañhāpetvá* seems to mean disposing of all our limbs, having them at their disposal.
- SANTHAMBHATI, To restrain oneself [संखम्]. *Santhambhitvá*, having ceased to mourn (Br. J. S. A.). Caus. *santhambheti*.
- SANTHANAM, Appeasing [शान्त्यन]. Dh. 49.
- SANTHĀNAM, Form, figure; mark; position, station [संस्थान]. Ab. 771, 1133. *Kimsañhānam cetiyam*, a dagaba of what shape? (Mah. 175). *Susañhānam*, elegance of form, grace (Kh. 14, comp. Dh. 111). *Gehas.*, figure of a house (Dh. 336).
- SANTHĀPANAM, Arranging, fixing [संस्थापन]. *Kesas.*, arranging the hair, hair-dressing (Ten J. 6).
- SANTHARATI, To spread, strew [संख]. Dh. 118; Pát. 79. P.p.p. *Santhato*. *Sayanam sōdhusanthatañ*, an elegant or comfortable, lit. well laid, couch (Mah. 244, 246, comp. 194). *Dhamanisanthato*, strewn with veins (of the skin of an ascetic, Dh. 71). Caus. *santhārdpeti* (Pát. 12, 106; Mah. 169). The Burmese MSS. often write *sañh-*.
- SANTHARIM, In the phrase, *sabbasantharim āvasathāgāram santharivá*, having fully prepared the rest-house for occupation, and *sabbasantharim santhatañ āvasathāgāram* (Par. S. 12), where *sabbasantharim* is used adverbially. The comment merely says, *sabbasantharin ti yathá sabbam santhatañ hoti evam*. For the form we may perhaps compare *uttarin*.
- SANTHĀRO, A layer, stratum; a couch [संखर्, संखार]. *Phalakanantharo* (*adj.*), having a flooring of boards (Mah. 163). *Suddhāvālukasantharo* (*adj.*), strewn with white sand (Mah. 118, comp. 180). *Phalikāsantharo*, a layer of quartz stones (Mah. 169). *Tiṇasanthāro*, a couch made of grass (Pát. 87).
- SANTHAVO, Acquaintance, intimacy, friendship [संखव]. Ab. 763; Ten J. 37. *Santhavañ k.*, to become intimate with (with instr.).
- SANTHITI (*f.*), Position, station [संस्थिति].
- SANTHITO, see *Sañhahati*.
- SANTHUTO (*p.p.*), Praised [संखुत]. Att. 194.
- SANTI, see *Atthi*.
- SANTI (*f.*), Calm, tranquillity, peace; Nirvāṇa; bliss; pacification, settlement [शान्ति]. Ab. 9, 757, 1055; Das. 36. *Santikaro* (*adj.*), procuring Nirvāṇa (B. Lot. 332; comp. Mah. 47; Dh. 50). *Vatthusanti*, suppression of a heresy (Mah. 17). *Santivutti* (*ndj.*), of tranquil demeanour (Mah. 25, Turnour says "with decorous self-possession").
- SANTIKO (*adj.*), Near [स + अन्तिक्]. Ab. 705. Neut. *santikam*, vicinity. *Santikaṭṭho*, adjoining (Ab. 706, 770). *Santikāvācaro* (*adj.*), keeping

near (Ját. 67). Acc. *santikam*, to the presence of, towards. *Tassa santikam gantvā*, having gone to him (Ten J. 114, comp. 1, 46, 55; F. Ját. 3, 5; Ras. 34; Mah. 162); *Pakkositvāna santikam*, summoning him to his presence (Mah. 42); *Rañño meṃ santikam nehi*, lead me to the king's presence (F. Ját. 10). Loc. *santike*, in the presence of, auprès de. *Mama dhitaram etassa santike uggaṅḥapetvā*, having made my daughter learn it of him (Dh. 159; Ten J. 33). *Tassa santike dhammeṃ sūṇissāmi*, I will learn the Law of him (Ras. 21, comp. Mah. 82). *Buddhānaṃ santike laddhavyākaraṇa*, having received prophecies from the Buddhas (B. Lot. 335). *Sattlu santike pabbajissāmi*, I will obtain ordination at the Teacher's hands, I will be ordained by Buddha (Dh. 80, 88, 105, 109, 124; Mah. 74, 254). *Nibbānasantike*, near Nirvāṇa (Dh. 67). *Amhākaṃ uyyānapālassa santike hohi*, stay with our gardener (F. Ját. 6). The loc. is also used, like *santikam*, after a verb of motion: *Gantvā Saṅghapālassa santike* (Mah. 252; Dh. 43). Abl. *santikā*, from. *Tassa santikā palāyitvā*, having fled from him (Mah. 205). *Rañño santikā balikammaṃ labhati*, received offerings from the kings (Das. 21; Ten J. 1). Ten J. 39; Dh. 115, 304; Mah. 143.

SANTITTHATI, see *Sanṭhahati*.

SANTO, see *Sammati*. To the examples already given I add *santapāpo* (adj.), in whom sin is extinguished (Ten J. 119). *Santakāyo* (adj.), whose actions are peaceful (Dh. 68). Neut. *santaṃ*, the Tranquil, Nirvāṇa (Ab. 7), also indecl. hush! fie!

SANTO (p.p.), Wearied [आन्त]. Ab. 841; Dh. 11.

SANTO (p. pres. atthi), Being; good; wise [सत्]. Ab. 228. Nom. *santo* (F. Ját. 13). Acc. *santaṃ*. Instr. *sata*, *santena* (Mah. 197). Gen. and dat. *sato*, *santassa* (*daharass' eva sato*). Nom. pl. *santo*. Acc. pl. *sante* (Ten J. 119). Instr. and abl. pl. *sabbhi* (Dh. 28), *santehi*. Gen. and dat. pl. *sataṃ* (Dh. 10, 14, 28; Mah. 199; Gog. Ev. 31, *manussānaṃ sataṃ*, of those who are men). Loc. pl. *santesu* (Dh. 253). Fem. *sati*, declined like *nadī*. *Santaṃ bhikkhuṃ andpucchā* at Pát. 19 appears to mean, without asking leave of any priest who might be present or in attendance. Loc. absolute: *Evaṃ sati*, such being the case (Dh. 84; Ras. 24; Mah. 80); *Atthe sati*, if there be need (Ras. 31; Dh. 106, *kiece sati*, Ras. 31); *Pajjalites ati*, when there is burning (Dh. 27); *Payoge sati*, when

there is occasion (Alw. I. xxv); *Sarīre kālakate sati*, when the body is departed (Dh. 360); *tassa mayham sante*, such being my thoughts, lit. it being to me (Sám. S., see *Atthi*). In phrases of this sort with a fem. noun we have *sati* instead of *satiyā*. Examples will be found at Pát. 28, *ápattiyā sati*, and Ját. 4, *jātiyā sati* (comp. *pucchāya sati*, if the question be asked, Yátr.). Loc. abs. pl. *Bahūsu pupphesu santesu*, when there are many flowers (Dh. 253). Neut. *santaṃ*, that which is, *asantaṃ*, that which is not (Kamm. 4). Pl. *santo*, good men (Dh. 15, 28, 53; Alw. I. 107). The fem. *sati* is sometimes used as a noun, "a virtuous or chaste woman" (Ab. 234). Comp. *Asanto*.

SANTOSO, Contentment, happiness [संतोष]. Ab. 87; Alw. I. 78; Dh. 422.

SANTUSSAKO (adj.), Contented [संतुष्ट + क]. Kh. 15.

SANTUSSATI, To be satisfied, pleased, happy [संतुष्ट]. Dh. 418. P.p.p. *santuttūḥo*, *santusito* (Dh. 65, 418). *Sakena asantuttūḥā*, dissatisfied with their own property (Dh. 407).

SANTUTTHI (f.), Contentment, satisfaction, happiness [संतुष्टि]. Kh. 5; Dh. 37.

SĀNTVAM, Conciliation [शान्त्व]. Ab. 839. At Ab. 1192 we have *sāntvāna*, which is probably a misprint for *sāntvana* (शान्त्वन्).

SĀNU (m. and f.), Table-land [सानु]. Ab. 607, 887, 1044.

SĀNUCARO (adj.), Together with followers or dependents [स + अनुचर]. Dh. 52; Alw. N. 94.

SAPACO, A pariah, out-caste [सपच]. Ab. 517.

SAPADĀNAM, In the common phrase *sapadānaṃ piṇḍāya carati*, which is explained to mean "goes his begging rounds uninterruptedly," that is from house to house in regular succession, without passing any by (Dh. 335, 373; Alw. N. 119, where D'Alwis renders it, "proceeding from house to house in due order"). Subh. explains it by *paṭi-pāṭiyā* and quotes from Vis. M., *dānaṃ vuccati avakhaṇḍanaṃ, apetaṃ dānato apadānaṃ anavakhaṇḍanaṃ ti attho, saha apadānena sapadānaṃ avakhaṇḍanavirahitaṃ anugharaṇaṃ ti vuttaṃ hoti* (Tīkā says, *anavakhaṇḍanaṃ ti avicchindanaṃ nirantarappavatti*). This etymology, which I think is inadmissible, is repeated by Hardy (E. Mon. 73). I have no doubt whatever that the word has the meaning ascribed to it, but of its true

etymology I feel quite uncertain. I may mention that a compound *padānacāri* occurs in Khagga-visāṇa S., and is rendered by Coomaraswamy "begging." One of the thirteen Dhutaṅgas is *sapadānacārikaṅgaṃ*, "the precept that ordains begging regularly from house to house" (E. Mon. 73; B. Lot. 310). At Dh. 420 we have *uccāntakule paṭipāṭiyā sapadānaṃ caranto bhikkhu*, "the monk who begs his bread from house to house in regular order, in families high and low."

SĀPADESO (*adj.*), Figurative (of speech) [स + अपदेश]. Comment says *sa-upamā sakāraṇā*.

SAPADI (*adv.*), Instantly [सपदि]. Ab. 1149.

SĀPADO, A beast of prey, tiger [सपद].

SAPĀKO, A pariah, *caṇḍāla* [सपाक]. Ab. 517.

SAPANAM, An oath [सपण]. Ab. 117.

SAPANŃO, in Cunda S. for *sappaṇṇo*, *metri causā*.

SAPARATTHO, One's own good, and the good of others [स + पर + अर्थ]. Alw. I. xiv.

SAPARIVĀRO (*adj.*), Accompanied by an escort or attendants [सपरिवार]. Dh. 158.

SAPARIYANTO (*adj.*), Limited [स + पर्यन्त]. Man. B. 492.

SĀPATEYYAM, Property, wealth [सपतेय]. Ab. 485; Dh. 94; Ras. 36.

SAPATHO, An oath [सपथ]. Ab. 117. *Sapatham taṃ yakkhim akārayi*, the *yakkhī* administered an oath to (Mah. 49).

SAPATI, To swear; to revile [सप]. With dat. *Mayham sapate*, he reviles me (Sen. K. 330). Aor. 3rd pl. *sapimsu* (Mah. 158).

SAPATTO (*adj.*), Hostile [सपत्त]. *Sapatto*, a foe (Ab. 344). Fem. *sapattī* (Dh. 341).

SĀPEKKHATĀ (*f.*), Longing [सापेक्ष + ता].

SAPHALO (*adj.*), Bearing fruit [सफल]. Metaphorically, having its reward (Dh. 10).

SAPHAM, A horse's hoof [सफ]. Ab. 371.

SAPHARĪ (*f.*), The fish *Cyprius Sophore* [सफरी]. Ab. 672.

SAPINḌO, A near kinsman [सपिण्ड]. Ab. 243 (for details see Williams' Sansk. Dict.).

SĀPO, Oath, curse; abuse [साप]. Ab. 1093.

SAPPABHO (*adj.*), Brilliant [सप्रभ].

SAPPACCAYO (*adj.*), Having a cause [सप्रत्यय]. Dh. 422.

SAPPĀNAKO (*adj.*), Containing insects or animalculæ [स + प्राणक]. Mah. 243; Pāt. 16.

SAPPANŃO (*adj.*), Wise [स + प्रज्ञा]. Ab. 228; Mah. 200; Dh. 400; Das. 33.

SAPPATIBHĀGO (*adj.*), Resembling [स + प्रतिभाम].

SAPPATIBHAYO (*adj.*), Dangerous, beset with fear [स + प्रतिभय]. Ten J. 54; Dh. 390.

SAPPĀYO (*adj.*), Desirable, advantageous, beneficial [स + प्राय]. *Kīdisi nu kho tassā dhamma-desanā sappāyā*, I wonder what sort of sermon would be profitable to her (Dh. 314, 316). *Attano sappāyaṃ ydguṃ pivi*, drank rice-gruel suitable to him, that agreed with him (F. Jāt. 46). *Bhojanasappāyaṃ puggalasappāyaṃ dhammasavana-sappāyādiṃ dsevanto*, devoting himself to profitable food, friends, preaching, etc. (Dh. 202). *Sappāyaṃ na karotha*, you don't do what is good for you (Dh. 83, said by a physician to a patient who had not followed his prescriptions). *Sappāyāni bhesajjānti vuddhikāraṇi bhesajjāni*, by S. medicines are meant beneficial medicines (Subh. comp. *gildānassa sappāyaṃ osadhāṃ*, Sām. S. A.). *Asappāyā*, injurious, bad, unbecoming (Pāt. 20, 120). Dh. 345.

SAPPI (*), Clarified butter, ghee [सर्पिस]. Ab. 499; Mah. 196; Pāt. 10. Pāt. 81 says it may be made from cow's milk, goat's milk, or buffalo's milk.

SAPPĪTIKO (*adj.*), Joyful [स + प्रीति + क]. Jāt. 10.

SAPPO, A snake [सर्प]. Ab. 653. *Sapparājā*, the serpent king *Vāsuki* (Ab. 650). *Sappavissā*, snake's venom (Ras. 87).

SAPPURISO, A good or pious man [सत्पुरुष]. Dh. 10, 15, 38, 87, 186; Kh. 8.

SAPURISO (*adj.*), Accompanied by attendants [स + पुरुष]. Ras. 32.

SAPUTTO (*adj.*), Together with his son [सपुत्र]. Ten J. 41.

SARABHAṄGO, Indistinctness of the voice, or broken articulation [सरभङ्ग].

SARABHAŃŃAM, A particular mode of reciting or intoning sacred compositions [सर + भङ्ग + च]. F. Jāt. 39. I hardly know in what exact sense *svara* is used, but it is clear from Pāt. xlv that *sarabhaṇṇiā* is a regular or accurate mode of intoning as opposed to *āyatako gītassaro* which the comment explains by *akkharāṇi vindetvā*.

SARABHO, A sort of deer [सरभ]. Ab. 619.

SARABHŪ (*f.*), Name of a river [सरयु]. Ab. 682.

SARĀBHYĀSO, Archery [शराभास]. Ab. 390.

SARABŪ (*f.*), A lizard. Ab. 621.

SĀRADDHO, = *su-āraddho* (Vij.).

SĀRADIKO (*adj.*), Autumnal [शरदिक]. Dh. 50.
SĀRADO, A year; autumn, the two months succeeding the rains [शरदस् (fem. pl.)]. Ab. 79, 81, 1124.
SĀRADO (*adj.*), Autumnal [शरद]. Att. 192.
Sārado, the autumn season (Dh. 27).
SĀRĀGO (*adj.*), Coloured; affected with rāga or passion [सरग]. Att. 192.
SĀRĀGO, Affection, passion [सरग].
SARAHASSO (*adj.*), Along with the Upanishads [सरहस]. Ab. 411.
SĀRĀJAKO (*adj.*), Including the king [सरजक]. Fem. *sarājikā* (Dh. 143).
SĀRAJJAṂ, Modesty, timidity, shyness [probably शरद + च, comp. *visārado*, "bold," or can it possibly be an abstract from सखञ्ज?]. *Sārajja-rahito*, bold, presumptuous (Mah. 195). *Sārajja-bahulo* (*adj.*), very timid (F. Jāt. 8). *Sārajjam okkami*, he got into a state of nervous agitation (F. Jāt. 46). At Pāt. xlv the verb *sārajjati* appears to be a denominative from this noun, and to mean "to be ashamed or nervous."
SARAKO, and **KAM**, A drinking vessel [सरक]. Ab. 534; Dh. 178.
SARALO, The tree *Pinus Longifolia* [सरल]. Ab. 571. *Saraladdavo*, resin of the above tree (Ab. 306).
SARĀM, see *Saro* (4).
SĀRAMBHO Clamour, angry talk [सरम्भ]. Dh. 24, 297; Alw. N. 35. Ab. 854 has the form *sambhā*, which is probably only a return to the Sanskrit.
SĀRAMBHO (*adj.*), Accompanied with danger or injury [स + शरम्भ]. Pāt. 4, 71, 72.
SĀRAMEYYO, A dog [सारमेय]. Ab. 518.
SARAṆAM, Remembrance [सरण]. Ab. 1181.
SARAṆAM, Refuge, protection, salvation; Nirvāṇa; a protector; a house, home; killing [शरण]. Ab. 7, 206, 403, 947; Das. 6. The Three Refuges, or objects of faith (*saraṇattayam* or *tisaraṇam*), are Buddha, the Law and the Church. The formula in which trust in these refuges is professed may be looked upon as the Buddhist Creed or profession of faith; it consists in repeating three times the words *Buddham saraṇam gacchāmi*, *dhammaṃ s. gacchāmi*, *saṅgham s. gacchāmi* (comp. Dh. 35, Mah. 70). It is used on many solemn occasions, as on the ordination of a deacon (E. Mon. 23). It is also called *saraṇāgamanaṃ* (Kh. 17). A Buddha is said to establish his con-

verts in the *Saraṇas* (*saraṇesu patitthāpeti* or *thapeti*, *saraṇāgamane niveseti*, Jāt. 28, Mah. 6, 26). *Saraṇesu patitthāti*, to be established in the Refuges, to put faith in them (Dh. 81; B. Lot. 436; comp. *saraṇesu thito*, Mah. 178). *Tassa me saraṇam bhava*, be thou my refuge or protector (Gog. Ev. 28; Dh. 173). *Saraṇatthāya pāvisum*, fled for refuge to. *Imāni saraṇāni uttamāni saraṇam vaja*, put thy trust in these sublime Refuges (Mah. 70). *Bahum ve saraṇam yanti*, verily men fly to many a refuge (Dh. 34). *Asaraṇa-saraṇo*, refuge of the refugeless. *Saraṇaṅkaro*, saviour or protector, name of a Buddha (Sen. K. 469). *Atthaṃ saraṇam avoca na byañjanam*, declared the spirit to be that which saves and not the letter (Kh. 21). *Saraṇasikkhāyo detu*, let him teach him the *saraṇas* and the *sikkhāpadas* (Mah. 135). *Saraṇam gacchati* is generally used with an acc. of the refuge, but at Jāt. 28 we have *upagacchum saraṇam Dīpaṅkarassa Satthuno*, went to the refuge or protection of D. Buddha.

SĀRĀṄGO, The bird *Cuculus Melanoleucus*; a deer [शरङ्ग]. Ab. 617, 641, 1050.

SĀRĀṆIYO, In the phrase *sammodanīyam kathaṃ sārāṇīyam vtiśāretvā* (Par. S. 2), which Burnouf happily renders, "exchanged with him the compliments of friendship and civility." Vij. says that *s.* means "that which should be reminded," and I have no doubt that it is a p.f.p. from caus. श्रु, the *a* of the second syllable being abnormally lengthened for uniformity (comp. *paṭisārāṇīyo*). Vij. quotes from a comment, *sārāṇīyam kathan ti, kacci āvuso khamanīyam? kacci yāpanīyam? ti*, implying that *sārāṇīyā kathā* consists of the usual complimentary questions as to a person's health and welfare. At Dh. 132 we have *Satthu santike sārāṇīyam kathaṃ kathamto nisīdi* (comp. 416).

SARĀSANAM, A bow [शरासन]. Ab. 388.

SARASI, see *Saro* (4).

SARASĪ (*f.*), A large pond [सरसी]. Ab. 678.

SĀRASO, The Indian crane [सारस]. Ab. 642.

SARASVATĪ (*f.*), Name of a river [सरस्वती]. Ab. 682.

SĀRATĀ (*f.*), Reality, strength [सारता]. Mah. 128.

SĀRATHI (*m.*), A charioteer, coachman [सारथि]. Ab. 22; Mah. 81; Jāt. 59; Dh. 40. Instr. *sārathina* (Dh. 17). See *Puriso*.

SARATI, and **SUMARATI**, To remember [श्रु].

- Usually with acc., but at Dh. 57 with gen. Pres. 1st pers. *sarāmi* (Mah. 246). Imperat. *sara* (Ras. 40). Gen. *sarivā* (Dh. 222; Mah. 44, 78, 213, 218), *sumariya* (Mah. 20; Ras. 25). Part. pres. *saram* (Mah. 11), *saramāno* (Mah. 110). P.p.p. *sato*. Caus. *sāreti*, to put in mind, remind (Dh. 81, 424; Pāt. 96). P. pres. atm. *sārayamāno*, reminding (Jāt. 50). P. pres. pass. *sāriyamāno*, being reminded (Pāt. 9).
- SARATO**, A chameleon [सरट]. Ab. 623.
- SĀRATTHO**, Essential or true meaning [सार + चर्च].
- SĀRATTO** (p.p.p.), Impassioned, inflamed with desire [सरत्त]. *Sārattaratto*, passionately devoted to (Dh. 62). Pāt. 69.
- SARAVO** (adj.), Noisy [स + रव]. *Dvāram saravam pati*, the gate fell with a crash (Mah. 152).
- SARĀVO**, A shallow cup, saucer [शराव]. Ab. 458.
- SARAVYAM**, A target [शरव]. Ab. 390.
- SĀRETI**, see *Sarati*.
- SĀRI** (m.), A piece or man at chess, draughts, etc. [सारि].
- SĀRI** (adj.), Going [सारिण]. *Anokasāri*, going homeless (Dh. 72).
- SĀRIBĀ** (f.), Name of a plant [शारिवा]. Ab. 839.
- SARIKKHO** (adj.), Resembling [सकुच]. Alw. I. xcv; Dh. 210. With affix ता, *sarikkhatā*, resemblance (Dh. 229). With affix क्, *sarikkhako* (adj.), resembling (Ab. 529).
- SĀRIPHALAKO**, A chess-board [शारिफलक]. Ab. 532.
- SĀRIPUTTO**, Name of a famous apostle, a contemporary of Gotama [शारिपुत्र]. He was called also *Dhammasenāpati* and *Upatisso* (Ab. 434).
- SĀRIRAM**, The body [शरीर]. Ab. 151; Dh. 28, 79, 148. *Sārīrakiccam kāreti*, to perform the funeral ceremonies, inter a body (Dh. 222; Das. 3, 26). *Sārīrabhedo*, dissolution of the body, death (Ten J. 116). *Attano sarīramāsam*, the flesh of my body (F. Jāt. 54). *Sārīradhātu*, corporeal relic (Mah. 97, 105). *Antimasāriro*, having his last body, not to be reborn, an Arhat (Dh. 63, 71, vowel lengthened metri causā). *Tassa Mahā-āṭṭhakatham sarīram katvā*, "having embodied therein the Great Commentary" (Vij.).
- SĀRIRI** (m.), An animal, man [शरीरिण].
- SĀRIRIKO** (adj.), Corporeal [शरीरिक्]. Mah. 11; Sen. K. 391.
- SARITĀ** (m.), One who remembers [comp. सतृ]. Sen. K. 470.
- SARITĀ** (f.), A river [सरिता]. Ab. 681; Ras. 77.
- SARITO** (p.p.p.), Flowing, running [सरित]. Dh. 61.
- SARO** (adj.), Flowing, going [सर]. Ras. 77 (*siḥhasarā saritā*, a swift flowing river).
- SARO**, The reed Saccharum Sara; an arrow [शर]. Ab. 388, 601, 967; Dh. 57. *Saraparittānam*, protection against arrows. *Saram khipati*, to shoot an arrow (Mah. 45; Dh. 53).
- SARO**, Sound; voice; musical sound, tone; a vowel [स्वर]. Ab. 128, 967. *Madhurassaro*, sweet or musical voice (Ras. 26). *Brahmassaro*, sublime voice (B. Lot. 566). *Sare nimittam gaṇhi*, fell in love with her voice (Dh. 85). *Sare pare*, when a vowel follows (Sen. K. 208). The seven Saras or musical notes are *usabho*, *dhevato*, *chajjo*, *gandhāro*, *majjhimo*, *pañcamo*, *nisādo* (Ab. 132). The *saramaṇḍalam* is said at Ab. 131 to contain seven saras, three gāmas or scales, and twenty-one muccanās or modulations.
- SARO** (m. and n.), and **SARAM**, A large sheet of water, a lake [सरस्]. Ab. 678, 967. Loc. *sare* (F. Jāt. 16), *sarasi* (Mah. 59).
- SĀRO**, Essence, substance, choicest part, pith, marrow; main point, real truth; strength, vigour; wealth [सार]. Ab. 933. Also as an adj. *sāro*, excellent, genuine, perfect (Ditto). *Sāre asāradassī*, seeing reality in the unreal, or seeing truth in falsehood (Dh. 2). *Sāram sārato* (abl.), *disvā*, seeing the truth as truth (Dh. 3). *Sāradīṭṭhi* (adj.), seeing the truth (Dh. 137). Metaphorically: *Porāṇaṭṭhakathānam saram dāḍya*, taking the substance or pith of the old commentaries. There are six sārās, *silasāro*, *samādhiso*, *paññāso*, *vimuttiso*, *vimuttināpadassanaso*, *paramatthaso*, the last is Nirvāṇa (Dh. 137). *Sāragandho*, sandal-wood (Dh. 253). *Candanasāro*, best sandal-wood (Jāt. 53). *Sāradāru* (Pāt. 80) is some sort of wood, probably Khadira (comp. सारदुम). *Sārakarāṇḍo* at Alw. I. 78 is rendered "wooden box," comp. *sāramāṇjūsā* at Ten J. 114 and Das. 24. *Dhanasāro* at Jāt. 7 probably means "wealth and riches." At Att. 212 *sāradhanam* is rendered "valuable treasures."
- SARORUHAM**, A lotus [सरोरुह]. Ab. 684.
- SARUPAM**, Own form, natural state, nature [स्वरूप]. Ab. 177. *Sarūpasiri*, splendour of form.

- beauty (Dh. 193). Abl. *sarūpato*, according to its own nature (Att. cxxx).
- SARŪPO (*adj.*), Resembling [सखूप]. Att. 203 (*tulsarūpo*). *Asarūpo* (*adj.*), dissimilar (Sen. K. 206). Mah. 242.
- SĀRUPPO (*adj.*), Fit, proper, suitable, in conformity with [सखूप + च]. *Asruppabhāvo*, inappropriateness, impropriety (Jāt. 8). *Asruppo* (*adj.*), improper (Dh. 271). *Na samaṇasruppāni*, not fit for a monk (of fine clothes, Jāt. 65, comp. Pāt. xlv).
- SASAKKAM (*adv.*), Certainly. Ab. 1140.
- SASAKO, A hare, rabbit [सखसक]. Ten J. 35.
- SASANAM, Slaughter [सखसख]. Ab. 402.
- SĀSANAM, Order, command; message; epistle; instruction, discipline; scripture; (Buddhist) religion or dispensation [सखसन]. Ab. 354, 992; Dh. 30; Mah. 110. *Mukhas.*, a verbal order (Alw. I. 79). *S. daddti*, to give orders (Ditto, comp. 74). *S. lañchanto*, sealing a letter (Dh. 89). *Paññā vuttas. ārocesi*, "delivered the king's message" (Alw. I. 79). *S. pahipati*, to send a message (Dh. 107, 157). *S. labhati*, to receive a message (Alw. I. 80). *Rāhulakumārassa jātassutvā*, having heard the news of prince R.'s birth (Dh. 117; comp. F. Jāt. 5; Alw. I. 80). *Atthi kiñci s.*, is there any news? (Alw. I. 97). *Etanñ Buddhāna' s.*, this is the commandment of the Buddhas (Dh. 33). *Jinas.*, *Buddhas.*, *Satthu s.*, the commandment or religion of Buddha (Mah. 25; Dh. 66; Kh. 20). *S. jotetum*, to make religion prosper (Mah. 150). *Navanigas.*, the Law or scripture with its five divisions (Mah. 11). *Imasmim sāsane*, under this dispensation (comp. Dh. 135, *Gotama buddhassa sāsane aggasāvakaṭṭhānaṃ*, the post of chief disciple under the dispensation of Gotama Buddha).
- SASAÑKHĀRIKO, see *Saṅkhāro*.
- SASAÑKO, The moon [सखसाङ्क]. Ab. 52.
- SĀSAÑKO (*adj.*), Dangerous [स + आसखङ्का]. Pāt. 13, 20, 107; Ten J. 54.
- SĀSAPO, A mustard-seed [सखसप]. Ab. 451; Dh. 71, 72; B. Lot. 326.
- SĀSATI, To command [सखस]. Sen. K. 475. P.p.p. *sāsito*.
- SASENAKO (*adj.*), Accompanied by an army [सखसेन + क]. Mah. 117.
- SASĪ (*m.*), The moon [सखसिन्]. Ab. 52; Alw. I. 111.
- SASISO (*adj.*), Together with the head [स + सखीष]. *Sasīsaṃ pārūpitvā*, with his upper robe drawn over his head (Dh. 268).
- SASNEHO (*adj.*), Loving [सखनेह]. Dh. 238.
- SASO, A hare [सखस]. Ab. 617; Mah. 141; Dh. 61; F. Jāt. 51.
- SĀSO, Asthma [सखस]. Ab. 329.
- SASSAM, Corn in the field, crop [सखस]. Ab. 452. *Pakkam s.*, the ripe crops (Mah. 72).
- SASSAMANABRĀHMAṆO (*adj.*), Together with monks and brahmins [स + सखस + ब्राह्मण]. *Sassamaṇabrāhmaṇi pajā*, beings including monks and brahmins (*pajāvacanena sattalokagahanaṃ*, Sām. S. A.).
- SASSĀMIKO (*adj.*), Having a master [स + सखामिक्]. Dh. 364; Jāt. 177.
- SASSATIKO (*adj.*), Eternal [सखसतिक्].
- SASSATO (*adj.*), Perpetual, eternal [सखसत्]. Ab. 189, 709; Dh. 45. *Sassatadiṭṭhi*, *sassatavādo*, the heretical doctrine that Spirit and Matter (*attā* and *loko*) are eternal, Buddhism teaching that the universe is periodically destroyed (Mah. 42; Man. B. 473).
- SASSIRĪKO (*adj.*), Auspicious, glorious, blessed [सखसीरिक्]. Ten J. 1; Kh. 21, 27; Dh. 315. For the doubled *s* comp. *ossajati*, *pavisilesa*, *okkassa*, etc.
- SASSŪ (*f.*), Mother-in-law [सखसू]. Ab. 246; Dh. 242.
- SASURO, Father-in-law [सखसुर]. Ab. 246; Dh. 235, 242; Mah. 53. Pl. *sasurā*, father and mother-in-law (Ab. 250).
- SATABHISAJO, Name of a Nakkhatta [सखतभिषक्]. Ab. 60.
- SĀTACCAM (*adv.*), Constantly, perseveringly [सखतत्त्वं]. *Sātaccakāri*, persevering (Dh. 52). *Sātaccakiriya*, perseverance, constancy (Dh. 80).
- SATAKAM, A hundred [सखतकम्].
- SATAKKHATTUM, A hundred times [सखतकत्त्वम्]. Dh. 291.
- SĀTAKO, and -KAM, Cloth; a cloth, an outer garment, tunic, cloak [सखटाक्]. Ab. 290; Jāt. 8; Dh. 198, 287; Mah. 152, 171, 197, 245; Pāt. 11. Comp. *sātikā*.
- SĀTAKUMBHAM, Gold [सखतकम्भम्]. Ab. 488.
- SATAM, see *Santo* (3).
- SATAM (*num.*), A hundred [सखत]. Ab. 474. *Satasmā* or *satena bandho naro*, a man imprisoned for a debt or a theft of a hundred pieces of money

(Sen. K. 322). With noun in gen. pl. *Satañ málānam*, a hundred roots (Mah. 113); *Yojanānam satañ dīgham*, a hundred yojanas long (Att. 8). As the last part of a compound: *Gāthāsatañ*, a hundred stanzas (Dh. 19); *Vassasatañ*, a hundred years (Dh. 20); *Pañca jātakasatāni*, five hundred Jātakas. With noun in sing. *Chacattāllāsatañ vassañ atikkamma*, after the lapse of a hundred and forty-six years (Mah. 162); *Satañ samañ*, a hundred years (Dh. 20). When compounded with another numeral, the whole may be a sing. noun, as *pañcasatañ yatt* (Mah. 150, where *p.* in the sing. is in apposition with *yatt* in the pl.), or a plur. adj., as *pañcasatā bhikkhū* (Dh. 277, Mah. 11, comp. *pañcasatānañ ajāniyyasindhavānañ*, 274). *Itthīnañ pañca satāni*, five hundred women (Mah. 110). *Pañca kañāsatañi*, five hundred maidens (Ditto). *Tiyojanasatāyāmo*, three hundred yojanas in circumference (Att. 8).

SATAMŪLĪ (*f.*), Asparagus Racemosus [शतमूली]. Ab. 585.

SATAPADĪ (*f.*), A centipede [शतपदी]. Ab. 622; Pāt. 71.

SATAPATTO, The Indian crane [शतपत्र]. Ab. 642. *Satapattam*, a lotus (Ab. 684, 915).

SATARAMSI (*m.*), The sun [शत + रश्मि]. Ab. 62.

SĀTATIKO (*adj.*), Persevering [सतत + इक]. Dh. 5.

SATATO (*adj.*), Continual [सतत]. Ab. 42. Adv. *satatañ*, continually (Ab. 41; Mah. 22, 136).

Satatarato (*adj.*), always delighting (Mah. 200).

SATAVAŅKO, A sort of fish [शत + वक्र]. Ab. 672.

SATĀVARĪ (*f.*), Asparagus Racemosus [शतावरी]. Ab. 585.

SATERATĀ (*f.*), Lightning [शतवृद्धा]. Ab. 48.

SĀTHEYYAM, Craft, treachery [from शच, comp. शच्छ].

SĀTHILO (*adj.*), Crafty, treacherous [from शठ]. Dh. 55.

SĀTHO (*adj.*), Crafty, treacherous, fraudulent, wicked [शठ]. Ab. 737; Alw. N. 121; Dh. 45, 47, 81.

SATI (*f.*), Recollection; active state of mind, fixing the mind strongly upon any subject, attention, attentiveness, thought, reflection, consciousness [सृति]. Ab. 158; Man. B. 412; B. Lot. 519, 797, 806; Kh. 16. *Upaṭṭhitā sati*, readiness or activity of mind, presence of mind (Dh. 179). *Satiñ*

viñā, without thinking or remembering (that he was to share it with the priests), thoughtlessly, heedlessly (Mah. 158). *Asatiyā* (Instr.), thoughtlessly (Dh. 103). At Alw. I. xxxiv we have *sati matī ca*, thought and understanding; here the first implies the active state of the mind, the latter its wise direction. *Sammāsati*, rightly directed activity of the mind (B. Lot. 519). *Ekadivasañ pi satthūrañ ārabha satim na uppādesi*, never gave a thought to the Teacher, forgot all about him (Dh. 274). *Marāṇasatim bhāveti*, to develop or dwell on the thought of death (Dh. 360). *Āndānasati* is one of the kammaṭṭhānas, and consists in fixing the attention on the inspiration and expiration of the breath while meditating successively on certain ideas (sixteen in number, Alw. I. 88; E. Mon. 267, 268). *Kāyagatā sati*, meditation on the body (Dh. 52, 53). For *satiassaggo* and *sativassaggo* see *Vossaggo*.

SATI, SATĪ, see *Santo*.

SĀTI (*f.*), Name of a Nakkhatta [स्वाति]. Ab. 59.

SĀTĪ (*f.*), A garment, mantle [शाटी]. Dh. 70.

SĀTIKĀ (*f.*), An upper robe, mantle, cloak [शटिका]. *Udakas., jalas.*, a cloak worn to keep off rain, or for a bathing dress (Pāt. 106, Mah. 96, also *vassikas.*, "robe for the rainy season," Pāt. 19).

SATIKO (*adj.*), Belonging to a hundred, consisting of a hundred, costing a hundred [शतिक]. *Penceyojanasatikāni kūṭāni*, peaks five hundred yojanas in height (Gog. Ev. 16). *Vassasatiko*, a centenarian (Dh. 124; Mah. 19). *Pañcasatikā saṅgīti*, a synod of five hundred members.

SATIMĀ (*adj.*), Of retentive memory or active mind, thoughtful, reflecting [सृतिमत्]. Dh. 68; Sen. K. 400. With *i* lengthened metri causā (Dh. 5, 17, 33, 58). Gen. and dat. *satimato* (Dh. 5). Pl. *satimanto* (Dh. 17). Gen. and dat. pl. *satimāna* (Dh. 33).

SATIPATṬHĀNAM, Fixing the attention, earnest meditation. This compound is *सृति + उपस्खान*, comp. *upaṭṭhitā sati*, and *upaṭṭhitāsati*. For the sandhi comp. *bhikkhunipassaya* = *bhikkhuni upassaya*, *pi ssa* = *pi assa*, *phalanti asaniyo* = *phalanti asaniyo* (Mah. 72). The North Buddhist Sanskrit equivalent is *सुसुपस्खान* (B. Int. 626). The four satipaṭṭhānas are *kāyānupassanā satipaṭṭhānañ*, *vedānānupassanā s.*, *cittānupassanā s.*, *dharmānupassanā s.*, meditation on the impurity of the body, on the evils of the sensations, on the

evanescence of thought, on the conditions of existence (Man. B. 497; Att. 57). The terms *kāya-bhāvanā* and *kāyagatā sati* are identical in meaning with *kāyānupassanā* (Subh.). See *Parimukhaṃ*.

SĀTIREKO (*adj.*), Excessive [स + चतिरेक].

SĀTISAYO (*adj.*), Excessive [सातिशय].

SATIVINAYO, Name of one of the Adhikarapa-samaṅgas [सुति + विनय]. Vij. says, "It is a method of procedure by which the innocence of an arhat falsely accused of a crime is proclaimed: when the offence has been inquired into by a chapter and the accused honourably acquitted, he is declared blameless, and exhorted to keep steady in the path of duty." Pāt. 57, 63.

SATO (*p.p.p. sarati*), Recollecting, mindful, attentive, thoughtful, conscious [सुत]. *Saddā sato*, ever mindful of, or constantly meditating on (the impurity of the body, Dh. 63, see *Sati*). Generally in the phrase *Sato sampajāno*, "thoughtful and conscious" (Dh. 52; B. Lot. 342), the words are very nearly synonymous, e.g. comp. *sampajāna-musuddo*, a conscious or intentional falsehood, with *asatiyā*, unconsciously, unintentionally; corresponding to this phrase we have the compound *satisampajāñāṃ*, "active thought and consciousness" (Alw. I. 78).

SĀTO, Joyful [ज्ञात]. Ab. 88 (see note). Neut. *sātāṃ*, pleasure (Ditto; Dh. 61).

SATRAM, A sacrifice; munificence, liberality [सत्त]. Ab. 1134.

SATTA (*num.*), Seven [सप्त]. Gen. and dat. *sattanaṃ*. Instr. and abl. *sattahi*. Loc. *sattasu*. *Sattavīsati*, twenty-seven. *Sattabhūmako*, seven-storied (Mah. 235). *Sattadhāṇāṃ*, seven sorts of grain (Pāt. 87). *Sattadinaṃ*, a week (Mah. 69, 196).

SATTĀ (*f.*), Existence [सत्ता]. Ab. 807, 816, 1054, 1108. *Gatasatto*, deprived of life (Das. 31).

SATTADASA, see *Sattarasa*.

SATTADHĀ (*adv.*), In seven ways, in seven pieces [सप्तधा]. Dh. 87, 140.

SATTAGUṆO (*adj.*), Sevenfold [सप्तगुण]. Mah. 152.

SATTĀHAM, A week [सप्ताह]. Mah. 2. *Sattāhaṃ* (*acc.*), during a week (F. Jāt. 52). *Sattāha-parinibbuto* (*adj.*), having been dead a week (Mah. 11).

SATTĀHIKO (*adj.*), Belonging to a week, hebdomadal [last + हिक].

SATTAKAṆ, A collection of seven [सप्तक]. *Dutiyasattake*, in the second set of seven virtues (Par. S. A.).

SATTAKKHATTUṀ (*adv.*), Seven times [सप्तगुण + क्वत्त]. Mah. 63, 212. See *Paramo*.

SATTALĀ (*f.*), A sort of jasmine (*navamālikā*) [सप्तला]. Ab. 576.

SATTALOKO, World of sentient being [सत्त्व + लोक]. This is one of the three divisions of the universe (see *Loko*, *Saṅkhāro*). According to the Buddhist cosmogony the universe consists of an infinite number of cakkavālas or spheres,¹ peopled by various orders of living beings, to each of which is assigned a particular abode (*loko*, *bhavanam*) within the cakkavāla. These abodes or worlds are disposed one above another, below, upon and above Mount Meru. Most beings have the power to wander from their own loka and visit other parts of the cakkavāla, or even to visit other cakkavālas. There are thirty-one sattalokas or abodes of living beings rising one above the other (they are also called Talas or stages). The following are their names. *Nirayo* or *narakā* (pl.), *tiracchādayoni*, *petalako* or *pettivisayo*, *asurabhavanam*, *manussaloko*, *cātummahārājiko devaloko*, *tāvatiṃsad*. or *tāvatiṃsabhavanam*, *yāmadevaloko*, *tusitad*. or *tusitabhavanam*, *nimmānaratidevaloko*, *paranimmitavasavattid*, *brahmapārisajjad*, *brahmapurohitad*. (or *porohitad*), *mahābrahmad*, *parittābhād*, *appamāpābhād*, *ābhassarad*, *parittasubhād*, *appamāpāsubhād*, *subhakiṇṇad*, *vehapphalad*, *asaññasattad*, *avihad*, *atappad*, *sudassad*, *sudassid*, *akaniṭṭhad*, *ākāśānañcīyatanaṃ*, *viññānañcīyatanaṃ*, *ākāśānañcīyatanaṃ*, *nevasaññānañcīyatanaṃ*. The names of their respective inhabitants are these. *Nerayikā*, *tiracchānagatā*, *petā*, *a-urd*, *manussā*, *devā cātummahārājikā*, *devā tāvatiṃsā*, *yāmadā*, *tusitā*, *nimmānaratino* (or *-ratī*), *paranimmitavasavattino* (or *-vattī*), *brahmapārisajjad*, *brahmapurohitā* (or *-porohitā*), *mahābrahmadāno* (or *-brahmad*), *parittābhādā*, *appamāpābhādā*, *ābhassarā*, *parittasubhādā*, *appamāpāsubhādā*, *subhakiṇṇā* (or *kiṇṇakā*), *vehapphalā*, *asaññasattā*, *avihā*, *atappā*, *sudassā*, *sudassī*, *akaniṭṭhā*, *ākāśānañcīyatanaṃ*, *viññānañcīyatanaṃ*, *ākāśānañcīyatanaṃ*, *nevasaññānañcīyatanaṃ*. Broadly the sattaloka

¹ I use the word sphere in its cosmogonic, not its mathematical sense, the cakkavālas being circular planes, not globes.

is divided into *rūpaloko* and *arūpaloko*, the latter embracing the four highest lokas and the former all the rest. Again it is divided into *kāmaloko*, *rūpaloko* and *arūpaloko*, or *kāmvacaro*, *rūpvacaro*, *arūpvacaro*, the first including the lowest eleven worlds, the second the next sixteen, and the third the four highest. The four lowest worlds are called *cattāro apāyā*. The twenty-six devalokas are subdivided into six devalokas, sixteen rūpabrahmalokas and four arūpabrahmalokas. Also more broadly into six devalokas and twenty brahmalokas. The Devaloka is ruled by three great archangels. Of these, *Mahābrahmā* rules the Brahmaloaka, *Māra* rules the heavens from *Yāma* to *Paranimmitavassavatti* (which are hence sometimes called *Māraloko*), and *Sakka* rules the *Tāvātimsa* heaven. The lowest heaven, *Cātummahārājika*, is occupied by the four *Mahārājas* or *Lokapālas* and their suite. The angels of the three lowest Rūpabrahma heavens are collectively called *brahmakāyikā*.¹ The five highest Rūpabrahma heavens, *Aviha*, *Atappa*, *Sudassa*, *Sudassin*, *Akaniṭṭha*, are called *Suddhāvāsā*, the Pure Abodes. Besides the beings enumerated above, there are several other minor classes, as *Kumbhaṇḍas*, *Garuḷas*, *Yakkhas*, *Rakkhasas*, *Nāgas*, who have not all special abodes of their own, the *Kumbhaṇḍas* for instance being attendants of *Sakka* in the *Tāvātimsa* heaven (Man. B. 46). See B. Int. 599 and foll., Man. B. 5 and foll.

SATTAM, Substance, thing; form, body; sentient being; strength; breath, life [सत्त्व]. Ab. 816.

SATTAMO (*adj.*), Best, excellent [सत्तम]. Ab. 695, 941.

SATTAMO (*adj.*), Seventh [सप्तम]. Ab. 941; F. Jāt. 52; Ten J. 114. Fem. *sattamī*, in gram. the locative case (Alw. I. xl), also the optative mood (Sen. K. 430).

SATTAPANNO, The tree *Echites Scholaris* [सप्तपर्णी]. Ab. 555. In *sattapannirukkho* at Mah. 178 we probably have a form सप्तपर्णिन्.

SATTARASA (*num.*), Seventeen [सप्तदशन्]. Dh. 76; Mah. 206. With affix क्, *sattarasakam*, a collection of seventeen, name of a portion of the *Bhikkhunī Vibhaṅga*. The form *sattadasa* is also given in *Payoga Siddhi*.

¹ I find in *Mahānidāna S. Aṭṭh.*, *brahmakāyikā ti brahmaprisajjabrahmaporohitamahdbrahmdno*.

SATTATI (*fem. num.*), Seventy [सप्तति]. Alw. I. 104. *Cattusattati*, seventy-four (Dh. 134).

SATTATṬHA, Seven or eight [सप्तन् + षट्ठन्]. *Kumārassa sattatṭhavassakāle*, when the child was seven or eight years old (Das. 2). F. Jāt. 2.

SATTĀVĀSO, Abode of beings [सत्त्व + आवास].

This is a technical term, there are nine *Sattāvāsa*, which are nine classifications of beings. I take the text from *Dasuttara S.* *Sant' āvuso sattā nānattakāyā nānattasaññino seyyathā pi manussā ekacce ca devā ekacce ca vinipātikā, ayaṃ paṭhamo sattāvāso: sant' āvuso sattā nānattakāyā ekattasaññino seyyathā pi devā brahmakāyikā paṭhamā bhinibbattā, ayaṃ duttiyo sattāvāso: sant' āvuso sattā ekattakāyā nānattasaññino seyyathā pi devā bhassara, ayaṃ tatiyo sattāvāso: sant' āvuso sattā ekattakāyā ekattasaññino seyyathā pi devā subhakiṇṇā, ayaṃ catuttho sattāvāso: sant' āvuso sattā asaññino appaṭisaṃvedino seyyathā pi devā asaññasattā ayaṃ pañcama sattāvāso. Sant' āvuso sattā sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthagamā nānattasaññānam amanaṅkāraṇaṃ ananto ākāso ti ākāsaṇācāyatanūpagā, ayaṃ chaṭṭho sattāvāso: sant' āvuso sattā sabbaso ākāsaṇācāyatanam samatikkamma anantaṃ viññāpan ti viññāpañcāyatanūpagā, ayaṃ sattamo sattāvāso: sant' āvuso sattā sabbaso viññāpañcāyatanam samatikkamma n'attā kiñcīti ākāsaṇācāyatanūpagā, ayaṃ aṭṭhamo sattāvāso: sant' āvuso sattā sabbaso ākāsaṇācāyatanam samatikkamma nevaññānaññācāyatanūpagā, ayaṃ navamo sattāvāso.*

“There are beings, brethren, in whom there is diversity both of body and of mind; as mankind, some of the devas (comment says the devas of the six kāmadevalokas), and some of the *Vinipātikas*, this is the first Abode. There are beings in whom there is diversity of body and identity of mind, as the *Brahmakāyika* devas (see *Sattaloko*), who are reborn (in those heavens) in consequence of having practised the first *Jhāna* (see *Bhūmi*). There are beings in whom there is identity of body and diversity of mind, as the *Ābhassara* devas. There are beings in whom there is identity of body and identity of mind, as the *Subhakiṇṇa* devas. There are beings who are unconscious and deprived of sensation, as the *Asaññasatta* devas. There are beings who from their complete emancipation from ideas of Form, from the disappearance within them of the ideas of resistance, from their

ceasing to dwell upon ideas of diversity, look upon space as infinite and attain the realm of infinity of space.¹ There are beings who, having completely risen above the realm of infinity of space, look upon Intelligence as infinite and attain the realm of infinity of intelligence. There are beings who, having completely risen above the realm of infinity of intelligence, conceiving the idea that nothing exists, attain the realm of Nothingness. There are beings who, having completely risen above the realm of nothingness, attain the realm of Semi-Consciousness (comp. B. Lot. 542)."

SATTHĀ (*m.*), A teacher, master [शिक्षु]. Acc. *satthāraṃ* (B. Lot. 654; Dh. 353). Instr. *satthārdā*, *satthūndā* (Dh. 353; Mah. 194). Gen. and dat. *satthu* (Dh. 307), *satthussa* (Alw. I. xvi). The base in composition is *satthu-*, e.g. *satthuvāṇṇito*, praised by the Teacher, *satthukappo*, like the Teacher, *satthuvāṇṇo*, gold, lit. that which is coloured like Buddha (who was "suvaṇṇavaṇṇo," Ab. 487, Pāt. 80), *navāṅgasatthudānaṃ*, the nine-fold scriptures of the Teacher (Kh. 20). In phrases like *satthu dhammadesanā* or *satthudhammadesanā* (B. Lot. 436, Dh. 198), it is often difficult to know whether *satthu* is intended for the genitive or the base in composition. *Satthā* is a frequent epithet of a Buddha (Ab. I, comp. *Kassapo nāma satthā*, a Buddha named K., Ras. 15). It is the usual name by which Gotama Buddha is spoken of in the commentaries (e.g. see F. Jāt. 8, Dh. 184).

SATTHAKAṀ, A small weapon [शस्त्रक]. Ab. 909, Dh. 255 (in both cases the weapon referred to appears to be a pair of scissors). *Satthakavāṭṭā* at Dh. 307, 336 seems to mean cutting or lancinating pains.

SĀTṬHAKATHO (*adj.*), Together with the commentary [स + अट्ठकथā]. Pāt. xiv.

SĀTṬHAKO (*adj.*), Useful, profitable [सार्थक]. Dh. 389. Fem. *sātthikā*. *Sātthikā desanā*, a sermon attended with profit to the hearers (Dh. 91, 116, 364, 389).

SATTHAṀ, A weapon, sword; iron, steel [शस्त्र]. Ab. 385, 965, 1052; F. Jāt. 50.

SATTHAṀ, A treatise, book; a science or art [शास्त्र]. Ab. 965; Alw. I. 112. *Saddas.*, grammar (Alw. I. xiii). *Alaṅkāras.*, a treatise on rhetoric (Bāl. i).

SATTHI, see *Satti*.

SATTHI (*n.*), The thigh [सकिच]. Ab. 276; Mah. 23.

SATṬHI (*f. num.*), Sixty [षष्टि]. In apposition with a noun in the sing. *SatṬhiṃ satṬhiṃ veḷuṃ gaheṭvā*, having taken bamboos in bundles of sixty each (Dh. 211). In apposition with a noun in pl. *SatṬhiṃ bhikkhū labhitvā*, taking sixty priests (Dh. 81); *EkasatṬhiyā arahantesu jātesu*, when there were sixty-one arhats (Dh. 119); *Leṇāni aṭṭhasatṬhiyo* (pl.), sixty-eight cells (Mah. 103); *Purisānaṃ sahassehi satṬhiyā saha*, with sixty thousands of men (Mah. 155). With noun in gen. *SatṬhiṃ arahataṃ akā*, made sixty converts (Mah. 2, comp. Dh. 122). In composition: *SatṬhisahasānaṃ bhikkhūnaṃ*, for sixty thousand priests (B. Lot. 436); *satṬhivassathero*, a priest of sixty years' standing (Ten J. 120); *satṬhibhānavāraparimāṇo* (*adj.*), sixty bhānavāras in extent (Alw. I. v).

SĀTṬHIKĀ, see *Sātthako*.

SATTHO, A troop, caravan [सार्थ]. Ab. 631, 965; Mah. 43; Pāt. 65. *Satthavāḍho*, a merchant (Ab. 469; Mah. 29). *Appasattho* (*adj.*), with few attendants (Dh. 22). *Jaṅghas.*, *sakaṭas.*, caravans of beasts of burdens, caravans of carts (Alw. I. 74). *Theyyas.*, a piratical caravan, a troop of robbers (Pāt. 16, 92).

SĀTṬHO (*adj.*), Together with the meaning [सार्थ]. B. Lot. 330.

SATṬHO (*adj.*), Sixtieth [षष्ट]. Sen. K. 402.

SATTHU, see *Satthā*.

SATTHU, see *Sattu* (2).

SATTHUKO (*adj.*), Belonging to a teacher [शिक्षु + क]. *Satthukaṃ pāvacaṇaṃ*, the word of our blessed Master (Br. J. S. A.).

SATṬHYAṀ, Villany, fraud [शाठ्य]. Ab. 177.

SATTI, and **SATTHI** (*f.*), Ability, power; an iron spear, javelin [शक्ति]. Ab. 387, 398, 1050, 1052. The three *sattis* or regal powers are *pabhāvo*, *ussāho*, *mantānaṃ*, dignity, energy and counsel (Ab. 351). *Sattidharo*, spear-holder, a name of Kārttikeya (Ab. 17). *Sattiyā hani*, slew him with his spear (Mah. 154, comp. Dh. 114). *Añña-maññaṃ mukhasatṬhi vitūdanā*, wounding one another with sharp words, lit. mouth-javelins (Sang. S. of persons quarrelling).

SATTĪ (*f.*), A knife [शस्त्री]. Ab. 392, 394. *Sattī*, a hunting knife, occurs in *Kuruṅgamiga Jātaka*.

¹ That is, of course, where the idea that space is infinite is the leading or all-absorbing idea of its inmates.

SATTO, A being, creature, animal, sentient being, man [सत्त्व]. Ab. 816; Dh. 56, 74. *Dukkhá satte pamocaye*, redeem mortals from suffering (Mah. 2). *Húniṃ disvāna sattānaṃ*, perceiving the degeneration of mankind (Mah. 207, 253). *Ayaṃ s.*, this person (Mah. 250, 255). See *Sattaloko*.

SATTO (*p.p.p. sakkoti*), Able, strong [शक्त]. Ab. 1083. See *Sakko* (2).

SATTO, see *Sajati*.

SATTU (*m.*), An enemy [शत्रु]. Ab. 343, 344, 1122. *Kilesasattu*, the enemy Sin (Mah. 194).

SATTU (*m.*), Barley meal, or flour generally, also a cake made of meal [शक्त]. Ab. 463, 1122. *Sattuphalā* (*f.*), the tree Mimosa Suma (Ab. 566). The form *satthu* occurs three times at Pát. 89, it is perhaps correct, comp. *satthi* = शक्ति.

SATTUKO, An enemy [शत्रु + क]. Mah. 194.

SĀVAJJO (*adj.*), Censurable, faulty, wrong, sinful [सावय]. Ten J. 117. Of a book, inaccurate, full of faults. Opposed to *anavajjo* (Dh. 259). *Svavajjāṃ*, sin (Das. 43).

SĀVAKO, A hearer, listener, pupil; a disciple [आवक]. Alw. I. lxix (pupils of a Brahmin teacher); E. Mon. 10; B. Int. 296, 297; B. Lot. 292. This word is used I think only in the sense of true disciple or hearer of Buddha; and is applied to those who are walking in the four Paths, and especially Arhats. The word *ariyā*, "the Elect," at Dh. v. 22 is explained by the comment to mean *buddhapaccekebuddhasāvaka*, Buddhas, Pratyeka Buddhas and saints (p. 180). At Dh. v. 187 *sammāsambuddhasāvako* evidently refers to the Arhat; it is difficult to say whether it should be rendered "true disciple of the Enlightened," or "disciple of the truly Enlightened." At v. 195 it can only mean Arhats. At Kh. 7 the eight Ariyas are called *sugatassa sāvaka*. *Bahú Buddhassa sāvaka*, many pious disciples of B. (Alw. I. 54). At Alw. I. 77, 78 the term *sāvakaṅgho* is distinctly limited to the eight Ariyas; from its use at Dh. 142 however nothing necessarily shows it to be so restricted. At Dh. 14, 52, 53 the context does not seem to imply more than "pious disciple." *Sāvakaḥodhi*, the knowledge possessed by an Arhat (opposed to *paccekaḥodhi*, the knowledge possessed by a Pratyeka Buddha, and *sabbaññutā*, or supreme Buddhahship, Sám. S. A.). *Sāvakaḥaramiññaṃ*, the knowledge possessed by an aggasāvaka, and

obtained by practising the *páramitās* in previous existences (Dh. 125, 134; Man. B. 197). Fem. *sāvika* (Dh. 131).

SAVALI (*adj.*), Wrinkled [स + वलि]. Ras. 20.

SAVANAM, Hearing; the ear [अवण]. Ab. 150; Ras. 16; Dh. 33, 269. *N'atthīti me vacanassa savanaṃ mā hotu*, let me not hear the words, There is none (Dh. 140). *Saddhammasavanaṃ*, hearing the Truth of Buddha (B. Lot. 305). *Dhammasavanaṃ*, hearing the Law preached, going to church service (F. Ját. 46).

SAVANAM, Flowing [सवण]. *Manāpassavano* (*adj.*), flowing in the channels of pleasure (Dh. 60).

SAVANIYO (*adj.*), Pleasant to hear [अवणीय].

SAVAŅKO, A sort of fish [स + वक]. Ab. 672.

SAVANO, Name of a Nakkhatta [अवण]. Ab. 60; Sen. K. 524 (the MSS. rightly read *-no*).

SĀVANO, Name of a month [आवण]. Ab. 75.

SĀVASESO (*adj.*), Imperfect, incomplete [साव-शेष]. Dh. 296.

SAVATI, To flow [सु]. Dh. 60. P. pr. fem. *svavanti*, a river (Ab. 681; Ját. 18).

SĀVATTHĪ (*f.*), Name of a town in India, the capital of Kosala [आवसी]. Ab. 199; Kh. 4; Dh. 77, 93, 198. *Sāvattihinagaraṃ* (Dh. 216). *Sāvattihivāsī* (*m.*), dwelling at S. (Dh. 274, 366). With affix क, *Sāvattihiko*, belonging to S. (Sen. 390).

SĀVETĀ (*m.*), One who informs [आवय + तु].

SĀVETI, see *Suṇoti*.

SAVHAYO (*adj.*), Called, named [साहय]. *Sambuddho Sikhisavhayo*, the Buddha named Sikhin (Ras. 26).

SAVIBHATTI (*adj.*), Having inflections [स + वि-भक्ति].

SĀVIKĀ, see *Sāvako*.

SAVIÑÑĀNAKO (*adj.*), Possessed of intelligence or consciousness, animate [स + विज्ञान + क]. Alw. I. 76. *Saviññānakaṃ dhanam*, live stock (Dh. 79).

SĀVITTHĪ (*f.*), The Vedic verse *Sāvitrī*. At Kh. 17 we have *sāvittī*.

SAVO, Flowing, dripping [सव]. Ab. 1059.

SĀVO (*adj.*), Dark brown, bay [साव]. Ab. 99.

SAVUPĀDISESO, see *Upādiseṣo*.

SAVYO (*adj.*), Left, on the left hand [सव]. Ab. 719.

SĀYAKO, An arrow; a sword [सायक]. Ab. 388, 391, 1049.

SAYAM (*indec.*), Oneself, by oneself, spontaneously

[स्वयम्]. Mah. 2, 78; Alw. I. 79. *Te s. rājā atappayi*, the king himself served them (Mah. 82). *S. abhiññāya*, having learnt by myself (Dh. 63). *Sayam eva* (Ten J. 115). With a fem. noun (Mah. 113). With a plur. noun *S. pabbajimsu*, they themselves took orders (Dh. 142; comp. F. Jāt. 17).

SĀYAM, see *Sāyo*.

SĀYAMĀSO, Evening meal, supper [सायम् + आय]. Dh. 165.

SAYAMBHŪ (*adj.*), Self-produced, self-sufficient, independent [स्वयम्भु]. This is an epithet of a Buddha (Ab. 4). Burnouf says admirably (B. Lot. 336), "This term, which is only an epithet, must not be confounded with the appellation *Svayambhu*, which occupies so prominent a place in Brahminical mythology. I imagine that as used by Buddhists this epithet expresses the independent nature of a Buddha, who, as soon as he has attained to a knowledge of the emptiness of all laws and conditions, has no longer any other substratum or *raison d'être* than himself." He then quotes from *Mahāvamsa* Tīkā, *api ca yo so Bhagavā sayambhū anācariyako pubbe ananussutero dhammesu sīmañi saccāni abhisambujjhi*, and this Blessed One, self-dependent, without a teacher, by himself discovered Truth in doctrines hitherto unheard. Vij. writes to me, "*Sayambhū* means one whose knowledge is underived, self-produced (*sayam bhūtāya paññāya yutto sayambhū*)." *Sayambhūñānañ*, "self-derived or original knowledge," as an epithet of the knowledge of a Buddha occurs in very old texts (see *Sāmuikkani-niko*). If *sayambhū*, as an epithet of a Buddha, belongs to the earliest age of Buddhism, it affords another instance of the way in which Gautama appropriated the Brahminical terms while materially altering their meaning (comp. *Mahābrahmā*).

SAYAMPABHO (*adj.*), Self-resplendent [स्वयंप्रभ].

SAYAMVARĀ (*f.*), A maiden who chooses a husband [सयंवर]. Ab. 235.

SAYANAM, and SENAM, Lying, sleeping; a bed, couch [शयन]. Ab. 308, 1121. *Mahās.*, a large bed, i.e. a bed beyond a certain prescribed width, was forbidden to the priests. *Sayanatthānañ*, sleeping place (Dh. 82). *Attano sayanagumbe*, in the jungle which was his lair (F. Jāt. 54, of a jackal). *Bhūmisayanam*, lying on the ground (Dh. 305). Mah. 83, 180, 194; Dh. 48. The

term *sendsanam*, = शयन + आसन (once we have *sayandāna*, Dh. 34) appears to mean originally "sleeping and sitting," and hence "dwelling." *Rukkhamūlasendsanassa gatagataṭṭhāne sulubhātāya*, from the easy obtainment of a lodging at the foot of a tree wherever you go (Jāt. 10, comp. Kamm. 9). D'Alwis renders *navavidhas*. at Alw. I. 78 by "nine kinds of habitations adapted to the recluse." Vij. renders *sendsanagdhako*, "steward or housekeeper of an establishment." *Sendsanavattāñ*, "duties of the bed-chamber" (Cornelius Alwis). At Mah. 12 it is used as a synonym for *vihāra* (monastery). It may also mean a bed or bedding (Ab. 1121). Hardy renders *sendsanaddānañ*, "the gift of a pallet on which to recline" (E. Mon. 81). *Ekamante vicittāñ kdrāpetvā s. dāpesi*, gave them beds made variegated or embroidered on one side (? Dh. 109).

SĀYANHO, Evening [सायाह्]. *Sāyaṇhasamayo*, eventide (Mah. 84). *Sāyaṇhasamaye* or *-samayañ*, in the evening (Mah. 2; Alw. I. 93; Dh. 314; F. Jāt. 52).

SAYANIGGAHAM, SAYANIGHARAM, A sleeping-room, bed-chamber [the second part of this compound is गृह, the first is a derivative of शी, probably a fem. noun शयनी]. Ab. 214; Pāt. 90, 93.

SĀYANIYO, see *Sāyati*.

SAYANJĀTO (*adj.*), Sprung up spontaneously [स्वयंजात]. *Sayanjātadli*, wild paddy (Dh. 156).

SAYANĀKATO (*adj.*), Made by oneself [स्वयंजात]. Dh. 62. *Sayanākatam sukhadukkhañ*, happiness and suffering caused by one's own actions (Gog. Ev. 29).

SAYĀNO, see *Sāyati*.

SAYATHU (*m.*), Swelling [शयथु]. Ab. 327.

SAYATI, and SETI, To lie down [शी]. Pres. 3rd pl. *seti* (Dh. 28). *Nihato seti*, perishes (F. Jāt. 49). *Sukhañ seti*, to live at ease or happily (Dh. 15, 31, 36). *Sayane kiñ na seti sukhañ*, why do you not recline comfortably on your couch? (Mah. 136). P. pres. *sayāno* (Kh. 16), *sayamāno* (Att. 218). Aor. *sayi* (Mah. 128, 230, pl. *sayimsu*, Mah. 217). Ger. *sayitvā* (Mah. 194). P.p.p. *sayito*, lying (Mah. 47, 157). Caus. *sayāpeti*, to cause to lie down, to put down, lay down (Mah. 216, 244, 246).

SAYATI, To go, to take refuge [श्रि]. *Kathañ sayāmi*, whither shall I betake myself (Mah. 52).

SĀYATI, To taste [स्वद]. *Jivhāya rasam styitvā*, having tasted a flavour with his tongue. P.f.p. *sāyaniyo*, to be tasted, savoury. P.p.p. *sāyito*.

SAYHATI, The part. pres. *sayhamāno* of this passive from स्वद is given at Cl. Gr. 120. P.f.p. *sayho*, enduring.

SĀYI (*adj.*), Lying [शायिन्]. Dh. 58. *Bhūmisāyī*, laying on the ground (Cl. Gr. 29).

SĀYIKĀ (*f.*), Lying, sleeping [शायिका]. Dh. 25.

SAYO (*adj.*), Lying, sleeping [शय].

SĀYO, Evening [साय]. Ab. 68. *Sāyabhattam*, evening meal, supper. *Sāyam*, in the evening (Dh. 214; Das. 6; Mah. 160). *Sāyam*, it is late (Mah. 84; Dh. 88). *Sāyapātam*, evening and morning, late and early (Dh. 214, 252).

SECETI (*caus.*), To cause to sprinkle [सिचयति]. Mah. 211. At Mah. 233 *secanto* should be *pekkhanto*.

SEDAJO (*adj.*), Sprung from moisture [सिद्धज]. Insects, worms, etc. are *sedaja* (Ab. 741; Man. B. 441).

SEDITO (*p.p.p.*), Steamed, heated [सिद्धित]. Jāt. 52.

SEDO, Sweat, moisture, boiling steam [सिद्ध]. Ab. 1088; Kh. 18; F. Jāt. 46. *Sedajalo*, perspiration (Ab. 954).

SEHI, see *So* (1).

SEKHARIKO, The plant *Achyranthes Aspera* [शेखरिक्]. Ab. 583.

SEKHARO, A crest, chaplet [शेखर]. Ab. 308.

SEKHIYO (*adj.*), Connected with training [शेख्य]. The seventy *sekhiyā dhammā* are minor precepts regulating the conduct of the priest, and applying to his mode of dress, deportment, eating, etc. They are also called *sekhiyavattam*. E. Mon. 9; B. Int. 308; Pāt. 20.

SEKHO, One who is under training [शेख]. This term is applied to the first seven Ariyapuggalas, the eighth or Arhat being *asekho*. It implies that they have still a remainder of human passion to eradicate, still duties to perform, still a probation to be passed through. The seven Sekhas or Sekhapuggalas are *sotāpattimaggattho*, *sotāpattiphalaṭṭho*, *sakadāgāmiaggattho*, *sakadāgāmi-phalaṭṭho*, *anāgāmiaggattho*, *anāgāmi-phalaṭṭho*, *arahattanaggattho*. Of these the first has a maximum of human passion to get rid of, and the last a minimum, being but very slightly removed from the perfect sanctification of the *arahatta-*

phalaṭṭho or Arhat (see *Maggo*). The foll. is Buddhaghosa's gloss on *sekho* in verse 45 of Dhammapada, *Sekho ti adhisilasikkhā adhicit-tikkhā adhipaṇṇāsikkhā ti imā tisso sikkhā sikkhito sotāpattimaggatthānam ādim katvā yāva arahatta-maggatthānaṃ sattavidho sekho*, by Sekha are meant the seven Sekhas beginning with Sotāpattimaggaship and ending with Arahattamaggaship, who are disciplined in these three disciplines, lofty morality, lofty thought and lofty wisdom (Dh. 209). *Tvaṃ ca sekho sakarasiyo*, thou art yet under discipline and hast duties to perform (B. Lot. 297). *Appattamānaso sekho*, one who is yet a Sekha and has not attained Arhatship (Dh. 255). *Sekhaslam* is the moral practice of a sekha, the duties he performs to get rid of human passion (Man. B. 493). Ab. 435; Alw. I. 76; B. Int. 322; B. Lot. 295. Sometimes written *Sekkha*.

SEKO, Sprinkling [सिक्]. Sen. K. 523.

SELANAM, Noise, shouting. Ab. 899.

SELEYYAM, Benzoin [शिलेय]. Ab. 591.

SELIYO (*adj.*) = शिल्. Pāt. viii.

SELO (*adj.*), Rocky [शिल]. *Selo pabbato*, a rocky mountain (Dh. 2). *Selo*, a rock, hill, mountain (Ab. 605; Mah. 12, 240; Dh. 15).

SELU (*m.*), The tree *Cordia Myxa* [शेलु]. Ab. 558.

SEMHAM, and **SEMHO**, Phlegm, the phlegmatic humour [सेम्हन्]. Ab. 281, 817; Kh. 18. See also *Silerumo*.

SEMHKO (*adj.*), Phlegmatic, produced by phlegm [सेम्हक्].

SENĀ (*f.*), An army [सेना]. Ab. 381; F. Jāt. 3. *Senāvūho*, a review (B. Lot. 466).

SENAM, see *Sayanam*.

SENĀNĪ (*m.*), A general [सेनाजी]. Ab. 340.

SENĀPACCAM, Post of general or commander-in-chief [सेनापत्य]. Mah. 259.

SENĀPATI (*m.*), A general or commander-in-chief [सेनापति]. F. Jāt. 9; Att. 38.

SENĀSANAM, see *Sayanam*.

SEÑI (*m.* and *f.*), and **SEÑĪ** (*f.*), A line, row; a multitude, community; a guild of artisans [सेणि, सेणी]. Ab. 504, 539, 1021; Dh. 203, 239; Pāt. 97.

SENIYO (*adj.*), Belonging to an army [सेन्य].

SENO, A hawk [सेन]. Ab. 637.

SEPANNĪ (*f.*), and **SEPANNIKĀ** (*f.*), Names of two sorts of plants [श्रीपर्णी, श्रीपर्णिका]. Ab. 575; Dh. 147.

SEPHĀLIKĀ (*f.*), Name of a plant [श्रीफलिका]. Ab. 575 (= *allikā*).

SEREYYAKO, The plant *Barleria Cristata* [सैरेयक]. Ab. 579.

SERĪ (*adj.*), Self-willed [सैरिन्]. *Seribhāvo, seritā*, self-will, independence (Att. 199).

SESAKO (*adj.*), Remaining, omitted [शेष + क]. *Sesakam madhu*, the remaining honey (Mah. 133). *Sesakā janā*, the rest of the people (Mah. 61). *Sabbe ghātītasesakā*, all who had escaped the slaughter (Mah. 151, comp. Sansk. *hataçesha*).

SESETI (*caus.*), To omit, leave [शेषयति]. *Kiñci asesetvā*, leaving nothing behind (Dh. 239). *Vinichchayam sabbam asesayitva*, including authoritative decisions (Vij.).

SESO (*adj.*), Remaining [शेष]. Mah. 205. Also a noun, "remainder" (comp. *sañghādiseso*).

SETACCHADO, A goose [सेतच्छद]. Ab. 646.

SETACCHATTAM, A white parasol or umbrella, an emblem of royalty; kingship, royalty [सेतच्छत्र]. Ras. 18; Alw. I. 78.

SETAMBO, A sort of mango [सेत + आम]. Ab. 558.

SETAÑGO (*adj.*), White-bodied [सेत + अङ्ग]. Mah. 63.

SETATTHIKĀ (*f.*), Blight or mildew [सेत + अस्त्रि + क?]. Ab. 454.

SETHILLAM, Looseness [शेषिच्छ].

SETI, see *Sayati*.

SETĪBHO, A white elephant [सेत + इभ].

SETO (*adj.*), White [सेत]. Ab. 95. *Sabbaseto*, entirely white. Masc. *seto*, the colour white, whiteness (Ab. 95, note).

SETTHATĀ (*f.*), Superiority, eminence [सेट्टता]. Dh. 6.

SETTHI (*f.*), Ashes. Ab. 36.

SETTHI (*m.*), Foreman of a guild; a cashier, treasurer; a wealthy merchant [सेट्टिन्]. B. Lot. 322; Dh. 78, 395; Ras. 36; Mau. B. 216. *Setthikulam*, family of a wealthy merchant (Mah. 115). In the Glossary to his *Mahāvansa* Turnour says, "cashier, treasurer, now called chetty." At Mah. 69 we are told that *Dhammāsoka* conferred on an "accountant" (*gaṇako*) the office of *setthī* (*setthittam*) at his court. And *setthiṭṭhānam* is similarly used at Ras. 18.

SETTHO (*adj.*), Best, excellent, eminent, supreme [सेट्ट]. Dh. 5, 48, 57; Ab. 695; Alw. I. xvi. *Setthadhanam*, valuable treasure (Ab. 421, Subh.

says, "pearls, gems, etc."). *Setthakammaṃ*, pious deeds (Mah. lxxxvi). *Pasādasēṭṭho*, noble palace (Mah. 163, comp. Kh. 7). *Naraviriyaṣēṭṭho*, mightiest of men (F. Jāt. 18).

SETU (*m.*), A ridge, embankment, dike, causeway; a cause [सेतु]. Ab. 91, 189, 1100. *Nalasetu*, a dike made of rushes (Ras. 77). *Attānaṃ setuṃ katvā*, making a bridge of his body (Dh. 117). The embankment or "bund" of a tank (Att. 196).

SEVĀ (*f.*), Service [सेवा]. Mah. 138.

SEVAKO (*adj.*), Serving, following, devoted to [सेवक]. Ten J. 38; Mah. 127. Masc. *sevako*, a servant, follower, attendant (Ab. 342; Mah. 261).

SEVĀLO, The aquatic plant *Vallisneria* [शेषाल]. Ab. 689.

SEVANĀ, and -NAM, Service, following, practising, devotion to [सेवन]. F. Jāt. 13; Ab. 1055; Kh. 5. *Paraddrasevaṇā*, adultery (Dh. 395).

SEVATI, To serve, follow, practise; to resort to, to use, enjoy [सेव्]. Dh. 52. *Paradāraṃ s.*, to commit adultery (Dh. 55). *Micchāditṭhiṃ s.*, to follow false doctrine (Dh. 31). To partake of, enjoy (Mah. 235). To frequent, haunt, inhabit (Ten J. 56). P.f.p. *sevanīyo* (Att. 212). P.p.p. *sevito* (Dh. 48).

SEYYĀ (*f.*), Lying, sleeping; a bed, couch [शय्या]. Ab. 308, 1121; Dh. 54, 55; Kh. 16.

SEYYATHĀ (*adv.*), As, just as. I believe *Trenckner* to be right in making this word equivalent to स + यथा. *Sa* is here used merely for emphasis, as in *sacc*. The accent being thrown back we get the doubled *y*, and for the *e* comp. *seyyā*, *phuggu*, *yebbhuyyena*. With foll. *api*: *Seyyathā pi manussā*, as for instance men (see *Sattāvāso*). *Seyyathā pi Malayajanapade*, as in the Malaya country (Pāt. 66). With a verb: *Seyyathā pi bhante ambaṃ vā puṭṭho labujam vyākareyya labujam vā puṭṭho ambaṃ vyākareyya evam evam*, . . . as a man, lord, who was asked about a mango, should answer about a bread fruit, even so . . . (Sām. S.). With foll. *api nāma* (Ab. 1143). *Seyyathā pi nāma ummāpuppham* . . . *seyyathā pi vā pana tam vattham Bārāṇaseyyakam*, just like the *ummā* flower, or again just like that cloth of Benares . . . (Par. S. 33). *Seyyathā pi nāma balavā puriso sammiñjitam vā bhāṃ pasāreyya pasāritam vā bhāṃ sammiñjeyya evam evam*, just as a strong man might draw back his outstretched arm or stretch out his bent arm, even so . . . (Gog. Ev. 8; B. Lot.

- 306). With foll. *idam* it takes the form *seyyathīdam*, an adv. meaning "as follows, namely," and generally introducing a list or enumeration. *Cattāro mahābhūtā seyyathīdam paṭhavādhātu āpo dhātu tejodhātu vāyodhātu*, the four Elements, namely, Earth, Water, Fire, Air (B. Lot. 514).
- SEYYO** (*adj.*), Better, excellent [स्रेयस्]. Ab. 88, 695, 918. Masc. nom. *seyyo* (Dh. vv. 104, 308, comp. *seyyo'ham asmi*, I am a better man). Masc. acc. *seyyam* (Dh. 12). Fem. nom. *seyyo* (Dh. 20). Neut. nom. *seyyo* (Dh. 19, 20, 55). As a neut. noun, *seyyo*, good, advantage, improvement, happiness, bliss (Ab. 88, 918). *Seyyatthiko*, desiring bliss (Alw. I. xvi). *Tādisam bhajamānassa seyyo hoti*, to the man who cultivates the friendship of such a one there is advantage (Dh. 14, comment *vuddhi*). *Seyyaso* at Dh. 8 appears to be स्रेयस् + ञस्, in a better way, better.
- SIBBANAM**, Sewing [सीवण]. Ab. 1095; Pāt. xlviii.
- SIBBANI** (*f.*), Desire [सीवणी]. Ab. 162.
- SIBBATI**, To sew, stitch [सिक्]. Alw. I. 19. P.p.p. *sibbitabbo* (Jāt. 9).
- SĪDANAM**, Sinking (fr. next). Mah. 178.
- SĪDATI**, To sink, subside, settle; to be dejected, despond, yield, give way [सह्]. Cl. Gr. 16; Mah. 217. P.p.p. *sanno*, sunk (Dh. 58). Caus. *sādeti*, to throw down (Dh. 111).
- SIDDHANTO**, Religious belief, dogma [सिद्धान्त]. Ab. 161.
- SIDDHATTHO**, White mustard; Gautama Buddha's name when a prince [सिद्धार्थ]. Ab. 4, 451, 1116.
- SIDDHI** (*f.*), Formation, accomplishment; success, prosperity [सिद्धि]. Ab. 870; Mah. 174; Att. 194.
- SIDDHO**, see *Sijjhati*.
- SIGĀLO**, A jackal [त्रिगाल]. Ab. 615; F. Jāt. 47, 48, 52. Fem. *sigālī* (Ten J. 37).
- SIGGU** (*m.*), The tree *Hyperanthera Moringa* [सिगु]. Ab. 554.
- SĪGHO** (*adj.*), Quick, swift [शीघ्र]. Ab. 40. *Sīghasso*, a fleet horse (Dh. 6). *Sīghagāmi* (*adj.*), going quickly. Adv. *sīgham*, quickly (Mah. 44; Ras. 40). *Sīghatarani* (*adv.*), move quickly, sooner (Alw. I. xiii).
- SĪHALO** (*adj.*), Sinhalese [सिंहल] *Sīhalā nirutti*, Sinhalese grammatical rules (Mah. 247). *Sīhalatthakathā*, Sinhalese commentaries (Mah. 251). *Sīhalani*, the Sinhalese country, Ceylon (Mah. 50, 239). Pl. *Sīhald*, the Sinhalese people (Ab. 185; Mah. 50, 251). *Mahākālasīhalo*, the great dark-featured Sinhalese (Mah. 203). *Sīhalabhāsā*, the Sinhalese language (Mah. 251). *Sīhaladīpo*, the island of Ceylon (Pāt. 81). By Sinhalese are meant only the Aryan inhabitants of Ceylon; they are the descendants of a people coming from the Lala country, a district of Magadha, who migrated to Ceylon several centuries before the Christian era.
- SĪHO**, A lion [सिंह]. Ab. 611. Fem. *sīhī*. There are four sorts of *sīha*, *kesarasīho*, *tīpas*, *paṇḍus*, *kājas*, the maned lion, the grass lion, the brown lion, and the black lion. According to Hardy the *tīpa* and *kāja* lions both eat grass, the latter is said to be like a black bull (Man. B. 18, see Ab. 612). At the end of a compound *sīha* sometimes implies eminence, heroism (Ab. 696). *Narasīho*, the hero or lion of mankind (Ab. 3). *Sakyaśīho*, the lion of the Sakya race (Ab. 5), the former an epithet of a Buddha generally, the latter of Gotama Buddha. *Sīhapañjarani*, a window (Ab. 216; Alw. I. 76; Ten J. 43). *Sīhasēyyā*, lying on the right side like a lion (B. Lot. 342; Dh. 222). *Sīhapucchi* (*f.*), name of a plant (सिंहपुच्छी), Ab. 584. *Sīhappapāto*, see *Mahāsaro*. *Sīhanādo*, a lion's roar; a war-cry, or a shout of exultation (Ab. 899). *Sīhanādani nadati*, to roar (said of a lion, F. Jāt. 47, comp. *sīhanādanadanam*, Jāt. 19). *Sīhanādani nadi*, uttered these exulting words (F. Jāt. 57). With affix ह्, *sīhanādi* (*adj.*), having a lion's roar. *Sīhasanani* (= *sīha* + *āsana*), a throne (Ab. 357; Mah. 25, 157). *Sīhahani*, having a jaw like a lion (B. Lot. 567).
- SIJHATI**, To be accomplished, take place, succeed; to be practised or established or in use [सिद्ध]. Alw. I. 42. P.p.p. *siddho*, accomplished, ended, fulfilled, successful. *Siddhe mama manoratho*, when my wish is accomplished (Mah. 203). *Siddhe kamme*, when our enterprise is achieved (Mah. 206). *Apadānasiddhakkhetani*, scene of exploits accomplished (Att. 190).
- SĪKARO**, Drizzling rain [शीकर]. Ab. 49.
- SĪKATĀ** (*f.*), Sand [सिकता]. Ab. 663.
- SĪKHĀ** (*f.*), Peak, point, summit; crest, top-knot; flame [सिखा]. Ab. 35, 258, 872. Peacock's crest (Ab. 634). *Aggi*, flame of fire (Dh. 54). *Dīpas*, flame of a lamp (Dh. 89, comp. Mah. 212). *Pādas*, the top of the leg of a couch (where it fits into the framework, Pāt. 86). *Sikhāpattā*

means, I think, "pre-eminent, highest," lit. having reached the pinnacle.

SIKHAṆḌAKO, A tuft or lock of hair [शिक्षणक]. Ab. 257.

SIKHANDĪ (m.), A peacock [शिक्षण]. Ab. 634.

SIKHAṆḌO, A tuft or lock of hair; a peacock's tail [शिक्षण]. Ab. 635, 1085.

SIKHARAM, and -RO, A peak, top; the point of a sword [शिक्षर]. Ab. 542, 993.

SIKHARI (m.), A tree; a mountain [शिक्षरिण]. Ab. 605, 1114.

SIKHĪ (m.), Fire; a peacock; name of a Buddha [शिक्षिण]. Ab. 33, 634, 1041; Mah. 2; Man. B. 95.

SIKKĀ (f.), A string by which a weight is suspended; the strings of a balance; the strings of a kája [शिक्षा]. Ab. 525, 919; Ját. 9; Ras. 30.

SIKKHĀ (f.), Learning, study, training [शिक्षा]. Ab. 110 (as one of the Vedāngas). The three sikkhās (*sikkhāttayaṃ*) are *adhivāsa*., *adhicitas*., *adhipañña*., training in the higher morality, the higher thought (ecstatic meditation, Subh.), and the higher learning (Dh. 358). *Sikkham daddati*, to give instruction, to train (Mah. 135, comp. 37). *Sikkhāpadam*, sentence of moral training, a precept. The ten *sikkhāpadas* are precepts regulating the life of the Buddhist monk (Kh. 3; B. Int. 304; E. Mon. 23; they are the same as the ten Śīlas). With affix क्त, *dasasikkhāpadiko*, one who practises the ten precepts, a monk (Pát. 91). The five *Sikkhāpadas* are the first five of these. *Sikkhāpadāni rakkhati*, to keep the precepts (Dh. 227).

SIKKHANAM, Training, learning, study (fr. *sikkhati*). Ját. 58.

SIKKHATI, To learn, train oneself [शिक्ष]. With loc. *Samādyā sikkhati sikkhāpadesu*, taking them upon himself, he exercises himself in the moral precepts (Saṅg. S. comp. Pát. 17). With acc. *Imañ ca imaṃ ca ācāraṃ sikkhitum*, to learn such and such practices (Dh. 239). *Khippam eva imaṃ kāraṇaṃ sikkheyya*, he would very soon learn that trick (Dh. 400). *Lekham s.*, to learn writing (Das. 24; Alw. I. 100). P. pres. *sikkhamāno*, one who is under instruction or training (Pát. 19). The fem. *sikkhamānā* is a term applied to a young woman intending to become a sāmaṇerī or nun, and undergoing a probationary course of instruc-

tion with that view (Ab. 438; Pát. 16). From Pát. 91 it appears that the training lasts two years (at Mah. 37 we are told that Saṅghamittā, owing to her superior merit, acquired the necessary training in a single day). P.p.p. *sikkhito*, learnt; trained, skilful (Dh. 223). With acc. *Tisso sikkhā sikkhito*, trained in the three Sikkhās (Dh. 209). *Sikkhitasikkho* (adj.), one who has undergone training (Pát. 91). *Sikkhitasabbasippo* (adj.), by whom all branches of knowledge had been learnt (Ten J. 107). *Susikkhito*, thoroughly acquired (Kh. 5). Caus. *sikkhāpeti*, to teach, train (Dh. 271). Of training animals, teaching them tricks (Ten J. 51, 114; Dh. 400). With two acc. *Sikkhāpesi mahāpālaṃ sambuddhassāsanam*, taught the king the doctrine of Buddha (Mah. 41, 242, comp. Dh. 211).

SILĀ (f.), A stone, rock [शिला]. Ab. 605. *Silāpaṭṭo*, a slab of stone, a stone bench (Ját. 59). *Silāyūpo*, a stone pillar (Mah. 165). Pl. *silāyo*, stones (Mah. 169).

SILABBATAM, Religious practice or rites [श्रील + षन]. This word occurs at Dh. v. 271, where the context shows it to be used in a good sense. It is coupled with "learning, ecstatic meditation and separation from the world," and Buddhaghosa's comment states that it is used for such practices as the four pārisuddhisīlas or the thirteen dhutaṅgas (p. 380). But in the compound *slabbataparāmaso*, "affectation of rites," it is used in a bad sense, and is one of the Upādānas and Saṃyojanas. In this sense it occurs at Kh. 9, and the comment (not Buddhaghosa's, see p. 26) gives the foll. curious gloss, *ito bahiddhā samānabrāhmaṇānaṃ sīlena suddhivatena suddhīti evamādisu āgatam goslakukkura-sīlādikaṃ sīlam govatakukkuravatānaṃ ca vatam slabbatan ti vuccati*, "Sīlabbata means cattle-practices and dog-practices and such-like practices, and the rites of those who follow cattle-rites and dog-rites, which are intended in such passages as, 'Purification obtained by purification-rites, by the practices of monks and brahmins foreign to this religion (Buddhism).' From the fact that these are relinquished (by the Sotāpanna), we may conclude that all austerities for the purpose of gaining immortality (see *Tapo*) are relinquished also, beginning with the rite called nissaggikapāṭṭikā." I have referred this passage to Vij., who writes to

me, "The passage refers to certain ascetic austerities in which the anchorite imitates the manners and habits of a dog, ox, or other animal." The word certainly requires further elucidation.

SILĀBHŪ (*m.*), A sort of snake [शिला + भू]. Ab. 652.

SILĀGHĀ (*f.*), Praise [साघा]. Ab. 118.

SILĀGHATI, To praise [साघ]. With dat. *Bud-dhassa silāghate*, he praises Buddha (Sen. K. 327).

SĪLAM, Nature, character; habits, customs, practice, conduct; moral practice, piety, morality; a moral precept [शील]. Ab. 178, 430, 1091; Dh. 26, 53; Kh. 13. *Sīlam h' etam asādhūnam*, for this is the custom of wicked men (Ras. 35). *Himsaslo* (*adj.*), disposed to destruction, mischievous (Ab. 731, comp. 733). *Vādaslo*, disputation. *Divāsoppanaslo*, one whose habit it is to sleep in the day-time (Sig. S.). With affix ल्, *akammaslattan*, laziness (Mah. 138). *Silābhedo*, a breach of morality (Dh. 156). *Silāgandho*, the fragrance of good works (Dh. 10). *Sampannaslo* (*adj.*), moral, virtuous (Dh. 11). *Sīlācāro*, the practice of morality. *Sīlamattakam*, a mere question of ordinary morality (Br. J. S.). *Sīlamattam pūretum nāsakkhi*, you could not even keep the precepts, or you could not fulfil the ordinary duties of morality (Dh. 86). *Sīlam rakkhati*, to keep the precepts (F. Jāt. 52). *Idam pi 'ssa hoti silāsimi*, this doctrine (not to destroy life) finds a place in his morality (see B. Lot. 464, line 3, comment says, *idam pi assa bhikkhuno pūṇātipātāveramaṇṣīlāsi silāsimi ekam silāsi hoti*). *Sīlākkhandho*, body of moral precepts, code of morality. This is given in full in Br. J. S. and Sāmaññaphala S., and consists of a number of precepts governing the life of the Buddhist priest. It is divided into *cūlasīlam* (or *cullas.*), *majjhimasīlam* and *mahāsīlam*, Minor morality, Middle morality and Greater morality. It is strange that we find the position of *cūla* and *mahā* reversed according to our notions, the *cūlasīla* embracing precepts forbidding murder, theft, lying, etc., and the *mahāsīla* dealing chiefly with unworthy employments, such as various sorts of divination, etc. It is difficult to account for this nomenclature; Subh. says the *cūlasīla* is so called because it is the easiest to keep. I think there can be little doubt that the three divisions of the *sīla* are literary or recensional (like the *bhānavāras*), and

have no reference to the nature of the precepts classified. I have as yet not met with the three terms in a tripitaka text, though they are frequently met with in the commentaries (e.g. see Alw. I. 78; Dh. 258, 407). It is true that the headings *cūlasīlam*, etc., are found in the MSS. of Br. J. S. and Sām. S., but there is nothing whatever to show that they belong to the original text, indeed the contrary is almost necessarily implied. The text of the *sīla* is translated by Burnouf in the Lotus, pp. 463-471 (in his note p. 465 for *mūla* read *cūla*). The ten *Sīlas* are ten precepts regulating the conduct of the Buddhist priest (*dasasīlam*, *dasavidham sīlam*, Mah. 110, Jāt. 28), respectively prohibiting the destruction of life, theft, impurity, lying, the use of intoxicating liquors, eating at forbidden hours, attending worldly amusements, the use of unguents and ornaments, the use of a large or ornamented couch, and the receiving of money (Kh. 2; E. Mon. 23). The eight *Sīlas* (*aṭṭhaṅgasīlam*, Att. 204) are the first eight of these (Att. 82). The first five *Sīlas* (*pañcasīlam*) are binding on all Buddhists, and answer to our Decalogue, as they briefly sum up the primary duties of man. A layman may acquire merit by observing the five, eight, or even the ten *Sīlas* either for a limited period or till death (thus at Att. 204 a king undertakes to observe the eight precepts, see *Samādiyati*). See Man. B. 488-494.

SILĀMAYO (*adj.*), Made of stone [शिलासय]. Mah. 201, 232.

SILAMAYO (*adj.*), Consisting of moral conduct, virtuous [शीलसय]. See *Puñño*.

SILĀSANAM, A stone seat or throne [शिलासन]. Ab. 22; Dh. 87.

SILATTHAMBHO, A stone pillar [शिलास्तम्भ]. Mah. 97.

SĪLAVĀ (*adj.*), Observing the *sīla* precepts, moral, virtuous [शीलवत्]. Dh. 11; Kh. 16; B. Lot. 313.

SILESETI (*caus.*), To embrace [*caus.* श्लिष].

SILESO, Embrace; union [श्लिष]. Ab. 763, 774.

SILESUMO, Phlegm [श्लेष्मण]. Ab. 281. Comp. *Semho*.

SĪLI (*adj.*), Having a habit or disposition [शील + इन्]. *Abhiṇḍanasīli*, reverential, respectful (Dh. 20).

SILITTHO (*p.p.p.*), Adhering, connected [सिद्ध].
Mayham vacanam sahitam siliṭṭham (Br. J.S.A.).
 SILOKO, Fame; a verse, stanza [स्लोक]. Ab. 117,
 1035. *Pápasiloko* (adj.), having a bad reputation
 (Pát. 100).
 SILUCCAYO, A mountain [शिखोच्चय]. Ab. 605;
 Ját. 29.
 SILUTTO, A rat snake. Ab. 652.
 SĪMĀ (*f.*), A boundary, limit [सीमा]. Ab. 226;
 Mah. 41; Alw. I. 79. *Katvá puram antosimam*,
 including the city within the boundary (Mah. 98).
 See *Samúhanti*.
 SĪMANTINĪ (*f.*), A woman [सीमन्तिनी]. Ab. 230.
 SĪMANTO, A boundary; a mode of parting the
 hair [सीमन्त]. Ab. 258; Mah. 156.
 SIMBALĪ (*f.*), and SIMBALO, The silk-cotton
 tree *Bombax Heptaphyllum* [शाखली and •ख].
 Ab. 565; F. Ját. 51. *Simbalivanam*, a silk-cotton
 forest (Dh. 194). *Simbalidaho*, name of a lake on
 Mount Meru round which dwell the supannas in
 a simbalī forest (Yátr.).
 SĪMSAPĀ (*f.*), The tree *Dalbergia Sisu* [सिंशपा].
 Ab. 571.
 SĪNĀNAM, Bathing, washing [स्नान]. Ab. 299;
 Mah. 257. Comp. *Nahānam*.
 SĪNCATI, To sprinkle [सिञ्च]. *Jalam s.*, to sprinkle
 water (Mah. 249). *Rukkham khiroakena s.*, to
 sprinkle a tree with milk and water (F. Ját. 6).
Nāvam s., to bale out a vessel (Dh. 66). *P.p.p.*
sitto (Dh. 66). Caus. *sīncāpeti* (F. Ját. 6).
 SĪNDHAVO (*adj.*), Belonging to Sindh [सिन्धव].
Sindhavo, a Sindh horse (a breed much prized,
 Ab. 368; Dh. 57; F. Ját. 10). *Sindhavo*, and
-vam, rock-salt (Ab. 461, 1051). *Sindhava-*
raṭṭham, the Sindh country (Dh. 399). *Sindhava-*
potako, a Sindh colt (Ras. 38).
 SĪNDHU (*m.*), The sea, ocean; the Sindh country
 [सिन्धु]. Ab. 659, 865.
 SĪNDHŪ (*f.*), A river [सिन्धु]. Ab. 681, 865.
 SĪNDHURO, An elephant [सिन्धुर]. Att. 191.
 SĪNDĪ (*f.*), Name of a tree (*khajjuri*). Ab. 603.
 SĪNDŪRĀM, Red lead [सिन्दूर]. Ab. 494.
 SĪNDUVĀRO, The tree *Vitex Negundo* [सिन्दु-
 वार]. Ab. 574.
 SĪNEHAKO, An intimate friend [सिंह + क]. Mah.
 227.
 SĪNEHITO (*adj.*), Lustful, connected with desire or
 covetousness [सिंहित]. Dh. 66.
 SĪNEHO, and SNEHO, Oil; friendship, affection,

love; lust, desire [सिंह]. Ab. 173, 1098; Dh. 50.
 With loc. of the person loved (Dh. 79, 333, *mayi*
sineho, affection for me). *Dhītusineho*, the affec-
 tion (of a father) for his daughter (Ras. 38, comp.
 Mah. 45; Das. 2). *Samsaṭṭhajātassa bhavanti*
snehā, one who lives in society has friendships
 (Khaggavisāṇa S.). *Sineham karoti*, to make
 friends with (Ten J. 37).
 SĪNERU (*m.*), A name of Mount Meru (comp. *neru*,
 both seem to point to an original स्नह). Ab. 28;
 Dh. 132; Gog. Ev. 14, 15.
 SĪNGAKĀM, A horn [शृङ्गाक]. Ab. 867.
 SĪNGĀM, A horn; a peak, summit; height, dig-
 nity, pre-eminence [शृङ्गा]. Ab. 497, 887. Pin-
 nacle of a dagaba (Att. 138).
 SĪNGĀRO, Love, sexual passion [शृङ्गार]. Ab.
 102, 104.
 SĪNGHĀNIKĀ (*f.*), Mucus of the nose [सिंहाणक,
 सिंघाणक]. Ab. 324; Kh. 3; Dh. 102.
 SĪNGHĀṬAKĀM, A place where four roads meet
 [शृङ्गाटक]. Ab. 203; Kh. 11; B. Lot. 480.
 SĪNGHĀṬO, Name of a plant [शृङ्गाट]. Ab. 583.
 SĪNGĪ (*adj.*), Horned [शृङ्गी]. Masc. *singī*, name
 of a fish (Ab. 671, comp. *शृङ्गी* fem.). Fem.
singīnī, a cow (Ab. 498).
 SĪNGĪ (*f.*), A kind of gold; name of a plant [शृङ्गी].
 Ab. 488, 590.
 SĪNGIVANNO (*adj.*), Gold-coloured [last + वर्ण].
Singivanam vattham, a sort of cloth (see Mah.
 180).
 SĪNGIVERĀM, Ginger [in S. we have शृङ्गवेर].
 Ab. 459; Mah. 167.
 SĪNIDDHO (*p.p.p.*), Oily, greasy; smooth, glossy;
 affectionate [सिद्ध]. Ab. 726, 985; Dh. 233;
 B. Lot. 584.
 SĪPADAM, Elephantiasis of the leg [सीपद]. Ab.
 326.
 SĪPPAM, A mechanical art; a fine art; a piece of
 work, a job; skill, proficiency [सिष्य]. Ab. 528
 (*kammaṃ kalddikam*). *Sippasāla* (*f.*), a work-
 shop (Ab. 212). *Dhanus.*, archery (Mah. 143).
Sippaphalam, produce of industry, profits of a
 trade (Sām. S.). *Sippāyatanam* means an art
 (Mah. 242), the word *dyatana* adding nothing to
 the sense (Sām. S. A. says *sippam eva sippāyuta-*
nam, and comp. Ab. 801, *padapūraṇe*). *Tayā*
aññatthāpi evarūpo pāsādo katapubbo udāhu pa-
ṭhamasippam eva te idam, have you ever before
 built a palace like this or is it your first handi-

work? (Dh. 323). *Disāpāmokkhaśa ācariyassa santike sippuggahaṇatthāya Takkaṣiṇaṃ gantvā*, having gone to T. for the purpose of learning science under a world-renowned professor (Dh. 211). *Pitu sippaṃ dassetvā*, having exhibited his proficiency to his father (Ditto). *Sabbasippe nipphattiṃ patvā*, having perfected himself in every liberal art (Dh. 116). *Hatthi-assarathadhanutharusippaṃ*, the arts of elephant and horse training, chariot-driving, archery, and sword exercise (Pāt. 116). *Brāhmaṇas.*, brahminical sciences (Jāt. 2). *Hatthikantaṃ nāma s.*, the art of elephant-charming (Dh. 158).

SIPPI (*m.*), An artisan, artificer [शिल्पिन्]. Att. 191.

SIPPI (*f.*), A pearl oyster. Ab. 676.

SIPPIKO, and **-YO**, An artisan, artificer [शिल्पिक, and शिल्प + य]. Ab. 504; Mah. 213; Dh. 323 (-yo).

SIRĀ (*f.*), A nerve, tendon; a vein, artery [शिरा]. Ab. 279; Mah. 244 (blood-vessel).

SIRĀM, **SIRASĀ**, see *Siro*.

SIRĪ (*f.*), Fortune, prosperity; a name of Lakshmi; majesty, royalty; magnificence, glory [श्री]. Ab. 82, 385. *Devastri*, celestial glory (Dh. 153). *Viroca siriya* (instr.), shine in thy glory (Jāt. 28). *Sirisayanam*, state couch, royal bed (Ras. 14; Dh. 118). *Sirigabbho*, royal bed-chamber (Das. 2, 23; Mah. 56; Ras. 17). *Sirdhāro* (adj.), glorious (Mah. 21, at Dh. 87 divide the compound *devarajjasiri-dhāro*, bearing the majesty of sovereignty over the devas). *Sirivāso*, turpentine (Ab. 306).

SIRĪMSAPO, A snake; any creeping thing, as a centipede, chameleon, etc. [सरीसृप]. Ab. 653; Sen. K. 366; Jāt. 93. Also neut. (In Paritta I find *sirīmsapāni*).

SIRISO, The tree Acacia Sirisa [शिरिष]. Ab. 571; Sen. K. 571. *Sirīsamālakā*, an acacia enclosure (Mah. 90).

SIRO (*m.* and *s.*), and **SIRĀM**, The head; top of a tree; acme, elevation [शिरस्]. Ab. 256, 542, 1114. *Phalitam siro*, grey head (Dh. 46). Acc. *siraṃ* (Mah. 4). Loc. *sire* (Ab. 1046). *Sirasā* (instr.) *vandati*, to salute with the head. This is certainly a very reverential mode of salutation, and perhaps means no less than placing the forehead on the feet of the person saluted. At Alw. I. 93 we have

Bhagavato pāde siraś vanda, salute Buddha's feet with thy head, and at Dh. 132 *pādesu patitvā siraś vandimsu*, falling at their feet saluted them with the head. At Kh. 23 we have *munindam siraś vandāmi*. *Siroveṭhanam*, a head-dress, turban (Ab. 283). *Siromaṇi* (*m.*), a jewel worn in a crest or head-dress (Ab. 283). *Siroruho*, hair (Mah. 4). *Sirodharā* (*f.*), the neck (Ab. 263). *Siropari* = *sira* or *siro upari*, above the head (Mah. 4).

SĪRO, A plough [सीर]. Ab. 449.

SĪSAKO, A substitute for *sisa* at the end of a compound. *Pācīnasīsakam sayanam*, a couch with its head turned to the east (Jāt. 50).

SĪSĀM, Lead [सीस]. Ab. 493, 1046. Vij. tells me that *sisa* at Jāt. 7, line 3 from bottom, is a leaden coin.

SĪSĀM, The head; front [शीर्ष]. Ab. 256, 1046; F. Jāt. 4; Dh. 148. Of the head of a bed (comp. Jāt. 50). Of the head or source of a river (Mah. 194). *Rathasīsam*, the front or top of a chariot (Dh. 220). *Sīsam cāleti*, to bow (Dh. 307). *Sīsam ukkhipati*, at Dh. 194 seems to mean to hold up one's head, be full of confidence. But at Dh. 291 we have *catūhi apāyehi sīsam ukkhipitum na dassati*, will not allow or enable him to lift up his head from the four states of punishment, viz. enable him to avoid falling into them. *Sīsachedo*, decapitation (Att. 208). *Sīsaṅgalo*, a head-cloth, turban (Mah. 219). Curiously enough *sisa* is used as in English to express a subdivision of a subject. *Bhagavatā ekassa bhikkhuno ticcavaram eva paribhogasīseṇa anuññātāṃ paṭiggahaṇam pana avāritāṃ*, by Buddha the three robes only were allowed to a single priest under the head of use (as far as using or wearing them is concerned), accepting (others) was not forbidden (Ten J. 33, Vij. renders, "The Blessed One has allowed a priest to have three robes with regard to use, he has not forbidden the receiving of more"). Similarly Subh. quotes *purīsaṅgaleṇa desanā*, a discourse under the head of the individual. And at Dh. 333 we have *kammaṭṭhānasīseṇa kathitāṃ*, said under the head of, or with reference to, karmasthāna.

SĪSATO (*adv.*), Head-ways, towards the head [last + तस्]. Mah. 156.

SĪSIKO (*adj.*), One who carries something on his head; carried on the head [last + इक्]. Sen. K. 390.

SĪSIRO (*adj.*), Cold [शिशिर]. Ab. 56, 924. *Sīsīro*,

and *sisiram*, cold, frost, the cold season (Ab. 56, 79, 924).

SISSAKO, A pupil [शिक्ष + क]. Sen. K. 468.

SISSĀNUSISSAKAM (*adv.*), From pupil to pupil, through a succession of pupils [शिक्ष + अनु + शिक्ष + क].

SISSO, A pupil [शिक्ष]. Ab. 408; Alw. I. xiv; Ras. 28. See *Paramparā*.

SITĀ (*f.*), A furrow [सीता]. Ab. 449.

SITABBHO, Camphor [सिताब्ध]. Ab. 305.

SITALO (*adj.*), Cold, cool [शीतल]. Ab. 56; Mah. 119; F. Jāt. 56. Metaphorically: *Karuṇastīlakadayo* (*adj.*), whose heart is tempered with mercy (Corn. Alwis). As an epithet of Nirvāna, tranquil, void (Jāt. 3). Neut. *stīlam*, coldness (Ab. 56).

SITĀLŪ (*adj.*), Chilled [शीतालु]. Sen. K. 396.

SITAM, A smile [स्मित]. Ab. 175, 999. *Sitam karoti*, to smile (F. Jāt. 10; Dh. 307). Comp. *Mihitam*.

SITHILO (*adj.*), Loose, flabby, bending, yielding [शिथिल]. Ab. 990; Dh. 62.

SITIBHŪTO (*adj.*), Cold, calm, tranquil, impassible [शीतीभूत]. Dh. 96. Epithet of an Arhat (Dh. 74).

SITO (*adj.*), White [सित]. Ab. 69, 999. Masc. *sito*, the colour white (Ab. 96).

SITO (*p.p.p.*), Bound [सित = सि]. Ab. 747, 999.

SITO (*p.p.p.*), Clinging, devoted to; resting upon [सित]. Ab. 999. *Sitasito*, given up to pleasure (Dh. 61). *Asito andasavo*, detached, free from human passion (of an Arhat). With acc. *Paṭhavim sito*, resting on the ground (Kh. 8).

SITO (*adj.*), Cold, cool [शीत]. Ab. 56. Neut. *sitam*, coldness (Ditto; Mah. 3). *Sitarāmsi* (m.), the moon (Ab. 52). *Sitabhayena*, through fear of the cold, or perhaps of taking cold (Dh. 155). *Atisitam*, the weather is too cold (Sig. S.). *Sitā chāyā*, *sitacchāyā*, cool shade (Mah. 177; F. Jāt. 56). *Sitasamaye*, in cold weather (Dh. 186).

SITTHAM, and SITTHAKAM, Beeswax; a lump of boiled rice [सिक्क, सिक्कक]. Ab. 494, 954; Dh. 356. *Sitthāvākarakam*, scattering the boiled rice (Pāt. 22). *Sasitthako*, together with the boiled rice (Pāt. 23).

SITTO, see *Siñcati*.

SITUNHĀM, Cold and heat [शीत + उष्ण]. Dh. 290; Jāt. 10.

SIVĀ (*f.*), A jackal [शिव]. Ab. 615.

SĪVATHIKĀ (*f.*), A charnel-house, place where dead bodies are thrown to rot away instead of being burned. Ab. 406 (*sivathikā* is doubtless a misprint). I have met with one other instance only, where it is spelt *sivathikā* (Journ. Ceylon Br. Roy. As. Soc. 1870, p. 158, note). From शिव्?

SIVĪ (*pl.*), Name of a people [शिवि]. Ab. 184.

SIVIKĀ (*f.*), A litter, palanquin [शिविका]. Ab. 373; Mah. 70, 132, 194; Dh. 120, 121.

SIVO (*adj.*), Auspicious, blest, happy, fortunate [शिव]. Ab. 88, 894. Masc. *Sivo*, the Hindu god Śiva (Ab. 16). Neut. *sivam*, bliss; Nirvāna (Ab. 7, 88). *Sivañjasam*, the way of bliss, the way to Nirvāna (B. Lot. 332).

SIYĀ, see *Atthi*.

SNEHO, see *Sineho*.

SO (*adj.*), Own [स्व]. Ab. 808. Acc. *Kanīṭṭham sam sodariyam uparaje 'bhiseccayi* (Mah. 23). *Sam fūtim atimaññati*, despises his own kinsman. Instr. *Sena mānena*, by his own pride, by pride of self (Alw. N. 121). Neut. pl. *Sāni kammāni*, their own actions (Dh. 43). Instr. pl. *Sehi dārehi santuṭṭho*, contented with his own wife (Parābhava S., comp. Dh. 25). Masc. *so*, one's self (*sassa bhāvo sabhāvo*, Subh.); also a kinsman (Ab. 808). Neut. *saṃ*, and masc. *so*, property (Ab. 808). *Sandsantuṭṭho*, not contented with his own property (Ten J. 30, *sena as-*). Adv. *saṃ*, by oneself, spontaneously (Ab. 1144). In composition, *sadeho*, his own body (Alw. I. x); *sasīsam*, his own head (Mah. 219).

SO (*pron.*), He; this; that [सः = तद्]. The nominative occasionally takes the form *sa*. *Sa naro*, that man (Alw. I. ix). *Sa bhikkhu*, he is a priest (Dh. 26). Acc. *tam*. Instr. *tena*. Gen. and dat. *tassa*. Abl. *tasmā*, *tamhā* (Dh. 60; F. Jāt. 13). Loc. *tasmim*, *tamhi*. Fem. *sā* (Dh. 314; Sen. K. 280). Acc. *taṃ* (Dh. 60). Instr. and abl. *tāya*. Dat. and gen. *tāya*, *tassā*, *tassāya*, *tissā*, *tissāya* (Dh. 233; Sen. K. 283). Loc. *tāyam*, *tassam*, *tissam* (Dh. 391; Jāt. 8; Sen. K. 281). Neut. nom. and acc. *taṃ*, rest like masc. Pl. nom. and acc. *te* (Dh. 61). Instr. and abl. *tehi* (Mah. 2). Gen. and dat. *tesam*, *tesānam* (Dh. 52; F. Jāt. 6; Sen. K. 278). Loc. *tesu*. Pl. fem. *tā*, *tāyo*. Instr. and abl. *tāhi*. Gen. and dat. *tāsam*, *tāśānam* (Dh. 195; Sen. K. 278). Loc. *tāsu*. Neut. pl. *tāni*. The original *d* of the neut. is sometimes restored before a vowel for euphony, e.g. *Yam hi kiecam tad apaviddham*

(Dh. 52), *tad ajja* (acc. Dh. 58), *tad eva*, this very thing (acc. Dh. 309). *Tad assa*, this would be.

In some of the oblique cases we meet occasionally with the foll. substitutes when a noun already mentioned is referred to (comp. *Ena*). For the acc. masc. *naṃ*, equivalent to *taṃ* (Ten J. 1; Dh. 1, 99, 153, 177, 299). For the abl. masc. *naṃhā*, equivalent to *taṃhā* (Mah. 87). For the nom. and acc. pl. *ne*, equivalent to *te* (F. Jāt. 17; Dh. 187). For the gen. and dat. pl. *nesaṃ* (F. Jāt. 2; Dh. 122, 153, 299). According to Kaccāyana these substitutes may be used throughout the whole declension, in all three genders; and the *vṛitti* gives the examples *nāya*, *naṃ*, *ne*, *nesu*, *naṃhi*, *nāhi* (Sen. K. 281).¹

So samaṇo, he is the true *çramaṇa* (Dh. 26). *Tam me moraṃ nisāya piyabhariyā matā*, on account of this peacock my beloved wife is dead (Ten Jāt. 113). *So* may sometimes be rendered by "the": *Tato taṃ c'eva sambuddhaṃ Koṇḍaññaṃ . . drādheta*, thereafter having supplicated also the Buddha K. (Mah. 1, Turnour, however, separates *ceva* into *ca iva*, and renders, "as in the case of that supreme Buddha," i.e. *Dīpaṅkara*, but I think his rendering is inadmissible). *Sā Māgadhi mūlabhāsā*, the *Māgadhi* is the original language (Mah. xxvii). *Milinda nāma so rājā*, the king named *Milinda*. *Pucchi taṃ ṭhānakāraṇaṃ*, inquired the cause of their stopping (Mah. 198, they were singing).

This pronoun is sometimes added pleonastically to the pronouns *ahaṃ* and *tvaṃ* for emphasis. *So kho ahaṃ bhante* (Sām. S.). *So ahaṃ* (I, lit. "this I"), generally becomes *svāhaṃ* (Dh. 96, 255, 366; Ten J. 51), but sometimes *so 'haṃ* (Das. 7). Fem. *sā ahaṃ* (Dh. 314), *sā 'haṃ* (Dh. 207). Gen. and dat. of *svāhaṃ* is *tassa me* (Ev. 28), or *tassa mayhaṃ* (Dh. 309). The plur. is *te mayhaṃ*, we (Dh. 153). With the 2nd personal pronoun *tassa te* (dat.), to thee (Dh. 392). Similarly *so* is pleonastically used in connexion with *ayaṃ* and *eso*. *So paṇ' eso kumāro*, now this prince (Ras. 15). *Sā 'yaṃ taṃhā*, this lust (Alw. I. 107). *So dāni esa pahṇo mama luddabhāvo*, and now this hunter's profession of mine is abandoned (Ten J. 119). *Taṃ imāṃ sampattim paṭilabhi*, obtained this glory (Dh. 99). *Tān' imāni*, all these (Alw. I.

xxxiv). *Satassa dvikaṃ tad idaṃ hoti dvīsataṃ*, a couple of hundreds; the same is called two hundred (Sen. K. 412, comp. 396; Att. 207). *Tad idaṃ pattakālaṃ jūtaṃ*, this is the very appropriate time come (Att. 212). Pleonastically used with *tādisa*: *te tādisa* (Dh. 35), *taṃ tādisaṃ* (Dh. 38).

So is sometimes repeated to convey the idea of multiplicity or variety: *Tesu tesu ṭhāneṃ tasmīṃ tasmīṃ yeva ṭhāne*, in various places . . in each several place (Jāt. 2). *Taṃ taṃ kathayamānā tāni tāni kiccāni karonti*, saying such and such things do such and such acts, viz. accompany their various actions by corresponding speeches or expressions (Alw. I. cvii). *Ubbhīyati so so ca*, numbers of people are put to flight (Mah. 45). *Taṃ taṃ sākhaṃ gaheta*, catching hold first of one branch and then another (Dh. 107).

The abl. *tasmā* is often used adverbially in the sense of "thereby, therefore, accordingly" (Dh. 55, 69; F. Jāt. 3). Before a vowel the latent consonant ending is sometimes revived for euphony: *Tasmā eva* (Ras. 35). With foll. *hi*: *Tasmā hi*, therefore (Dh. 38, 64). *Tasmā hi paṇḍ ca dhanaṇa seyyo*, therefore also is wisdom better than riches. With foll. *iti ha*: *Tasmā ti h' Ānanda*, accordingly, *Ānanda* (Par. S. 26). *Tasmā ti ha bhikkhave* (Sen. K. 218). Kaccāyana has misunderstood this expression, taking it to be equivalent to *तस्मात् + इह*; but first this would become *tasmād iha* (comp. *tasmād eva* above), secondly the form *iha* is never met with in the *Tiṭṭhaka* texts (see *Idha*, *Iha*), and lastly *iha*, "here," would be meaningless and out of place in this connexion. The instr. *tena* is similarly used: *Tena taṃ madhuraṃ*, on that account it is sweet (Das. 108; comp. Dh. 12, 46, 48; Mah. 68, 251). *Tena ten' āyasmā sādham pañca therasatāni ahesuṃ*, accordingly, together with that priest there were five hundred *theras* (Br. J. S. A.). *Ten' eva*, on that very account (Dh. 32). With following *hi*: *Tena hi*, in that case, well then! very well! *Tena hi gaṇhisāma naṃ*, very well, let's take him prisoner (Dh. 159, comp. 89; F. Jāt. 6; Gog. Ev. 2; Mah. 251). *Tena hi gahapati*, since you ask me, householder . . . (Jāt. 93). *Tena hi bhikkhave sūpātha*, if you are anxious to know, priests, listen to me (Dh. 89). *Sace te deva ekantena ayaṃ nicchayo tena hi dāruhattiṃ*

¹ *Nassa* at Dh. 302 should be *tassa*, see Das. 38.

kāretvā, if this is really your opinion, sire, in that case get a wooden elephant made . . (Dh. 158).

The base in composition is तद्, the final consonant undergoing the usual sandhi changes. It may stand for the masc. fem. or neut. pronoun in either number. *Tadantikam*, to her (= *tasā antikam*, Mah. 61). *Tadantike*, near them (= *tesā antike*, Mah. 136). *Tabbacanam*, their words (Att. 193). *Tadantimo* (adj.), the last of them (Mah. 9). *Tammajjhagato* (adj.), in the midst of it. *Tadaddhehi*, with the halves of them (Mah. 41). *Tadanucchaviko* (adj.), suitable thereto (Alw. I. 99). *Tadabhimukkhā* (adj.) *ahesum*, presented themselves before him (Dh. 88). *Taddhāro tadupādāno* (adj.), fed upon this, having this for fuel (Alw. N. 36). In one curious instance we find *tad* compounded with a gerund, *taduṭṭhāya*, "arising from it" (Dh. v. 240, comment says *tato uṭṭhāya*). There is an indeclinable or adverb *taṃ* = तद्, "there, thither, therefore, now, etc." *Taṃ me nisāmentu*, therefore let them attend to me. *Taṃ taṃ namassāmi*, therefore I salute thee (Ten J. 47, comment says *tasmā*). We have this indeclinable in phrases like *yena Mithilā tad avasari*. With preceding *yathā*: *Yathā taṃ dummati*, like a foolish person (Das. 31, comment says *ettha taṃ ti nipātamattam*). *Yathā taṃ yuvā yuvatim*, as a youth might (address) a young girl (Pāt. 4, here also comment makes the same remark); see a third example under *Okāso*. With foll. *yathā*: *Taṃ yathā*, as follows, namely (Sen. K. 201, 202).

The following are instances of sandhi: *So eva* = *so eva* (Dh. 177). *So assa* = *so assa* (Cl. Gr. 10). *Taṃ ca* (Das. 31, 34). *Taṃ jano* = *taṃ jano* (Dh. 39). *Taṃ hi* = *taṃ hi* (Sen. K. 215). *Tadamind* = *tad imind* (Cl. Gr. 15). Twice I find *tad* for *taṃ* (acc. masc.) before a vowel: *tad attham* for *taṃ attham* (Mah. 130), and *tad upaddavaṃ* for *taṃ upaddavaṃ* (Mah. 91). For the use of तद् in conjunction with चद् see *Yo*.

SOBBHAM, A hole; an excavation containing water, pool, pond [सुब्ध]. Ab. 650; Mah. 150 (here Turnour renders it "marsh"); Att. 210 (*taldkasobhdādisu*). Comp. *Kusubham*.

SOBBHĀNU (*m.*), The ascending node [स्वर्भाग]. Ab. 61.

SOBHĀ (*f.*), Splendour, radiance, light; beauty [शोभा]. Ab. 54. *Lohapādasobhattham*, for

the embellishment of the L. (Mah. 202). *Atirekarūpasobho* (adj.), having surpassing beauty of form (Ten J. 112).

SOBHAGGAM, Auspiciousness, fortune, prosperity [सौभाग्य]. Mah. 245; Jāt. 51; Dh. 338.

SOBHANĀJANO, The tree Hyperanthera Moringa [सौभाग्य]. Ab. 554.

SOBHANO (*adj.*), Shining, resplendent, beautiful, good [शोभन]. Ab. 693; Dh. 111, 209, 315. At Ev. 42 we have *sobhanam kamman* opposed to *pāpakam k*.

SOBHATI, To shine, to be radiant or beautiful [शुभ]. Alw. I. 21; Dh. 96. *Cattāro janā javamānā na sobhanti*, four sorts of people do not look to advantage when running (Dh. 234). With dat. *sobhati me ājivakabhāvo*, the state of an Ājivaka appears to me delightful (Pāt. xxvi). Aor. *sobhatha*, *sobhi* (Mah. 164, 240). Caus. *sobheti*, to illumine (Mah. 37, 114). P.p.p. *sobhito*.

SOCANAM, Mourning, sorrow [शोचन]. Ab. 165; Dh. 138; Das. 4.

SOCATI, To mourn [शुच]. Das. 5; Dh. 3, 37. Pres. 3rd pl. *socanti*, *socare* (Dh. 40, 56). Perfect *susoca* (Att. 202). Caus. *socāpeti*.

SOCEYYAM, Purification? [शौचेय]. There are three, *kāyas.*, *vacīs.*, *manos*.

SOCEYYO, A washerman [शौचेय].

SOCIKO, A tailor [सौचिक]. Ab. 507.

SODAKO (*adj.*), Containing water [सोदक]. Mah. 248. *Sitāya chāyāya sodakāya*, in the cool shade accompanied with water, i.e. by a shady stream (Mah. 177).

SODARIYO, A uterine brother [सोदर्य]. Ab. 249; Mah. 23, 128. *Mātus.*, uncle (Mah. 254).

SODARO, A uterine brother [सोदर]. Ab. 249.

SODHAKO, One who cleanses [शोधक]. *Puras.*, a scavenger (Mah. 66). *Vaccas.*, a night-man (Ditto). *Dhammas.*, one who purifies or restores religion (Ras. 15).

SODHANAM, Cleansing [शोधन]. Dh. 195; Alw. I. 55.

SODHANI (*f.*), A broom [शोधनी]. Ab. 223.

SODHETI, see *Sujjhati*.

SOGANDHIKAM, The white lily; one of the high numerals, 10,000,000¹³, or 1 followed by 91 ciphers [सौगन्धिक]. Ab. 475, 689.

SOGATO (*adj.*), Belonging to the Sugata, Buddhist [सौगत]. *Sogatasāsanam*, the Buddhist religion

- (Payoga Siddhi). *Sogato dgamo*, the Buddhist scriptures (Alw. I. viii).
- SOHADO, A friend [सोहद]. Mah. 260.
- SOHAJJAM, Friendship [सोहज].
- SOHICCAM, Satiety [सोहित]. Ab. 468.
- SOKARO (*adj.*), Swinish [सोकर]. *Sokaram man-sam*, hog's flesh (Sen. K. 392).
- SOKAVĀ (*adj.*), Sorrowful [शोकवत्]. Mah. 116.
- SOKHIYAM, Happiness [सोख].
- SOKĪ (*adj.*), Sorrowful [शोकिन्]. Fem. *sokini* (Dh. 6).
- SOKO, Sorrow, grief, mourning [शोक]. Ab. 165; Mah. 2. *Puttasoko*, sorrow for a lost son (Dh. 95, comp. Das. 1).
- SOĪASA (*num.*), Sixteen [षोडश]. Dh. 76; Sen. K. 404. Instr. and abl. *soḷasahi* (Mah. 255). Gen. and dat. *soḷasannam* (Das. 1). Loc. *soḷasasu*. *Soḷasa vāpiyo*, sixteen tanks (Mah. 237). *Soḷasa gone* (acc.), sixteen oxen (F. Jāt. 10). A form *sorasa* is also met with.
- SOĪASAKAM, A collection of sixteen [last + क]. Dh. 292.
- SOĪASAKKHATTUM, Sixteen times [षोडश + क्वत्स]. Mah. 46. With affix क, *soḷasakkhattuko* (*adj.*), connected with sixteen times, sixteen-fold (Alw. I. 78). *Soḷasavassuddesiko*, and *soḷavassapadesiko* (*adj.*), having reached sixteen years of age, come of age (Att. 14; Ten J. 20).
- SOĪASAMO (*adj.*), Sixteenth [षोडश + म]. Ab. 53; Mah. 10.
- SOĪASO (*adj.*), Sixteenth [षोडश]. Ab. 874. Fem. *soḷasī* (Dh. 13).
- SOMANASSAM, Satisfaction, enjoyment, joy [सोमनस]. Alw. I. 75; Dh. 61. There are six Somanassupavicāras; the text is as follows, *cakkhund rūpaṃ divā somanassathāntyaṃ rūpaṃ upavicarati*, and so on for *sotaṃ*, *ghānaṃ*, *jivhā*, *phoṭṭhabbāṃ*, *mano*.
- SOMAVAKKO, The tree Acacia Catechu [सोमवक्क]. Ab. 567.
- SOMAVALLIKĀ (*f.*), Name of a plant (*bākucl*) [सोमवलिक्का]. Ab. 586.
- SOMMO (*adj.*), Beautiful, pleasing [सोम्य]. B. Lot. 614; Att. 191.
- SOMO, The moon; Soma juice [सोम]. Ab. 51, 1154.
- SONAKO, The tree Calosanthos Indica [सोखक]. Ab. 572.
- SONDĀ (*f.*), A tavern; an elephant's trunk [सुण्डा]. Ab. 212, 365; Dh. 106; Ten J. 29.
- SONDĪ (*f.*), and SONDIKĀ (*f.*), A natural tank in a rock, a rocky pool. Ab. 609; Ten J. 112; Att. 213, 218, 219.
- SONDIKO, A distiller and seller of spirituous liquors [सोण्डिक]. Ab. 511.
- SONDO, An elephant's trunk [सुण्ड]. Ab. 365, 938; Mah. 112.
- SONDO (*adj.*), Addicted to drink; intoxicated [सोण्ड]. Ab. 730, 938. *Dānasondo*, a spend-thrift.
- SONĪ (*f.*), The buttock [ओषी]. Ab. 272.
- SONITAM, Blood [शोणित]. Ab. 281.
- SONNAM, and SVANNAM, Gold [सवर्ण]. Ab. 487; Mah. 27, 66; Ras. 39. *Sonnakāro*, a goldsmith. *Svannamayo*, golden (Dh. 95, 96). *Sonnapāṭṭī* (*f.*), a golden bowl (Dh. 118).
- SONO, SŪNO, SĀNO, SVĀNO, and SUVĀNO, A dog [खान]. Ab. 518, 519, 1119; Att. 205; Dh. 351; Sen. K. 529. Fem. *sonī*, a bitch (Mah. 48).
- SONO (*adj.*), Red, crimson [शोण]. Ab. 95. Masc. *sono*, name of a tree (Ab. 1119).
- SOPACĀRAM (*adj.*), Accompanied with civility, deferential [सोपचार]. Att. 214.
- SOPAKĀRO (*adj.*), Useful, helpful [सोपकार]. Sen. K. 200.
- SOPĀNAM, Stairs, staircase [सोपान]. Ab. 216; Mah. 132; Dh. 171.
- SOPHO, Swelling [शोफ]. Ab. 327.
- SOPPAM, SOPPANAM, and SUPINAM, Sleep; *supina* also means a dream [सप्प]. Ab. 176, 1054. For the form *soppana* when we should expect *sopana*, comp. *aggini*, *sassirika*, *pavissilesa*. *Divdsoppam* and *divdsoppanam*, sleeping in the day-time (Sig. S.). The form *supina* is both masc. and neut. and is said at Ab. 96 to mean both sleep and dream. I have met with it in the texts only in the sense of dream, and always as a masc. *Supinam passati*, to dream a dream (Ten J. 112; Mah. 255). *Supinam ārocāpeti*, to tell a dream, relate it (Jāt. 50). *Supinena passati*, to see in a dream, to dream of (Ten J. 50; Mah. 17). *Supinābhāvaṃ natvā*, finding it was only a dream (Ten J. 113). *Mayā pāpasupino diṭṭho*, I've had a bad dream (Dh. 172). *Supinantena*, in a dream (Dh. 400; Das. 25; Jāt. 56). With affix ल्, *supinattam* (Pāt. 4).
- SORABBHO, A name of Kuvera [सोरब्ब].
- SORACCAM, Tenderness, sympathy [abstract from सुरत]. Dh. 104.

SORASA, see *Soḷasa*.

SOSĀNIKO (*adj.*), Visiting a cemetery (from *su-sāna*). One of the thirteen dhutaṅga precepts is *sosānikāṅgaṃ*, and inculcates living in or near a cemetery, in the constant contemplation of death. B. Int. 309; E. Mon. 135.

SOSEṬI, see *Sussati*.

SOSO, Drying up; phthisis [शोष]. Ab. 323.

SOSSATI, see *Suṇoti*.

SOTĀ (*m.*), A hearer [श्रोतृ]. Gen. pl. *sotānaṃ*.

SOTABBO, see *Suṇoti*.

SOTĀM, The ear or organ of hearing [श्रोतस्]. Ab. 150, 1064. See *Āyatanam*, *Indriyam*. Instr. *sotena* (Dh. 65). There is probably a masc. form *soto*, for we have a plural *sotā* (Das. 32, comp. next). Man. B. 390, 420. *Sotapatho*, ear-channel, ear (Alw. I. cviii). *Sotam* has probably also the meaning "organ of sense," generally, as I find the expressions *kaṇṇasotam*, *nāsikasotam*, "ear organ, nose organ."

SOTĀM, and SOTO, Stream, flood, torrent [स्रोतस्]. Ab. 1064. *Appodake sote*, when the stream was nearly dry (Ras. 90). Metaphorically of the flood of human passion (Dh. 69). *Soto* is treated as a masc., for the pl. is *sotā* (Dh. 60, and comment *ime sotā*).

SOTĀPANNO, One who has entered the stream, one who has attained the first grade of sanctification, a converted man [स्रोतस् + आपन्न]. *Sotāpanno bhavati*, to become a S. (Dh. 94). I think there can be little doubt that in this metaphor the state of progressive sanctification from *sotāpattimagga* to *arahattaphala* is compared to an advancing stream; the *sota* must therefore not be confounded with the stream or flood of lust (*chinda sotam parakkamma*, Dh. 69). B. Int. 291-3; Dh. 123, 287; E. Mon. 280, 281, 289; Alw. I. 75, 84. See art. *Nibbānam*, p. 268 (b), *Samyojanam*, *Maggo*.

SOTĀPATTI (*f.*), The state of a sotāpanna, conversion, sanctification [स्रोतस् + आपत्ति]. See *Maggo*. *Sotāpattiphalam* (Dh. 178). *Sotāpattiphalatṭhānam* (Dh. 209). There are four *sotāpattiyāṅgas* or elements of sotāpattiship, *sappurisaṃsevo*, *saddhammasavanam*, *yoniso manasikāro*, *dhammānudhammapaṭipatti*. There are also four *sotāpannessa āṅgaṇi*, viz. faith (*aveccappasādo*) in Buddha, the Law, and the Clergy, and perfect observance of the Sīla precepts (Saṅg. S.).

SOTAVE, see *Suṇoti*.

SOTHO, Swelling [शोथ]. *Sothagāḍi* (*f.*), name of a plant (Ab. 596, comp. शोथघ्नी).

SOTO, see *Sotam* (2).

SOTTHĀNAM, Blessing, prosperity (a derivative of *sotthi*). Kh. 5, 20.

SOTTHI, and SUVATTHI (*f.* and *n.*), Health, welfare, blessing, happiness [स्वस्ति]. Ab. 1164. *Sotthiddā* (*f.*), a hospital (Mah. 67). *Sotthibhāvo*, safety, prosperity (Dh. 405; Kh. 20). *Sotthigamanam*, and *sotthigatam*, prosperous journey (Mah. 54, 55). *Sotthi pajānam*, happiness to mortals (Cl. Gr. 137). *Sotthi tuyham hessati*, you will be happy (Mah. 18). *Etena saccena suvatthi hotu*, may this truth bring blessing (Kh. 10). *Sotthim* (*adv.*), safely, prosperously. *Sotthim āgato*, returned home in safety (Dh. 39). *Sotthim gacchati*, to walk in safety (Kh. 6). Instr. *sotthindā*, with safety, safely.

SOTTHI, = *sā itthi*, that woman (Cl. Gr. 15).

SOTTHIKO, and SOTTHIYO, A brahmin [श्रोत्रिय]. Ab. 408; Dh. 52, 118; Mah. 28 (-ko).

SOTUM, see *Suṇoti*; SOTUNAM, see *Sotā*.

SOVACASSAM, and SOVACASSATĀ (*f.*), Meekness [abstract from सुवचस्]. Kh. 5. In Saṅg. S. I find *sovacassakarāṇā dhammā*, conditions tending to humility.

SOVAGGIKO (*adj.*), Connected with the devaloka, tending to heaven [from स्वर्ग].

SOVAṆNIKO (*adj.*), Belonging to gold [सौवर्णिक]. Sen. K. 391.

SOVAṆṆO (*adj.*), Golden [सौवर्ण]. Mah. 44, 61, 112; Jāt. 52.

SOVIDALLO, An attendant on the harem [सौविदल्ल]. Ab. 342.

SOVĪRAM, Sour gruel [सौवीर]. Ab. 460.

SU, and SUDAM, and ASSU, A particle used generally in asking questions, but sometimes also in narration [सिद्]. With preceding *katham*: *Katham su tarati ogham katham su tarati anṇavam*, how does he cross the flood? how does he cross the ocean? (Sutta Nipāta). With preceding *kim* (Ab. 1139): *Kim su tassa mahabbhayam*, what is its great fear? (Alw. I. 106). With preceding *kena*: *Ken' assu nivuto loko*, by what is the world shrouded? (Alw. I. 106). *Tay' assu dhammā jahitā bhavanti*, three states are rejected (Kh. 9, see *Assu*). *Api 'ssu maṃ Aggivessāna tisso upamāyo paṭibhamsu*, *Aggivessāna*, three similes have just oc-

curred to me (Sen. K. 346). *Ittham sudam Bhagavā dyasantaṃ Rāhulaṃ imāhi gāthāhi abhiṅgaṃ ovaḍi*, thus did Buddha repeatedly admonish the venerable Rāhula with these stanzas (Rāhula S.; at Dh. 316 read *ittham sudam* for *itthi sudam*; *ittham sudam*, "thus," may be compared with *kathaṃ su*, "how?"). *Tatra sudam Bhagavā Nādike viharanto*, at that time Buddha, dwelling at Nādika . . (Par. S. 20, comp. Dh. 105; we have also *tatra pi sudam*, Par. S. 18). Since a consonant in Pali cannot stand at the end of a word, an original final consonant is usually either omitted or a vowel is placed after it. Hence स्विद् becomes *su* or *suda*, and the latter form is generally strengthened to *sudam* by the addition of anuswāra (comp. *kuvaṃ, kahaṃ, kuddānaṃ, cirassaṃ, sakkaccaṃ*). I have once met with the form *suda* in a passage quoted by Subh., *appaṭivāṇi suddhaṃ bhikkhave padhānaṃ padaḥmi*, where *suddhaṃ* is *suda ahaṃ*. When I wrote my article ASSU, I inclined to the belief that the native grammarians had wrongly evolved a form *assu* derived from a mistaken view of words like *tayassu, kenassu*. But we have now positive proof of the existence of *assu*, for at Jāt. 196 we find in a very old text the word *svāssu*, which can only be resolved into *so assu* (comp. *svāhaṃ = so ahaṃ*). The comment says *assāti nipātamattaṃ*. In the same line we have *tad' assu = tadā assu* (comp. *tay' assa = tayo assu*). *Assu* points to a form *asvid*, just as *itthi* points to a form *istrī*, comp. also *asma, amha*, "we are," with smas.

SU-, A particle used only as an inseparable prefix, and implying excellence, or facility, or excess [सु]. *Subhāsito* (adj.), well spoken, well preached or uttered (Kh. 5; Dh. 10). *Subhāsitaṇi*, good words (Dh. 215). *Subhāvito*, very intent or devoted to, very meditative (Dh. 3, 16, of the mind). *Subhīmo*, very dreadful (Ras. 20). *Subodhanaṃ*, thorough or easy understanding (Sen. K. 200). *Sucāru-rūpo*, very beautiful. *Suciṅṅo*, well done. *Suderito*, well preached, clearly pointed out (Kh. 8; Dh. 9). *Sudhoto*, well washed, thoroughly clean (Ras. 37). *Sudubbalo*, very weak (Ras. 77). *Sudullabho*, very difficult to obtain or meet with. *Sumahiddhiko*, possessing great magical power (B. Lot. 313). *Sumāpito*, well built (Jāt. 7). *Sunihito*, safely treasured up (Kh. 14). *Supari-*

maṇḍito, beautifully adorned (Alw. I. 79). *Su-parimaṇḍalo*, well rounded, complete (Mah. 250). *Suphullito*, well blossomed. *Supihito*, well closed, firmly shut (Das. 23). *Surakkhito*, well guarded (Dh. 27). *Susamāhito*, well established, steadfast (Dh. 2). *Susamādraddho*, well undertaken (Dh. 52). *Susamvuto*, having the senses well under restraint (Pāt. 20). *Susandhikappo*, excellent Sandhikappa (Sen. K. 200). *Susanākhato*, well built or prepared. *Susuddho*, very pure, very brilliant (Mah. 1, 179). *Susukhaṃ*, very happily (Dh. 36). *Suiggaho*, of a fine figure, handsome (Mah. 117). *Suvimutto*, thoroughly emancipated (Dh. 2). *Suvinīto*, well trained (Alw. I. 112). *Suviññeyyo*, easily understood. In one instance I have met with *su* compounded with an inf., *suboddhun*, to know well (Sen. K. 200).

SUBAHU (adj.), Very much, a great many [सुबहु]. *Kāressāmi viḥāre subahū*, I shall build a great many monasteries (Mah. 122). *Puññaṃ apuññaṃ ca subahu*, much merit and demerit (Mah. 238). Mah. 175 (*vattāḍḍhi subahūni*), 212.

SUBBACO, and SUVACO (adj.), Compliant, meek [सुवचस्]. Ab. 730; Att. 134; Kh. 15; Jāt. 224.

SUBBATO (adj.), Virtuous, pious, devout [सुव्रत]. Dh. 18, 26; Mah. 110.

SUBBATTAM, Good practice, piety [सु + वृत्त]. Ab. 1091.

SUBBUTTHI (f.), Abundance of rain (opposed to *dubbūtthi*) [सु + वृष्टि]. Mah. 91.

SUBHADDO, Name of Gautama Buddha's last convert; name of a renegade monk who tried to stir up schism among the priests immediately after Gautama's death, he is called *buddho* or *buddhapabbajito*, "ordained in his dotage," to distinguish him from the other [सुभद्]. Mah. 11. The good Subhadda is called *Subhadda-paribbājako* (B. Lot. 335; Dh. 376).

SUBHAGO (adj.), Beloved, amiable, agreeable [सुभग]. Ab. 697.

SUBHAKINHO, and -KINNO, and -KINNAKO, Entirely lustrous [सुभ + क्लृप्]. The *subhakiṅṅā devā* (or *-kiṅṅā*, or *-kiṅṅakā*) are the inhabitants of the ninth rūpabrahmaloka (Man. B. 26; B. Lot. 612; Gog. Ev. 18, *kiṅṅaka*). My two MSS. (one Sinhalese and one Burmese) of Saṅg. S. read *-kiṅṅa* in two places. But my MS. of Mahānīdāna S. reads *-kiṅṅa*, and Buddhaghosa's comment has the following curious gloss: *subhakiṅṅā*

ti subhena okiṇṇā vikiṇṇā subhena sartrappabhd vaṇṇena ekaghaṇā ti attho : etesaṃ hi na ābhassa-rānaṃ viya chijjivā chijjivā pabhdā gacchati paṇcakanāye pana parittamajjhimapapūṭassa ca-tutthikajjhānassa vasaṇ' eva soḷasadvattimsacatu-satthikappātyukā parittasubha - appamāṇasubha-subhakiṇṇā ca hutvā nibbattanti, which I render, "Subhakiṇṇa means filled and pervaded with lustre, their bodies radiant with lustre, dense with colour. For the radiance of these angels is not intermittent (or partial) like that of the ābhassa-ras, but in the course of the five jhānas men are reborn of limited lustre, of unlimited lustre or of pervading lustre, according as they have exercised the fourth jhāna in the lower, middle or superior degree." Here -kiṇṇa is distinctly taken as the equivalent to the Sanskrit kīrṇa (comp. Man. B. 26).

SUBHARO (*adj.*), Easily supported by others, frugal [सुभर]. Kh. 15; Sen. K. 400. Applied to a Buddhist monk it means that he does not ask for alms unnecessarily, is not rapacious, and consequently burdensome to the community.

SUBHĀSUBHO (*adj.*), Good and bad [सुभासुभ]. B. Lot. 514; Dh. 73.

SUBHIKKHO (*adj.*), Having abundance of food, fertile [सुभिक्ख]. *Rattham subhikkham*, a land of plenty (Alw. I. 97; Dh. 417). With affix ता, *subhikkhatā*, abundance, plenty (Alw. I. 73). *Subhikkham*, plenty (opposed to *dubbhikkham*, famine). *Subhikkhattham*, to insure plenty (Mah. 222).

SUBHO (*adj.*), Radiant, lustrous; beautiful; good; auspicious, happy [सुभ]. Ab. 88, 694; Mah. 112. Neut. *subham*, lustre; goodness; pleasure, desire (Ab. 88). *Subhagati*, good departure, i.e. going to heaven (Mah. 158). *Subham sayanam*, a splendid couch (Mah. 157). *Subhānupassī* (*adj.*), contemplating what is pleasant, or objects of desire, opposed to the *asubhabhāvanā* (Dh. 2, 63). *Parittasubho* (*adj.*), of limited splendour (see *Subhakiṇṇo*). *Subham atthu*, happiness to you! hail! *Subhan t' eva = subham iti eva*.

SŪCAKO (*adj.*), Informing, indicating [सूचक]. Fem. *sūcikā* (Ab. 401). *Sūcako*, an informer, slanderer, sycophant, spy (Ab. 737).

SŪCANĀM, Indicating, exhibiting [सूचन]. Ab. 101; Alw. I. iv.

SUCARITO (*adj.*), Well done, right, good [सुच-

रित]. *Dhammo sucarito*. Neut. *sucaritam*, right conduct, virtue, merit (Dh. 41; Ab. 85). The three *sucaritas* are *kāyas.*, *vacīs.*, *manos.*, right conduct in deed, word and thought.

SUCCHANNO (*adj.*), Well covered or roofed [सु + छन्न]. Dh. 3.

SŪCETI, To indicate, show; to inform against, betray [सूच].

SUCI (*adj.*), Bright, clear, pure, clean, white [सूचि]. Ab. 1070; Kh. 5; Mah. 106. *Sucigandho* (*adj.*), sweet smelling (Dh. 11). *Sucikammo* (*adj.*), whose actions are pure or meritorious (Dh. 5). *Sucikammaṃ karonto*, acquiring merit (? Dh. 384). Masc. *suci*, purity, clean things (Jāt. 22), goodness, merit (Dh. 44, comment says *sucni kāyakaṃmāḍāni*).

SŪCI (*f.*), A needle [सूचि]. Ab. 439. Pl. *sūciyo* (Dh. 237). *Sūcikkammaṃ*, needlework (Pāt. 75, 82). *Sūcigharaṃ*, a needle-case (Pāt. 16, 19). *Sūcimukho*, a mosquito (Ab. 646). *Sūcivijjanaṃ*, an awl (Ab. 528).

SUCIMĀ (*adj.*), Pure [सूचिष्मत्]. Sen. K. 400.

SUCIRAM (*adv.*), For a very long time [सूचिरम्].

SUCITTO (*adj.*), Much variegated or ornamented [सूचिच]. Dh. 28.

SUDAM, see *Su* (1).

SŪDANĀM, Destruction [सूदन]. Sen. K. 524.

SUDANTO (*adj.*), Thoroughly subdued or tamed [सूदान्त]. Dh. 17, 29, 57.

SUDASSANO (*adj.*), Beautiful [सुदर्शन]. Ab. 998. Neut. *sudassanaṃ*, name of Sakka's city (Ab. 998). Masc. *sudassano*, name of one of the Kulācalas (Ab. 26), of a mountain in the north of India (Ab. 607).

SUDASSĪ (*adj.*), Seeing well [सु + दर्शिन]. The *Sudassī devā* are the inhabitants of the fifteenth Rūpabrahmaloka (Man. B. 26).

SUDASSO (*adj.*), Easily seen, obvious [सुदर्श]. Dh. 45. The *Sudassā devā* are the inhabitants of the fourteenth Rūpabrahmaloka (Man. B. 26).

SŪDATI, To distil, flow, exude [सूद].

SUDATTO, A name of Anāthapiṇḍika [सूदत्त]. Ab. 437.

SUDDHĀJIVĪ (*adj.*), Living a pure life [सुद्ध + जीव + इत्]. Dh. 66.

SUDDHANTO, Women's apartments, harem [सुद्धान्त]. Ab. 215.

SUDDHAVĀMSATĀ (*f.*), Purity of lineage [सुद्ध + वंश + ता]. Mah. lxxxviii.

SUDDHĀVĀSO, Pure abode [सुद्ध + आवास]. Dh. 369, line 6. See *Sattaloko*. The inhabitants of the five suddhāvāsas are called collectively *suddhāvāsikā*.

SUDDHI (*f.*), Purity, purification; Nirvāṇa [सुद्धि]. Ab. 9; Alw. I. lxix.

SUDDHO, see *Sujjhati*.

SUDDHODANI (*m.*), Son of Suddhodana, an epithet of Gautama Buddha (patronymic fr. next). Ab. 4.

SUDDHODANO, Name of a king of Kapilavatthu, the father of Gautama Buddha [सुद्धोदन]. Man. B. 137; B. Int. 133.

SUDDO, A Ćūdra [सूद्र]. Ab. 503; Mah. 11; Man. B. 66.

SUDHĀ (*f.*), Ambrosia or nectar; whitewash, cement, chunam, stucco [सुधा]. Ab. 25, 1052. *Sudhābhōjanam*, ambrosial food (Att. 79). *Sudhākamman*, chunam work, a coating of brilliant and snowy white cement of great durability, much used for the outer adornment of columns, etc., and answering to our stucco (Mah. 259). *Sudhālepo*, whitewashing, "chunaming" (Pāt. 70). *Sudhācittā pokkharani*, a tank built up of chunam (Mah. 38).

SUDHAMMĀ (*f.*), Name of Sakka's hall of justice [सुधमी]. Ab. 21; Man. B. 51; Dh. 191.

SUDHĀSĪ (*m.*), A deva or angel [सुधा + आशिन]. Ab. 11.

SUDHĪ (*adj.*), Wise [सुधी]. Ab. 228.

SUDO, A cook [सूद]. Ab. 464.

SUDUDDASO (*adj.*), Very difficult to see, invisible [सु + दुद्दस]. Dh. 7. *Sududdasam*, the Invisible, an epithet of Nirvāṇa or Void (Ab. 7).

SUDUJJAYO (*adj.*), Very difficult to conquer or win [सुदुजय]. *Yuddham kilesacorehi karissāmi sudujjayam*, I will wage a war, difficult to win, with the robber bands of sin (Mah. 159).

SUDUTTARO (*adj.*), Very difficult to cross, or to escape from [सुदुत्तर]. Dh. 16.

SUGAHANO (*adj.*), Well held, tight [सु + ग्रहण]. Jāt. 223.

SUGAHITO, see *Suggahito*.

SUGANDHI, **SUGANDHO** (*adj.*), Fragrant [सुगन्धि, सुगन्ध]. Ab. 146. Both are also nouns meaning fragrance. *Sa-sugandhi-ko* (*adj.*), redolent of perfumes (Mah. 49).

SUGATI (*f.*), Happy condition, being reborn in heaven; heaven, svarga [सुगति]. B. Lot. 866. The comment on Dh. v. 18 explains it by the Tusita heaven. *Suggati metri causā* (Dh. 4, 56).

SUGATI (*adj.*), Righteous [सुगति]. Dh. 23 (*pl. sugatino*, comp. *sāramatino*, Dh. 2). Jāt. 219.

SUGĀTO (*adj.*), Who walks well, happy, blest [सुगत]. *Hine paṭite savaṇṇadubbanne sugate duggate*, (men) high and low, fair and ill-favoured, happy and miserable (B. Lot. 866). *Sugato*, the Blest or Auspicious one, is a common epithet of a Buddha (Ab. 2), and of Gautama Buddha (Alw. I. 86; B. Int. 77; Dh. 50). *Kassapo sugato*, Kassapa Buddha (Mah. 1). *Sugatassa sāvakā*, disciples of the Blest one (Kh. 7). *Sugatāgamo*, Buddhist doctrines or religion (Att. 218, comp. *Sogato*). *Sugatavinayo*, the discipline taught by Buddha. *Devadattassa Suggatālayo*, Devadatta's taking off Buddha, attempting to imitate him (Ten J. 53, further on called *anukiriya*, the Sinhalese Jātaka has *sarvajñasi-lāsa*, Subh.). See *Vidatthi*.

SUGGAHĪTO, and **SUGAHITO** (*adj.*), Grasped tightly [सुगृहीत]. Jāt. 222.

SUGGATI, see *Sugati*.

SUHADAYO (*adj.*), Friendly [सु + हृदय]. Dh. 362.

SUHADO (*adj.*), Friendly, affectionate [सुहृद]. *Mitto s.*, a cordial friend. *Suhado*, a friend, ally (Ab. 346; Att. 192).

SUHAJJO, A friend [सुहृद + च]. Dh. 39, 212, 362.

SUHITO (*adj.*), Satiated [सुहित]. Ras. 23. With instr. *bhōjanena s.* (Att. 206).

SUHUUJU, see *Sāju*.

SUHUTTHITO (*adj.*), Clearly arisen [सु + उत्थित with euphonic *h*].

SUJĀ (*f.*), A sacrificial ladle [सुज]. Ab. 418, 1112.

SUJĀ (*f.*), Name of the wife of Sakka [सु + ज fem.]. Ab. 1112; Dh. 194.

SUJAMPATI (*m.*), Husband of Sujā, a name of Sakka [last + पति]. Ab. 18; Dh. 183.

SUJANO, A good man [सुजन]. Ras. 35; Mah. 8.

SUJĀTI (*adj.*), Of high family [सुजाति]. Mah. 172.

SUJĀTO (*adj.*), Of good or noble birth, well born; well grown, fine [सुजात]. Jāt. 2. *Sujāttāni pupphāni*, fine or perfectly formed flowers (Dh. 209). Fem. *Sujāttā*, the consort of Sakka (Ab. 20). *Sujāto*, name of a Buddha (Man. B. 95).

SUJĪVO (*adj.*), Easy to live [सुजीव]. *Sujīvanam jīvitam*, life is easy, or it is lived easily (Dh. 44).

SUJJHATI, To be pure [सुध]. Inf. *sujjhānā*. P.p.p. *suddho*, pure, clear, white; innocent, virtuous; genuine, true; simple, mere (Ab. 1069). *Suddhaddhukā*, white sand (Mah. 118). Polished.

burnished (Mah. 172, of silver). Pure of heart, innocent (Dh. 23, 73). Innocent, not guilty (Pát. 28). *Suddhapíti* (adj.), whose joy was pure (Mah. 172). *Suddhabuddhi* (adj.), of clear intellect (Ját. 1). *Suddhamágadhiká*, the genuine natives of Magadha (Kh. 22). *Mítito* s., pure in birth by the mother's side (Alw. I. xlv). *Suddhakesá vá muttámissá vá*, the hair worn plain or mixed with pearls (Pát. 69). Caus. *sodheti*, *sodhápeti*, to cleanse (Dh. 78; Mah. 150). P.pr. of the pass. caus. *sodhiyamáno* (Dh. 117). In a spiritual sense, of regeneration or purification from sin (Dh. 25). *Sodhetá mediniñ*, having purged the land (of the Tamils). Of sweeping out and cleansing a courtyard or stable (Mah. 83, 205). Of clearing a road or jungle (Dh. 182, 388; Pát. 71). To clear up, explain, to examine, investigate: *Sace me dhítu dáo uppajjati sodheyyátha*, if there be any sin in my daughter investigate it (Dh. 241); *Mayhañ dosádosañ sodhápetha*, establish my guilt or innocence (Ditto); *Idañ vaithuñ sodhessámi*, I will clear up this matter, set it right (Dh. 340).

SÚJU, and SUHUUJU (adj.), Very upright, conscientious [सु + षु]. Kh. 15, 30.

SUKANDAHO, An onion [सुकन्दक]. Ab. 595.

SUKARIKO, A boar-hunter [सुकर + इक]. Ab. 513; Sen. K. 391.

SUKARO (adj.), Easy, feasible [सुकर]. Dh. 30; Alw. I. 92.

SUKARO, A hog, boar [सुकर]. Ab. 617; F. Ját. 3; Ten J. 12.

SUKATÍ (adj.), Fortunate [सुकतिन्]. Ab. 722.

SUKATO, and -TO (adj.), Good, virtuous [सुकत]. Ab. 937. *Sukaṭadukkaṭāni kammāni*, good and bad actions (Sám. S.). Neut. *sukatāñ* and *sukaṭāñ*, virtue, moral merit (Ab. 85, 937; Dh. 55).

SUKHĀVĀHĪ (m.), A well-trained horse, one that carries a person comfortably [सुख + आवाह + इन्]. Ab. 369.

SUKHĀVAHO (adj.), Bringing happiness [सुखावह]. Dh. 7.

SUKHAVIHĀRĪ (adj.), Having a feeling of ease or serenity [सुख + विहारिन्].

SUKHĀYATI, To be pleased, contented [सुखायते]. With acc. *Tañ asukhāyamāno*, being displeased with him (Ten J. 42).

SUKHEDHITO (adj.), Delicate (= *sukumāro*).

Ab. 253. Probably *sukha* or *sukhe edhito*, "nurtured in ease," but Subh. tells me there are various readings *sukhocito* and *sukheḥhito*.

SUKHESI (adj.), Seeking pleasure or ease [सुखेचिन्]. Dh. 61.

SUKHETI, To make happy [सुखयति].

SUKHĪ (adj.), Happy, blest; healthy [सुखिन्]. Dh. 32, 37, 70; Kh. 15. *Sukhī ahú bhikkhu*, the monk got well (Mah. 244).

SUKHITO (adj.), Happy, blest; pleased, contented; healthy [सुखित]. Ját. 17; Ras. 34. *Sukhitatto*, easy, happy (सुखित + आत्तन्, Kh. 15). *Sappañ akāsi sukhitāñ*, restored the snake to health (Mah. 243, comp. 249).

SUKHO (adj.), Blest, happy; delightful, pleasant; easy [सुख]. Dh. 22, 35, 59. *Atthañ dharitum sukhañ hoti*, it is easy to acquire the meaning (Alw. I. cviii). *Sukhasamvāso* (adj.), pleasant to live with (Dh. 37). *Diṭṭhadhammasukhavihāram anuyutto*, devoted to a life of ease in this world (Dh. 104). *Sukhā vedanā*, pleasurable sensation. Neut. *sukhañ*, happiness; welfare; ease, comfort (Ab. 88; Dh. 1, 6). *Sukhañ dukkhañ*, pleasure and pain, welfare and misfortune (Dh. 15, also *sukhadukkhañ*). *Na sukhañ labhi*, could get no peace of mind, took no comfort (Mah. 157, comp. Gog. Ev. 29). *Sukhañ bhavato hotu*, I wish you joy. *Sukhakāri* (adj.), causing happiness (Sen. K. 419). *Sukhappatto*, come to well-being, prosperous, happy (Ten J. 110, prápta). *Sukhanisīno*, seated peacefully, or with a serene mind (Das. 3). Adv. *sukhañ*, happily, easily, comfortably. *Sukhañ seti*, or *edhati*, or *viharati*, or *vasati*, or *jīvati*, to be at ease or happy (Dh. 15, 31, 35, 36, 68, 217; Ten J. 47; similarly *sukhañ ṭhito*, Cl. Gr. 132). Also adv. *sukhena*, easily, comfortably (Alw. I. xxvi).

SUKHUCCĀRAṆĀM, Facility of pronunciation, euphony [सुख + उच्चारण]. Bál. 7. With affix ता, *sukhuccāraṇatá* (Kh. 21).

SUKHUMĀLO, and SUKUMĀRO (adj.), Youthful, tender, delicate, soft, graceful [सुकुमार]. *Sukhumālagattatá*, softness or delicacy of the limbs (B. Lot. 611). *So pana sukhumālo hoti*, now he was a delicately nurtured youth (Dh. 139, 140). *Buddhasukhumālo*, a tender Buddha (deserving of attentive service, Dh. 107, comp. *samaṇas*, an Arhat, see *Puggalo*). *Kāyassa sukhumālakaraṇāñ*, enervating the body (Ját. 10). *Sukumārá*

- kumārikā*, a lovely maiden (Mah. lxxxviii). *Sukumāro* (Ab. 253, 716).
- SUKHUMO** (*adj.*), Small, minute; subtle; accurate; delicate, exquisite [सुखम्]. Ab. 137, 704, 1071. *Sukhumo rajo*, fine dust (Dh. 23, comp. Mah. 169). *Sukhumaññaṃ*, subtle or precise knowledge. *Sukhumakambalo*, a blanket of delicate texture (Alw. I. 78). *Sukhumakammaṃ*, delicate work (Dh. 324). The mind is said to be *s.* or immaterial as opposed to the body (Gog. Ev. 43). With affix ल्व, *sukhumattam*, fineness, delicacy (Mah. 169).
- SUKHŪPAPATTI** (*f.*), Blissful birth [सुख + उपपत्ति]. There are three, rebirth among the Brahmakāyika devas, among the Ābhassara devas, among the Subhakiṇḥa devas (Saṅg. S.).
- SUKKAM**, Semen [शुक्ल]. Ab. 274, 897; Pāt. 4.
- SUKKAM**, see *Sukko*.
- SUKKAVĀRO**, Friday [शुक्रवार].
- SUKKHATI**, see *Sussati*.
- SUKKHO** (*adj.*), Dry, dried up [शुक्ल]. *Sukkhadārūni*, dry, seasoned wood (Dh. 325). *Sukkhakaddamo*, dried mud (Mah. 107). *Sukkhavaldhako*, a cloud that will not rain (Att. 146). For *sukkhavipassako*, see *Samatho* (we have also *sukkhavipassand*). Mah. 243.
- SUKKO** (*adj.*), White, bright, pure, good [शुक्ल]. Ab. 95; B. Lot. 563. *Sukkapakkho*, the bright or moon-lit fortnight of a month (Ab. 74; Mah. 170). *Sukko dhammo*, goodness, virtue (Dh. 16, comp. Alw. I. 107). *Sukkaṃso*, bright lot (Dh. 13, *aṃsa*). Masc. *sukko*, the colour white, whiteness (Ab. p. 16, note). Neut. *sukkaṃ*, merit, good works (Ab. 85).
- SUKO**, and **SUVO**, A parrot [शुक्ल]. I have met with *suka* only at Ab. 640, where, however, the other form is also given. *Suvacchāpo*, *svapotako*, a young parrot (Alw. I. xiii; Ras. 30). Mah. 22. The form *suva* shows the beginnings of a change of which there are numberless examples in Sinhalese, e.g. *suva* = *çuka*, *suva* = *sukha*, *lova* = *loka*, etc.
- SUKUMĀRO**, see *Sukhumāro*.
- SULABHO** (*adj.*), Easy to obtain or meet with [सुलभ]. Das. 3.
- SŪLAM**, and **SŪLO**, Any sharp pointed instrument, a pike, lance, stake; severe pain, colic, rheumatism [शूल]. Ab. 329 (wrongly *sūld*), 881. *Mamsa-sūlam*, a spit (F. Jāt. 53). *Ayasūtam*, an iron stake (Dh. 148). *Sūle appeti* or *samāropeti*, to impale (Mah. 233, lxxxvii). Dh. 127.
- SŪLĀRO** (*adj.*), Magnificent [सु + उदार]. Of a festival (Mah. 165).
- SŪLĪ** (*m.*), A name of Çiva [शूलिन्]. Ab. 16.
- SUMANĀ** (*f.*), The great-flowered jessamine [सुमना]. Ab. 576, 792; Dh. 423. At Mah. 211 read *sumandnujjakāni ca* (Subh.). *Sumanapupphaṃ*, jasmine flower (Dh. 86; Ras. 25; Mah. 22).
- SUMANAKŪTO**, "Adam's Peak," a mountain in Ceylon, so called because the deva Sumana occupies it. It is first mentioned at Mah. 4, where read *sele Sumanakūtake Mahāsumanadevindo*, "the deva chief Mahāsumana (who lived) in the mountain named Sumanakūtake." At Mah. 7 it is called *Sumano kūto*. Att. 190; Mah. 52, 91 (-*kūtake*), 197. It is also called *Samantakūto*. Man. B. 211.
- SUMĀNASO** (*adj.*), Joyful [सु + मानस]. Mah. 7, 105, 168.
- SUMANO** (*adj.*), Satisfied, happy [सुमनस्]. Ab. 723; Dh. 13; Mah. 194. Pl. *sumanā* (Kh. 6). *Sumano*, one of the 24 Buddhas (Man. B. 95).
- SUMANO HARO** (*adj.*), Very charming [सुमनोहर]. Mah. 160.
- SUMANORATHO** (*adj.*), Having pious wishes (?) [सु + मनोरथ]. Mah. 81.
- SUMARATI**, see *Sarati*.
- SUMATI** (*adj.*), Wise [सुमति]. Mah. 102.
- SUMEDHASO**, and **SUMEDHO** (*adj.*), Wise [सुमेधस्]. Sen. K. 399; Mah. 132; Dh. 6, 38. *Sumedho*, name of a Buddha (Man. B. 95).
- SUMERU** (*m.*), Mount Meru [सुमेरु]. Ab. 26.
- SUMO**, The moon [सुम]. Sen. K. 523.
- SUMSUMĀRO**, A crocodile (*kumbhilla*) [सिमुमार]. Ab. 674; B. Lot. 624. The Sanskrit equivalent is said to mean the Gangetic porpoise, *Delphinus Gangeticus*. But the epithet "child-killing," though perfectly appropriate to a crocodile, can surely not be applied to any sort of *Delphinus*. For the *s* comp. *susu*, *susuka* = *çiçu*, *çicuka*, and for the inserted *m* comp. *bhimsana*, *sirimsapa*. *Sumsumdragiraṃ*, name of a town (Ab. 200).
- SUMUTTO** (*adj.*), Happily released [सु + मुक्त]. With instr. *Sumuttā mayasā tena Mahāsamaṇasa*, we are well rid of this Great Philosopher.

SUNĀ (*f.*), A slaughter-house [सुना]. Ab. 521. The *ṣ* is due to the influence of the original श्, comp. *sakunṣo*, etc.

SUNAKHO, A dog [सुनक]. Ab. 518, 808. Mah. 166, 227. Fem. *sunakhā* (Mah. 48). The *kh* is a compensation for the change of श् to स.

SUNĀTI, see *Suṇoti*.

SUNDARO (*adj.*), Beautiful; good [सुन्दर]. Ab. 693. Fem. *sundarī*, a beautiful woman (Ab. 230). With affix ल्, *sundarattam*, comeliness (Ab. 827). With affix ता, *sundaratā*, excellence, goodness (Dh. 283).

SUNHĀ, and SUNISĀ, and HUSĀ (*f.*), A daughter-in-law [सुषा]. Ab. 248; Dh. 239, 244, 245.

SUNISANNAKAM, The pot-herb Marsilia Quadrifolia [सुनिषसक]. Ab. 596.

SUNKAM, and -KO, Tax, tribute, revenue [सुक्त]. Ab. 356.

SUNĀGĀRAM, An empty place where there are no houses or people [सुन्वागार]. Dh. 67. *Suññāgāre abhirati*, delight in solitude (Pāt. 67, comp. Dh. 167).

SUNĀTATO (*adj.*), Empty, void. Fausböll and Weber look upon this word as formed upon सुन्वता. *Suññato*, the Void, epithet of Vimokha and Nirvāṇa (Dh. 17). *Suññatapaṭisaṅyutto*, connected with Nirvāṇa (Alw. N. 23).

SUNĀNO (*adj.*), Empty, void, deprived of [सुन्व]. Ab. 698. *Suññakappo*, a kalpa in which there are no Buddhas (Man. B. 8). *Sirosuñño* (*adj.*), headless (Ab. 406, comp. Mah. 67).

SUNO, A dog [सुन]. Ab. 518, 1119; Sen. K. 529.

SUNO, see *Sono*.

SUNOTI, and SUNĀTI, To hear [शु]. Pres. 1st pers. *suṇāmi* (Dh. 369). Imperat. 2nd pers. *suṇohi* (Sām. S.; Att. 134), *suṇāhi* (Dh. 97, 304), plur. *suṇātha* (Mah. 1; Dh. 89). Imperat. 3rd pers. *suṇātu* (Kamm. 3), pl. *suṇantu* (Kh. 6). Aor. *suṇasi* (Dh. 290; Mah. 168), *suṇi* (Ten J. 114). Fut. *suṇasi* (Dh. 332; Ras. 16), *suṇisati* (Ras. 21). Inf. *sotum* (Mah. 81; Ten J. 113; Dh. 95). Vedic inf. *sotave* (Sen. K. 485). P.pr. *suṇamāno* (Ten J. 12), *suṇam*, *suṇanto* (Cl. Gr. 24). Gen. *sutvā*, *sutvāna* (the usual form), *suṇvāna* (Mah. 27, 41, 143; Das. 33), *suṇiya* (Mah. 144). *Na sutvā*, not minding him (Dh. 109). *Sakkaccam s.*, to listen attentively (Dh. 304). *Tass' āgamam sutvā*, having heard of his arrival (Mah. 155). With *iti*: *Ambaphalan ti*

sutvā, hearing it was a mango (F. Jāt. 5; comp. Alw. I. 97). With gen. *Tava sutvāna*, hearing thee (Dh. 96; Das. 33, comp. *arahato sutvā*, p. 37). Pass. *sūyati* (Att. 214), *suyyati* (Pāt. 6). P.f.p. *sotabbo*. *Sotabbayuttako*, worth hearing of (Alw. I. 80). P.p.p. *suto*. Caus. *sāveti*, to inform, tell, declare (Mah. 39, 61, 138, 205; Das. 4). *Assutam sāveti*, imparts instruction, lit. causes the pupil to hear what he has not heard before (Sig. S.). *Attānam dāsam sāvetvā*, proclaiming himself a slave (Ras. 18). *Kammavācam s.*, to put a question to the vote (see *Kammavācam*). *Sāvetvā attano nāmaṇi*, shouting out his name, proclaiming who he was (Mah. 154). Irregular caus. *suṇāpeti*. *Saddam tajā suṇāpi' amhā*, we have been caused by thee to hear the sound. . (Dh. 166).

SUNU (*m.*), A son, a child [सुनु]. Ab. 241. Gen. *sūnuno* (Mah. 260). Metaphorically, *Jinasūno*, a disciple of Buddha (Mah. 240, comp. 239). Fem. *sūnū*, a daughter.

SUPAKKO (*adj.*), Thoroughly ripe [सुपक्क]. Mah. 87.

SUPANNO, A Garuḷa [सुपर्ण]. Ab. 633; F. Jāt. 50; Mah. 81, 116. *Supannasiddā*, a sort of house (Jāt. 7; comp. Ab. 209).

SUPANTHO, A good road [सु + पथ]. Ab. 193.

SUPATI, To sleep [स्वप्]. Sen. K. 484. Inf. *su-pitum* (Alw. I. 14). P.p.p. *sutto*.

SUPINAM, see *Soppam*.

SŪPO, Soup, broth, sauce, condiment, the gravy of curry and rice; *kumṃṃsa* [सूप]. Ab. 1048; Dh. 105, 259, 401. *Sūpakāro*, a cook (Ab. 464). *Sū-paraso*, flavour of a sauce (Dh. 12). F. Jāt. 46.

SUPPABUDDHO (*adj.*), Wide awake, vigilant [सु-प्रबुद्ध]. Dh. 52. Name of Gautama Buddha's father-in-law (E. Mon. 2).

SUPPAGABBHO (*adj.*), Very bold [सु + प्रगल्भ]. Ab. 959.

SUPPASANNO (*adj.*), Very joyful, or full of faith [सुप्रसन्न]. Mah. 215.

SUPPATHO, Ab. 193. The *p* is perhaps doubled metri causā, but comp. *subbaco*.

SUPPATĪKO, Name of one of the elephants at the eight points [सुप्रतीक]. Ab. 30.

SUPPATĪTO (*adj.*), Overjoyed [सुप्रतीत]. Mah. 173.

SUPPATĪTTHITO (*adj.*), Firmly established; well placed (Mah. 208) [सुप्रतिष्ठित]. *Attāsi s.*,

- planted himself firmly (Mah. 150). Mah. 100; Ját. 24; Kh. 12.
- SUPPATIVIDDHO** (*adj.*), Thoroughly understood [सुप्रतिविद्ध].
- SUPPO**, and **SUPPAM**, A winnowing basket [सूपे]. Ab. 455; Mah. 175; Pát. 68.
- SURĀ** (*f.*), Spirituous liquor [सुरा]. Ab. 533; Dh. 299; Kh. 3, 17. *Surādhutto*, a drunkard (Ját. 49). *Surāpānaṃ*, drinking strong drink (Dh. 44; Mah. 152; Ját. 50). At Dh. 299 we have *surāpāne suraṃ pivantesu*, where we must read either *surāpāne*, "in the grog-shop," or *surāpāne*, "in a tavern" (*surā-āpāna*).
- SURABHI** (*adj.*), Fragrant [सुरभि]. Ab. 146.
- SURAMMO** (*adj.*), Very delightful [सुरम्य]. Ras. 27.
- SURATAM**, Sexual intercourse [सुरत]. Ab. 1056.
- SURATO** (*adj.*), Compassionate, tender [सूरत]. Ab. 727.
- SURATTAM**, Heroism [सूरत्त]. Ab. 888.
- SURATTO** (*adj.*), Very red [सुरत्त]. Att. 8; Ten J. 46.
- SURĪ** (*adj.*), Wise [सूरिण]. Mah. 160.
- SURIYO**, The sun [सूर्ये]. Ab. 62; F. Ját. 46. *Suriyuggamanam*, sunrise (Mah. 138). *Suriyā-loko*, the sun's light (Pát. 1). *Suriyaggāho*, eclipse of the sun (*gāha*). *Suriyarasmi*, sun's ray (Ten J. 119). With the original *ú* revived metri causā (Mah. 163).
- SURO**, A deva, deity [सुर]. Ab. 11. *Surajētho*, the Hindu Brahma (Ab. 15). *Suranūtho*, Sakka or Indra (Ab. 19). *Suranādī* (*f.*), the celestial river (Ab. 27). *Surapatho*, the sky (Ab. 46). *Suraripu* (*m.*), an Asura (Ab. 14). *Surasākhī* (*m.*), the celestial tree (Att. 191).
- SŪRO**, A hero, valiant man; the sun [सूर]. Ab. 62, 1077. Also an *adj.* valiant, heroic (Ab. 380; Mah. 160). *Sūrabhāvo*, heroism (Ab. 966; Das. 42). *Sūragajjitaṃ*, heroic utterance, shout of defiance (Dh. 159). *Sūro hutvā* at Dh. 161 seems to mean "filled with heroic resolution." *Sūra-vraṅgarūpo*, or *-rūpi*, having the limbs and form of a mighty hero (B. Lot. 581; Mah. 247, for *sūravro* comp. *Buddhavro*). *Sūrataro* (*adj.*), more valiant (Cl. Gr. 144).
- SURUCIRO** (*adj.*), Resplendent [सु + रुचिर]. Mah. 180.
- SURUṄGĀ** (*f.*), A mine, pit [सुरङ्गा]. Mah. 48.
- SURŪPI** (*adj.*), Handsome [सुरूप + रण]. Fem. *surūpini* (Mah. 131).
- SURŪPO** (*adj.*), Handsome [सुरूप]. With affix ता, *surūpatā*, beauty, comeliness (Kh. 14).
- SURUSURU**, A word imitative of the sound made when curry and rice is eaten hastily (Gog. says "sucking up food" (Pát. 22).
- SUSAMĀ** (*f.*), Exquisite beauty [सुवमा]. Ab. 55.
- SUSĀNAKO**, A caṇḍāla employed in a *susāna* [next + क]. Mah. 66 (some of the MSS. read *susānagope*).
- SUSĀNAM**, A cemetery or charnel house, an inclosed ground in which bodies are burned [श्व-सान or रमसान, probably the former, for the *s* comp. *āhuneyya* with आहवणीय]. Ab. 405; F. Ját. 9; Mah. 66, 249; Dh. 98. *Āmakar-sānaṃ*, a cemetery where the bodies are not burned, but left to rot (Ját. 61).
- SUSAVĪ** (*f.*), The plant *Momordica Charantia* [सुववी]. Ab. 596.
- SUSENO**, The Karamadda tree [सुवेण]. Ab. 578.
- SUSĪ** (*f.*), A hole in the ground [सुवी]. Ab. 650.
- SUSĪLO** (*adj.*), Moral, virtuous [सुवील]. Ab. 297.
- SUSIPPIKO**, A skilful workman [सु + शिषिक्]. Mah. 213.
- SUSIRO** (*adj.*), Full of holes, perforated [सुषिर]. Ab. 915; Sen. K. 401. *Susirarakkho*, and *rakkha-susiro*, a hollow tree (Sig. S. A; Mah. 59). Neut. *susiram*, a hole (Ab. 649), a wind instrument (Ab. 142).
- SUSSANAM**, Desiccation (from *sussati*). Ab. 157.
- SUSSARATĀ** (*f.*), Melodiousness of voice [सुस्तर + ता]. Kh. 14.
- SUSSATI**, To be dried up, waste away [सुष्]. Sen. K. 496. P. pr. *sussamāno* (Dh. 105). Ger. *sussitvā* (Dh. 192). The regular fut. would be *sukkhati* = *çokshyati*. I have not met with it, but at Dh. 234 we have an interesting double fut. *sukkhissati* exactly like *dakkhissati*, *sakkhissati*, and *hehissati*. And on the same false base we have at Dh. 188 an anomalous caus. *sukkhāpeti*. Caus. *soseti* (Mah. 129). P.p.p. *sosito*, dried up (Att. 210). With affix ल्, *sositattam*, fact of being dried up.
- SUSSAVANAM**, Good news [सु + श्रवण]. Ját. 61.
- SUSSŪSĀ** (*f.*), Desire to hear, obedience, attention, service [सुश्रुषा]. Ab. 428, 930.
- SUSSŪSATI**, To listen, attend [सुश्रुषते]. Alw. N. 23.

SUSSUTE, To be heard. This appears to be a most anomalous passive from सु. In an extract sent me by Yátr. I find *sussute siloko 'yam*, "this report is heard." And under *Suti* will be found a noun *sussana*, "hearing."

SUSSUTO (*adj.*), Well known [सुसुत].

SUSU (*m.*), A boy, lad [सुसु]. Ab. 253. *Daharo samāno susu kálakeso*, being young, a mere lad, with black hair (B. Lot. 863).

SŪSŪ, Sho! sho!, a noise made to frighten away a bird.

SUSUKO, A child or youth; an alligator or crocodile; the Gangetic porpoise (also fem.) [सुसुक]. Ab. 672, 1003.

SUTAVĀ (*adj.*), Learned in religious literature, mighty in the scriptures [सुतवत्]. Das. 6; Alw. N. 72.

SUTI (*f.*), Oozing [सुति]. Ab. 1059.

SUTI (*f.*), Hearing; the ear; sound; report, rumour; tradition; the Veda; in music, one of the twenty-two quarter tones or intervals [सुति]. Ab. 108, 128, 136, 150, 1059. *Hessati Vasabho náma rájá ti sutiya* (abl.), owing to the report (spread abroad) that a man named V. would become king (Mah. 219). *Sutihno*, deprived of hearing, deaf (Ab. 322). *Mahāvamsa sutito upágato*, the Great History handed down to us by tradition (Mah. 1). Subh. has sent me the comment on this passage, *sutito ca upágataṃ sūsanavasena upagataṃ ágataṃ avinatṭhaṃ hutvā dāriyaparamparāya yāv' ajjakāla upagataṃ antará anupacchinnāṃ hutvā ágatan ti attho . . na attano matin ti dīpetuṃ sutito ca upágatan ti dha*, "by *sutito ca upágataṃ* is meant come to us, arrived to us by hearing, come to us unimpaired through the succession of great scholars down to the present day, arrived to us without being broken in its course. The author says handed down by tradition to show that he is not merely expressing his own views."

SŪTI (*f.*), Birth, childbirth [सुति]. *Sūtigharaṃ*, lying-in chamber (Mah. 48; Dh. 340).

SUTO (*p.p.p.*), A son [सुत]. Ab. 240, 798; Mah. 5, 9, 162.

SUTO (*p.p.p. savati*), Flowing, dripping [सुत]. Ab. 798.

SUTO (*p.p.p. suṇoti*), Heard; renowned [सुत]. Ab. 724, 797; Dh. 139. *Evam me sutam*, thus it has been heard by me, thus I have heard (Kh. 4). *Ye me dvattimāṃsīti sutā mahāparisalakkaṇā*,

the marks of an eminent man which have been heard of by me as thirty-two in number (Brahmāyu S., comp. Alw. I. 92). *Bhuvane suto*, renowned throughout the world (Alw. I. vii). *Sutamattena*, by merely hearing them (Att. 229). Neut. *sutam*, (sacred) literature, learning (Ab. 798). *Bahussuto hoti sutadharo sutasannicayo*, has much learning, is one who retains, who accumulates learning (Saṅg. S. comp. Att. 134). *Sabbam sutam*, all learning or knowledge (Att. 229). *Kulam vā sutam vā*, birth or education (Att. 192).

SŪTO, A charioteer (a son of a Khattiya by a brahmin woman); a bard, poet-laureate [सूत]. Ab. 376, 504, 1081.

SUTTAM, A string, thread; a portion of the Buddhist scriptures; a rule, aphorism [सूत्]. Ab. 523, 878; Mah. 48. *Suttaguḷo*, a ball of string. *Suttaveṭhanam*, a shuttle (Ab. 773). *Suttajūlam*, a web of thread (Dh. 412, of a spider's web). Certain chapters or divisions of the Buddhist scriptures are called suttas. They may either be in verse as the Ratanasutta, or in prose as the Brahmajālasutta, and they vary in length from a few lines to several thousand. The second great division of the Buddhist scriptures, the Suttapiṭaka or Treasures of Sūtras, consists entirely of them, and there are suttas in other portions of the scriptures. A sutta is complete in itself, consisting of a connected narrative, or a collection of verses on one subject. Some of them are didactic, and consist mainly or wholly of a discourse of Buddha in prose or verse, as most of the suttas of Suttanipāta, others are historical, as the Mahāparinibbāna Sutta, which relates the last days of Buddha. B. Int. 35, 51, 72; E. Mon. 168, 172; Alw. I. 61; Mah. 240, 247. Abl. *suttato*, according to the Sūtras (Mah. 19). *Suttadharo* (*adj.*), versed in the Sūtras. See *Tipiṭakam*.

SUTTANTIKO (*adj.*), Versed in the Sutta Piṭaka [next + सूत्]. Sen. K. 391; Pāt. 88.

SUTTANTO, A sutta (in the Tipiṭaka sense) [सूत् + अन्त]. Alw. I. 61, 106; Alw. N. 23; Sen. K. 200; Mah. 73. *Suttam eva suttanto* (Subh.).

SUTTASO (*adj.*), Sutta by sutta [सूत् + अस]. Sen. K. 414.

SUTTHIRO (*adj.*), Firm [सुत्थिर]. Att. 215.

SUTṬHITO (*adj.*), Well-established, firm [सुत्थित]. Dh. 115.

SUTṬHU (*adv.*), Well; exceedingly [सुत्तु]. Ab.

- 1137; Dh. 115. *Sutthukato* (adj.), well done (Ab. 937). *Mukhena s. dasivó*, holding it tightly in his mouth (F. Ját. 18). *S. te katam*, you have done right (F. Ját. 56). *Sutthuhapito* (adj.), firmly fixed (Das. 3). Comparative: *sutthutaram anattamano*, more greatly vexed (Sám. A.). With affix ता, *sutthutá*, excellence (Bál. i.).
- SUTTI (*f.*), A pearl oyster [शुक्ति]. Ab. 676.
- SUTTIKO (*adj.*), Belonging to a thread [सौचिक]. Sen. K. 391.
- SUTTO (*p.p.p. sabbati*), Sewn, stitched [सूत]. *Asutto*, seamless (Mah. 22).
- SUTTO (*p.p.p. supati*), Asleep [सुप्त]. Dh. 9, 51. *Suttappabuddho viya*, like one who has fallen asleep and awaked again, or perhaps like one who has awaked out of sleep (Dh. 95, of one dying and being reborn in heaven). Neut. *suttam*, sleep (Ab. 876).
- SUTVĀ, see *Suṇoti*.
- SUVACO, see *Subbaco*.
- SUVĀNAYO (*adj.*), Probably सु + आनय, "easily led" (Ját. 80).
- SUVANNO (*adj.*), Of good colour, bright, brilliant; good-looking, of good mien or complexion, comely [सुवर्ण]. *Suvanṇā dubbannā*, comely and ill-favoured (B. Lot. 866; Gog. Ev. 10). Masc. *suvanṇo*, good colour, bloom, beauty; a Garuḷa; a weight = 5 dharāṇas (Ab. 480, 809; Sen. K. 340). Neut. *suvanṇam*, gold (Ab. 487). *Suvanṇakāro*, a goldsmith (Ab. 506; Dh. 93; Sen. K. 468). *Suvanṇamayo* (adj.), made of gold, golden (Mah. 169). *Suvanṇavanṇo* (adj.), gold-coloured, brilliant (Dh. 313; F. Ját. 5, of a ripe mango; Ten J. 111, of the egg that produced the golden peacock). *Suvanṇavanṇo*, the gold-coloured, is an epithet of Buddha (comp. *satthuvanṇo*). *Suvanṇabhūmi*, name of a country; according to Subh. it embraces Birmah, Siam, and Cambodia. With affix ता, *suvanṇatá*, beauty of colour or complexion, bloom (Kh. 14).
- SUVĀNO, see *Sono*.
- SUVATTHI, see *Sotthi*.
- SUVE, see *Sve*.
- SUVIRO, Name of Sakka's son [सुवीर]. Ab. 23.
- SUVO, see *Suko*.
- SUVUPASANTO (*adj.*), Thoroughly calmed [सु + उपशान्त with euphonic v].
- SUVUTTHIKĀ (*f.*), Abundance of rain [सु + वृष्टि + क]. Br. J. S. Comp. *Subbutthi*.

SUYATI, see *Suṇoti*.

- SVĀGATĀM, and SĀGATĀM, Welcome, salutation [स्वागत]. With dat. *Svāgatam te*, hail to thee! (comp. Sen. K. 329).
- SVĀHAM, see *So* (2), p. 490 (a).
- SVĀKKHĀTO (*adj.*), Well told or shown or taught [सु + आख्यात]. Dh. 104, 124; Alw. I. 77. I have once met with the form *svākkhyta*.
- SVANṆĀM, see *Sonṇam*.
- SVĀNO, see *Sono*.
- SVAPPO (*adj.*), Very little or few [स्वल्प]. Ab. 1117.
- SVASSA, = *so assa* (Cl. Gr. 10).
- SVĀTANO (*adj.*), Belonging to to-morrow [स्वस्तन]. Dat. *svātānāya*, for next day (*divādyā* being understood). *Svātānāya nimanteti*, to invite for to-morrow, to ask a person to dine with one the next day (Dh. 231; F. Ját. 52).
- SVE, and SUVE (*adv.*), To-morrow [स्वस्]. Ab. 1155; Dh. 130; Mah. 153, 170. *Suve sve*, one day and the next, day after day (Dh. 41).
- SVEVA, = *so eva* (Dh. 177).
- SYĀMRATṬHĀM, Siam (Bál. i).

T.

- TABBĀMSIKO (*adj.*), Belonging to that race [तद् + वंश + इक].
- TABBANṆANĀ (*f.*), The commentary thereon [तद् + वर्णना].
- TABBHEDO, A variety thereof [तद् + भेद]. Ab. 625.
- TABBIPARĪTO (*adj.*), Contrary to it, the opposite of it [तद् + विपरीत]. Dh. 358.
- TABBISESO, A variety thereof [तद् + विशेष]. Ab. 14.
- TACASĀRO, A bamboo [त्वच् + सार, the S. equivalent is त्वक्सार]. Ab. 600.
- TACCHAKO, A carpenter [तच्छक]. Ab. 505, 506; Dh. 15.
- TACCHĀM, Truth, reality [तच्छ]. Ab. 127, 800. *Ataccham*, falsehood.
- TACCHANĪ (*f.*), A hatchet [तच्छनी]. Ab. 393.
- TACCHATI, To pare, cut, slice, chop, hew [तच्छ]. Dh. 188. Caus. *taccheti* (Dh. 106, 324). P.p.p. *tacchito* (Ab. 750).
- TACO, Skin, bark, rind [this form doubtless proceeds from the S. pl. त्वचस् and from त्वच् as the last part of a compound]. Ab. 1109; Kh. 3. At Dh. 111 we have *taco sobhāṇā*, where it is

treated as a plural (= लघुस्). Acc. *tacām* (Mah. 167). Loc. at the end of a compound *tace* (Ab. 453, 1107). Gen. *tacassa* (Ab. 157). At the end of a compound: *valittaco* (adj.), having wrinkled skin (Ab. 255); *kañcanasannibhattaco*, having skin like gold (Brahmayu S.).

TAD, see *So* (2).

TADĀ (*adv.*), At that time, then [तदा]. Ab. 1161.

Tadāppabhūti, from that time forward (Mah. 129).

TADAHE, and TADAHU (*adv.*), On that day.

Both these forms represent, I think, तदहस्. For the form with *e* comp. *svē* = *çvas*, *pure* = *purās*, *antepura* = *antahpura*. For the form with *a* comp. *mithu* = *mithas*, *sqju* = *sadyas*, *āgu* = *āgas*. *Tadahe 'va* or *tadahe yeva*, on that very day, on the same day (Alw. I. 98; Mah. 23, 40, 77, 103, 117). *Tadahu jāto*, born that day (Dh. 313). *Tadahu pabbajito santo*, being ordained that very day (Subh.). *Tadahu 'posathe*, on that day, it being uposatha day (Sām. S., the comment here says *tadahūti tasmim ahu tasmim divase*). At Mah. 37, 103, *tadahū metri causā*.

TADĀKĀRO (*adj.*), Of that appearance, similar [तद् + आकार]. Mah. 163.

TADAMINĀ, = *tad iminā* (Cl. Gr. 15). *Tad aminā pi jānātha*, know this also hereby (Alw. N. 121).

TADAŅĀM, One of the *pañānas* is called *tad-āṅgapañānam*, which Vij. explains as "the removal of false views and disturbing qualities of the mind, by means of the opposite views and qualities derived from *vipassanāñāṇa*." He quotes from *Vis. M. rattibhāge samujjalitena padīpena andhakārasa viya tena tena vipassandya avayabhūtena ṅāṇena paṭipakkhavasena eva tassa pañāṅgabbadhammassa pañānam*, the getting rid of every state that should be got rid of by its opposite, by this and that knowledge belonging to supernatural insight, just as darkness is dispelled by a lamp lighted in the night time. Instances are then given, among which are the rejection of *kathan-kathibhavo* by *kañkhāvitaraṇam*, of *sassatadiṭṭhi* by *vayadassanaṃ*, etc. It is a compound of तद् + अङ्ग, but in what sense *āṅga* is used I do not clearly see. See *Ras.* 85. There is also a *vimutti* called *tadaṅgavimutti* (Dh. 151; Ten J. 48).

TADĀNI (*adv.*), Then [तदाणीम्]. Ab. 1161.

TADANARŪPO (*adj.*), Suitable thereto [तद् + अरूप]. Dh. 401; Att. 196.

TADAÑÑO (*adj.*), Different from it [तदन्त्य]. Ab. 486.

TADANTARE (*adv.*), In the mean time [तद् + अन्तर loc.]. Mah. 82.

TADANVAYO (*adj.*), Following it, connected therewith [तद् + अन्वय]. Alw. N. 51.

TADĀTTAM, That time [तदात्त]. Ab. 86.

TADATTHAM, On that account [तदर्थम्]. Mah. 158. On his account, for him (Mah. 24).

TADAVASARI, see *So* (2), p. 481 (a).

TADAVHAYO (*adj.*), Having that name [तद् + आह्वय]. Mah. 151.

TADEVA, *tad' eva* = *tadd eva*, At that very time (Mah. 244). Also *tad eva* = *taṃ eva*.

TĀDI (*adj.*), Like that, such [तादृग्]. *Tādin maggajinaṃ vadante Buddhā*, such a man the Buddhas call *maggajina*. *Devā pi tassa piḥayanti tādino*, even the angels envy him being such a man (Dh. v. 94, comment says *tathārūpassa*, comp. v. 95). A curious secondary meaning has been superinduced upon the plain and ordinary meaning of this word. When a Buddha and his arhat disciples are mentioned together, the latter are often called *tādi*, "like him," i.e. like their Master, sanctified, holy. Thus at Mah. 88 we are told that *Kakusandha Buddha* was *cattāṅgasahashehi tādhi parivārīto*, accompanied by forty thousand men like himself, where *Turnour* has "accompanied by forty thousand sanctified disciples." At p. 91 we have the expression *tiṃsabhikkhusahashehi tādhi parivārīto* used of *Koṇāgamana Buddha*, *Turnour* again using the word "sanctified" (see the parallel passage at *Jāt.* 13). Next we have such expressions as *supupphitaṃ pāvacanaṃ arahantehi tādihi* (*Jāt.* 29), where *Vij.* assures me that the word is used absolutely, in the sense of sanctified or tranquil. He tells me that he finds in a Sinhalese *Gaṇṭhipada* treatise, *tādihi yānu ashtalokadharmayehi ekākāravū*, "the word *tādihi* means being serene in the eight conditions of life." It will be observed that *tādi* having lost its original consonant term. is treated as a masc. in *i* and declined like *muni*. At Dh. v. 95, if we believe the comment, the word is used in both senses, for it explains *tādi* in the first hemistich by *aṭṭhahi lokadhammehi akampiyabhāvena tādi*, and *tādino* in the second hemistich by *evārūpassa*. In the next verse *D'Alwis* says that *upasantassa tādino* means "he who is firm and tranquil"

- (Alw. N. 78). Unfortunately he imagines he has explained everything when he says “*tádino* is used here in the sense of the Sanskrit dhairyā, firmness.” Lastly *tádi* has even come to be applied to Buddha himself, for Vijesinha quotes from Vinayavinicchaya (quite a modern work I presume) the line *Pácitti kathitá suddhá suddhacittena tádiná* . . . “by the pure-minded imper-turbable Buddha.”
- TADIDAM**, see *So* (2), p. 480 (b).
- TĀDIKKHO** (*adj.*), Such [तादृक्].
- TĀDISAKO** (*adj.*), Such [next + क]. Fem. *tādisikā* (Pát. 6).
- TĀDISO** (*adj.*), Such [तादृश्]. Dh. 14, 35, 38. Fem. *tādist* (Kh. 11).
- TADUBHAYĀM**, Both of them [तद् + उभय]. Das. 43; Pát. 65.
- TADŪPIYO** (*adj.*), Suitable, corresponding. *Taṇḍuladonassu odanam tadūpiyena sūpavyañjanena bhūñjati*, eats the boiled rice of a droṇa of paddy, with a corresponding allowance of broth and curry (Dh. 355). I have little doubt that this word is तद् + रूप + य (tadrūpya). At Pát. 81 we are told, *tadūpiyam byañjanan ti tassa odanassa anurūpam macchamaṃsasākaphalakalādrādibyañjanam* (Dh. 401 reads *tadanurūpena sūpavyañjanena*, probably a copyist's correction).
- TAGARAM**, The shrub *Tabernæmontana Coronaria*, and a fragrant powder obtained from it [तगर]. Ab. 147; Dh. 10.
- TAGGHA** (*adv.*), Certainly, verily, truly. Ab. 1140. At the beginning of a sentence: *Taggha tvaṃ mahārāja* . . . (Sám. S.).
- TAHAM**, and **TAHIM** (*adv.*), There (comp. *kaham* and *kuih*). Ab. 1156. *Vissajjesi tahim*, sent thither (Mah. 166). *Pavisitvā tahim*, having entered there (Mah. 172). *Peseti te te there tahim tahim*, sent different theras to the different places (Mah. 71, comp. 179, 222). *Tahim* (Mah. 2, 31, 166, 169).
- TAJJANĪ** (*f.*), The “finger of scorn,” i.e. the fore-finger [तर्जनी]. Ab. 266.
- TAJJANIYAKAMMAM**, Name of one of the Saṅghakammas (Vij.) [तर्जनीय + कर्मण].
- TAJJARĪ** (*f.*), A measure = 36 Aṇus. Ab. 194.
- TAJJĀTĪ** (*f.*), Such and such a race [तद् + जाति]. Bál. 36.
- TAJJETĪ** (*caus.*), To threaten, revile, blame, scold, frighten [तर्जयति]. Das. 2; Ten J. 56; Mah. 228; Dh. 271. P.p.p. *tajjito* (Dh. 34; Mah. 63; Ten J. 115).
- TAKKĀLAM**, At that time [तद्कालम्]. Ab. 86.
- TAKKAM**, Buttermilk mixed with water [तक्]. Ab. 501.
- TAKKĀRĪ** (*f.*), The tree *Sesbania Ægyptiaca* [तर्कारी]. Ab. 573.
- TAKKARO** (*adj.*), Doing that [तत्कर]. *No takkaro hoti*, is not a doer thereof (Dh. 4).
- TAKKARO**, A thief [तत्कर]. Ab. 522.
- TAKKASILĀ** (*f.*), The city of Takshaṣilā in the Punjab [तक्षशिला]. Ab. 200; B. Int. 362. It was a renowned university town (F. Ját. 9, 32; Ten J. 54).
- TAKKATTĀ** (*m.*), One who does that [तद् + कर्तु]. Sen. K. 470.
- TAKKIKO** (*adj.*), One who reasons, a logician, philosopher [तार्किक]. Man. B. 112.
- TAKKITO** (*p.p.*), Thought, reasoned [तर्कित]. Sen. K. 527. Neut. *takkitam*, thought, reflection, reasoning (Mah. 157).
- TAKKO**, Thought, reflection, reasoning [तर्क]. Ab. 155, 998. *Takkasattham*, ars logica (Att. 229).
- TAKKO**, Date fruit. Ab. 998.
- TAKKOLAM**, Bdelium, a particular sort of perfume made from the berry of the kakkola plant [कक्कोल]. Ab. 304. The Sinhalese is *takul* (Subh.). For the consonant dissimilation comp. *kipillika*, *tikicchati*, *phāsulikā*.
- TĀLAGGAM**, Top of a palmyra tree [ताल + चप]. Ten J. 54.
- TALĀKO**, A pond, pool, lake [तलाक]. Ab. 678.
- TALAM**, Surface, level, plane; lower part, base [तल]. Ab. 1090. *Padumehi sañchannatalo* (*adj.*), having its surface covered with flowers (Ját. 51, *samuddo*). *Soḷasakarise tale*, on a piece of ground sixteen karīsas in extent (Mah. 166). *Haṭṭhat*, the palm of the hand (Ját. 54; Dh. 192). *Pédāt*, the sole of the foot. *Sildāt*, surface of a rock, flat rock (Ras. 25). *Dharaṇāt*, *pathavūt*, the surface of the earth, the ground (Mah. 68; Att. 8). *Bherit*, head of a drum (F. Ját. 3). *Bodhit*, the throne of Buddhahship, the Bodhimaṇḍa (Ten J. 48; Ját. 54). *Khaggat*, the hilt of a sword. *Gaganat*, the sky, vault of heaven (Ját. 57; Ten J. 12). *Sineruno heṭṭhimatale*, on the lowest stage of Meru (Dh. 190). *Ākásat*, upper story, attic (Alw. I. 77). The world of sentient beings is divided into Talas or stages (see *Settalalo*).

Tala sometimes adds little or nothing to the sense (see Ab. 1090 where it is said to mean *sarūpa*), as in *pabbatatalam*, a mountain (F. Ját. 17; Ten J. 46, but does it mean a mountain plateau?), and perhaps *gaganatalam*, the sky.

TĀLANAM, Striking [ताडन]. *Hatthat.*, clapping the hands (Ten J. 51).

TĀLETI, To strike, beat; to strike a musical instrument [तल]. Ját. 50; Mah. 259. P.p.p. *tāḷito* (Dh. 391).

TĀLĪ (*f.*), The tree *Corypha Tallera*; striking a musical instrument, musical measure [ताली]. Ab. 604; Att. 211.

TĀLISAM, and -SA, Forty [चत्वारिंशत्]. Alw. I. 104; Ras. 7. The usual form is *cattāḷsa*. The forms *cuttāḷisa* and *cottāḷisa* given at Sen. K. 410 probably mean forty-four.

TALLAÑCHANAM, Mark or imprint thereof [तद् + लाञ्छन]. Ab. 819.

TĀLO, The fan-palm, palmyra; a measure, the short span; a musical instrument of metal struck with the hand or a stick, gong, cymbal [ताल]. Ab. 267, 603, 901. *Tūlarukkho*, a palmyra tree (Mah. 128). *Tūlapañnam*, *tūlapattam*, a palm leaf, used for writing on, etc. (Pát. 67, 87; Dh. 235, 396). As a measure of height: *Sattatā-lappamāṇe dhāse nisiditvā*, sitting in the air at the height of seven palm trees (Dh. 308). *Tūlavāṇṭam*, a palm leaf used as a fan, a fan (Ab. 316; Dh. 315, 367). *Kamsatālo*, a gong (Att. 135; Dh. 297).

TĀLO, A key [ताल]. Ab. 222, 901. *Tālacchiggalo*, key-hole (Ab. 222). I am inclined to look upon *chiggala* as छिद्र + ल.

TĀLUJO (*adj.*), Palatal [तालु + ज]. In gram. the palatal letters are च, छ, ज, झ, ञ, and य.

TALUṆO (*adj.*), Tender, delicate [तलुण]. B. Lot. 573, and Brahmāyū S.

TAM, see *So* (2).

TAM, see *Tvam*.

TAMĀLO, The tree *Xanthochymus Pictorius* [तमाळ]. Ab. 573.

TAMBAKO, Name of a plant [ताम्बक?]. Ab. 598.

TAMBO (*adj.*), Coppery, red [ताम्ब]. Ab. 95, 963. Masc. *Tambo*, a sort of elephant (Ab. 361). Neut. *tambam*, copper (Ab. 486). *Tambacūlo*, a cock (Ab. 640). *Tambabhājanam*, a copper vessel (Dh. 237). *Tambavaṇṇo* (*adj.*), copper-coloured (Att. 84, of a torrent). *Tambaloḥam*, copper (Mah.

164, 166; Pát. 80). *Tambapaṇṇī* (*f.*), A name of Ceylon (Att. 8).

TAMBŪLĪ (*f.*), and -LAM, The betel vine, Piper Betel, and its leaf which is chewed [ताम्बूली, लम्]. Ab. 589; Mah. 219. Probably the fem. form applies to the vine and the neut. to the leaf.

TAMO, and **TAMAM**, Darkness, gloom; in the Sāṅkhya philosophy one of the three Guṇas [तमस्]. Ab. 70, 975; Mah. 3, 5. Loc. *tamasi* (Gog. Ev. 29). Gen. *tamassa*. *Tamo vigato*, darkness was dispelled (Gog. Ev. 10). *Caturāṅgam tamam*, fourfold darkness, darkness that can be felt (Ab. 71, the four conditions are absence of the moon, dense forest, a cloudy sky, and midnight). *Andham tamam*, thick darkness (Alw. I. 107). *Tamaṭṭhānam*, a dark place (Mah. 250). For *tamotamaparādyano*, see *Puggalo*. *Tamā-tamam*, from darkness to darkness (in transmigration), from one world of suffering to another (a compound like *bhavābhava*). *Tamanudo*, and *tamonudo* (*adj.*), dispelling darkness (Mah. 5).

TĀṆAM, Defence, shelter, refuge; Nirvāṇa [तान]. Ab. 6. *Na santi puttā tāṇāya*, sons are no protection (Dh. 51). With affix ता, *tāṇatā* (Ditto).

TANAYO, A son [तनय]. Ab. 241; Mah. 57.

TANDĪ (*f.*), Drowsiness; sloth [तन्दी]. Ab. 1054.

TANDITO, Only in *atandito* = अतन्द्रित (Dh. 54, 66; Das. 25).

TANḌULIYO, and -LEYYO, The plant *Amaranthus Polygonoides* [तण्डुलीय]. Ab. 594, 1132.

TANḌULO, Rice husked and winnowed, and ready for boiling [तण्डुल]. Dh. 401; F. Ját. 54; Mah. 22. *Sālitāṇḍulo*, husked sāli paddy, sāli rice (Vij.).

TANḤĀ, and **TASINĀ** (*f.*), Lust, desire, human passion [तण्णा]. Ab. 162, 1057; Dh. 59; Man. B. 495; B. Int. 497. *Tasiṇā* (Dh. 61). *Tañhā* is a technical term of the Buddhist philosophy, and is one of the links of the Paṭiccasamuppāda. The three *Tañhās* are *kāmatañhā*, *rūpat.*, *arūpat.*, desire for rebirth in the three forms of existence (see *Bhavo*, *Loke*). Another set of three is *rūpat.*, *arūpat.*, *nirodhat.*, desire for rebirth in the rūpa world, desire for rebirth in the arūpa world, and desire for annihilation (Nirvāṇa). A third set of three is *kāmat.*, *bhavat.*, *vibhavat.*, thirst for pleasures of sense, thirst for existence, thirst for non-existence (Nirvāṇa). The six *tañhās* are *rūpat.*, *saddat.*, *gandhat.*, *rasat.*, *phoṭṭhabbat.*, *dhammat.*, the desire for pleasurable sights,

sounds, etc., or the lust of the eye, the ear, etc. (comp. *Kāmaguṇo*, see Dh. 410). There are also 108 *taṇhās*, upon which Vij. writes to me as follows: "The six *taṇhās* may each be perceived in the light of *kāma*, *bhava*, and *vibhava*. By contemplating *rūpa* and enjoying it *kāmatāṇhā* is produced, and so with *sadda* and the others. By looking at them in the light of perpetual existence *bhava-tāṇhā* is produced, and by looking at them in the light of materialism *vibhavataṇhā* is produced. Again the 18 varieties above produced become 36 by the distinction of *ajjhattika* and *bāhira*, inward and outward sensation, and these 36 become 108 by their division into past, present, and future. And thus the little *taṇhā* becomes a hydra-headed monster possessed of a hundred and eight modes of inflicting suffering on humanity" (see Dh. 410). The six *taṇhās* are also called *cha taṇhūkāyā* (Saṅg. S.). The four *taṇhuppādas* or origination of desire in a *bhikkhu* are desire for dress, food, lodging, and continued existence (*bhavābhava*, Saṅg. S.).

TANHAKKHAYO, Extinction of desire, Arhatship or Nirvāpa [तुष्णाचय]. Ab. 6; Gog. Ev. 6; Dh. 34, 63, 64.

TANHAÑKARO, Name of a Buddha [तुष्ण + कर]. Man. B. 94; Sen. K. 469.

TANĀHI, see *So* (2), p. 481 (a).

TANĀKHANĀM, and **TANĀKHANĒ** (*adv.*), At that moment, instantly, at once [acc. and loc. तत्क्षण]. Ten J. 114; Mah. 16, 157; Ras. 32. *Tanākhane yeva*, at that very instant (Dh. 434).

TANĀKHANIKO (*adj.*), Momentary (fr. last). Pāt. 4, 70.

TANĀKITAMAÑCO, This compound occurs in *Suciloma S.*, and is rendered by *Coomaraswamy* "stone bed." Comparing it with next, *ñānkita* may perhaps mean chiselled or cut out of the rock.

TANĀKO, A stonemason's chisel [तङ्क]. Ab. 393.

TANNĀMAKO (*adj.*), Having that name or the same name [तद् + नामक]. Mah. 67, 206. Fem. *tannāmikā* (Mah. 23).

TANĀÑEVA, see *Tvañ*.

TANNINNO (*adj.*), In the phrase *tanninno tappoṇo tappabbhāro* (Jāt. 11), expressive of strong inclination towards a thing. Vij. renders the three compounds "bent towards it, recurring to it, overhanging it like a rock." They would be in Sansk. respectively तन्निन्न, तत्प्रवण, तत्प्राग्भार.

TANOTI, To stretch [तन्]. Alw. K. 20. P.p.p. *tato*, stretched; spread, diffused (Ab. 269, 746).

TANTAM, A thread; main point; a literary work, religious treatise [तन्त्र]. Ab. 523, 878, 882; Pāt. 82. *Tantavādyo*, a weaver (Ab. 507; Pāt. 82). *Anantatantaratanādkaro*, ocean of boundless literature (*Vuttodaya*).

TANTI (*f.*), A string, line, cord; the string of a lute; a sacred text, a passage from a sacred text [तन्त्रि]. Ab. 882, 996. Pl. *tantiyo* (Dh. 154). *Tanti* is to a great extent a synonym of *pāli*, which see. *Tattha dhammo ti tanti attho*, here the Law means the scriptures. *Tantipadañ*, scriptural term (Vij.). *Tantikkamañ kañci avokkamitod*, without overstepping any Pali idiom (Vij.). *Tantiyā hitā*, adapted to the sacred texts (Alw. I. vi). *Sammāsambuddho pi tepitakamañ Buddhavacanañ tantiñ dāpento Māgadhībhdāsy' eva dāpesi*, the Supreme Buddha when elevating his sayings contained in the Tripiṭaka into a text, did so in the Māgadhī language (Alw. I. v, comp. vi, note). The *Dīghanikāya* is called *tanti*, a text (Ditto).

TANTU (*m.*), A thread [तन्तु]. Ab. 523, 882.

TANU (*adj.*), Thin, slender, delicate; small, slight [तनु]. Ab. 704, 707, 924. *Tanū vedanā*, slight sufferings (Dh. 356, 402, comp. Jāt. 18). Compar. *tanutaru* (Ras. 25). *Tanukaraṇam*, making very small, reducing to a minimum. Fem. *tanu*, the body (Ab. 151; Dh. 360), the body (Ab. 924). *Tanuruham*, the hair of the body (Ab. 259; Mah. 87).

TANUJO, A son [तनुज]. Ab. 241.

TANUKO (*adj.*), Small, thin [तनुक]. *Tanuk' ettha vipassati*, few here below see clearly (Dh. 32, *tanuko ettha*).

TANUTTAM, Smallness, thinness [तनुत्त्व]. *Tanuttam' gate soke*, when his first grief had worn off.

TĀPANAM, Tormenting, self mortification [तापन].

TAPANĪYAM, Gold [तपनीय]. Ab. 488.

TAPANO, The sun; name of a hell [तपन]. Ab. 63, 657.

TĀPASO, A hermit, ascetic [तापस]. F. Jāt. 2. *Tāpasataru* (*m.*), the tree *Terminalia Catappa* (Ab. 565). Fem. *tāpasī* (Mah. 48).

TAPASSĪ (*m.*), A mendicant, pauper; a religious ascetic or hermit [तपस्विन्]. Ab. 433, 937. Fem. *tapassinī* (Cl. Gr. 40).

TAPATI, To burn, blaze; to shine, be brilliant;

- to scorch, torment [तप]. Dh. 55, 68. Pass. *tappati*, to be heated; to be scorched; to suffer, be distressed (Dh. 3, 25). Of one suffering the torments of hell (Dh. 156). *Bālātapaṃ tappa-māno*, basking in the rays of the morning sun (Dh. 154, 416). P.p.p. *tatta*, heated, scorched (Dh. 161). *Ayoguḷo t.*, a red hot ball of iron (Dh. 54). *Udakassa tattubhāvaṃ ũatvā*, finding that the water boiled (Dh. 106). Caus. *tāpeti*, to heat, to scorch; to distress, torment (Das. 7; Dh. 64, 369). P.p.p. *tāpito*, heated (Dh. 106, of boiling water). Also caus. *tappeti* (Ten J. 10).
- TĀPIÑCHO, TĀPIÑJO**, The plant *Xanthochymus Pictorius* [तापिञ्छ, तापिञ्ज]. Ab. 573 (Subh. says these forms both occur but not *tāpiccha*).
- TAPO, and TAPAM**, Religious austerity, self-mortification; religious duties, moral practice, piety, virtue, devotion [तपस्]. Ab. 430, 1062; Kh. 6. *Tapo* treated as a neut. *Khanti paramaṃ tapo titikkhā*, patience is the best penance, even long-suffering (Dh. 34), as a masc. *Tapo sukho* (Dh. 35). Instr. *tapasā, tapena*. The bases in composition are *tapa* and *tapo*. *Tapacaraṇam*, and *tapacariyā*, the practice of religious austerities, mortification of the flesh (Dh. 153, 261). *Tapo-dhano*, an ascetic, a man of great piety (Ab. 433; Alw. I. xiv). *Tapovanam*, a grove in which ascetics perform their devotions (Att. 213; Dh. 411). *Tapokammaṃ*, ascetic practice. Vij. tells me that *amaratapaṃ* at Kh. 26 is explained to mean *amarapaṭṭhāya gahitā dukkarakiriya*, austerities undertaken for the purpose of gaining immortality (see *Sīlabbatam*, the whole sentence is *tassa pahīnattā sabbam nissaggiyapaṭṭikaddi-amaratapaṃ pahīnam hoti*). *Kena tapogūḇena*, by the virtue of what practice? (Ten J. 118).
- TAPPABBHĀRO**, see *Tanninno*.
- TAPPACCAYĀ** (*adv.*), On account of that, on that account [तद् + प्रत्ययात्]. Dh. 395; Ten J. 19.
- TAPPANAM**, Being satisfied, satiety, gratification [तर्पण]. Ab. 468, 759; Att. 193.
- TAPPANAM**, Torment (fr. *tappati*). Dh. 150.
- TAPPARO** (*adj.*), Subsequent; diligent, devoted [तत्पर]. Ab. 726, 1163.
- TAPPATI, TAPPETI**, see *Tapati*.
- TAPPETI** (*caus.*), To satisfy, refresh [तर्पयति]. Generally of regaling or serving with food (Mah. 25, 82). P.p.p. *tappito* (Mah. 6, 26).
- TAPPOṆO**, see *Tanninno*.
- TAPPURISO**, In gram. name of a particular sort of Samāsa [तत्पुरुष].
- TĀRĀ** (*f.*), A star, planet; the pupil of the eye [तारा]. Ab. 57, 838; Mah. 163. *Suvaṇṇa-tārakhacito*, studded with golden stars (of a canopy, Jāt. 57).
- TARACCHO**, A hyena [तरश्च]. Ab. 611; Ras. 22.
- TARAHĪ** (*adv.*), Then [तर्हि].
- TĀRAKĀ** (*f.*), A star, the pupil of the eye [तारका]. Ab. 57, 1082; Dh. 99; Jāt. 18.
- TARALAM**, Rice gruel (Ab. 465, perhaps it should be *taralā* as in Sanskrit).
- TARALO** (*adj.*), Trembling, unsteady [तरल]. Ab. 713.
- TARAṆAM**, Carrying over [तरण]. Pāt. 13.
- TARAṆGO**, A wave [तरङ्ग]. Ab. 662.
- TARAṆĪ** (*f.*), A boat [तराणी]. Ab. 666.
- TĀRĀPATHO**, The sky [तारापथ]. Ab. 46.
- TARATI**, To cross, traverse, get beyond, escape from [तृ]. *Samuddam t.*, to cross the ocean (Mah. 110). *Māradheyyam t.*, to escape from the realm of sin (Dh. 277). Aor. 3rd pl. *tarimsu* (Alw. I. vii). P.p.p. *tiṇṇo*, crossed, escaped from. *Tiṇṇavicikiccho* (*adj.*), one by whom doubts have been escaped from, freed from doubt (comp. Dh. 35). Also actively, *tiṇṇo*, having crossed, having escaped (Dh. 73). *Oghatiṇṇo* (*adj.*), saved from the flood of human passion (Dh. 66). Caus. *tāreti*, to carry across; to rescue, save from destruction. *Rāgakantārādāni tārenti*, enable them to escape from the wilderness of lust, and such like evils (Dh. 348). *Sadevakaṃ tarayanto*, saving men and angels (Dh. 117, comp. Jāt. 28, 62). B. Lot. 376.
- TARATI**, To be hurried or flurried, tremble [त्वर]. P.pr. *taramāno* (Gog. Ev. 28). P.p.p. *turito*.
- TARAVO**, see *Taru*.
- TARI** (*f.*), A boat [तरि]. Ab. 666.
- TARO**, A raft [तर, तरस्]. Ab. 665.
- TĀRO** (*adj.*), Shrill, high (of a musical sound) [तार]. Ab. 137, 904.
- TARU** (*m.*), A tree [तरु]. Ab. 540; Mah. 153. Pl. *taravo, tarú* (Mah. 79). *Tarusāṇḍo*, a grove of trees, park (Ab. 537).
- TARUṆO** (*adj.*), Young; fresh, new [तरुण]. Ab. 253, 1072. *Taruṇasīho*, a young lion (F. Jāt. 45). *Taruṇasuriyo*, the newly risen sun (Ras. 24). *Bodhitaruṇo*, a young plant or shoot of the Bo

tree (Mah. 119). Fem. *tarusī*, a young woman (Ab. 231).

TASARO, A shuttle [चसर]. Ab. 773.

TASATI, To tremble, to be afraid of [चस्]. With gen. (Dh. 24). Caus. *táseti*, to frighten (Mah. 116). P.p.p. *tásito* (Ditto).

TASIṆĀ, see *Taphá*.

TASMĀ, see *So* (2), p. 480 (b).

TASO (*adj.*), Moving, movable [चस]. At Kh. 15 "all beings that have life (*páṇabhúta*)" are divided into *tasá* and *thávará*, which terms cannot of course be used in the same sense as their Sansk. equivalents. I have rendered them "feeble and strong" in accordance with the comment on Dh. v. 405, which says *taphávasena tasesu taphábhávena thirathávaresu*. This is another instance of the way in which Buddhism has altered the signification of technical terms.

TASSANĀM, Thirst [तर्षण]. Ab. 467.

TASSAPAPIYYASIKĀ (*f.*), Name of one of the Adhikarapasamathas [तस्स + पापीयस् + इका, the fem. term. is due to *kiriya* being understood]. Vij. quotes the foll. explanation, *pápussannatáya pápiyo puggalo, tassa Uvólabbhikkhusadisassa pápuggalassa kattabbato tassapápiyasiká, aluttasamáo'yam, tassa pápuggalassa kattabbá kiriya tassapápiyasiká*, an individual is called *pápiyo* from sin being rife within him, the *tassapápiyasiká* is so called from its having to be done to a sinful man like that monk Uvála, the word is an Aluṭṭa compound, the act which has to be done to this sinful individual is called *tassapápiyasiká*. Vij. says, "This ecclesiastical censure was originally administered by Buddha's command to a priest named Uvála, who, when charged with a certain offence before a judicial chapter, denied and admitted, admitted and denied, made countercharges and spoke wilful falsehoods. The act is performed for a legal assembly of priests in the usual *ñatticatuttha* form. It is rather in the form of a *kamma* than of a *samatha*. The offences that fall under this censure are habitual quarrelling, excessive stupidity leading to breaches of discipline, improper association with women, non-observance of the principal rules that regulate the life of the priest, non-observance of right conduct, heterodoxy, and speaking evil of Buddha, the Law, and the Priesthood. A priest lying

under this censure is disqualified for ordaining, robing pupils, exhorting nuns, etc." Pát. 24.

TĀTA, see *Táto*.

TATĀM, see *Taṭo*.

TATATATĀYATI, To rattle, rustle [from तटतट].

Kim esa vátáhatatálavantaṃ viya tatataṭṭati, why that fellow's making a rat-a-tat-tat like a palmyra fan in a gale of wind (of a chattering, noisy fellow, Dh. 367).

TATHĀ (*adv.*), So, thus; also [तथा]. Ab. 1142.

T. akási, did so (Ten J. 43; Mah. 231; Dh. 153, 156, 291, 329). *Sabbam t. ahu*, all this was so, or took place accordingly (Mah. 153). *Yam aham karomi tathá ahutvá aññathá'va hoti*, what I do does not turn out as I wish, but is something different (Dh. 175). *Tam t. hamsehi niyamānaṃ disvá*, seeing him thus carried along by the swans (F. Ját. 17). *Tathá santo* or *tathásanto*, being such as he is described. *Tathá tathá*, in such a way (Kh. 21). *Tathá pi*, notwithstanding. *T. pi asuddahantānam*, when even so or under these circumstances they refused to believe (Dh. 157). *Tathá hi*, and more, yea verily (Att. 40, 83, 198, 206). *Tath'eva*, in that very way, similarly (Dh. 39; Mah. 144). *Tatrāpi'ssa tath'eva ahoṣi*, here also the same thing happened to him as before, or he was similarly affected (Alw. I. 80). *Katvá sāsana-kiccāni t. lokahitaṃ bahum*, having performed the duties of religion, and also done much good to mankind (Mah. 125). *Dukkhadukkhatāya muccati t. viparināmadukkhatāya*, is released from the evil of suffering, and also from the evil of change (Alw. I. 108, comp. Dh. 94, 99). *Tathá eva* sometimes takes the form *tathariva* (Sen. K. 211; Ab. 1143). See article *Yathá* for *t.* in conjunction with *yathá*.

TATHABHĀVO, Truth (formed on the model of *vitathabhāvo*, to which it is opposed, Dh. 340).

TATHĀGATO, A sentient being (*satto*); a Buddha [तथागत = तथा + गत]. Ab. 3 (a Buddha), 33 (a sentient being), 1099 (both). *Hoti tathāgato param maraṇā*, the sentient being exists after death (Sám. S.). *Akkhātáro Tathāgató*, the Buddhas are but preachers (Dh. 49, comp. 45). *Sumedho Tathāgato*, the Buddha S. (Mah. 1). Gautama Buddha (Mah. 10; Alw. I. vii). It is quite evident that the term *tathāgata* was first applied to a sentient being generally, and afterwards transferred to a Buddha. As a name for

a Buddha it means the Being par excellence, the Great Being (comp. *dīpaduttamo, naraśho*). Gautama Buddha frequently in the Suttas speaks of himself as the Tathāgata, and the epithet is analogous to that of Son of Man applied to himself by Jesus Christ. As a name for a sentient being it means "one who goes in like manner," i.e. one who goes the way of all flesh, one who is subject to death, a mortal. The native explanations of the term are purely fanciful (B. Int. 75).

TATHARIVA, see *Tathā*.

TATHĀRŪPO (*adj.*), Of such a description, such; suitable, appropriate, adequate [तथा रूप]. Dh. 19. *Aññatra tathārūpa paccayā*, without a sufficient cause (Pāt. 15). *Tathārūpo paṇḍakāro*, a suitable present (F. Jāt. 16). Fem. *tathārūpi* (Dh. 146).

TATHATO (*adj.*), As it is, rightly, correctly, truly [तथा + तस्, and comp. *tathabhāvo*]. *T. jānāti*, to have a correct knowledge of.

TATHATTAM, Being so, such a state of things [तथात्तम्]. *Tathattāya* (dat.) *upakappeti*, to bring to that condition (Mahānidāna S.). Abl. *tathattā* (Sen. K. 415).

TATHEVA, see *Tathā*.

TATHŪPAMO, see *Upamā*.

TATĪ, see *Tato*.

TATIYO (*adj.*), Third [तृतीय]. Mah. 6, 11; F. Jāt. 56. *Tatiya metri causā* (Dh. 55). Fem. *tatiyā*, in gram. the instr. case. Adv. *tatiyam*, for the third time (Kh. 2).

TATO, see *Tanoti*.

TATO (*adv.*), From that place, thence, therefrom; from that time; thereafter, subsequently; further, moreover [ततस्]. *T. gantvā*, having gone thence (Mah. 204, comp. 150). *T. cuto*, having vanished thence, having left that world. *T. tatiye vasse*, in the third year from that time (Mah. 6). *Tato pabhūti, tatoppabhūti*, from that time forward (Mah. 196, 207). *T. adhikaṃ ratanaṃ*, a better jewel than this (Alw. I. 75). *Pāpiyo tato*, worse than that (Dh. 8, comp. 57). *T. nikkhami*, came out of it, i.e. of the egg (F. Jāt. 49). *Dakkhiṇato tato*, to the southward thereof (Mah. 57). *T. param, t. anantaram*, afterwards. Representing a plural nom. *Paṇḍite ṭhapetvā tato aññe*, omitting the wise all different from them, all others than they (Dh. 110). *T. dhi*, woe also (Dh. 70). After that, next, subsequently (Dh. 66;

Mah. 1). *Tato tato*, from this place and that, from various quarters (Mah. 16; Alw. I. 92). *Ito tato ca vicaranti* (f.), wandering this way and that, to and fro (Att. 218).

TATO, and TATĪ (*f.*), and TATAṀ, A shore or bank [तट, तटी]. Ab. 664; Cl. Gr. 52. Masc. *tato*, a precipice (Ab. 608).

TĀTO, see *Tāyati*.

TĀTO (*adj.*), Respected, dear [तात]. *Tūto*, a father (Ab. 243). The voc. *tāta* is a term of endearment or a friendly mode of familiar address, "my dear, my good sir." The pl. *tātā* is used when more than one person is addressed. By a son to his father: *Tāta na cirass' eva me rājā dīṭṭho*, my dear father, I have only just seen the king (F. Jāt. 9, comp. Ten J. 54). By a father to his son (F. Jāt. 9; Dh. 128, 303). By an elder to a younger brother (Dh. 79). By a king to his elephant: *Rajjāṃ te tāta Kaṇḍala dammi*, I bestow the sovereignty upon you, my good K. (Mah. 152). By Buddha to Nāga kings (Mah. 6). By an ācariya to his disciples (Dh. 132). By King Asoka (before his conversion) to a sāmaṇera (Mah. 25). By a young lady of fashion to brahmins (Dh. 234). To a chance passer by (Dh. 113).

TATRA, and TATTHA (*adv.*), There; thither; in that case, now, here; in that, therein [तत्र]. Ab. 1156; Dh. 11; Mah. 201. *Tatra kiṃ sakkā amhehi kátum*, now, or under these circumstances, what can we do (Ten J. 39). *Tatr' idaṃ opamamaṃ*, here we may adduce the following simile (Das. 44). *Tatrāyaṃ anupubbikathā*, here the following is the story from beginning to end (Dh. 116, 153, 211). *Tatrūvalambanaṃ*, the support thereof (Ab. 525). *Tatrāyaṃ ādi bhavati*, now this is the first thing (Dh. 67). *Tatra sudam*, at that place, there (Pāt. xxvii; Dh. 105). With foll. *api, tatrāpi*, in that place also (Ten J. 1). *Tatr' āgato*, gone thither (Mah. 235). *Tatra veyyākaraṇaṃ*, here the answer is, viz. the answer to this is (B. Lot. 515). *Tatratṭho* (*adj.*), remaining there (तत्रस्थ, Mah. 4). *Tattha vasati*, dwells there. *Tattha gantvā*, having gone thither (Ten J. 113, comp. 20). *Tattha pavīṭṭho*, having entered there (Dh. 103). *Tattha tattha*, here and there, in various places (B. Lot. 310; Dh. 300; Mah. 180; F. Jāt. 9, see *Yattha*). In this matter, i.e. in giving to others (Dh. 44, 374). *Tattha pure ti atitakkhandheṃ*, in this passage pure

means in past existences (Dh. 433, comp. 386, 430, etc.). *Tattha* is sometimes treated almost as if it were the loc. sing. or pl. of तद्, and equivalent to *tasmim* or *tesu*: *Na tattha sineham karoti*, puts not his affection therein (Ját. 21, where we might expect *tasmim*); *Lekham tattha avácayi*, read the writing upon it (Mah. 162); at Mah. 201 we might almost take *tattha cetiye* as equivalent to *tasmim cetiye*: at Kamm. 8, *Tattha te yávaivam usáho karápiyo*, in this you must persevere all your life. *Tattha aviññápakam suvaṇṇarajatáddi*, of these two the Inanimate is gold, silver, etc. (Alw. I. 75). *Tattha katamá avijjá*, of these, or in this passage, what is Ignorance (Gog. Ev. 67). *Saccáni abhisambujhi tattha ca sabbaññutám patto*, learnt the four truths, and in them, or thereby, obtained omniscience (B. Lot. 337). *Tatth' odantá sará aṭṭha*, of these the eight ending with *o* are vowels (Sen. K. 201). With foll. *eva*: *Tatth' eva mato*, died on the spot (F. Ját. 4); *Tatth' eva netvá*, having brought her to that very place (Dh. 155). Mah. 87; Dh. 98. With foll. *api*, *tatthápi*, there also (Mah. 86).

TATTAKO (*adj.*), Burning [तप्त + क].

TATTAKO (*adj.*), As many, as great (comp. *ettako*, *kittako*). *Tattakáni puppháni okiri*, scattered the same quantity of flowers (Mah. 86, 196). *Caṇḍála tattaká*, the same number of caṇḍálas (Mah. 66). *Uccato tattako yeva*, and in height of the very same dimensions (Mah. 163). *Yojanánam sataṃ digham tattakam puthulam tathá*, a hundred yojanas long and as many broad. *Tattakam kálam khepetvá*, having waited all that time (Dh. 129). *Tattakam dhanam datvá*, paying such an immense sum for it (Dh. 249). See *Yattakam*.

TATTHA, see *Tatra*.

TATTO, see *Tapati*.

TATVAM, Essence, reality [तत्त्व]. Ab. 1175. *Tatvato*, accurately (Das. 1).

TAVA, TAVAM, see *Tvam*.

TÁVA (*adv.*), At once, now, just; really, indeed; yet, still [ताव]. *Tiṭṭhatha t.*, stop a minute (Dh. 86). *Aham t. sabbakilesabandhanehi mutto nivesane pana*, I indeed am released from all the bonds of human passion . . . but at my house . . . (Ten J. 120, comp. Dh. 95). *Dárúni t. dharaṇṇapetha*, do you be so good as to have me supplied with wood (Dh. 324). *Migáraseṭṭhi t. . . gantvá*, M. accordingly having set out (Dh. 235). *Kati-*

páham dánam t. demi, let me give alms for a few days longer (Dh. 369). *Naháyissámi t.*, I'll just have a bathe (Dh. 224). *Imam tvam dasamaṃ t. daḷham katvá samádiya*, do you only strenuously take upon you this tenth páramitá (Ját. 24). With preceding *na*: *Na táva niṭṭhái*, it is not finished yet (Dh. 323, comp. Mah. 54, 96). *Yakkhiní t. jándti mama játim*, why this yakkhiní actually knows my rank (Mah. 48). *T.* often adds very little to the sense, merely emphasizing the sentence (Dh. 99; Alw. I. 77; F. Ját. 6, 49). With foll. *eva*, the final consonant being revived for euphony, *távad eva*, immediately, thereupon, straightway, now, at once (Alw. I. 77; Ját. 55; F. Ját. 46; Dh. 134; Ten J. 114, 120; Kamm. 8). *Távade*, a shortened form of *távad eva*, frequently occurs. It is a curious instance of "forming back," for as *távadeva* looks as though it might be resolvable into *távade + eva* (*távade 'ev*), the omission of *va* gives *távade*. *Rañño ácikkhi távade*, instantly reported it to the king (Mah. 134, comp. 230; Ját. 18; Cl. Gr. 75). See *Yeva*.

TÁVATĀ (*adv.*), So far, to that extent, on that account [तावता]. Dh. 47. Comp. *Yávátá*.

TÁVATAKO (*adj.*), So many; so much, so great, so long [तावत् + क]. *Távataki puttamatá*, so many sons and grandsons (Dh. 246). Dh. 328. See *Yávatako*.

TÁVATIHAM, see *Yávatiham*.

TÁVATIMSO (*adj.*), Belonging to thirty-three. The *Távatisá devá* are the inhabitants of the lowest devaloka but one, situated on the summit of Mount Meru. They are so called because they form the suite of thirty-three superior angels of whom the archangel Sakka (Indra) is the first (B. Int. 604; Man. B. 3, 11, 25; Dh. 227, 360). The T. heaven is called *Távatisasabhavenam* (Dh. 94, 107), or *Távatisadevaloko* (Dh. 192). It is also sometimes called simply *Távatisam*, the word *bhavanam* being understood (*Távatisam gacchantá*, Mah. 162, *Távatisamhi nibbatá*, Mah. 178, comp. 181). *Távatisadevsnagaram*, the city of the T. angels (Dh. 190). *Távatisá sabhá*, the Távatisá hall of assembly (Mah. 162). *Távatisá* is a curious taddhita derivative of *trayastrimṣa*, for the change of *y* to *v* comp. *ávuḍha = चायुध*, and many others. I have not yet met with a list of the names of the thirty-three angels.

TAYĀ, see *Tvam*.

TĀYA, TĀYAM, see *So* (2).

TĀYATI, To protect, preserve, save [त्वा]. F. Ját. 11; *Das.* 35 (*táyate*). P.p.p. *táto* (Ab. 754).

TAYĪ (f.), The three Vedas [त्रयी]. Ab. 108.

TAYO (masc. num.), [त्रि]. Nom. and acc. *tayo* (ete *tayo kammapathe visodhaye*, Dh. 50). Instr. and abl. (m. and neut.), *tīhi* (Dh. 70). Dat. and gen. (m. and neut.), *tiṇṇam* (Dh. 29), *tiṇṇanam* (Att. 196). Loc. *tīsu*. The neut. nom. and acc. is *tīpi* (Ját. 2). The fem. is *tisso*, instr. and abl. *tīhi*, dat. and gen. *tissannaṃ* (Dh. 311), loc. *tīsu*. *Lahumattā tayo* (*sarā*), three light-measured vowels (Alw. I. xvii). *Tayo saháya*, three friends (F. Ját. 52). Frequently at the end of a compound, the whole forming a neut. noun. *Piṭakattayam*, three baskets. *Kaṇḍattayam*, three sections (Alw. I. ix). *Ratanattayam*, three gems. *Cetiyyattayam*, three shrines (Mah. 259). *Yojanattayam*, three yojanas (Mah. 125). *Saṅgittitayam*, three rehearsals (Mah. 251). The base in composition at the beginning of a vowel is *ti-*, as *tipiṭakam*, three baskets, *tiyojanam*, three yojanas (see numerous examples sep.).

TAYODASA (num.), Thirteen [त्रयोदश]. Mah. 234. See *Telasa*.

TE, "these," see *So* (2); TE, "thee," see *Tvam*.

TEBHĀTIKO (adj.), Consisting of three brothers [त्रि + भातृ + क]. Dh. 119, 130.

TEBHUMAKO (adj.), Belonging to the three stages of being (*kāmdvacarabhūmi*, etc., see *Bhūmi*) [त्रिभुस + क]. *Tebhūmakavaṭṭam*, existence in the three stages of being (Dh. 197, 200, 277, 382). *Tebhūmahadhammā*, the conditions belonging to the three forms of existence (Dh. 415).

TECĪVARIKO (adj.), Wearing three robes [त्रैची-वरिक]. *Tecīvarikaṅgam*, is one of the Dhutaṅga precepts, and enjoins the possession of no more than three robes at a time (E. Mon. 120; B. Int. 306).

TEDHĀ (adv.), In three ways [त्रैधा].

TEJANAM, An arrow, shaft [तेजन]. Ab. 389; Dh. 7, 15. *Tejano*, the reed Saccharum Sara (Ab. 601).

TEJASSĪ (adj.), Bright, glorious [तेजस्विण]. Alw. I. x; Sen. K. 399.

TEJETI (caus.), To sharpen [तेजयति]. P.p.p. *tejito* (Ab. 744).

TEJO, and TEJAM, Flame, heat, fire; light, brilliancy, splendour; majesty, dignity, prestige,

glory, fame; influence, efficacy, power [तेजस्]. Ab. 34, 351, 1094. *Tejodhātu*, the element of fire (see *Dhātu*, Man. B. 399). *Tejodhātuvasena*, by the power of fire kammaṭṭhāna, see *Kasiṇo* (Mah. 38). *Tejodhātum samāpajjitvā*, having entered upon jhāna attained by tejokasiṇa (Dh. 309). *Suriyatejo*, heat of the sun (Dh. 161). *Bhittā tejena tassa*, terrified at his majestic appearance (Mah. 63). *Dhammatejena*, *sīlatejena*, by the power or efficacy of virtue, of morality (Mah. 230; F. Ját. 54; Ját. 25; Dh. 425). *Puñña-tejamahiddhiko*, all-powerful by the influence of his merit (Mah. 21). Instr. also *tejasā* (Dh. 69).

TEKĀLIKO (adj.), Relating to the three times, past, present and future [त्रैकालिक]. Sen. K. 480.

TEKICCHO (adj.), Curable (from *tikicchā*). *Ate-kiccho*, incurable (Att. 230; Dh. 93).

TELAkam, A little oil [तेलक].

TELAM, Oil made from Tila seeds [तेल]. *Telanyantam*, an oil mill (Ját. 25). *Telapaṇṇikam*, a kind of sandal wood (Ab. 301). *Telacammaṃ*, an oiled skin, oil cloth (Mah. 152). See *Pakko*.

TELASA, and TERASA (num.), Thirteen [त्रयोदश]. Alw. I. xcvi. *Terasa samā*, thirteen years (Mah. 231). Dh. 76. *Terasamo* (adj.), thirteenth (Mah. 76). With affix क, *terasakam*, a collection of thirteen, a name given to the thirteen Saṅghādisesas.

TELIKO, An oil manufacturer [तेलिक]. Sen. K. 391. Also as an adj. "mixed with oil, oily" (Sen. K. 390).

TEMANAM, Wetting [तेमन]. Dh. 385.

TEMĀSAM, Three months, a quarter [त्रिमास + क]. Dh. 81, 128.

TEMETI (caus.), To wet, moisten [caus. तेम]. *Dussāni telacāṭṭsu temetvā*, having soaked cloths in jars of oils (Dh. 175). Aor. *atemayi* (Mah. 129). At Dh. 233 we have, *vattthābharaṇāni temimsu*, "her clothes and ornaments got wet," where *temimsu* is the aor. from the simple verb, and not from the caus. Comp. *tinto*.

TENA, see *So* (2), p. 479 (b), 480 (b).

TEPIṬAKO (adj.), Belonging to the Tipiṭaka [त्रि-पिटक + क]. *Tepiṭakā therā*, priests versed in the whole Tipiṭaka (Mah. 27, 164, comp. Dh. 383, Pāt. xvi). *Tepiṭakam Buddhavacanaṃ*, the word of Buddha as contained in the Tipiṭaka (Alw. I. v; Dh. 80, 134).

TERASA, see *Telasa*.

TETTĪMSA, and **TETTĪMSATI** (*fem. num.*), Thirty-three [चयस्त्रिंशत् and श्रुति]. *Tettimsa jand*, thirty people (Dh. 187, comp. Mah. 182). *Tettimsatimo* (*adj.*), thirty-third (Mah. 208).

TEVIJJO (*adj.*), Possessed of the three Vijjās [त्रिविद्य]. Dh. 142; Mah. 79. Also *tevijjako*.

TEVISA, and **TEVĪSATI** (*fem. num.*), Twenty-three [त्रयोविंशति]. Dh. 76, 117.

THABAKO, A cluster of blossoms, bunch of flowers [स्रवक]. Ab. 545.

THADDHO (*p.p.p.*), Firm, hard, solid, dense; obstinate, stolid, stubborn [स्रब्ध]. *Thaddhahadayo*, hard-hearted, stubborn, insensible (Dh. 329). Applied to jungle, dense, rough (Ab. 183, at Jāt. 7 opposed to *mudu*). *Thaddho hoti atimāni*, is stubborn and proud. *Thaddhamacchari*, and *-riyo*, obstinately stingy, a miser (Ab. 739).

THAKANAM, Covering, a lid [स्रगन्]. Mah. 44.

THAKETI (*caus.*), To cover, conceal, stop up [स्रगयति]. *Dvāram th.*, to close a door (Mah. 152). *Chiddam mālāguḥena thakesi*, covered over the opening with a bouquet (Dh. 172). *Guham thaketi pāsāpēna*, stops up the entrance of the cave with a stone (Mah. 44). Att. 141, 211.

THALAJO (*adj.*), Land-born [स्रलज्ज]. Of plants (Jāt. 18), of land-animals (Ten J. 113).

THĀLAKAM, = *thālam*. Dh. 247, 389; Pāt. 23.

THALAM, and **THALĪ** (*f.*), Land, dry ground, terra firma [स्रल, स्रली]. Ab. 183; Mah. 68, 152, 168; Dh. 7; Att. 8. High ground, opposed to *ninna* (Dh. 18). *Thalena āgacchati*, to come by land (Mah. 79).

THĀLAM, A metal bowl or bason; a plate, dish [स्रल]. Dh. 297.

THALATTHO (*adj.*), Standing on dry ground [स्रलस्र]. Mah. 6, 88.

THALĪ, see *Thalam*.

THĀLĪ (*f.*), A cooking-pot, boiler, kettle [स्रली]. Ab. 456; Dh. 144.

THĀMAVĀ (*adj.*), Resolute [स्रामन् + वत्].

THAMBHAKARI (*m.*), Rice [स्रम्भकरि]. Ab. 452.

THAMBHO, A clump of grass, a bush, thicket; a post, pillar, column; the post to which an elephant is tied; stupor, insensibility [स्रम्भ, स्रम्भ]. Ab. 220, 364, 454, 550, 1048; Ten J. 36; Dh. 175. *Silatthambo*, a stone column (Mah. 79). *Bīraṇṇatthambhako* (*adj.*), having clumps of bīraṇṇa grass (F. Jāt. 9, the affix क्क belongs to the whole compound). The Pali form is strong evidence

that the two Sanskrit words are etymologically identical.

THĀMO, Strength. Ab. 398 (-*mo*); Sen. K. 517 (-*mo*). *Purisathāmo*, manly vigour (B. Lot. 455). *Thāmo ca balañ ca* (Sām. S. A.). *Yassa so vihatatthāmo katham dhammañ carissasi*, how wilt thou do good works when thy strength is departed, lit. to whom there is destroyed strength (Dh. 80). Dh. 246, 352. I have always found *thāmo* in the nom., and I think it clearly points to a lost form **स्रामस्** (neut.), for at Sen. K. 214 we have an instr. *thāmasā* (there is also a gen. *thāmaso*). At Sen. K. 273 we have the dat. *thāmunno* and instr. *thāmuna*, which point to **स्रामन्**.

THĀNAM, Standing, stopping, halting; place, spot, situation; station, state, condition; place, post, office, appointment; rank, dignity; point, matter, subject, topic, proposition, thesis, thing; basis, source, origin, cause, reason [स्रान]. Ab. 91, 846. *Thānanisajjabahulattā*, from much standing and sitting (Br. J. S. A.). *Pucchi tam thānakāraṇam*, asked the cause of their stopping (Mah. 198, they had suddenly stopped singing). *Udakaṭṭhānam*, a place where there was water (Das. 4). *Divāṭṭhānam*, place to spend the day in (Dh. 81). *Vasanaṭṭhānam*, dwelling place (Dh. 82; F. Jāt. 17). *Sayanaṭṭhānam*, sleeping place (Dh. 82). *Imissā kucchi hessati puttass' uppattitṭhānam*, "her womb is destined to be the seat of the conception of a son" (Mah. lxxxix). *Rathassa ukkamaṇaṭṭhānam n'atthi*, there was no room for the chariot to pass (Ten J. 3). *Dehapatitaṭṭhāne*, on the spot where his body fell (Mah. 155). *Tam thānam gantvā*, proceeding to the spot (F. Jāt. 17). *Tesu tesu thānesu*, in various places (Jāt. 2). *Attano devaṭṭhānam eva gato*, went back to his celestial home (F. Jāt. 27, 58, comp. Dh. 121). *sakaṭṭhānam eva āgantvā*, returning home, also Ten J. 120). *Jayaṭṭhānam*, field of victory (Mah. 156). *Nidhi thānā cavati*, the treasure vanishes from its resting place (Kh. 13). *Purāṇagāmaṭṭhānam*, the site of an old village (F. Jāt. 3). *Thūpaṭṭhānani*, the (future) site of the dagaba (Mah. 159, comp. 165). *Mahāthūpaṭṭhānani*, the standing place of the Mahāthūpa, viz. its future site (Mah. 88). *Thūpaṭṭhānam akhānaya*, dug a site for the dagaba (Mah. 169). Of a place or passage in a book (Mah. 1). *Raṇṇo pātārasaṭṭhānam*, the place or room where the king was break-

fasting (Ten J. 32). *Kim tumhákam mama gamanaññánaena*, what business of yours is it where I'm going, lit. what have you to do with the place of my going? (Dh. 339). Loc. *ñánae*, in certain instances, in the right place (Sen. K. 213). *Uccesu ñánesu ñapetová*, placing them in high offices or appointments. *Aggamahesiññánañam*, dignity of queen consort (Dh. 160). *Sendapatiññánañam*, office of commander-in-chief (Mah. 69; Alw. I. 78). *Sayam doodrikaññánae ñatována*, "taking on himself the office of sentinel" (Mah. 117). *Dhitiññánae ñapetována*, "adopting her as his daughter," lit. putting her in the post of his daughter (Mah. 222). *Tumhe amhákam pituññánae ñitid*, you stand to us in the place of a father (Das. 3). Dh. 219; Mah. 3, 118, 123. *Sotdattimaggatññánañam*, the condition of being in the first Path (Dh. 209). *Vissodikaññánañam gacchati*, to come to a state of intimacy (Dh. 216). *Gaññhiññánañani*, knotty points (in the Vedas, Mah. 29). *Kaññkháññánañani*, doubtful points (Trenckner). *Pañca abhabbatññánañani*, five points upon which there is non-liability. *Appanattesu pi ñánesu kukkuccañ karimsu*, were scrupulous even in the most trivial matters, or on the most trivial points (Dh. 416). *Chanussatiññánañani*, six subjects for meditation. *Sañvuto tñhi ñánaehi*, restrained in three matters or under three heads (*káyena, vácáyá, manasá*, Dh. 70, comp. Pát. 108). *Etehi tñhi ñánaehi*, by these three things (Dh. 40, comp. 25 and 55, where it may possibly be rendered "states," but comment says *dukkhakkárapáni*). *Pubbatññánañam*, the first thing, the most important point (Dh. 422). *Appaññakam ñánañam*, unquestionable things or theses, absolute truth. *Duddasañ idañ ñánañam*, this is a difficult matter or subject for them to understand (Gog. Ev. 6). *Ñánaññánañam*, right and wrong thesis, probability and improbability, truth and falsehood (B. Lot. 782-4). *Kammaññánañam*, basis of action. *Ñána*, like *pada*, of which it is said by the grammarians to be a synonym, sometimes adds little or nothing to the sense when the last part of a compound, as in *pamádaññánañam*, "temptation," = *pamádo*, unless we take this compound to mean "cause of delay" (Kh. 18; B. Lot. 444). *Tehi ñánaehi gabbham gaññhanti itthiyo*, by these means women get with child (Saññkhyártha Prakáça). *Gaññhá vicikicchaññánañam*, knots (i.e. knotty passages) the source

of doubt. *Ñánañam kko pan' etaññ vijjati yaññ tuaññ kumáro 'va samáno kálam kareyyási*, this is a reason why you, being a prince, should die, this makes it probable that you will not live long (Dh. 143, the reason is that "princes who formerly were long-lived are now short-lived"). *N'etanñ ñánañam vijjati*, this is improbable, is not a true cause or reason, will not do.

THĀNANTARAM, A particular post, a certain office, an office, appointment [स्नान + अन्तर]. *Ñānantarappattá*, having obtained various posts (Dh. 213). Das. 10; Mah. 65, 159, 170.

THANAPO, THANAPĀYĪ (*m.*), A suckling, infant [स्नानप, °पायिन्]. Ab. 252; Dh. 165.

THĀNASO (*adv.*), Causally, necessarily [स्नान + शस्]. Kh. 12.

THĀNĀTHĀNĀM, Right and wrong place or site [स्नान + अस्नान]. Mah. 88, 170. For another meaning see *Ñánañam*.

THAÑDILASĀYIKĀ (*f.*), Sleeping on the bare ground [स्नान्दिलशायिन् + इका]. Dh. 25.

THĀNIKO (*adj.*), Holding the place of [स्नानिक]. *Garuññánañiko*, holding the place of a teacher.

THANITO (*p.p.*), Rumbling, thundering [स्नानित]. Att. 210; Ját. 64. Neut. *thanitam*, thunder (Ab. 49).

THĀNIYO (*adj.*), Based upon [स्नानीय]. *Somanassaññánañtyaññ rápaññ*, a pleasurable sight (?). *Ñánañiyaññ*, a town (Ab. 198).

THAÑÑĀM, Mother's milk [स्नान्य]. Ab. 500.

THANO, The female breast [स्नान]. Ab. 270; Dh. 111. *Timbarutthaññ* (*f.*), having breasts like a t. fruit.

THAPANAM, Placing, etc. (from *ñapeti*). *Samatte ñh.*, placing on an equality (Mah. 11). *Saddhammaññh.*, establishment of religion (Ditto). Mah. 107, 151.

THAPANIYO (*p.f.p.* from *ñapeti*), That should be set aside (see *Pañño*).

THAPATI (*m.*), A carpenter [स्नानपति]. Ab. 506.

THAPETI, THAPIYATI, see *Tiññhatti*.

THARU (*m.*), The hilt of a sword [त्सर]. Ab. 391; Pát. 11.

THASSATI, THĀTUM, THATVĀ, see *Tiññhatti*.

THĀVARIYAM, Security [स्नानवर + य]. Coomaraswamy renders *janapadatthāvāriyappatto*, "whose dominions are well protected" (B. Lot. 581, 582).

THĀVARO (*adj.*), Stationary, fixed; stable, firm, strong [स्वावर]. Ab. 712; Dh. 188. See *Taso*.

THAVIKĀ (*f.*), A purse (Vij.). *Sahassatthavikā*, a purse containing a thousand pieces (Jāt. 54). Of a net or purse in which a monk slings his bowl when going on a begging round (Jāt. 55).

THĀYĪ (*adj.*), Lasting, living [स्वायिन्]. *Aciraṭṭhāyijivito* (*adj.*), whose life would not last long, viz. whose term of existence as a brahma angel was nearly at an end (Mah. 28).

THENETI, To steal [स्तेन]. Dh. 114.

THENO, A thief [स्तेन]. Ab. 522.

THERIYO (*adj.*), Belonging to theras [स्वविर + य]. The first *saṅgīti* was called *theriyā*, because it was held by theras (Mah. 14, 20; also *therikā*, E. Mon. 177). At Mah. 256 *theriyā* (masc. pl.) is rendered by Turnour "the fraternities who had composed the theravādā."

THERO, An old man; a Buddhist monk of a certain standing, a senior priest, an elder [स्वविर]. Ab. 254; Dh. 46. There are said to be three sorts of *thera*, *jātiṭhero*, *dhammathero*, *sammūtiṭhero*, the first means merely an old man, and the others I think mean respectively, a priest who is venerable for his piety, and a priest who is generally recognized as a *thera*, that is, has merely attained a certain seniority, without reference to piety or learning. The term *thera* is a courtesy title given to a bhikkhu who has completed a certain number of years from his upasampadā or admission to priest's orders. The number of years is I think ten (E. Mon. 11; B. Int. 288). *Therataro* (*adj.*), senior, older, rather old. *Therapādo*, a venerable *thera* (Kh. 24). *Therāsanāṃ*, seat of the senior priest, president's chair (Alw. I. 103; Mah. 12, see *Saṅgho*). *Therakārā dhammā*, qualities that constitute a *thera* (Dh. 378). *Thero 'ru* = *thero uru*, an excellent priest (Mah. 171). Fem. *therī*, a senior Buddhist nun (Dh. 285). *Theragāthā*, "stanzas spoken by priests," and *Therīgāthā*, "stanzas spoken by nuns," are the names of two books of the Khuddakanikāya. For *theravādo* see *Vādo*.

THETO (*adj.*), Firm, trustworthy [probably स्वातु]. *Theto ti thiro* (Br. J. S. A.).

THEVO, A drop of water [स्वोप + व]. Ab. 660.

THEYYAM, Theft [स्तेय]. Ab. 522; Dh. 373. There appears to be also a masc. *theyyo*, thief, as

we have *theyyasamvāsako*, companion of thieves (Pāt. 28). See *Saṅkhāto*, *Sattho*.

THĪ (*f.*), A woman [स्त्री]. Ab. 230. Pl. *thiyo* (Mah. 85). Instr. *thiyam* (Ab. 198, "in the feminine"). Gen. pl. *thīnam*. *Thīpumadvayam*, a pair, female and male (Ab. 628, comp. Alw. I. vii).

THĪNAM, Idleness, sloth, dullness [स्वान]. Generally in the compound *thīnamiddham*, sloth and torpor (Dh. 124, 401; F. Jāt. 25; Man. B. 418; B. Lot. 444).

THIRO (*adj.*), Firm, hard, solid, strong, immovable, permanent, lasting [स्विर]. Dh. 430. *Thirabhāvo*, solidity, strength (Mah. 169; Dh. 379). *Thiraguno*, determination, steadfastness (? Mah. 12, comp. 39). *Atitthiro* (*adj.*), very firm. *Mettī thirā*, firm friendship (Ras. 31). Fem. *thirā*, the Ālaparṇī tree (Ab. 584). *Thirodako* (*adj.*), constantly full of water (Mah. 242). *Thiramso*, persistent or essential part (Ab. 933).

THITAKO (*adj.*), Standing up [स्वितक्]. Pāt. xxi. *Thitako 'va* (Dh. 220; B. Lot. 569).

THITATTAM, Remaining firm, continuance [स्वित + त्व]. Mah. 17.

THITI (*f.*), Durability, stability, continuation, existence, life [स्विति]. Ab. 1058; Dh. 27; Alw. I. x; Mah. 19. *Ciraṭṭhiti*, lasting long, permanence. *Thitibhūgiyo samādhi*, "stationary s., opposed to *hānabhūgiyo*, declining" (Vij.).

THITIKO (*adj.*), Lasting, continuing, living on, existing [last + क्]. *Āharaṭṭhitiko*, living by food (Das. 44; Kh. 3). At Alw. I. 103 D'Alwis renders *thitikā*, "standing orders."

THITO, **THĪYATI**, see *Tiṭṭhati*.

THO (*adj.*), Standing, staying [स्थ]. Only at the end of a compound. See *Gahaṭṭho*, *Jalaṭṭho*, *Thalaṭṭho*, *Dhammaṭṭho*, *Laṅkādiṭṭho*, *Bhayaṭṭho*, *Bhummaṭṭho*, *Samṭaṭṭho*, *Kucchitṭho*. See also under *Tatra*, *Santiko*. *Rathaṭṭho*, standing in the chariot (Mah. 199). *Pāsāṭṭho*, resting on a rock (Mah. 167).

THOKAKO (*adj.*), Small, brief, slight [next + क्]. Fem. *thokikā* (Dh. 55). *Gahetvā thokathokakam*, taking a little here and there (Mah. 135, here the term belongs to the whole compound).

THOKO (*adj.*), Small, short, slight [स्वोक्]. Ab. 704. Adv. *thokam*, a little, a little while; a short distance. *Thokam anugantvā*, having followed them a short way (Dh. 239, comp. 142; F. Jāt. 4). *Me akkhīni thokam rujimsu*, my eyes ached a

- little (Dh. 89). *Thokam vissama* (imperat.), rest awhile (Ras. 31). *Thokathokam*, little by little, gradually (Dh. 22, 43). *Thoká* (abl.) or *thokena muccati*, means according to Clough, "escapes for a small sum," but perhaps Kuhn is right in rendering it "vix liberatur," barely escapes (see Sen. K. 323).
- THOMANAM**, Praise (fr. next). Ab. 119; Att. 199.
- THOMETI**, To praise [स्तोमयति]. Alw. I. 77; Mah. 243; Dh. 195, 420.
- THOMO**, Praise [स्तोम].
- THULO**, and **THULLO** (*adj.*), Big, large, thick, coarse, clumsy, stupid [खूल]. Ab. 701, 1066; Mah. 113; Pát. 93. *Thullasúkkaro*, a fat hog (Ten J. 13). *Thullaccayo*, a grave offence (*accayo*). *Thúlasútko*, a coarse cloak (Dh. 287). With affix ल्, *thúlattani*, bulkiness (Ab. 894). *Thúlasartro* (*adj.*), corpulent (Dh. 319, 401).
- THUNĀ** (*f.*), A pillar, column, post [खूणा]. Ab. 220, 1048. *Ekathúpikam geham*, "an apartment built on a single pillar" (Mah. 56).
- THÚPO**, A conical heap, a pile, mound; a conical or bell-shaped shrine containing a relic, a dagaba, cetiya, tope [खूप]. Ab. 436; Mah. 4; B. Int. 349. At Das. 30 we are told that when Sujáta's father died he made a tumulus (*thúpa*) of earth in his garden and enshrined the remains in it. The gigantic bell-shaped monuments in Ceylon are instances of *thúpas*. *Thúpikato*, heaped up (Pát. xvi, 22; in S. it would be खूपीकृत).
- THUSO**, Husk of grain [नुष]. Ab. 453. *Thusakotthako*, a winnowing room, barn. *Thusodakam* = *thusa-udakam*, sour gruel (Ab. 460). *Nitthuso* (*adj.*), free from husk (Mah. 22).
- THUTI** (*f.*), Praise, thanks [स्तुति]. Ab. 118; Mah. 99; Ját. 27. With affix मत्, *thutimá*, full of praises, grateful (Sen. K. 400).
- THUTO** (*p.p.p.*), Praised [स्तुत]. Ab. 752.
- TI**, see *Iti*.
- TI-**, "three," see *Tayo*.
- TIBBO** (*adj.*), Sharp, keen; acute, intense, excessive, severe [तीव्र]. Ab. 41, 711. *Saighamhi tibbagávaro* (*adj.*), having intense veneration for the priesthood (Mah. 224). *Tibbarágo* (*adj.*), having fierce passions (Dh. 63). With affix क्, *tibbako*, sharp, etc. (Dh. 196).
- TIBHĀGO** (*adj.*), Consisting of three portions [त्रिभाज]. Mah. 136.
- TIBHAVAM**, The three forms of existence, see *Bhavo* [त्रि + भव]. Mah. 20.
- TIBHŪMAKO** (*adj.*), Three storied [त्रिभूम + क].
- TICĪVARAM**, The three robes (see *Cīvaram*) [त्रि + चीवर]. Ab. 439; Mah. 196, 202.
- TIDANDAM**, The three staves (tied together) of a Brahmin ascetic [त्रिदण्ड]. Ját. 8, 9.
- TIDASO**, A deva [त्रिदश]. Ab. 11. *Tidasá*, the *Tāvatiṃsa* angels (Dh. 96). *Tidasálayo*, the deva world, the *Tāvatiṃsa* heaven (Ab. 10).
- TIDHĀ** (*adv.*), In three ways or parts [त्रिधा]. Dh. 188.
- TIDIVO**, The deva world, heaven, especially the *Tāvatiṃsa* heaven [त्रिदिव]. Ab. 10; Mah. 247; Alw. I. ix. *Tidivóddhibhá*, Sakka or Indra (Ab. 19).
- TIGĀVUTAM**, Three leagues [त्रि + गव्यूति]. Dh. 94, 98; Ras. 22.
- TĪHAM**, Three days [त्र्यह]. F. Ját. 4; Mah. 240.
- TĪHI**, see *Tayo*.
- TĪKĀ** (*f.*), A Pali commentary on an *Aṭṭhakathá*, a scholium, gloss [टीका]. Alw. I. xxii.
- TIKAM**, A triad, three [त्रिक]. *Tikanipáto*, one of the divisions of the *Játaka*, so called because the stories in it contain three *gáthás* each. There is probably also an *adj. tiko*, as we have *tikajjhániko*, connected with the three *jhānas*.
- TIKHIṆO**, **TIKKHO**, and **TIṆHO** (*adj.*), Sharp; pungent, fiery, acrid; acute, clever [तीक्ष्ण]. Ab. 711; Dh. 401. *Tikhiṇadhāram tipam*, grass with sharp or rough edges (Dh. 396). *Tikhiṇabhesajjam* at Dh. 279 seems to mean some powerful astringent used as a styptic. *Tikkhindriyo* (*adj.*), having sharp organs of sense, quick, acute (B. Lot. 305, *tikkha* also at Att. 191, 196, 200).
- TIKICCHĀ** (*f.*), The practice of medicine, curing, healing [चिकित्सा]. Ab. 330.
- TIKICCHAKO**, A physician [चिकित्सक]. Ab. 329.
- TIKICCHATI**, To treat medically, to cure [चिकित्सति]. P.f.p. *tikicchitabbo* (Dh. 354). Caus. *tikicchāpeti* (Dh. 93, 215).
- TIKKHATTUM**, Thrice [त्रि + क्खत्स्]. Mah. 196; Dh. 291; F. Ját. 53.
- TILAKKHANAM**, Three characteristics [त्रि + लक्षण]. See *Lakkhanam*. Ten J. 119; Dh. 80, 229.
- TILAKO**, Name of a tree; a mole or freckle; a sectarian mark on the forehead (in this sense also

- tilakam*) [तिलक]. Ab. 300, 328, 561, 944; B. Lot. 599.
- TILICCHO**, A sort of snake [तिलित्स, तिलिच्छ]. Ab. 651.
- TILO**, The sesamum plant, *Sesamum Indicum*; the seed of *Sesamum Indicum* [तिल]. F. Ját. 54. *Tilakáľako*, a mole on the skin (Ab. 328). *Tilabljam*, a sort of *Vallisneria* (Ab. 690). *Tilapaññi* (m. ?), red sandal (Ab. 301). *Tilakakko*, a paste made of ground tila seeds.
- TILOKAM**, The three worlds [त्रिलोक]. They are *kámaloko*, *rúpaloko*, *arúpaloko* (see *Loko*).
- TIMANĀDALAM**, Three circles [त्रि + मण्डल]. *T. pañicchádeti*, to conceal the three circles by wearing clothing of the proper length and height, the three are the navel and the two knees (Subh.).
- TIMBARU** (m.), and **TIMBARŪSAKO**, The Tinduka tree. Ab. 560; Att. 86, 213.
- TIMI** (m.), **TIMINDO**, **TIMINGALO**, Names of certain fish of enormous size that haunt the oceans between the kulácalas [तिमि, तिमि + इद्, तिमिञ्ज]. Ab. 673; Man. B. 13; E. Mon. 297.
- TIMIRAM**, Darkness [तिमिर]. Ab. 70. *Timirapñgalo*, name of a monstrous fish (comp. *timi*, Ab. 673). *Timirapuñjo*, a mass of gloom (Dh. 255).
- TIMIRĀYITATTAM**, Gloominess [p.p.p. तिमिरायते + ल]. Sen. K. 396.
- TIMISAM**, Darkness [तमिस or तमस]. Ab. 70.
- TIMISIKĀ** (f.), A very dark night [तमिसा with affix इक्]. Ab. 69.
- TIMSA**, and **TIMSATI** (fen. num.), Thirty [त्रिञ्जत्]. Gen. *timsáya* (Alw. N. 36, comp. Dh. 422). Sen. K. 404. *Timsa bhikkhú*, thirty monks (Dh. 384). *Timsa yugáni*, thirty pair (Dh. 291). *Tim-sakoññhi kárito*, built for thirty koñis (Mah. 195). *Samatimsapáramiyo páretvá*, having accomplished all the thirty páramitás (B. Lot. 335, comp. *tim-sasaháye*, Mah. 2). *Timsasahassá* (adj.), *bhikkhú*, thirty thousand monks (Dh. 91). *Timsayojaniko* (adj.), thirty yojanas in extent (Dh. 95, 107, 109). *Aññhatimsa*, thirty-eight (Dh. 422). *Dvattimsa*, thirty-two. *Catuttimsa*, thirty-four. With gen. of the thing numbered, *timsa kaññhaváhnani* (Alw. N. 36): *Timsatimo* (adj.), thirtieth (Mah. 183).
- TIMSO** (adj.), Thirtieth [त्रिञ्ज]. *Ekúnatimso*, twenty-ninth (Mah. 247).
- TINAM**, Grass, herb, weed [तुण]. Dh. 64, 223; F. Ját. 9. *Muñjatiñam*, Muñja grass or rushes (Ját. 9). *Tiñapádukká*, straw slippers (Das. 11). *Tiñasúlam*, Arabian jasmine (Ab. 574).
- TINAVATTHĀRAKO**, Name of one of the Adhikarapasamathas [तुण + अवधार + क]. Subh. quotes, *tiñehi avattharañam pidahanam tiñavatttháro, ayam samatho tamásadisatya tiñavattthá-rako samatho*. Vij. renders it "litter-covering," and says, "As ordure is covered over with grass or litter, so this procedure is intended to cover offences committed in a time of excitement, and which are difficult to adjudicate; it is the quashing of past proceedings during a period of litigation, by mutual consent, when the parties in the prosecution of a cause cannot arrive at a decision." Pát. 24.
- TINAVO**, A sort of drum (*deñdima*) Ab. 143.
- TINAYANAM**, Three eyes [त्रिययन]. Sen. K. 364.
- TINDUKO**, The tree *Diospyros Embryopteris* [तिन्दुक]. Ab. 560. With affix इक्, *tindukiko*, belonging to the t. tree (Sen. K. 392).
- TINHO**, see *Tikhiño*.
- TINI**, see *Tayo*.
- TINISO**, The tree *Dalbergia Ougeinensis* [तिनिश]. Ab. 555.
- TINNAM**, see *Tayo*.
- TINNO**, see *Tarati*.
- TINTINI** (f.), The Tamarind tree [तिनिनी, comp. *dehal*]. Ab. 562.
- TINTO** (p.p.p.), Wet [another form of तिमित, the term. त being joined directly to the root तिम]. Ab. 753.
- TINUKKĀ** (f.), A torch made of a wisp of hay or dry grass [तुणोक्ता]. Ját. 212.
- TIPADAKKHINAM**, The *padakkhiña* thrice repeated [त्रि + प्रदक्षिण]. Mah. 172.
- TIPHALAM**, Three fruits [त्रिफल].
- TIPITAKAM**, Three Baskets or Treasuries, a name of the Buddhist scriptures [त्रिपिटक]. Ab. 524 gives *piñako* and *piñakam*, "a basket," and Ab. 990 says that *piñakam* has the meanings *bhájana* and *pariyatti*. The Buddhist scriptures consist of three great divisions, each of which is called *Piñakam*, "a Basket." They are *Vinayapiñakam*, *Suttapiñakam*, *Abhidhammapiñakam*, the Basket of Discipline, the Basket of Discourses, and the Basket of Metaphysics. The whole canon is called *tñi piñakáni*, or *tipiñakam*, or *piñakattayam*, "the three Baskets." The present Buddhist canon

consists of the following books (see E. Mon. 166; Mah. lxxv),—

VINAYAPIṬAKAṂ.

Párájika.
Pácutti.
Mahávaggo.
Cúlavaggo.
Parivárapáṭho.

SUTTAPIṬAKAṂ.

Dīghanikáyo.
Majjhimanikáyo.
Saṃyutta-, or Saṃyuttakanikáyo.
Anguttaranikáyo.
Khuddakanikáyo, *consisting of*

Khuddakapáṭho.
Dhammapadaṃ.
Udānaṃ.
Itivuttakaṃ.
Suttanipáto.
Vimánavatthu.
Petavatthu.
Theragáthá.
Therīgáthá.
Játakaṃ.
Niddeso.
Patisambhidámaggo.
Apadānaṃ.
Buddhavaṃso.
Cariyápitakaṃ.

ABHIDHAMMAPIṬAKAṂ.

Dhammasaṅgāhi.
Vibhaṅgaṃ.
Kathávatthu.
Puggalapaññāpatti, or -paṇṇatti.
Dhátukathá.
Yamakaṃ.
Paṭṭhānaṃ.

The Abhidhamma books are sometimes given in a different order, see *Abhidhammo*.

These books are looked upon with the utmost veneration by Buddhists as the sacred books or scriptures of their religion, and as containing the Word of Buddha (*Buddhavacanaṃ*). Into the vexed question of the origin of the Buddhist scriptures it is not my intention to enter here, but I wish to draw attention to the fact that Buddhaghosa distinctly asserts that the present canon is the same as that fixed by the first Convocation. James D'Alwis' account (Buddhist Nirvána, pp. 17-19) of the "additions which the logia of Buddha have received from time to time," is misleading so far at least as he means that they

were *admittedly* added from time to time. It is a source of great regret to me that in my article *Kathávatthupakaraṇaṃ* I inadvertently followed him in the stupendous blunder of his assertion that the Kathávatthu was "added by Moggaliputtatissa" (at the third Convocation). The Kathávatthu is one of the Abhidhamma books mentioned by Buddhaghosa as having been rehearsed at the first Convocation immediately after Gautama's death; and the passage in Mahávansa upon which D'Alwis rests his assertion is as follows, *Kathávatthupakaraṇaṃ paravádappamaddanaṃ abhási Tissatthero ca tasmim saṅgītimaṇḍale*, which simply means, "in that convocation-assembly the thera Tissa also recited (Buddha's) heresy-crushing Kathávatthupakaraṇa." Mr. D'Alwis observes that "the formal conclusion of several of the Sūtras, which is everywhere identically the same, is essentially the language of the disciples." This is an obvious truism, but I do not see how it bears out the statement that additions were made to the logia of Buddha from time to time. Granting that Buddha's sermons were rehearsed at the first Saṅgīti, there is no reason why these conclusions and introductions should not have been rehearsed at the same time, as stated by Buddhaghosa. The foll. is from Buddhaghosa's account of the first Saṅgīti: *Kiṃ paṇ' ettha paṭhamapárájike kiñci apañetabbaṃ vá pakkhipitabbaṃ vá ási n'asīti? Buddhassa bhagavato bhásite apañetabbaṃ náma n'atthi, na hi Tathágatá ekavyañjanam pi niratthakaṃ vadanti sávakānaṃ pana devatānaṃ vá bhásite apañetabbaṃ hoti taṃ dhammasaṅgāhakaṃ therá apañayimsu: pakkhipitabbaṃ pana sabbatthāpi atthi tasmá yaṃ yattha pakkhipitum yuttam tam pi pakkhipimsu yeva: kiṃ pana tan? ti, "tena samayenāti" vá, "tena kho pana samayenāti" vá, "atha kho" iti va, "evaṃ vutte" ti vá, "etad avocāti" vá evamādikāṃ sambandhava-canamattaṃ, "Now some one may ask, Is there or is there not in this first párájika anything to be taken away or added? I reply, there is nothing in the word of the blessed Buddha that can be taken away, for the Buddhas speak not even a single syllable in vain, yet in the words of disciples and angels there are things which may be omitted, and these the elders who made the recension did omit. On the other hand additions are everywhere necessary, and accordingly when-*

ever it was necessary to add anything they added it. If it be asked, What are the additions referred to? I reply only sentences necessary to connect the text, as *tena samayena, tena kho pana samayena*, and so forth." From an extract which I have given under art. *Nikāyo* it will be seen however that Buddhaghosa appears to leave it uncertain whether Cariyāpiṭaka, Apadāna and Buddhavaṃsa were rehearsed at the first Saṅgiti. In the enumeration of the books of the Khuddakagāthā also the Khuddakapāṭha is omitted, but the omission perhaps belongs to my MS., as later on he says, "the above enumerated fifteen books beginning with Khuddakapāṭha" (see art. *Nikāyo*, p. 282, a, line 8 from bottom). The fifteen books which are now called Khuddakanikāya were called at the first Convocation Khuddakagāthā, they were rehearsed last, and it is left uncertain whether they were added to the Suttapiṭaka or the Abhidhammapiṭaka.

TIPU (n.), Tin, lead [चपु]. Ab. 1046 (can it be a misprint for *tapu*?).

TIPUTĀ (f.), White Teori, Convolvulus Turpethum [चिपुटा]. Ab. 590.

TIRACCHĀNO, An animal, beast. Ab. 648; F. Jāt. 49. *Tiracchānagato*, an animal (Ten J. 113; Ab. 130, 648; Dh. 155, 190). *Tiracchānāyoni* (f.), the brute creation (Alw. I. cvii, in S. तिर्थ-स्थोनि). *Tiracchānavijjā* (f.), a low, unworthy art or practice (Pāt. 108). *Tiracchānakathā* (f.), low or unprofitable conversation (Pāt. xvi). The form *tiraccho* is also given at Ab. 648 (comp. तिरच); if this is to be looked upon as the older form we must suppose *tiracchāna* to be a derivative of it, as *gimhāna* of *gimha*, *addhāna* of *addhā*; but it is just possible that *tiracchāna* may be another form of तिरञ्चीन.

TĪRAM, A shore, bank [तीर]. Ab. 664. *Nadīt.*, *gaṅgāt.*, river-side (Dh. 233; Mah. 3). *Pokkharapīt.*, shore of a lake, brink of a pond (Ras. 89). *Parat.*, opposite shore (Mah. 217). *Samuddat.*, sea-shore (Mah. 116).

TĪRAṆAM, Deciding (Vij.). From *tīreti*. Dh. 281, 350.

TIRATTAM, Three nights or three days [चिराच]. Pāt. 15; Sen. K. 407.

TĪRETI, To finish, accomplish, decide [तीरयति]. *Tam aṭṭam tīretvā sāmikam eva sāmim akāsi*, having decided the case (or adjudicated the cause),

made the rightful owner the proprietor (Dh. 220, comp. Ten J. 1, Das. 24).

TIRĪṬAKO, The tree Symplocos Racemosa [तिरीट + क]. Att. 213. At Ab. 442 we have *tirīṭakam*, "bark of a tree worn by ascetics."

TIRIYAM (adv.), Across [तिर्यक्]. Ab. 1159. *T. dve vidatthiyo*, two v.s in breadth (Pāt. 106, comp. Alw. I. 75). *Satthu purato t. aṭṭhāsi*, stood across the path in front of the Teacher (Dh. 108, to prevent him passing).

TIRO (adv.), Across, beyond, over, on the other side [तिरस्]. Ab. 1159. Compounded with nouns in the same way as *anto* and *bahi*. *Tirokuḍḍe va tiropikāre vā chaḍḍeyya*, should throw it over a wall or fence (Pāt. 105). *Tiroratthe*, outside the country, in a foreign land (Pāt. 107). *Tirokuḍḍesu tiṭṭhanti*, they stand outside the walls (Kh. 11). *Tirobhāvaṃ gacchati*, to go out of sight.

TIRODHĀNAM, A cover, veil, lid [तिरोधान]. Ab. 51.

TIROKARAṆI (f.), A curtain, screen [तिरस्करिणी]. Ab. 298. For the form comp. *gharaṇā*, *pokkharāṇā*.

TIROKARIYYATI (pass.), To be veiled [pass. तिरस्कु]. Att. 198.

TIROKKĀRO, Disrespect, blame, abuse [तिरस्कार]. Ab. 172.

TISARAṆAM, The Three Refuges [चिसरर]. See *Saraṇam*. *Tisarāṇasaraṇo* (adj.), having the Three Refuges for his refuge. *Tisarāṇagato* (adj.), having put his trust in the Three Refuges.

TISATO (adj.), Numbering three hundred [चिसत]. *Bhikkhavo tisatā*, three hundred priests.

TISĪNGAM, Three horns or peaks [चिशुङ्ग].

TISSO, see *Tayo*.

TISSO, Name of a Buddha; name of a famous king of Ceylon (*devānaṃ piyātisso*) [तिष्य]. Man. B. 95; Mah. 68.

TĪSU, see *Tayo*.

TITHI (m.), A lunar day [तिथि]. Ab. 72.

TITIKKHĀ (f.), Patience, endurance, forbearance, long-suffering [तितिक्ख]. Ab. 161; Dh. 34. With affix चत्, *titikkhāvā*, patient, enduring (Ab. 732).

TITIKKHATI, To bear, endure, be long-suffering [तितिक्खते]. Dh. 71. *Titikkhissam* at Dh. v. 320 is doubtless an aorist like *sandhāvissam*.

TITTAKO (adj.), Bitter [तिक्क]. F. Jāt. 2, 6; Dh. 260. *Tittakam kathessati*, will speak bitter

words to me (Dh. 314). *Tittako*, the plant *Trichosanthes Dioica* (Ab. 595).

TITTHAKARO, A sect-founder, religious teacher [तीर्थकार].

TITTHAM, A landing-place or bathing-place in a river or tank, a Ghát; a landing-place on the sea-coast, a harbour; a Guru or preceptor; the usual way, right way; a piece of water; religious belief [तीर्थ]. Ab. 884; Mah. 24. *Nadit.*, a river ghát (Dh. 336). *Nahánat.*, a bathing-place (Dh. 77, 307). *Tittham labhati*, to reach port (Mah. 69). *Titthakaro*, a sect-founder (Trenckner). *Titthakam* at Mah. 98.

TITTHATI, and **THĀTI**, To stand; to stand aside, be excepted or omitted, remain behind; to stay, stop, remain; to dwell, continue, abide, last, endure, remain constant, live, exist, be [स्थित]. A present *thāti* sometimes occurs in old texts, e.g. see art. *Gabbhāvakkanti* and Alw. I. 27. Imperat. *tiṭṭhatu*, *thātu*; pl. 2nd pers. *tiṭṭhatha*, *thátha* (Dh. 123). Aor. *aṭṭhá* (Mah. 78, 106, 121), *aṭṭhási* (Mah. 156), pl. *aṭṭhamso* (Dh. 233, 416; Mah. 164). Fut. *thassati* (Alw. N. 51; Dh. 318). P.pr. *tiṭṭham* (Kh. 16), *tiṭṭhamáno* (Mah. 213), pl. *tiṭṭhantá* (Dh. 153). Ger. *thatvá*, *thatvána* (Dh. 318; Mah. 53, 178). Inf. *thátum* (Ten J. 40). *Ekamantam aṭṭhási*, stood on one side. *Uyyogamukhe tiṭṭhasi*, thou standest within the portals of decay (Dh. 42). *Aṭṭhá bhúpassa muddhani*, settled on the king's head (Mah. 108). *Esá mahádumindo aṭṭhá dghakálam*, this great king of trees has stood for ages (Mah. 121). *Jannukehi kari ṭṭhatu*, let the elephant kneel, lit. stand on its knees (Mah. 106, comp. 152). There is a curious idiomatic use of the imperative which the foll. examples illustrate. *Tiṭṭhatu paraloko so pana puggalo idhalokasmim yeva . . attano múlam khaṇati*, not only in the world to come but even in this world itself he digs up his root, lit. "let the world to come stand aside or be left out of the calculation" (Dh. 374, comp. *thapeti*, to omit, to except); *Tiṭṭhatu attano rucivasena missitam sace pi tassa karaṇāthāne vāto ekam kosiya-aṃsum ānetvá pāveti evam pi missitvá katam eva hoti*, to say nothing of a coverlet intentionally mixed with silk, even if in the place where it is fabricated the wind should bring a single thread of silk and blow it into the texture of the coverlet it must be considered as woven with an admixture of silk

(Pát. 79); *Tvaṃ táva tiṭṭha sakalo pi ce lokasannivāso maṃ dānena vmaṃseyya*, not only thou, but if all the inhabitants of the world were to try me in the matter of almsgiving (F. Ját. 57). *Jayathānamhi thassati*, "he will make his stand on the field where victory awaits us" (Mah. 156). *Tiṭṭha tvaṃ*, stop! (Dh. 109). *Kusinārāyaṃ aṭṭhási*, stopped at K. (comp. F. Ját. 5). *Tiṭṭha táta yáva te yágubhattiṃ sampádemi*, wait, my son, till I have prepared you some broth and rice (Dh. 403). *Idaṃ bhesajjāṃ yáva maṃ ágamand bandhaniyāmen' eva tiṭṭhatu*, let this drug remain (on the wound) as a bandage till my return (Dh. 279). *Na mayaṃ idha ṭṭhatum sakkhissāna*, we shall not be able to stay here (Dh. 212). *Kulam náma aputtakam na tiṭṭhati*, a family in which there are no sons cannot last or go on (Dh. 232). *Sattāham nirāhāro aṭṭhāsim*, I remained for a week without food (Ten J. 40). *Yathá thátum na sakkoti*, so that it can no longer remain or exist (Das. 9). *Yāv' imesaṃ satthá aṭṭhási*, as long as their Teacher lived (Pát. xxxvii). *Yávatáyukam tiṭṭhati*, lasts or lives out the full term of his life (F. Ját. 8). *Kassa vaṃso thassati*, whose dynasty will last longest? (Mah. 228). *Áyum kim paṭicca tiṭṭhati*, whereby does life exist or continue? (see *Paṭicca*). *Asmiṃ thāne bhayaṃ tiṭṭhati*, there is danger in that place. *Tath' eva tiṭṭhati sīsam*, there is his head just as before (Das. 32). *Dhamme tiṭṭha*, stand fast in the true faith (Mah. 17, comp. Ten J. 40). *Tass' oóade thátvá*, abiding in his admonition, following his advice (Dh. 84). Emphasis is sometimes obtained by the use of *ṭ* in combination with a gerund. *Mahantam attham gahetvá tiṭṭhati*, embraces a vast signification (Dh. 179); *Te paṇḍitá evaṃ sammádassanam gahetvá thitá*, these wise men thus holding right doctrine (Dh. 137); *Sakalasartram pharitvá thátum*, to thrill through the whole body (Dh. 85); *Aham pi ajja luddabhāvaṃ dārupabhāvaṃ pajahitvá thito*, and I this day have renounced sport and cruelty, or am in the position of having renounced (Ten J. 119); *Latá ubbhijja tiṭṭhati*, the creeper grows up, lit. having sprung up stands (Dh. 60); *Samddāya paggayha tiṭṭheyya*, should persevere in bringing forward, lit. should stand persevering in bringing forward (Pát. 5).—Pass. *thlyati* (Alw. I. 39). P.f.p. *thátabbo* (Pát. xviii). P.p.p. *thito*, standing; stopping; remaining, last-

sambuddham *ṭhapetvā ko añño vattum samattho*, who else besides this blessed supreme Buddha is able to say it? (B. Lot. 364). — Pass. *ṭhapīyati*. P.f.p. *ṭhapetabbo*. With affix तः : *tāsam punappuna ṭhapetabbatā*, the fact of their having to be repeatedly replaced (Jāt. 10). P.p.p. *ṭhapito*. *Ṭhapitā Sihalabhāsīya*, translated (lit. put) into the Sinhalese language (Br. J. S. A.). *Suṭṭhuṭhapito*, firmly fixed (Das. 3). *Ṭhapite ārakke*, a guard being posted (Das. 23). *Nivesane pana bandhitvā me ṭhapitā bahusakuṇā atthi*, there are many birds kept by me in captivity in my house (Ten J. 120, comp. 34). *Tayā udakam ṭhapitam*, did you leave (or put) that water there? (Dh. 103). *Tyre ṭhapitesu kūsavesu*, his robes having been deposited on the bank (Dh. 114). *Nisīdi attano ṭhapit' āsane*, sat down on the seat reserved for him (Mah. 13). There is also a form *ṭhapāpeti*, which is generally used as if it were the caus. of *ṭhapeti* (comp. *āroceti*, "to tell," *ārocāpeti*, "to cause to be told"). *Saram ṭhapāpetvā*, having caused the arrow to be set up on end (Mah. 157). *Sakaṇi ṭhapāpiya*, having brought the waggons to a halt (Mah. 167). *Thavikam ṭhapāpesi*, caused a purse to be put upon it (Jāt. 54). To cause to be placed or deposited (Mah. 41, 116, 117, 120, 125). To cause to be stationed, to cause to stand (Mah. 51). P.p.p. *ṭhapāpito* (Mah. 161).

TITTHIYO, An adherent of a heretical sect or system of philosophy, a sectarian, heretic, unorthodox believer [तीर्थ]. B. Int. 158; Dh. 298; Mah. 26, 39; E. Mon. 179, 303; Man. B. 225. *Titthiyamatam*, doctrines of the heretics (Kh. 20). In the adj. *aññatitthiyo*, "heretical" (Pāt. iii), the term. *ya* belongs to the whole compound, *aññatittha* meaning "another belief, adverse doctrine" (see *Tittho*). Six titthiyas or heretical teachers are frequently mentioned as existing in Gautama's time, each with a considerable following (Att. cxv; B. Lot. 453; Man. B. 290). They were first, *Pūrāṇo Kassapo*, who was a naked ascetic, and who held the doctrine that there is no moral merit or demerit (Karma). Secondly, *Makkhaligodho*, who was also a naked ascetic; he held that the suffering or happiness of beings is uncaused, and his doctrine is really identical with Pūrāṇa's, though expressed in different language. Thirdly, *Ajito Kesakambhī*, a natthikavādin or nihilist

(*n'atthi dinnam n'atthi hutam, n'atthi sukkaṭṭa-dukkaṭṭanam kammānam phalam vipāko, n'atthi ayam loko n'atthi paraloko, n'atthi mātā n'atthi pitā*, etc.; the comment observes that Pūrāṇa and Makkhali were also practically nihilists). Fourthly, *Pakudho Kaccāyano*, whose doctrine as given in Sām. S. is that there are seven great kāyas or elements, viz. Earth, Water, Fire, Air, Good, Evil, and Life, which are "uncreate, barren, stable, immutable, exerting no reciprocal action upon each other." Fifthly, *Nigaṇṭho Nātaputto*, who preaches to Ajātatasattu the doctrine of *Cātuyāmasamvaro*, the first of which was abstinence from cold water (*sabbavādrivārīto hoti*). Sixthly, *Saṅjayo Belaṅghiputto*, whose doctrine was the *amara-vikkhepo*.

TITTI (*f.*), Satiety, fulness [तृप्ति]. Ab. 468; Dh. 34.

TITTIKO (*adj.*), In the compound *samatittiko*, "brimful," which is either सम + तृप्ति + क or सम + तृप्त + इक ; in either case the termination belongs to the whole compound.

TITTIRO, The Francoline partridge [तिप्तिर]. Ab. 625; Mah. 41.

TITTO, Satisfied, full [तृप्त]. With gen. *Phalānam titto*, sated with fruits (Payoga Siddhi).

TIVAGGO, Three objects of life, viz. *dhammo, kāmo, attho*, Religion, Pleasure and Wealth [चिवर्ग]. Ab. 318. Also an adj. "having three vargas or sections."

TIVĀNGIKO (*adj.*), Having three aṅgas [चि + अङ्ग + इक with euphonic *v*]. Cl. Gr. 11.

TIVIDHO (*adj.*), Threefold [चिविध]. Dh. 282.

TIVIJJĀ (*f.*), Three branches of knowledge [चिविज्ञा]. See *Vijjā*.

TIVUTĀ (*f.*), White Teori, Convolvulus Turpethum [चिवृत्]. Ab. 590.

TIYĀMĀ (*f.*), Night [चियामा]. Ab. 69; Mah. 249.

TIYĀSĪTI (*fem. num.*), Eighty-three [त्र्यशीति with lengthened इ].

TOMARIKO, A spearman [next + इक]. Sen. K. 391.

TOMARO, and **-RĀM**, A lance, spike [तोमर]. Ab. 366; Mah. 254.

TORANĀM, An arch, gateway, pandal or triumphal arch used on state occasions [तोराण]. Ab. 205; Mah. 99, 213.

TOSETI, see *Tussati*.

TOSO, Satisfaction, joy [तोष]. Ab. 1015.

TOYAGO (*adj.*), Floating on the water [तोय + ञ]. Mah. 63.

TOYAM, Water [तोय]. Ab. 661; Mah. 86, 244.
Toysayo, a reservoir, tank (Alw. I. x, *dsayo*).

TU, A particle, never used at the beginning of a sentence, which may be rendered by "now," "but," "indeed" [तु]. *Avijjāya tv eva asesavirāganirodhā*, now by the complete destruction of ignorance . . (Alw. N. 48). *Yo tu puttam pabbājeti*, but he who has caused a son to take orders (Mah. 36). *Saññogaparamā tv eva sambhogā*, yet enjoyment consists chiefly in association (Das. 6). *Bhutvā tu maṃ . . pacchā tu*, but when you have eaten me . . afterwards (Ras. 22). *Tvanto* (*adj.*), ending with *tu* (Alw. I. viii). Sometimes a *pāda-pūraṇa*, as at Mah. 36, line 4 (*thero tu*, etc.).

TUCCHO (*adj.*), Empty, vain [तुच्छ]. Ab. 698; Ten J. 118. *Tucchabhāvo*, emptiness, inanity (F. Jāt. 46). *Tucchakatho* (*adj.*), empty-handed. *Majjhe tuccham katvā*, leaving a space in the middle, lit. making it empty (Dh. 158). Adv. *tuccham* and *tucchena*, vainly, idly, falsely (Pāt. 3; Das. 31; Dh. 394). With affix च्, *tucchakam* (*adv.*), vainly (Pāt. 72).

TUDAMPATI (*m.*), Husband and wife (Ab. 242). Of the existence of this curious form there can be no doubt, as Kaccāyana has the Sūtra, JĀYĀYA TUDAM JĀNI PATIMHI (Sen. K. 384). The Sansk. word *dampati* is rightly referred by the native grammarians to *jāyāpati*, but it is in Pali that we find the missing link that connects forms so different. This link is *jayampati*, the long *a* of the first syllable being shortened, and that of the second changed to *am* (for the latter change we have an exact parallel in *Sujampati*, "husband of *Sujā*"). The next change is one of compression, *jayampati* being shortened to *jampati*, which occurs in Sanskrit. Lastly, the *j* passes into *d*, and we get *dampati*, which Vij. tells me he has met with also in Pali (for the change of *j* to *d* comp. *daddallati* = *jājvalyati*, *Pasenadi* = *Prasenajit*, *dighacchā* = *jīghatsā*). The form *tudampati* offers considerable difficulty. It is difficult to see how it can have arisen out of *jayampati*, and it may possibly be a sort of capricious outgrowth of *dampati* (by reduplication). Or may I hazard with great diffidence the conjecture whether it might be dissimilated from *dudampati* = *dvidam-*

pati, *dvi* being prefixed to show the duality, which is otherwise not apparent in Pali? (*dampati* in Pali is a masc. sing., for *du* = *dvi*, comp. *dukam*, *durattam*, etc.).

TUDITTHA, He gnawed, pierced (aor. fr. तुद्). Mah. 244.

TUHINAM, Dew, frost [तुहिन]. Ab. 56.

TUJJATI, To be struck, pierced, poked [pass तुद्].
Sūlehi tujjamāno.

TULĀ (*f.*), A balance, pair of scales; resemblance, equality; a beam or rafter; a measure or weight = 100 phalas [तुला]. Ab. 223, 481, 823; Dh. 47. The Zodiac sign Libra (Ab. p. 11, note). *Tuldāhāto* (*adj.*), balanced, unvarying (Jāt. 23, 25). *Tuldāhāro*, one who carries scales, a jeweller (Mah. 111).

TŪLETI, To weigh, measure; to consider, weigh with the mind [तुल, तुल]. Alw. I. 75 (my MS. has *tūlayanto*); Pāt. 92. P.p.p. *tulito* (Dh. 261).

TULIKĀ (*f.*), A painter's brush or pencil [तुलि + का]. Mah. 112.

TŪLIKĀ (*f.*), A mattress [तुलिका]. B. Lot. 369.

TULIYO, A flying fox. Ab. 642.

TŪLO, and TŪLAM, Cotton [तूल]. Ab. 494; B. Lot. 563; Das. 6, 37.

TULYO (*adj.*), Similar, equal [तुल]. Ab. 530; B. Lot. 362; Mah. 162, 175; Alw. I. 2.

TUMBĪ (*f.*), The gourd *Lagenaria Vulgaris* [तुम्बी]. Ab. 596.

TUMBO, A sort of water vessel with a spout; a measure of grain = *ābhaka* [तुम्ब]. Ab. 484, 1124.

TUMHĀDISO (*adj.*), Like you [*tumha* + इस्, the corresponding Sansk. is तुम्हाइस्]. Ten J. 46; Ras. 25.

TUMHE, etc., see *Tvam*.

TUNḌAM, A beak, snout, etc. [तुण्ड]. Ab. 260. Beak of a bird (Dh. 237; Ten J. 54, 111; F. Jāt. 12). Of a serpent's mouth (Mah. 244).

TUNḌILO (*adj.*) = तुण्डिल. *Tunḍilovādo*, harsh or frequent admonition (?), Dh. 127.

TUNḌO (*adj.*), High, prominent [तुण्ड]. Ab. 706; B. Lot. 584.

TUNḌĪ (*adv.*), Silently, without speaking [तुण्डी]. Ab. 1149. *Tunḍī nisidati*, to sit silent (comp. F. Jāt. 48). With the original final *m* restored for euphony, *tunḍīm āsīno*, sitting silent (Dh. 41). *Tunḍī jāto*, become silent, reduced to silence (F. Jāt. 47). With *bhavati*: *Sattthē t. ahoṃ*, the

Teacher held his peace (Dh. 162, comp. 109, 241). With *atthi*: *Tuṅh' assa*, let him be silent (Kamm. 7). *Tuṅhībhdāvo*, silence (Ab. 429; Dh. 379). See *Adhivāseti*. Sometimes written *tuṅhībhdāva*, perhaps rightly (comp. *cittikāro* and *cittikāro*, etc.). *Tuṅhībhdāto* (adj.), silent (Dh. 367, 380; F. Jāt. 47).

TUṆĪ, TUṆO, TUṆIRO, and -RAM, A quiver [तुणी, तुण, तुणीर]. Ab. 389.

TUNNĀM, A suture (?), a patch (?) [तुन्न]. Jāt. 8.

TUNNAVĀYO, A tailor [तुन्नवाच]. Ab. 507; Mah. 193.

TUNNO (*p.p.*), Quick [तुण्ण]. Sen. K. 495 (*tudatīti* is probably erroneous). Adv. *tuṅṅam*, quickly (Ab. 40).

TURAGO, TURANĠO, A horse, courser [तुरग, तुरङ्ग]. Ab. 368.

TURITO (*p.p.* *tarati*), Hastening, hurried, eager, swift [स्वरित]. Ab. 379; Mah. 25, 26, 107; B. Lot. 649. Adv. *turitam*, hastily, quickly (Ab. 40; Dh. 292).

TURIYĀM, A musical instrument [तुर्य]. With *ū* revived *metri causā* (Mah. 155). *Pañcaṅgika-turiyam* or *pañcaturiyam*, musical instruments of five sorts (Dh. 191), they are *dtatam*, *vitatam*, *dtatavitatam*, *ghanam*, *susiram* (Ab. 139). *Turiyasaddo*, music. Mah. 99, 182, 212.

TURUKKHO, Indian incense [तुरक्क]. Ab. 147, 302.

TUSITĀ (*m.pl.*), Name of the angels inhabiting the fourth devaloka [तुषित]. Man. B. 25; B. Int. 109, 606. *Devesu Tusites' upapajjatha*, was reborn among the Tusita angels (Mah. 201). *Tusitapuram*, or *Tusitam puram*, or *Tusitnam puram*, the city of the T. angels (Dh. 150; Mah. 199). *Tusitabhavanam*, the T. heaven (Ras. 64).

TUSO, Substance, wealth (Ab. 485).

TUSSATI, To be satisfied, pleased, joyful [तुष्]. Dh. 149. Aor. *tussi* (Dh. 101; Mah. 62). Ger. *tussitvā* (Dh. 336; Mah. 111, 175). With gen. *Bodhisattassa tussitvā*, pleased with the B. (F. Jāt. 10). In *tussabhāvo*, contentment (Dh. 357), we probably have the *p.f.p.* *tushya* (it governs an instr.). *P.p.p.* *tuṅṅho*, satisfied, pleased, joyful (Ab. 752; Ten J. 14, 120; Mah. 85, 166). With dat. *tuṅṅho 'smi vo bhikkhave*, I am pleased with you, monks. Caus. *toseti*, to satisfy, please, delight (Dh. 268; Mah. 136, 152, 197). *Bhikkhavo*

tosetvā paccayehi (instr.) *catūhi*, having satisfied the priests with the four requisites (Mah. 240).

TUTTĀM, A pike used to guide an elephant; a goad [तुत्त]. Ab. 367, 448.

TUTṬHI (*f.*), Satisfaction, joy, happiness [तुट्ठि]. Ab. 87; Dh. 59, 99.

TUTṬHO, see *Tussati*.

TUTṬHUBHAM, The Trisṭubh metre.

TUVĀM, see *Tvaṁ*.

TUVAṬĀM (*adv.*), Quickly [from तुव्?]. Ab. 40.

TUVATṬATI, To lie down. Pāt. 106, 107, 114. I am unable to explain this form, which appears to be genuine.

TVĀM, and **TUVĀM** (*personal pronoun*), Thou [त्वम्]. Nom. *tvaṁ* (the usual form; Mah. 52; Jāt. 17; Ten J. 1; Dh. 147), *tuvaṁ* (Dh. 95; Mah. 3, 80, 195; Ras. 35; Jāt. 28; this form generally occurs in verse). Acc. *taṁ* (Dh. 24, 99; Mah. 48 *taṁ māremi*, 52 *posayissāmi taṁ*; F. Jāt. 17). Instr. *tayā* (Dh. 103, 263, 349; Ten J. 47). Gen. and dat. *tava* (Ten J. 51; Dh. 96, 109, 183), *tavaṁ* (Ten J. 56), *tuyhaṁ* (Mah. 157; Ras. 22; Dh. 159, 193), *tumhaṁ* (Sen. K. 275). Loc. *tayi*. Pl. *tumhe*, ye (Ten J. 1; Dh. 104). Acc. *tumhe*, *tumhākaṁ* (Sen. K. 275). Instr. and abl. *tumhehi* (Dh. 241; F. Jāt. 10). Dat. and gen. *tumhākaṁ* (Ten J. 1; Mah. 207; F. Jāt. 17; Dh. 78, 103, 108). Loc. *tumhesu*. The plural is much used as a respectful mode of address, exactly as in English. Thus a king uses it to a brāhmin (F. Jāt. 10), a brāhmin to his father (F. Jāt. 9, 11, while the father uses the sing.), Visākhā to her father-in-law (Dh. 241), a king to Buddha (Ten J. 1), a noble to a Buddhist priest (Mah. 207). *Te* is much used as a substitute for certain cases of the singular, sometimes becoming *ty* before a vowel. For the gen. *Ko te dāso*, what is thy fault? (Mah. 157). For the dat. *Namo ty atthu*, hail to thee (F. Jāt. 13). For the acc. *Tyāhaṁ vandissāmi*, shall I do thee homage? (Dh. 159). For the instr. *Kataṁ te pāpaṁ*, sin has been committed by thee (comp. *tyāhaṁ gahito*, I have been caught by thee, Ten J. 115). *Vo* is substituted for some oblique cases of the plural. For the gen. *Kahaṁ vo rājā*, where is your king? (Dh. 159, comp. Mah. 178). For the acc. *Pahāya vo*, leaving you (Par. S., comp. Dh. 60, line 7). For the dat. *Bhaviṣṣati vo hitāya*, it will be to you for a blessing (Mah. 6, probably also Dh. 80, line 4). For the nom.

Gámanā vo gaccheyyátha, go ye to the village (Sen. K. 270). For the instr. *Katamā vo kammaṃ*, a deed has been done by you (Ditto). The first line of Dh. v. 337 should read as foll. *Tani vo vadāmi bhaddam, vo yāvanā' ettha samāgatā*, therefore I tell you an excellent thing, do ye as many as are assembled . . . (comp. in Dhammika S. *gahaṭṭhavattamā pana vo vadāmi*). Instances of Sandhi are *tvān ti = tvamā iti* (Dh. 96, 159, 193), *tañ hēva = tamā yeva = tamā eva* (Sen. K. 215), *tay' ajja = tayā ajja* (Ten J. 47), *tyāhamā = te ahamā* (Ten J. 115), *ty atthu = te atthu* (F. Ját. 13).

TVEVA, = *iti eva* (Ten J. 54, and see art. *Iti*, p. 162, b). Also = *tu eva* (see *Tu*).

TYAHAM, TYĀHAM, For the first see art. *Iti*, p. 162 (b), for the latter see *Tvam*.

U.

U, UD, A preposition only used as the first part of a compound, generally conveying the idea "upwards," or "above," or "away" [उद्]. Ab. 1168.

UBBAHATI, To raise up; to remove, drive away [उद्दह]. Att. 198. Ger. *ubbayh' āsim*, having drawn his sword (Mah. 134, or perhaps "having lifted up"). P.p.p. *ubbāḥho* (Dh. 214). Caus. *ubbāheti*, to drive away. Pass. of the caus. *ubbāhtyati* (Mah. 45).

UBBĀHIKĀ (f.), (From last). It appears to mean "rules for expulsion of schismatic priests" (Mah. 18, but see the Glossary; comp. Pát. 61).

UBBATANAM, Shampooing the body [उद्दतन]. Ab. 299.

UBBATTETI (caus.), To tear up, tear out [उद्दत्तयति]. *Rukkhā* (Dh. 111). *Hadayamaṃsam* (Dh. 79, 245; comp. Ten J. 36).

UBBEDHO, Height [उद् + वेध]. Dh. 131, 132, 148, 349; Ras. 22, line 9. *Sattayojanasatubbedho* (adj.), whose height is 700.yojanas (Dh. 190).

UBBEGO, Agitation from joy or grief, excitement, anxiety [उद्देग]. Das. 41; Ját. 69. *Ubbegapiti*, joy that enables one to mount into the air (E. Mon. 272; Man. B. 410).

UBBEJANIYO (adj.), Causing alarm, agitating [उद्देजनीय]. Dh. 155.

UBBHAM, see *Uddham*.

UBBHĀRO, see *Uddhāro*.

UBBHATO (p.p.p.), Thrown up, thrown out [p.p.p. उद्भूत]. Dh. 7, 197; F. Ját. 54. See *Uddhāro*.

UBBHĀVETI (caus.), To produce, use [उद्भावयति]. Att. 195.

UBBHAVO, Birth, origination [उद्भू]. Ab. 90. At the end of a compound "sprung from, made of;" *tacubbhavo* (adj.), made of bark (Ab. 297), *phalikkubbhavo*, made of crystal (Mah. 241).

UBBHIDAM, Kitchen salt [उद्भिद्]. Ab. 461.

UBBHIJATI (pass.), To burst upwards, spring up out of the ground (as of water welling up); to sprout, germinate [pass. उद्भिद्]. Aor. *ubbhijji* (Ját. 18). Ger. *ubbhijjivā* (Ját. 51). The ger. *ubbhijja* belongs properly to the active (Dh. 60). Perf. part. *ubbhinno* (Ab. 543).

UBBHŪTO (p.p.p.), Born, produced [उद्भूत]. Ab. 984; Att. 192.

UBBĪ (f.), The earth [उर्धी]. Ab. 181.

UBBIJATI (pass.), To be afraid [pass. उद्भिष्]. With gen. *Dukkhasa ubbijanti*, dread suffering (Alw. I. 108). Perf. part. *ubbigo*, frightened, anxious (Mah. 40; Ját. 26).

UBBILLĀPITO (p.p.p.), Unduly elated, puffed up (Ten J. 13). Near the beginning of Brahmajāla S. occurs the phrase *cetaso ubbillāvitattam*, "undue elation of mind," upon which Buddhaghosa gives the foll. gloss, *Ubbillāvino bhāvo ubbillāvitattam, kassa ubbillāvitattam cetaso? ti, uddhaccāvahāya ubbillāpanapītiyā etam adhiacanaṃ*, the condition of one who is full of elation is *ubbillāvitattam*: if it be asked, why is it said "elation of mind"? I reply that this is a term for joy which puffs up and tends to pride (*uddhaccāvaha*). Here Buddhaghosa gives an adj. *ubbillāvī* (like *medhāvī*), which may possibly exist, but cannot form part of *ubbillāvitattam* as it does not account for the syllable *ta*. I have little doubt that *ubbillāvitattam* is simply *ubbillāpita* + स्व, "state of being puffed up," the *p* passing into *v* as in *posāvana* for *posāpama* (further on Buddhaghosa has . . . *tena ubbillāvitena* . . .). If I am right we have only one form to account for, viz. a p.p.p. from a caus. *ubbillāpeti*, pointing to a possible *ubbilleti*, which I am inclined to identify with उद्-वेसयति, "to throw upwards" (from क्विप्, comp. पिप्). On the other hand, assuming *ubbillāvī* to be an existing form, it points to a noun *ubbillā*, "elation," from which *ubbilleti* might be a denominative. This *ubbillā* might be a possible *udvilya* from उद्दिष् or *udvella* from उद्देष्. It would be interesting to know what Pali word is

rendered in Saddharmapundarika by audvilyacitta (see Lotus, 308). If it be *ubbillacitta*, "elated in mind," it probably affords another example of the mistakes made by the North Buddhists in translating Pali texts at a time when Pali had long been a dead language. We may imagine that the translator, finding *ubbillacitto* in conjunction with *acchariyappatto*, concluded that it must have some such meaning as "astonished," "perplexed," and so coined a word *audvilya*, which phonetically would answer to *ubvilla*, and which being a derivative of *udvila* (*udbila*) would mean, "state of being out of its hole," and so out of its element, all abroad, perplexed !! In the two passages in Pali texts to which I have referred the context absolutely requires the meaning "elated, puffed up" (in Br. J. S. we have *tatra tumhehi na ānando na somanassam na cetaso ubbillāvitattam karaplyam*).

UBBINAYO, Wrong or false Vinaya [उद्+विनय]. Alw. I. 54.

UBHATO (*adv.*), On both sides, in two ways [उभ+तस्]. *U. sujāto*, well born on both sides (i.e. father's and mother's, Jāt. 2). *U. nattho*, doubly lost, forlorn in two respects (Mah. 52). Often as the first part of a compound. *Ubhatodaso* (adj.), having a fringe at each end. *Ubhatopasse*, on both sides (Mah. 213). *Ubhatomukho asso* seems to mean a horse with a mouth at each end (*tassa dvisu passesu yavasaṃ denti so dvulhi mukhehi khādati*, Das. 25) or possibly with two heads. *Ubhatosaṅgho*, both priesthoods (viz. *bhikkhusaṅgho* and *bhikkhunisāṅgho*, Pāt. 108; Mah. 196, 224). *Ubhatobyañjanako*, having the characteristics of both sexes, hermaphrodite (Pāt. 28). *Ubhatobhāgavimutto* is a technical Buddhist term. I owe to Subh. the foll. passage from Vis. M., *arūpajjhānena c'eva ariyamaggena cāti ubhatobhāgena vimutto ti ubhatobhāgavimutto*, u. means one who is emancipated in two ways, namely by arūpajjhāna and by ariyamagga. He also quotes from Aṅguttara Nikāya, *ubhatobhāgavimutto ti dvulhi bhāgehi vimutto arūpasamāpattiyā rūpakāyato vimutto maggena nāmākāyato, so catunnaṃ arūpasamāpattinaṃ ekekato vuttthāya saṅkhāre sammāsitvā arahattappattānaṃ catunnaṃ ti nirodhā vuttthāya arahattaṃ pattassa anāgāmino vāsena ca pañcavidho hoti*: of which Vij. sends me this translation, "Ubh. is he who is emancipated

in two ways, by means of Arūpasamāpatti he is emancipated from the body of form, by means of the Magga from the body of Nāma. He is of five kinds, namely four who having risen from the Arūpasamāpatti one after another and having grasped the Saṅkhāras attains Arhatship, and the Anāgāmin who having risen from the Nirodhasamāpatti attains arhatship." From this it appears that the Ubh. may be either an arahattaphalaṭṭha in one of the four Arūpa heavens, or an anāgāmin who has attained arahattaphala through the Nirodha meditation.

UBHAYATO (*adv.*), On both sides [उभयतस्]. Ab. 1195.

UBHAYATTHA (*adv.*), In both places, in both cases [उभयत्]. Dh. 3; Mah. 215.

UBHAYO (*adj.*), Both [उभय]. Used both in sing. and plural. *Ubhayam p' etaṃ puññaṃ ca pāpaṃ ca*, both of these, merit and demerit (Dh. 379). *Gihīhi ca anāgārehi cāti ubhayehi*, with both classes, laymen and ascetics (Dh. 431). *Asmā lokā paramhā ca ubhayā dhamsate naro*, that man perishes from both this world and the next (Sig. S.). Instr. *ubhayena*, in both ways (Alw. I. xxviii). Adv. *ubhayam*: *Asaṃsaṭṭham gahaṭṭhehi anāgārehi cūbhayam* (Dh. 72). *Tadubhayam*, both of these (Kh. 21). Declined like *sabbo*: gen. pl. *ubhayesaṃ*, neut. pl. *ubhayāni*.

UBHO (*pron.*), Both [उभौ nom. dual from उभ]. Dh. 54. The declension for all genders is the same. N.A. *ubho*; I. Ab. *ubhohi*, *ubhehi*; D.G. *ubhinnaṃ*; Loc. *ubhosu*, *ubhesu*. Of these *ubho* alone follows the Sanskrit, and is almost the only remains of a dual form in Pali. *Ubhehi* and *ubhesu* are on the analogy of *sabbehi*, *sabbesu*. *Ubhinnaṃ* is on the analogy of *dvinnaṃ*. *Ubhohi* and *ubhosu* are in the highest degree anomalous, the inflexions being added to the nom. instead of to a base, the result of an awkward attempt to preserve a dual character in the oblique cases. *Ubho bhūmipā*, both kings (Mah. 154). *Ubhohi pāpijannūhi*, with both their hands and knees (Att. 8). *Ubho koṭiyo dānitvā*, taking the two ends in their mouths (F. Jāt. 17). *Ubhinnaṃ kathaṃ asuṇanto*, not hearing the talk of either (Alw. I. cvii). *Gihī pabbajitā ubho*, both classes, laymen and monks (Dh. 13). *Ubho loke* (acc. pl.), both worlds (Dh. 49). *Ubhosu passesu*, on both sides (Dh. 158). With sing. noun: *Ubho saṅgam*

- upaccagá*, has escaped from both ties (Dh. 73, comp. 46).
- UCCĀ, An indecl. with the meaning "above," "high," forming the first part of many compounds. Etymologically it is doubtless identical with उच्चा, though in its use it rather corresponds to उच्चैस्. *Uccákulino* (adj.), of high family (Gog. Ev. 31). *Uccásaddo*, a loud noise (Ten J. 36); also adj. "making a loud noise, vociferous" (Pát. ix). *Uccásayanam*, and *uccáseyyá*, a high bed (B. Lot. 444; Mah. 82). Comp. *Uccam*.
- UCCĀLETI (*caus.*), To irritate (?) [caus. उच्चल]. Pát. 91.
- UCCĀLIṄGO, A caterpillar. Ab. 623.
- UCCĀM (*indecl.*), High [उच्चैस्]. Ab. 1152. *Uccampákaragopuram*, having lofty walls and gates (Mah. 152). *Uccamgharam*, *uccamrukkho*, a high house, a tall tree (Cl. Gr. 75).
- UCCĀRAṆAM, Utterance, pronunciation [उच्चारण]. Pát. 89.
- UCCĀRETI (*caus.*), To raise aloft, lift up [उच्चारयति]. Mah. 63, 116.
- UCCĀRO, Excrement [उच्चार]. Ab. 275. *Uccá-rakammaṁ*, defecation.
- UCCATĀ (*f.*), Elevation [उच्चता].
- UCCATARO (*adj.*), Higher [उच्चतर]. Pát. xxi (of a seat). Of a musical note (Ab. 137, 904).
- UCCATI, see *Vatti*.
- UCCATO (*adv.*), According to height, in height [उच्च + तस्]. Mah. 163.
- UCCĀTUM (*inf.*), To raise, lift (Mah. 141).
- UCCĀVACO (*adj.*), Various, irregular [उच्चावच]. Ab. 720; Dh. 15; Ját. 79.
- UCCAYO, Accumulation [उच्चय]. Dh. 22.
- UCCHĀDANAM, Destruction; rubbing the body with perfumes [उत्सादन].
- UCCHAṄGO, The hip, flank, haunch; the lap [उत्सङ्ग]. Ab. 276. *Ucchaṅgagam sattham*, the weapon he wore at his side (Mah. 243). *Paṇṇam ucchaṅge katvá*, placing the letter in the fold of her dress (Dh. 221). *Ucchaṅge nisiditvá*, sitting in his lap (Dh. 142).
- UCCHEDO, Extirpation, annihilation [उच्छेद]. *Ucchedadiṭṭhi*, and *ucchedavádo*, the heresy that existence terminates with death, as opposed to the Buddhist doctrine of transmigration (Man. B. 473). *Ucchedavádo* (adj.), and *ucchedavádi*, one who holds the doctrine that death is (in all cases) the annihilation of existence (Ten J. 117). This doctrine was held in great abhorrence by the Buddhists, being directly antagonistic to the whole spirit and scheme of Buddhism.
- UCCHINDATI, To cut off, extirpate, destroy [उच्छिद्]. Dh. 50. Aor. *udacchidá* (Ras. 76). Ger. *ucchijja*. Pass. *ucchijjati*. Aor. *ucchijji*. P.p.p. *ucchinno* (Sen. K. 496).
- UCCHITO (*p.p.p.*), Lofty, exalted [उच्छ्रुत]. Ab. 708.
- UCCHITTHO (*p.p.p.*), Left, rejected; impure [उच्छिष्ट]. *Tesam ucchitṭhabhojanam*, the remains of their food, their leavings (Mah. 136). *Ucchitṭhamukhehi kathetum*, to speak with unwashed mouths (Alw. I. 97). *Ucchitṭhodakam*, slops (Pát. 112).
- UCCHU (*m.*), Sugar-cane [उच्छु]. Ab. 462, 599, 1088. *Ucchuyantam*, a sugar-cane mill (Ját. 25).
- UCCINATI, To choose, select; to pick up [उच्चि]. Ger. *uccinitvá* (Alw. I. 55; Dh. 162). Aor. *uccini* (Mah. 19). P.f.p. *uccinitabbo*.
- UCCO (*adj.*), High, tall [उच्च]. Ab. 708. *Visam hatthasatam uccam*, 120 cubits high (Mah. 161). *Doddasahatthucco*, twelve cubits high (Mah. 4, 153, 210). *Uccanicakule*, in families high and low (Dh. 420). *Uccáni ṭhánáni*, high offices or situations. Comp. *Uccá*, *Uccam*.
- UCITO (*p.p.p.*), Suitable, convenient [उचित]. Ab. 538; Att. 199.
- UDA (*indecl.*), Or, on the other hand [उत]. Ab. 1138, 1199. *Váca' uda cetasá vá*, in word or in thought (Kh. 9). *Nisinno vá uda vá sayam*, sitting or lying.
- UDABBAHATI, To draw out, derive [उद् + आ + बृह]. Das. 6, 35.
- UDABINDU (*m.*), A drop of water [उदविन्दु]. Dh. 60.
- UDACCHIDĀ, see *Ucchindati*.
- UDADHI (*m.*), The sea [उदधि]. Ab. 659; Mah. 116. *Pacchimodadhi*, the western sea, Indian Ocean (Mah. 217).
- UDAGGO (*adj.*), High; delighted [उदग्ग]. Ab. 708. *Udaggacitto* (adj.), jubilant (Vij. see B. Lot. 396). *Udaggu daggo* (adj.), highly elated (Att. 196).
- UDAHĀRAKO, One who makes conduits for water [उद्धार + क]. Ab. 510.
- UDĀHARAṆAM, An example, instance [उदाहरण]. Ab. 115; Alw. I. xxii.
- UDĀHARATI, To utter, recite; to command [उदाह]. Mah. 144; F. Ját. 46; Dh. 356. P.p.p. *uddhaṭo*.

UDĀHĀRO, Utterance [उदाहार].

UDĀHU (*indecl.*), Or [उदाह]. Ab. 1138; Ten J. 33; Dh. 96, 121.

UDAKAM̄, Water [उदक]. Ab. 661; Dh. 15. *Udakena āgacchati*, to come by water. *Udaka-parikhā*, a moat (Dh. 397). *Udakakīḍā*, sporting in the water (Dh. 307). *Nahānodakam̄*, water for bathing or washing (Dh. 165, 189). *Bahūdako* (*adj.*), containing much water. *Udakamaṇiko*, a water pot.

UDAKUMBHO, A water pot [उदकुम्भ]. Dh. 22.

UDĀNAM̄, Upward aspiration, enthusiastic or joyous utterance, expression of intense feeling (whether of joy or sorrow) in words [उदान]. B. Lot. 822. This term is applied to one or more verses in which a speaker expresses the sudden emotion of his heart on some critical, or mournful, or joyous occasion. These verses are introduced with the phrase *imaṃ udānaṃ udānesi*, "breathed forth this solemn utterance." The most striking of these udānas is the famous hymn of triumph uttered by Gautama Buddha when he attained omniscience on the throne of bodhi (*anekajāti-saṃsāraṃ*, etc. Jāt. 76, Dh. 28, 319). Another udāna of triumph (*tulam atulaṃ ca sambhavaṃ*, etc.), was uttered by Gautama three months before his death when he formally resigned his hold upon life (*āyusaṅkhīram ossaji*). At Dh. 332 we are told that Gautama finding Devadatta about to introduce divisions among the priesthood, in the bitterness of his soul uttered the stanza, *sukaraṃ sādhuṃ sādhu sādhu pāpena dukkaraṃ*, etc., and this is called an udāna. At Dh. 251 the udāna is a hymn of rejoicing and thanksgiving by Visakhā at the fulfilment of her pious wishes. Udānas are not always in verse. At the commencement of Sām. S. king Ajātasattu is seated with his courtiers on the terrace of his palace, and struck with the splendour of the unclouded full moon, breaks forth into the enthusiastic utterance, "delightful indeed is the night, beautiful is the night, etc.," the whole passage being prose. And again in the same Sutta, when Ajātasattu reaches the forest glade where by the glare of the torch-light he sees Buddha and his disciples seated in the holy calm of religious meditation, he exclaims with fervent longing, *imind me upasamena Udāyibhaddo kumāro samannāgato hotu*, "would that my son Udāyibhadda might be endowed with calm like

this."¹ At Dh. 128 the Buddhist "Gloria," *namo tassa Bhagavato arahato sammāsambuddhassa*, is called an udāna. One of the aṅgas or divisions of the Buddhist scriptures is Udāna, which is coextensive with the book of that name forming the fourth section of the Khuddaka Nikāya (see *Tipiṭakam̄*). Buddhaghosa says, *somasassaṇḍanamayikagāthapaṭisaṃyuttā dve-asīti suttantā udānan ti vedītabbāṃ*, Udāna is to be understood as eighty-two suttas connected with stanzas composed under the inspiration of joy (see *Alw. I. 61*).

UDĀNETI (*caus.*), To breathe forth, make a joyous utterance [*caus.* उदन्]. For its use with *udānam̄* see last. It occurs absolutely at Mah. 117 and 162.

UDAPĀNO, A well [उदपान]. Ab. 677.

UDARAM̄, The belly, stomach [उदर]. Ab. 271; Dh. 111, 148; Mah. 243. *Udarena seti*, to lie on one's face (Mah. 217).

UDARĀVADEHAKAM̄, In the phrase *ud. bhuñjati*, which appears to mean to eat to satiety, from अवदिह् compounded with उदर.

UDARIYAM̄, The stomach [उदर्य]. Kh. 18.

UDĀRO, see *Uḍro*.

UDĀSĪNO (*adj.*), Indifferent, neutral [उदासीन].

UDĀYIBHADDO, Name of the son of King Ajātasattu (B. Lot. 482).

UDAYO, Rise, beginning, appearance; the eastern mountain behind which the sun rises [उदय]. Ab. 606. *Candodayo*, rising of the moon (Mah. 70; Dh. 265). *Moggaliputtatherodayo*, the origin or rise of the thera M. (Mah. 33). *Udayavyayo*, and *udayavayo*, and *udayabbayo*, rise and set, birth and death. *Khandhānam̄ udayavyayam̄*, rise and set of the khandhas, transmigration (Dh. 71). *Udayattham̄*, rise and set [उदय + अस्त].

UDDĀLO, The tree Cassia Fistula (*indīvara*) [उद्दाल]. Ab. 552, 1004.

UDDALOMĪ (*m.*), A woollen coverlet with a fringe at each end (Ab. 313). *Uddalomī ti ubhatodasaṃ upāmayattharaṇam̄* (Br. J. S. A.).

UDDĀNAM̄, Binding [उद्दान]. Ab. 354. It also seems to mean "table of contents, list, résumé."

UDDĀPO, Foundation of a wall [उद्दाप?] Ab. 203.

UDDESAKO (*adj.*), Appointing, arranging [उद्देशक]. See *Bhattuddesako*.

UDDESIKA DHĀTU (*f.*), Illustrative or com-

¹ The comment observes that he dreaded lest his son should follow his own example and become a parricide.

memorative relic, name of one of the three classes of relics or memorials of Buddha. Hardy says, "those things that have been erected on his account, or for his sake, which the commentators say means the images of his person" (E. Mon. 216). I am not sure whether the first part of this compound is the equivalent of श्रीदेसिक or the fem. of उद्देशक.

UDDESIKO (*adj.*), In the term *soḷasavassuddesiko*. The affix इक् belongs to the whole compound, which means "having reached sixteen years of age, come of age," lit. "connected with the region or period of sixteen years" (comp. *soḷasavassapadesiko*). Dh. 233, 315. It implies the flower of youth (Dh. 246). I have also met with *visativassuddesiko* (see next).

UDDESITO, A lumber-room, store. Ab. 213.

UDDESO, Prescription, ordinance; enunciation, recitation; region, period, occasion [उद्देश]. *Uddesapariyāpannāni sikkhāpaddāni*, the rules contained in the ordinances of Buddha (Pāt. 5). *Ekuddeso* (*adj.*), living under the same ordinances or discipline (Ditto). *Uddesaṃ āgacchati*, to be enunciated, recited, read (Pāt. 4). *Pātimokkhuddeso*, recitation of the P. (Pāt. iii). *Kuṭī attuddesā*, a hut intended for his own use (Pāt. 4). *Eken' uddesena*, after a single repetition. *Vāsvassuddesamhi* (loc.), at the age of twenty (Mah. 143). *Uddesabhataṃ*, "food given on particular occasions" (Kamm. 33). There are four Dhammuddesas, *upaniyyati loko addhavo, attāno loko anabhissaro, assako loko sabbaṃ pahāya gamanīyam, ūno loko attito taṅhāddeso*. The compound *samaṇuddeso* as a name for a sāmaṇera seems to mean "one who is under a sāmaṇa's discipline."

UDDHACCAM, Being puffed up, vanity, pride [उच्चल]. Ab. 169; B. Lot. 444; Man. B. 417; Sen. K. 522.

UDDHACCHIDDAKO (*adj.*), At Dh. 169 we have *uddhacchiddakavātapānāni*, "windows having their apertures upwards or above," which from the context appears to mean skylights; Rogers however renders it "windows in the upper apartment" (Buddh. Parables, p. 50) [उर्ध्व + शिद्र + क].

UDDHADEHIKAM, Funeral obsequies [उर्ध्वदेहिक]. Ab. 423 (also *-iko*, *adj.*, "funereal").

UDDHAGĀMĪ (*adj.*), Going upwards [उर्ध्वगामिन]. Pāt. 13 (of a ship ascending a stream).

UDDHAGATI (*f.*), Going up, ascent [उर्ध्वगति]. Ab. 960.

UDDHAGGIKO (*adj.*), Having spiritual progress for its end or object [उर्ध्व + गय + क]. *Upariphalanibbattanato uddham āggam assā atthiti uddhamaggikā* (said of charitable gifts, Sām. S.A.).

UDDHAGGO (*adj.*), Pointing upwards, standing on end [उर्ध्व + गय]. B. Lot. 571; Dh. 232; Alw. I. 80.

UDDHAKO, A kind of drum [उर्ध्वक]. Ab. 143.

UDDHALOKO, The world above, heaven [उर्ध्वलोक]. Att. 206.

UDDHAM, and **UBBHAM** (*adv.*), Upwards; up; above; after [उर्ध्वम्]. Ab. 1156; Kh. 16; Mah. 169. *Uddham ulloketi*, looks upwards. *U. aṭṭhamso*, stationed themselves above (Mah. 164). *U. ṭhitalomaṃ*, hair standing up. *U. gacchati*, to go upwards. With abl. *u. majjhantikato*, after noon; *ito u.*, henceforth (Mah. 72); *tato u.*, thereafter (Jāt. 28). Examples of the form *ubbham* are, *ubbhamukho* (*adj.*), upturned; *ubbhāṭṭhako* (*adj.*), erect; *ubbhājānumāḍalaṃ*, above the knee (Pāt. 93, 95).

UDDHAMBHĀGIYO (*adj.*), Belonging to the upper part [उर्ध्वम् + भाग + य]. See *Saṃyojanaṃ*. Dh. 317, 421.

UDDHAMMO, Wrong or false dharma, perverted doctrine [उद् + धर्म]. Alw. I. 54.

UDDHAMŚATI, To be thrown or scattered upwards [उद् + ध्वस्]. Jāt. 18.

UDDHAMŚOTO, One who ascends the stream (of existence) [उर्ध्वम् + श्रोतस्]. *Uddhamśoto akaniṭṭhagāmi* is the name of one class of Anāgāmin (Dh. 39). Born in the Avīha heaven he passes in regular succession upwards through the remaining *Suddhāvāsa* heavens till he reaches the *Akaniṭṭha*, where he lives out his term and then ceases to exist (*Avīhesu nibbattitō tato paṭṭhāya peṭṭha-dhivasena Akaniṭṭhaṃ gacchanto uddhamso ti ti vuccati*, Dh. 362). Vij. quotes, *yatik' upponne tato uddham yāva Akaniṭṭhabhavā bruyha tatthe parisibbdyati*.

UDDHAMUKHO (*adj.*), Upturned [उर्ध्वमुख].

UDDHAMŪLO (*adj.*), Having the roots upwards [उर्ध्व + मूल]. Dh. 111.

UDDHANAM, An oven [comp. उधान]. Ab. 455; Dh. 176, 268.

UDDHANGAMO (*adj.*), Going upwards, ascending [उर्ध्वम् + गम]. Ab. 38, 1168; Man. B. 409.

UDDHAPĀDO (*adj.*), Heels upwards [उर्ध्वपाद]. Dh. 341.

UDDHARAṆAM, Drawing out [उद्धरण]. Dh. 205. *Kaṇṭhakena kaṇṭhakuddharaṇam*, extracting a thorn with another thorn (Dh. 315).

UDDHARATI, To draw out; to lift up, raise [उद्धृ]. Dh. 58. Of catching fish, drawing them out of the water (F. Jāt. 53). *Dakkhiṇam paḍam u.*, to lift up the right foot, i.e. to depart (Vij. Jāt. 17). *Baliṃ u.*, to raise a revenue, levy taxes (Mah. 165). *Dārūni u.*, to pick up sticks (Dh. 85). *Āsanam u.*, to take away a chair (Pāt. xx, comp. 12). Of digging up a treasure (Kh. 13). *Pādehi paharivā paṇṇam uddharanti*, kick up the earth with their feet (Dh. 154). *Karaṇḍā (abl.) u.*, to take out of a box (Sām. S.). Aor. *uddhari* (Jāt. 17; Ras. 30). Ger. *uddharitvā*. P.pr. *uddharanto* (Dh. 269). Pass. *uddharīyati*, to be formally accepted (of a kaṭhina, see next). P.p.p. *uddhaṭo*, pulled out, extricated (Dh. 195; F. Jāt. 55). Neut. *uddhaṭam*, pride, arrogance (Ab. 169). Caus. *uddharāpeti* (F. Jāt. 8).

UDDHĀRO, Pulling out; debt [उद्धार]. Ab. 471, 1123. *Atthuddhāro*, drawing out the meaning, explanation (Alw. I. 67). There is a ceremony called *kaṭhinuddhāro*, which appears to be identical with *kaṭhinubbhāro*, rendered by Gogerly "consecration of the kaṭhina." The latter is evidently the formal acceptance by a chapter of priests of a robe presented by the laity. The ceremony is a *ñattidutiya-kamma*, at which at least five priests must be present (Pāt. 114). *Ubbhāro* is a derivative of उद्धृ. At Pāt. 76, 114 we have *kaṭhinam uddharīyati*, at Pāt. 7 *ubbhātasmiṃ kaṭhine*, when the kaṭhina has been formally accepted.

UDDHATO (*p.p.p.*), Puffed up, haughty [उद्धत]. Dh. 85. *Uddharitvā tam uddhatam*, having crushed the insolent foe (Mah. lxxxvi).

UDDHAṬO, see *Uddharati*.

UDDHO, and UBBHO (*adj.*), Raised, erect, high [उर्ध्व]. I have not met with the uncompounded adjective, but it occurs as the first part of a compound, e.g. *uddhaloko*, *uddhamukho*, *ubbhatthako*, etc. (see sep. and under *Uddham*).

UDDHUMĀYATI (*pass.*), To be blown up, and hence to be swollen [pass. उद्दमा, in S. it would be उद्दमायते]. *Galo uddhumāyi*, his throat swelled up (F. Jāt. 12). P.p.p. *uddhumāto*, swollen, bloated (of a corpse); with affix ष,

uddhumātako (Dh. 315, and see *Kammaṭṭhānam*, p. 180, a, line 4).

UDDHUTO (*p.p.p.*), Shaken [p.p.p. उद्धू]. Ab. 600. UDDHŪYATI (*pass.*), To be driven away. Att. 198. Rendered by D'Alwis, "blown away," as if from *uddhmā*, but it is probably from *uddhū*.

UDDISATI, To point out, to declare; to determine, appoint; to recite [उद्दिश]. At Dh. 63 *kam uddiseyyam* is explained to mean *ayam upajjhāyo vā dāriyo vā ti kam nāma uddiseyyam*, "to whom can I point saying, This is my teacher or master." The meaning of the whole line therefore is, I learnt the truth myself, no one taught it me (comp. p. 415, first line, *mayham upajjhāyo vā dāriyo vā n'atthi*). Of reciting the Pāti-mokkha (Pāt. iii, Dh. 125). Aor. *uddisi* (Dh. 125). Inf. *uddisitum* (Alw. I. 103). Ger. *uddissa*, *uddisitvā*, pointing out, indicating, etc. (Pāt. 77). *Uddissa* is used adverbially in the sense of "on behalf of, for, on account of, with reference to." With acc. *Upāsakena saṅgham uddissa vihāro kā-rāpito hoti*, a convent has been built by a pious layman for the clergy (Pāt. xxx, comp. 8 and 9, line 1). *Tava jammādim uddissa garahā me na vijjati*, there is no disgrace to me on account of thy caste and position (Att. 214). *Uddissakato* (*adj.*), made for a person (Man. B. 382). *Kam 'si tvam āvuso uddissa pabbajito ko vā te satthā*, for whose sake, friend (or in whose name), have you given up the world, or who is thy teacher? (Dh. 122, 327, 414, comp. Jāt. 55, *tam u. mayham pabbajjā*). At Pāt. 9 *tunhībhāto uddissa tiṭṭhamāno* seems to mean "standing in silence wistfully, or indicating a wish," i.e. not asking for the robe, but standing in an attitude of expectation to remind the donor of his promise. Pass. *uddissati* (Pāt. 17). P.f.p. *uddisitabbo* (Pāt. xxi). P.p.p. *uddiṭṭho*, rehearsed, recited (Pāt. 2, 6).

UDDO, Name of an animal [उद्ध?]. It can hardly be an otter, for though it lives near a river and eats fish it does not appear to be in any way an aquatic animal (its lair is in the jungle, F. Jāt. 53).

UDETI, To rise (of the sun) [उदे]. Ev. 23; Ten J. 47. P.p.p. *udito* (see sep.).

UDETI, To come up or forth [उदे].

UDICĪ (f.), The North [उदीची]. Ab. 29.

UDIḶKHATI, To look at, survey; to see, perceive [उदीक्ष]. Ras. 19; Mah. 219; Att. 193, 204.

UDĪRANĀM, Uttering, saying [उदीरण]. Ab. 106.

UDĪRETI (*caus.*), To utter, speak, say [उदीरयति]. Dh. 72; Mah. 31. Ger. *udriya* (Mah. 212).

Udrito, uttered (Ab. 755).

UDITO (*p.p.p. udeti*), Risen, arisen; high [उदित]. Ab. 1075. *Uditam kulam*, a high family (Ras. 28).

UDITO (*p.p.p. vadati*), Spoken, uttered [उदित]. Ab. 755, 1075; Kh. 22.

UDREKO, Vomiting [उद्रेक]. Ab. 468.

UDRIYANAM, Bursting or splitting open? [fr. उद्रे]. Ját. 72.

UDUKKHALAM, A mortar [उदूखल]. Mah. 175.

UDUMBARO, The tree *Ficus Glomerata* [उदुम्बर]. Ab. 551; B. Lot. 353; F. Ját. 3; Mah. 92, 143.

UGGACCHATI, To rise, ascend; to depart, come back [उद्गम]. With acc. *Akásam uggami*, sprang into the air (Mah. 154). *Aruṇe uggacchante*, at dawn (Das. 21; Att. 206). *Suriyaṇi uggacchantam disvā*, seeing the sun rising (Ten J. 46). With abl. *Jalakīḍya uggantvā*, returning from the aquatic festival (Mah. 218). Ger. *uggamma, uggantvā* (Dh. 308; Mah. 7, 16; Pát. 90). P.p.p. *uggato*, risen, elevated. *Suriye uggate*, when the sun was risen (Mah. 249, comp. Ras. 26). *Aruṇe uggate*, when day had dawned (Dh. 106). *Dharaṇitaluggato*, risen from the earth. *Evam uggato kopo*, such high indignation (Dh. 364). *Dvādasayanuggato* (adj.), twelve yojanas high (Mah. 162). *Uggatakulam*, a high caste family (Mah. 116).

UGGAHANAM, Taking or lifting up; learning, acquisition (of knowledge) [उद्गहन]. Att. 23. *Uggahaṇarajjuko*, a string to take up or hold a thing by (F. Ját. 53). *Sippuggahaṇam akārayi*, instructed him in the sciences, lit. caused him to make acquisition of (Mah. 60).

UGGAHETABBO, UGGAHITO, see *Uggahāḍi*.

UGGAHO, Learning, acquisition [उद्गह]. Alw. I. cvii; Dh. 384. Vij. writes to me that there are three kinds of nimitta in the ecstatic meditation, *parikammanimittam, uggahanimittam* and *paṭibhāganimittam* (see E. Mon. 256). He says, "nimitta means the reflexion of the object gazed at in the kasiparikkamma: *parikamman*. is merely the perception of the object in the mind when looking at it, *uggahan*. is the taking up of the image into the mind so that it is retained there even when the eye is averted, *paṭibhāgan*. is a more refined and polished reflexion of the object

produced in the mind by a deeper and longer contemplation."

UGGAMANAM, Rising, ascent; arising, origin, production [उद्गमन]. Ab. 960. *Suriyaas' u.*, sunrise (Ját. 19).

UGGAMI, UGGAMMA, see *Uggacchati*.

UGGAMO, Rising up [उद्गम]. Ab. 886. *Suriyuggamo*, sunrise (Mah. 138).

UGGAṆHĀTI, To raise, lift, pick up; to learn, acquire by study [उद्गह]. *Ratapam u.*, to pick up a jewel (Pát. 18, comp. 10). *Imesaṇi attham uggaha*, learn the meaning of them (Dh. 329). *Sippam u.*, to learn a science, acquire an accomplishment (Ját. 2; F. Ját. 9; Mah. 60). *Uggaṇhi piṭakattayam*, gained a knowledge of the three Piṭakas (Mah. 30, 251). *Bhāsam u.*, to learn a language (Alw. I. cvii). *Bhāsaṇi nāma sattā uggahanti*, people have to acquire a language by study, viz. it does not come by nature (Ditto). Fut. *uggahissati*. Inf. *uggahetum* (Pát. 15). Ger. *uggahetvā* (Alw. I. cvii), *uggahitvā* (F. Ját. 9). P.f.p. *uggahetabbo* (Alw. N. 23; Alw. I. cviii). P.p.p. *uggahito*, learnt, acquired, studied (Dh. 381). *Uggahitavatto*, one who has learnt his duties (Dh. 107). *Caus, uggahāpeti*, to teach (F. Ját. 9). With acc. of the thing taught (Mah. 28; F. Ját. 9). With acc. of the person taught (Dh. 159).

UGGĀRO, Spitting out, vomiting [उद्गार]. Ab. 468.

UGGATI (f.), Ascent, appearance [उद्गति]. Att. 198.

UGGATO, see *Uggacchati*.

UGGATTHANAM, A sort of ornament. Ab. 289.

UGGHARATI, To ooze [उद् + घृ]. Dh. 316.

UGGHĀṬANAM, The rope and bucket of a well [उद्घाटन]. Ab. 524.

UGGHĀṬETI (*caus.*), To open, unfasten; to reveal, make known [उद्घाटयति]. Pát. 86. Of opening a window (Ten J. 43; Mah. 217, read f). P.p.p. *uggahāṭito*. *Pāṭi uggahāṭitanattā*, the dish as soon as it was uncovered (Dh. 140).

UGGHĀṬITANĀŃŪ (*adj.*), Understanding what is revealed (?) [p.p.p. उद्घट + ण]. Subh. quotes, *uggahāṭite atthe vibhājite yathābhūtam jānāṭiti u.* The idea of understanding quickly, being intelligent, seems to be conveyed (Man. B. 104; B. Lot. 432).

UGGHOSETI (*caus.*), To shout out, proclaim [उद्घोषयति]. Mah. 152; Dh. 193, 309.

- UGGHOSO, Proclamation [उद्घोष].
- UGGILATI, To vomit [उद्ग].
- UGGIRANAM, Spewing, vomiting (from last).
- UGGO (*adj.*), Violent, severe, cruel, sharp [उद्य].
Ab. 711, 982. *Uggatejo* (*adj.*), endowed with terrible heat (Gog. Ev. 29). *Uggatāpano* (*adj.*), practising cruel austerities, austere (Jāt. 15). *Uggo*, name of a mixed caste, son of a Kshatriya father by a Çūdra mother (Ab. 503).
- UHĀ (*f.*), Life. Ab. 155.
- UHADETI (*caus.*), To befoul with excrement [उद् + हद् *caus.*]. Dh. 283.
- UHANAM, Arrangement, synthesis [उहन]. Man. B. 415.
- UHATO (*p.p.p.*), Destroyed [उद् + हत]. Dh. 60 (comp. *samāhato*).
- UHUNKĀRO, An owl [uhu + कार, hoot-maker]. Ab. 638.
- UJJALANAM, Lighting or burning (of a lamp) [उज्ज्वलन]. Pāt. 1.
- UJJALATI, To flash up, shine [उज्ज्वल]. P.p.p. *ujjalito*. *Sugandhadīpūjjalito* (*adj.*), blazing with perfumed lamps (Mah. 157). *Ujjāleti*, to light, to set on fire (Att. 208).
- UJJALO (*adj.*), Blazing, flashing; bright, beautiful [उज्ज्वल]. Mah. 182. *Astibyañjanūjjalo* (*adj.*), adorned with the eighty characteristic signs (Mah. 27; B. Lot. 609).
- UJJENĪ (*f.*), The city of Oujein [उज्जयनी]. Ab. 200; Mah. 23.
- UJJHAGGIKĀ (*f.*), Loud laughter (Pāt. 21, 93).
- UJJHĀNAM, Taking offence, captiousness (from *ujjhāyati*). *Ujjhānasāññī* (*adj.*), irritable, testy (Dh. 45; Pāt. 22).
- UJJHĀPANAÑO (*adj.*), One who stirs up another to discontent, makes him murmur or repine (see *Ujjhāyati*). Pāt. 12, 86.
- UJJHATI, To abandon; to throw [उज्ज]. *Balim* u., to remit taxes (Mah. 211). Alw. I. 18. P.p.p. *ujjhito* (Dh. 11).
- UJJHĀYATI, To be irritated, annoyed, to be offended, to murmur [उद् + ह्य, not, I think, चवधि]. *Manussā ujjhāyanti*, people were annoyed (Ten J. 2; Pāt. ix, comp. xlv *gahapatikā ujjhāyanti*; Alw. I. 72). *Bhikkhū ujjhāyimsu*, the priests took offence (Dh. 125). Ger. *ujjhāyitvā* (Dh. 300). *Ujjhāpeti*, to irritate a person, cause him to repine or murmur (Pāt. 86, 106, 113).
- UJJOTANAM, Illumination, glorification [fr. उद्युत्]. Mah. 3, 28, 160.
- UJJOTO, Light, lustre [उद्युत्]. Ab. 37.
- UJJU, and UJJU (*adj.*), Straight, direct; straight-forward, honest, upright [उज्जु]. Kh. 15. *Ujjuṃ karoti*, to straighten (Dh. 7), also to set right, to correct. Well arranged, clear (Alw. I. xiv, comp. xv). Acc. used adverbially, *ujjuṃ gacchati*, to walk straight (Ten J. 110). *Ujjuhāvo*, straightness, uprightness, perpendicularity (Att. 216). *Ujjugato* (*adj.*), walking straight; of upright life (Ten J. 110; Dh. 20). *Ujjuṃpiṇṇo* (*adj.*), living uprightly (Alw. I. 77). *Ujjugatto* (*adj.*), having the body straight, opposed to *khujjo* (Jāt. 51). *Ujjuvipaccanikāṃ*, direct hostility. Occasionally we have the form *ujju*, as in *ujjugato* (Dh. 20), *ujjugatto* (B. Lot. 579), *ujjukatā* (see next), *ditthi-jjukammaṃ* (see *Puñño*).
- UJUKO (*adj.*), Straight, direct, right [उज्जुक्]. *Ujukena titthena*, by a ford directly opposite (Jāt. 16). *Ujukamaggo*, the direct road (Dh. 87). *Ujukā hutvā*, having got right again, been restored to a right state of mind (Dh. 105). Acc. used adverbially; *ujukam eva no nīharatha*, turn us straight out of the house (Ten J. 39); *Ujukam eva nītikulam pavisimsu*, went straight home (Dh. 335); *Taṃ seṭṭhi ujukam oloketum na sakkoti*, the seṭṭhin could not look him straight in the face (Alw. I. 101). With affix ता, *ujjukatā* (see *Saṅkhāro*).
- ŪKĀ (*f.*), and ŪKO, A louse; a weight of seven likkhās [ऊक्]. Ab. 195. *Ūkamaṅkurā*, lice and bugs (Jāt. 10).
- UKHĀ (*f.*), A boiler, cooking vessel [उखा]. Ab. 456.
- UKKĀ (*f.*), A torch, firebrand; a meteor [उक्का]. *Ukkādhāro*, a torch-bearer. *Ukkāpāto*, a meteor, falling star. Said also to have the meanings "crucible, smith's forge, portable furnace, velocity of the wind" (Ab. 795).
- UKKADDHATI, To cast out, remove (?) [उक्कुष्]. Pāt. 91. P.p.p. *ukkaddhito* (Dh. 433).
- UKKALĀPO, and UKLĀPO, Sweepings, rubbish. Pāt. xx; Ab. 224; Dh. 264.
- UKKAMANAM, Stepping aside, passing [उक्कमन]. Ten J. 3.
- UKKAMĀPETI (*caus.*), To cause to step aside or get out of the way [caus. उक्कम]. Ten J. 3.
- UKKAMSETI (*caus.*), To exalt [उक्कमयति].

UKKĀMSO, Excess; excellence; exaltation [उत्कर्ष].
Ab. 761, 771, 871.

UKKANṬHATI, To regret, pine, be unhappy, distressed, discontented [उत्काण्ड]. Ját. 21. *Ukkapñhitvá paldyanto*, running away because he was unhappy, or regretted having taken orders (Dh. 200). P.p.p. *ukkaññhito*, regretful, unhappy (Ten J. 46, 111; Dh. 104, 403).

UKKĀRO, Dung, excrement [fr. उत्कृ]. Ab. 275. *Ukkārabhāmi*, a dunghill (Ten J. 56). Comp. *Uccāro*.

UKKĀSATI, To hem, clear the throat [उद् + कास्]. Ját. 161. P.p.p. *ukkāsito*. *Ukkāsitasaddo*, the noise made in clearing the throat (Sám. S.).

UKKAṬṬHĀ (f.), Name of a town. Ab. 201.

UKKAṬṬHO (p.p.p.), High, eminent; exceeding, excessive; excellent, superior [उत्कृष्ट]. Ab. 699. By *ukkaṭṭho patto*, is meant a bowl of great capacity (Pát. 81). *Ukkaṭṭhavasena*, nobly, excellently (Dh. 144). *Vidatth-ukkaṭṭha-māno* (adj.), a cubit in height-measurement, viz. above the ground (Mah. 166).

UKKHALI (f.), A pot to boil rice in. Ab. 456; Dh. 141; Ját. 68; Mah. 131.

UKKHEPAKO (adj.), One who excommunicates [उत्थेपक्]. Dh. 104.

UKKHEPANAM, Excommunication [उत्थेपक्]. Dh. 104.

UKKHEPANIYO, The *ukkhhepaniyam kamman* is one of the Saṅghakammas, and means I think the excommunication of a Buddhist priest for a grave offence [fr. caus. उत्थेप]. Dh. 103. One of the offences is *apattiya adassanam*, "concealment of a sin" (Pát. 96; Dh. 104). Persistent association with such a person is a *pārājika* offence in a nun (Pát. 95). A monk thus excommunicated can be restored by *ostrand* (Pát. 92, 96).

UKKHEPO, Lifting, raising [उत्थेप]. Ab. 1123.

UKKHIPATI, To throw upwards, raise, lift; to get rid of, eject [उत्थिप्]. Dh. 246, 269, 340. *Ubho hatthe ukkhipitvá*, holding up both hands (Dh. 155, 364, compare Ten J. 120). *Sāpikaṇṇam ukkhipitvá*, raising the lower edge of the curtain (Dh. 159). *Jālam* u., seems to mean to cast a net, not to draw it (F. Ját. 5). *Mañcen' ádāya ukkhipitvá agamañsu*, put them on stretchers and carried them off (Dh. 361). *Sisam ukkhipitvá*, raising his head defiantly (Ten J. 14, see *Sisam*). *Ukkhipitvá dsim*, brandishing

his sword over her head (Mah. 48). To pull a person out of a pit (Ras. 35). *Ucchubhāram* u., to take up a bundle of sugar-canes on one's shoulders (Pát. xvi). To pick up (Dh. 248). To excommunicate (Mah. 16; Dh. 109, 396). Ger. *ukkhippa* (Ras. 29), *ukkhipitvá* (Ten J. 29). P.p.p. *ukkhitto*, raised, lifted; thrown off, got rid of (Dh. 71). *Ukkhittapharasam sandhāretum asakkento*, unable to arrest the uplifted axe (in time to prevent the mischief, Dh. 364). *Ukkhitta*, and with affix क्, *ukkhittako*, a monk who has been excommunicated (Pát. 28, 92, 95; Dh. 104).

UKKHITTAKĀ (f.), Tucking up the robe (in wet weather) [उत्थिप् + का]. Pát. 21.

UKKOCO, A bribe [उत्कोच]. Ab. 356.

UKKOTANAM, Perverting justice (?). *Ukkotanan ti assāmike sāmike katum lañcagahānam*, taking bribes to give possession to those who are not the rightful owners (Br. J. S. A.).

UKKOTETI (caus.), To disturb what is settled, to open up again a question that has been set at rest [उत्कोटयति]. Pát. 16, 91.

UKKUJJANAM, Setting up again (from next). Pát. 61.

UKKUJJETI, To set up again what has been overturned. See *Nikkujjito*.

UKKUSO, An osprey [उत्कुस + च, in S. we have उत्कोश]. Ab. 640.

UKKUTIKO (adj.), Sitting on the hams, squatting, crouching, kneeling [उत्कुट + क्, the corresponding word in S. is उत्कुटुक]. *Ukkutiko hutvá*, falling back on his haunches (of an elephant, Dh. 246). At Dh. 163 we have *rattama hi ukkutikam padam bhava*, the footstep of the lustful man would be crooked (?). Subh. quotes *ciram ukkutiko vá pi*, or sitting on his hams for a long while. There appears to be a fem. noun *ukkutiká*, "squatting," for at Dh. 306 we have *ukkutiká-bhāvona áradhāviriyo*, "exerting himself by squatting on the hams," as an explanation of *ukkutikappadhānam*; here *áradhāviriya* corresponds to *padhāna* in the text (v. 141), and Subh. says that *padhāna* here means *utsāha*. In the phrase *ukkutikam nisidati*, "to sit on the hams, squat," we probably have an acc. of this noun (Dh. 128, 173). *Ukkutikam nisidayi*, forced back (the elephant) on his haunches (Mah. 151). Subh. quotes *rakkhasure makkaññi viya ukkutikam nisidanti*, they squat like monkeys in a hollow tree. It is sometimes a posture of

- humility towards a superior (Dh. 173; Pát. 26).
B. Int. 324.
- UKKUTTHI (*f.*), Crying out, shouting [उत्कुत्थ + ति].
Ukkutthiasaddá, acclamations (Ját. 17). *Ukkutthim karoti*, to shout (Mah. 64, 113, 156, similarly *sampavatteti*, Mah. 142).
- UKLĀPO, see *Ukkalāpo*.
- ULĀRO (*f.*), Great; lofty, noble, excellent, eminent [उदार]. Dh. 253. *Ulāro sakkāro*, distinguished honours, a magnificent reception (Dh. 133; Kh. 12). *Ulāro obhāso*, a mighty radiance (B. Lot. 836). Of fine clothes (Mah. 44), *Ulāraṃ sukham*, great bliss (Dh. 388). Comparat. *ulārataro* (Att. 219). *Uddra* occurs at Dh. 388, but it may be a copyist's error. Ab. 844 ascribes also to *ulāra* the meaning *madhura*, "sweet," for which compare the meanings of *pañña*.
- ULLĀNGHATI, To leap up [उलङ्घ]. To spring on to a horse's back (Ját. 62). *Ākāsam u.*, to spring into the air (Ras. 40).
- ULLAPATI, To lay claim to, assert oneself the owner of [उद् + लप]. Pát. 68.
- ULLASITO (*p.p.p.*), Shining [उलसित].
- ULLITTO (*p.p.p.*), Smeared [उद् + लिप्]. Pát. 70.
- ULLOCO, and -CAM, A canopy, awning [उल्लोच]. Ab. 299.
- ULLOKETI, To look up, look at [उद् + लोक्].
Uddham u., to look upwards (Brahmāyū S.).
For *ullokako*, see *Mukhullokako*.
- ULLOLO, A wave, surge [उल्लोच]. Ab. 662.
- ULU (*f.*), A lunar mansion [उलु]. Ab. 57. *Ulu-rājā* (m.), the moon (Ab. 52).
- ULŪKO, An owl [उलूक]. Ab. 638, 1045.
- ULUMPO, and -PAM, A raft [उलूप]. Ab. 665.
- ULŪŪKO, A ladle [उलूक]. Mah. 164. Subh. says an *uluṅka* is "made out of the shell of a coconut, and is used to take water out of a jar." He quotes from *Milinda Pañña*, *kaṭacchumattam bhikkham vā ulūnkumattam yāgum vā nālattha*, could not get a spoonful of rice or a ladleful of soup.
- ULUPĪ (*m.*), A porpoise [उलुपिन्]. Ab. 1003.
- UMI (*m.* and *f.*), A wave [उमि]. Ab. 662.
- UMMĀ (*f.*), Flax [उमा]. Ab. 452; Mah. 168; B. Lot. 826.
- UMMADDĀPETI (*caus.*), To cause to be rubbed [caus. उद् + मृद्]. Pát. 110.
- UMMĀDETI (*caus.*), To madden [उम्यादयति]. Mah. 56.
- UMMĀDO, Madness, distraction, mental aberration [उम्याद्]. Ab. 172; Dh. 301; Mah. 143; Pát. 63.
- UMMAGGO, An underground watercourse, a main [उम्याग]. Mah. 222; Man. B. 17.
- UMMAJJANAM, Shampooing the body [उम्याज्ज]. Ab. 299.
- UMMĀRO, A threshold (*dehant*) [comp. उदुम्बर, उम्बर]. Ab. 219, 1006; Mah. 135, 152; Dh. 324.
- UMMATTO (*p.p.p.*), and with affix ञ्, UMMATT-AKO (*adj.*), Mad, out of one's mind, in a state of mental aberration [उम्यात्, उम्यात्]. Ab. 322; Mah. 143. *Ummatto*, the thorn apple, *Datura Metel* (Ab. 577). *Saṅkhyārtha Prakāśa* enumerates eight sorts of *ummattas* or madmen, *kāmun-mattako*, *kodhum.*, *diṭṭhum.*, *mohum.*, *yakkhum.*, *pittum.*, *sura-um.*, *vyasanum.*, frenzied with lust, hate, error, infatuation, driven mad by *yakkhas* (demoniacal possession), mad from disordered bile, frenzied with liquor (that is, simply intoxicated), and maddened by misfortune. *Ummattako* (Das. 31; Pát. 63). Fem. *ummattikā*. *Assā pittam kupitam uddhu ummattikā jātā*, is her bile disordered (i.e. is she suffering from temporary aberration of mind), or is she gone stark mad? (Dh. 251).
- UMMĪLETI (*caus.*), To open (the eyes) [caus. उम्यीत्]. Dh. 258. *Akkhāni u.* (Dh. 404).
- UMMUJJĀ (*f.*), Emerging (from next).
- UMMUJJATI, To emerge, rise out of [उम्यज्].
- UMMUKAM, A firebrand [उम्युक्]. Ab. 36.
- UMMUKHO (*adj.*), Expecting, awaiting [उम्युक्]. Ab. 1017.
- UMMŪLETI, To root up [उम्युचयति]. Ját. 73.
- UNAKO (*adj.*), Deficient [उनक्]. Pát. 77; Dh. 380. *Unakadoddasavasso* (*adj.*), in whom twelve years (from ordination) are not completed (Pát. 118). Comparat. *unakataro* (Pát. xi).
- UNDURO, A rat [उन्दुर]. Ab. 618; Pát. 78.
- UNHĪSO, and -SAM, A crest, diadem, crown; a turban; part of a staircase [उण्णीष]. Ab. 284, 358, 862; Mah. 70. The epithet *unhāsaso* applied to Buddha is rendered by Hardy, "upon his forehead, extending from ear to ear, was as it were a frontlet" (Man. B. 368, comp. B. Lot. 558).
- UNHO (*adj.*), Hot [उण्ह]. Masc. *unho*, the hot season (Ab. 80). *Unhodakam*, hot water (Dh. 106, 434). *Unham karoti*, to heat a thing (F. Ját. 57). *Unharamsi* (m.), the sun (Ab. 62).

Anapagatuṅhavegam jīvarudhiram, the living blood from which the warm energy has not yet departed (Att. 206). Neut. *uṅham*, heat. *Bhusuṅhena vipaccamáno*, boiling with great heat (Att. 209). *Uṅhákram dasseti*, to grow hot, lit. to manifest signs of heat (see *Sakko*, 1).

UNNĀ, and UNNAM, Wool; hair between the eyebrows [ऊर्ण]. Ab. 876; B. Lot. 563.

UNĀ (f.), Contempt [अवज्ञा]. Pát. 100, 102. See also *Avāññá*.

UNNADATI, To shout; to roar [उन्नद्]. F. Ját. 15. *Unnadanti* (f.), "roaring," is an epithet of a lioness (Ten J. 38), but there is another reading *unnatadanti*, "having great fangs." Caus. *unnádeti*, in the phrase *dasasahasalokadhátum unnádeto*, which I think means, "causing all the ten thousand worlds to shout with joy" (Ten J. 48; Ját. 63).

UNNALO (adj.), This word occurs at Att. 211, where D'Alwis renders it "evil-disposed," and at Dh. 52, where the comment has *tesam mánanaḷam ukkhipitvó carāṇena unnaḷanam*, "to these who are called unnaḷa because they walk uplifting the reed of pride." Yátr. says he thinks it means "proud, insolent." As we have *nalo* and *naḷo*, the forms *unnalo* and *unnaḷo* may both be correct.

UNNAMATI, To ascend, rise up [उन्नम]. B. Lot. 576. Caus. *unnámeti*, to bend or lift upwards.

UNNAMO, Elevation, height [उन्नम + च]. Kh. 11.

UNṆANĀBHI (m.), A spider [ऊर्णवाभि, ऊर्ण-नाभि]. Ab. 621.

UNṆATAM, A sort of ornament. Ab. 289.

UNNATI (f.), Haughtiness [उन्नति]. Ab. 168.

UNNATO (p.p.p. *unnamati*), Raised, high [उन्नत]. Ab. 708; B. Lot. 576. *Unnatatṭhānam*, high ground (in a lake or marsh, viz. a bit of land rising above the surface of the water, Ten J. 35). *Āsi pītunnatunnato* (adj.), his joy rose higher and higher, lit. he became more and more elevated with joy (Mah. 27).

UNNO (p.p.p.), Wet [उन्न]. Ab. 753.

ŪNO (adj.), Deficient, less [ऊन]. Pát. 8. *Ūnañ ce hoti*, if there is not enough (Dh. 380). *Kiñci ūnam náma náhoṣi*, was not at all deficient (Dh. 113). *Ūnakálo*, season of a river's being deficient in water (Dh. 375). *Ūnapañcabandhano patto*, a bowl having less than five ligatures (Pát. 10). *Ūnavasativasso puggalo*, a person under twenty years of age (Pát. 16). *Ūnavittako* (adj.), poor,

lit. to whom property is deficient (Alw. I. 75). *Bhikkhú pañcasatá eken' ūná*, 499 monks, lit. 500 deficient by one (Mah. 11). *Ekáya ūnavasati koṭiyo*, 19 koṭis, lit. 20 koṭis deficient by one koṭi (Mah. 161). See *Ekúno* and *Ekúnako*. Sometimes in these numeral compounds *eka* is omitted, but not often: *Ūnasattasatam*, six hundred and ninety-nine (Mah. 51).

UPA (prep.), Below, less [उप]. Ab. 1185. With loc. *Upa kháriyam dōpo*, a droṇa is less than a khári (Sen. K. 350). In composition: *Upasákhá*, a minor branch. *Upakacchantare* (loc.) *katvó*, taking him under his arm, lit. putting him in the interval under his armpit (Ját. 63). Much used in composition with verbs and their derivatives.

UPABHOGGO (p.f.p.), To be enjoyed [उपभोग्य]. Alw. I. 75.

UPABHOGO, Enjoyment [उपभोग]. Att. 192.

UPACARITO (p.p.p.), Served [उपचरित]. Ab. 751.

UPĀCARIYO, A teacher's successor. In the adverbial compound, *ácariyupácariyam*, from teacher to teacher (ácarya + upa + ácarya).

UPACĀRO, Approach, entrance, neighbourhood; a present, offering; attention, civility; practice, conduct [उपचार]. Ab. 1001. *Sa-upacáro* (adj.), having an approach (Pát. 72). *Gánúpacáro*, the approach to a village (Dh. 106; Ras. 70; according to Pát. 66 it is the distance to which an average person can throw a clod while standing by the gate of the village). *Rájagahanagarúpacáre*, close to the city of R. (Dh. 119, comp. *vihárápacáre*, Dh. 248). *Dassanupacáram vijahati* seems to mean, "to get out of sight," perhaps lit. "to forsake the range of vision" (Pát. 98). *Upacáre pasiditvó*, pleased with the kind attention (Mah. 214). The phrase *tárakasaññáya mantassa upacárattháya ekam ośadhāṃ gahetabbāṃ atthi* (Dh. 160) is rendered by Vij., "A certain medicinal herb has to be taken at the time indicated by the stars for the practice of the charm or spell." At Dh. 195 *tassa cittopacáram ṅatvó* probably means, "knowing what occupied his mind, what he was thinking about." See *Samádhi*.

UPACAYO, Accumulation, increase [उपचय]. Man. B. 400, 407.

UPACCAGĀ, Aor. from *उपाती*. *Khaṇo ve mā upaccagá*, let not the right moment go by (Dh. 56). *Ūbho saṅgam upaccagá*, has escaped from both bonds (Dh. 73).

UPACCAKĀ (*f.*), Land at the foot of a mountain [उपलवका]. Ab. 610.

UPACCAYO, Passing away; transgression [उपलवय]. Ab. 776.

UPACCHEDO, Cutting off, stopping (from next). In the phrase *dhārapacchedam karoti*, to eat nothing, make a total fast (Dh. 353).

UPACCHINDATI, To cut off, interrupt, bring to an end [उप + छिद्, or उपच्छिद्]. *Jivitindriyam* u., to put an end to the principle of life, kill (Dh. 373). P.p.p. *upacchinno*. *Anupacchinno* (*adj.*), uninterrupted. *Palibodhe upacchinne*, an obstacle being removed (Pāt. 37).

UPACIKĀ (*f.*), From the context at Pāt. 71, 78, Dh. 323, I think there can be no doubt that this word means the termite or white ant (at Dh. 322 "as an arrow shot from a bow flies swiftly along and falls to the ground, if there be no one to take hold of it and pick it up, falls a prey to the white ants"). Strange to say, white ants do not seem to be mentioned in the classic Sanskrit literature, and the word is not even given in *Abhidhānappadīpikā*.

UPACINATI, To heap up, accumulate [उपचि]. Aor. *upācīni* (Mah. 238). P.p.p. *upacito* (Mah. 168).

UPADĀ (*f.*), A present [उपदा]. Ab. 355.

UPĀDĀNĀM, Firewood, fuel; clinging to existence, attachment [उपादान]. Ab. 36; B. Int. 475, 494-6; Dh. 428, 432. *Upādānāni dāhanto*, burning fuel (Dh. 195). *Upādāna* or Attachment is one of the links of the *Pañcasamuppāda*. It is produced by Desire (*taṇhā*), and is the immediate cause of Continued Existence (*bhavo*). It consists of four elements, *kāmo*, *diṭṭhi*, *silabbataṃ*, *attavādo* (*kāmapādānaṃ*, *diṭṭhupādānaṃ*, etc.). Gogerly says, "No part or parcel of the present existing being passes over into the new state, but it is a new existence having *Upādāna*, desire of or cleaving to existence, for the root or actual producing cause of the renewed existence" (see Hardy's admirable remarks on *Upādāna* at Man. B. 394). In my article *Khandho* I have said that when a man dies his *khandhas* perish, but by the force of *Kamma* a new set of *khandhas* instantly starts into existence. This is true, but the *Kamma* strictly speaking works through *Upādāna*, which is the immediate cause of renewed existence, while *Kamma* is the abiding cause. The *khandhas* are generally called *upādānakkhandhā*, "skandhas

springing from U." The destruction of U. constitutes Arhatship, and the Arhat is called *anupādāno*, "free from Attachment." At Dh. 278 we have *anupādāno dīpo*, a lamp without oil.

UPĀDĀNĪYO, (*adj.*), Connected with Attachment, sensual (fr. last). Alw. N. 36.

UPADATṬHĀ (*m.*), A supervisor [उपदृष्ट]. Ab. 341.

UPĀDĀYA, see *Upādiyati*.

UPADDAVO, Accident, misfortune, distress, oppression [उपद्रव]. Ab. 401. *Anupaddavo* (*adj.*), uninjured (Dh. 60). Mah. 28, 81, 88. *Asani-up*, accident from lightning (Att. xvii).

UPAḌḌHO (*adj.*), Half; partial [उप + षड्]. *Upaḍḍhapatham gantvā*, having gone part of the way with him (Dh. 84, comp. Pāt. xxvii; Dh. 190, 341; Das. 4; Mah. 125). *Alatthopadḍhabhikkhūhi*, obtained (consent) from half the priests (Mah. 174). With abl. *Tato upaḍḍhakālena*, time or measure which is half of that (Pāt. 29). *Tadupaḍḍham dhanam*, wealth which is half of that amount (Ab. 339). *Upaḍḍham* and *upaḍḍho*, a half, a part (according to Ab. 53, 54, the masc. form means one of two unequal parts, while the neut. means a half). *Tehi upaḍḍhe bhuttamhi*, when a portion had been eaten by them (Mah. 135).

UPADDUTO (*p.p.p.*), Distressed, annoyed, oppressed [उपद्रुत]. *Hatthihi* u., molested by elephants (F. Jāt. 2).

UPADESO, Instruction, direction [उपदेश]. Ab. 412; Mah. 173.

UPADHĀNĀM, Putting under, supplying, imposing; a pillow, cushion [उपधान]. Ab. 311; Dh. 51, 393.

UPADHĀRETI (*caus.*), To consider, reflect, investigate, search with the mind, look out for, ascertain [उपधारयति]. Dh. 94, 153, 181, 183, 308; Jāt. 19. *Sace na me saddahatha tāsāṃ vasanaṭṭhānaṃ gantvā upadhārehi*, if you don't believe me go to where they live and judge for yourself (Dh. 169). *Tena hi upadhārehi*, very well then, you shall see! (Dh. 416). *Pādalakkaṇaṃ upadhāretvā*, having examined the footprint (Dh. 163, comp. 107, line 2). *Ekam dārikam upadhārehi*, look yourself out a damsel to wife (Dh. 232). *Kim nu kho ti upadhārento*, wondering to himself, what can this be? (Dh. 224). *Uttarim* u., to make further investigations (Jāt. 20). *Upamaṃ upadhārento*, looking out for an appropriate

simile (F. Ját. 48). *Upadhāretha nan ti vatō,* exclaiming, See to her (Dh. 307). P.p.p. *upadhārito*, perceived, observed, understood (Pát. 113).

UPADHĀVATI, To run after, to run up to [उपधाव्]. Dh. 329; Pát. xxxi.

UPADHI (*m.*), A wheel; the body; a substratum of being [उपधि]. From Ab. 968 we learn that there are four substrata of being, and at Dh. 433 we find them enumerated as the Khandhas, Kāma, Kilesa and Kamma. *Nirupadhi* as an epithet of an Arhat means "free from substratum," but not of all the four substrata, since he possesses one of them, Khandha. This is clearly recognized by Buddhaghosa, whose gloss on *nirupadhi* at Dh. v. 418 is *nirupadhīn ti nirupakkilesaṃ*, "free from substratum (here) means free from Kleṣa." He might have added "or Kāma or Kamma," for the Arhat is free from the three last Upadhis. But the whole four Upadhis include every conceivable substratum or condition of being, and when the annihilation of being is intended, we generally have the expression *sabbūpadhi*, "all the (four) upadhis" (art. *Nibbānaṃ*, p. 272, a, line 9; Dh. 433, line 11). The term *nirupadhi* may also be applied to one who has attained *anupādisesa-nibbāna*, who has ceased to exist, and then it of course means deprived of all the four upadhis (Dh. 270). In one instance I find *sabbūpadhiparikkhaya* applied to the Arhat, where it must I think be by anticipation (see art. *Nibbānaṃ*, p. 268, a, line 11); the passage will be found at p. 103 of Coomaraswamy's Sutta Nipāta.

UPADISATI, To command, advise [उपदिश]. Att. 215. Aor. *upādisi* (Mah. 129). P.p.p. *upadittho*, specified (Sen. K. 224).

UPĀDISESO (*adj.*), Having the Skandhas remaining. *Upādi* is a masc. noun formed from the verb *उपादा* as *upadhi* is formed from *उपधा*, and is a name for the five khandhas (*catūhi upādānehi upādiyatiṭṭhi upādi, pañcakkhādhassa etaṃ adhi-vacanaṃ*). As I have shown in art. *Nibbānaṃ*, Nirvāna is of two sorts, *upādisesanibbānaṃ* or Arhatship and *anupādisesanibbānaṃ* or extinction. These terms mean respectively, "having the Skandhas remaining," and "not having the Skandhas remaining." For *upādisesa* we sometimes have *sa-upādisesa* or *savupādisesa*. The North Buddhists, puzzled by the anomalous form *upādi*, concluded it must be a mistake for *upadhi*,

and have turned *upādisesa* into *sopadhiṣesa*. Hence we have the curious anomaly of the North Buddhists terming the Arhat *sopadhiṣesa*, "having upadhi," while *nirupadhi*, "free from upadhi," is with the South Buddhists a distinctive epithet the Arhat! (B. Int. 590). See art. *Nibbānaṃ*, p. 267 (b), line 5.

UPADISSATI (*pass.*), To be seen, discovered [उपदृश्यते]. Alw. N. 121.

UPADITTHO, see *Upādisati*.

UPĀDIYATI, To take hold of; to cling to the world, to have upādāna or attachment [उपादा]. *Na ca pāṇinā hanukaṃ upādiyitvā nisīdati*, nor does he sit holding his chin with his hand (Brahmayu S.). *Sukke dhamme na upādiyati*, does not hold fast to good works (Alw. I. 107). *Upādānaṃ abhāvena anupādiyitvā*, from absence of the upādānas not clinging to the world (Dh. 432). *Catūhi upādānehi* (instr.) *kiñci anupādiyitvā*, not clinging at all to the world by the four upādānas (Dh. 278). P.pr. *upādiyāno* (Dh. 4), *upādiyanto* (Dh. 151), *upādiyāno* (Alw. I. 107). *Anupādiyāno*, not clinging to the world, free from attachment. Ger. *upādāya, upādiyitvā*, holding; including, beginning with, starting from; on account of, since. *Anupādāya*, not clinging, free from attachment to the world (Dh. 16, 73, 118). *Lesamattaṃ upādāya*, laying hold of some trifling pretext (Pát. 5). *Anukampaṃ u.*, taking pity, out of compassion, mercifully, kindly (Kamm. 5; B. Lot. 389). *Ucchurasāṃ u.*, including or beginning with the juice of the sugar-cane (Pát. 81, I think we have this sense at B. Lot. 390). *Bhummadeve u. ta' uttarim devā*, beginning with the terrestrial angels all angels beyond them (Das. 45). *Cittumahārājike deve u. yāva Tusitānaṃ devānaṃ kāma*, the lusts of the devas, beginning with the C. devas up to those of the T. devas. At Dh. 235 *upādāya* seems to mean "in comparison with," I do not see how otherwise to translate *dhanam tāva amhākaṃ dhanam u. kākīṇikatthānīyam* than "his wealth compared to our wealth is a mere trifle." *Tadupādāya*, since then, from that time (Mah. 65). *Tadupādāya so āsi Goṭamibharunāma*, "from that circumstance," or from that time he was called G. (Mah. 141). *Mahantaṃ idaṃ osadhaṃ ti uppannavacanaṃ u. Mahosadho' ev' assa nāmaṃ jātaṃ*, on account of the exclamations which arose of "what a great remedy?"

he came to be called M. (Ját. 53). With gen. *Catunnam mahébhútánam u.rúpani*, a form springing or produced from the four great elements (Gog. Ev. 69, comp. Dh. 410).

UPADUSSATI, To be angry, revengeful [उप + दुष्].

UPAGĀ, see *Upeti*.

UPAGACCHATI, To come to, approach, visit, reach; to undergo, suffer; to undertake, begin; to enter upon [उपगम]. Ten J. 56; Dh. 87, 210, 410. Aor. *upágami* (Dh. 87, comp. next line; Mah. 2, 84, 152, 262; Ját. 26; see next art.), *upagacchi* (Mah. 28). Ger. *upagamma* (Mah. 227), *upagantvā* (Ten J. 115; Pát. 83). Inf. *upagantum* (Dh. 213; F. Ját. 15). P.pr. *upagacchanto* (Mah. 24). *Vásam u.*, to take up one's residence (Ját. 67). *Anupagamma*, avoiding (Gog. Ev. 38; Kh. 16). *Atekiechabhávam upágami*, became hopelessly ill, lit. got into an incurable state (Dh. 93). P.p.p. *upagato*. *Sendkáyopagatabhaṇḍakam*, the body-worn equipment of the army (Mah. 151). *Niddúpagato* (adj.), gone to sleep (Dh. 118). *Síkaseyyam upagato*, has assumed the posture of a couchant lion (B. Lot. 342). *Pabbajjúpagato*, having entered on the ascetic life. *Vassúpagato*, having entered upon the Vassa, begun to keep Lent (Mah. 12). *Rúpúpagato*, possessing form (Dh. 210).

UPĀGACCHATI, To come to, arrive at, reach [उपागम]. Aor. *upāgacchi* (Mah. 5), also *upāgami*, see last art., it is often difficult to tell whether *upāgami* belongs to this verb or the last. Ger. *upāgamma* (Mah. 261; Att. 8). P.p.p. *upāgato*, having reached (Mah. 10).

UPAGAMANĀM, Approaching [उपगमन]. Dh. 213.

UPAGAMO, Approaching, entering upon, etc. [उपगम]. Ab. 1151.

UPAGĀYATI, To sing [उपगै]. Alw. I. 17.

UPAGHĀTANĀM, Hurting [fr. caus. उपहन]. Dh. 345.

UPAGHĀTO, Hurting, injury [उपघात]. *Anupaghāto*, not hurting others, kindness (Dh. 34). Dh. 397.

UPAGHĀTTITO (p.p.p.), Knocked against [p.p.p. उप + घट्ट]. Ját. 26.

UPAGO (adj.), Going to, entering; entering on, undergoing [उपग]. *Jarúpagō* (adj.), undergoing decay (Dh. 61). *Brahmalokúpagō ahu*, became a

denizen of the Brahma heaven (Alw. N. 121). *Pupphúpagō rukkho*, a flowering tree (Dh. 189; Ját. 8, 27, 76).

UPAGŪHANĀM, Embracing, an embrace [उपगूहन]. Ab. 774.

UPAGŪLHO (p.p.p.), Embraced [उपगूह]. Att. 198.

UPAHACCA, see *Upahanti*.

UPĀHANĀ (f.), A shoe, sandal [उपानह]. Ab. 525; Alw. I. 93; Pát. xx; Mah. 177.

UPAHANANĀM, Hurting, injury (from next). Dh. 345.

UPAHANTI, To injure, vex, impair [उपहन]. P.pr. *upahananto* (Dh. 345). Ger. *upahacca* (Sen. K. 504). *Upahaccapariniḍḍāyī* is an Anāgāmi who dies and ceases to exist after half the time is expired that he should have lived in the Atappa heaven (*dyuvemajjham atikkamitvā pariniḍḍāyati*, Vij.); the gerund in this compound means I suppose "having reduced the ordinary term of Atappa life." Pass. *upahaññati* (Das. 36). P.p.p. *upahato*, injured, spoilt (Dh. 24; Att. 218).

UPAHĀRO, A complimentary present to a superior; an oblation to a deva [उपहार]. Ab. 425, 1128; Ras. 37.

UPĀHĀRO, Bringing forward, adding [उपाहार]. Alw. N. 37.

UPAHATO, see *Upahanti*.

UPAJANETI (caus.), To produce [उपजनयति]. Att. 193.

UPAJĀPO, Suggesting treason, sowing disunion [उपजाप]. Ab. 349.

UPAJĪVANĀM, Maintenance [उपजीवन]. Mah. 245.

UPAJĪVATI, To subsist by (with acc.) [उपजीव]. Alw. N. 105.

UPAJĪVĪ (adj.), Subsisting by [उपजीविन्]. *Panyopajīvī* (m.), a trader (Ab. 1015). Fem. *Rúpú-pajivīnī*, a courtesan (Ab. 233).

UPAJJHĀYO, and UPAJJHO, A spiritual teacher or preceptor [उपाध्याय]. Ab. 410; E. Mon. 25; Alw. I. 93; Dh. 333. *Paṭhamam upajjham gdhāpetabbo*, first he must be caused to take a preceptor (Vij. Kamm. 3). *Upajjhāyo saddhivihārīko*, teacher and pupil (Pát. xx).

UPAKAḌḌHATI, To drag down (e.g. to hell) [उपकड्ड]. Dh. 55.

UPAKAṆṆĀM, Into the ear [उपकाणम]. *Upakajpetti*, to whisper into the ear (Vij.).

- UPAKAPPANAM, Preparation, fabrication [उप-
कल्पन]. Ját. 68.
- UPAKAPPATI, To serve, profit [उपकृप]. Kh.
12. Caus. *upakappeti*, to prepare, design, fashion.
- UPAKĀRAKO (adj.), Benefiting, helping [उप-
कारक]. Ras. 31, 38; Dh. 167; Ten J. 35.
Sanghassa upakāra, a benefactor of the clergy
(Mah. 197).
- UPAKARAṆAM, Help, benefit, service; instrument,
implement, furniture, apparatus [उपकरण]. Dh.
237, 243; Ját. 7. *Sabbupakaraṇupeto* (adj.), fur-
nished with every appliance (said of a refectory,
Mah. 123).
- UPAKĀRĪ (adj.), Benefiting [उपकारि]. Mah.
37, 206.
- UPAKĀRIKĀ (f.), A benefactress; the foundation
of a wall [उपकारिका]. Ab. 203; Mah. 220.
- UPAKĀRO, Help, advantage, benefit, use, service;
a helper, benefactor [उपकार]. Dh. 108; Ras.
35; Ját. 8. *Anupakāro* (adj.), useless (Das. 7).
With affix स्व, *Mituyā upakāratā* (abl.), from his
having befriended his mother (Mah. 65).
- UPAKATṬHO (p.p.p.), Near, approaching [उप+
कृष्ट]. Ab. 705; Dh. 84, 161.
- UPAKKAMĀLALI, To devise plans, manœuvre
[उपक्रम with a verbal affix āya, for the l comp.
jotalati]. Sen. K. 437.
- UPAKKAMATI, To approach, come; to begin
[उपक्रम]. P.p.p. *upakkanto*.
- UPAKKAMO, Beginning [उपक्रम]. Ab. 773.
- UPAKKHARO, A part of a carriage [उपस्तर].
Ab. 375.
- UPAKKHATO, and -TO (p.p.p.), Got ready, pre-
pared [उपस्तर]. Man. B. 382; Sen. K. 502;
Pát. 8, 79.
- UPAKKILESO, Depravity, sin; molestation, distress
[उप + क्लेश, for the double k comp. *paṭikkūla*,
kallahāra, *sakkucceyya*, *aggini*, etc.]. *Nirupakki-
leso* (adj.), free from Kleṣa (Dh. 433). *Vigatū-
pakkileso* (adj.), free from impurity (B. Lot. 865,
my MS. has *kk*). Dh. 90.
- UPAKKILITṬHO (p.p.p.), Stained, depraved [उप+
क्लिष्ट]. Dh. 91.
- UPAKKOSO, Blame [उपक्रोश]. Ab. 120.
- UPAKKUTṬHO (p.p.p.), Blamed, reproached
[p.p.p. उप + कृष्ट]. Ját. 2.
- UPALABBHATI (pass.), To be found, received,
obtained [pass. उपलभ]. P.f.p. *upalabbhantiyo*.
P.p.p. *upaladdho*. *Upaladdhatthā* (f.), a tale, story

(Ab. 113). *Upaladdhapaṭibodho* (adj.), having
recovered consciousness (Att. 218).

UPALADDHI (f.), Acquisition; knowledge [उप-
लब्धि]. Ab. 1053.

UPALAKKHAṆAM, Synecdoche [उपलक्षण].

UPALAKKHETI, To look at, regard, note [उप-
लक्ष]. Pát. 29. Pass. *upalakkhati* (Att. 190).

UPALIMPATI, To smear, defile [उपलिप]. B.
Lot. 76. Pass. *upalippati* (B. Lot. 569). P.p.p.
upalitto (Dh. 63).

UPALO, A stone, rock [उपल]. Ab. 605.

UPAMĀ (f.), Similarity; equality; comparison; a
similitude, simile, illustration, figure, allegory,
parable [उपमा]. Ab. 530. *Sabbānūbuddhena
saddhīm mama upamaṃ mā karittha*, do not com-
pare me to the omniscient Buddha, lit. make not
equality or comparison of me with (Dh. 132).
Attānaṃ upamaṃ katvā na haneyya na ghātaye,
doing as he would be done by, let a man neither
kill nor cause others to kill, lit. "making him-
self the comparison," the comment says *yathā
ahaṃ evaṃ aññe pi sattā*, "let other beings be
like myself" (Dh. 24). *Mamopamaṃ karitvāna*,
taking example by me, doing as I have done (Ras.
29). *Idāni tam atthaṃ upamaṃya sādheṇa*, and
now perfecting this matter, clinching this argu-
ment, by a simile (Sām. S. A.). *Sunakhopamaṃ
dassayitvā*, likening him to a dog, lit. exhibiting
the comparison of a dog (Mah. 227). *Upamaṃ
upadhārento*, looking out for an illustration (of
what he had been urging on the king, F. Ját. 48).
At the end of a compound *upama* may perhaps
be looked upon as an adj. *Candopamaṃ Buddhā*,
the Buddhas are like the moon (Dh. 244); *Pho-
ṭṭupamaṃ kāyo*, this froth-like body (Dh. 9, comp.
8, 31, 54; Mah. 170). In no religion has the
argument from the analogy of nature been made
so much of as in Buddhism, and it is constantly
used not only as an illustration but as strong
evidence or proof. The force and beauty of many
of these analogies are well known to the student
of Buddhism. I may draw attention in particular
to the series of striking illustrations from the
world of nature with which Nāgasena throws light
on the thorny questions of Identity and Moral
Merit (Man. B. 424-440). Gautama's own teach-
ing abounds in this sort of argument. The Jātaka
tales themselves are parables, each illustrating
some social or moral truth. Many of the Sūtras

are named from some metaphor prominently brought forward in them, as *Aggikkhandhūpamasuttam*, "the Parable of the Flame of Fire," *Alagaddūpamasuttam*, "the Parable of the Snake." UPAMĀNĀM, Resemblance [उपमान]. Ab. 530. UPAMĀTĀ (f.), A wet-nurse [उपमातृ]. Ab. 244. UPANĀHO, Enmity [उपनाह]. Ab. 165. With affix ह्, *upandhi* (adj.), bearing hatred. UPANĀMETI (caus.), To offer, present; to place close to, hold out to [उपनामयति]. F. Jāt. 3; Mah. 86, 87, 154; Dh. 157; Pāt. xx. *Bhagavato kāyam upandmesi*, ran against B. UPANAYANĀM, This must be a logical term, as I find *uddharana-upanayana-nigamanāni* [उपनयन]. UPANAYHATI, To tie or wrap up [उपनह]. *Ye tam upanayhanti*, they who nurse or harbour this thought (Dh. 1). UPANĀYIKO (adj.), Referring or belonging to [उपनायिक]. *Attūpanyiko*, belonging to oneself (Pāt. 3, 67). UPANETI, To present, bestow (with dat.); to bring to, to conduce [उपनी]. Aor. *upnaya* (Mah. 88, 177), *upanesi* (Mah. 27). *Piṭṭhim upanento*, offering his back (for a person to mount him, said of an elephant, Dh. 154). Pass. *upaniyyati*, *upaniyati*, to be carried along or away, to pass away. P.p.p. *upanīto*, offered, presented, served (Mah. 214; Dh. 224), brought near or under (Jāt. 68). *Upānītavayo* at Dh. v. 237 seems to mean "of advanced years." *Pāsavastpanīto*, brought into the power of the snare, i.e. ensnared (*vasa*, Jāt. 116). Pāt. 67; Att. 194, 208; Dh. 248, 249. UPĀŅGĀM, A minor limb or section [उपाङ्ग]. Ab. 691. UPANIBANDHANĀM, Fastening, attachment (fr. next). Alw. N. 51. UPANIBANDHATI, To attach [उप + नि + बन्ध्]. Alw. I. 103. P.p.p. *thambhe upanibaddho kukkuro viya*, like a dog tied to a post. UPANIDHI (m.), A deposit, pledge [उपनिधि]. Ab. 472. UPANIGHĀMSATI, To rub up against [उप + नि + घृष्]. Dh. 105. UPANIJJHĀNĀM, Meditation [fr. छि with उप and नि]. *Vijesinha* writes, "*lakkhaṇapanijjhānam* and *ārammaṇapanijjhānam* belong to the two orders of arhats: the first is the process of thought pursued by the *sukkhavipassako*, and the latter by

the *samathayāniko*, the former embracing phenomena, the latter objects" (see *Samatho*). UPANIKKHIPATI, To deposit, lay up [उपनिष्पि]. P.p.p. *upanikkhitto* (Pāt. 10, 80). UPANISĀ, This word is given at Ab. 1125 with the meanings *kāraṇam*, "cause," and *raho*, "secret," the latter clearly pointing to the Sansk. उपनिषद्. It is said to be masc., but this is perhaps an error. The word occurs at Dh. v. 75, *aññā hi lābhūpanisā aññā nibbānagāminī*, which I believe to mean "causing or producing gain is one thing, the conduct which leads to Nirvāṇa is another;" *upanisā* is used in its sense of "cause" (*kāraṇa*), the comment rendering it by *uppādana*, "producing or causing." The comment says, *lābhuppādana hi bhikkhūnd thokaṃ akusalaṃ kātum vaṭṭati kāyavaṅkāddāni kātābbāni honti, yasmim hi kāle kāyavaṅkāddāni karoti tadā lābho uppajjati, pāyāsapātiyaṃ hi vaṅkaṃ akatvā ujukam eva hatthaṃ osāretvā ukkhipantassa hattho makkhitamatto 'va hoti, vaṅkaṃ katvā otāretvā ukkhipantassa pana pāyāsapiṇḍam uddharanto 'va nikkhamati, evaṃ kāyavaṅkāddāni karaṇakāle yeva lābho uppajjati, ayaṃ adhammikā lābhūpanisā nāma*, "for it may become necessary to a monk who produces gain to commit slight sin, irregularities of deed word and thought (*kāyavaṅkāddāni*) have to be committed, for it is when he commits these irregularities that gain accrues to him; for instance if when he dips his hand into the bowl of rice-porridge he holds it straight and not crooked, when it withdraws it is merely wetted (with the porridge), whereas if he dips it holding it crooked, when he withdraws it taking up a handful of porridge he goes away: this is called a sinful cause of gain." Further on the word *kāraṇa* itself is used. UPANISĪDATI, To sit beside or in the presence of [उप + नि + सद्]. Mah. 82. UPANISSĀYA (ger.), Near, close to [ger. fr. उप + नि + सि, comp. *nissāya*]. With acc. *Kosambim* u., near Kosambī (Dh. 153). Dh. 105, 125, 230, 352; Pāt. 6. UPANISSAYO, Basis, groundwork, (and hence) tendency, potentiality, destiny, faculty [fr. सि with उपनि, it would answer to उपानय, comp. *nissayo*]. *Dasavatthukāya sammāditṭhiyā tassā upanissayabhūte dhamme ca*, in orthodoxy with its ten elements, and in the doctrine upon which it is

based, lit. which is its groundwork (Dh. 399, comp. 137). Subh. writes to me that *arahattassa upanissayo* means "the good fortune which is the cause of a man's attaining Arhatship," he adds that *upanissaya* means bhágya (destiny, luck), and is a synonym of *hetu*. In this technical use *hetu* occurs at Ját. 44 as one of the eight conditions for the attainment of Buddhahood, and Vij. renders it "power of attaining Arhatship." That he is right appears from a passage from *Sárasaṅgaha* quoted at Ras. 62, *hetúti arahattassa upanissaya-sampatti, yo hi tasmim attabháve vdyamanto arahattam pápupitum samattho tassa samijjhati nelarassa*, by *hetu* is meant possession of the faculty of (attaining) Arhatship; for the man who is capable of attaining Arhatship by his exertions in this existence, such a man is successful and no other. *Up.* may be used of any of the supernatural attainments. At Ten J. 117, we have, *Paccekabodhinássa upanissayasampanno*, possessed of the faculty of attaining Paccekabuddhahood. At Dh. 359, *Tassa sotáppattimaggassa upanissayam disvó*, seeing that he was destined to enter the first Path (comp. Dh. 352). At Das. 1, *Satthá paccúsasamaye lokam olovento tassa sotáppattiphálapanissayam disvó*, the Teacher early in the morning casting his eye upon the world, and beholding in that man the power of attaining the first Fruition (D'Alwis has got the correct meaning, for he renders the passage excellently, "Buddha rising at early dawn, looked into the world and perceived that this person was predestined to attain the paths," Att. 175, see Das. 20).¹ Turnour renders *tesam disvó 'panissayam* by "observing their predestined conversion" (Mah. 30). *Arahattassa upanissaye sati kasmá andho játo*, if he was destined to be an Arhat why did he become blind? (Dh. 89, comp. Das 21, line 5). By a bold figure this predestination to salvation is likened to a flame burning steadily within a man: *Pacchimabhavikasattam na sakká násetum, antoghate dípo viya hi 'ssa hadaye arahattassa upanissayo jalati*, a man who is in his last existence

¹ This doctrine of predestination is not identical with the Christian doctrine, but only analogous to it. There is of course no question of the intervention of a Supreme Being, and the determining cause is Karma, or a man's actions in previous existences (see *Kammam*). Perhaps "enabling or saving faith" would more accurately convey the meaning of *upanissaya*.

(i.e. who is about to become an Arhat) cannot perish (before attaining Arhatship), for like a lamp within a pitcher the assurance of final sanctification ever burns within his heart (Das. 21). *Arahattam adhigantum samatthápanissayá honti*, they are possessed of an adequate or effective power of attaining Arhatship (Ras. 67). In two instances I find *up.* used in connexion with non-supernatural gifts: *Buddhá ca náma dhammam desentá saraṇasílapabbajjádánam upanissayam oloketvó ajjhásayavasena dhammam desenti*, now Buddhas when they preach take into consideration their hearers' predestination to receive the three Refuges, and the moral Precepts, or to take orders, and so on, and thus they preach in accordance with this tendency (Dh. 79, in the first case he would be a pious layman, in the second a monk, by *ádi* is doubtless meant entrance into the Paths, and other supernatural attainments, comp. next); *Upanissayasampannánam manussánam saraṇáni c' eva síldni ca magga-phaldni ca deti*, to those men who had faith to receive them he gave the Refuges and moral Precepts and the Paths and their Fruitions (Das. 21). When the attainment is not specified Arhatship or final sanctification is meant: *Sampanna-upanissayo* (adj.), or *upanissayasampanno*, predestined to salvation (Mah. 24, 34). *Upanissayasampatti*, predestination to salvation (Dh. 127). *Yasakulaputtassa upanissayam disvó*, (Buddha) perceiving that the young nobleman Yasa was destined to be saved (Dh. 119, comp. Mah. 36). At Dh. 85, line 7 from bottom, I think *upanissaya* should be *upanissaya*, the phrase then becomes perfectly intelligible: *Kaṭṭhanagaraṃ náma therena upanissayevuttha-pubba-gámaṃ sampápuṇi*, reached Kaṭṭhanagara a village near which the therā had formerly resided, lit. a village formerly-inhabited-near by the therā.

UPANĪTO, UPANIYYATI, see *Upaneti*.

UPĀNĪTO (*p.p.*), Led away [उपानीत].

UPAÑÑĀSO, An exordium [उपन्नास]. Ab. 118.

UPAÑÑĀTO (*p.p.*), Found out? [प.प. उपन्न]. Dh. 122.

UPANTI (*adv.*), Before, in the presence of [उप + अन्ति]. *Rañño maṃ upanti nehi*, bring me to the king (Ten J. 115).

UPANTIKO (*adj.*), Adjoining, close to [उपान्तिक्]. Ab. 706. Neut. *upantikam*, vicinity (Ten J. 115).

UPĀNTO (*adj.*), Adjoining [उपान्त]. Ab. 190.
 UPAPADO, This word occurs three times in Turnour's Mah., and appears to be a noun with the meaning "conformity, accordance." It may be the S. उपपद्. *Sopapado* at Mah. 56 is rendered by Turnour "appropriate." See Mah. 131, 233.
 UPAPAJJATI, To come to, attain, be produced, be reborn [उपपद्]. With acc. *Gabbham eke upapajjanti*, some enter the womb, i.e. are reborn as men (Dh. 23). *Nirayaṃ so upapajjati*, he is reborn in hell (Dh. 26, 54; Mah. 209). With loc. *Tuṣites' upapajjatha*, was reborn in the T. heaven (Mah. 201). P.p.p. *upapanno*, possessed of (at the end of a compound).
 UPAPĀRAMĪ (*f.*), Minor perfection [उप + पारामि]. See *Pāramī*. Mau. B. 101; Dh. 117; B. Lot. 551.
 UPAPARIKKHĀ (*f.*), Investigation [उपपरीक्षा].
 UPAPARIKKHATI, To investigate, ascertain [उप + परि + ईक्ष्]. Ras. 33; Att. 196, 200.
 UPAPATI (*m.*), A paramour [उपपति]. Ab. 240.
 UPAPATTI (*f.*), Birth, rebirth [उपपत्ति]. Jāt. 19; Ab. 1185; Dh. 74. Comp. *Kāmapapatti*.
 UPAPĪLAKO (*adj.*), Oppressive [उपपीड् + क्]. One of the eleven sorts of Kamma is *upapīlakakammaṃ*, that which shows its effects unexpectedly at some remote period after the action was committed (Att. clxx, 90, 212; Man. B. 447).
 UPARĀJĀ (*m.*), A viceroy [उपराज]. F. Jāt. 9; Mah. 130; Alw. I. 99.
 UPARAJJAMĀ, Post of viceroy, viceroyalty [उप + राज्]. Alw. I. 78.
 UPARAMANAMĀ, Cessation [उपरमण].
 UPARAMATI, To cease [उपरम]. Dh. 110.
 UPĀRAMBHO, Being angry with a person? [fr. उप + आ + रम्]. Ab. 121.
 UPARATI (*f.*), Cessation [उपरति]. Ab. 1166.
 UPARATO (*p.p.p. uparamati*), Having ceased or desisted; deceased, dead [उपरत्]. Mah. 201, 209. *Rattūparato* (*adj.*), abstaining from food at night.
 UPARAVO, I have only met with this word at Ten J. 2, where it seems to mean the noise and bustle of a crowded court of justice [उपरव].
 UPARI (*adv.*), Above, upon, over, upwards, beyond, further [उपरि]. *Upari vācetuṃ asakkonto*, unable to read any further (Alw. I. 80). *Mā upari dhammadesamam vadḍhayittha*, do not carry your

teaching any further (Dh. 123). With gen. *Tasso-pari*, above it (Mah. 169). *Jānumaṇḍalānaṃ u.*, above the knees (Pāt. 117). With abl. *Tato'pari*, above it (Mah. 169, 182). *Avicito u.*, upwards from the A. hell (Sen. K. 321). *U. pabbatā*, over the mountain (Sen. K. 318). As last part of a compound: *Tesaṃ siropari*, above their heads (Mah. 3). *Pallaṅkopari*, over the canopy (Mah. 164, comp. 5). *Uparikoṭi*, upper end (Dh. 261). *Uparimaggā*, the three higher paths, viz. Sakadāgāmin, etc. (Dh. 125). Also compounded with nouns in the same way as *anto*, *tiro*, etc. *Uparimatthake* (loc.) *patiṭṭhitārahāṃ*, worthy of being fixed upon the head (Dh. 256). *Uparipāsāde ḥhito*, standing on the terrace (Dh. 212, comp. 206, 325). The loc. and acc. of the compound *uparibhāgo*, over-region, place above, are used adverbially in the sense of "above, over." *Tassa uparibhāge sakkhāya nillyitvā*, perched in a branch above him (F. Jāt. 12); *Rūjanivesanassa uparibhāgaṃ sampattakāle*, when (passing through the air) he got above the royal residence (F. Jāt. 17, 42).
 UPARIMO (*adj.*), Uppermost, over head [उपरि + म्]. Sen. K. 393. *Uparimakoṭi*, upper end (Dh. 287, comp. 261). *Uparimā disā*, the zenith.
 UPARITANO (*adj.*), Upper [उपरितन].
 UPARITTAMĀ, Superposition [उपरि + त्]. Ab. 1177.
 UPARODHO, Obstacle, detriment [उपरोध].
 UPARUJJHATI (*pass.*), To be stopped, to cease, be annihilated [pass. उपरुद्ध]. Alw. N. 39; B. Lot. 514.
 UPARŪPARI (*adv.*), Higher and higher, one above another [उपरि + उपरि]. Mah. 157.
 UPASAGGO, Trouble, misfortune, danger; a preposition (as *pari*, *adhi*, etc.) [उपसर्ग]. Ab. 401, 1033. *Upasaggo metri causā* (Dh. 25).
 UPASĀKHĀ (*f.*), A minor branch [उपशाखा]. Mah. 113.
 UPĀSAKO, A pious Buddhist not in orders, a devout or faithful layman, lay devotee [उपासक]. Ab. 415; B. Int. 279. Fem. *upāsikā* (Ab. 415; Dh. 78). *Tattha ko upāsako? ti ratanattayaṃ upāsanto so hi Buddham upāsati upāsako dhammaṃ saṅghaṃ upāsati upāsako*, if it be asked, what is an upāsaka? I reply, a man is so called from his revering the three Gems; for he is called *up.* because he reveres Buddha, he is called *up.* because he reveres the Doctrine and the

- Priesthood (Pát. 35); the passage adds that his moral duties are the observance of the Five Sīlas, and that his occupation is to earn a livelihood righteously and justly, avoiding the five sinful trades, which are caravan trading, slave-dealing, and the trades of butcher, publican, and poison-seller. With affix ल्, *upsakattañ*, state of being a believing layman (Dh. 435; Mah. 70).
- UPASAMANĀM, Appeasing [उपशमन]. Dh. 102.
- UPASAMBYĀNĀM, The outer garment, cloak [उपसंघान]. Ab. 292.
- UPASAMHARATI, To bring together [उपसंहर]. Pát. 95; Ját. 67.
- UPASAMHITO (p.p.), Accompanied or furnished with [उपसंहित].
- UPASAMMATI, To grow calm; to cease; to be settled [उपशम]. *Uṣhañ upasammati*, heat is allayed (Ját. 17). Dh. 1, 19. Ger. *upasamma*, having settled (Mah. 39). P.p.p. *upasanto*, calm, tranquil (Dh. 19, 36, 68).
- UPASAMO, Cessation; quietude, calm [उपशम]. Dh. 33, 66.
- UPASAMPADĀ (f.), Taking, obtaining, acquiring; priest's orders [उपसंपद् + आ]. Dh. 33 (comp. *akusalānañ dhammānañ pahānañ kusalānañ dhammānañ upasampaddāya*). *Upasampadā* is the fullest possible admission to the privileges of the Buddhist priesthood, and bears to *pabbajjā* the same sort of relation that priest's orders in the Anglican Church bear to deacon's orders (see *Pabbajjā*). A man cannot receive the *upasampadā* ordination without having first taken deacon's orders, but the interval may be very short or very long according to circumstances. Thus, twenty being the lowest age at which a man is qualified for *upasampadā*, a boy who has become a *sāmaṇera* at eight will have to wait twelve years before he can receive *upasampadā*. On the other hand if a man join the priesthood at or after twenty, if he be otherwise properly qualified he may proceed at once to priest's orders. Full details of the up. ordination will be found in Dickson's article, "The *Upasampadā-Kammavācā*" in the Journ. Roy. As. Soc. for 1874. See also Spiegel's *Kammavākyam*, and E. Mon. 44-47. *Upasampadañ labhati*, to take priest's orders, to receive ordination (Dh. 124). A chapter of priests conferring ordination must consist of at least ten members (Pát. xi). *Laddhūpasampado* (adj.), having received ordination (Dh. 198, comp. 80). At Mah. 37 *upasampadamāḍḍala* is rendered by Turnour "hall of ordination." *Upasampadañ karoti*, to ordain (with dat. Mah. 103).
- UPASAMPAJJATI, To attain, enter on, take upon oneself; to reach, approach [उपसंपद्]. *Pabbajjāñ u.*, to enter upon the ascetic life, take orders (Mah. 30). *Paṭhamajjhānañ u.*, to enter on the first Jhāna. Ger. *upasampajja* (Dh. 270). Mah. 64; Pát. 83. P.p.p. *upasampanno*, having priest's orders, ordained (Kamm. 8; Dh. 405). Caus. *upasampāddeti*, to admit to priest's orders, to ordain (Mah. 32; Pát. 16; Alw. I. 92).
- UPASAMVASATI, To take up one's abode in [उप + सं + वस].
- UPĀSANĀM, Attendance, service, homage [उपासन]. Ab. 428, 881; Pát. 35.
- UPĀSANĀM, Archery [उपासन]. Ab. 390, 881; Dh. 223.
- UPASĀNKAMANĀM, Approaching (from next). Dh. 359.
- UPASĀNKAMATI, To go to, approach [उपसंक्रम]. *Yena Bhagavā ten' upasānkami*, *upasānkamitvā*, approached where Buddha was, and having approached . . (Kh. 4; Dh. 106). Ger. also *upasānkamma* (Mah. 166). Inf. *upasānkamitvā* (F. Ját. 15).
- UPASANTO, see *Upasammati*.
- UPASAPPATI, To approach [उपसुप].
- UPĀSATI, To attend, honour, serve, revere [उपास]. Pát. 35. Aor. *upāsī* (Mah. 102). P.p.p. *upāsito* (Ab. 751).
- UPASEVĀ (f.), Service, honouring [उपसेवा]. Att. 193.
- UPASEVATI, To serve, honour; to practise, frequent [उपसेव]. *Parassa dārañ u.*, to commit adultery (Dh. 396). P.f.p. with affix ल्, *upasevantiyattāñ* (Att. 199).
- UPASEVĪ (adj.), Serving, frequenting [उपसेवि]. *Paradārūpasevī* (m.), an adulterer (Dh. 55).
- UPĀSIKĀ, see *Upāsako*.
- UPASOBHETI (caus.), To adorn [उपशोभयति].
- UPASSAGGO, see *Upasaggo*.
- UPASSATṬHO (p.p.p.), Oppressed, beset, ruined [उपसुष्ट]. Ját. 61.
- UPASSAYO, Asylum, dwelling [उपाशय]. *Bhikkhunī-upassayo*, *bhikkhunūpassayo*, the house or cell in which a nun lived (Dh. 313, 328; Pát. 13).

Upasayo, a nun's cell (Mah. 125; Pát. 107). See *Passayo*.

UPASSUTI (f.), Listening to [उपश्रुति]. Pát. 18.

UPASUSSATI, To dry up [उपशुष्]. Ját. 71.

UPATĀPETI (caus.), To vex, torment [उपतापयति]. Das. 5.

UPATISSO, A name of Śáriputta [उपतिष्ठ]. Ab. 434.

UPĀTIVATTO, Escaped from [from वृत् with उप and अति].

UPATTHAHANAM, UPATTHAHATI, see *Upaṭṭhānam*, *Upaṭṭhāti*.

UPATTHĀKO, A servitor, personal attendant [उपसहायक, comp. *Kaccāno* = कात्यायन]. Ját. 39. Every Buddha had an *upaṭṭhāko* or servitor, who was a favourite disciple, Ānanda was the servitor of Gautama Buddha (Man. B. 227; Ját. 16). Of a king's servant (Dh. 160; Mah. 141, 204). *Cullupaṭṭhāko*, "a little page" (Alw. I. 80; Dh. 171). Of an eminent therā's servitor (Alw. I. 92, here the *up.* was a pious layman).

UPATTHAMBHAKO (adj.), *Upatthambhakakammam* is one of the eleven sorts of Karma (see Man. B. 447). Alabaster says it is so called because "it carries on what janakamma has produced" [उपसहायक].

UPATTHAMBHANAM, Supporting [उपसहायन].

UPATTHAMBHATI, To support, prop [उपसहाय]. A p. pr. átm. of the caus. *upatthambhayamāno* occurs at Dh. 303 (comp. Das. 39), but in what sense I cannot say. P.p.p. *upatthambhito*, propped up.

UPATTHAMBHO, Stay, support, prop, help, encouragement [उपसहाय]. Ras. 34; Mah. 40, 63. *Imā etassa upatthambhahūtā*, these women are his supporters (Dh. 170). *Upatthambham labhati*, to receive support or encouragement (Dh. 194).

UPATTHĀNAM, and UPATTHAHANAM, Waiting on, attendance, service; (in *satipaṭṭhāna*) keeping near, readiness [उपसहायन]. *Rājup.*, king's service (Mah. 228). *Gilānup.*, nursing the sick (Att. 197). *Mātāpitu up.*, succouring one's parents (Kh. 5; Dh. 408). *Tumhākaṃ upaṭṭhānam āgato 'mhi*, I am come to wait upon you (Ten Ját. 1). *Tesaṃ upaṭṭhānaṃ gacchanto*, going to minister to their wants (F. Ját. 2, comp. Dh. 78). *Divasassa ca tikkhattum Buddhupaṭṭhānam āgamā*, "and he repaired daily thrice to assist in the religious services rendered to Buddha" (Mah. 212).

Upaṭṭhānasālā seems to have been a state room in a monastery reserved for Buddha when visiting the monastery (see B. Int. 84). *Upaṭṭhāhanam* at Dh. 408.

UPATTHĀPAKO (adj.), A teacher? [उपसहायक]. Pát. xiv.

UPATTHĀPANAM, Providing, etc. [उपसहायन].

UPATTHĀTI, and UPATTHAHATI, To serve, wait on, attend, minister to, support; to be ready, to be present [उपसहाय]. With acc. *Upaṭṭhāsi mātulam*, entered his uncle's service (Mah. 137, comp. 256). *Upaṭṭhāsi sadda saṅgham paccayehi catubbhi*, he constantly served or provided the clergy with the four requisites (Mah. 131). To nurse a sick person (Mah. 132). *Na upaṭṭhāti*, is not in readiness, is absent (Dh. 370). Ger. *upaṭṭhāya*, attending, in attendance, in readiness (Dh. 176). P.pr. *upaṭṭhahanto*, being present to the mind, obvious, clear (Dh. 422). *Attho upaṭṭhāti*, the meaning is clear, lit. present (Alw. I. cviii). *Sātukasmim nava dosā upaṭṭhahanti*, nine faults are present in the s. *Upaṭṭhāti* occurs at Att. 199, but it is probably only a recurrence to the Sanskrit. Imperat. 2nd pl. *upaṭṭhahatha* (Dh. 88). Aor. *upaṭṭhahi*, *upaṭṭhāsi*, pl. *upaṭṭhahimsu* (Dh. 88), *upaṭṭhahum* (Mah. 132, 256). Inf. *upaṭṭhātum* (Alw. I. 78). Pass. *upaṭṭhīyati*, to be served, waited on. P.pr. *upaṭṭhīyamāno* (Dh. 105, 107, 214, 265). P.p.p. *upaṭṭhito*, ready, present, arrived; attending on, awaiting; served, honoured. *Khajjabhojje upaṭṭhite*, food being served or in readiness (Kh. 11). *Upaṭṭhītagirā*, ready speech (Ab. 971). *Roditum upaṭṭhito*, has begun to cry (Ját. 54). *Bhattakāle upaṭṭhite*, the hour of refection having come (Mah. 16). With acc. *Yama-purisa pi ca taṃ upaṭṭhita*, and the servants of Yama await thee (Dh. 42). *Upaṭṭhite devaloke*, when heaven awaited thee (Mah. 195). *Niccāma tāya upaṭṭhito*, constantly cherished by her (Mah. 210). *Mahāyaññe upaṭṭhite*, when a great festival was impending (Mah. 2). *Upaṭṭhita sati*, present memory, ready attention (see *Satipaṭṭhānam*). *Upaṭṭhitasati* (adj.), one whose attention is fixed. With affix त्, *upaṭṭhitasatitā*, readiness of memory, attention (Dh. 311, 413). Par. S. A. says, *upaṭṭhitasatī ti cirakatāddānam anussaritāro*, by up. are meant people who can remember things that were done and said long ago. Caus. *upaṭṭhāpeti*, to bring forward, cause to be present; to

provide, supply, get ready. *Upajjhāyo saddhivihārikamhi puttacittam upaṭṭhapessati*, the preceptor will call up in his pupil the idea of his being a son (Pāt. xx). *Cattāḷḷasahasā nāṭakiththiyo upaṭṭhāpesi*, provided him with 40,000 dancing girls (Jāt. 58). *Satim u.*, to fix one's thoughts, be engaged in active meditation (Dh. 115, 393). *Cittam u.*, to apply the mind, attend (Alw. N. 23). *Pānīyam paribhojanīyam upaṭṭhāpeti*, gets ready or serves the water for drinking (Dh. 106). Jāt. 58; Alw. N. 23; Pāt. xvi.

UPAṬṬHĀYIKĀ (*f.*), A female disciple [उपस्था-यिका]. Dh. 169.

UPAVĀDAKO (*adj.*), Blaming [fr. caus. उपवाद]. *Ariyānam upavādakā*, speaking evil of the saints (B. Lot. 866).

UPAVĀDANĀ (*f.*), Blame [fr. caus. उपवाद]. Pāt. 63.

UPAVADATI, To blame [उपवाद]. Kh. 15.

UPAVĀDO, Blame [उपवाद]. Ab. 120; Dh. 34. *Ariyāpavādo*, speaking evil of the saints (Pāt. 93).

UPAVAHATI, To bring about [उपवाह]. Att. 193.

UPAVANĀM, A park [उपवन]. Ab. 537.

UPAVANṆETI, To describe fully [उपवण्ण]. Att. 193.

UPAVASATI, see *Uposatho*.

UPAVĀSO, Temporary abstinence for a time from all worldly enjoyments, fasting, self-mortification, penance [उपवास]. Ab. 432; Mah. 129, 220. *Upavāsagabbhamhi* at Mah. 230 is rendered "in the depth of his wretchedness," I think it rather means "in the chamber of fasting."

UPAVASSAM (*adv.*), At the approach of the rainy season [उप + वस]. Pāt. 11.

UPĀVATTO (*p.p.p.*), Refraining [उपावृत्त]. Ab. 432.

UPAVESANĀM, Sitting down [उपवेशन]. Ab. 765.

UPAVINĒTI, To play the lute to a person [उप-वीणयति].

UPAVIṆO, The neck of a lute [उप + वीणा]. Ab. 138.

UPAVISATI, To sit down [उपविश]. Aor. *upāvisi* (Mah. 7, 82, 260). P.p.p. *upaviṭṭho*, seated.

UPAVUTTHO, see *Uposatho*.

UPAYAMO, Marriage [उपयम]. Ab. 318.

UPAYĀNĀM, Approaching [उपयान].

UPĀYANĀM, A present [उपायन]. Ab. 356; Mah. 159, 166.

UPĀYĀSO, Desperation, despair [उप + आयास].

B. Lot. 332; Gog. Ev. 68; Alw. N. 36. I have met with a passage in a comment in which up. is strikingly called "the dregs of grief," *antobhājane yeva telāḍḍānam pāko viya soko, tikkhaggīnā paccamānassa bhājanato bahinikkhamanam viya paridevo, bahinikkhantāvasesassa antobhājane yeva yāva parikkhayā pāko viya upāyāso*, grief is like the boiling of oil or other liquids in a vessel, lamentation (viz. the outward expression of grief) is like the overflow (boiling over) from the vessel when the cooking is done by a fierce fire, despair is like the simmering in the vessel of what remains after boiling over, until it is all boiled away. Subh. quotes, *upāyāso nāma hītiyayasandāhi phusṭhassa adhimattacetodukkhappabhāvito doso yeva*, up. is the resentment produced by excessive mental suffering in one who is affected by the loss of relatives, etc.

UPAYĀTI, To approach, go to [उपया]. Mah. 54, 200. P.p.p. *upayāto*, arrived, attained (Alw. I. vii).

UPĀYO, Means of success, expedient, stratagem [उपाय]. Ten J. 120; Kh. 17; F. Jāt. 16. The four upāyas, or means of success against an enemy, are *bhedo, daḍḍo, dāmaṃ, dānaṃ*, sowing dissension, attack, negotiation, buying off (Ab. 348). *Saṅgāmaṃ patvā pi evaṃ pavisitabbam evaṃ nivattitabbam ti upāyam dassenti*, when they have entered the battle, they teach them tactics, saying thus you must advance, thus retreat (Sām. S. A.). *Pāpassa tass' upāyo*, it is a plot of that sinner (Mah. 260). *Upāyena*, by artifice (Mah. 246; Das. 4). *Eten' upāyena*, by this means (Ten J. 112, comp. 36). *Upāyam disvā*, having thought of an expedient (Alw. I. 101).

UPAYOGO, Employment, use [उपयोग]. Dh. 291.

UPECCA, see *Upeti*.

UPEKKHĀ, and UPEKHĀ (*f.*), Indifference to pain and pleasure, equanimity, resignation, stoicism [उपेक्षा]. Ab. 169 (*kkh*); Man. B. 102, 506; E. Mon. 243; B. Lot. 799 (*kh*); Jāt. 25 (both ways); Att. 203 (*kkh*).

UPEKKHAKO (*adj.*), Resigned, patient [उपेक्ष]. With loc. *Rājabhiseke upekkhako dāi*, was indifferent to being inaugurated (Mah. 51, comp. Dh. 296).

UPEKKHATI, To be indifferent, stoical [उपेक्ष]. Jāt. 28.

UPETI, To go to, approach, enter, undergo, incur

[उपे]. *Jaram u.*, to undergo decay (Dh. 28, comp. 61). *Upemi Buddhāṃ saraṇaṃ*, I fly to B. as my refuge (Dh. 97). *Nirayaṃ u.*, to go to hell (Dh. 54). *Idāni maṃ nopeti*, now he doesn't come near me (Mah. 194). *Maraṇaṃ u.*, to die (Jāt. 20). *Gabbhaṃ u.*, to enter the womb, be reborn (Dh. 58). Fut. 1st pers. *upessaṃ* (Dhaniya S.). Fut. 2nd pers. *upehisi* (Dh. 43, 62). Aor. *upagá* (Mah. 52, *sahasopagá* = *sahasá upagá*). Ger. *upecca* (Mah. 16, 17, 47, 85, 207). *Anupecca rosaṃ*, not giving way to anger (Att. 203). P.p.p. *upeto*, possessed of. With instr. *upeto damasaccena*, endowed with temperance and truth (Dh. 2). With acc. *álasiyaṃ u.* (Dh. 49). F. Ját. 1.

UPOGGHĀTO, An example [उपोह्वात]. Ab. 115.

UPOSATHIKO (*adj.*), Fasting, keeping the Uposatha vows; belonging to the Uposatha [next + र्क]. Mah. 170. *Uposathiko hoti*, to fast, keep the Sabbath (Dh. 165; F. Ját. 53). *Uposathikaṃ bhattaṃ* (Kamm. 9) is rendered by Dickson "rice offered on the full-moon days."

UPOSATHO, The Buddhist Sabbath or fast-day; fasting, abstinence from sensual enjoyments; the monastic ceremony of reading the Pátimokkha; the eight Sīlas; ordinance, institution [उपवसथ]. Ab. 780. The Uposatha day is a day of religious observance and celebration for laymen and priests, and answers as nearly as possible to our Sunday. It occurs four times in the month, viz. on the day of full moon (*pañcadasi*), on the day when there is no moon (*cátuddasi*), and on the two days which are eighth from the full and new moon (*aṭṭhami*); it is therefore a weekly festival. On uposatha days laymen dress in their best clothes, and such of them as are religiously disposed abstain from trade and worldly amusements, and take upon themselves the uposatha vows, that is to say, go to a priest and make him their witness of their intention to keep the eight Sīlas during the day (E. Mon. 236, see *Sīlaṃ*). Two of the four days, viz. the *cátuddasi* and *pañcadasi*, are devoted by the priests to the special ceremony of reading the Pátimokkha (*pátimokkhuddeso*). This uposatha service forms a sort of general confession. Four priests constitute a quorum, but every member of the monastery is expected to be present. The priests being all assembled, the Pátimokkha is read out section by section, and at the end of each section the reader thrice puts the question

whether all present are innocent of the offences just enumerated. Any priest whose conscience reproaches him with having committed one of the offences then makes public confession of it and submits to the necessary penance (E. Mon. 144). These two uposathas are the regular ones, and are called *cátuddasiko* and *paññarasiko* (Pát. 27). There is also an occasional one called *sámaggi-uposatho*, "reconciliation-Up.," which is held when a quarrel among the fraternity has been made up, the general confession forming as it were a seal to the reconciliation (Pát. 2, 27; Mah. 42). Writing to me in December 1871, Subhúti told me that the two Up. days for that month were Monday the 11th and Tuesday the 26th. If the quorum could not be obtained, and there were only two or three priests, they held a *párisuddhi-uposatho*, which Vij. explains as "the mutual confession of two or three priests of their innocence of the offences enumerated in the Pátimokkha" (see Pát. 26). The hall or chapel in the monastery in which the Pátimokkha is read is called *uposathaggaṃ* (Mah. 15, 232; Pát. 1), or *uposathagharāṃ* (Mah. 232, 249), or *uposathágáranā* (Mah. 210), or *uposathálayo* (Mah. 225). The Up. service is called *uposathakammaṃ* (Mah. 98). *Uposathaṃ gacchati*, to go to the Up. service. *Uposathaṃ karoti*, to hold the Uposatha service (Pát. 26, 27; Mah. 42). The term *uposathakammaṃ* is also applied to the Sabbath duties observed by laymen, as fasting, taking upon one the eight vows, etc. (F. Ját. 52 *uposathakammaṃ katvá*, 58; Ras. 40). Keeping the Sabbath (by laymen) is called *uposathaṃ upavasati* (Dh. 404, the p.p.p. is *upavuttho*), *uposathavásanā vasati* (Dh. 98). The ceremony of a layman taking upon himself the eight sīlas is called *uposathāṅgāni adhiṭṭhāti* (Alw. I. 76), or *uposathāṅgāni ddiyati* (Mah. 35), or *uposathaṃ samddiyati* (Dh. 308), or *aṭṭhaṅgāsiṃ samddiyati* (see *Sīlaṃ*, *Samddiyati*). At Mah. 230 we have *hutvá aṭṭhaṅguposathá*, having become an observer of the Up. with the eight Sīlas. At Mah. 220 I am inclined to read, *Uposathápaváso ca kattabbo 'posathe*, and on the Sabbath the Up. fast must be observed.¹ The Up.

¹ The word "fast" is a convenient one, but it implies abstinence from many things beside food (see the eight Sīlas under art. *Sīlaṃ*).

day or Sabbath is called *uposathadivaso*, or *uposathadinam*, or simply *uposatho*. *Uposathadivase pāpūni*, arrived on a Sunday (Alw. I. 79). *See uposatho*, to-morrow is Sunday (F. Ját. 53, comp. Pát. 26). *Ajja paṇṇaraso uposatho . . divyaratti upaṭṭhitā*, to-day is the full-moon Sabbath, the holy night has come (Sátágiri S.). *Assayujasukkapakkhe paṇṇarasa-uposathe*, on Sunday the full-moon day in the moonlit fortnight of September (Mah. 114, comp. 173). *Cittamāsassa kálapakkhe uposathe*, on the (cátuddasī) Sabbath which falls in the dark half of the month Citta (Mah. 4). *Suddhass' uposatho sadā*, to the holy man it is always Sabbath, viz. he never indulges in sensual or worldly pleasures (Sám. S. A.). *Evam aṭṭhaṅgasamannāgato kho Visákkhe uposatho upavuttho*, thus, O Visákhā, the fast has been kept with its eight divisions (Ditto). *Upavattuposatho* (adj.), one by whom the fast has been kept (Dhammika S.). As an instance of the meaning *paññatti* or "ordinance," Sám. S. A. quotes, *uposatho nāma Nágarāja*, "an ordinance, O Nága-king." The North Buddhists, misled by the change of *ava* to *o*, and ignorant of the word *उपवसथ*, which does not belong to classical Sanskrit, have rendered *uposatha* by *uposhadha*, which is of course a mere mechanical adaptation, and has no etymology (B. Lot. 450; B. Int. 227). At B. Lot. 636 we have *uposatha*, which is merely an adoption of the Pali word.

UPOSATHO (adj.), Belonging to the Uposatha [उपवसथ = ३]. *Uposathesu divasesu*, on Uposatha days (Mah. 196, I think *aṭṭhasu* agrees with *vihāresu*). *Uposatho hatthī*, name of a sort of elephant (Ab. 361; B. Lot. 636). *Uposatho* (adj.), fasting, keeping Up. (Mah. 104).

UPPABBAJATI, To leave the priesthood, throw off the robes [उद् + प्रव्रज]. P.p.p. *uppabbajito*, having left the priesthood. A Buddhist priest is allowed to retire from the priesthood on obtaining the permission of a *saṅghakamma* or chapter of priests (E. Mon. 46). He may afterwards return to the profession if not disqualified. At Das. 21 we are told of a monk who left the priesthood no less than six times, and yet attained Arhatship (*chakkhattum uppabbajito*). Caus. *uppabbájeti* and *upabbájepeti*, to expel from the priesthood, unfrock for an offence (Mah. 237). P.p.p. *uppabbájipito* (Mah. 42).

UPPĀDANAM, Production, causing [उत्पाद]. Ját. 8; Dh. 345, 408.

UPPĀDETI, see *Uppajjati*.

UPPĀDO, Springing up, appearance, birth; an omen [उत्पाद]. Ab. 401, 1027; Dh. 33, 35, 90; Ras. 24; B. Lot. 305.

UPPAJJANAKO (adj.), Arising, being born [next + ३]. Dh. 135, 280.

UPPAJJANAM, Arising (from next). Ját. 8; Dh. 409.

UPPAJJATI, To arise, originate, be produced, be born, appear [उत्पद्]. *Uppajjitvā nirujjhanti*, they spring into existence and perish. *Kathā udapādi*, a discussion arose (Das. 21; Dh. 141). *Kattha uppajjanti*, where are they reborn? (Gog. Ev. 18, comp. Alw. I. xlii). *Cavamāná uppajjamaṇá*, dying and being reborn (Gog. Ev. 10; B. Lot. 866). *Dukkham me uppajjati*, I am troubled, lit. trouble arises to me (F. Ját. 3, comp. Ten J. 112). *Tassa paṇḍurogo udapādi*, he was attacked with jaundice (Dh. 93). *Me . . cakkhum udapādi paññā u.*, I obtained the eye, the wisdom (Gog. Ev. 1). *Ath' assa balavapīti udapādi*, then great joy fell upon him (Alw. I. 80, comp. 97). *Kassapo nāma sathā loke udapādi*, a Buddha named K. was born into the world, or appeared in the world (Ras. 15, comp. Dh. 126). *Saggam uppajjanti*, are reborn in heaven. *Ambalaṭṭhikolaenamhi rajatam uppajjatha*, silver made its appearance in the cave of A. (Mah. 167, comp. Alw. I. 74 jewels are produced). *Tassa cittaṃ udapādi*, the thought occurred to him (comp. Alw. I. 92). Aor. *udapādi*, *uppajji* (Alw. I. 97; Ras. 64). Fut. *uppajjissati* (Ten J. 112). P.p.p. *uppajjeyya* (Dh. 186). Part. pr. *uppajjamaṇo* (Dh. 90). Ger. *uppajja*, *uppajjitvā* (Dh. 117; Sen. K. 505). P.p.p. *uppanno*, arisen, born, produced; acquired; happened. *Lokaṃ u.*, born into the world (B. Lot. 866). *Vādd uppanná*, heresies arose (Alw. I. 66, comp. Ten J. 20). *Puttassa te rogo u.*, sickness has befallen your son (Dh. 93, comp. Ten J. 113, Dh. 308). *Saṅghass' uppannalābhā*, the gains accruing to the clergy (Mah. 87). *Sattari uppannavissāso*, having conceived a great affection for the Teacher (Dh. 402, lit. to whom affection had arisen, comp. Dh. 314). Caus. *uppādeti*, to give rise to, produce, obtain. *Pabbajjāya rucim uppādetvā*, having conceived a longing to take orders (Dh. 117; Ját. 59). *Lohitam uppādeni*,

- drew blood, caused an effusion of blood (Dh. 279). *Cittam u.*, to suggest a thought or idea, to think (Ten J. 55). *Sattānam sukhum uppdāyamāno*, bringing comfort to mortals (Jāt. 51). *Tam tussa santake uppdetum na sakkoma*, we cannot get it from him (Dh. 121, comp. Mah. 165, "how can I get bricks?"). P.p.p. *uppdito* (Das. 24; Dh. 201, 335, 345).
- UPPAKKAMO, For *upakkamo metri causā*. An expedient (Das. 34).
- UPPALAM, The blue lotus; a water-lily; one of the high numerals, 10,000,000⁴, or 1 followed by ninety-eight cyphers [उत्पल]. Ab. 475, 688; Dh. 10; Mah. 212. Rendered "sapphire" at Mah. 166. *Uppalavanā* (f.), name of an eminent nun, who was one of Gautama's *aggasāvīkās* (Dh. 213).
- UPPALINĪ (f.), An assemblage of blue lotuses [उत्पलिनी].
- UPPANDETI, To ridicule [उद् + पण्ड]. Mah. 156; Dh. 193.
- UPPANNO, see *Uppajjati*.
- UPPARIKKHATI, To investigate [उद् + परि + ईष]. Dh. 209; Ras. 32.
- UPPĀṬANAKO (adj.), Rooting out [उत्पाटन + क]. *Sineru-uppāṭanakavāto*, a gale that would uproot Meru (Ten J. 111).
- UPPATANAM, Springing up, arising; jumping up [उत्पतन]. Ab. 1126.
- UPPATATI, To fly or rise up into the air; to spring upwards, to jump [उत्पत्]. Dh. 223, 238, 404; Ten J. 36; Mah. 33. To jump off a rock (Ras. 24). With loc. *Ākāse u.*, to fly up or rise into the air (Ten J. 120; Dh. 299; Jāt. 3). *Asadisarūpam ākāse uppatamānam viya pāsādam karesi*, built a matchless palace that seemed to rise like an exhalation into the sky, or seemed almost to float in the air (Dh. 323). To overflow, rise over the edge (Mah. 24). P.p.p. *uppatito*.
- UPPĀṬETI (caus.), To root out, tear out, tear off [उत्पाटयति]. Dh. 79, 245, 323 (*akkhīni*), 176 (*mamsam*).
- UPPATHO, Wrong road, error, sin [उत्पथ]. Ab. 193. *Uppathacāri* (m.), a sinner (Dh. 396). *Uppathena*, by the wrong road, the wrong way.
- UPPATTI (f.), Arising, birth, production [उत्पत्ति]. Ab. 90. *Uppattibhūmi*, birth-place (Ab. 855). *Majjhimadesse u.*, being born in the M. (Dh. 397). *Arahattupatti*, attainment of Arhatship (Dh. 333). *Uppattim gaphāti*, to be born (Ras. 64). *Uppatti-*
- devā*, devas by birth, viz. the angels, as opposed to kings and Arhats (Das. 45).
- UPPĪLETI, To press together [उत्पीड]. Jāt. 51. P.p.p. *uppiḷito*. Also *uppiḷāpeti*, to press upwards, buoy up (Att. 211).
- URABBHO, A ram [उरभ]. Ab. 501.
- URACAKKAM, An iron wheel which forms an instrument of torture in one of the hells [उरस + चक्र]. "It appears to the victim like a splendid necklace, but as soon as he has put it on it cuts him to pieces by its own circular motion" (Ab. 781).
- URACCHADO, Mail armour [उरचद्]. Ab. 377.
- URAGO, A snake; a Nāga [उरग]. Ab. 654. *Uragarājā*, *uragādhipo*, a Nāga king (Dh. 243; Mah. 72). F. Jāt. 50.
- URANO, A ram [उरण]. Ab. 501. Fem. *urāṇī*, a ewe (Ab. 502).
- URASILOMO (adj.), Hairy-breasted [comp. उर-सिलोमन्].
- URATTHALAM, The breast [उरःस्थल]. Att. 191.
- URO, and URAM, The breast, chest [उरस्]. Ab. 270. Gen. *urassa* (Alw. I. 100). Abl. *urasā*. Loc. *urasi*. *Urabandhanam*, a girdle.
- URU (adj.), Large; excellent, eminent [उर]. Ab. 701. *Urucetiyaṇi*, the Great Shrine, viz. the Mahāthūpa (Mah. 201). *Thero'ru*, eminent priest (Mah. 171). Mah. 4, 111, 212.
- URU (f.), Sand. Ab. 663.
- ŪRU (m.), The thigh [उर]. Ab. 276; Dh. 91; Mah. 259.
- URUVELĀ (f.), Name of a town in the Magadha country [उरविला]. B. Int. 77; Mah. 2; Dh. 119.
- USABHAM, A measure of twenty yaṭṭhis. Ab. 196, 996; Mah. 153.
- USABHO, A bull; name of one of the notes of the Hindu gamut; at the end of a compound, best, eminent; name of a drug [उषभ]. Ab. 132, 495, 696, 996; Dh. 238. Used absolutely in the sense of a great or noble man (Dh. 74).
- ŪSARO (adj.), Saline [उषर]. Ab. 182. *Ūsaram*, a barren spot impregnated with salt (Ab. 886).
- ŪSAVĀ (adj.), Saline [उष + वत्]. Ab. 182.
- USĪRO, and -RAM, The fragrant root of *Andropogon Muricatum* [उशीर]. Ab. 601. *Usirattho* (adj.), one who wants *usīra* root, a digger for *usīra* (Dh. 60).
- USMĀ (m.), Heat [उष्मन्]. Acc. *usam*. Instr. *usamā*. Comp. *Usumā*.
- USO, Salt ground [उष]. Ab. 182.

USSADO, This word is certainly fr. उत्सद्, and I think Burnouf is right in rendering it "protuberance" (B. Lot. 568; Dh. 95, 339). There are some hells called ussadaniraya in contradistinction to the mahánirayas, the exact meaning of the compound I do not know (Ját. 168).

USSAHATI, To be able; to endeavour [उत्सह]. Alw. I. 112; Att. 202. P.p.p. caus. *ussáhito*, encouraged? (Ját. 80).

USSÁHO, Strength; effort, endeavour [उत्साह]. Ab. 156, 351. *Ussáham karoti*, to make an effort (Kamm. 8). With affix वत्, *ussáhavá* (adj.), energetic.

USSANKÍ (adj.), Distrustful, anxious [उद् + शङ्किन्].

USSANKITO (adj.), Distrustful, anxious [उद् + शङ्कित]. Dh. 396.

USSANNO (p.p.p.), Increased, extensive, prevalent, rife, intense [उत्सन्न]. *Tama-ussanná ratti*, a night of intense darkness (Ab. 69). *Sabbattha Mágadhikabhásá eva ussanná*, everywhere the M. language prevails (Alw. I. cvii). *Ussannadhátukam káyam assásetum*, "to allay the excited humours of the body" (Vij.). At p. 94 we have *ussannakusalamúlo* (adj.), which Vij. renders, "whose propensities to the performance of merit were fully developed."

USSÁPETI (caus.), To lift up, raise, exalt [caus. उच्छि]. *Setacchattam u.*, to raise the royal umbrella (Alw. I. 79; Mah. 216; Dh. 153; Das. 3, 25). *Ussápehi silatthambham*, raised a stone monument (Mah. 97). Dh. 78; B. Lot. 323. P.p.p. *ussápito* (Att. 180).

USSÁRAṆĀM, Driving away [उत्सारण]. Att. 198.

USSAVO, Festival, merrymaking, holiday [उत्सव]. Ab. 178. *Ussavam karoti*, to make merry (Mah. 249). *Ussavadivaso*, jour de fête (Dh. 247).

USSÁVO, Hoar-frost, dew [उषवसाय]. Ab. 56. *Ussábindu*, a dew-drop (Ját. 68, 73). Dh. 268. At Dh. 429 *ussávo* may perhaps be a derivative of चु with उत्.

USSĪNCATI, To bale out, exhaust [उत्सिच्]. Att. 202.

USSĪSAKĀM, A pillow, the head of a bed [उच्छि-र्यक]. *Vīṇam ussīsaṅka ṭhapetvā*, placing the lute by his pillow (Dh. 172). *Bodhim ussīsaṅka katvā . . sayanam*, a couch with a Bo-tree placed at its head (Mah. 180). *Ussīsaṅkaṭṭhāya*, for the purpose of making a pillow (Ját. 161, this compound im-

plies a form *ussīsam*, unless the reading should be *ussīsaṅkaṭṭhāya*). Ját. 15.

USSOLHI (f.), Exertion [fr. उत्सह]. Ab. 158.

USSUKKĀM, Zeal, energy, hard work; eagerness, longing [उत्सुक]. *Ussukkam āpajjati*, to be zealous, to be hard-working, to long earnestly (Dh. 326). *Devatā-ussukkam*, "quicken the gods, i.e. stirring them up to intervention, putting them on their mettle" (Vij.). Comp. *Apposukko*, *Nirussukko*.

USSUKO (adj.), Zealous, eager, active, energetic [उत्सुक]. Ab. 727; Dh. 36; Mah. 119.

USSURASEYYĀ (f.), This word occurs in Sigālovada S., and appears to mean "sleeping after the sun has risen" [उत्सूर + शब्दा].

USSUSSATI, To become dried up [उत्सुष्]. Gog. Ev. 15.

USU (m. and f.), An arrow [रुषु]. Ab. 389. *Ussukāro*, and *ussuvaḍḍhaki*, a fletcher (Ab. 510; Dh. 7, 15). Gen. *usuno* (Ab. 922).

USUMĀ (m.), Heat [उष्मन्]. Loc. *usumani*. Comp. *Usmā*.

USŪYĀ, and USUYĀ (f.), Envy, jealousy, de- traction [उसूया]. Ab. 168, 1151. *Usuyyavā-dako* (adj.), using envious language (Pát. 97, fem. -ikā).

USŪYATI, and USUYATI, To be envious, jealous, discontented [उसूयति]. F. Ját. 13, 14, 38.

UTRSTO (p.p.p.), Alarmed [उत्तस्त].

UTTAMO (adj.), Best, highest, chief, excellent, eminent, supreme, first-rate [उत्तम]. Ab. 694; Dh. 11, 18; Mah. 255; Ten J. 46. *Uttamaṅgam*, the head (Ab. 256, S. uttamāṅga). *Uttamaṅgaruho*, hair of the head (Ab. 256). *Uttamaṅgo*, a creditor (Ab. 470, S. uttamarṅga). *Uttamattho*, the highest object, summum bonum, i.e. Arhatship (Dh. 69, 72, 429). Fem. *uttamā*, an excellent woman (Ab. 334). *Vaṇṇagandharasuttamo* (adj.), excellent in colour, smell and taste (Mah. 22, 87). *Gajuttamo*, a noble elephant (Mah. 152). With instr. *Tapasā u.*, unrivalled in devotion.

UTTĀMSO, A chaplet; an earring [उत्तंस]. Ab. 308, 870.

UTTĀNO, Lying on its back, supine; shallow; open, evident, clear, easy [उत्तान]. Ab. 689; Mah. 243. *Uttāno hutvā nipajji*, lay on its back (Dh. 192). *Uttānasayo*, *uttānasayyako*, an infant (Ab. 252). *Uttānasambandhā gāthā*, easy verses, lit. of obvious connexion? (Ten J. 117). *Anuttāno*

(adj.), deep, profound, recondite. *Anuttánattha-padavappaná*, explanation of words of obscure meaning, a commentary.

UTTĀPETI (caus.), To heat [उत्तापयति]. Att. 211.

UTTARATI, To cross over, escape from [उत्तु].

Nadim̐ u., to cross a river (Ját. 17; Mah. 255; Ten J. 110). To leave the brink of a pond, river, etc., go up from it (Ten J. 13; Dh. 224). To come out of water (Ten J. 19; Dh. 177). P.p.p. *uttip̐so*, crossed, landed (Dh. 105). Caus. *uttāreti*, to cause to escape, to save, deliver (Ras. 25, *samsārakantārá*, abl.).

UTTARĪ (adj.), Superior, highest, best [उत्तरिण].

I should be inclined to take the phrase *uttarimanussadhammo* as meaning "superhuman condition," the first part of the compound being the adv. *uttarim̐*. But according to Pát. 67 the first word must be the adj. *uttarī*, for the gloss says *uttarimanussadhamman ti uttarimanussānam̐ jhāyinañ c'eva ariyānañ ca dhamman̐*, by *utt.* is meant the condition of the highest men, of those who exercise *jhāna* and of those who are in the *Patlis* (see Pát. 3; B. Lot. 164; Dh. 395). At Dh. 202 we have *uttarimaggaphalena*, by the fruition of the highest Path (viz. Arhatship). We appear also to have the adj. *uttarī* at Dh. 171, but what the compound *uttaribhaṅgo* means I cannot tell.

UTTARIM̐ (adv.), Beyond, above; further, besides, more, longer [उत्तरम् with the last *a* weakened to *i*, comp. *uttaritara*]. *Cuddasa vassāni satta māsa ca uttarim̐*, fourteen years plus seven months (Mah. 204). *Tumhūkaṃ jānanasamayo ettako'va uddhu uttarim̐ pi atthi*, is the religious truth you know so much, or is there any besides? (Dh. 121). *Uttarim̐ pi niggāhanto*, rebuking him further (Dh. 115, comp. 355, *uttarim̐ ovadanto*). *Siyā c'assa u. avasiṭṭham̐*, and there should be some left to him over and above (Sām. S.). With abl. *Tato u.*, more than that (Dh. 281, comp. 289, *ito uttarim̐ pi*). *Sattāhato u.*, beyond or longer than a week (Dh. 170). *Nibbānato u. aññaṃ sukham̐ n'atthi*, there is no other bliss superior to N. (Dh. 354). At Dh. 370 in *pañca vuttari' bhāvaye*, "let him further develop the five," I believe the *v* to be merely euphonic, as in *vuttāhāya* for *uttāhāya* after a vowel. The loss of the *m̐* may be accounted for by elision, but I have met once with *uttaruttari*, "more and more" (as if like *uparūpari*); further on in the same passage however *uttaruttarim̐ pi*.

UTTARITARO (adj.), Superior, better, higher, more eminent [उत्तरतर]. Ját. 53; Alw. I. 108; Dh. 399. With abl. *Tato uttaritarāṃ patthento*, asking for more than this (Dh. 387).

UTTARIYAM̐, An outer garment, cloak, scarf [उत्तरीय]. Ab. 293; Mah. 142.

UTTARO (adj.), Higher, high, superior, upper; northern; subsequent [उत्तर]. Ab. 830. Declined like *sabbo*, pl. *uttare*. *Pacchimuttare* (loc.), on the north-west (Mah. 66). *Tato uttarāṃ gantvā*, having gone to the north of this (Mah. 90). *Uttarā disā*, the north quarter (Alw. I. 94). *Uttarakālo*, future time (Ab. 86). *Uttaroṭṭho*, upper jaw or lip (F. Ját. 12). *Uttaretare* (pl.), high and low (Alw. I. vii, = *uttara* + *itara*). *Uttarattharaṇaṃ*, an upper coverlet? (Pát. 87). *Uttarāsaṅgo*, the upper yellow robe worn by a Buddhist priest over one or both shoulders (Ab. 292; Gog. Ev. 8). Also a similar garment worn by a layman, but generally white (Dh. 314; E. Mon. 114). *Uttarāyanāṃ*, the summer solstice (Ab. 81). *Uttaracchādo*, a cover, coverlet. *Uttarakuru* (m.), one of the four Mahādīpas (Ab. 183; Mah. 2; Dh. 274). Neut. *uttarāṃ*, an answer; an upper garment; as the last part of a compound, excess (Ab. 114, 292, 830). *Aṭṭhuttarasahassaṃ bhikkhavo*, 1008 priests (Mah. 135, comp. 171). *Aṭṭhuttarasahassāni*, 1008 (Mah. 231). *Aṭṭhuttarasatabrahmaṇā*, 108 brahmins (Dh. 233). With affix *त्स्*, *uttarato*, on the north, northwards (Mah. 86, 90, 231). With gen. *Mahādhūpass' u.*, to the north of the M. (Mah. 206).

UTTASATI, To be alarmed [उत्सस्]. Att. 205.

UTTĀSO, Terror [उत्सास]. Ab. 167.

UTTATTAM̐, Dried flesh [उत्तप्त]. Ab. 280.

UṬṬAHANAM̐, see *Uṭṭhānam̐*.

UṬṬAHATI, and UṬṬĀTI, To rise, stand up, get up; to arise, be produced; to rouse or exert oneself, to be active [उत्था]. *Añño paṭisattu nāma uṭṭahitum̐ samattho nāhosi*, there was no other foe able to stand up against him (Ten J. 29). *Udakkā u.*, to come out of the water (Mah. 152). *Mahāmegho uṭṭhahi*, a tempest arose (Dh. 88, 155). *Phoṭṭā uṭṭhahanti*, boils are produced (Ját. 7, comp. Mah. 175). Of getting up in the morning (Pát. xx). Of being restored or rehabilitated after committing a priestly offence (see *Saṅghādiseso*). *Uṭṭhahati* (Mah. 230; Dh. 141), *uṭṭhāti* (Mah. 230, line 10, *na vuttāhāmi*).

Aor. *uṭṭhāsi, uṭṭhahi* (Ten J. 114; Mah. 40, 175), anomalous pl. *uṭṭhāmsu* (Mah. 166). Fut. *uṭṭhāhissati* (Att. 204; Mah. 211, 230). Opt. *uṭṭiṭṭhe* (Dh. 31). Imperat. 2nd pers. *uṭṭhaha*. Inf. *uṭṭhātum*. Ger. *uṭṭhāya* (Dh. 43, 106; F. Ját. 57; Mah. 154, starting up), *uṭṭhahitvā* (Dh. 286, 370; Mah. 152), *uṭṭiṭṭhitvā* (Dh. 335). *Uṭṭhāy' āsand*, having risen from his seat. *Uṭṭhāya antonivesanam pāvīsi*, got up and went into the house (Dh. 154). P.p. *uṭṭhāhāno*. *Anuṭṭhahāno*, sluggish (Dh. 49). P.p.p. *uṭṭhito*, arisen, produced; standing up; striving (Ab. 65; Dh. 88, 195). *Māraṇatthāy' assa uṭṭhītā*, those who had risen up to kill, or were exerting themselves to kill him (Ten J. 29). Caus. *uṭṭhāpeti* (comp. *upaṭṭhāpeti*). *Candaṃ uṭṭhāpeto viya*, as if he was causing the moon to arise (Ten J. 12). *Uṭṭhāpetvāna yantehi jalāṃ*, raising the water by machinery (Mah. 211). *Channaṃ uṭṭhāpetvā*, having roused Channa (Dh. 118, comp. Mah. 262). *Aruṇaṃ u.* appears to mean, to continue till morning, allow morning to overtake you while in some occupation, let the sun rise upon you (Alw. I. 76, Pát. 98, in both instances short *a*). P.pr. of the caus. pass. (*v*) *uṭṭhāpiyamāno*, being roused (Ját. 10). P.f.p. *uṭṭhāpantiyo*, that must be roused (Ját. 10). When *uṭṭh.* follows a word ending in a vowel, and without a pause in the sense, a *v* is generally prefixed for euphony. Thus we have *uṭṭhāy' āsand*, but *āsand uṭṭhāhim* (Ját. 17; Dh. 403). Other examples are, *āpajjītvā uṭṭhātukāmo* (Pát. 69), *Saṭṭhāraṃ vanditvā uṭṭhāy' āsand* (Dh. 265), *samāpattito uṭṭhāya* (Dh. 94, 131), *samokiranti pupphehi uṭṭhahantassa āsand* (Ját. 27, comp. Mah. 7, Att. 8), *rājā uṭṭhāsi, na uṭṭhāmi* (Mah. 230), *patissallānā uṭṭhito* (Alw. I. 92), *kathaṃ nu uṭṭhahanti* (Mah. 30), *ekaṃ tu uṭṭhāpetum* (Mah. 262), *upajjhāyami uṭṭhite* (Pát. xx). At Mah. 30, 90, the euphonic *v* is used after anuswāra, *vacaṇaṃ uṭṭhāya*, and *samādhim uṭṭhito*. At Mah. 30, line 9, *uṭṭhahante* begins a line.

UTTHĀNĀM, and **UTTHAHANĀM**, Rising; standing up; rise, origin; exertion, manly vigour [उत्थान]. Ab. 886; Dh. 5, 49; B. Lot. 789. *Suriyass' u.*, sunrise (Ját. 19). *Nisīdanuṭṭhahanaṃ*, sitting and standing (Dh. 86). *Anuṭṭhānamalā gharā*, houses are spoilt for want of energy to repair them (Dh. 43, see comment). *Bhattuṭṭhāmaṭṭhānaṃ pi ajānanto*, not even knowing

where boiled rice came from (Dh. 141). With euphonic *v* after a vowel (comp. last): *gabbhavuṭṭhānaṃ*, delivery of a woman with child (Ját. 52, comp. Dh. 240); *apattivuṭṭhānaṃ*, rehabilitation after an offence (see *Saṅghādiseso*); *adhivṭṭhānavuṭṭhānaṃ*, resolution and exertion (Dh. 343, comp. 281).

UTTHĀNAVĀ (*adj.*), Strenuous, active [उत्थानवत्]. Dh. 5.

UTTHĀPANĀM, Rousing; exhorting [उत्थापन]. *Matasārīruṭṭhāpanaṃ*, rousing a corpse to life. With euphonic *v*, *vuṭṭhāpanaṃ* (Pát. 6).

UTTHĀPETI, **UTTHĀYA**, see *Uṭṭhahati*.

UTTHĀYĪ, see *Pubbuṭṭhāyī*.

UTTHĪTO, see *Uṭṭhahati*.

UTTHUBHĀTI, To spit out [उद् + छिब्].

UTTI (*f.*), Speech, utterance [उत्ति]. Ab. 105. Comp. *Virodhotti*.

UTTINNO, see *Uttarati*.

UTTIṬṬHE, see *Uṭṭhahati*.

UTTO, see *Vutto*.

UTU (*m.f.n.*), Season, time; a season of the year; (masc.) the menses [उत्तु]. Ab. 78 (where it is said to be m. and f.), 238. The three seasons, of four months each, are *hemanta, gimhāna* (or *gimha*), and *vassāna* (Ab. 78; Pát. 27; Dh. 117). The six seasons, of two months each, are *vassāna, gimha, vassāna, sarada, hemanta, sisira* (Ab. 79). *Megha-utu aruṇa-utu*, time of a storm, and time of sun-rising (Dh. 155). *Utuppasevaṇā*, observance of the seasons (Āmagandha S.). *Utupamāṇaṃ ācikkhati*, to declare or determine the exact time of year at which the ordination service is held (Kamm. 32). *Utukkhānaṃ, utu-ācikkhanaṃ*, declaration of the time of year for uposatha purposes (Pát. 1; *utukkhāna = utu-akkhāna*). Pl. *utuyo* (Ab. 78), *utūni* (Pát. 1).

UTUJO (*adj.*), Produced by the seasons [उत्तु+ज]. Earth, mountains, water, and wind are said to be so produced (Gog. Ev. 31; Man. B. 441).

UTUNĪ (*f.*), A menstruating woman. Ab. 238; Pát. 116. Formed on the false analogy of *bhikkhū* from *bhikkhu*.

UYYĀMO, Exertion [उय्याम]. Ab. 156.

UYYĀNĀM, Going forth; a royal garden or pleasure grounds [उय्यान]. Ab. 538, 1126; F. Ját. 5; Dh. 360; Mah. 84.

UYYĀTI, To go out or forth [उय्या]. At Dh. v.

179, *noyāti = na uyyāti*. *Maggā uyyāhi*, get out of the way (Ten J. 5).

UYYODHIKĀM, This word is a derivative of उद् + युष्, and seems to mean a sham fight. Br.J.S.A. merely says, *uyyodhikan ti yattha sampahāro dīyati*. At Pāt. 90 we have, *uggantvā uggantvā ettha yujjhantīti uyyodhikāṃ, sampahāraṭṭhānass' etam adhivacanāṃ*. It is rendered by Gogerly "place of combat," and by Beal "warlike evolutions."

UYYOGO, Setting out, departure; near approach of death, decay [उद्योग]. Pāt. 90; Dh. v. 235 (comment explains it by *parihāni* and *avaḍḍhi*).

UYYOJANĀM, Inciting, instigation (from *uyyojeti*). Pāt. 99.

UYYUNĪJATI, To exert oneself [उद्युज्]. Dh. 17. P.p.p. *uyyutto*, active, energetic, zealous; set off, started (Dh. 334). *Uyyuttā senā*, an army on the march or under arms (Pāt. 15, 90 *gāmato nikkhantā*). Caus. *uyyojeti*, to send out for some purpose, instigate; to dismiss, send away, take leave of a person (Dh. 84, 85, 121, 162, 233, 303, 319, 329; Pāt. 15; F. Jāt. 10; Das. 1; Ten J. 29, 113). P.p.p. *uyyojito*. *Kena tumhe uyyojitā*, by whom were you instigated? (Dh. 299). *Ratanattayagunappakkāsattam uyyojitā*, sent forth to preach the virtues of the three Gems (Dh. 122).

UYYUTO (p.p.p.), Striving, busy (in a good or bad cause) [उद् + युत्]. Ab. 727.

UYYUTTO, see *Uyyunijati*.

V.

VA, see *Iva*.

VA, *Eva* with the initial *e* elided after a long vowel. The (comma) sign of elision should always be written partly to distinguish this *va* from last, and partly because there is here a true elision, while *va* for *iva* has come to be a distinct form like *ti* for *iti* (where we have such forms as *kin ti*, *pi ti*). Examples are, *kathā 'va n'atthi* (= *kathā eva*, Dh. 208), *paṭibaddhamano 'va* (Dh. 50, in the next line we have *va = iva*), *khīnamacche 'va* (Dh. 28, in the same line *va = iva*, similarly at Dh. 6 *nalanā va soto 'va*), *attano 'va* (Dh. 10), *ḥhito 'va* (Dh. 159), *divā 'va* (Dh. 81), *ekako 'vāsi = ekako eva asi* (Dh. 403).

VA, see next.

VĀ (conjunction), Or [वा]. Never at the beginning

of a sentence. *Itthiyā purisassa vā*, by a woman or by a man (Kh. 13). Repeated: *Bhāsati vā karoti vā*, speaks or acts (Dh. 1); *Idha vā huraṃ vā*, here or hereafter (Dh. 4); *Hoti vā no vā*, is there or is there not? With preceding *atha*: *Sukhena phuṭṭhā atha vā dukhena*, touched by joy or sorrow (Dh. 15); *vā . . atha vā* (Dh. 48, comp. 25). With foll. *api* (Kh. 9, 13; Dh. 25 *garukaṃ vā pi ābaddham*, 54). In conjunction with *uda* (see *Uda*). With preceding *yadi* (see *Yadi*). In verse the vowel is sometimes shortened metri causā: *Bhumāni vā yāni va antalikkhe* (Kh. 10); *Dighaṃ va rassam vā* (Dh. 73); *Yitṭham va hutam va* (Dh. 20). *Atha v' assa = atha vā assa* (Dh. 25).

VACĀ (f.), Orris root [वच्]. Ab. 584.

VĀCĀ (f.), Word, saying, speech [वाच्, comp. वाचा]. Ab. 105. *Vācā kusalā*, appropriate language, happy expression (F. Jāt. 18). *Vācāṃ nicchāreti*, to utter speech (Ditto). *Vācāya* (instr.) *saṃvuto*, guarded in speech (Dh. 41). *Subhāsītā vācā*, word well spoken, good words (Dh. 10; Kh. 5). *Āsabhī vācā*, bold utterance (Jāt. 53). *Kāyena vācāya manasā*, in deed, in word, in thought (Dh. 65, comp. Kh. 9, *vācā* for *vācāya*).

VĀCAKO (adj.), Speaking, expressing [वाचक]. *Liṅgavācako*, expressing gender (Alw. I. vii). Ab. 1141.

VĀCĀLO (adj.), Talkative [वाचाळ]. Ab. 735.

VACĀMYAMO, A muni or sage [वचस् + यम]. Ab. 433.

VĀCANĀ (f.), and -NAM, Recitation, reading, teaching, declaring [वाचन]. Ten J. 32; Jāt. 1.

VACANĀM, Speaking, saying, declaring; enjoining, injunction; advice; word, speech, utterance, expression; sentence, passage, text [वचन]. Ab. 105. *Addhā hi saccaṃ vacanaṃ tav' etam*, certainly this saying of thine is true (Ten J. 118). *Tasmim kathente aññesaṃ vacanassa okāso nāma n' atthi*, when he was talking nobody else had an opportunity of speaking (F. Jāt. 16). *Kassaci vacanaṃ sutvā*, having heard some one speak (F. Jāt. 18). *Tāpasassa vacanaṃ vīmaṃsissāmi*, I will put to the test what the hermit says (Ten J. 109). *Brāhmaṇassa v. sutvā*, having heard what the brahmin said (comp. Mah. 166; F. Jāt. 8). Instr. *vacanena*, in the name of: *Mama vacanena pu-nappuna ārogyaṃ pucchitvā*, having repeatedly inquired after his health in my name (Alw. I. 73);

Mama vacanena Bhagavato pāde siraś vanda, in my name reverentially salute Buddha (Alw. I. 93, comp. Dh. 84); *Seṭṭhiṣṣa vacanena aparaṃ paṇṇaṃ likhi*, wrote another letter in the seṭṭhin's name (Alw. I. 102). *Buddhavacanāṃ, Sambuddhav., Jinav., Mahāmunino v.*, the Word of Buddha (Mah. 28; Alw. I. ix, cxxiv). *Dubbhāsitaṃ Subhaddassa buḍḍhassa v. saraṃ*, remembering the wicked words of the dotard Subhadda (Mah. 11). *Anujānāmi bhikkhave . . uddisitun ti vacanato*, from the passage, "I permit you priests to appoint . ." (Alw. I. 103). *Idaṃ ṭikāttayavacanāṃ*, this passage from the three Ṭikās. *Gāthābandha-dīpakāni vacanāni*, sentences explanatory of the metrical construction (Jāt. 2). In gram. number: *ekavacanāṃ*, singular, *bahuv.*, plural (Cl. Gram. 112), *dutiyekev.*, accusative singular. *Vacana-māldāgantho*, a dictionary (Yātr.). *V. karoti*, to obey: *Mama vacanāṃ na karonti*, they do not my bidding, obey not my words (Dh. 104, 109, 232). *Paṇḍitānaṃ v. na karosi*, you do not follow the advice of wise men (Das. 22, comp. Dh. 97). Also to tell, enjoin: *Tav' etaṃ v. karomi*, I say this to you, I urge this upon you (Ras. 24); I have met with the phrase *sace me v. kareyyāsi*, which seems to mean, "if you will authorize me, put the injunction upon me." *Aññamaññavacanāṃ*, mutual advice (Pāt. 6). *Madhuravacanena ālapanto*, addressing him with a sweet voice, or with kind words (Das. 1). *Buddho ti vacane sutamatte*, as soon as he heard the word "Buddha" (Alw. I. 97, comp. Dh. 240). *Jaya-nandāti-ādi-vacanehi*, with shouts of Jaya! Nanda! etc. (Jāt. 60). *Yaṃ kiñcīti anavasesapariyāddānavacanāṃ*, yaṃ kiñci is an expression including all without exception (Dh. 288). *Asuṃ vacane patimantetun*, to argue on this matter, about this saying (Alw. I. lxix).

VACANĪYO, VĀCĀPETI, see *Vatti*.

VACASĀ, see *Vaco*.

VĀCASIKO (*adj.*), Connected with speech, verbal [वचस् + इक्]. Sen. K. 391.

VACASO (*adj.*), At the end of a compound a substitute for वचस् [वचस्]. *Saddheyyavacaso* (*adj.*), of credible speech, trustworthy, truthful (Pāt. 75).

VACCAM, see *Vacco*.

VACCHAKO, A calf [वत्सक]. Mah. 128; Jāt. 68.

VACCHALO (*adj.*), Affectionate [वत्सल]. Ab. 726. Fem. *vacchalā*, a cow fond of her calf (Ab. 498).

VACCHATARO, A bullock, steer [वत्सतर]. Ab. 496.

VACCHATI, see *Vasati*.

VACCHĀYANO, and VACCHĀNO, A proper name [वात्सायन]. Sen. K. 387.

VACCHO, A calf [वत्स]. Dh. 50.

VACCO, and VACCAM, Lustre; form; excrement [वर्चस्]. Ab. 1086. *Vaccam karoti*, to ease oneself (Jāt. 3). *Vaccakūpo*, a cesspool (Alw. I. 101). *Vaccakuṭi* (*f.*), a privy (Ab. 212). *Vaccasodhako*, a nightman (Mah. 66). Pāt. 69. Loc. *vaccasmim* (Ab. 995). Pl. *vaccāni* (Ab. 274).

VĀCCO, VĀCETI, see *Vatti*.

VACI (*f.*), Speech, words [वच् + ई]. Ab. 105. The four vaciduccaritas or sins of speech are *ma-sāvādo*, *pisunavācā*, *pharusavācā*, *samphappalpo* (Dh. 41; B. Lot. 866; Dh. 91; Man. B. 400). *Vaciparamo*, "a man of much profession," insincere (Gog.). *Vacivīññatti*, indication of meaning by speech (Man. B. 399). *Vacimukham*, exordium (Ab. 118, the corresponding word in Sansk. is *vānmukha*). *Vacimoneyyam*, asceticism in speech.

VĀCIKAM, News [वाचिक]. Ab. 124.

VĀCITO, see *Vatti*.

VACO, Speech, words, saying; advice, injunction, order [वचस्]. Ab. 105. Acc. *vaco*. *Tessaṃ vaco arahataṃ saddhāno*, believing what these worthies said (Ten J. 116, comp. Mah. 16, 25, 176, 202). Instr. *Sumanassa vacasā*, under the directions of S. (Mah. 118).

VĀDAKO (*adj.*), Playing (music) [वादक]. *Triyavāddakadevatā*, devas playing musical instruments (Mah. 182). Also a substitute for *vāda* at the end of a compound, see *Vaggo*.

VADANAM, The mouth; the face; speech, utterance [वदन]. Ab. 260; Mah. 47.

VĀDANAM, Playing on a musical instrument, music [वादन]. Ab. 867.

VADĀNĪYO (*adj.*), Bountiful [comp. वदान]. Ab. 723.

VADĀÑÑŪ (*adj.*), Bountiful; affable [वदन्]. Ab. 723, 891. The final *ū* is on the false analogy of *sabbaññū*, *rattaññū*, etc.

VADATI, and VADETI, To speak, say; to declare, proclaim [वद्]. Of this verb I have only met with the pres., opt., imperat., aor., and p. pres. With the exception of the aorist, these tenses of वच् are lost in Pali, and thus in Pali वद् supple-

ments वच्. The pass. is supplied by *vuccati* from वच्, but the p.p.p. *udito* occurs (see sep.). For the caus. see below. Pres. 1st pers. *vaddmi* (Kh. 8; Dh. 435), *vademi* (Alw. I. 40); 2nd, *vadesi* (Alw. N. 35; Dh. 96); 3rd, *vadati* (Ten J. 120; Dh. 96), *vadeti* (Dh. 314). Opt. *vadeyya* (Alw. N. 34; Ten J. 118). Imperat. *vada* (Att. 208; Mah. 105), *vadehi* (Ras. 21; Alw. I. 93); 2nd pl. *vadatha* (Dh. 123). Aor. *vadi* (Mah. 170); 2nd pl. *vadittha* (Dh. 83); 3rd, *vadimsu* (Mah. 17, 198; Dh. 217). P.pr. *vadamāno* (Alw. N. 34), *vadanto* (F. Jāt. 10). The forms *vademi*, *vadesi*, etc., have nothing to do with the caus., but are dialectic varieties. *Kasmā evaṃ vadesi*, what makes you say that? (Dh. 156). *Nibbānaṃ paramaṃ vadanti Buddhā*, the Buddhas declare N. to be the highest bliss (Dh. 34). *Ye na vadanti kammaṃ*, who deny the existence of Moral Merit, lit. do not assert it (Ten J. 117). *Tam enaṃ . . pārājikena vadeyya*, should charge him with a pārājika crime (Pāt. 7). *Evaṃ no vacanaṃ vada*, thus speak our message, thus deliver our injunction (Mah. 105). *Gātham v.*, to recite a stanza (F. Jāt. 10). *Saccam v.*, to speak the truth (Dh. 96). P.p.p. *udito* (see sep.). According to Kaccāyana *vajj-* is sometimes substituted for *vad-* throughout all the tenses, the examples given are pres. *vajjāmi*, *vajjemi* and opt. *vajjeyya*. The origin of these forms (which I have not yet met with in texts) must be due to such Sansk. forms as *udyāt*, *udyate*, for *dajjam*, *dajjeyya* are certainly due to *dajjā* = *dadyāt*. Caus. *vādeti*, to play (a musical instrument). *Bherim v.*, to beat a drum (F. Jāt. 15). *Vīṇam v.*, to play the lute (Dh. 158). P.p.p. neut. *vāditam*, music (Ab. 142; Kh. 3; Mah. 213). Pass. of the caus. *vajjati* = वाज्यते. *Vajjanti bheriyo*, drums are beaten (Jāt. 13). Also caus. *vādāpeti*, to cause to be played (Mah. 155).

VADDALIKĀ (*f.*), Rainy weather [वार्दल + रखा]. Jāt. 80.

VADDHAKI (*m.*), An artisan, carpenter, mason [वर्धक]. Ab. 506. *Itthakav.*, a stonemason (Mah. 222). *Tapphāv.*, the Artificer Lust (Dh. 320). *Usv.*, a fletcher (Dh. 188; Mah. 236).

VADDHAKO (*adj.*), Augmenting, enlarging [वर्धक]. *Rāsivaddhako*, one who increases a man's property, a steward of an estate (Jāt. 2).

VADDHAMĀNAKO (*adj.*), Growing [वर्धमानक]. *Vaddhamānakacchādyāya*, with the growing shades,

as evening drew on (Mah. 118; Dh. 125, 251). See under *Vaddhati*.

VADDHAMAYO (*adj.*), Leathern [वर्ध + मय]. Fausböll.

VADDHANĀM, Increase, enlargement [वर्धन]. *Āyussa v.*, prolongation of life (Mah. 220).

VADDHANO (*adj.*), Augmenting [वर्धन]. Cl. Gr. 115. We appear to have the adj. in the form *vaddhana* at Dh. v. 167, see Mah. 139 (8), but I have not the slightest notion of the meaning of *lokavaddhano*.

VADDHATARO, see next.

VADDHATI, To grow, increase, multiply; to prosper [वृध्]. Dh. 13, 23, 45, 52, 59, 265, 288 (*vaddhati* is a misprint). *Anupubbena nimbā vaddhimsu*, in due course the nimba trees grew up (F. Jāt. 6). *Mahatā parivārena ubho vaddhimsu dārakā*, both the children were brought up, lit. grew up, with great state (Mah. 135, comp. Dh. 217, Jāt. 57). *Te ekato vaddhimsu*, the two children grew up together (Das. 24). *Yam kulam saddhāya* (instr.) *vaddhati*, a family which grows in faith (Pāt. 93). *Vaddhamānā kumārīkā*, "a royal virgin of great personal charms" (Turnour, at Mah. 70). *Putta-dhittāhi* (instr.) *vaddhitvā*, having numerous sons and daughters, lit. having progressed or multiplied with sons and daughters (Mah. 52). *Vaddhamānacchādyāyam* (loc.), as the shadows were lengthening (Mah. 139, see *Vaddhamānako*). P.p.p. *vuddho*, *vaddho*, *buddho*, *vuddho*. *Vuddho*, old (Ab. 254), also wise, learned (Ab. 1071). *Daharā ca vuddhā ca*, the young and the old (Das. 5). *Jeṭṭho so vuddho*, the eldest when grown up (Mah. 52, comp. 137, 245 "attained its full growth"). *Vuddho Muṭasivo rājā*, king M. is an old man (Mah. 72). *Guṇavuddho*, old or advanced in virtue (Dh. 288). *Vaddhāpacyi* (*adj.*), reverencing the aged, respectful to one's elders (Dh. 20). *Vaddhajanupadeso*, the advice of older people (Att. 199). *Guruvaddhōpasevā*, associating with teachers and elders (Att. 193). For *buddho* see sep. art. *Yathābuddham*, according to seniority. *Vuddho* is given at Sen. K. 493. We have the comparatives *buddhataro*, *vaddhataro*, older, senior (Dh. 288; Att. 212). Caus. *vaddheti*, to cause to grow, augment; to bring up; to cause to prosper, exalt; to raise, lift; to grow up. *Kalaham vaddhayimsu*, increased the tumult (Dh. 103). *Mā upari dhammadesanaṃ vaddhayittha*, do not extend your

teaching of the law any further (Dh. 123). *Vipassanaṃ v.*, to amplify or perfect supernatural insight (Dh. 80, 142, 151, comp. 180, 183, 306). *Vadḍheti attano ghare*, brought (the child) up in his own house (Mah. 222). *Ārakkhaṃ vadḍhetvā*, having strengthened the guard, increased the number of the sentries (Jāt. 59). To exalt, glorify (Mah. 207). *Maṅgalaṃ vadḍhento*, "raising the Jayamaṅgala chant" (Mah. 173). *Kuntaṃ vadḍhetha*, take up the spear (Mah. 160). *Ukkhalito bhattaṃ vadḍhiyamānaṃ disvā*, having seen boiled rice being taken out of the boiler (Dh. 141). *Vadḍhetvā pana purato ṭhapitaṃ eva passati*, but did see it served after being taken out of the boiler (Ditto). *Bhutte vadḍhetvā dinne*, the boiled rice having been taken from the pot and served (Dh. 165). *Vadḍhento kiṃ karissati*, when he grows up what will he do? (said of a young bird, F. Jāt. 49, comp. Ras. 15). P.p.p. *vadḍhito*, brought up, increased, etc. (Ab. 1076; Dh. 278, 330). *Parassa vadḍhitaṃ bhattaṃ bhuñjanto viya*, like one who eats rice taken out of the pot for another man (Dh. 125). With affix ल्, *vadḍhitattam*, state of having been brought up (Dh. 328). Also caus. *vadḍhāpeti*, to cause to be enlarged, etc. (Mah. 223).

VADḌHI, see *Vadḍhi*.

VADḌHITO, VADḌHO, see *Vadḍhati*.

VADETI, VĀDETI, see *Vadati*.

VADHAKO (*adj.*), Murderous [वधक]. *Vadhakacetanaṃ*, murderous intent (Pāt. 66). *Vadhako*, a murderer (Dh. 144).

VADHATI, To strike; to kill [वध]. Pres. 1st pers. *vadhāmi* (Pāt. 66). Aor. *avadhi* (Dh. 1), *vadhi* (F. Jāt. 18; Ten J. 115). Fut. *vadhissāmi* (Dh. 279; Mah. 154). Ger. *vadhitvā* (F. Jāt. 12; Ten J. 36). See *Vajjho*.

VADHO, Killing, slaughter, murder, assassination; striking [वध]. Ab. 403; Dh. 143, 331; Ten J. 115. *Vadhaṭṭhānaṃ*, place of execution, slaughterhouse (Ab. 521). *Pāṇavadho*, life-slaughter (Alw. I. cxxiv; Att. 206). *Vadhudyato*, a murderer (Ab. 736). *Vadhabandho* at Dh. v. 399 seems to mean "stripes and imprisonment." The meaning of *vadhabandhanam* at Ab. 738 is perhaps "killing and putting in prison."

VADHŪ (*f.*), A bride, a young wife; a girl; a daughter-in-law [वधू]. Ab. 230, 877.

VADHUKĀ (*f.*), A daughter-in-law [वधुका].

VĀDĪ (*adj.*), Saying, speaking, asserting, holding doctrine; disputing, arguing [वादिन्]. *Vādino maññamānā*, "considering themselves skilled in controversy." *Saccavāddī*, speaking the truth. *Dhammavāddī*, holding true doctrine, orthodox. *Kimvāddī*, holding what doctrine? *Evamvāddī*, holding this doctrine. *Vagguvāddī*, of pleasant speech (Ab. 891). *Catusaccavāddī*, proclaiming or holding the four Truths (Att. 203). *Caṇḍāvāddī*, the man who said, "Pariah!" (Mah. 25). *Sabbatthavāddī*, holding the Sabbattha heresy (Mah. 20). *Cetiya vāddī*, the Chetiya heretics (Alw. I. 64).

VĀDIKO (*adj.*), At the end of a compound a substitute for *vāddī*. *Pāravādikho*, the man who said "Across the sea" (Mah. 25).

VĀDITAM, see *Vadati* (end of art.).

VĀDITTAM, A musical instrument; instrumental music [वादिष]. Ab. 142, 867.

VĀDITTAM, = वादिष, see *Saṅḍapeti*.

VADO (*adj.*), Speaking sensibly [वद्]. Ab. 735.

VĀDO, Speaking, speech, talk; assertion; controversy, dispute; doctrine, creed, belief; school of doctrine, heresy [वाद]. *Kumārakavāddena vadati*, admonishes him calling him a child (Br. J. S. A.). *Āvuso vāddena samuddacaranti*, address him by the appellation of *āvuso*. *Jātivādo*, what is said about a person's lineage (Jāt. 2). *Sako vādo*, one's own creed (Mah. 251). *Sutvā ubhinnaṃ vādaṃ*, having heard the arguments on both sides (Mah. 18). *Pañca vāddā*, five heresies, or schisms (Alw. I. 64). *Pañca vādasatāni ugghetvā*, having learnt 500 different forms of belief (Pāt. 5). *Ujari-paccantkavāddā* (m. pl.), using directly hostile arguments, engaged in hostile controversy (Br. J. S.). *Bhinnavādo*, schism, heresy (Alw. I. 65). *Theravādo* is a term applied to the orthodox doctrines or word of Buddha as settled at the first Saṅgīti. This is made quite clear by a passage of *Dīpavansa* printed by D'Alwis at p. 134 of his Catalogue (vol. i.). After a brief account of the first Saṅgīti, enumerating some of the leading theras who took part in it, *Dīpavansa* says, *theraki katasāṅgaho theravādo ti vuccati*, the recension made by the theras is called Doctrine of the Elders. This agrees with a passage from *Dīpavansa* at Alw. I. 65, where, after an enumeration of the various schisms from the original doctrine of Buddha, we are told that, *nigrodho va mahārukko thero* (*adj.*) *vāddanam uttano anānādhī-*

kañ c' eva kevalam Jinasāsanam, like the great banyan tree the Thera doctrine is the best of doctrines, it is the pure commandment of Buddha without diminution or addition. Turnour has for the most part sadly misunderstood the term. At Mah. 20 we have, *eko 'va theravādo so ddivassasate ahu aññācariyavāddā tu tato oram ajāyisum*, which Turnour renders, "During the first century after the death of Buddha there was but one schism among the theras: it was subsequent to that period that the other schisms among the preceptors took place." The real meaning is, "In the first century this (orthodox) Thera doctrine alone existed, the other (schismatic) Ācariya doctrines arose at a later date." At page 21, *theravādena saha te honti dvādasā* should be rendered, including the Thera doctrine these are twelve in number. At Mah. 207, *evam te theravādehi pabbinnā bhikkhavo dvīdhā*, thus these priests seceded in two directions from the orthodox doctrines (viz. made two schisms, the Abhayagiri schism and the Dakkhināvihāra schism). In the same page, *niggatā theravādato*, departed from the orthodox faith. At page 252 *theravāda* occurs twice. In line 2 it is opposed to *aṭṭhakathā*, and clearly means the text of the Buddhist scriptures. Line 10 runs thus, *theravādehi pālhi padehi vyañjanehi ca aññāthattam ahu n' eva potthakesu pi tisu pi*, in the three manuscripts there was no variation whatever from the orthodox version, in passages (*pālhi*), in words or in syllables. The adj. *theravāddā* (*theravāda* + दा) means holding the orthodox doctrine, orthodox, not schismatic. It occurs at Mah. 250, where Turnour renders it "schismatic," and at Mah. 259, where he has "opponents of the schismatics." In his Glossary Turnour defines it, "Discourses of the theros, on the schisms in the Buddhistical church."

VAGGATI, To jump [वल्ग]. Dh. 274.

VAGGIYO (adj.), Belonging to a class [वर्ग्य]. *Sattarasavaggiyā dāraḥ*, a company of seventeen children (Alw. I. 100). Comp. *Chabbaggiyo*.

VAGGO, A class, troop, multitude, company, tribe, party [वर्ग]. Ab. 631. *Vihāṅgavaggo*, a flock of birds (Att. 213). *Pañcavaggo*, an assembly of five, five people (Pāt. xl). *Dasavaggo* (adj.) *bhikkhusaṅgho*, a chapter of ten monks (Alw. I. 93). *Vaggarato* (adj.), delighting in society (as opposed to delighting in solitude). *Tassa bhikkhussa*

vaggaḍḍakā is rendered by Gogerly, "aiding and abetting" that priest, viz. belonging to his class and party (Pāt. 5). *Vaggabandhanam*, being banded together (of robbers, Dh. 187). *Gaṇasajjhāyam akarum vaggabandhena bhikkhavo*, the monks "in their separate fraternities hymned forth their prayers" (Mah. 194). In gram. the first twenty-five consonants are divided into five *vaggas* or classes (Sen. K. 202).

VAGGU (adj.), Beautiful, pleasant [वल्गु]. Ab. 693, 891.

VĀGURIKO, A sportsman using nets [वागुरिक]. Ab. 514.

VAHĀ (f.), A river [वह].

VĀHANAM, Carrying; a vehicle; an animal used in riding, "monture" [वाहन]. Ab. 375; Dh. 161; Mah. 150; Att. 90. *Māro savāhano*, Māra together with his elephant (Dh. 32).

VĀHASO, A boa constrictor or python [वाहस]. Ab. 651.

VAHATI, To carry, transport, draw; to bear along, carry off; to experience, possess [वह]. Dh. 60. *Dhuram v.*, to bear the yoke (of an ox drawing a cart, Dh. 89). *Gulayantam v.*, to work a sugar-mill (Mah. 208). Of carrying a child in one's arms (Dh. 199). *Titikkham v.*, to have long-suffering, be enduring (Att. 200). *Parito vahanto*, wafting around (Att. 192). *Phalakaṃ vahamāno*, holding the slate (Das. 24). Aor. *vahi* (Att. 200). At Dh. 319 we have inf. *vahetum* (copyist's error for *vahitum*?). P.pr. *vaham*, *vahanto*, *vahamāno* (Dh. 1; Das. 24). Pass. *vuyhati*, *vulhati* (Alw. I. 36; Sen. K. 454). P.f.p. *vahitabbo*. *Rājūnam rājakecam vahitabam*, royal duties must be performed (lit. borne) for kings (Dh. 392). *Dasahi purisehi vahitabbo*, that ought to take ten men to carry it (Mah. 144). Caus. *vdheti*. *Ratham v.*, to drive a chariot, or perhaps cause it to be driven (Dh. 219).

VĀHĪ (adj.), Carrying [वाहिन]. Att. 202. M. *vdhā*, a horse (Mah. 134). Fem. *vdhīnā*, a river (Ab. 1056), an army (Ab. 381).

VAHO (adj.), Carrying [वह]. *Saddhāvaho* (adj.), sustaining faith (Kh. 81). Masc. *vaho*, shoulder of an ox (Ab. 497).

VĀHO, A bearer, leader; a horse; a vehicle, cart; a measure of capacity = 20 khāris (in this sense it means a cartload) [वाह]. Ab. 368, 483, 1081; Dh. 60). *Sattavāho*, a caravan leader, merchant.

- Sālvodhasahasāni*, a thousand loads of hill paddy (Mah. 22; Alw. N. 36).
- VAJATI, To go, to walk [वज्]. Dh. 15, 62. *Devvalokāṃ v.*, to go to heaven (Dh. 32; Ras. 40). *Buddhaṃ saraṇāṃ v.*, to take refuge in B. (Dh. 97). Imper. *vaja* (Mah. 70).
- VAJIRO, and -RĀM, The thunderbolt of Indra; diamond, adamant; a stone which bores gems [वज्र]. Ab. 24, 490, 866; Dh. 29; Mah. 182. *Vajirapāṇi*, *Vajirahattho*, *Vajirāvudho*, names of Indra (Ab. 18, 19).
- VAJJAM, A musical instrument [वाज्]. Ab. 142, 827, 932, 1100; Sen. K. 477.
- VAJJAM, That which should be avoided, fault, sin [वर्ज्य]. Ab. 1100; Dh. 14, 45, 56; Pāt. 102. Of a personal defect (see *Yathāvajjam*). Of an error in a book or MS.
- VAJJANAM, Avoiding, forsaking, escaping [वर्जन]. Ab. 1137.
- VAJJANIYO (*p.f.p.*), That should be shunned, improper [वर्जनीय]. Pāt. 2.
- VAJJATI, see *Vadati* (twice).
- VAJJETI (*caus.*), To avoid, abstain from, renounce, escape, leave out, pass over, except; to remove, dispel [वर्जयति]. Dh. 181, 209, 274; Alw. I. 112. *P.p.p. vajjito*. *Vajjitam tehi dosehi*, free from these faults (Mah. 1). *Tambūlam cuppa-vajjitam*, betel without chunam (Mah. 219). Dh. 240. See also under *Vadati*.
- VAJJHĀ (*f.*), Execution [वध्]. *Coro vajjham upānto*, a criminal led to execution (Mah. 249). *Vajjhappatto* (*adj.*), condemned to death, about to be executed (Dh. 109; Ras. 34, a condemned criminal).
- VAJJHO (*p.f.p. vadhati*), To be killed or destroyed, meriting death [वध्]. Ab. 737; Att. 208. *Go vajjho*, an ox intended for slaughter (Das. 35). *Vajjhamāldā*, a wreath placed on a criminal's head before execution.
- VAJJI (*m.pl.*), Name of a people, the Licchavi princes [वज्जि]. Ab. 184, 336; Man. B. 235; B. Int. 74; Par. 1. *Vajjito*, among the Vajjians, in the Vajjian country (Mah. 15). *Vajjirājāno*, Vajjian kings (Alw. I. 99). *Vajjiputtā*, Vajjian or Licchavi princes (Dh. 145). *Vajjiputtako bhikkhu*, a monk who was a V. prince (Dh. 391; Alw. I. 63). *Vajjirattham* (Ditto).
- VAJO, A cow-pen [वज्]. Ab. 190; Mah. 22; Dh. 238.
- VĀJO, The feather of an arrow [वाज्]. Ab. 390.
- VĀKAM, Bark of a tree [वक्क]. *Vākkacram*, a bark garment worn by an ascetic (Jāt. 9, 13). *Vākkamayo*, made of bark (Pāt. 86).
- VĀKARĀ (*f.*), A net or snare [वानुरा]. Ab. 520.
- VAKKALAM, and -LO, Bark of a tree; bark garment worn by ascetics [वक्कल]. Ab. 442, 1109. *V. nivāseti*, to wear the barken garment (Ten J. 19).
- VAKKAM, The kidney [वृक्क]. Kh. 19; Ab. 1034 (the Sinhalese *vakugadu* in the margin means "kidney").
- VAKKANGO, The ruddy goose [वक्काङ्ग]. Ab. 625.
- VĀKKARAṆAM, Talk, assertion [वाक् + करण]. Dh. 47.
- VAKKHATI, see *Vatti*.
- VAKKO (*adj.*), Crooked [वक्क]. Ab. 1034. Comp. *Vakkango*. The usual form is *vaiko*, which see.
- VAKO, A wolf [वुक्]. Ab. 615.
- VAKULO, The tree *Mimusops Elengi* [वकुल]. Ab. 572.
- VĀKYAM, A speech, a sentence [वाक्य]. Ab. 106.
- VAḶABĀNALO, A submarine fire at the South Pole [वडवा + अनल, the corresponding S. word is *vadavāni*]. Att. 26, 193; Alw. I. xxxv.
- VAḶABHĀMUKHAM, Hardy says, "When a storm arises (in the oceans that surround Meru) the waves are thrown to an immense height, after which they roll with a fearful noise towards Mount Meru on the one side, or the Sakwalagala (*cakkavāḷapabbata*) on the other, leaving a pool or hollow in the trough of the sea called *Wala-bhāmukha*" (Man. B. 13; Alw. I. xxxv; Ab. 889). In S. *vadavāmuḷ*.
- VAḶABHI (*f.*), A roof [वडभि]. Ab. 221.
- VĀLADHI (*m.*), A horse's or cow's tail [वालधि]. Ab. 371; Mah. 63; Das. 33; Jāt. 20.
- VĀLAGĀHĪ (*m.*), A snake charmer [वालयहि]. Ab. 656.
- VĀLAGGAM, The tip of a hair [वालाग]. Dh. 295.
- VALĀHAKO, A cloud [वालाहक]. Ab. 47; Mah. 114; Dh. 155.
- VĀLAHATTHO, A horse's tail [वालाहत्त]. Ab. 371.
- VALAJO, A sort of fish. Ab. 672.
- VĀLAM, Water [वार]. Ab. 661.
- VĀLAMIGO, A tiger, leopard, or other beast of prey [वालयमुग]. Ab. 613; Dh. 106; Jāt. 8.
- VALAÑJAKO (*adj.*), Using, frequenting (from *va-*

- lañjeti*). *Antovalañjaká bahivalañjaká*, in-door people, out-of-door people, lit. "resorting inside, resorting outside" (Ten J. 2, 89).
- VALAÑJANAM**, Use, resorting to (from next). *Dasabalassa valañjanakuñi*, the privy used by the Buddha (Ját. 161). Subh. says it means "use," and quotes from *Āṅguttara Aṭṭh.*, *attano santakkaṃ parassa adātukāmena n'atthīti ayam valañjanamusāvōdo*, when a man who is unwilling to give away something belonging to him, says he has not got it, that is called a "use-falsehood."
- VALAÑJETI**, To use, to resort to, to spend [बलञ्ज with बव]. I have met with the phrase *na sevītabbā na valañjetabbā*. Subh. quotes from *Rasavāhini*, *imaṃ muttāhāraṃ valañjehi*, which he says means, "use this pearl necklace." He also quotes from *Sumaṅgalavilāsini*, *yathā na paññāyati tathā suttakena vethetvā valañjetabbā*, which appears to mean, "it should be used after being tied up with a string so as not to be seen." At Mah. 120 we have, *dvādasāpi te Hatthāḥhakabhikkhūnhi valañjīyimsu* (aor. pass.) *sabbadā*, these three rooms were constantly used by the H. nuns.
- VALAÑJO**, Use, expenditure; a mark; resorting to, frequenting [बव + बलञ्ज]. *Divasavalañjo*, daily expenditure (Ab. 337, 338). *Sartravalañjo*, evacuation (*uccārapassāvakammaṃ*), lit. "bodily use" (Ját. 70, 80, where it is neuter). *Sartravalañjam karoti*, to ease oneself (Dh. 103). *Padavalañjo*, a footprint (Dh. 163; Ját. 8).
- VALAVĀ** (f.), A mare [बलवा]. Ab. 371; Dh. 240, 399; Mah. 63.
- VĀLAVEDHĪ** (m.), An archer who can hit a hair [बाल + वेधिन]. Mah. 143; Ját. 58. Also metaphorically of an acute arguer, a hair-splitter.
- VĀLAVĪJANĪ** (f.), A fan made of a yak's tail, a chowrie [बाल + vjjan]. Ab. 357; Mah. 60.
- VALAYITO** (adj.), Encircled [बलयित]. Ab. 745.
- VALAYO**, and -YAM, A bracelet, ring, circle [बलय]. Ab. 285; Att. xxii; Mah. 48, 68. *Dantavalayam*, an ivory bangle (Dh. 178).
- VALĪ** (f.), A fold of the skin, wrinkle; a line, streak [बलि]. Ab. 990.
- VĀLIKĀ** (f.), Sand [बालिका]. *Vālikā* (pl.) *okirati*, to sprinkle sand on a piece of ground to make it look neat (Dh. 78, 135). *Nagaram vipakīṇṇavālikam*, a town sprinkled with sand for some festivity. *Vālikāpulinam*, a sand bed (Dh. 224). Mah. 213; F. Ját. 53.
- VALĪMUKHO**, A monkey [बलीमुख]. Ab. 614.
- VALIRO** (adj.), Squinting [बलिर]. Ab. 320.
- VALITO** (adj.), Wrinkled [बलित]. Ab. 255.
- VALITTACO** (adj.), Wrinkled [बलि + लव्]. Ab. 255.
- VALLABHO** (adj.), Beloved [बलभ]. Ab. 697. Masc. *vallabho*, a favourite; an overseer (Ab. 1066; Dh. 252; Mah. 229, 235).
- VALLAKĪ** (f.), An Indian lute [बलकी]. Ab. 138.
- VALLARĪ** (f.), A compound pedicle [बलारी]. Ab. 550.
- VALLĪ** (f.), A creeper, creeping plant [बली]. Ab. 550; Mah. 106, 153, 215; F. Ját. 6. *Valliyā dvunāti*, to string things together by running a creeper through them, the creeper forming I suppose an improvised string (Mah. 53). *Vallīhi bandhati*, to tie together with creepers used as string (Dh. 316; Ras. 30). At Att. 198 *vallī* appears to be used for water weeds.
- VALLIBHO**, The plant *kumbhaṇḍa*. Ab. 597.
- VALLŪRO**, and -RĀ, and -RAM, Dried flesh [बलूर]. Ab. 280.
- VĀLO**, Hair of the head; hair of animals; the hairy tail of an animal [बाल]. Ab. 256, 1080; Ját. 20. *Vālavijjanayoggo*, able to split a hair, said of a sharp arrow (Dh. 196, comp. *vālavedhī*). Of a squirrel's tail (Att. 202).
- VĀLO**, A snake; a beast of prey [बाल]. Ab. 654. Comp. *Vālagāhī*, *Vālamigo*.
- VĀLUKĀ** (f.), Sand [बालुका]. Ab. 663; Ját. 7; Mah. 118, 168; Dh. 192. *Vālukāpulinam*, a sand bank (Ját. 64). Comp. *Vālikā*.
- VĀMADEVO**, **VĀMAKO**, see *Isi*.
- VAMANAM**, Vomiting; an emetic [बमन].
- VĀMANO** (adj.), Dwarfish [बामन]. Ab. 708. *Vāmano*, a dwarf (Ab. 319), name of the elephant at the south point (Ab. 30).
- VAMATHU** (m.), Vomiting [बमथु]. Ab. 327.
- VAMATI**, To vomit; to eject, discharge [बम]. Mah. 244; Ját. 20. P.p.p. *vanto*, rejected, put away. *Vantakasavo* (adj.), one who has put away sin (Dh. 2, comp. 46, 47).
- VĀMATO** (adv.), On the left side, to the left [बाम + तस्].
- VAMMAM**, Armour [बर्मन]. Ab. 377. *Vammayodhī*, a malled warrior.
- VAMMĪKO**, and -KAM, An ant-hill [बल्लीक, बलिक्]. Dh. 385; Mah. 243; Ras. 31.

- VAMMITO** (*adj.*), Wearing armour [वर्मित]. Ab. 378.
- VAMO**, Vomiting [वम].
- VĀMO** (*adj.*), Left (*gauche*); reverse, opposite; beautiful [वाम]. Ab. 694, 719, 1020. *Vāmapassamhi*, on the left side (Mah. 258). *Vāmahattho*, the left hand (B. Lot. 864). *Vāme* (*loc.*) *kaniṭṭham katvāna*, putting his younger sister on his left (Mah. 44).
- VĀMSĀGATO** (*adj.*), Come down from father to son, hereditary [वंशागत]. Mah. 143.
- VĀMSAJO** (*adj.*), Belonging to a race [वंशज]. *Suddhavaṃsajo*, born of high lineage (Mah. 1). *Mahāsammatarājassa vaṃsajo mahāmuni*, the great Sage sprung from the race of Mahāsammata (Mah. 8, comp. 54).
- VĀMSAKKAMO**, Lineage, pedigree [वंशक्रम]. Mah. lxxxviii.
- VĀMSAVANNO**, The veḷuriya gem [वंश + वर्ण]. Ab. 491.
- VĀMSIKO**, A flute-player, piper [वांशिक].
- VĀMSO**, A bamboo; a fife; race, family, lineage; dynasty; hereditary custom, tradition [वंश]. Ab. 142, 332, 600, 1090. *Saddhammavaṃsapatiṭṭhāpako*, maintainer of the succession of the holy Law (Br. J. S. A.). *Pitughātakavaṃso 'yaṃ*, this is a parricidal race (Mah. 15). *Attano kulavaṃsam anuvattāmi*, I am keeping up the traditions of my family (Dh. 335). There is a game called vaṃsa, which seems to mean poisoning a bamboo on the finger in a perpendicular position (*vaṃsan ti veṇṇuṃ ussāpetvā kīḷanāṃ*). Dynasty (Mah. 228, 256).
- VANACARAKO**, A forester [वनचर + क]. Dh. 158. Also *vanacārako* (F. Jāt. 5).
- VANACARO** (*adj.*), Wandering in the forest [वनचर]. Mah. 37.
- VANAM**, A wood, forest; water [वन]. Ab. 536, 661, 1063; Dh. 34. *Ambavanam*, a mango grove. *Vanakāko*, a raven (Ab. 639). At the beginning of a compound word it may often be rendered by "wild;" *vanakusumam*, a wild flower, lit. wood flower; *vanamūlaphalam*, wild roots and fruits (Dh. 133; Ten J. 107); *vanamahiso*, a wild buffalo (F. Jāt. 12); *vanakukkūṭo*, a jungle cock (Ab. 641); *vanamalīkā* (*f.*), wild jasmine (Ab. 575). Used metaphorically for desire, lust (Dh. 50, 61, comp. *Vanatho*, *Vānam*). For *vanā* at Dh. 60 see *Savanam* (2).
- VANAM**, and **VANO**, A sore, wound, boil, etc. [व्रण]. Ab. 324; Dh. 23. *Vanarogāturo*, ill with boils (Mah. 24). *Vanam bandhati*, to bind up a wound (Dh. 279).
- VĀNAM**, Sewing [वान]. Ab. 1095.
- VĀNAM**, Desire, lust (Ab. 163, 1095; E. Mon. 295). From the comparison of *vanam* and *vanatho*, which both mean "lust" as well as "forest," it is most probable that this word is the S. वान from वन.
- VANANTO**, The edge or skirt of a forest [वनात्त]. Dh. 54.
- VĀNAPATTHO**, A brahmin of the third order, an anchorite [वानप्रस्थ]. Ab. 409.
- VANAPPATI**, and **VANASPATI** (*m.*), A tree bearing fruit, but without apparent blossoms; any tree [वनस्पति]. Ab. 540, 903 (both *pp.*); Dh. 77 (*sp.*). *Tiṇavanaspatayo*, grasses and trees (Gog. Ev. 15).
- VANARĀJI** (*f.*), A tract of forest; an open glade or ride in a forest [वनराजि]. Cl. Gr. 130; At. 88, 209.
- VĀNARO**, A monkey [वानर]. Ab. 614; Dh. 59.
- VANASANDO**, A forest, wood [वन + षण्ड]. Ab. 71; F. Jāt. 54; Dh. 86, 105.
- VANASPATI**, see *Vanappati*.
- VANATHO**, The undergrowth in a forest, brush-wood, shrubs, saplings; desire, lust [वन + थ]. Ab. 163 (desire). Dh. 386 says, *mahantarukkhā vanam nāma khuddakā tasmim vane thitattā vanathā nāma*. At Dh. v. 283 there is a play upon the double meaning of *vanatha*; in the next verse it is used in the sense of "desire." *Nibbanatho* (*adj.*), free from lust (Dh. 61).
- VANAVĀSO**, Name of a country, according to Vijesinha it means Thibet [वनवास].
- VANĀCAKO** (*adj.*), Deceitful [वञ्चक]. Ab. 737.
- VANĀCANAM**, Deception, illusion [वञ्चन]. Dh. 382.
- VANĀCETI** (*caus.*), To deceive, delude, elude [वञ्चयति]. Dh. 89, 217, 328; Mah. 176. *Sattim vañcesi*, evaded the spear thrown at him (Dh. 116, comp. Mah. 154). *Vañcimhā*, we have been deluded (Dh. 194), is the aor. pass. from वञ्च.
- VANDĀKĀ** (*f.*), A parasitical plant [वन्दाका]. Ab. 580.
- VANDANĀ** (*f.*), and **-NAM**, Salutation, paying reverence, veneration, homage [वन्दना, वन्दन]. Ab. 426; Mah. 85, 178; Dh. 288.
- VANDANIYO** (*adj.*), Deserving homage [वन्दनीय]. Mah. lxxxvi.

- VANDĀPANAMĪ**, Causing to do homage [fr. caus. वन्द]. Ját. 67.
- VANDATI**, To salute, make obeisance, pay homage to, revere, venerate [वन्द]. See *Siro*. Dh. 79. Ger. *vanditvá*, *vandiyá* (Dh. 114; Mah. 82; F. Ját. 2, 6). Inf. *vanditum* (Dh. 217). P.pr. *vandanto*, *vandamno* (Dh. 217).
- VANDI** (*f.*), A prisoner [वन्दि]. Ab. 407.
- VANDI** (*m.*), A bard, panegyrist [वन्दिन्]. Ab. 396, 1081.
- VĀNEYYAM**, The fragrant grass *Cyperus Rotundus* [वानेय]. Ab. 592.
- VĀNGO**, Bengal [वङ्ग]. N. pl. *Vaṅgá*, the inhabitants of Vaṅga, Bengalees (Ab. 185, 1031).
- VĀNGO**, Discolouration of the face, a cutaneous complaint [वङ्ग]. Ab. 1031.
- VĀNĪ** (*f.*), Voice, speech [वाणी]. Ab. 105.
- VANIBBAKO**, A beggar, mendicant, pauper [वनीपक]. Ab. 740; Dh. 131; Mah. 240.
- VĀNĪJAKO**, A trader [next + व]. *Assav.*, a horse-dealer (Ras. 38). *Saṅkhav.*, a chank merchant (Alw. I. 97).
- VĀNĪJĀ** (*f.*), Trade [वणिज्या]. Ab. 446, 849; Alw. I. xlv; Kh. 11. *Dussavanijjāṃ karoti*, to trade in cloth (Ten J. 32). At Ras. 38 *vānījā*.
- VĀNĪJĀM**, Trade [वणिज्य]. Ab. 446.
- VĀNĪJO**, A trader [वणिज]. Ab. 469; Mah. 24, 167; F. Ját. 16; Dh. 68.
- VANĪPPATHO**, A trading town, mart; trade [वणिक्पथ]. Ab. 868.
- VANITĀ** (*f.*), A woman [वनिता]. Ab. 230.
- VANĪTO** (*adj.*), Wounded, bruised [व्रणित]. Ten J. 42.
- VĀNĪHO** (*adj.*), Barren, sterile [वन्ध]. Of a tree (Ab. 541). *Vāñhā* (*f.*), a barren woman (Dh. 219). *Vāñhagatī*, a barren cow (Ab. 873). Metaphorically, *vāñhd sampatti*, barren prosperity.
- VĀNĪJULO**, The ratan, Calamus Rotang [वञ्जुल]. Ab. 553.
- VANĪKO** (*adj.*), Crooked, bent; cunning, dishonest [वङ्क, comp. वङ्कु]. Ab. 709, 1025; Ját. 9; Pát. 86. Masc. *vaniko*, a fish-hook (Ab. 674), also, according to Ab. 1025, an overhanging rock, crag. *Vaniko* is given at Ab. 606 as the proper name of a mountain. See *Upasid*.
- VANĪNADĀSĪ** (*f.*), A prostitute [वर्ष + दासी]. Ab. 233; Dh. 238.
- VANĪNAKAM**, Paint, rouge [वर्षक]. Ab. 306;

- Pát. 110. *Mukhaṃ vaṅṅakamakkhitaṃ*, a face smeared with rouge (comp. Dh. 232).
- VANĪNĀ** (*f.*), Description, narration; explanation; a comment, commentary [वर्णना]. Ab. 118. *Játakathavaṅṅā*, commentary on the Játaka, lit. explanation of the meaning of the Játaka. *Kaccāyanav.*, commentary on Kaccāyana, name of a grammatical work (Alw. I. xiv). *Ākāsav.*, description of the sky (Dh. 285). *Asataṃ bhāvanam iccheyyāti gāthavaṅṅāndya vitthritam*, it is explained in the comment on the gāthā beginning "asataṃ bhāvanam iccheyya" (Dh. 393).
- VANĪNAVĀ** (*adj.*), Having colour, having beauty [वर्णवत्]. Dh. 10; Gog. Ev. 31.
- VANĪNAVADĪ** (*adj.*), Eulogizing, a panegyrist [वर्णवादिन्].
- VANĪNETI**, To depict, describe; to praise, applaud, approve; to explain, comment upon [वर्ण]. *Attano ānubhāvan vaṅṅesi*, enlarged on his own skill (F. Ját. 6). *Pabbajjāya guṇe vaṅṅesi*, extolled the merits of the ascetic life (Ját. 59). P.pr. pass. *vaṅṅiyamāno*, being commented upon or explained (Ját. 2). Pát. 100; Dh. 195. P.p.p. *vaṅṅito*, praised (Ab. 752). *Sabbavtrapurisehi vaṅṅitā thomitā ayaṃ pabbajjā*, this ascetic life is commended and extolled by all noble men (Ját. 9).
- VANĪ** (*adj.*), Having colour; having the appearance of [वर्णिन्]. *Uttamavaṅṅi* (*adj.*), having a splendid complexion. *Kumārav.*, having the appearance of a boy (Dh. 255). In both instances the term. belongs to the whole compound.
- VANĪNO**, Appearance, form, figure; colour; sort, kind; tribe, caste; complexion; beauty; praise, fame; a letter, vowel, syllable; quality, property [वर्ण]. Ab. 332, 348, 779; Dh. 20, 377; Alw. I. vi; F. Ját. 1. *Sappavaṅṅena*, under the form of a snake (Ras. 34, comp. Ten J. 66, in the shape of a stone). *Maṅṅam saḥāyakassa mukhavaṅṅena*, from the look of my friend's face (Dh. 123). *Kumāravaṅṅam abhinimminivā*, having assumed the form of a young man (Dh. 143, comp. 193, 315). *Maṅṅakūḍalivaṅṅo* (*adj.*) *n'āgantvā*, not coming in the form of M., i.e. appearing in the character of some one else than himself (Dh. 95). *Aggivaṅṅo* (*adj.*), coloured like fire, red-hot (Dh. 395). *Ādiccavaṅṅo* (*adj.*), lustrous as the sun. The six vaṅṅas or colours are *nilo*, *pīto*, *lohito*, *odāto*, *mañjettḥo*, *pabhassaro*. *Vaṅṅasampanno* (*adj.*), beautifully coloured (Alw. I. 75).

- Pañcavaṇṇo* (adj.), of five sorts (Dh. 290; Ját. 15), of five colours? (Alw. I. 74). The four vaṇṇas or castes are *khattiyo, brāhmaṇo, vesso, suddo*. *Uttamavaṇṇo* (adj.), a person of the best family, or highest caste (Att. 214). *Vaṇṇo subho*, good complexion (Dh. 111). *Vaṇṇapokkharatā*, personal beauty (B. Lot. 407; Dh. 47; Ras. 36; Ját. 2). *Malasā vaṇṇassa kosajjā*, sloth is the rust of beauty (Dh. 43). *Vaṇṇaṃ katheti, bhaṇati, bhāsatī*, to praise (with gen., B. Lot. 314; Ten J. 19). *Maraṇavaṇṇaṃ vā samvaṇṇeyya*, or should reiterate to him the praises of death (Pāt. 3, comp. B. Lot. 314).
- VANŪNO (adj.), Sylvan [वन्व]. Att. 213.
- VANNU (f.), Sand. Ab. 663.
- VANO, see *Vaṇam*.
- VANṬAM, A stalk [वृत्त]. Ab. 544. Of a flower (Mah. 211; Dh. 423). Of a fruit (Mah. 167; Das. 8).
- VANTĀSIKO, Name of a sort of Peta, "eating what has been vomited" [वान्ताशिन+क]. Man. B. 458.
- VANTĀSO, One who has renounced all desires, an Arhat [वान्त + आश]. Dh. 18.
- VANTO, see *Vamati*.
- VAPĀ (f.), The serous secretion or fat that spreads among the muscles [वप]. Ab. 282.
- VAPANAM, Sowing [वपन]. Ab. 796. *Katvā sāvāpanam*, having sown a crop of hill-paddy (Mah. 208).
- VAPATI, To sow; to shave [वप्]. *Khettaṃ v.*, to sow a field (Dh. 374). Caus. *vāpāpeti*, to cause to be sown (Dh. 126; Mah. 239). P.p.p. *vatto, utto* (see sep.).
- VĀPI, see *Vā*.
- VĀPI (f.), A reservoir, lake, tank [वापी, वापि]. Ab. 678; Alw. I. x; Mah. 57.
- VĀPITO (p.p.p.), Shorn [वापित].
- VĀPO, Sowing [वाप]. Ab. 796.
- VAPPO, Sowing; the bank of a river [वप्प]. Ab. 1133. *Vappakāle*, at the season for sowing. *Vappamaṅgalam*, a ploughing festival (Ját. 57; Man. B. 150).
- VAPU (n.), The body [वपुस्]. Ab. 151.
- VĀRABĀṆAM, and -NO, A woman's jacket or bodice [वारबाण]. Ab. 294.
- VARADĪPO, The Glorious Isle, viz. Ceylon [वर + द्वीप]. Att. 7.
- VARADO, An epithet of Buddha as having shown men the way to Nirvāṇa, lit. giver of the boon [वरद]. Kh. 9.
- VARĀHARO, Bringing the boon (of Nirvāṇa) [वर + आहर]. Kh. 9.
- VARĀHO, A boar, wild hog; an elephant [वराह]. Ab. 617, 1115; Dh. 58.
- VARAKO, The bean *Phaseolus Trilobus* [वरक]. Ab. 450.
- VARĀKO (adj.), Wretched, miserable [वराक]. Fem. *vardkī* (Att. 217).
- VARĀKO, A pot, jar (Ab. 457; F. Ját. 53).
- VARAM, see *Varo* (2).
- VĀRAṆAM, Resistance [वारण]. Ab. 1014.
- VARANGAM, The head; the female pudenda [वराङ्ग]. Ab. 273, 1093.
- VARĀNGANĀ (f.), A noble or beautiful woman [वराङ्गना]. Mah. 206.
- VARĀÑŪ (adj.), One who has known or discovered Nirvāṇa, an epithet of Buddha [वर + ञ्]. Kh. 9.
- VARAṆO, A surrounding wall, rampart; the tree *Crataeva Roxburghii* [वरण]. Ab. 203, 553.
- VĀRAṆO, An elephant; the Hatthilinga bird [वारण]. Ab. 360, 639, 1014; Ten J. 13; Mah. 137. *Vāraṇallīhāya gacchanto*, walking with an elephant's majestic tread (Dh. 231).
- VARAPANŪNO (adj.), Of noble wisdom, epithet of a Buddha [वर + प्रज्ञा]. Ab. 4.
- VARĀROHĀ (f.), A noble lady [वारारोहा]. Ab. 234.
- VĀRĀSANAM, An excellent seat, chair of state [वरासन]. F. Ját. 52.
- VARATARO (adj.), Better, more excellent [वरातर]. Dh. 208, 398.
- VARATTĀ (f.), A strap, thong [वरत्ता]. Ab. 526; Dh. 71.
- VĀRATTIKO (adj.), Bound with a thong [last + हक].
- VARAVANŪNĪ (f.), An excellent woman [वरवर्णिनी]. Ab. 234.
- VĀRETI, see *Vuṇḍati*.
- VĀRI (n.), Water [वारि]. Ab. 661; Dh. 71.
- VĀRIDO, A cloud [वारिद]. Att. 190, 210.
- VĀRIJAM, A lotus [वारिज]. Ab. 864.
- VĀRIJO, A fish [वारिज]. Dh. 7.
- VĀRIMAGGO, An issue from a sluice, watercourse [वारि + मार्ग]. Ab. 683; Mah. 212.
- VĀRITO, see *Vuṇḍati*.
- VĀRITTAM, Avoidance [formed from वृ on the

analogy of वारिच]. *Cárittaslam* is the observance of what is commanded, *várittaslam* is abstinence from what is forbidden (Man. B. 492).

VĀRIVĀHO, A cloud [वारिवाह]. Ab. 47.

VĀRIYATI, see *Vuṣṭi*.

VARO, Choosing, appointing; a boon, blessing, favour [वर]. Ab. 762, 810. *Varaṃ te danmi*, I grant thee a boon (Das. 2; Dh. 128, 173, 303; Att. 141). *Varappasádaklamhi* is rendered by D'Alwis, "when his desires had been gratified." *Sá Sakkena varaṃ yúci*, she begged a favour of Sakka (Dh. 194).

VARO (*adj.*), Excellent, best, precious, noble [वर]. Ab. 694, 810; Mah. 27. *Varabhojanaṃ*, choice food (Mah. 152). *Varaváraṇo*, a noble elephant (Dh. 158). *Varacetiyam*, a splendid shrine (Att. 138, comp. Mah. 257, Das. 24; Kh. 9). *Mukhavarāṃ*, noble countenance. *Sásanavarāṃ*, our holy religion. *Asivarāṃ gahetvá*, taking his good sword (B. Lot. 864, comp. Ten J. 115). *Lañká-dipavaro*, the beautiful island of Ceylon. *Naravaro*, best of men. Masc. *varo*, a husband (Ab. 240), a son-in-law (Ab. 810). There is an indecl. *varaṃ*, of the use of which the following are examples: *Mayá gamanaṃ varaṃ*, it is best I should go, lit. going by me is best (Ras. 20). *Varāṃ asatará dantá*, an excellent thing are trained moles (Dh. 57). With abl. *Attadanto tato varaṃ*, the self-subdued man is better still, lit. better than that (Ditto). With instr. *Sabbalokádhippaccena sotáptiphalaṃ varaṃ*, conversion is better than universal sovereignty (Dh. 32).

VĀRO, Time, occasion; turn, time; day of the week [वार]. Ab. 1042; B. Lot. 575. *Tayo váre parájito*, thrice defeated (Dh. 353, comp. *sabbaváre*, all the times, Dh. 126). *Ekaváre* (*loc.*), on one occasion, once (Dh. 324). *Divasassa dve váre* (*acc. pl.*), twice a day (Dh. 78). *Dve váre pesetvá*, having sent twice (Dh. 104). *Tatiye váre* (*loc.*), the third time (Mah. 252). *Dvísu váresu*, on two occasions (Mah. 45). *Ekaváren' eva*, all at once, in a single time (Dh. 82). *Utuvárena utuvárena tesu tesu pássesu viharati*, in each alternate season lived first in one palace and then another (Ját. 58). *Sattháram viháram pavesetvá várena várena paṭijagganti*, having admitted the Teacher into the monastery watch over him in turn (Dh. 167, comp. 188, "ride the elephant in turns"). *Várena sampattam rajjam paháya*, leaving the kingdom which has come

to him in turn, i.e. by hereditary succession (Dh. 391). *Ayam váro ácáro gocaro*, this is the right time, the proper thing to do, the right place to go to (Dh. 259). The seven days of the week are *raviváro* (Sunday), *candaváro*, *aṅgdraváro*, *budhaváro*, *gurvaváro*, *sukkaváro*, *saniváro* (Subh.).

VĀRUṆĪ (*f.*), Spirituous liquor [वारुणी]. Ab. 533.

VARUṬHO, A wooden ledge or fender round a chariot [वरुच]. Ab. 374.

VASĀ (*f.*), A barren cow; an obedient wife [वशा]. Ab. 498, 873.

VASĀ (*f.*), Serum, marrow of the flesh, fat [वसा]. Ab. 282, 873; Kh. 18; Att. 229. *Vasátelam*, grease (Pát. 81).

VASABHO, A bull [वृषभ]. Ab. 495.

VĀSACUNNAṀ, and -NNAKAM, Toilet perfume [वास + चूर्ण]. Ab. 306, 1021.

VĀSĀGĀRAM, A bedroom [वास + अगार]. Ab. 214.

VASAGO (*adj.*), Subject, obedient [वशग]. *Nidhanavasago* (*adj.*), subject to death (Mah. 253). With gen. *Pápdanaṃ v.*, influenced by, or having got into the hands of, wicked men (Mah. 238). Fem. *vasagá*, an obedient wife (Ab. 873).

VASALO, A Čúdra; an outcaste, pariah; a low person, reprobate [वृषल]. Ab. 503. Voc. *vasala*, wretch! *Vasaladhammo*, vile conduct, habits of a pariah. Fem. *vasall*. *Nassa vasali*, perish, vile woman! (Das. 2, said by an angry king to his queen).

VASAM, see *Vaso*.

VĀSANĀ (*f.*), Impression remaining on the mind from past good or evil actions and producing pleasure or pain [वासना]. Ab. 772.

VĀSANAM, Dwelling [वसन]. *Attano vasanágdaram*, the house he lives in (Das. 9, comp. F. Ját. 54). *Vasanaṭṭhānam*, dwelling-place, residence, lodging (F. Ját. 17, 54; Das. 3; Dh. 82, 107, 298; Alw. I. 76).

VĀSANAM, Cloth, clothes, clothing [वसन]. Ab. 290. *Vasanena vethetvá*, having wrapped it in a cloth (Ját. 69). *Vasanáni*, clothing (Mah. 132). *Kásyavasano* (*adj.*), wearing the yellow robe, lit. whose clothing is the yellow robe (Mah. 110).

VĀSANAM, Perfuming and decorating the person [वासन]. *Gandhamályádísanākháro* (Ab. 307).

VĀSANTĪ (*f.*), The creeper *Gaertnera Racemosa* [वासन्ती]. Ab. 577.

VASANTO, One of the seasons, spring [वासन्त].

Ab. 79. See *Utu*.

VASATI, To dwell, stay, live, abide; spend time [वस]. Also pres. *vasate* (Mah. 199). Aor. *avasi*, *vasi* (Mah. 2, the other *vasi* is *vaçin*), 3rd pl. *vasimsu* (Mah. 38), 1st pl. *avasimha* (Mah. 104). Imperat. *vasa* (Dh. 153). Fut. *vacchati* (Alw. I. 31), *vasissati* (Dh. 153). P.pr. *vasamāno* (Ját. 21; Ten J. 55), *vasanto* (Dh. 153; Ten J. 38). Ger. *vasitvā* (Dh. 80). Inf. *vasituṃ*, *vatthuṃ* (Ját. 21; Dh. 124; F. Ját. 3, Mah. 52). *Idha vasati*, lives here (F. Ját. 4). *Dvīhattham vasitvā*, having stayed with him two or three days (F. Ját. 4). *Vasimsu saha bhikkhuhi*, were living with the monks (Mah. 38). *Vassam v.*, to spend the rainy season. With loc. *Ekasmim sare vasati*, lives in a certain pond (F. Ját. 16). *Annena vasati* seems to mean "he lives for the sake of food," but Clough renders it "he lives by means of food" (Sen. K. 339; Cl. Gr. 133). Metaphorically: *Yamhi na māyā vasati na māno*, in whom dwells neither deceit nor pride (Das. 26). For further examples of the use of *vasati*, see *Vāso*, *Vasso*. Pass. *vussati* (Alw. I. 36), *vasiyati* (Sen. K. 493). P.f.p. *vatthabbo* (Mah. 12), *vasitabbo* (see *Kamma-vācā*). P.p.p. *vasito*, *vusito*, *vuttho* (Sen. K. 493, the correct reading is in the footnote). *Dasabalaena vasitagandhakuṭṭi*, the chamber of perfumes inhabited by Buddha (Br.J.S.A., comp. Mah. 123). *Uruvelāyam vasito*, dwelling at U. (Mah. 2). *Vusitam brahmacariyam*, the religious life has been lived, the duties of religion have been accomplished (this is said of the Arhat, who has fulfilled all the duties of religion, and obtained the perfect sanctification which results therefrom, Sen. K. 493). *Ciram amhehi tumhākaṃ santike vuttham*, we have lived with you a long while, lit. it has been lived by us (Ten J. 38). *Upāsikdhi tāhi . . vuttho bhikkhuni-passayo*, the convent inhabited by these devotees (Mah. 110, comp. 258). *Vutthavasso*, one who spent the rainy season, lit. by whom the rainy season has been spent (see *Vasso*); *Vutthattānaṃ*, dwelling-place (Dh. 339). Actively: *Andughare puriso ciravuttho*, a man who has spent a long time in prison (Ját. 21); *Vassam vuttho*, having spent the rainy season (see *Vasso*); *Kuhiṃ vutthā'si*, where have you been living? (Dh. 339). Caus. *vāseti*, to cause to live or dwell, to lodge (Mah. 56, 139, 142), to cause to stay, detain (Mah.

240). *Kicchena vāsitaṃ raṭṭham*, the kingdom established (lit. peopled) by me with great pains (Mah. 53). Assigned as a residence, inhabited (Mah. 203). Also caus. *vasāpeti*. *Ekadviham vasāpetvā*, having detained them a day or two (Dh. 235).

VASATI (*f.*), Dwelling, residence; a dwelling-place, abode [वासति]. Ab. 207, 1056.

VASAVATTĪ (*adj.*), Bringing into subjection [वसवर्तिन्]. *Paranimmitavasavattī*, seems to mean "having at one's disposal pleasures created by others" (see *Paranimmito*, *Māro*). Ab. 1024. *Vasavattī*, a name of Māra (Ab. 43, 1024).

VĀSAVO, Sakka or Indra [वासव]. Ab. 19; Dh. 185.

VĀSAYOGO, Toilet powder [वास + योग]. Ab. 306.

VASENA, see *Vaso*.

VĀSETI, see *Vasati*.

VĀSETTĪHO, Name of a Rishi; a proper name [वासिष्ठ]. Ab. 109; Alw. N. 104; B. Lot. 486. See *Vāsīttho*.

VASĪ (*adj.*), Having the senses under control [वसिन्]. Masc. *vasi*, a sage whose senses are subdued, a saint, pious Buddhist monk, Arhat (Ab. 434). *Vasi tattha jino vasi*, the saintly Buddha dwelt there (comp. Mah. 2, where we have the same play on words, the *i* of *vasi*, "dwelt," is lengthened metri causa).

VĀSĪ (*f.*), A razor [वासि]. A razor is part of the equipment of a Buddhist priest, as he is obliged to keep his head shaven (Ab. 439; Ját. 65). *Vāsipharasu*, or *-suko*, a razor-adze (Dh. 264; F. Ját. 2, *vāsipharasuko nāma daṇḍe pavasanavasena vāsi pi hoti pharasu pi*, a "razor-adze" is either a razor or an adze according to the way in which you insert it into the wooden handle).

VĀSĪ (*f.*), An axe, adze, hatchet [वासी]. Ab. 393; Mah. 167.

VĀSĪ (*adj.*), Dwelling [वासिन्]. *Vanavāsi* (*adj.*), living in the woods. *Kosambiyam* (loc.) *vāsino upāsakā*, the pious laymen who lived at Kosambī (Dh. 105). *Kattha vāsino tumhe*, where do you live? lit. where are you dwelling? (Alw. I. 73). *Dipavāsi janā*, the inhabitants of the island (Mah. 119). *Saggavāsi*, a denizen of heaven, an angel (Ab. 11).

VASĪBHĀVO, Subjection; self-control, subjugation of the senses [fr. वशीभू]. Kh. 14. *Cetovāsībhāvo*, subjugation of the mind (B. Lot. 288).

Baleṃ vaśbhāvappatto, having attained self-mastery in the ten Balas (B. Lot. 337).

VASIBHŪTO (*adj.*), Subjected, self-controlled [वशीभूत]. *Vasibhūto ahaṃ jhāne*, I am subject to jhāna.

VASIKAROTI, To bring into subjection [वशीकृत]. *Sabbāmitte vasikatvā*, having overcome all enemies (Sela S.).

VASIKATĀ (*f.*), Subjection [next + ता]. *Vihimsāvitakkavasikatā*, state of being under the influence of cruel thoughts (Dh. 111).

VASIKO (*adj.*), Subject to [वशिक]. *Taṇhāvasiko*, (*adj.*), under the influence of lust (Dh. 410).

VĀSIKO (*adj.*), Dwelling, inhabiting [वासिक + क]. *Bārāṇasivāsiko manusso*, a man who lived at Benares (Ras. 30). *Gāmaṇṇāsikā*, villagers (Mah. 166). *Gāmaṇṇāsikabhikkhuno*, priests living in villages (Mah. 17). *Pabbatavāsiko* (Alw. I. xiii).

VĀSITAKO (*adj.*), Perfumed [वासित + क]. *Vāsita-kena piṇḍakena nahāyeyya*, should bathe with perfumed soap (Pāt. 110).

VASITO, VĀSITO, see *Vasati*.

VĀSITO (*p.p.*), Scented [वासित]. Ab. 307; Jāt. 65.

VĀSITTHO, A proper name [वासिष्ठ]. Sen. K. 388, 433; Alw. I. 13; Cl. Gr. 88. In the texts I have hitherto always met with *Vāsetṭha* (see this word separately).

VASO, and VASAM, Wish, desire; will, authority, power, influence, control, mastership, ownership [वस]. Ab. 762, 898. *Vase* (loc.) *vattati*, to be under control, to be in a person's power (Dh. 80). *Vase vatteti*, to get under control, get into one's power, make oneself master of (F. Jāt. 51; Mah. lxxxvi; Dh. 227). *Tadda ehinti me vasam*, then they will fall into my power (Fausböll). (*Tam*) *antako kurute vasam*, Death gets him into his power, overpowers him (Dh. 9, comment says *attano vasam pāpeti*). *Sokavasam gantvā*, having become a prey to grief (Das. I, 36). *Sabbe maccavasam yanti*, all men come under the dominion of death (Das. 35). *Amittavasagato*, fallen into the hands of the enemy (Dh. 158). *Pāpikānaṃ icchānaṃ vasagato*, subject to evil desires (Dh. 145). *Aniccatavasam avaso upāgato*, powerless (to prevent it), fell under the power of death (Mah. 10). *Vasena avasena*, willingly, unwillingly (Pāt. 74). The instr. *vasena* is much used (like the S. abl. वशात्) adverbially, either with a gen. or as the

last part of a compound, with the meanings "according to, for the sake of, on account of, by means of, for, as." *Pubbapattānāvāsena*, in accordance with a former prayer (Alw. I. xxii; comp. Dh. 405, *tassa vasena*, according to that). *Tumhākaṃ paṇḍānāvāsena' amhehi kārite vihāre dema tumhākaṃ*, in return for your kindness we give you the monasteries built by us (Mah. 207). *Haṭṭhānaṃ me vasena dukkhaṃ uppajjati*, I am annoyed by the elephants, lit. on account of the elephants trouble arises to me (F. Jāt. 3). *Tejodhātvasena*, by the power of fire kammaṭṭhāna (Mah. 38). *Attānā katakammavasena*, on account of, by virtue of, in consequence of, a deed done by him (in a former existence, Dh. 89). *Nivāsanapārupana-attharaṇavasena paribhuñjissati*, he will use it as an outer or inner garment or coverlet (Dh. 115, comp. Alw. I. 75 *alaṅkāraddivāsena paribhogam hoti*). *Atṭhānariyavohārasena pavattitā vācā*, speech uttered in accordance with the eight ignoble practices (Ab. 122). *Uṭṭāni . . hemanta-gimhavasānānaṃ vasena tīni honti*, the seasons, as being winter, summer, and rains, are three (Pāt. 3). *Kumārivaṇṇādivāsena payojitāṃ palobhanāṃ*, blandishments employed in the way of disguise-as-a-damsel, and so on (Dh. 164). *Itaresaṃ dvinnāṃ vasena*, for the sake of the other two (Dh. 164). *Raṇṇo upakārasena*, for the king's benefit (Dh. 402). *Rogassa vasena*, owing to an illness (Dh. 254). *Sātaccakiriyāvasena*, by (means of) perseverance (Dh. 80). *Pahānavasena ucchindanto*, rooting it out by forsaking it (Ras. 90). *Imesaṃ vasena*, through the instrumentality of these (Ten J. 56). *Paṇṇākārābhiharāvasena abhinandanti*, they welcome them by bringing them presents (Dh. 362). *Taṇhāvasena*, by the power of lust, lustfully (Ras. 89, so *rāgavasena*, Pāt. 111). *Paṭilomavasena*, contrariwise. *Raṇṇo ānāvāsena karissāma*, we will do according to the king's commandment. At the end of a compound it is sometimes practically a mere substitute for the instr. termination. Thus at Dh. 269 *bujjhanavasena* might just as well be *bujjhanena*, and immediately afterwards we have *savanena* in the same construction. And in Sinhalese *vaṇena* under the form *visin* has actually become an instrumental inflection or affix, e.g. *pota*, "the book," *potavisin*, "by the book."

VĀSO, Perfume [वास]. Ab. 1119.

VĀSO, Cloth, clothing [वास]. Ab. 290, 1119; Alw. I. 79.

VĀSO, Dwelling, staying, stopping, living; an abode, habitation, lodging, house [वास]. Ab. 207, 1119. *Satthāra sāha vāsam vasiyāma*, we shall take up our abode with the Teacher (Dh. 128). *Vāsam senāsanaṃ pariyesanti*, are seeking a lodging and bed. *Vāso pi ca te n'atthi antara*, and there is no stopping for you by the way, you cannot stop (Dh. 43). *Samaggavāsam vasiṃsu*, lived amicably together (Dh. 156, lit. lived a harmonious life). *Uposathavāsam v.*, to live an uposatha life, keep the uposatha precepts (Dh. 98). *Na sakkhissāma' ahaṃ antevāsivāsam vasiṭṭam*, I shall not be able to live a pupil's life (Dh. 124). *Antthavāsam avasiṃha*, we have lived a helpless life (Mah. 104). *Vāsam kappeti*, to take up one's abode. *Araññavāso*, living in the wood (Dh. 305).

VASSAKAMMAM, One of the low arts enumerated in Br. J. S., giving virility, opposed to *vassakammam* [वर्ष + कर्मन्].

VASSAM, see *Vasso*.

VASSANAM, Rain [वर्षण]. Ab. 48.

VASSĀNO, The rainy season [anomalously formed from the gen. pl. of वर्ष, comp. *addhāna*, *gimhāna*, and perhaps *tiracchāna*]. Ab. 78, 79, 80; Pāt. 1, 77 (*vassānassa pacchimo māso*).

VASSASATAM, A century [वर्षशत]. Dh. 20; Mah. 20; Ten J. 114. *Divassasatam*, two centuries.

VASSATI, To utter a cry (of an animal) [वाञ्छते = वाञ्]. Of a peacock (Ten J. 114). Of a jackal (F. Jāt. 47). Caus. *vassāpeti*, to cause to utter a cry (Ten J. 114). P.p.p. *vassitam*, the cry of an animal (Ab. 130; Mah. 22, read *-tam*).

VASSATI, To fall, pour down, rain [वृष]. *Dibba-pupphānaṃ ghanavassam vassissati*, a heavy shower of celestial flowers will fall (Dh. 266, comp. 309). *Vassamāne vasse*, while the rain was pouring down (Mah. 248). *Vassi mahāmegha*, a storm of rain poured down (Mah. 249, comp. 72). The usual Pali idiom for "it rains" is *devo vassati*, "the cloud rains" (Dh. 88; F. Jāt. 47). P.p.p. *vaṭṭo*, (Kh. 12; for the form comp. *ovaṭṭo*, and *maṭṭo* = *mrishta*). Caus. *vasseti*, *vassāpeti*. *Amatavassam vassento*, pouring down a shower of nectar (Ras. 25, comp. 24).

VASSAVARO, A eunuch [वर्षवर]. Ab. 242.

VASSAVĀSIKO (adj.), Connected with spending

the rainy season [*vassavāsa* + वृष]. *Vassavāsi-kasāṭṭako*, a cloak for use in the rainy season (Dh. 198).

VASSIKĪ (f.), Great-flowered jasmine. Ab. 576; Dh. 10, 377.

VASSIKO (adj.), Belonging to the rainy season; belonging to a year [वर्षिक, वार्षिक]. *Vassika-sāṭṭikā*, a cloak for the rainy season (Pāt. 11, 19, 82). *Sattavassiko* (adj.), seven years old (Ten J. 29; Ras. 36; Dh. 384).

VASSO, A he-goat [वस्त]. Ab. 502.

VASSO, and VASSAM, Rain; a year [वर्ष]. Ab. 48 ("rain," neut.), 80 ("rainy season," masc.), 81 ("year," m. and n.), 1062 ("year" and "rain," neut.). In *vassānaṃ dutiye māse*, "in the second month of the rainy season," we perhaps have a gen. from the fem. pl. वर्षास (Mah. 13, comp. 12). *Kāle vassam labhe*, he should obtain rain in due season (Mah. 129). *Vassadivasso*, a rainy day (Dh. 155). *Amatavassam*, a shower of nectar (Ras. 26; B. Lot. 332). Metaphorically: *kahāpaṇavassam*, a shower of coins (Dh. 34, comp. Alw. 72). *Pañca vassāni*, five years (Dh. 80, 224; Alw. I. 92; Mah. 24). *Sattavasso* (adj.), seven years old (Mah. 25). *Paripupphānavassivasso* (adj.), having completed 21 years. *Vassena so cuto*, he died "within the year," in a year (Mah. 254). The *vassā* (pl.), or *vassāno*, "rainy season," includes four months, beginning with the full moon of Āsāḷha and ending with the full moon of Kattika (from the middle of June to the middle of October, see Ab. 75). It is subdivided into *vassāna* and *sarada* (see *Utu*). These four months are a period of retreat for the Buddhist priests who are forbidden to travel (*cārikam carati*), but live in some place away from their monasteries (Dickson says, in temporary huts),¹ where they receive the ministrations of the faithful. It is usual to render the term *Vassa* by Lent, and for convenience sake I think there is no objection to this, though the analogy between the *Vassa* and our Lent is but slight. The word

¹ But see Pāt. xxix (line 10 from bottom), where it is said that the later *vassa* is to be entered upon by calling out once or twice, *imasmim vihdre imam temdāsam upemi*, I enter on the three months *vassa* residence in this monastery. In a second edition I hope to give full details of the Buddhist Lent; my materials at present are but slender. I may mention that my friend Subhūti every year leaves his monastery at Vaskaḍava for the four months of *Vassa*, and gives me a new address.

Retreat is perhaps the correctest English equivalent. Dickson thinks the Vassa was originally intended as a relief to the monks, who were supposed to live at the foot of a tree; this exposed residence became unhealthy during the rainy season, and Buddha allowed them to build themselves huts as a protection against the inclemencies of the weather (comp. E. Mon. 232, B. Int. 285). In a passage from Mahāvagga quoted at Pát. xxviii the origin of the institution of the Retreat is thus stated. Buddha was living at Rájagaha. At that time the Retreat had not as yet been instituted for the priests, but they went on their travels in winter, summer, and the rainy season. People took offence, 'How is it,' they said, 'that the ascetic disciples of the Sakya prince go on their travels in the rainy season as well as in winter and summer, crushing the tender (springing) plants, and destroying innumerable insects?' To obviate this evil, and silence the gossip of unbelievers, Gotama then instituted the vassavása. During their enforced retreat the priests devote themselves to the spiritual welfare and instruction of the people, who flock to them in great numbers, and who supply them with their daily food and with robes sufficient to last during the year. The robes are finally presented during the cívaramása which follows the last month of the Retreat (see E. Mon. 115). From the next article it will be seen that the vassa may be limited to three months, from the middle of July to the middle of October. Keeping Lent is called *vassam vasati* (Dh. 51, 277, 387; Mah. 2, 12, 103; Pát. 107; Alw. I. 92), or *vassāvásam vasati* (Dh. 105). Entering on the Vassa residence is called *vassam upagacchati* (Dh. 198, 274; Pát. xxxi), or *vassam upeti* (Pát. xxix). *Vutthavasso* (adj.), having kept Lent, having concluded the Vassa residence (Dh. 80, 84, 107, 198, 277; Mah. 104, read -*vasso*). *Vassam vuttho*, having kept Lent (Alw. I. 92; Pát. 107). *Vassupagato* (adj.), having entered on the Vassa residence (Mah. 12; Pát. xxxi). *Vassaváso*, keeping Lent, Vassa residence (Pát. xxviii). *Vassucchedo*, breaking Lent (by travelling, etc., Pát. xxxi). *Antovassam*, during Lent (Pát. 107). *Antovassekadvassam*, one day during Lent (Mah. 110).

VASSŪPANĀYIKĀ (*f.*), Entrance upon Lent, commencement of the Vassa residence [वर्षे + उपना-

यिका]. *Dve 'má bhikkhave vassupandiyiká purimiká pacchimiká ca, aparajjugatāya āsāhiyā purimiká upagantabbā māsagatāya āsāhiyā pacchimiká upagantabbā*, there are two periods at which the vassa residence may be taken up, the earlier and later, the earlier must be taken up the day after the full moon of Āsāhi, the later a month after the full moon of Āsāhi (Pát. xxix). *Vassupandiyikadvaso*, the first day of Lent (Dh. 81, comp. Dh. 164). *Vassupandiyikam khandhakam* is the section of the Vinaya dealing with the entrance upon Lent (Mah. 103).

VASSOKASĀRĀ (*f.*), A name of Sakka's city. Ab. 21.

VASU (*m.*), A class of Hindu gods [वसु]. Ab. 895.

VASU (*n.*), Wealth; a gem [वसु]. Ab. 489, 495, 895.

VĀSUDEVO, The Hindu god Kṛishṇa [वासुदेव]. Ab. 16.

VASUDHĀ (*f.*), The earth [वसुधा]. Ab. 181; Ját. 25.

VĀSUKI (*m.*), The king of snakes [वासुकि]. Ab. 650.

VASUMATĪ (*f.*), The earth [वसुमती]. Ab. 181. *Damaḷavasumatī*, the Tamil country (Alw. I. xv).

VASUNDHARĀ (*f.*), The earth [वसुंधरा]. Ab. 181.

VATA (*indecl.*), O! ah! alas! indeed, verily [वत]. Ab. 1192; Dh. 28, 135. *Avadhi vata attānam*, verily he killed himself (F. Ját. 18). *Susukham vatajivāma*, O, let us live happily (Dh. 36). *Manāpāni vata akkharāni*, O what beautiful writing! (Alw. I. 80). *Issaro vata dīpassa thero*, truly the elder is the lord of the island! (Mah. 239). *Uttamo vat' ayam satto*, this (youth) is a remarkable person (Mah. 255). *Aciram vat' ayam kāyo*, ere long, alas! this body . . (Dh. 8). With foli. *bho*. *Nassati vata bho loko*, alas! the world is perishing (Man. B. 184). See *Acchariyo*.

VĀTĀBĀDHO, Rheumatism [वात + आबाध].

VĀTAGHĀTAKO, The tree Cassia Fistula [वात + घातक]. Ab. 552.

VĀṬĀKĀRO, A cord [comp. वटाकर]. Ab. 668.

VĀṬAKO, Enclosure, circle [वाट + क]. Dh. 237.

VĀTAM, see *Vato*.

VĀTAMIGO, A swift antelope [वातमृग]. Ab. 618.

VĀTANĀM, Elephantiasis of the scrotum [वाताण्ड]. Ab. 326.

VĀTAPĀNĀM, A window [वात + पान]. Ab. 216; Alw. I. 102; Dh. 206, 324.

VATAVĀ (*adj.*), Devout, observant of religious duties [व्रत + वत्]. Dh. 38, 71.

VĀTĀYANĀM, A window [वातायन]. Mah. 23.

VĀTHARO (*adj.*), Bulky, gross [वठर]. Ab. 701.

VATI (*f.*), A fence [वृत्ति]. Att. 218.

VĀTI, see *Vāyati*.

VĀTIKO (*adj.*), Rheumatic [वातिक]. Sen. K. 391.

VĀTINGANO, The egg-plant Solanum Melongena [वातिंगण]. Ab. 588.

VATO, and VATAM, Observance, practice, habit; religious duty or act, rite [व्रत]. Ab. 430. *Saṅkīlīṭṭham vatam*, a sinful practice, depraved habit (Dh. 55, comment says "such as frequenting harlots, etc."). *Sīlavatam*, moral practice (Dh. 358, 379, comp. *Sīlabatam*). *Mūgādhikam vata-vidham*, the various gestures or habits of dumb people and cripples (Att. 203).

VATO, The banyan or Indian fig-tree [वट]. Ab. 55; Mah. 44.

VATRABHŪ (*m.*), A name of Indra. Ab. 20.

VATTĀ (*m.*), One who says or tells; one who speaks sensibly [वक्त्र]. Ab. 735; Dh. 142. Pl. *vattāro*.

VĀTTĀ (*f.*), Rumour, news [वात्ता]. Ab. 1053.

VATTABBO, see *Vatti*.

VĀTTAKĀ (*f.*), A quail [वर्तका]. Ab. 625. *Vāttakajātakam*, the Quail Birth is one of the Jātaka Stories (Dh. 104).

VĀTTĀKĪ (*f.*), The egg-plant [वर्तकी]. Ab. 588.

VATTAM, The mouth, face [वक्त्र]. Ab. 260, 1047.

VATTAM, VĀTTAM, see *Vattati*.

VATTAMĀNO, p. pr. ātm. fr. *Vattati*, which see.

VATTANĀM, Livelihood, subsistence; going on, continuing to exist [वर्तन]. Ab. 447; Mah. 14 (read *vattane*).

VATTANĪ (*f.*), Abiding, living; a road [वर्तनी]. Ab. 260, 1047.

VATTĀPAKO (*adj.*), Causing to take place (fr. next). Ab. 1024.

VATTĀPETI, see *Vattati*.

VATTĀRO, see *Vattā*.

VATTATI, and VĀTTATI, These two forms offer a remarkable instance of differentiation of meaning. Both are equivalents of the S. वर्तते, but while the first is used in the ordinary Sanskrit sense, the latter has a special meaning, the germ of which may be however discerned in Sanskrit. *Vattati* means, to begin; to proceed, to go on, to

be carried on, to take place; to stay, remain; to exist, be; to occupy oneself with, practise; to conduce, tend; to prevail, be customary; while *vattati* means, to behave, to be right. The foll. are examples of the use of these words. *Kharā vedanā vattanti*, severe pains set in (F. Jāt. 12). *Seṅgāme vattamāne*, when the battle began (Mah. 154). *Yuddham ubbhinnāni vattittha*, a war went on between the two (Mah. 217). *Tad ajjāpi pi ca vattati*, and this is practised even at the present day (Mah. 249). *Kathā ajjāpi vattati*, this story prevails even at the present day. *Kurudhamme* (loc.) *vatti*, he abode or continued in the Kuru precepts (Dh. 416, comp. 305 *tesu ca vattāmi*). *Vattati bodhiyā* (dat.), conduces to the attainment of Buddhahood (Att. 215). *Vase vattati*, to be in a person's power (see *Vaso*). *Na mayam viā bhikkhusaṅghena vattāma*, we cannot get on without the clergy (Dh. 244). *Ukkuṭṭhisaddā vattanti*, shouts of applause are going on (Jāt. 17). *Nakkhatte vattamāne*, while the fete was going on (Jāt. 63, comp. Ten J. 12, while the sermon was going on, comp. Dh. 391, Pāt. 18). *Nagare sāgarākāre vattamāne mahāmahe*, while in the city, which looked like an ocean (of human beings), festivities were going on (Mah. 241). In gram. *vattamānā vibhatti*, present tense (Sen. K. 426). *Asitiko me vayo vattati*, my age is eighty. *Katarasmin vaye vattati*, how old is he? lit. at what age is he? (Alw. I. 73). *Ettha te vattati vasa*, therein thy power prevails or extends (Das. 45). *Sāgaranigghosakkālo viya vattati*, it is as when the ocean roars (Jāt. 64). *Vattati* is of very frequent occurrence in prose, and is used in several different constructions. Impersonally, with foll. infinitive: *Tam mārapetum vattati*, the best plan is to kill him (Att. 213); *Idāni imam palāpetum vattati*, now it is desirable to drive it away (Dh. 155). With instr. of the person who ought to do the act: *Yassa mayi sineho atthi tena Attadatthena viya bhavitum vattati*, he who has love for me, him it behoves to be like Attadattha (Dh. 333, *Attadatthena* in the instr. by attraction to *tena*); *Pesetum . . vattati pesentena*, the sender ought to send (Alw. I. 75); *Ettha dāni mayā vāsitum vattati*, here it now behoves me to dwell (F. Jāt. 3, 4; Ras. 22; Dh. 114; Jāt. 72). With the object placed in the nominative: *Dametum vattati*, (he) ought to be subdued, or is worth conquering

(Mah. 250); *Mokkhadhammaṃ pana gavesantehi ekā pabbajjā laddhūṃ vaṭṭati*, by those who seek final deliverance the ascetic life alone ought to be adopted, or is worthy of adoption (Dh. 121). It will be seen that in the above constructions *vaṭṭati* is used exactly like the indeclinables *sakkā* and *labbhā*. With dat. of the person who ought to do the act: *Aññatra saṅghasammutiyā bhikkhussa vippavaṭṭhūṃ na vaṭṭati*, without the permission of a chapter it is not right for a priest to leave home (Sen. K. 329); *Buddhānaṃ nāma ekasmiṃ thāne nibbaddhaṃ gantūṃ na vaṭṭati*, it is not proper for Buddhas to go constantly to the same place (Dh. 174). *Vaṭṭati nu kho tuṃhākaṃ musā-ōddo*, now is lying permissible to you, or "worthy of you?" (Trenckner, Mil. P.). The idea "it behoves, it is allowable, it is right," springs from the Sansk. sense "to continue, prevail, be customary," since that which is customary is generally so because it is beneficial, what is law is lawful. There are traces of *vaṭṭati* being used like *vattati*, without the special meaning, showing that in the beginning *vattati* and *vaṭṭati* were used indiscriminately, and that the differentiation was gradually established. Thus at Ten J. 55 we have *ekasāse pi vaṭṭati yeva*, is also used in the sense of "certain" (the Burmese MS. however has *vattati*, which I am by no means sure is not the right reading); and at Dh. 315, *aparāparaṃ vaṭṭi*, she rolled herself backwards and forwards (but should it be *vaṭṭayi*?, comp. *Pavaṭṭeti*). For the differentiated use of *vattati* and *vaṭṭati* we have an interesting parallel in *pavatteti* and *pavaṭṭeti*.

P.p.p. *vatto*, *vutto*, *vaṭṭo*. *Vatto* and *vaṭṭo*, round, circular (Ab. 707, 1018). Subh. writes that *samavattakkhandho* means "having the shoulders equal and rounded" (B. Lot. 567). *Lomāni kuṇḍalavattāni*, hair circular like rings, i.e. in curls (B. Lot. 571). *Vaṭṭadāḥatā*, having the eye-teeth rounded (B. Lot. 599). *Vaṭṭaṅgulitā*, roundness of the fingers (B. Lot. 584). *Vaṭṭadhātugharaṃ*, circular relic-house? (Att. 138). *Vaṭṭasakkharā*, a round bit of potsherd (Dh. 416). Neut. *vattam* and *vuttam*, verse, metre (Ab. 1047, comp. *vuttodaya* = *vṛitta* + *udaya*). Neut. *vattam*, duty (religious or social), service, task, practice, function, conduct (Ab. 758). There are fourteen *vattas*, or sets of priestly duties belonging to the various relations of monastic life, viz. *āgantukavattam* *āvāsikav.*,

piṇḍacārikav., *seṇḍasanav.*, *draṇṇāv.*, *anumodanav.*, *bhattaggav.* (or *bhattav.*), *gamikav.*, *jantāgharav.*, *vaccakuṭiv.*, *ācariyav.*, *upajjhāyav.*, *antevāsikav.* (or *sisav.*), *saddhivihārikav.* (Dh. 229, 402; Mah. 24). Others also are mentioned, as *bhikkhācariyavattam*, the duties of a monk when on his begging rounds; *cetiyaḥgaṇavattam*, the duties of the Bo-tree yard in a monastery (such as keeping it well swept, Dh. 229); *bhojanasālavattam*, the duties of the refectory. *Vattam karoti*, to perform a duty (Dh. 106, 229). *Kattabbayuttakam vattam katvā*, having discharged the duties that were his due (Dh. 84). *Vattasampanno* (adj.), faithful in the discharge of one's duties, dutiful, devout (Dh. 81, 107, 402). *Vattapaṭivattam*, different kinds of duties or services (F. Jāt. 4; Dh. 85, 243, 326, 422). *Vattapaṭivattakāraṇo*, one who performs every duty for another, a faithful attendant (Dh. 108, so *vattapaṭivattakaraṇam*, Dh. 151). Neut. *vaṭṭam*, a circle, round, region, realm; going on, continuance, succession; Saṃsāra or continued existence, transmigrating, existence; subsistence, maintenance, alms, food. *Vaṭṭavivaṭṭavasena*, according to direct and inverse succession, round and back again (Jāt. 75). *Samsāravattam*, circle, revolution or realm of transmigrating (Dh. 320, 421, 432). *Anamataḥgasmim samsāravatṭe*, in the endless round of transmigrating (Dh. 72). *Kilesavattam*, the realm of kleśa (Dh. 197). *Khandhavattam*, the realm of the attributes of existence. *Khandhavattassa khepitaṭṭā*, from Existence having been got rid of (Dh. 278). *Vaṭṭabījāṃ*, germ or seed of existence (Dh. 184). *Vaṭṭasandhi*, the bonds of existence (Dh. 284). *Vaṭṭadukkham*, the evil of transmigrating, the suffering of existence (Dh. 195, 408, 423, 426). *Vaṭṭaddhā*, the road of transmigrating (*addhā*, Dh. 281, comp. 392). *Vaṭṭaloko*, the realm of existence, the world of transmigrating (Dh. 338). *Vatṭe vicarati* or *vasati*, to wander through or dwell in transmigrating existence, to exist (Dh. 174, 280). *Pamattassa vaṭṭam nāma aparicchinnaṃ*, to the slothful man existence is unlimited, i.e. he goes on transmigrating for an unlimited time (Dh. 179, comp. 180). *Ye cattāro yogā mahājanāṃ vaṭṭe oṭṭāpenti*, the four yogas which make men to sink in (the slough of) existence (Dh. 180, comp. 195). *Vaṭṭakatham kuthento*, expounding the doctrine of metempsychosis. *Tebhūmakavaṭṭam*, the three-

staged realm of existence, according to Subh. consists of *kammavaṭṭam*, *kilesav.*, *vipāka.*, and this agrees with what D'Alwis says about *tivaṭṭam*, the triple realm of existence (Alw. I. viii, see *Tebhūmakō*, where I wrote under the impression that it implied the *kāma*, *rūpa*, and *arūpa* worlds, to which the word *bhūma* is especially applicable). *Tebhūmakāni vaṭṭāni*, the threefold realm of existence (Dh. 210, comp. *Samsāravatṭesu*, in the circles of transmigration, Ras. 22). *Dānavaṭṭam*, continued almsgiving, a succession of charities, charitable or gratuitous maintenance (Dh. 128, 129). *Mahātiṣṣassa therassa . . dānavaṭṭam akārayi*, he provided regular almsgiving (a pension) for the thera M. (Mah. 226, at Mah. 227 Turnour renders *dānavaṭṭa* "maintenance by alms"). *Kapaṇavaṭṭam gilānavaṭṭam*, maintenance for paupers and sick persons (Mah. 221). *Saṅghassa dinnam vaṭṭam khādītva*, having eaten the supplies of food intended for the clergy (Dh. 129). *Paṭiyāditam yaṃ vaṭṭam mayā . . vattaya*, all the food pensions established by me do thou keep up (Mah. 198). At Mah. 223 we have, *Abhayagirivihārassa pāka-vaṭṭāya dāni ca*, which Turnour renders, "bestowed it on the A. vihāra for the maintenance of that establishment." In *vattam*, "duty," and *vaṭṭam*, "circle, succession," we have another instance of differentiation.

Caus. *vatteti*, to cause to go on or proceed, to keep up, to practise. *Tvaṃ kevalam devadhamme jānāsi yeva na pana tesu vattesi*, you certainly know the devadhammas well enough, but you do not practise them, or (taking the devadhammas as persons) you do not care about them, do not occupy yourself with them, Dh. 305, but three lines further we have *tesu vattāmi*. *Vase v.*, to get into one's power, subdue (Mah. lxxvi). *Assūni v.*, to shed tears (Mah. 116). *Paṭiyāditam vaṭṭam v.*, to keep up established pensions (Mah. 198). *Mahādānam v.*, to keep up liberal almsgiving (Mah. 35). *Rājā dhanmaṃ hi vattento*, for when a king practises righteousness or justice (Mah. 129). *Etaṃ gihī vattayam*, a layman practising or doing this. Caus. *vaṭṭeti*, to turn, to make round. *Hatthena vaṭṭetvā*, turning it round in his hand, or perhaps poisoning it with his hand (Alw. I. 75). Also caus. *vattāpeti*, to cause to go on, and *vaṭṭāpeti*, to cause to turn. *Lākhāya vaṭṭāpetvā*, having caused the boxes to be lacquered all round

(Alw. I. 74, "secured round the lid with lacquer". In the caus. again we have an instance of differentiation.

VATTHAGUYHAM, The pudendum, lit. "that which should be concealed by clothes" [वस्त्र + गुह्य]. Ab. 273. *Kosohitavattaguyho* (adj.), having the privy member sheathed (B. Lot. 572; Mah. 137).

VATTHAKAM, A cloth, garment [वस्त्र + क]. Mah. 59.

VATTHAM, Cloth; clothes, raiment [वस्त्र]. Ab. 290; Mah. 139. *Kāsavanā v.*, the yellow robe of a Buddhist monk (Dh. 2).

VATTHI (m. and f.), The abdomen, the bladder [वस्त्र]. Ab. 276. *Aṇḍakose vatthikose sambhūto*, born from an egg (as birds), or from the womb (as quadrupeds, Sām. S. A.).

VATTHIKO (adj.), Belonging to cloth [वस्त्र + क].

VATTHĪYATI, To wish for clothes [fr. वस्त्र]. Alw. I. 15.

VATTHU, and VATTHUM (both neut.), Substance, object, thing, matter; occasion, cause; plot or subject, story, narrative [वस्तु]. Ab. 969, 997. *Kasmiṃ vatthusmiṃ*, on what subject or matter? on what occasion? *Aṭṭha vatthūni*, eight subjects or things (Dh. 431). *Pācittiyavattu*, a P. matter. *Ekavattupariggaha* (adj.), embracing or dealing with only one subject (Alw. I. 106). *Idaṃ vatthum sodhessāmi*, I will clear up this matter (Dh. 340). *Dasa vatthāni*, ten matters or ten subjects upon which the schismatic Vajjian monks allowed their followers indulgences denied by Buddha (Mah. 15, where Turnour calls them "the ten indulgences;" Alw. I. 55; Pāt. xxxix; comp. Alw. I. 53, note, where we have *dasa vatthuke* masc. acc. pl. for *vattukāni*, the affix क being added metri causa). *Dānav.*, a gift, offering (Mah. 87). *Uppanne vatthusmiṃ vadanto*, one who speaks when an occasion arises (Dh. 272). For *vattukāmo* see *Kāmo*. *Maṭṭakunḍalivatthu*, the Story of Maṭṭakunḍali (Dh. 98, 99). *Vatthum Mahātakkajītakā dvibhaviṣṣati*, the story will be found in the M. Jātaka (F. Jāt. 16, comp. 1, 48). *Petavatthu*, stories of Pretas. *Vatthum katheti*, to tell a story (Dh. 89, 99). Nom. *vattum* (F. Jāt. 1, 16, 48; Ten J. 32, 107; Dh. 99, 292).

VATTHU (m.), A site, building ground, floor [वाष्प]. Ab. 225, 969, 997. *Vatthudesanā*, fixing or con-

secrating a site for a religious building (Pát. 4). *Mahāvattu*, *rājav.*, *narindav.*, a palace (Mah. 66, 82, 210, 218, 231). *Antovatthumhi*, within the precincts of the palace (Mah. 253). Floor of a Cetiya (Mah. 205).

VATTHUKO (*adj.*), Substitute for वस्तु at the end of a compound. *Marañdivatthuká soká* (pl.), grief having death, etc., for its cause (Das. 10; comp. Dh. 100). *Dasavatthuko*, having eight components (Dh. 399, comp. 312). *Ekavatthuko*, of one (or of the same) substance.

VATTHUKO (*adj.*), Substitute for वास्तु at the end of a compound. *Cetiyañ uccavatthukam*, a dagaba with a lofty foundation (Mah. 206).

VATTHULAM, VATTHULEYYAKAM, A plant which appears to be the वस्तुव or Chenopodium Album. Ab. 597.

VATTHUM, see *Vasati*, and *Vatthu*.

VATTHUTTAYAM, The Three Objects, namely Buddha, the Law, and the Church [वस्तु + वय]. Mah. 73; Att. 198, 218.

VATTHUVIJĀ (*f.*), A magic art by which the proper site for a building, etc. is ascertained [वास्तु + विद्या]. *Vatthuvijā ti saravattu-drā-mavatthāddānañ guṇadosasallakkhañavijā, matti-kādivisesaṃ diso pi hi vijjāñ pariyaṇitā heṭṭhā-pāṭhaviyañ timsaratanamatte dāse ca astiratanamatte padase guṇadosaṃ passanti*, an art for ascertaining the advantages or defects of a site for a pond, garden, etc.; having observed the peculiarity of the soil, whether clay or otherwise, by muttering spells, they learn the advantages or defects (of the site) to a depth of 30 cubits below ground or a height of 80 in the air (Br. J. S. A.).

VATTI, To speak, to say; to speak to, address [वच्]: *Saddanti* gives the present forms *vatti* and *vacati*, neither of which I have yet met with in texts, *vadati* in Pali being generally substituted for the present of वच्. Imperf. *avacā*, *avaca* (Alw. I. 7), 2nd pers. pl. *avacuttha* (Pát. 5; Alw. I. 72). Aor. *avoca* (Dh. 24, pl. *avocum* Mah. 28), *avocatha* (Mah. 132). Fut. *vakkhati* (Dh. 129; Pát. 5; Alw. I. xvi, 31). Ger. *vatvā* (F. Ját. 9). Inf. *vattum* (F. Ját. 10, 17, 50; Dh. 310; Ten J. 90). *Mā evaṃ avaca*, say not so (Pát. 6, 100). With acc. of the person spoken to: *Rājā theram avoca*, the king said to the thera (Mah. 85, comp. 28, 132). With acc. of the thing spoken: *Imā gāthā avoca*, spoke these stanzas (F. Ját. 18). With two acc.

Atha naṃ Satthā etad avoca, and the Teacher said this to him (Ten J. 1, comp. Dh. 24). With *iti*: *Sadhāti vatvā*, saying, It is well (F. Ját. 17).—Pass. *uccati* (Ab. 39; Alw. I. 36; Mah. 56, 214), *vuccati* (Mah. 84), to be spoken, recited; to be spoken of, to be called, to be meant (pl. *vuccare*, Dh. 304). *Sa ve bālo ti vuccati*, he indeed is called Fool (Dh. 12). *Punappuna vuccamānam pi mantapadañ vattum asakkonti*, unable to say a word of the mantra though repeated to her over and over again (Dh. 159). *Nānānā-mehi vuccati*, is called by various names (Att. 8). *Kuḥiñ Ānandathero ti vuccamāne tu kehici*, while it was being said by some, Where is Ā.? (Mah. 13). *Jappā nāma vuccati taṇhā*, *jappā* means lust (Alw. I. 107, comp. Pát. 93). With acc. of the thing spoken about: *Sahadhamnikañ vuccamāno*, being spoken to about the S. (Pát. 5). *Jīvatha bhante ti vuccamānā*, having “Jīvatha bhante” said to them (Ten J. 20).—P.f.p. *vattabbo*, that ought to be said; that ought to be addressed, or called, or spoken to. *Āñasmim vattabbo*, when one thing has to be said (Dh. 318). *Bhikkhūti pi vattabbo*, ought also to be called a “bhikkhu” (Dh. 310). *Jivāti vattabbo*, he must be said Jīva to (Ten J. 20). *Santaṃ atthīti vattabbañ*, of any disease you have you must say, “I have it” (Kamm. 6; here *vattabbañ* does not, I think, agree with *santaṃ* or *atthīti*, but is impersonal). Also p.f.p. *vacaniyo*, *vacaniyyo*. *Evaṃ assa vacaniyo*, must be spoken to as follows (Pát. 5, 95, 100). *Attānañ avacaniyañ karoti*, refuses to be spoken to, lit. makes himself not to be spoken to (Pát. 5). Also p.f.p. *vdcco*, in the compound *vdccalingo*, and *-iko*, declinable, adjectival (Ab. 99, 789, 803).—P.p.p. *utto*, *vutto*, said, spoken to. *Mā voca pharusañ kañci vuttā paṭivadeyyutañ*, speak not harshly to any one, if people are spoken (harshly) to they might retort upon you (Dh. 24). *Tāhi kiñ idan ti vuttā*, she having been said to by them, What is this? (Dh. 327). *Aṭṭhakathāya vuttanayena*, as told or said in the commentary (Dh. 418, comp. 3). *Vuttappakāraṃ dukkhañ*, suffering of the sort (above) spoken of (Dh. 393). *Vuttaṭṭhānamhi tehi*, in the places named by them (Mah. 12, comp. 110). *Appam pi vutto samāno*, being little spoken to. *Idaṃ vuttāñ hoti*, this is what is meant (Dh. 381, 423). *Nidhi rājakule rāja vuttā te pitarā*, O king, have

the treasures in the palace been spoken of to you by your father? (Mah. 260). Loc. absolute: *Evañ vutte*, having said thus, lit. it having been thus said (Dh. 332). *Marapaṣṣa bhayendī vutte*, on his replying, "From fear of death" (Mah. 33, 80). *No ti vutte*, on being told, No (Mah. 260). With instr. of the person speaking: *Sattāra kasmā evañ karosīti vutte*, the Teacher having said, "Why dost thou so?" lit. having been addressed by the Teacher (Dh. 333; Mah. 78; F. Jāt. 6, 8). *Tehi tathā vutte*, the message having been thus delivered by them (Mah. 40). *Vutte uyyānaṃ phāsukaṃ iti sukhaṃ vuttaṃ mahārāja uyyānaṃ yatiphāsukaṃ*, on its being said, "Is the garden convenient?" it was said to be delightful, "Great king, the garden is convenient for monks" (Mah. 85). Sometimes the construction is somewhat different, the locative not being impersonal, but agreeing with the person spoken to; *Evañ vuttasu*, on their being thus addressed (Mah. 136); *Kālaṃ vutte*, on his being told the time (Mah. 80, comp. *sahadhammikaṃ vuccamāno*). *Utto* is given at Sen. K. 494. The *v* in *vucoti* and *vutto* is euphonic, comp. *vuṭṭhānaṃ*.—Caus. *vāceti*, to read, read out; to repeat, recite; to cause to read or repeat, teach (Alw. I. 80). *Potthakaṃ v.*, to read (aloud) a book (Mah. 195, comp. 252). *Lekhaṃ or akkharāni v.*, to read an inscription (Mah. 162; Jāt. 8; similarly *paṇṇaṃ*, a letter, Alw. I. 102). *Dhammaṃ v.*, to read aloud the scriptures (Ten J. 32). With dat. *Manṭaṃ tvaḥaṃ vācassati*, will repeat the mantra to you (Dh. 159). With two acc. *Tiṇi mānavaśatāni manṭe vāceti*, teaches 300 young brahmins the mantras (Sela S., comp. Mah. 29). P.p.p. *vācīto* (Mah. 162). Also caus. *vācīpeti*, to cause to be read or recited (Alw. I. 99).

VATṬI, and **VATṬĪ** (*f.*), A fringe; a rim, brim; a wick; a lump, ball [वर्ति, वर्ती]. *Muttā samuddā uggantvā tīre vaṭṭi viya ṭṭhitā*, pearls rising out of the sea stood like a fringe upon the shore (Mah. 69). Wick of a lamp (Dh. 236; Mah. 196, 212, 220). *Pattamukhavaṭṭi*, the brim of a bowl or vase. *Mariovaṭṭi*, a chilly or red-pepper pod (Mah. 160). *Cakkavālamukhavaṭṭi*, the edge or brim of a cakkavāla (formed by a range of mountains, Jāt. 64, 72). *Cakkassa nemivaṭṭi*, the felly or outer rim of a wheel (Jāt. 64). *Supaṇṇarājassa piṇḍavaṭṭi*, the spreading tail of

the Garuḷa king, said to be sixty yojanas in circumference.

VATṬIKĀ (*f.*), A thong (*varattā*); a wick; a rim; a lump, ball, pill [वर्तिका]. Ab. 526; Mah. 182. *Mukhavaṭṭikā*, the brim of a vase or jar (Mah. 112). *Maricavaṭṭikā*, a round chilly pod (Mah. 158, 160). At Dh. 297 the rim of a gong is called *mukhavaṭṭiyā*, which is perhaps an error for *vaṭṭikā*, but may be वर्ति with an affix *yā* instead of *kā*.

VATTO (*p.p.p. vapatī*), Shaven [वत्त]. *Vattasiro* (*adj.*), having the head shaved.

VATTO, **VATṬO**, "Round," see *Vattati*.

VATṬO, Expenditure [वर्त]. There seem from Ab. 1018 to be some *vaṭṭas* the first of which is *kamma*, but the S. equivalent appears to be *vṛitta* not *varta*. The Sinhalese marginal gloss says *karmavipākādi*.

VATṬO, "Rained," see *Vassati*.

VATṬULO (*adj.*), Circular [वर्तुल]. Ab. 707.

VATTUM, see *Vatti*.

VATUMAM, A road [वर्तमान]. Ab. 190; Jāt. 12.

VATVĀ, see *Vatti*.

VAVAKATṬHO (*p.p.p.*), Withdrawn, secluded [p.p.p. अवकृष्ट]. Dh. 270, line 8.

VAVATTHĀNAM, Fixing [ववस्थापन]. E. Mon. 262.

VAVATTHĀPANAM, Fixing [ववस्थापन].

VAVATTHĀPETI (*caus.*), To place, fix, settle, establish [ववस्थापयति]. Alw. I. cvii; Dh. 372. P.pr. pass. *vavathāpiyamāno* (Dh. 89).

VAVATTHITO (*p.p.p.*), Fixed, arranged, appointed [ववस्थित]. Pat. 29.

VĀYAMATI, To struggle, strive, endeavour [व्यायम]. *Amhe samagge kātum vāyami* (*mor.*), he strove to reconcile us (Dh. 105). With dat. *Arhattatthāya vāyamissāmi*, I will strive for Arhatship (Dh. 333). Imperat. *vāyama* (Dh. 42). Ger. *vāyamitvā* (Mah. 238).

VĀYĀMO, Toil, fatigue, exertion, effort, contention [व्यायम]. Ab. 156, 914; Mah. 151.

VĀYANAM, Weaving [from वे]. Ab. 1070. *Vāyanaḍḍako*, a loom (Ab. 522).

VĀYĀPETI (*caus.*), To cause to be woven [caus. वे]. Pat. 11.

VAYAPPATTO, **VAYASĀ**, see *Vayo* (2).

VĀYASĀRI (*m.*), An owl [वायसारि]. Ab. 638.

VĀYASO, A crow [वायस]. Ab. 638.

VAYASSO, A friend [वयस्स]. Ab. 346; Ten J. 43. Fem. *vayassā*, a woman's female friend (Ab. 238).

VĀYATI, and VĀTI, To blow (as the wind); to breathe forth, emit (as an odour); to be emitted [वा]. *Vātā vāyanti*, the winds blow (Mah. 72; Jāt. 18; Gog. Ev. 20). *Vissagandham v.*, to emit a foul odour. *Kāyato candanagandho vāyati*, from my body a perfume of sandal is breathed forth (Dh. 309). Pres. *vāti* (Alw. I. 43; Dh. 11). Aor. *vāyi* (Jāt. 51). P.p.p. *vāto, vāyito*. Masc. *vāto*, wind (Ab. 37). *Puratthimādivātā*, the east wind and the other winds (Jāt. 72; Mah. 3; Dh. 2; Jāt. 18). The four winds are *puratthimo v.*, *pacchimo v.*, *dakkhiṇo v.*, *uttaro v.* (see Kh. 8). *Vātibāddho*, rheumatism. *Vāyito*, blown upon, agitated by the wind (*vātavāyito*).

VAYATṬṬHO (*adj.*), Young, in the prime of life [वयःख]. Ab. 253.

VAYO, see *Vyayo*.

VAYO, and VAYAM, Youth, prime of life; any period of life, age [वयस्]. Ab. 1079. *Sabbavayesu*, at every time of life (Dh. 408). At Dh. 325 three periods of life are mentioned, *paṭhamavayo*, *majjhimavayo*, *pacchimavayo*, youth, middle age, old age. *Paṭhamena vayasā* (*instr.*), in the first stage of life, in the flower of his youth (B. Lot. 863). *Paripakko vayo*, mature age, old age (Dh. 46). *Vayo* (*acc.*) *anuppatto*, aged (*vayo anuppatto ti pacchinavayam anuppatto*). *Ekānatimāo* (*adj.*) *vayasā*, when twenty-nine years of age (Mah. 10), *Kataramim vaye* (*loc.*) *vattati*, how old is he? lit. at what age is he? (Alw. I. 73). *Asitiko me vayo vattati*, my age is eighty (lit. my age is octogenarian). *Upanitavayo* (*adj.*), advanced in years. *Vayakalyāṇam*, age-charm, viz. youth (Dh. 232), Loc. plur. *vayesu* (Dh. 325, 326). *Vayappatto* (*vayas + prāpta*), come of age (at the 16th year), grown up (Att. 13; Dh. 78; Alw. I. xiv; F. Jāt. 9, 16).

VĀYU (*m.*), and VĀYO, Air, wind [वायु]. Pl. *vāyū*. *Vāyu*, generally called in this connexion *vāyodhātu*, is one of the four great elements (see *Mahābhātu*). The form *vāyo* perhaps arose from the desire for uniformity in enumerating the four elements, as the 2nd and 3rd are *āpodhātu* and *tejodhātu* (when the *o* is radical), and then comes *vāyodhātu*, which may originally have been *vāyudhātu*. However this be, *vāyo* has a separate existence, whether original or acquired, for Lot. 514 has *tejo vāyo na gādhati*, and Ab. gives both forms (vv. 37, 38). The six *vāyus* (*cha vāyu-*

bhedā), or vital airs, are *uddhaṅgamo*, *adhogamo*, *kucchiṭṭho*, *koṭṭhāsāyo*, *assāso*, *oṅgānuvāri* (Ab. 38, 39; Man. B. 400). *Vāyusakho*, fire (Ab. 34). *Vāyosaṁvaṭṭo*, destruction of the universe by wind (see *Kappo*).

VE (*particle*), Indeed, truly, verily [वे]. Ab. 1150; Dh. 2, 15, 30, 32, 56, 60.

VEBHĀRO, Name of a mountain. Ab. 606; Dh. 346.

VEBHASSAM, This word, which is a derivative of **विभाष**, appears to mean bullying or threatening language. The comment says, *balavabhassabhāvena attano bala-ppakāsa-samutṭāsanena*, "by strong language, by frightening people to show one's strength" (Pāt. 100, 102).

VEBHŪTIYAM, This word occurs in Hemavata S., and is rendered by Coomaraswamy "slander."

VEDAGŪ (*adj.*), Knowing the Vedas [वेद + गु]. Brahmins are sometimes so called (e.g. Ten J. 48, *vedānam pāram gatā ti pi vedagū*, *vedehi pāraṅgatā ti pi vedagū*). But the term is also an epithet of a Buddha. Vij. quotes, *cattāro magge jānānti vedagū*, and at Ten J. 48 it is said that those are also called *v.* who have gained a thorough knowledge of all conditions material and immaterial. We learn from Man. B. 436 that there is a noun *vedagū*, meaning the "inward life, or the internal living principle, by means of which figure is seen by the eye, sound is heard by the ear, etc."

VEDALLAM, Name of one of the nine āṅgas or divisions of the Buddhist scriptures according to matter. Buddhaghosa says of this āṅga, *Cūlavedalla-mahāvedalla-sammādiṭṭhi-sakkapaṅhasaṅkharabhāṅgiya-mahāpūṇṇamārutṭādayo sabbe pi vedam ca tuṭṭhim ca laddhā pucchitasuttantā vedallam ti veditabbam* (Alw. I. 61). Burnouf believes it to be **विदल** + **य** (*vaidalya*), see Lot. 754, which is doubtless the true etymology, though Kaccāyana makes it **वेह** with an affix **ख** (Sen. K. 396). E. Mon. 172.

VEDANĀ (*f.*), Feeling, sensation, perception; pain, suffering [वेदना]. Ab. 154, 762, 1095; B. Lot. 499. *Maraṇantikā v.*, the agonies of death, l'agonie (Dh. 214, comp. B. Lot. 339). *Pharusā v.*, severe pain (Dh. 25, comment says, "headache, etc."). *Kharā vedanā* (*pl.*), sharp pains (comp. Dh. 279). *Vedanā* is one of the links of the Paṭiccasamuppāda. The 3 *vedanās* or sensations are *sukhā vedanā*, *dukkhā v.*, *adukkhamasukhā v.*, pleasant sensa-

- tion, painful or disagreeable sensation, and sensation which is neither pleasant nor painful.
- VEDANĀKKHANDHO**, The second Khandha, Sensation [वेदाना + खण्ड]. It consists of the six vedanākāyas, *cakkhusamphassaḥ vedanā, sotas. v., ghānas. v., jivhās. v., kāyas. v., manos. v.* (Saṅgīti S.), sensation springing from contact of the six senses with the outer world (comp. Man. B. 403).
- VEDANĀM**, Sensation [वेदान]. Ab. 762; Sen. K. 397.
- VEDANATTANĀM**, Sensation. It appears to be वेदान with a curious affix खन (Sen. K. 397).
- VEDANATṬHO** (*adj.*), Agonized [वेदाना + ख]. Mah. 251.
- VEDĀNGĀM**, A Vedāṅga [वेदाङ्ग]. There are six, *sikkhā, chandovicīti, vyākaraṇam, nirutti, jotisaṭṭham, kappo* (Ab. 110).
- VEDĀNĪYO, VEDĀYITĀM, VEDEṬI**, see *Vidati*.
- VEDEHO** (*adj.*), Belonging to the Videhas [वेदिह]. *Vedeho*, the king of the Videhas (Ten J. 55). Fem. *Vedeḥī*. *Vedehiputto*, son of *Vaidehī*. Sām. S. A. says, *Vedehiputto ti ayaṃ Kosalarañño dhītāya putto na Videharañño, vedeḥī ti pana paṇḍitādhivacanam etaṃ, yath' dha "vedehikā gahapatāni, ayyo Ānando vedehamunīti" tatrūyaṃ vacanatto*. From this it appears that there is a curious adj. *vedeho, vedehako* meaning "wise" (comp. Mah. 13, where Ānanda is called *vedehamuni*, which Turnour renders "accomplished in the Vedo," see his err.).
- VEDHATI**, To tremble, quake [वध]. *Na cchambhati na kampati na vedhati na paritassati* (Brahmāyū S.). Subh. quotes *nindāpasāṃsāsu avedhamāno*, unmoved in blame and praise, where we have the p. pres. Comp. *Pavedhati, Sampavedhati*.
- VEDHAVERO**, The son of a widow [वेधवेय]. Sen. K. 389.
- VEDHI** (*adj.*), Trembling [वधि]. In *avedhi* (*adj.*), unshaken.
- VEDHĪ** (*adj.*), Piercing, shooting, hitting [वेधिन्]. *Maṇivedhī*, boring gems (Ab. 866). *Akkhāṇavedhī*, and *vijjuvedhī*, an archer who shoots as quick as lightning (Jāt. 58; Mah. 143, see *Vālavedhī*).
- VEDHO**, Piercing [वेध]. Ab. 762. *Sirāvedho*, phlebotomy (Mah. 244).
- VEDI**, and **VEDĪ** (*f.*), An altar; a bench; a ledge, cornice, eaves [वेदि, वेदी]. Ab. 222, 412. *Mud-dhavedī*, a "top-ledge," the cornice of a building (Mah. 193, 215). *Pāsāvedim kāresi mahābodhi-samantato*, built a stone ledge or altar round the Bo-tree (Mah. 228). *Silāvedī*, "a stone ledge or cornice" (Mah. 232). Comp. *Vedikā*.
- VEDĪ** (*adj.*), Knowing [वेदिन्]. With acc. (Dh. 75 *pubbenivāsam yo vedī*). Last part of compound (Mah. 250, line 9).
- VEDIKĀ** (*f.*), A bench; a cornice, eaves [वेदि + का]. Ab. 222; Mah. 162, 163, 180, 193, 211.
- VEDISO** (*adj.*), Belonging to the town of *Vidisa* [वेदिश]. Sen. K. 392.
- VEDITABBO**, see *Vidati*.
- VEDO**, Knowledge; pleasure, emotion, excitement; a (Hindu) Veda [वेद]. Ab. 108, 762, 847. *Vedajāto* (*adj.*), joyous, excited (Jāt. 11). *Jātavedo*, the excitement that had arisen (Dh. 100, here it has a bad sense, the excitement of anger). The three vedas (*tayo vedā*) are *irubbedo, yajubbedo, sāmavedo* (Ab. 108; Alw. I. lxix). The fourth is *athabbanavedo* (Alw. I. cxxiv).
- VEGĪ** (*m.*), A courier [वेगिन्]. Ab. 379.
- VEGO**, Impetus, impulse, shock, attack; speed, velocity; stream; impulse of the mind, emotion, passion [वेग]. Ab. 40, 1115. *Assavegena pakkami*, went off at his horse's speed (Mah. 134). *Vegena gantum*, to walk fast (Dh. 98, 154; comp. Ten J. 114; Dh. 158). *Bhayavegena*, under the impulse of fear (Att. 205). *Pṭivego*, joyful excitement (Alw. I. 80; Mah. 117). With affix ता, *vegatā*, speed (F. Jāt. 17). With affix वत्, *pemavegaṇḍ*, impelled by affection (Mah. lxxxviii). Mah. 156.
- VEHĀGAMANĀM**, Coming through the air [वेह + आगमन].
- VEHAPHALO**, Name of the inhabitants of the tenth Brahmāloka [वेहफल]. Man. B. 26; B. Int. 614. See *Satto*.
- VEHĀSATṬHO** (*adj.*), In the air [vehāsa + ख]. *Hiraññasvapaṇṇam bhūmigataṃ ca vehāsaṭṭhaṃ ca*, gold and bullion stored in vaults and attics (B. Lot. 863).
- VEHĀSAYO**, The air, sky [metathesis of वेहायस]. Ab. 46; Jāt. 65. *Vehāsayam ṭhito*, poised in the air (Mah. 3).
- VEHĀSO**, The air, sky, heaven [a contraction of वेहायस, as in *upaṭṭhāka, pācittiya*]. Ab. 46. For the Sanskritic form see *Vihāyaso*. *Vehāsam abhuggantvā*, rising into the air (Att. 135; Mah.

- 81). *Vehdsakuṭī* is a hut with an attic, I think (Pât. 13, 87).
- VEJAYANTIKĀ (*f.*), Name of a tree [वेजयन्ति-का]. Ab. 573.
- VEJAYANTO, Name of the palace of Sakka [वेजयन्त]. Ab. 22.
- VEJJHĀM, A target [वेज्ज]. Ab. 390.
- VEJJO, A physician [वेज्ज]. Ab. 329; Dh. 81. *Vejjakammaṃ*, medical treatment (Mah. 242). *Vejjakammaṃ karonto*, practising as a physician (Dh. 89). *Vejjasāḷā*, a hospital (Mah. 245).
- VEKALLĀM, Deficiency [वेकल्ल]. Dh. 265, 398; Att. 218.
- VELĀ (*f.*), Time; shore; boundary; multitude [वेला]. Ab. 66, 660, 848. Loc. *veldāyaṃ*, *veldāya*, in due time, seasonably (F. Jât. 53; Dh. 160). *Araṇaveldāya*, at dawn. *Tāyaṃ veldāyaṃ*, at that time, on that occasion (Gog. Ev. 28; Dh. 391). *Andhakraveldāyaṃ*, when it gets dark (Jât. 7). *Bhojanaveldāya*, at meal time (Att. 213, comp. Dh. 83, 279; B. Lot. 432). Sea-shore, beach (Mah. 117).
- VELLITO (*p.p.p.*), Shaken, trembling; crooked [वेलित]. Ab. 709, 1072.
- VELU, and VENU (*m.*), A bamboo, reed; a flute [वेणु]. *Veḷu* (Mah. 68; Dh. 211, 332). *Veṇu* (Ab. 511, 600; Sen. K. 539; Pât. 84).
- VELUMAYO (*adj.*), Made of bamboo [वेणु + मय]. Mah. 193.
- VELURIYĀM, A precious stone, perhaps lapis lazuli [वेदूर्य, for the short u comp. *suriya*]. Ab. 490, 421; Mah. 69; B. Lot. 320; Pât. 79.
- VELUVANĀM, A bamboo-grove; name of a monastery presented by King Bimbisāra to Gautama Buddha [वेणु + वन]. Man. B. 194; Dh. 120; F. Jât. 1; Ten J. 53.
- HEMAJJHĀM, The middle, centre [वि + मज्ज]. Ab. 767, 1091; Jât. 8; Ten J. 112. *Vemajjhe* (loc.) *maṇḍapassa*, in the centre of the hall (Mah. 163).
- VEMATIKO (*adj.*), Inconsistent, variable [विमत्ति + क]. Sen. K. 418 (pro *vemāniko*). Comp. Mah. 113, *nibbematiko Buddhassa sāsanaṃhi sace ahaṃ*, if I am undeviating in the religion of B. *Vematikasīlaṃ*, keeping the precepts "without any fixed attention."
- VEMĀTIKO (*adj.*), Born of a different mother [comp. वेमात्त]. Mah. 21.
- VEMATTĀM, Difference [वि-मात्त]. Ab. 767. With affix ता, *vemattatā* (B. Lot. 786).
- VEMO, A loom [वेम]. Ab. 522.
- VENATEYYO, A Garuḷa [वेनतेय]. Ab. 633; Sen. K. 416.
- VENAVIKO, A flute-player [वेणविक]. Ab. 511.
- VENAYIKO (*adj.*), Versed in the Vinaya [वेनयिक]. Sen. K. 391.
- VENEYYO (*p.p.p.*), Tractable, that can be converted [विनेय with vṛiddhi, which we sometimes have in p.f.p., comp. *pāṭikaṅkha*, *pāṭimokkha*]. Used of a person about to be converted (Dh. 94, Vij. renders "convertible brethren").
- VENĪ (*f.*), A woman's hair simply platted without ornament [वेणि]. Ab. 258. *Veṇigāho*, taking hold of a woman's hair (Pât. 4, 69).
- VENIKO, A lute-player [वेणिक]. Ab. 510.
- VENO, A worker in bamboo or wicker work [वेण]. Ab. 509. Pât. 83 says it is one of the low castes, it has nothing to do with वेण. At Pât. 84 read *veṇajāti*.
- VENU, see *Veḷu*.
- VENUDHAMO, A flute-player [वेणुधम]. Ab. 511.
- VENUKĀRO, One who works in bamboo or wicker work [वेणु + कार]. Pât. 84 (= *veṇo*).
- VEPACITTI (*m.*), Name of an Asura [विप्रचित्ति]. Ab. 45; Dh. 193.
- VEPĀKĪ, see *Samavepāki*.
- VEPANĀM, VEPATHU (*m.*), VEPO, Trembling, tremor [वेपन, वेपयु, वेपस्]. Sen. K. 528.
- VEPULLĀM, Development [वेणुल्ल]. Pât. xx. *Sattivepullappatto*, a man of great intellectual development (Vij. this should clearly be the reading at Dh. 281, line 2).
- VERAJJAKO (*adj.*), Belonging to various provinces or kingdoms [वि-राज्य + क]. *Verajjakā brāhmaṇā* (Alw. I. lxix). I find the following glosses: *vividhehi rajjehi āgatā verajjakā*; and, *Āngama-gādhādāhi nānuppakārehi verajjehi...*
- VERĀM, Wrath, anger, hatred; sin [वेर]. Ab. 86, 164, 1109; Dh. 1; Mah. 246.
- VERAMAṆĪ (*f.*), Abstinence [fr. विरम]. Ab. 160. With abl. of the thing abstained from (Kh. 3).
- VERAVASIKO (*adj.*), I think this compound is वेर-वश + रक्क, falling under the influence of hatred or revenge (Ten J. 114).
- VERĪ (*adj.*), Hating, hostile, revengeful [वेरिन्]. At Dh. 36 we have a curious loc. pl. *verineṣu*.

- Masc. *verī*, an enemy (Ab. 344; Dh. 8; Mah. 246, 261).
- VERIVĀ (*m.*), An enemy [वेरिन् + वत्]. Dh. 8.
- VEROCANO, The sun [वेरोचन]. Ab. 62.
- VESĀKHO, Name of a month, April-May [विशाख]. Ab. 75. *Vesākhamaṣo* (Mah. 7). *Vesākhapūjā*, a festival held in the month of V. (Mah. 212, 222, comp. 234). Mah. 169.
- VESĀLĪ (*f.*), Name of a town in the Licchavi country [विशाली]. Ab. 199; B. Int. 86; Dh. 184, 211, 219, 360.
- VESĀLIKO, and -YO (*adj.*), Belonging to Vesālī [last + क् and च]. Mah. 15.
- VESAMAM, Inequality [विषम + म्]. Sen. K. 397.
- VESĀRAJJAM, Confidence [विशारथ]. A Buddha has four *vesārajas* or subjects of confidence or fearlessness (Dh. 118; B. Lot. 346, 396). They are the consciousness that he has attained omniscience, that he has freed himself from human passion, that he has rightly described the obstacles to a religious life, that he has rightly taught the way to obtain salvation (see E. Mon. 291).
- VESĀYĪ (*m.*), A name of Yama. Ab. 44.
- VESAYIKO (*adj.*), Belonging to a sphere of action [विषयिक].
- VESĪ (*f.*), and VESIYĀ (*f.*), A harlot [वेसा]. Ab. 233; Dh. 335, 358.
- VESIYĀNO, A Vaiçya [for the form we may perhaps comp. *addhāna*, *gimhāna*, *vassāna*, *sothāna*].
- VESMAM, A house [वेरमन्]. Ab. 206.
- VESO, Dress, apparel, equipment; disguise [वेश]. Ab. 282. *Rājavesam pahāya*, laying aside his kingly attire (Ras. 18). *Dema no vesadhāriṇo*, we give it to one who wears our dress (Mah. 29). *Buddhavesudhāro*, assuming the appearance of a Buddha (Mah. 108). *Paribbājakavesena*, in the guise of an ascetic (Mah. 47, comp. F. Jāt. 54). *Aññātakavesena*, in unrecognizable dress, in disguise (Ten J. 107; Jāt. 14).
- VESSABHŪ (*m.*), Name of a Buddha [विश्वभू]. Man. B. 95; Mah. 2; Dh. 117, 344.
- VESSĀMITTO, Name of a Rishi [विश्वामित्त]. Ab. 109.
- VESSĀNARO, Fire [विश्वानर]. Ab. 35.
- VESSANTARO, Name of a king who was the Bodhisatta in the last birth but one (the last was in the Tusita heaven) [विश्वानर]. Man. B. 116; Jāt. 2; B. Lot. 411; Dh. 117, 335.
- VESSAVANO, A name of Kuvera [विश्ववच]. Ab. 32; Dh. 304; Man. B. 24.
- VESSO, A Vaiçya [वेश]. Ab. 445; Mah. 11, 123; Man. B. 66.
- VETĀLAM, A magic art. *Vetālan ti ghanatālan mantena matasaritruṭṭhāpanam*, bringing dead bodies to life by spells (Br. J. S. A.).
- VETĀLIKO, A bard whose duty it is to awake a king at dawn with music and song [वितालिक्]. Ab. 396.
- VETANAM, Hire, wages [वैतन]. Ab. 531. Of a doctor's fee (Dh. 93).
- VETANIKO, A hired servant, labourer [वैतनिक]. Ab. 514.
- VETARANĪ (*f.*), The river of hell [वैतरणी]. Ab. 658.
- VETASO, The ratan reed, Calamus Rotang [वैतस]. Ab. 553.
- VETHAKO (*adj.*), Surrounding, enveloping [वैथक्]. Ab. 138; Mah. 68.
- VETHANAM, Surrounding, enveloping; a turban, diadem; an envelope, wrap [वैथन]. Ab. 1131; Jāt. 60, 65. Metaphorically: *Attabhāsam jhānevethanena vethetvā*, clothing himself with meditation as with a garment (Dh. 299).
- VETHETI (*caus.*), To surround, encompass, envelope, wrap, clothe [वैथयति]. Dh. 100, 175, 299; Alw. I. 74, 78; Mah. 139, 152. P.p.p. *veṭhito* (Ab. 745).
- VETHO, Surrounding, etc. [वैथ]. Ab. 1131.
- VETTAM, A stick, staff [वैत्त]. Att. 198; Jāt. 52.
- VEVACANAM, A synonym [fr. विवच्]. Ab. 120, 837.
- VEVANĪYAM, Change, diversity [वैवर्ष].
- VEVANNO (*adj.*), Various, different [वि-वर्ष]. Alw. I. xlv.
- VEYYĀBĀDHIKO, An *adj.* formed from *vyābādho*.
- VEYYAGGHO (*adj.*), Belonging to a tiger [वैयाग्र]. Dh. 52; Alw. N. 92, 94. Masc. *veyyagga*, a car covered with a tiger's skin (Ab. 372).
- VEYYĀKARANAM, Answer; explanation, exposition, exegesis [वैयाकरण]. *Tatra veyyākarāṇā bhavati*, the answer to this is (B. Lot. 515, comp. *pañhassa veyyākarāṇāya*, and Pāt. 2). One of the aṅgas of the Buddhist Scriptures is V. or Exposition; it contains the whole *Abhidhammapiṭaka*, the sutras which have no gāthās, and all the other words of Buddha not included in the remaining

eight āngas (*sakalaṃ abhidhammapiṭakam nig-gāthakasuttam yaṃ c'aññam pi aṭṭhahi āngehi asaṅgahītaṃ Buddhavacanāṃ*). Alw. I. 61; E. Mon. 172.

VEYYĀKARAṆO, and -NIKO, A grammarian [वैयाकरण, and व्याकरण + इक]. Sen. K. 391; Alw. I. lxx.

VEYYĀVACCAM, Service or duty performed by an inferior for a superior [व्यावृत्त + य]. Pāt. 107; Sen. K. 417. At Mah. 167 Turnour renders *veyyāvaccam akāsi*, "showed him the usual attentions." *Veyyāvaccakaro*, one who does business or executes a commission for another, an agent (Pāt. 9, 79; Gog. says "a person who attends to your concerns," comp. Dh. 238, 239).

VEYYĀVATĪKAM, Same meaning as last [व्यावृत्त + इक]. Sela S. At Dh. 95 we have *-tikam*, which is perhaps also right.

VI, A preposition much used in composition with verbs and their derivatives, frequently with the sense of separation, difference, opposition [वि]. Ab. 1171.

VIBHAMANAM, Roaming (fr. next). Dh. 403.

VIBHAMATI, To roam, wander [विभ्रम]. Dh. 403; Ras. 19. P.p.p. *vibbhanto*, confused (Jāt. 68).

VIBHAMO, Whirling; agitation, hurry, flurry; amorous dalliance [विभ्रम]. Ab. 174, 1087. *Vibhamaseyyā*, a swoon (Att. 41). *Cittav.*, madness (Ab. 172).

VIBHĀ (f.), Light, lustre [विभा]. Sen. K. 523.

VIBHĀGO, Division [विभाग].

VIBHAJANAM, Division, sharing with others (fr. next).

VIBHAJATI, To divide, apportion; to distinguish, go into details, be minutely accurate [विभज्]. *Khettam vibhajitvā*, having divided the field (between himself and his brother, Dh. 126). *Tidhā v.*, to divide into three (Dh. 188). *Kammaṃ satte vibhajati yadidaṃ hnappanītatāya*, Karma allots beings to poverty or grandeur (Gog. Ev. 32). *Saṅkhittena bhāsitaṃ vitthārena attham vibhajati*, to distinguish or explain in detail the meaning of what is concisely expressed (Alw. I. xxvii). Ger. *vibhajja*. *Vibhajjavaydkaraṇiyo paṇho*, a question that must be answered after distinguishing, i.e. one that must receive a qualified reply (see *Paṇho*). Buddha is said to be *vibhajjavādī*, which Turnour renders not inappropriately, "of the religion of investigated

truth" (Mah. 42); perhaps "religion of Logic or Reason" would not be too free a rendering. I understand the expression to mean that Buddhism does not deal merely in generalities, like the heretical religions, but both in doctrine and discipline goes into the minutest details, considering a thing in all its bearings, meeting difficulties and providing for contingencies. Subh. quotes from a Tīkā, *vibhajja vibhajitvā vadati stīlenāti vibhajjavādī*. At Pāt. ix we have, *amhākam mahārāja satthā khandhādīnaṃ vibhajitattā vibhajjavādī sammāsambuddho*, Great King, our teacher the All-wise Buddha holds a doctrine of distinction, because distinction is made of the Skandhas and so forth. *Sāsanam hi vibhajjavādo*, for Buddhism is the religion of Logic. P.f.p. *vibhattabbo*. *Vibhattabbadhanam*, wealth to be divided (between heirs, Ab. 898). P.p.p. *vibhatto*. *Suvibhatto*, well distributed, correctly divided, well proportioned, regular (B. Lot. 575, 593; Dh. 201, of a maṇḍapa, well planned). *Saṅkhittena bhāsitaṃ avibhattam*, concisely expressed, not distinguished or detailed. Caus. *vibhājeti*.

VIBHĀNGO, Division; distinction, determination, explanation [विभङ्ग]. Ab. 1055. *Clourav.*, distribution of robes (Pāt. 106). *Dhātuv.*, the distribution of Buddha's relics (Mah. 181). *Mahāvibhaṅgo*, "Great Division," is a name for that portion of the Vinaya which deals with the 227 Pātimokkha precepts (Br. J. S. A.). The sections of the Vinaya dealing with the precepts for monks and for nuns are called respectively *bhikkhuvibhaṅgo* and *bhikkhuniv.* *Vibhaṅgam* or *vibhaṅgappakarāṇam* is the name of one of the Abhidhamma books (for the neut. comp. *kammavācam*). It contains eighteen vibhaṅgas or disquisitions, the first of which is *khandhavibhaṅgo*. E. Mon. 170; Alw. I. 61.

VIBHĀSĀ (f.), An alternative [विभाषा]. Ab. 1189.

VIBHĀTI, To glitter [विभा]. Att. 190. P.p.p. *Vibhātāya rattiya*, at dawn, lit. when night had become bright (Dh. 222). Neut. *vibhātam*, day-break (Ab. 68).

VIBHATTI (f.), In gram. inflection of nouns and verbs, declension, conjugation [विभक्ति]. *Paṭhamā vibhatti*, the first inflection of the nominal theme, the nominative case (Sen. K. 226). *Sattamā v.*, the seventh inflection of the verbal root, the optative case (Sen. K. 427).

- VIBHATTO, see *Vibhajati*.
- VIBHĀVANAM, Making clear, ascertainment [विभावन]. Dh. 303.
- VIBHĀVARĪ (*f.*), Night [विभावरी]. Alw. I. c.
- VIBHĀVETI (*caus.*), To understand clearly [विभावयति]. Kh. 8.
- VIBHĀVĪ (*adj.*), Wise [विभाविन्]. Ab. 228; Alw. I. 112.
- VIBHAVO, Power, prosperity, majesty, splendour; property, wealth [विभव]. Ab. 485; Mah. 215, 262; Dh. 99. *Kim anena rajjavibhavena*, what is the use of this possession of a kingdom? (Att. 212). *Mahāvibhavo* (*adj.*), having great possessions (Dh. 80). *Kuto vibhavato*, from any thing (Dh. 350). *Sirivibhavo*, majesty and might (Ras. 25). *Mahatā vibhavena*, with great state or pomp (Mah. 159).
- VIBHAVO, Absence or cessation of existence, non-existence, Nirvāṇa [विभव]. *Vibhavo* sometimes means Nirvāṇa or annihilation, as at Jāt. 4; and Yātr. quotes from Saddanīti, *vibhavo ti nibbānaṃ . . bhavato vigatattā bhavato vigato vibhavo*. The terms *bhavatanhā* and *vibhavatanhā* have a special signification; the former applies to the *sassatadiṭṭhi* and means a desire for an eternity of existence, the latter applies to the *ucchedadiṭṭhi* and means a desire for annihilation in the very first form of existence (Vij.). Both of these doctrines are odious to Buddhists, the first striking at the doctrine of Nirvāṇa, and the second at that of Karma (see Man. B. 496, note, which fully confirms Vjiesinha's explanation). At Ten J. 116 the sportsman says he was told by some non-Buddhist teachers that *idh' eva jīvo vibhavam upeti*, "in this very existence a being undergoes annihilation," and the gloss observes that they were *ucchedavaddino*. At Dh. v. 282 *bhavo* and *vibhavo* are used in the sense of "spiritual progress and decline" (comment *vaḍḍhi* and *avaḍḍhi*).
- VIBHĀVO, Condition or sentiment of the body or mind [विभाव].
- VIBHEDANAM, Division [विभेदन]. Kh. 23.
- VIBHEDIKĀ (*f.*), The Palmyra tree [fr. विभिद्]. Ab. 603.
- VIBHINNO (*p.p.p.*), Scattered; divided, at variance [विभित्त]. Alw. I. x.
- VIBHĪTAKO, and -KĪ (*f.*), and -KAM, Beleric myrobolan [विभीतक]. Ab. 567 (*ḥ* is a misprint); Att. 86, 213.
- VIBHŪ (*m.*), A lord, ruler [विभु]. Sen. K. 523.
- VIBHŪSANAM, Adornment [विभूषण]. Jāt. 8; Kh. 3.
- VIBHŪSITO (*p.p.p.*), Adorned [विभूषित]. Mah. 157.
- VIBHŪTI (*m.*), Splendour, dignity [विभूति]. Mah. 211; Jāt. 50.
- VIBODHANAM, Awakening [विबोधन].
- VIBUDDHI (*f.*), Enlightenment [fr. विबुध].
- VIBUDHO, A learned or wise man; a deva [विबुध]. Ab. 11; Alw. I. x.
- VICAKKHANO (*adj.*), Knowing, wise, discerning, sensible, skilful [विचक्षण]. Ab. 228; Das. 6; F. Jāt. 50; Mah. 117, 121, 169, 228.
- VICĀRAKO, One who investigates, a judge [विचारक]. Mah. 216.
- VICĀRANĀ (*f.*), and -NAM, Investigation, doubt [विचारण]. Ab. 154; Pāt. xv.
- VICĀRANAM, Going about [fr. विचर]. Dh. 104; Das. 39.
- VICARATI, To walk or go about [विचर]. *Cārikaṃ v.*, = *cārikaṃ carati* (Mah. 12). Aor. *vicari* (Dh. 124). Dh. 264, 300. P.p.p. neut. *vicaritaṃ*, wandering? (Dh. 410). Caus. *vicāreti*, to cause to go about; to cause to go on, carry on; to investigate. At Dh. 212 *avicāretvā*, not making others go about (waiting on Buddha). *Kammaṃ v.*, to carry on business (Das. 30, comp. Alw. I. 79). *Rajjaṃ v.*, to carry on or administer the government (Mah. 216, 254). To investigate, examine (F. Jāt. 51).
- VICĀRO, Investigation, examination [विचार]. Ab. 1114; Man. B. 408, 422; E. Mon. 268, 270.
- VICAYO, Research, investigation [विचय]. Ab. 774; B. Lot. 798; Alw. I. 106.
- VICCHĀ (*f.*), Succession [वीप्सा]. Ab. 1174.
- VICCHĀḌḌETI, To throw away [वि + कृद्].
- VICCHIDDAKAM, One of the *Asubha kammaṅgānaṃ*, obtained by the contemplation of a corpse fissured from decay [वि + क्खिद् + क].
- VICCHIKO, A scorpion [वृश्चिक]. Ab. 621. The zodiacal sign Scorpio (Ab. p. 11, note).
- VICCHINDATI, To break off, interrupt [विच्छिद्]. Pāt. 29. *Avicchinnō*, unimpaired (Att. 216).
- VICCUTO (*p.p.p.*), Fallen down [विच्छुत].
- VICEYYO (*p.p.p.*), Accompanied with discrimination [विचेय]. Mah. 23.
- VICI (*m.f.*), A wave; leisure [वीचि]. Ab. 663, 1050.

VICIKICCHĀ (*f.*), Doubt, uncertainty [विचिकिच्छा]. Ab. 170; Man. B. 418. See *Samyojanam*.
VICIKICCHATI, To doubt, hesitate [विचिकिच्छति]. Alw. I. 107. P.p.p. neut. *vicikicchitam*, doubt (Kh. 9).
VICINATI, To seek, search, investigate, examine; to gather, collect [विचि]. Alw. I. 106 (*vicinati*). *Puppham vicinanto*, gathering flowers (Dh. 209). To look for, seek (Att. 217). *Sakalajambudīpaṃ vicinītvā*, having searched through all India (Ras. 19). Fut. *vicinissati* (Dh. 209). Caus. *Saram vicināpetvā*, having caused the pond to be examined or searched (Dh. 224).
VICINTAKO (*adj.*), Devising, finding out (fr. next).
VICINTETI, To think, consider, imagine [विचिन्]. Dh. 51; Mah. 17, 107, 153, 207.
VICITĪ (*f.*), Examination [विचिति]. Ab. 110.
VICITO (*p.p.p.*), Separated [p.p.p. fr. विचि "to separate"]. *Vicitakālakam bhattam*, rice from which the black grains are picked out (Brahmāyū S.).
VICITRO, and **VICITTO** (*adj.*), Variegated, painted, ornamented, embroidered, etc. [विचित्र]. Dh. 109; Jāt. 18; Ab. 838. *Vicitravajanti*, a painted fan (F. Jāt. 46, or perhaps rather, carved). *Vicitradhammadesanā*, a varied exposition of the Truth (Dh. 314).
VICUNŃO (*p.p.p.*), Crushed [fr. विचूर्ण]. Jāt. 26.
VIDADDHATĀ (*f.*), Gallantry, wit [विदग्धता]. Att. 199.
VIDAHATI, To allot, assign, appoint, fix, order, prescribe; to provide, practise [विधा]. *Vadham v.*, to order to execution or punishment (Att. 203). *Ārakkham v.*, to post a guard (Mah. 160). *Buddhasāsanā dhanam vidahitum*, to devote my wealth to the religion of B. (Ras. 37). Ger. *vidhāya*. *Vidhāya sajanē*, having provided for his relations (Mah. lxxxix). Pass. *vidhīyati* (Att. 212). *Vyāpārā sabbabhūtānaṃ sukhatthāya vidhīyare*, occupation is appointed for the welfare of all beings (Att. 196). *Rājadaṇḍo mayi vidhīyatu*, let me be punished, lit. let punishment be allotted in my case (Att. 205). P.f.p. *vidhēyyo*, obedient, tractable (Ab. 730; Dh. 95). P.p.p. *vihitō*, done, performed; assigned, appointed. *Yathāvihītakammaṇi akammaṇu*, performed their duties as they are assigned to them (Mah. 66). *Vejjehi vihitam bhesajjam*, medicines prescribed by the doctors (Mah. 196). *Aneka-vihitam*, in various ways (Alw. N. 71, it is used

adverbially, I think). *Aññavīhito*, and with affix ष, *aññavīhitako*, engaged upon something else, busy (Dh. 327). With affix ता, *aññavīhitatā*, being engaged upon something else (Alw. I. 102).
VIDĀLANO (*adj.*), Breaking up (fr. next). *Kaikkhāḥānaviddāno* (*adj.*), "solving doubtful points" (Trenckner).
VIDĀLETI (*caus.*), To break open, split, rip up [caus. विदल]. Mah. 128. P.p.p. *viddīto* (Dh. 146).
VIDĀRANAM, Rending [विदारण]. Ab. 991.
VIDĀRITO (*p.p.p.*), Rent, split [विदारित]. Ab. 991.
VIDĀRO, Tearing [विदार]. Ab. 759.
VIDATI, To know, ascertain [विद्]. I have met two or three times with this anomalous present (e.g. *vidanti etenāti vedo*), and it will be convenient to bring under it the various Pali derivatives of विद्. The Sansk. वेत्ति is entirely lost, and for the most part *jāndti* is the substitute for विद् in class 2, but there is a curious form *vediyati*, often contracted to *vedeti* (comp. *paṭisaṃvediyati* and *-eti*), which is used in the sense "to feel, experience." At Dh. 149 *paccayam vedayanti* seems to mean "feel security, experience confidence." Sometimes *vedeti* may possibly be the caus. वेदयति, as at Jāt. 27. From *vediyati* we have p.p.p. neut. *vedayitam*, sensation, feeling (Ab. 154; Alw. N. 72). *Vidum* or *vidū* is the S. perf. 3rd pl. विदुः. *Tam Labhīyavasabham vidū*, they called him L. (Mah. 143). *Khañjadevo ti tam vidu*, they called him Kh. (Mah. 142). The regular Sansk. future *vedissati* is occasionally met with, e.g. *parisuddhā ti vedissāmi*, I shall know you are innocent (Pāt. 2). The ger. *viditvā*, having learnt, known, perceived, ascertained, considered, occurs pretty frequently (Das. 35; Mah. 79; Dh. 8, 9, 96). P.f.p. *vedantyo* and *-niyyo*, intelligible (Gog. Ev. 6). Also p.f.p. *veditabbo*, to be known or understood (Alw. I. 77; Dh. 222, 313). *Attho pi 'ssa atthakathāya vuttanayen' eva veditabbo*, and its meaning is to be understood as explained in the commentary (Dh. 418). P.p.p. *vidito*, known, understood, etc. (Ab. 724, 757; Mah. 104; Ten J. 48).—The pres. according to the 6th class, *vindati* = विन्दति, occurs pretty frequently with the meaning "to find, to get, possess, enjoy" (Dh. 11, 49; Mah. 2). Inf. *vinditum* (Jāt. 8).—According to the 6th class we have *vijjati* = विज्जते, to be, to

exist, to be found, to be obtained (Dh. 34; B. Lot. 576). Pl. *vijjare* (Mah. 251). *Mama vijjati sa-háyako*, I have a friend (Mah. 138, comp. Dh. 17). *Gorakkh' etta na vijjati*, there is no cattle-keeping there (Kh. 11, comp. 7, Dh. 26). *Na vijjati so jagatippadeso*, there does not exist a region in the earth . . (Dh. 23). P.p. *vijjamáno*, existing. With affix क्, *Gehe vijjamánakam sabbam vikkijitová*, having sold everything that there was in the house (Dh. 324). P.p.p. neut. *vittam*, property, wealth, possession (Kh. 7; Ab. 485). With affix क्, *únavittako* (adj.), deficient in property, poor (Alw. I. 75 the term. belongs to the whole compound).

VIDATTHI (*f.*), A span of twelve aṅgulas [वि-तस्त्रि]. Ab. 195, 267; Mah. 166; Alw. I. 76. D'Alwis has published an interesting treatise to show that *sugatavidatthi* (Pát. 10, 106) means, not "Buddha's span," but "an ordinary span." I do not however think that he has proved his case.

VIDDASU (*adj.*), Skilled, wise [probably विद्वत्]. Ab. 229. *Aviddasu* (adj.), ignorant, foolish (Dh. 47).

VIDDESI (*m.*), An enemy [विद्वेषिण]. Ab. 345.

VIDDESO, Enmity, hatred [विद्वेष]. Ab. 164.

VIDDHĀMSANĀM, Crushing, destruction (from next). Dh. 312; Att. xvii.

VIDDHĀMSETI, -SĀPETI (*caus.*), To crush, destroy, overthrow, scatter, disperse [विध्वंसयति]. Das. 9. Of demolishing a building (Mah. 206, 209). Pass. *viddhamsiyati* (Alw. I. iv). P.p.p. *viddhamsito* (Dh. 320).

VIDDHĀMSO, Demolition, etc. [विध्वंस]. Mah. 234.

VIDDHASTO (*p.p.p.*), Broken, fallen to pieces [विध्वस्त]. Dh. 127.

VIDDHO, see *Vijjhati*.

VIDDUMO, Coral [विद्रुम]. Ab. 491.

VIDEHĀ (*m.pl.*), Name of a people [विदेह]. Ab. 185; Ten J. 56. *Videharatṭham*, the V. country (Ten J. 54).

VIDHĀ (*f.*), Pride [विधा]. Ab. 168, 846. The three forms of pride are *seyyo 'h' asmīti vidhā*, *sadiso 'h' asmīti vidhā*, *hīno 'h' asmīti vidhā*, the pride that says, "I am better than you," the pride that says, "I'm as good as you," the pride that says, "You're a better man than me" (another MS. reads 'ham asmīti). Comp. *Vidho*.

VIDHAMANĀM, Dispelling (fr. next). Dh. 312.

VIDHAMATI, To scatter, dispel [विध्मा]. *Māra-*

balam (Dh. 118, 319). *Andhakāram* (Ten J. 47). Caus. *vidhameti* (Ras. 38; Ját. 75).

VIDHĀNĀM, Arrangement, disposal, assignment; act, performance; precept, rule, rite, ceremony [विधान]. Ab. 1047. *Vidhānaññú* (adj.), skilled in rules or ceremonies (Mah. lxxxvi, = vidhān-ajña). Mah. 170.

VIDHAVĀ (*f.*), A widow [विधवा]. Ab. 235.

VIDHĀVATI, To run about [विधाव्]. *Cittam v.*, the thoughts wander (Ját. 7). F. Ját. 4.

VIDHĀYA, **VIDHEYYO**, see *Vidahati*.

VIDHI (*m.*), Rule, precept; ceremony; luck, destiny [विधि]. Ab. 90, 1049. *Yathāvidhīm*, with due form, duly (Mah. 53, 56). *Sakkārapajjāvidhīnā* (instr.), with the due forms of hospitality and respect (Mah. 82). *Vidhīnā samalaṅkataṃ*, duly decorated (Mah. 159). Mah. 241.

VIDHĪYATI, see *Vidahati*.

VIDHO, Form, measure, kind, sort; part, fold [विध]. Ab. 846. At the end of compounds. *Cuddasavidhena*, in 14 parts. *Bhavo dvidhena hoti*, B. is of two sorts. The foll. are adjectives. *Navavidho*, ninefold (Alw. I. 78). *Dasaddhavidho*, fivefold (Mah. 161). *Evaṃvidho*, of such kind, such. *Nānāvidho*, various. *Akaṭavidho*, belonging to the uncreate sort, uncreate (Sām. 8.). Comp. *Vidhā*.

VIDHU (*m.*), The moon [विधु].

VIDHŪNATI, To shake [विधु]. F. Ját. 57.

VIDHŪPANĀM, A fan [fr. धूप with वि]. Pát. 105, 111.

VIDHŪPITO (*p.p.p.*), Scattered, destroyed [fr. धूप with वि]. Ras. 78.

VIDHURĀM, Absence, seclusion [विधुर]. Ab. 765.

VIDISĀ (*f.*), An intermediate point of the compass [विदिश]. Ab. 29; Att. 143.

VIDITO, **VIDITVĀ**, see *Vidati*.

VIDOJO, A name of Indra [विदोज]. Ab. 20.

VIDŪ (*adj.*), Knowing, skilled; wise [विदु, विद, विद्]. Ab. 229; Kh. 21. *Lokavidū*, knowing the world, epithet of Buddha (Kh. 21; Alw. I. 77). *Sabbavidū*, omniscient (Dh. 63, comp. Mah. 88, line 8). *Ṭhānāṭhānavidū*, knowing right and wrong sites (Mah. 88). *Adhippāyavidū vidū*, the wise (king) who was skilled in knowing intentions (Mah. 121). For *vidū* "they knew," see *Vidati*.

VIDURO (*adj.*), Wise [विदुर]. Ab. 229.

VIDŪSITO (*p.p.p.*), Corrupted [p.p.p. विदुषयति]. Mah. 161.

VIDVĀ (*adj.*), Wise [विद्वस]. Ab. 228. *Avidvā* (*adj.*), ignorant, foolish. Masc. *vidvā*, a wise man, learned man, savant (Alw. I. 112).

VIGACCHATI, To depart [विगम]. Dh. 228. P.p.p. *vigato*, gone, disappeared, dispelled, ceased (Dh. 97; Mah. 215). *Avijjā vigatā*, ignorance was dispelled (Gog. Ev. 10). *Deve vassitvā vigate*, when the weather had got fine after rain, lit. the cloud having rained and then cleared away (F. Jāt. 47, comp. Dh. 88, where for *vigame* I think *vigate* should be read, "the middle watch having passed away"). *Vigaticcho* (*adj.*), free from desire, lit. from whom desire has departed (Dh. 64). *Vigatavalāhako* (*adj.*) *nabho*, a cloudless sky.

VIGĀHATI, VIGĀHETI, To plunge or wade into; to enter [विगाह]. *Salilam vigāhetvā*, having waded into the water (Mah. 117, comp. Ras. 78). *Parisam v.*, to enter an assembly (F. Jāt. 11, comp. Kh. 8). Ger. *vigayha* (Ras. 78; F. Jāt. 11; Kh. 8). Pass. *vigayhati* (Ras. 89). Caus. *vigāhpeti*, to cause to enter or penetrate (Dh. 177).

VIGAMO, Departure, dispelling [विगम]. *Valāhaka-v. ahoṣi*, the clouds cleared off (Dh. 155).

VIGARAHATI, To reproach, rebuke, censure [विगृह]. Dh. 395, 400.

VIGATO, see *Vigacchati*.

VIGAYHA, see *Vigāhati*.

VIGĀHAHO (*adj.*), Quarrelsome [fr.caus. विगृह].

VIGGAHAVĀ (*adj.*), Having the form of; handsome [विगृहवत्].

VIGGAHO, The body; strife; in gram. resolution of a word into its elements, analysis [विगृह]. Ab. 151, 400, 1046; Dh. 104. *Manussav.*, a human being (Pāt. 3; Pāt. 67 says, *purisav. nāma yaṃ mātu kucchisimā paṭhamam cittaṃ uppannam paṭhamam viññānam pātubhūtam yāva maraṇakālam etthantare so manussav. nāma*). *Aññātra viññānaṃ purisaviggahena*, without the presence of a discreet person (Pāt. 12). *Suviggaho* (*adj.*), handsome (Mah. 117).

VIGGHO, An obstacle [विघ्न].

VIGHĀSĀDO, One who eats the remains of food [next + चट]. Ab. 467; Dh. 274.

VIGHĀSO, Remains of food, broken meat, scraps, orts [fr. विघ्न]. Ab. 467.

VIGHĀTANĀM, Overthrow, removal (fr. next).

VIGHĀTETI (*caus.*), To overthrow, remove, batter down [caus. विघ्न]. Mah. 152.

VIGHĀTO, Destruction; annoyance, vexation; op-

position [विघात]. Mah. 72; Dh. 258. *Ichāv.*, defeat of one's wishes (Att. 207).

VIGUNṬHITO (*p.p.p.*), Arrested, foiled [p.p.p. वि + गुण्ट]. Att. 194.

VIHAGO, A bird [विहग]. Ab. 624. With *adhipo*, *vihagādhipo*, a Gaṇḍa (Ab. 633).

VIHĀHISI, see *Viharati*.

VIHĀṄGAMO (*adj.*), Going through the air, flying [विहंगम]. Masc. *vihāṅgamo*, a bird (Ab. 624).

VIHĀṄGO, A bird [विहंग]. Ab. 624.

VIHĀṆṆATI, To be vexed, grieved, afflicted [विह्वन्ते]. Dh. 3, 12. P.p.p. *vihato*, destroyed, impaired (Dh. 80, 233).

VIHARATI, To dwell, sojourn, live [विह]. Dh. 18. *Sukham v.*, to live happily (Dh. 36, 68; Ten J. 47). Opt. 2nd pl. *viharemu*, *vihareyyāma* (Ten J. 47). Aor. *vihāsi* (Mah. 39; Dh. 303, 328; Ten J. 107; Das. 39). Fut. 2nd sing. *vihāhisi* (Dh. 68). Comp. *Vihāro*.

VIHĀRĪ (*adj.*), Dwelling, living [विहारिन्]. *Sukhavihāri*, living happily, enjoying ease or peace of mind. *Sādhuvihāri*, well-conducted, living righteously (Dh. 58, comp. 11). *Ekav.*, living alone (Dh. 107).

VIHĀRIYO (*adj.*), Living [विहार + य]. *Mettāv.*, living in the exercise of *mettābhāvanā* (Dh. 66).

VIHĀRO, Rambling, roaming, recreation; a Buddhist monastery or convent; state of life, condition; stopping, staying, sojourn, living, abiding, dwelling [विहार]. Ab. 857; B. Lot. 317; E. Mon. 21; B. Int. 286. *Jaṅghāvihāram anucaṅkamāno*, wandering about on foot (Sela S.). *Catu-iriyāpathavihārena viharati*, to live in the exercise of the four noble postures (Ten J. 47). *Arañṇako v.*, a monastery in a forest (Dh. 85). *Mahāv.*, the Great Monastery. *Jetavanav.*, the monastery of Jetavana. *Divdvihāram karoti* or *kappeti*, to enjoy a noonday rest, take a siesta (Mah. 7, 121). *Vihārakusalo*, skilled in recreation (Mah. 121). *Kena nu vihārena ajja mama putto Kassapo viharati*, I wonder in what state of existence my son K. is living to-day (Dh. 183). *Asaṃsaṭṭhav.* (*adj.*), living apart from the laity (Jāt. 1). *Sukhav.*, comfort, bliss. *Diṭṭhadhammasukhav.*, happiness or comfort in this life. *Diṭṭhadhammasukhavihāram anuyutto v.*, to live devoted to a life of ease (Dh. 104). *Phāsu.*, comfort. The three vihāras, or blissful states of existence, are *diḍḍo vihāro*, *brahman.*, *ariyan.*, state of being a

deva of the kámaloka, state of being a Brahma angel, state of being a saint (one walking in the Paths). The term *brahmavihāro* is used in two or three shades of meaning, and is partly connected with the ecstatic meditation (see *Brahmavihāro*). At Kh. 16 *brahmaṃ vihāraṃ* means "holy state," not "abode."

VIHATO, see *Vihāññati*.

VIHATTHO (*adj.*), Perplexed [विहत्त]. Ab. 736.

VIHĀYA, see *Vijahati*.

VIHĀYASĀ (*adv.*), Through the air [विहायसा]. Mah. 72, 195.

VIHĀYASO, The air, sky [विहायस]. Ab. 1112. Comp. *Vehāsayo*.

VIHĀYITAM, A gift [विहायित]. Ab. 420.

VIHESĀ (*f.*), Annoyance, vexation, worry, weariness, fatigue [fr. विहिंस]. Pát. 17; Gog. Ev. 6.

VIHESAKO (*adj.*), Annoying, troubling, wearying (comp. last). Pát. 12, 86. Fem. *vihesikā* (Pát. 100, 102).

VIHETHAKO (*adj.*), Harassing [विहेठक]. Pát. 102.

VIHETHANAM, Harassing, hurting [विहेठन]. In the phrase *yuddho aññamaññavihethano*, strife inflicting losses on both sides (Mah. 117), we have perhaps an *adj.* *vihethano*, injuring, harassing.

VIHETHETI (*caus.*), To annoy, harass, hurt [caus. वि + हेट्]. Dh. 34; Mah. 255. P.pr. of pass. *vihethiyamāno* (Dh. 98, being hard pressed by questions).

VĪHI (*m.*), Rice, paddy [वीहि]. Ab. 450, 452; Mah. 129.

VIHĪMSĀ (*f.*), Hurting, injury, cruelty (fr. next).

VIHĪMSATI, To hurt, injure [विहिंस]. Dh. 24.

VIHĪNO, see *Vijahati*.

VIHITO, see *Vidahati*.

VIJAHATI, To leave, forsake, relinquish, reject [विहा]. *Vijahati* (Dh. 99). P.pr. *vijahanto* (Dh. 95). Ger. *vihāya* (Att. 194; Mah. 75), *vijahitvā* (Dh. 130; Alw. I. 64). *Attabhāvaṃ vijahitvā*, quitting his present form (Ras. 19, 24, comp. Dh. 130). P.p.p. *vihāno*, abandoned, bereaved (Dh. 146), *vijahito*, forsaken, neglected (Dh. 193).

VIJAMBHATI, To rouse oneself, display activity [विजम्ब]. Ját. 12 (of a lion).

VIJĀNANAM, Knowing, etc. (fr. next).

VIJĀNAM, Understanding [fr. विज्ज्ञा]. *Suvijāno* (*adj.*), easy to understand (comp. *Pajānam*).

VIJĀNĀTI, To discern, distinguish, be wise, perceive, learn, understand, know exactly, find out, ascertain [विज्ज्ञा]. Dh. 12. Pres. 2nd sing. *vi-jānsi* (Dh. 340). Imperat. 2nd pers. *vijāna* (Att. 124). Opt. *vijāneyya* (Dh. 70; Gog. Ev. 6). Aor. *vijāni* (Mah. 79). Ger. *viññāya* (Att. 201), *vijāniya* (Mah. 2, 54, 250). Inf. *viññātum*. P.pr. *vijānam*, *vijānanto*, discerning, wise (Dh. 31, 67; Mah. 136). *Avijānam*, not knowing or understanding (Dh. 7, 11; Ras. 35). *V.* generally governs an acc., but at Dh. 34 and Mah. 167 we have the construction with *iti*. Pass. *viññāyati* (Alw. I. 27). P.f.p. *viññeyyo*, that should be known or understood, intelligible, cognisable (Alw. I. vi; B. Lot. 566; Ab. 129). Also p.f.p. *vijāniyo* (Mah. 22). P.p.p. *viññāto* (Ját. 2). *Viññātasano*, learned in religion, devout (Mah. 80, Pát. 75, comp. Mah. 250). Caus. *viññāpeti*, to speak to, address, inform, teach; to make a representation or appeal, to solicit, beg. *Parisaṃ v.*, addresses or teaches an assembly (B. Lot. 566). *Manusse viññāpentā*, appealing to the multitude (Dh. 338). *Paññabhōjanāni viññāpeyya bhūñjeyya*, should ask for (or obtain by asking) and eat sweet food (Pát. 14, comment says *viññāpeyyāti ydceyya*, comp. Dh. 145). With a double acc. *Gahapatim cāraṃ viññāpeyya*, should ask a householder for a robe (Pát. 8). At Pát. 105 we have an interesting double causative *viññāpāpeti*, to cause to be asked for.

VIJĀNĪ (*f.*), A fan [comp. वीजन]. Ab. 316; F. Ját. 46; Mah. 164; Alw. I. xcvi.

VIJĀNO (*adj.*), Lonely, deserted [विजन]. Ab. 353.

VIJĀTĀ, see *Vijāyati*.

VIJĀṬANAM, Disentangling (fr. next).

VIJĀṬETI, and VIJĀṬĀPETI, To comb out, disentangle; metaphorically, to unravel, explain [denom. fr. जटा with वि]. Pát. 10, 80.

VIJĀTI, To fan a person [वीज]. Dh. 106. P.pr. *vijāmāno* (Mah. 73; Dh. 198, 241). Caus. *vijeti*. *Ndgena vjayantam*, having himself fanned by an elephant (Mah. 33).

VIJĀYANAM, Bringing forth, delivery (fr. next). *Vijāyanagharāṃ = sūtiḡharāṃ*.

VIJĀYATI, To bring forth young [विजन]. Aor. *vijāyī* (Dh. 78, 120). Fut. *vijāyisati*. *Puttāṃ vijāyitvā*, having given birth to a son (Mah. 23). Of an animal (Dh. 199). P.p.p. fem. *vijātā*, a woman who has had a child (Ab. 235). *Dasak-*

khattum vijdtá, having ten times been a mother, having had ten children (Dh. 233). With acc. *Puttam vijdtá*, having brought forth a son.

VIJAYO, Victory, triumph; name of the first Aryan coloniser and sovereign of Ceylon [विजय]. Ab. 402; Mah. 47, 159. *Vijayuttaro*, name of Sakka's conch or trumpet (Mah. 180).

VIJETI, and VIJINATI, To conquer, master, triumph over [विजि]. Fut. *vijessati* (Dh. 9), *vijinissati* (Dh. 209). Aor. *vijayi* (Mah. 51). Ger. *vijitvā* (Att. 192). P.p.p. *vijito*, conquered (Ab. 1028; Dh. 58), won, gained. *Vijitabhūmippadeso rājā*, a king by whom a district has been conquered (Dh. 406). *Vijitasāngāmo* (adj.), by whom the battle has been won, victorious (Mah. 155, 217). Neut. *vijitam*, a kingdom, realm (Ab. 189, 1028; Dh. 109, 232; Ten J. 113).

VIJIGUCCHATI, To loathe [वि + जुगुप्स].

VIJINANAM, Conquering (fr. *Vijeti*).

VIJITĀVĪ (adj.), Victorious [विजित + विन्]. Dh. 74; B. Lot. 580.

VIJITO, see *Vijeti*.

VIJIVITO (adj.), Dead [विजीवित]. Att. 215.

VIJĀ (f.), Knowledge, learning, scholarship, science; wisdom [विद्या]. Ab. 153, 1034. *Vijā-carapasampanno*, endowed with knowledge and conduct (Alw. I. 77, comp. Dh. 26). *Vijāsippam*, sciences and arts (Mah. 250). *Vijāmāyo* (adj.), sprung from knowledge (Man. B. 504). The threefold knowledge (*tivijjā*, *tisso vijjā*, Ab. 1034; Man. B. 495; Dh. 182) is the knowledge of the three great truths, *aniccam*, *dukkham*, *anattam* (see *Lakkhaṇam*). There are also three other vijjās, *pubbenivāsdnussatiññam*, *sattānam cutūpapāte ññam*, *āsavānam khaye ññam* (Dasuttara S.). The eight vijjās, or branches of knowledge possessed by an Arhat, are, *vipassanāññam*, *manomayiddhi*, *idhippabhedo*, *dibbasotam*, *parassa cetopariyaññam*, *pubbenivāsdnussatiññam*, *dibbacakkhu*, *āsavakkhayaññam* or *āsavasañkhayo* (Alw. I. xxxiv; Man. B. 414).

VIJJATI, see *Vidati*.

VIJJHANAM, Piercing (fr. next). Ab. 366; Dh. 196.

VIJJHATI, To pierce, perforate; to strike, hit, break through; to hurt, wound; to shoot with an arrow [वृध]. Aor. *vijjhi* (Mah. 152). Ger. *vijjhitvā* (F. Jāt. 6). Inf. *vijjhitum* (Ten J. 115). *Akkhi me vātā vijjhanti*, the wind hurts my eyes

(Dh. 82). *Sūlehi v.*, to pierce with stakes (Dh. 127). Pass. *vijjhati (ime sattā haññantu vā vijjhantu vā)*. P.p.p. *viddho* (Ab. 748). *Taruṇamakulāni pāṇakaviddhāni*, tender flower-buds bored by insects (Dh. 209). *Mukhe viddho 'smi*, I am hit, or wounded, in the face (Mah. 156). Caus. *vijjhayati* (Jāt. 45), *vijjhāpeti*. P.p.p. caus. *vedhito* (Ab. 748).

VIJJHĀYATI, To burn out, go out, be extinguished [वि + ह, comp. *Jhāyati*]. Kh. 28. *Dve akkhāni dīpasikhā viya vijjhāyimsu*, his two eyes were extinguished like the flame of a lamp (Dh. 89).

VIJJOTATI, To shine [विद्युत्]. Caus. *vijjoteti*, to illumine, illustrate (Jāt. 1).

VIJJU (f.), and VIJJUTĀ (f.), Lightning [विद्युत्]. Ab. 48. Loc. *vijjuyam* (Ab. 871). Pl. *vijjū* (Mah. 72). *Vijjuvedhī*, an archer who shoots as quick as lightning (Mah. 143). *Vijjutā* at Ab. 48 and Mah. 182.

VIJJULLATĀ (f.), Forked lightning [विद्युत्तत]. Att. 211; Mah. 260.

VIJJUTĀ, see *Vijju*.

VIKACO (adj.), Blossoming [विकच]. Ab. 542.

VIKALO (adj.), Defective, wanting; deprived of [विकल]. *Cakkhuvikalo*, blind (Dh. 88). *Andho desakavikalo*, a blind man without a guide (Sen. K. 468).

VIKĀLO, Afternoon, evening; wrong time [विकाल]. *Vikālacariyā*, going on the begging rounds in the afternoon; this was strictly forbidden to Buddhist monks, who were required to complete their rounds in the early morning (Ten J. 118). *Vikālabhojanam*, taking food at a wrong time, said of a meal taken by a Buddhist priest at any but the appointed time, which was between sunrise and noon (E. Mon. 94; Kh. 3; Pāt. 14, comment says *vikālo nāma majjhantike vltivatte yāva aruṇuggamanam*). *Vikāle* (loc.) *kulāni upasañkamitvā*, having visited a family late in the evening, or at a forbidden time (Pāt. 112, it is explained to mean after sunset, comp. Das 8). In Sig. 8. we have *vikālavisikhācariyānuyogo*, which Gogerly renders "being addicted to wandering about the streets at unseasonable hours."

VIKĀNKATO, Name of a plant (*sādukaṇṭha*) [विककृत]. Ab. 559.

VIKAPPANĀ (f.), Apportioning, assignment (fr. *vikappeti*). Pāt. 48.

- VIKAPPANAM, Option, alternative; indecision [विकल्पन]. Ab. 1189, 1199; Pát. 78.
- VIKAPPETI (*caus.*), To apportion, assign [विकल्पयति]. Pát. 16, 48, 103. P.p.p. *vikappito* (Pát. 76, 81).
- VIKAPPO, Option, uncertainty; thinking over, considering [विकल्प]. Ab. 112, 954, 1138. At Pát. 8, 11, *ctvare vikappam apajjeyya* is rendered by Dickson "give directions about the robe," and this I think is borne out by the comment at p. 78; but perhaps the strictly literal interpretation might be "falls into a discussion about the robe."
- VIKĀRO, Change, alteration; perturbation; wrong state of mind [विकार]. Ab. 765; F. Ját. 11. *Indriyavikāro*, perturbation of mind (Das. 3). *Caj' etam vikāram*, dismiss from thee this evil thought (Att. 206). *Ime ucchuvikāra*, these products of the sugar-cane (sugar-cane in altered forms, Ab. 462).
- VIKAROTI, To alter [विक्र]. Aor. *vi-akāsi* (F. Ját. 11). P.f.p. *vikāriyo* (Cl. Gr. 144). P.p.p. *vikato*.
- VIKASĀ (*f.*), Bengal madder [विकसा]. Ab. 582.
- VIKASATI, To expand, blossom [विकस]. P.pr. *vikasamāno*. P.p.p. *vikasito*, blown, blossoming (Ab. 542).
- VIKĀSĪ (*adj.*), Illumining, delighting [विकशि]. Mah. 115.
- VIKATĪ (*f.*), Change; emotion, anger, etc.; sort, kind; altered form, product [विकृति]. Ab. 401, 765. *Pītiwikathatacetano* (*adj.*), in whom all thought of joy and anger is destroyed (Att. 203). *Esā p' ekā pūvavikatī bhavissati*, this must be some sort of cake (Dh. 139). *Nānappakāra āharaṇavikatiyo*, various sorts of ornaments (Ját. 59). *Pakkā vā apakkā vā sabbā pi ucchuvikati phāṇitan ti veditabbam*, every product of the sugar-cane whether cooked or raw is to be looked upon as phāṇita (Pát. 81, comp. *Vikāro*).
- VIKATIKĀ (*f.*), A woollen coverlet embroidered with figures of lions, tigers, etc. Ab. 314.
- VIKATO (*p.p.p. vikaroti*), Changed [विकृत].
- VIKATO (*adj.*), Changed, altered [विकृत]. Ab. Ab. 1019. Neut. *vikatam*, filth.
- VIKIRANAM, Dispersing; investment of money [विकिरण]. Dh. 312.
- VIKIRANO (*adj.*), Dispersing, spending, squandering [विकिरण]. Fem. *vikirantī*. Masc. *vikiraṇo*, the gigantic swallow-wort, *Calotropis Gigantea* (Ab. 581).
- VIKIRATI, To scatter, sprinkle, spread abroad; to overwhelm [विकृ]. Ger. *vikiritod* (Ját. 55; Dh. 135). Inf. *vikiritum* (Dh. 182). Pass. *vikiriyati* (Alw. I. iv). P.p.p. *vikirāno*. *Vikirāṇeko* (*adj.*), with dishevelled hair (Ját. 47). Caus. *vikirāpeti* (Dh. 176).
- VIKKAMO, Advancing, walking; strength, heroism, prowess [विक्रम]. Ab. 398, 953; Alw. I. x.
- VIKKANTO (*p.p.p.*), Stepping, walking; heroic [विक्रान्त]. Ab. 380. At B. Lot. 576 perhaps we should read *nāgavikkantacro*.
- VIKKAYĪ (*m.*), VIKKAYIKO, A vendor [विक्रयि, विक्रयिक]. Ab. 470, 511.
- VIKKAYO, Sale [विक्रय].
- VIKKETĀ (*m.*), [विक्रेत]. A vendor. Ab. 470.
- VIKKEYYO (*p.f.p. vikkīpati*), Saleable, for sale [विक्रेय]. Ab. 471.
- VIKKHĀLANAM, Washing (fr. next). Att. 192.
- VIKKHĀLETI (*caus.*), To wash [विष्वालयति]. *Mukhaṃ v.* (Dh. 165; Alw. I. 97).
- VIKKHAMBHANAM, This word, which is the equivalent of *विष्कम्भण*, occurs in the compounds *vikkhambhanappahānam*, *vikkhambhanavimutti*, and probably means, as in Sansk., "obstructing, stopping." Vij. says, "*vikkhambhanappahāna* is the removal of the *nīvaraṇas*, etc., by *saṃādhī*, as by striking a pot on the surface of the water to free it (the water) from moss floating upon it, *ghatappahārena' eva udakapiṭṭhe sevāssa tesam nīvaraṇāddidhammānaṃ pahānaṃ*." Ten J. 48; Dh. 151; Ras. 85.
- VIKKHAMBHITO (*p.p.p.*), Obstructed, stopped [विष्कम्भित]. *Tattha kāmacchando vyapādo ti imāni dve samāpattiyā vā avikkhambhitāni maggena vā asamucchinnāni* (Par. 8. A.).
- VIKKHAMBHO, Diameter [विष्कम्भ]. Mah. 112.
- VIKKHĀYITAKAM, One of the *Asubha Kammatthānas*, obtained by the contemplation of a corpse gnawed by animals [fr. खाद् with वि, the *k* being abnormally doubled, as in *abhikkāta* = *abhikānta*, *paṭikkūla*, etc.]. I find in Vis. M., *ito vā etto vā vīvidhākārena soṇasigāldādhī khāyitan ti vikkhāyitam*.
- VIKKHEPO, Scattering, confusion; perplexity, puzzle, disorder of mind [विषेप]. B. Lot. 413. *Vikkhepaṃ vyākaroti*, to give a perplexed and

- unintelligible answer (B. Lot. 410). *Vikkhepo me hoti*, I get puzzled or put out (Dh. 324). *Amarāvikkhepo*, perplexity like the *amarā* fish, which is very slippery and wriggles through your hands (Vj.). This term is applied by the Buddhists to the teaching of Sañjaya Belatthiputta (see *Titthiyo*). Its applicability will be seen from the foll. passage which I extract from his reply to Ajātasattu, . . . *n'eva hoti na na hoti tathāgato param maraṇā ti iti ce me assa, n'eva hoti na na hoti t. param maraṇā ti iti ce taṃ vyādkareyyaṃ, evaṃ ti pi me no, tathā ti pi me no, aññathā ti pi me no, no ti pi me no, no no ti pi me no*, If I thought that the individual neither exists nor does not exist after death, if I should answer thee, 'The individual neither exists nor does not exist after death,' I do not think it is so, I do not think it is thus, I do not think it is otherwise, I do not think it is not, I do not think it is not not (see Lot. 460; Man. B. 473). This reasoning is called *amarāvitaḥko*, "slippery reasoning."
- VIKKHIPATI**, To scatter [विक्षिप]. P.p.p. *vikkhitto*, scattered, dispersed, confused. *Cittāṃ vikkhittāṃ*, wandering or perplexed thoughts (Dh. 200, comp. 134).
- VIKKHOBHETI** (*caus.*), To agitate [विचोभयति].
- VIKKIṆĀTI**, To sell [विक्री]. Mah. 24. Fut. *vikkiṇissati*. Ger. *vikkiṇitvā* (Alw. I. 73; Dh. 199, 324). P.pr. *vikkiṇanto* (Dh. 114). P.f.p. *vikkeyyo, vikkiṇiyo*, saleable, for sale (Ab. 471; Dh. 231).
- VIKOPANĀM**, Injuring (fr. next). Ab. 852.
- VIKOPETI** (*caus.*), To cause or suffer to be injured [caus. वि-कुप]. Jāt. 20.
- VIKUBBANĀM**, Assuming a different form by supernatural power, magical or miraculous transformation [fr. विह्व]. Mah. 116; Man. B. 500.
- VIKŪJATI**, To chirp, warble [विकूज]. Jāt. 52.
- VILAGGO** (*p.p.p.*), Fastened [विलगप]. Masc. *vilaggo*, the waist (Ab. 271, 1039).
- VILĀMBANĀM**, Disguise, masquerade [विहम्बन]. Att. 199.
- VILĀMBATI**, To loiter, tarry [विलम्ब]. Dh. 115. P.p.p. neut. *vilambitāṃ*, delay (comp. Ab. 40 *avilambitāṃ*, speed).
- VILĀNGĀM**, The plant *Erycibe Paniculata* [विहङ्ग]. Ab. 586.
- VILĀPATI**, To lament, wail; to talk idly, to lie [विलप]. Dh. 222; Das. 31; Pāt. 3.
- VILĀPO**, Lamentation [विलाप]. Ab. 123.
- VILĀSO**, Sport, pastime; dalliance; charm, beauty [विलास]. Ab. 174; Att. 191, 192. With affix चत्, *vilāsavā* (adj.), sportive (Mah. 170).
- VILAYO**, Destruction [विलय]. *Vilayaṃ neti*, to kill (Mah. 50, 52).
- VILEKHITO** (*p.p.p.*), Rendered by Gog. "smooth" (of a robe when well woven) [p.p.p. caus. विलिख]. Pāt. 11.
- VILEKHO**, Perplexity [विलेख]. Pāt. 17.
- VILEPANĀM**, Toilet perfume [विलेपन]. Ab. 306.
- VILIMPATI**, To smear, to anoint [विलिप]. Jāt. 55; Das. 30; Dh. 316. P.p.p. *vilitto* (Dh. 233; Mah. 244). Caus. *vilimpeti, vilimpāpeti*, to smear (Mah. 261; Jāt. 50; Das. 41).
- VILĪNO** (*p.p.p.*), Clinging, adhering [विलीन]. *Vilīnameho, vilīnatelaṃ*, the fat that adheres to the muscles (Ab. 282, 873).
- VILĪVAKĀRO**, A basket-maker (Ab. 509).
- VILOCANĀM**, The eye [विलोकन].
- VILOKANĀM**, Looking, a look [विलोकन]. Dh. 117; Jāt. 49.
- VILOKETI**, To look at, look over, examine [विलोक्]. Mah. 131; Das. 24; Dh. 117. P.p.p. neut. *vilokitāṃ*, a look.
- VILOḬETI** (*caus.*), To stir, move about [विलोडयति]. Jāt. 26.
- VILOMETI**, To disarrange, invert (denom. fr. next). Kh. 21.
- VILOMO** (*adj.*), Against the grain, reversed, different, wrong [विलोम]. Alw. I. 54, 63. *Vilomāni* at Dh. v. 50 is explained by the comment to mean "harsh words," but perhaps "faults, sins," is rather what is intended.
- VILOPAKO** (*adj.*), Pillaging, larcenous [fr. caus. विलुप]. Jāt. 5.
- VILOPO**, Plunder, pillage [विलोप]. Jāt. 7; Att. 211; Dh. 300.
- VILUMPATI**, To plunder [विलुप]. Dh. 201; Das. 21. P.p.p. *vilutto* (Mah. 205).
- VILŪNO** (*p.p.p.*), Cut off [विलून].
- VIMADDUTTHO**, Scent arising from the trituration of perfumes [विमदोत्थ]. Ab. 145.
- VIMALO** (*adj.*), Pure, clear, spotless [विमल]. Ab. 670; Jāt. 18; Dh. 73.
- VIMĀMSĀ** (*f.*), Investigation, examination, trial [वीमसा with consonant dissimilation]. Ab. 154; B. Lot. 311.

VIMĀNSANĀM, Trying, testing [मीमांसन]. Mah. 136; F. Jāt. 57.

VIMĀMSATI, To think over, consider, reflect upon; to examine, investigate, try, test [मीमांस see *vīmaṃsā*]. Ten J. 109; Mah. 23; F. Jāt. 12, 37, 54; Mah. 23, 79, 252. *Samatthabhāvaṃ therassa vīmaṃsanto*, trying the power of the therā, testing his capabilities (Mah. 41). *Vijitanagara-gāhattham vīmaṃsanto*, revolving in his mind the way to take the city of V. (Mah. 151).

VIMĀNĀM, and -NO, A pagoda or palace of seven stories; the abode of a deva, a celestial mansion; a residence, abode [विमान]. Ab. 25, 917; Dh. 363). *Nāgav.*, Nāgā abode or palace (Mah. 22, comp. Dh. 190 *aurav.*). The vimānas of the devas are splendid pagoda-shaped palaces, movable from place to place by an effort of the will. A deva may even descend to the earth in this mansion, using it as a car or chariot (Dh. 99). The size and splendour of a vimāna depends on the heaven to which the deva belongs, and on the degree of his merit. Maṭṭakuṇḍalin had a golden palace 120 leagues in breadth (Dh. 95).

VIMANO (*adj.*), Perplexed, distressed [विमनस्]. Ab. 723.

VIMATI (*f.*), Perplexity, doubt [विमति]. Ab. 170; Mah. 44.

VIMATṬHO (*p.p.*), Soft [विमृष्ट]. *Ubbhatobhāga-vimaṭṭham vattham*, cloth with a nap on both sides (Par. 8).

VIMHĀPETI (*caus.*), To astonish [विस्मापयति]. Mah. 107.

VIMHAYO, Astonishment [विस्मय]. Mah. 27; Ab. 1149.

VIMHITO (*p.p.*), Astonished, amazed [विस्मित]. Mah. 44, 82.

VIMOCANĀM, Release [विमोचन]. Mah. 220.

VIMOHAKO (*adj.*), Bewitching, deluding [fr. विमोहयति].

VIMOKHO, Release, escape, deliverance, salvation; release from human passion, Arhatship; release from existence, Nirvāna or annihilation [विमोच]. At Dh. 282 Vimokha is said to be threefold, *suññatavimokho*, *animittav.*, *appaṇihitav.*, or void, unconditioned, and passionless (see Nibbānam, p. 270, b). At B. Lot. 831 Arhatship and Annihilation are distinguished as *saṅkhatārammaṇavimokho* and *asaṅkhatārammaṇavimokho*. The eight Vimokhas belong to the ecstatic meditation. The

first three are as follows, *rūpī rūpāni passati ayam paṭhamo vimokho*, *ajjhataṃ arūpasāññī bahiddhā rūpāni passati ayam dutiyo v.*, *subhan ē eva adhimutto hoti ayam tatiyo v.* The next four are the four Arūpa meditations (*ākāśānañcāyatanaṃ*, etc.), and the eighth is *saññāvedayitanirodho* (see *Nirodho*). Rarely, as at Kh. 14, we have the spelling *vimokkha*. B. Lot. 824.

VIMUKHO (*adj.*), Averted, neglectful [विमुच]. Mah. 136.

VIMUṆCATI, To release; to give up, to spend [विमुच]. Ger. *vimuñciya* (Mah. 161). Pass. *vimuccati*, to be released (Dh. 118). Aor. pass. *vimucci*. P.p.p. *vimutto*.

VIMUTTĀYATANĀM, Point of emancipation [विमुक्ति + आयतन]. There are five of these enumerated in Saṅgīti and Dasuttara SS. They are the complete understanding of the Dhamma and consequent serenity of mind (*cittaṃ samādhiyati*); 1st, by hearing the Dhamma preached by Buddha or some pious spiritual teacher, 2nd, by preaching the Dhamma to others, 3rd, by reciting the scriptures (*sajjhāyaṃ karoti*), 4th, by pondering them in the mind; 5th, by grasping and retaining a *samādhinimittaṃ* (see *Nimittaṃ*).

VIMUTTI (*f.*), Release, emancipation, Arhatship, Nirvāna or Annihilation [विमुक्ति]. Ab. 9; B. Lot. 824. The five *vimuttis* are *tadaṅgav.*, *vikkhambhanav.*, *samucchēdav.*, *paṭippassādhiv.*, *nissaraṇav.* (Ten J. 48, see *Samucchēdo*).

VIMUTTO (*p.p.* *vimuñcati*), Released, emancipated [विमुक्त]. *Vimuttamānaso* (*adj.*), having the mind emancipated (Dh. 62). *Tappakkhaye vimutto*, emancipated by the destruction of human passion, an Arhat (Dh. 63, comment says *arahatte asekkhāya vimuttiyā*).

VIMUYHATI, To be confused, bewildered [विमुह]. Kh. 13.

VINĀ (*adv.*), Without, except [विना]. Ab. 1137. With acc. *Vinā pupphāṃ*, without flowers (Ab. 540); *Taṃ v.*, without him (Mah. 11, comp. 41); *Satiṃ v.*, without recollection, thoughtlessly; *Geharakkhanake v.*, except people to watch the house, i.e. leaving them behind (Mah. 239). With instr. *Vinā dosena*, without any fault of hers (Mah. 259, comp. 235). With abl. *Vinā dhammā*, without the Law (Ras. 17); *Nātisaṅghā v. hoti*, he is deprived of his relatives (Das. 38). *Vindbhēva*, difference (Das. 9, 36).

VINĀ (*f.*), The Indian lute [वीणा]. Ab. 138.
Vīṇhattho (*adj.*), holding a lute (Mah. 180).
Vīṇāvādī (*m.*), a flute-player (Ab. 510). *Vīṇā-
 guṇo*, a string of a lute (Ab. 882).
 VINĀMETI (*caus.*), To bend about, twist [विना-
 मयति].
 VINANDHATI, To encircle, cover [वि-नह्].
 Ger. *vinandhitó* (Mah. 119). P.p.p. *vinaddho*,
 bound, covered, interlaced (F. Ját. 6; Ab. 141;
 Dh. 316).
 VINĀSETI, see *Vinassati*.
 VINĀSĪ (*adj.*), Destructive [विनाशिन्]. Fem.
vināsīni (Mah. 186).
 VINĀSO, Loss; destruction, ruin [विनाश]. Ab.
 770. *Mahārajjavindsena*, through the loss of his
 kingdom (Mah. 260). *Akkhivindsaṃ patto*, has
 lost his sight, lit. has come to loss of eyes (Dh.
 211). *Vindsaṃ patto*, ruined, perished (Dh. 418;
 Ras. 29). *Mahāvindsaṃ pūpuṇi*, came to great
 grief, was utterly ruined (Ten J. 53). *Sīlavindsa*,
 loss of morality, breach of the vow of chastity
 (Dh. 156).
 VINASSATI, To be lost; to perish, be destroyed
 [विनाश]. Kh. 13; Gog. Ev. 8, 15. P.p.p. *vi-
 naṭṭho*. Caus. *vināseti*, to destroy, ruin, spoil, lose
 (Alw. I. 63). P.p.p. *vināṭito* (Mah. 238).
 VINATĀ (*f.*), The mother of the Garuḷas [विनाता].
 Ab. 628.
 VINATAKO, Name of one of the Kulācalas [वि-
 नत + क]. Ab. 27.
 VINĀYAKO, A spiritual leader or teacher, a Buddha
 [विनायक]. Ab. 2.
 VINAYANĀM, Instruction, conversion [विनयन].
 B. Lot. 335.
 VINAYO, Putting away, avoidance; subduing, con-
 version; training, discipline; name of a portion
 of the Buddhist scriptures [विनय]. *Macchera-
 vinayo*, putting away selfishness (Dh. 186, 190,
 comp. Ras. 84). *Sattavinayaṃ kātuṃ*, to effect
 the conversion of the people (Mah. 88). *Gihivi-
 nayo*, discipline or duties of a layman (Sigālo-
 vāda Sutta is sometimes so called). At Ras.
 85 we are told that there are two sorts of
vinaya or discipline, *saṃvarav.* and *paḥānav.*,
 discipline of restraint, and discipline of getting
 rid of (evil states). *Vinayo* is the ecclesiastical
 code, or common law, by which the Buddhist
 monks are governed, and is contained in the Vi-
 naya Piṭaka (see *Tīpiṭakam*). The Vinayapiṭaka

consists of five books, entitled respectively, *Pārd-
 jikam*, *Pācittiyam*, *Mahāvaggo*, *Cūlavaggo*, and
Parivāro. Buddhaghosa's commentary on the
 Vinaya is called *Samantapāsādikā*. E. Mon. 167;
 B. Int. 35, 232; Mah. lxxv. *Vinayadharo*, one
 who is versed in the Vinayapiṭaka (Alw. I. 94;
 Pāt. 17). *Vinayaññū*, = विनय + ञ्, knowing
 the V. (Mah. 13, *vinayaññūnaṃ maggena* is the
 reading of my MS.). There is a division of the
 Vinaya called *khandhakam*, and from Buddha-
 ghosa's account of the 1st council it would ap-
 pear that it is a collective name for the Mahā-
 vagga and Cūlavagga (comp. E. Mon. 115). It
 is divided into minor khandhakas, one of which
 is mentioned at Mah. 103, the *vassupandiyikam*
khandhakam, or section dealing with the mode
 of commencing the Vassa residence. At Pāt.
 28 the *uposathakhandhakam* is mentioned. At
 Pāt. 69 we are told that "the parivāsādāna, etc.
 are described in detail in the Samuccayakkh-
 andhaka. Subh. writes to me that the *dvāśīti*
khandhakavattāni are 82 precepts contained in
 the Kammakkhaka and Parivāsika khandhakas.
 In the terms *sativinayo*, *amūḥavinayo*, I am
 inclined to think that vinaya means "removal
 (of blame), acquittal." If so *amūḥav.* means
 acquittal on the ground of restored sanity." Vj.
 has sent me the Pali text of the incident
 that led to the enactment of this adhikaraṇasa-
 matha. A monk named Gagga in a fit of mad-
 ness did many foolish and unworthy things,
 and, when called to task on his recovery by his
 brother monks, he said he had no recollection of
 what had occurred, as it was done under aberration
 of mind. Some of the monks continuing to
 chide, the more sober-minded (*appicchā*) were in-
 dignant, and brought the matter before Buddha,
 who gave the foll. judgment, *tena hi bhikkhave*
*saṅgho Gaggassa bhikkhuno amūḥassa amūḥa-
 vinayaṃ detu, evañ ca pana bhikkhave dātabbo,*
tena bhikkhave Gaggena bhikkhunā saṅghaṃ
upasaṅkamtvā . . saṅgho evañ assa vacantiyo,
ahaṃ bhante ummattako ahoṣiṃ . . so 'haṃ bhante
amūḥo saṅghaṃ amūḥavinayaṃ yūcāmi, if this
 be the case, priests, let the clergy grant to the
 monk Gagga, who is in his right mind, an ac-
 quittal on the ground of his present sanity: and
 thus let it be granted: let the clergy be approached
 by Gagga and thus addressed by him, "Lords, I

- have been insane, but now am in my right mind, and on that ground crave for an acquittal" (see Pát. 63, from which we learn that the amúhavinaya is given by a *ñatticatutthakammavácá*).
- VINDANO** (*adj.*), Finding, getting (fr. *vindati*). F. Ját. 51.
- VINDATI**, see *Vidati*.
- VINETI**, To remove, put away; to subdue, conquer, restrain; to instruct, educate, train [*विनी*]. F. Ját. 49. Imperat. *vinayatu* (Mah. 253). Opt. *vineyya* (Kh. 16; Das. 37). Ger. *vinayitvā*. P.pr. *vinento* (Ras. 88). Of converting the heathen (Mah. 2). P.p.p. *vinlto* (Alw. I. xiii). Of a trained horse (Ab. 369). *Ariyadhamme avinlto*, untrained in the doctrine of the saints (Alw. N. 72). *Suvinlto*, well-bred.
- VINIBANDHO**, Bondage [fr. *वि-नि-बन्ध*].
- VINICCHAYO**, Investigation, trial; ascertainment, decision [*विनिश्चय*]. *Dhammav.* at Dh. v. 144 is explained by the comment as *kāraṇākkāraṇajñānam*, knowing right and wrong causes or things. *Ichchantehi vinicchayaṃ*, "by those who sought redress," lit. trial (Mah. 128, comp. Das. 2). *Vinicchayaṭṭhānam*, a court of justice (Ten J. 2). *Vinicchayamahāmacco*, or *-mahāmatto*, the lord chief justice (Mah. 237; Alw. I. 99). *Vinicchayaṃ unusāsati* or *deti*, to give judgment (said of the judge, Ten J. 2; Das. 25). *Attāv.*, deciding a case (Ten J. 1). *Vinicchayakathāya vattamānāya*, when an inquiry is going on, "when a case is under consideration" (Pát. 18). *Vinicchayadhammo*, righteous judgment (Dh. 378).
- VINICCHINATI**, To investigate, try; to judge, decide, determine [*विनिश्चि*]. Opt. *vinicchineyya* (Dh. 377; Ten J. 1). Aor. *vinicchini* (Ten J. 2). Ger. *vinicchinitvā* (Dh. 378; Ten J. 1; Alw. I. 99). P.pr. *vinicchinantō* (Ten J. 1). *Attāṃ v.*, to judge, decide a case (Das. 11; Ten J. 1). *Taṃ pañham avinicchinitvā utṭhahimsu*, broke up without settling the question (Pát. xvi).
- VINIDHĀYA** (*ger.*), Having deposited [*विनिधाय*]. Att. 141.
- VINIGGAMO**, Departure [*विनिर्गम*]. Mah. 131.
- VINIGGATO** (*p.p.p.*), Departing; free from [*विनिर्गत*]. Att. 202.
- VINĪLAKO** (*adj.*), Purple, black and blue [*विनील + क*]. Ten J. 54. *Vinllakam* is one of the *Asubha Kammatṭhānas*, obtained by the contemplation of a corpse black with decay.
- VINIMMUTTO**, and **VINIMUTTO** (*p.p.p.*), Released; discharged (as an arrow) [*विनिर्मुक्त*, and *वि-नि-मुक्त*]. Dh. 322; Pát. xviii.
- VINIPĀTIKO** (*adj.*), This term is applied to beings belonging to the four *Apāyas* [*विनिपात + इक*]. By *ekacce vinipṭtikā*, "some of the V.s" (see *Sattā-vāso*), are meant beings who by good actions have obtained release from the worst condition of their *apāya* existence (*ekacce vinipṭtikā ti catu-apāya-vinimuttakā*, Mahānidāna S. Aṭṭh.). Instances are given, as that of the *yakkhiṇi* *Uttaramātā*, who having listened to a discourse of Buddha became a *Sotāpannā*.
- VINIPĀTETI** (*caus.*), To do away with, destroy [*विनिपातयति*]. Ten J. 34.
- VINIPATITO** (*p.p.p.*), Fallen down [*विनिपतित*].
- VINIPĀTO**, State of punishment or suffering [*विनिपात*]. This term is a synonym for the four *Apāyas* (B. Lot. 866).
- VINĪTO**, see *Vineti*.
- VINĪVARAÑO** (*adj.*), Unbiased [*वि + nivarana*].
- VINIVATṬATI**, To roll back [*विनिवृत्त*]. Ját. 69. Caus. *vinivatteti*, and *-tteti*, to turn over and over, to mingle (Dh. 245, 280; Ját. 25).
- VINIVETHANĀM**, Unwrapping, explaining, refuting [*वि-नि-वेष्ट + ञ्ज*].
- VINIVIJJHATI**, To pierce through and through [*वि-नि-व्वच्च*]. Dh. 220.
- VINĪJHO**, The *Vindhya* mountain-range [*विन्ध*]. Ab. 606. *Vinjhāṭavā*, the great *Vindhya* forest (Mah. 171).
- VINĪNĀNĀM**, Intelligence, knowledge; consciousness; thought, mind [*विज्ञान*]. Ab. 152. *Paṭto buddhiṃ ca viññānam*, having attained wisdom and intelligence (Ras. 28, comp. 26, and see *Vinñāntā*; should *buddhiṃ* be *vuddhiṃ*?). *Matā dārukkan-dhasadisa apāgataviññāṇā*, dead, deprived of consciousness, like logs of wood (Dh. 179, comp. 8). *Cakkhuv.*, eye-consciousness, sight (B. Lot. 511). *Manov.*, mind-consciousness, thought (Ditto). *Ayaṃ kho me kāyo . . idaṃ ca pana me viññānam ettha sitaṃ ettha paṭibaddham*, this is my body, and this again is my Mind, residing in my body, imprisoned within it (Sām. S.).
- Viññāna* is one of the *Khandhas* (Dh. 420; B. Int. 502), and in this sense is generally rendered "consciousness," a term, however, which is inadequate to express all that is meant by *viññāna*. It may I think sometimes with advantage be re-

dered by Thought or Mind, the more so as both *cittam* and *mano* are more or less accurate synonyms for it. It will be seen further that it consists mainly of thoughts or mental impressions of various sorts. *Viññāpa* as the thinking part of the individual is the most important of the five *khandhas*, and if any one *khandha* can be said to constitute the individual it is this. In Buddha's words, *viññāpassa nirodhena etth' etaṃ uparujjhati*, by the destruction of Mind the whole being perishes. Of the four mental *khandhas* the superiority of V. is strongly asserted in the first verse of *Dhammapada*: *Manopubbaṅgamā dhammā manoseṭṭhā manomayā*, the mental faculties (*vedanā*, *saññā* and *saṅkhāra*) are dominated by Mind, they are governed by Mind, they are made up of Mind (that this is the true meaning of the passage I am now convinced, see *Alw. N. 70-75*).

As one of the *Khandhas* and a metaphysical term, *Viññāpa* has no less than eighty-nine subdivisions, which I will now briefly elucidate from *Visuddhi Magga* and *Abhidhammatthasaṅgaha*. First we have the broad division into *kusalaviññāpaṃ*, *akusalav.*, and *avyākataṃ*, meritorious thought, demeritorious thought and indifferent thought. *Kusalaviññāpa* consists of 8 *kāmāvacarakusalacittas*, 5 *rūpāvacarakusalacittas*, 4 *arūpāvacarakusalacittas*, and 4 *lokuttarakusalacittas*. *Akusalaviññāpa* consists of 8 *lobhasahagatacittas*, 2 *paṭighasampayuttacittas*, and 2 *momūhacittas*. *Avyākataviññāpa* has two broad subdivisions into *vipāka* and *kiriya*. To the former belong 7 *akusalavipākacittas*, 8 *kusalavipākahetukacittas*, 8 *sahetukakāmāvacaravipākacittas*, 5 *rūpāvacaravipākacittas*, 4 *arūpāvacaravipākacittas* and 4 *lokuttaravipākacittas*: to the latter belong, 3 *ahetukakriyācittas*, 8 *sahetukakāmāvacarakriyācittas*, 5 *rūpāvacarakriyācittas*, 4 *arūpāvacarakriyācittas* (these numbers added together will be found to amount to 89, which is the number given by Hardy at *Man. B. 419*). It is impossible in a work of this extent to enumerate the whole of the 89 *cittas*, but I will give a few as specimens, and add a quotation from *Vis. M.* which will give a fair idea of the nature of the Buddhist metaphysics.¹

The foll. is the text of the seven *akusalavipākacittas*, or thoughts having an evil result: *Upekkhāsahagataṃ cakkuviññāpaṃ, upekkhāsahagataṃ sotaviññāpaṃ, upekkhāsahagataṃ ghnaviññāpaṃ, upekkhāsahagataṃ jivhaviññāpaṃ, dukkhasahagataṃ kāyaviññāpaṃ, upekkhāsahagataṃ sampajicchanacittam, upekkhāsahagataṃ santirapacittam*, eye-consciousness attended with indifference (viz. attended by neither pain nor pleasure), ear-consciousness attended with indifference, nose-consciousness attended with indifference, tongue-consciousness attended with indifference, touch-consciousness based on suffering, acquiescing thought attended with indifference, deciding thought attended with indifference. The five *Rūpāvacarakusalacittas* are the good thoughts or states of mind leading to the five *Jhānas*, *vitakkavīdrapītisukkekaggatāsahitam paṭhamajjhānakusalacittam, vicīdrapītisukkekaggatāsahitam dutiyajjhānakusalacittam, pītisukkekaggatāsahitam tatiyajjhānakusalacittam, sukkekaggatāsahitam catutthajjhānakusalacittam, upekkhekaggatāsahitam pañcamajjhānakusalacittam*. The five *Rūpāvacaravipākacittas* are five states of mind in which the five *Jhānas* result, *vitakkavīdrapītisukkekaggatāsahitam paṭhamajjhānavipākacittam*, and so on as in the last category. The four *Arūpāvacarakriyācittas* are four thoughts combined with action (?) causing birth in the four *Arūpabrahmalokas*, *ākāśānāñcāyatanakriyācittam, viññāpañcāyatanakriyācittam*, etc. The four *Lokuttarakusalacittas* are four states of mind leading to the four Paths, *sotāpattimaggacittam, sakaddhārimaggacittam, anāgāmmaggacittam, arahattamaggacittam*. The four *Lokuttaravipākacittas* are four states of mind leading to the four Fruitions, *sotāpattiphalaṅgacittam*, and so on.¹

I will conclude by quoting *Buddhaghosa's* brief account in *Vis. M.* of the eight *Kāmāvacarakusalacittas*, as it affords a good specimen of the practical bearing of Buddhist metaphysics, and of the life that animates compositions which at first sight might be mistaken for lists of barren technicalities. *Tattha kāmāvacaram somanassupekkhāññāpasāṅkhārabhedato aṭṭhavidham seyyathidam, somanassasahagatāññāpasampayuttam asaṅkhāram asaṅkhāraṃ ca tathā ñḍavippayuttam, upekkhāsahagataṃ*

¹ I hope to take an early opportunity of printing the text of *Abhidhammatthasaṅgaha* (a modern Burmese work), which is an able and lucid compendium of the *Abhidhamma*.

¹ The enumerations in the above paragraph are taken from *Abhidhammatthasaṅgaha*.

ence when a man dies, lit. "rebirth-consciousness or rebirth-mind." I have said for convenience sake "passes into a new state," but it must be remembered that in reality it is not the same *viññāpa*, but a new one (corresponding to it and as it were carrying it on) which starts into existence instantaneously on the destruction of the old *viññāpa* (see *Khandho*, p. 198, b, lines 29 and foll.).

VIÑÑĀNAÑCĀYATANAM, Realm of infinity of intelligence, name of the second *Arúpa*brahmaloka; it is so called because the beings who inhabit it are filled with the idea that *viññāpa* is infinite (*anantaṃ viññāpan ti*). Properly speaking the word is the equivalent of विज्ञान + आनन्द + आयतन, but it will be easily seen that in reality a syllable is omitted: *viññānañcāyatanam* would be the full form, but that word being unmanageably and inelegantly long, the second of the two successive *ān*'s is omitted, to the great improvement of the sound. Man. B. 26; B. Lot. 812.

VIÑÑĀNATTHITI (*f.*), Station or abode of Intelligence [विज्ञान + स्थिति]. The text of the four V.s is as follows: *Rúpúpyam vá ávuso viññānam tiṭṭhamānam tiṭṭhati rúpdrammaṇam rúpappatiṭṭham nandúpavesanam vuddhim virúhīm vepullam ápajjati, vedanúpyam vá ávuso viññānam . . etc. . . saññúpyam vá . . sañkhárupýam vá . .*, "when Intelligence takes its stand it does so with Form for its mode of action, with Form for its object, with Form for its basis, and so acquires increase, growth, extension, . . etc." In other words *Viññāpa* dominates and feeds upon the other four *Khandhas* (*Saṅg. S.*). The seven V.s are enumerated in *Mahānidāna S.* (the *Aṭṭh.* says *viññānam tiṭṭhati etthāti viññānaṭṭhiti viññāpapatiṭṭhānaṭṭhānass' etaṃ adhivacanam*). They are seven modes of intelligence possessed by different beings, and are identical with the *Sattāvāsas* omitting the fifth (the *asaññasatta* angels), and the last.

VIÑÑĀPANO (*adj.*), Informing, instructing [विज्ञापन]. Fem. -*nī* (Dh. 72).

VIÑÑĀPETĀ (*m.*), One who informs (fr. next).

VIÑÑĀPETI, see *Vijānti*.

VIÑÑATTI (*f.*), Information, intimation; intimation of a want, asking [विज्ञाप्ति]. Ab. 1058. *Vīññattipaṭilābho*, obtaining by begging (Pát. 104). A monk's begging for alms is called *viññatti*, but it should consist merely in presenting himself with

his almsbowl before the house, and standing silent and motionless; *vacc.*, or speaking a request for alms, is strictly forbidden, and so is any gesture (*kāyav.*) by which the attention of the householders may be drawn to him (E. Mon. 72, see *Rúpaṃ*).

VIÑÑĀYA, and **VIÑÑEYYO**, see *Vijānti*.

VIÑÑŪ (*adj.*), Intelligent, wise, learned, discreet [विज्ञ]. Ab. 229; Kh. 11; B. Lot. 566; Dh. 12, 41; Pát. 12.

VIÑÑŪTĀ (*f.*), Intelligence [last + ता]. *Vīññūtaṃ pattakālaṃ paṭṭhāya*, from the time she had attained intelligence, i.e. I think, from the time she had reached years of discretion (Dh. 327).

VINODAKO (*adj.*), Dispelling (from *vinodeti*).

VINODANAM, Dispelling, removal [विनोदन]. Mah. 198.

VINODETI (*caus.*), To dispel, put away, get rid of [विनोदयति]. Dh. 61, 125, 293; Mah. 40, 111.

VIPACCANĪKO (*adj.*), Hostile [वि-प्रत्यर्णक]. B. Lot. 324.

VIPACCATI (*pass.*), To be cooked, scorched, etc. [विपच्यते]. Att. 209.

VIPĀCETI (*caus.*), To work oneself up into indignation, to be indignant, angry, annoyed [विपाचयति]. Pát. x, xxviii; Alw. I. 72 (where it is rendered "speak disparagingly," but I think wrongly).

VIPAJJATI, To fail (opposed to *sampajjati*); to perish [विपद्]. *Kammaṭṭhānaṃ v.*, the endeavour to attain *Jhāna* fails (*Jāt. 7*). *Te there caṅkamante yebbhuyyena vipajjimsu*, these (insects) as the *thera* walked up and down perished in great numbers (Dh. 88). P.p.p. *vipanno*. *Sllavipanno*, one who has failed to keep the moral Law. With affix ता, *diṭṭhivipannatāya*, through a failure of doctrine or true belief (Dh. 410).

VIPĀKĪ (*adj.*), Having a result [विपाकिन्]. *Sama-vipāki*, having the same consequences (Dh. 90, the term. belongs to the whole compound).

VIPAKKHAKO (*adj.*), Opposite [next + क]. Ab. 669.

VIPAKKHO (*adj.*), Opposite; hostile [विपक्]. Masc. *vipakkho*, an enemy (Ab. 345). *Vipakkhasevī*, one who serves the enemy, a traitor (F. *Jāt. 1*).

VIPĀKO, Result, product, consequence; good result, fruit, profit, reward; evil result, retribution [विपाक]. *Ayam me pañcamo supino imasso ko*

- vipāko*, this is my fifth dream, what will come of it? (Das. 25). *Vipāko hoti acintiyo*, infinite advantage is derived (Mah. 108). The good or evil result of good or bad works is called *vipāko* (see *Kammaṃ*; Dh. 12, 13). *Akusala-*, reward of demerit, retribution (Att. 204). *Sukhavipāko* (adj.), having a happy result. *Kammavipāko*, result of actions, moral retribution. *Sandiṭṭhiko v.*, immediate reward or punishment, retribution in this world as opposed to retribution in a later existence (Mah. 280). *Diṭṭhadhamme vā samparāye vā vipākaṃ na deti*, brings no retribution either in the present life or in a future state of existence (Dh. 293).
- VIPALLĀSO**, and **VIPARIYĀSO**, Reversal, change [विपर्ययस]. Ab. 776, 1188. *Līngav.*, change of gender (Dh. 286).
- VIPANNO**, see *Vipajjati*.
- VIPARĀMOSO**, Highway robbery [fr. वि-परा-मुष्].
- VIPARĀVATTO** (*p.p.p.*), Reversed, changed [वि-परा-वृत्त].
- VIPARINĀMETI** (*caus.*), To transform oneself [caus. वि-परि-जम्]. *Na vipariṇāmetīti pakatiṃ na jahanti* (Sām. A.).
- VIPARINĀMO**, Change, reverse [fr. वि-परि-जम्]. *Jivitaṃ vipariṇāmadhanuṃ*, life is subject to changes and chances. *Vipariṇāmadukkhāṃ*, the evil or suffering caused by change or reverses (Alw. I. 108).
- VIPARINĀTO** (*p.p.p.*), Changed [वि-परि-जत्]. Altered for the worse, depraved (Pāt. 4, 69).
- VIPARĪTO** (*p.p.p.*), Reversed, opposite, contrary, different, changed; wrong, false [विपरीत]. B. Lot. 787; Dh. 358. With affix ता, *viparītatā*, change, transformation (Kh. 21).
- VIPARIYĀSO**, see *Vipallāso*.
- VIPARIYAYO**, Reversal, change [विपर्यय]. Ab. 776.
- VIPASSAKO** (*adj.*), Contemplating; endowed with *vipassanā* (fr. *vipassati*). Dh. 334, 336.
- VIPASSANĀ** (*f.*), Seeing clearly, spiritual insight (fr. next, in Sansk. it would be vidarçana). Ab. 153, 831. V. is produced by the successful exercise of ecstatic meditation, and is an attribute of Arhatship (E. Mon. 253, 288; Man. B. 232, 414, 422, 494, 499; Dh. 109; Mah. 32). See *Samatho*.
- VIPASSATI**, To see clearly, to obtain spiritual insight [विदृष्ट]. Dh. 32, 67, 337.
- VIPASSĪ** (*adj.*), Seeing clearly, wise [वि + पञ्च + हन्, it answers to विदृशिन्]. Ab. 229. Name of a Buddha (Mah. 2; Man. B. 95).
- VIPĀTETI** (*caus.*), To crush [विपातयति]. Dh. 13.
- VIPĀTIKĀ** (*f.*), An abscess on the foot [विपादिका]. Ab. 325.
- VIPĀTTI** (*f.*), Misfortune; failure [विपत्ति]. Ab. 385. *Sllav.*, failure or breach of morality (Dh. 86; Pāt. 63). *Akkharavipattiyaṃ hi atthassa dunnayatā hoti*, for there is miscarriage of meaning involved in a failure of the letters, viz. if the spelling is wrong the sense is lost (Sen. K. 200).
- VIPEKKHATI**, To stare about [विप्रेक्ष].
- VIPINĀM**, A grove, wood [विपिन]. Ab. 536.
- VIPITṬHIKAROTI**, To throw behind one [वि + पृष्ठ + ह् with a changed to l and shortened].
- VIPOTHETI** (*caus.*), To bruise [वि-पोथयति].
- VIPPAJAHATI**, To abandon, give up [वि-प्र-हा]. Opt. *vippajaheyya* (Dh. 40). Ger. *vippahāya* (Dh. 16). P.p.p. *vippahāno*, deprived of (at the end of a compound).
- VIPPAKĀRO**, Change of state; impropriety [वि-प्रकार]. Jāt. 61; Dh. 94, 95, 118, 207, 341; Mah. 246.
- VIPPAKATO** (*p.p.p.*), Imperfectly executed, left unfinished [विप्रकृत]. Mah. 239.
- VIPPAKATṬHAKO** (*adj.*), Distant [विप्रकृतक]. Ab. 706.
- VIPPAKIRATI**, To scatter [विप्रकृ]. Dh. 99. P.p.p. *vippakirāno* (Jāt. 7).
- VIPPAKKHITTO** (*p.p.p.*), Scattered about [वि-प्र-विभ].
- VIPPALADDHO** (*p.p.p.*), Disappointed, deceived [विप्रसन्न]. Att. 41.
- VIPPALAMBHETI** (*caus.*), To mock, delude [वि-प्रसन्नयति].
- VIPPALĀPATI**, To chatter, talk nonsense; to lament [विप्रसन्नप]. Jāt. 61; Das. 7, 32.
- VIPPALĀPO**, Wrangling [विप्रसन्नाप]. Ab. 124.
- VIPPAMUŃCATI**, To cast off, free oneself from [विप्रमुञ्च]. Dh. 67. P.p.p. *vippamutto*, released (Dh. 17, 38; Kh. 9).
- VIPPANATṬHO** (*p.p.p.*), Ruined, sunk, lost [वि-प्रणष्ट].
- VIPPAŚIDATI**, To become calm or serene [विप्र-सद्]. Dh. 15, 273. P.p.p. *vippasanno*, clear, limpid, serene (Dh. 15, 73, 102; Mah. 170).
- VIPPAṬISĀRĪ** (*adj.*), Remorseful [next + हन्]. Ten J. 13.

VIPPAṬṬĪSĀRO, Remorse, regret, repentance [विप्रतिसार]. Ab. 169; Dh. 222.

VIPPAVASATI, To go abroad, leave home, be away from home, be absent [विप्रवास]. *Ekañ rattim v.*, to spend a night away from home. Inf. *vippavatthum*. *Aññatra saṅghasammutiya bhikkhussa vippavatthum na vaṭṭati*, without the permission of a chapter a monk may not leave home (Sen. K. 329). P.p.p. *vippavuttho*, living abroad or away from home, absent. *Avippavutthasati* (adj.), whose thoughts are not all abroad, not absent-minded (Dh. 181). With instr. *cvaraṇa v.*, to be without a robe, be parted from it (Pāt. 11).

VIPPAVĀSO, Absence [विप्रवास]. *Satiya v.*, absence of mind, inattention, thoughtlessness (Dh. 179, 389). *Ticvaraṇa avippavāso*, not parting with the three robes (Ras. 70; Pāt. 11).

VIPPAVIDDHO (p.p.p.), Pierced through and through [विप्रविद्ध]. Jāt. 61.

VIPPAVUTTHO, see *Vippavasati*.

VIPPAYOGO, Separation [विप्रयोग].

VIPPHANDATI, To struggle, writhe [विष्यद्]. Dh. 403. P.p.p. *diṭṭhivipphanditam*, sceptical agitation (Vij.).

VIPPHANDATTAM, State of writhing [विष्यद् + त्व]. *Avipphandattam upanetabbo*, he must be reduced to a state of quiescence (Att. 194).

VIPPHARAṆAM, Thrilling, pervading (of joy) [fr. विस्कार, विस्कार]. Att. 213.

VIPPHĀRIKO (adj.), Pervading, spreading, diffusing (fr. next). Dh. 254. Comparat. *vipphārikataro* (Mahānidāna S. Aṭṭh.).

VIPPHĀRO, = विस्कार.

VIPPHULINGAM, A spark of fire [विस्फुलिङ्ग]. Ab. 35.

VIPPHURANAM, Another form of *vippharaṇam*. D'Alwis renders *mahatā gimhavipphuraṇena*, "by the dissemination of great heat" (Att. 82, 210).

VIPPHURATI, To vibrate, wave, flash [विस्फुर]. *Vipphurantaḍḍavijano* (adj.), having waving fans (Jāt. 51).

VIPPO, A brahmin [विप्र]. Ab. 408.

VIPUBBAKAM, One of the Asubbakammaṭṭhānas, obtained by the contemplation of a festering corpse [वि + पूय + क].

VIPULO (adj.), Large, great, broad, extensive [विपुल]. Ab. 700; Dh. 6, 51; Alw. I. xiii.

VIRACITO (p.p.p.), Made, composed [विरचित]. Kh. 24 (of a book).

VIRĀDHETI, see *Virajjhati*.

VIRĀGO, Absence of desire or human passion, Arhatship, Nirvāṇa [विराग]. Ab. 8; Kh. 7; Dh. 48, 61, 411; Gog. Ev. 6.

VIRAHITO (p.p.p.), Bereft of, exempt from [विरहित]. Kh. 31; B. Lot. 297. With instr. *Dhutavatena v.*, destitute of all practice of the dhutaṅga precepts (Dh. 379).

VIRĀJATI, To shine, be conspicuous or eminent [विराज]. Mah. 245. P.p.p. *virājito*, irradiated (Ten J. 46, it can hardly I think be the p.p.p. from *virājeti*).

VIRĀJETI, see next.

VIRAJJATI, To be displeased, disgusted, to loathe [विरज्यति]. Aor. *virajji* (Dh. 315). Inf. *virajjittum*. P.p.p. *viratto*, detached, turning from; free from attachment. *Kilesesu virattacitto*, with a mind estranged from worldly pleasure (Jāt. 61; Dh. 315; Kh. 9). *Viratto pajāvaggo*, "the disaffected populace" (Att. 213). Caus. *virājeti*, to put away, divest oneself of. *Kāmarāgam v.* (Alw. N. 121). *Bhave chandam v.*, to put away desire for existence (Dh. 316, also read *-rāj-* at Dh. 205). *Tatijajjhānena pītim virājeti*, divests himself of pīti by attaining the 3rd Jhāna.

VIRAJJHATI, To fail, go wrong, miss, lose [विराज्यति]. Fut. *virajjhissati* (Jāt. 17). Ger. *virajjhito* (Ten J. 40; F. Jāt. 10). Caus. *virādheti*, to miss, fail (Att. 193, 195). P.p.p. *virādhitō*. *Avirādhitam*, without missing (used adverbially).

VIRAJO (adj.), Free from corruption or human passion [विरजस्]. Dh. 69. Epithet of an Arhat (Dh. 69, 72; Kh. 6; Ras. 28).

VIRALĀṆJANO (adj.), Thinly peopled [विरल + जन]. Att. 204.

VIRALO (adj.), Delicate, fine [विरल]. Ab. 707; Att. 213.

VIRAMAṆAM, Abstaining (fr. next). Mah. 82.

VIRAMATI, To abstain, refrain, desist [विरम]. F. Jāt. 19. Imperat. 2nd pers. *viramassu* (Dh. 97). With abl. *Pāpadhammato v.*, to refrain from sin. With dat. *Viramath' dyamanto mama vacanāya*, do not speak to me, or, stop speaking to me (Pāt. 5). P.p.p. *virato*, abstaining. With abl. *Pāpātipātā v.*, abstaining from life-slaughter (Ten J. 116, 118).

VIRATI (f.), Abstinence [विरति]. Ab. 160; Mah.

- 126; Man. B. 492. *Akattabbav.*, abstinence from what is wrong. With abl. (Kh. 5).
- VIRATO**, see *Viramati*.
- VIRATTO**, see *Virajjati*.
- VIRAVATI**, To cry aloud, shout, cry out; to rattle, jingle [विष्]. Ját. 51. *Mahárdvañ viravimsu*, they uttered a great shout (Mah. 75, comp. Dh. 315 *mahdviravañ viravamána*, and Ját. 25). *Putta puttáti viravanti*, crying out, My son, my son (Dh. 329). *Gadrahárdvañ viravanto*, braying like an ass (Mah. 250). Of a swan's cry (Dh. 416, comp. F. Ját. 49). Fut. *viravissati* (Dh. 155). Caus. *viráveti*, to sound. *Ghañtam v.*, to ring a bell (Mah. 128).
- VIRAVO**, and **VIRÁVO**, Crying, shouting, clamour [विरव, विराव]. Ab. 128 (d); Ját. 25 (a), 74 (d); Dh. 315 (a).
- VIRECANAM**, Purging; a purgative [विरिचन].
- VIREKO**, Purging, diarrhoea [विरिक्].
- VIRIYAM**, Strength, vigour, energy, fortitude, effort, exertion; dignity, influence [वीर्य]. Ab. 156, 1094 (where, strangely enough, we have *viriyō*); Man. B. 409; Dh. 26. *V. drabhati*, or *karoti*, to make an effort (Mah. 13). *Viriyakarañam*, *viriyárambho*, making an effort, energy (Das. 38; Dh. 111). *Áraddhaviriyō* (adj.), energetic, strenuous (Dh. 2). *Hñnaviriyō* (adj.), lazy, listless (Dh. 21). *Viriyapáramitá*, the perfection of Fortitude. The *cattári viriyāngáni*, or four branches of fortitude, are when through excessive exertion the flesh and blood dries up, and only skin, bone and sinew remain (*tacassa ca naháruno avassissanam aññhissamānsalohitarassanam*, Ab. 157).
- VIRIYAVÁ** (adj.), Energetic [वीर्यवत्]. Dh. 433.
- VÍRO** (adj.), Strong, mighty, heroic [वीर]. Ab. 102, 380. Sometimes an epithet of a Buddhist saint (Dh. 74, comp. Ját. 9, *Buddhapaccekabuddhádā vīrapuriád*). At the end of a compound: *Buddhavíro*, mighty Buddha; *súravíro*, a mighty hero.
- VIROCANO** (adj.), Shining [विरोचन]. Das. 45.
- VIROCATI**, To shine, be brilliant or splendid; to be eminent, conspicuous [विस्व]. Ját. 18; Att. 200. P.pr. *virocamāno* (Ras. 17, 28).
- VIRODHANAM**, Opposition, contradiction [विरोधन].
- VIRODHÍ** (adj.), Opposing, obstructing, adverse [विरोधिन्]. Ab. 125. Masc. *virodhí*, an enemy, opponent (Ab. 345).
- VIRODHITO** (p.p.p.), Rendered hostile [विरोधित].
- VIRODHO**, Opposition; contradiction, inconsistency; enmity [विरोध]. Ab. 164; Dh. 283. *Vriodham dassayi*, pointed out the fallacy of his arguments (Mah. 251). *Aññathá aññhakathávacanam aññamañnavirodham ápajjati*, in any other interpretation the statements of the commentaries fall into discrepancy.
- VIRODHOTTI** (f.), Contradiction, quarrel [विरोधोक्ति]. Ab. 124.
- VIRŪ** (f.), A spreading creeper [वीरुष्]. Ab. 550 (Clough has *vf.*).
- VIRUDDHO**, see *Virujjhati*.
- VIRŪDHANAKO** (adj.), Growing [from विरुष्]. Pát. 72.
- VIRUJJATI** (pass.), To fall to pieces, to decay [pass. विस्व]. Dh. 315.
- VIRUJJHANAM**, Being obstructed (fr. next).
- VIRUJJHATI** (pass.), To be obstructed, annoyed, disturbed, troubled [विस्वधते]. Dh. 18, 283. P.p.p. *viruddho*, annoyed; hostile; opposite, different (Dh. 72; Pát. 66). *Viruddhattho* (adj.), opposite, reversed (artha, Att. 203). *Buddhāvacañena saddhīm viruddhe akāñsu*, made (the vedas) at variance with the word of B. (Alw. I. cxxiv).
- VIRŪLHI** (f.), Growth, increase [fr. विरुष्]. Mah. 87; Pát. xx; Kh. 10.
- VIRŪLHO** (p.p.p.), Grown, blossoming [विस्व]. F. Ját. 49; Ras. 89. *Virūlho* or *Virūlhako* is the name of the Regent of the South, and chief of the Kumbhañḍas (Ab. 31; Man. B. 24).
- VIRŪPAKKHO**, Name of the Regent of the West, and chief of the Nágas [विस्वपाक्]. Ab. 31; Man. B. 24.
- VIRŪPO** (adj.), Deformed, monstrous, ugly [विस्व]. *Virūparūpi*, assuming horrible shapes (Mah. 72). *Virūpavesadhári* (adj.), wearing disordered dress (Ját. 47). With affix स्व, *virūpattam*, deformity (Ab. 1169).
- VĪSA**, see *Vīsam*.
- VISABHĀGO** (adj.), Not common to all, different, dissimilar [वि + sabhāga]. Ten J. 51, 106; Pát. 27.
- VISADATTAM**, Purity [विशद + त्व]. Ab. 793.
- VISADHARO**, A snake [विशधर]. Ab. 684.
- VISADO** (adj.), Pure, white; clear, manifest [विशद]. Ab. 1073.

VISĀDO, Dejection [विषाद]. Ab. 1193.
VISAHATI, To be able, to dare, to venture [विषह]. F. Jāt. 12; Dh. 105, 161. Aor. *visahi*, fut. *visahissati* (Dh. 187).
VISAJJA, **VISAJJETI**, see *Vissajjati*.
VISAKAṆṬHAKAṆ, A sort of sugar. Ab. 462.
VISĀKHĀ (*f.*), Name of a Nakkhatta; name of a celebrated female saint, a contemporary and disciple of Buddha [विशाख]. Ab. 59; 437; Dh. 78; Jāt. 18; Mah. 1, 169, 196.
VISALLO (*adj.*), Free from pain or grief [विशल]. Ras. 90.
VISĀLO (*adj.*), Wide, extensive, great [विशाल]. Ab. 700; Mah. 115. Fem. *visāḍā*, the bitter apple, Cucumis Colocynthis (Ab. 597). *Visālakko* (*adj.*), large-eyed. With affix ता, *visālatā*, breadth, greatness (Ab. 295).
VISĀM, Poison, venom [विष]. Ab. 655; Dh. 22. *Visavejjo*, a physician who cures snake-bite (Ras. 34). *Visapīto saro*, a poisoned arrow (Ab. 390). *Visosadham*, a remedy against snake-bite, an antidote (Ras. 34). *Visena hanti*, to poison a person (Mah. 209, and *visam deti*, to administer poison).
VISĀM (*fem. num.*), Twenty [विंशत्]. *Visām kṛṣṭāni*, 20 fields (Mah. 245). *Visāmhatthasatam uccam*, 120 cubits high (Mah. 161). *Visām-vassasatiko*, 120 years old (Brahmāyū S.). *Visāmyejanasatam gantvā*, having gone 120 yojanas (Dh. 384). *Aṭṭhaviṣām*, 28 (Alw. I. 104). *Visayattīhi* (*f.*), a measure of 20 rods (Ab. 996). *Aṭṭhaviṣamahāyuddham*, 28 great battles (Mah. 194). *Sattādhikaviṣanakkhattā*, 27 lunar mansions (Ab. 60). Gen. *visāya* (Alw. N. 36). *Pañcaviṣa*, 25 (Mah. 8). Comp. *Visati*.
VISAMO (*adj.*), Uneven, unequal; unjust, lawless, wicked [विषम]. *Visamādro* (*adj.*), lawless, vicious (Mah. 46). *Visamacariyā*, misconduct, vice (comp. Mah. 53). Neut. *visamā*, an inaccessible place (Ten J. 56, *girivisamā*).
VISĀMVĀDAKO (*adj.*), Deceiving, lying (fr. *visāmvādo*).
VISĀMVĀDETI (*caus.*), To break one's word to a person, deceive, disappoint [विस्वाहयति].
VISĀMVĀDO, Deceiving, disappointing, etc. [विस्वाह].
VISĀMYOGO, and **VISĀÑṆOGO**, Separation, disjunction [विंसयोग]. The four v.s are *kāmayogavisāmyogo*, *bhavayogav.*, *diṭṭhiyogav.*, *avijjāyogav.*, or abandonment of the four yogas.

VISĀMYUTTO, and **VISĀÑṆUTTO** (*p.p.p.*), Separated, detached [विंसंयुक्त]. Dh. 74 (*sabbayogavisāmyutto*). Detached from the world, free from the ties of human passion (Dh. 69, 71, 72, 73).
VISĀṆAṆ, A horn, an elephant's tusk [विषाण]. Ab. 497, 867.
VISĀṆKHĀRO, Destruction, annihilation [विंसंखार]. Dh. 28, 270, 320.
VISĀṆKHITO (*p.p.p.*), Destroyed, annihilated [विंसंखृत]. Dh. 28, 320.
VISĀÑṆIBHUTO (*adj.*), Unconscious, swooned away [वि-सञ्ज्ञा-भूत with *d* changed to *f*]. Jāt. 67.
VISĀÑṆITĀ (*f.*), Unconsciousness, syncope [वि-सञ्ज्ञन् + ता]. Ab. 173. *Visāññitam patto*, having swooned away (Das. 4).
VISĀÑṆO (*adj.*), Unconscious [वि + सञ्ज्ञा]. (Das. 4).
VISĀÑṆOGO, **VISĀÑṆUTTO**, see *Visāmyo-*.
VISĀPHALATĀ (*f.*), Unprofitableness [वि-सफल + ता]. Dh. 409.
VISĀPPANĀM, Spreading [विसर्पण]. Ab. 769.
VISĀRADO (*adj.*), Bold, confident, ready, self-possessed; wise, skilled [विशारद]. Ab. 228, 958; Mah. 32, 241, 251. *Visāyā v.*, learned in the Vinaya (Pāt. xiii).
VISĀRĪ (*adj.*), Spreading [विसारिण]. *Avīsāri* (*adj.*), not spreading or losing itself (of the sound of a voice, Ab. 129, B. Lot. 566).
VISARO, A multitude [विसर]. Ab. 629.
VISĀTI (*fem. num.*), Twenty [विंशति]. *Visso visatiyo*, three twenties, 60. *Dodvisatiṃ* (*acc.*) *vassāni*, for 22 years (Mah. 21). *Yuddhesu aṭṭhaviṣatiyā* (*loc.*), in 28 battles (Mah. 156, comp. 182). *Catuvṣatiyā* (*gen.*), *Buddhānaṃ santike*, in the presence of the 24 Buddhas (B. Lot. 345). It will be seen from the last three examples that this numeral is generally used in the singular in apposition with a plural noun in the same case. Comp. *Visam*.
VISĀTIMO (*adj.*), Twentieth [विंशतिम]. Mah. 126. *Aṭṭhaviṣatimo*, 28th (Mah. 242).
VISĀṬO, and **VISĀTO** (*p.p.p.*), Spread, diffused [विसृत]. Ab. 746; Sen. K. 498; Ras. 87, 88; B. Lot. 378.
VISĀṬṬHI (*f.*), Emission [विसृष्टि]. Pat. 4.
VISĀṬṬIKĀ (*f.*), Desire, lust [विषक्त + रक्ता]. Ab. 162; Dh. 60.

VISAYI (n.), An organ of sense [विषयि]. Ab. 149.

VISAYO, District, region, country; realm, domain, range, sphere, scope; an object of sense [विषय]. Ab. 94, 186, 806. *Yonav.*, the Yona country (Mah. 74). *Mama visayagatā manussā*, the inhabitants of my kingdom (Att. 205). *Asabbavisayaṭṭhānaṃ*, a place which is not accessible to all, a private room (Ab. 215). *Pañcavisayarasā*, the five indulgences of the senses (Att. 193, comp. 192). *Visayusukhaṃ*, sensual pleasure (Att. 212). The six objects of sense are *rūpaṃ, saddo, gandho, raso, phasso, dhammo* (Ab. 94, comp. *Arammaṇaṃ*; the five are the first five of these, comp. Man. B. 402). *Te jānītuṃ tava ca avisayo . . Buddhānaṃ eva visayo*, to know them is beyond your range, it is the peculiar province of the Buddhas (Dh. 183, comp. *Khettaṃ*). Like the Kantian philosophy, Buddhism has four great Problems or unthinkable ideas, one of which is *lokavisayo*, the Origin of Matter (Man. B. 9).

VISESAKO, A sectarian mark on the forehead [विशेषक]. Ab. 300.

VISESANAM, Distinguishing [विशेषण]. Ab. 1177.

VISESAÑŪ (adj.), Knowing distinctions, discerning, critical [विशेषज्ञ].

VISESETI (caus.), To distinguish, define, specify [विशेषयति]. Dh. 308. P.p.p. *visesito* (Mah. 70). See latter part of next art.

VISESO, Distinction, discrimination, speciality, specification; sort, kind; peculiar merit or advantage, excellence, superiority [विशेष]. Inst. *visesena*, especially, in particular, even more; *avisesena*, generally (Dh. 99; Ras. 88; Pāt. xl). *Ayaṃ imesaṃ visesena pāpo*, this man is more a sinner than they (Sen. K. 398). *Sakabuddhivisesena*, according to their respective attainments. Abl. *visesato*, specially, distinctively, emphatically (Mah. 252). *Visesato jāndti*, to know a thing with its distinctions, to know it thoroughly (Dh. 5). *Visesasāraṃ dānaṃ*, charity which has a special or peculiar worth (Mah. 165). *Mattikādivisesaṃ disvā*, having observed the peculiarities of the soil, whether clay or otherwise (see *Vatthuvijjā*). *Paññādivisesasahito*, endowed with the various sorts of wisdom (Mah. 161). *Mahantaṃ visesaṃ pāpāni*, obtained great advantage (Dh. 402). *Aparimāṇe Buddhavisese thatvā*, resting in the infinite superiority (or special qualities) of a Buddha (Dh.

134). *Sabbe lokiyalokuttarā visesā*, all temporal and spiritual blessings (Dh. 195). According to Vij. *visesabhāgiyo samādhi* means "distinctive Samādhi, leading to the attainment of various supernatural powers" (B. Lot. 792). When in the ecstatic meditation a special thought has been successfully grasped, and jhāna induced, this is called *visesādhigamo*, specific attainment (Dh. 127). Similarly, *visesaṃ nibbattetuṃ*, to produce the specific idea, to enter on Jhāna (Dh. 328). *Adhigatavisesaṃ hāyanti*, they fall away from the degree of Jhāna already attained. In this connexion we have the verb *viseseti* meaning to obtain a specific object of meditation (*ārammaṇa*), one specialized and localized, so to speak. At Dh. 195 we are told of a monk who practising *kammaṭṭhāna* failed to reach arhatship. Exclaiming *visesatoṃ kammaṭṭhānaṃ kathāpeṇāmi*, "I will get myself taught a special *kammaṭṭhāna*," he set off to visit Buddha, but on his way came across a forest conflagration, which supplied him with the special idea he required. At Dh. 210 a similar story is told, the distinctive *kammaṭṭhāna* in this case being the sight of a mirage (comp. Dh. 328).

VISESSO (p.f.p.), Principal, chief [विशेष]. Ab. 691.

VISIBBATI, To unsew, unpick [वि-सिब्]. Pāt. 106.

VISIDATI, To be afflicted [विषद्]. Dh. 31.

VISIKHĀ (f.), A street, road; an arrow [विशिखा]. Ab. 202; Att. 194.

VISILO (adj.), Immoral [विशील].

VISITṬHO (p.p.p.), Superior, excellent [विशिष्ट]. Ab. 696.

VISIVANAM, Warming oneself (fr. next). Pāt. 15 (Dickson has *visivanāpekho*, which is the true reading).

VISIVETI, To warm oneself (Dh. 175). I think this word represents *वि-श्नापयति*, to un-congeal, to thaw, to warm. For the *v* comp. *poḍavaṃ, ubbillāvita*.

VISODHANAM, Cleansing; emending [विशोधन].

VISODHETI, see *Visujjhati*.

VISOKO (adj.), Free from sorrow [विशोक]. Dh. 17.

VISOSETI, see *Visussati*.

VISSAGGO, In the phrase *bhattavissaggaṃ karoti*, which seems to mean to make a meal (despatch the rice?). Mah. 16.

VISSAJJANĀ (*f.*), An answer, reply (fr. *vissajjeti*).
Alw. I. 106, 107; Mah. 19.

VISSAJJANĀM, A gift [विश्वकर्मेण]. Ab. 420.

VISSAJJATI, To send forth, emit, throw, shoot, etc.; to let go, dismiss; to answer; to leave, forsake; to spend [विश्वस्, for the double *s* comp. *okkassa* = avakṛishya, *sassirika*, *soppana*, *ossajjati*, etc.]. A form with a single *s* may perhaps occur as an archaism, but I have only met with it once, in Par. S., *visajja* (ger.) *pallalāni*, leaving the marshes, where however the metre necessitates a short syllable. The caus. *vissajjeti* with a single *s* occurs several times in Turnour's Mahāvansa, but each time metri causā. *Ettakam vissajjetvāna*, having set aside or omitted thus much (Alw. I. 63, this is the only place where I have met with the single *j*, which is probably metri causā). *Tesam pañham vissajjanti*, they answer their questions (Dh. 121). *Sattim vissajji*, hurled his spear (Dh. 115). *Tam vissajjetvā*, having given it away (Dh. 248). P.p.p. *vissajjho*, loosed, released, etc. (F. Jāt. 18 let go; Mah. 64 dismissed; F. Jāt. 51; Dh. 232, 341). *Vissajjho* as applied to the human voice probably means distinct, well enunciated (B. Lot. 566; Ab. 129). Caus. *vissajjeti*, with same meanings as *vissajjati*. *Suñkam vissajjentu*, let them (the tax-gatherers) remit their taxes (Alw. I. 74, comp. 73). *Iṭṭhārammaṇe mānasam vissajjetvā*, allowing his mind to dwell upon a pleasant object of contemplation (lit. casting or letting loose his mind, Dh. 111). *Sāliyavakkhettesu vissajjeti*, turns the ass into the rice and barley fields (F. Jāt. 15). *Catupañḍa-kotidhanam vissajjetvā*, having expended 54 koṭis of treasure (Dh. 78). *Daṇḍakam vissajjetvā*, letting go the stick (from his mouth, F. Jāt. 17, comp. Dh. 86). *Dadhighatam vissajjesi*, poured out the bowl of curds (F. Jāt. 5). *Te . . vissajjetvāna bhikkhavo*, having sent forth those priests (Mah. 2). *Lekham v.*, to send a letter (Mah. 53, 203). To send a person away, dismiss, take leave of him (Mah. 23). *Vissajjesāmi naṃ*, I'll release him, let him go (Ten J. 115; Dh. 192). *Acoro ce vissajjenti*, if he is innocent, they release him (Alw. I. 99). *Pañham v.*, to answer a question (Ten J. 12; Mah. 13; Pāt. 1, see correct reading *viss-* in the footnote). *Pakkhe vissajjetvā otari*, dropping its wings, swooped down (Dh. 154). To give away (Dh. 113, 408; Pāt. 10). *Sattim v.*, to lose one's

memory' (Dh. 397). To drop or shed (of a plant shedding its leaves, Dh. 423). *Ure saram vissajjesi*, discharged an arrow at her breast (Dh. 173). *Samuddasmiṃ vi(s)sajjayi*, committed her to the deep, "launched her forth into the ocean" (Mah. 131). P.p.p. *vissajjito*. *Imāni cattāri padāni imehi catūhi padehi vissajjitāni*, those four lines are answered by these four (Alw. I. 106, comp. Mah. 13). *Kaṇḍo tena v.*, the arrow shot by him (Mah. 143). *Vissajjayi*, with one *s* metri causā, occurs at Mah. 23, 53, 131, and *vissajjito* at 143. Also caus. *vissajjapeti*, to cause to be let loose, released, etc. (Dh. 144, 158, 395; Mah. 151). *Vissajjapesi sāgare*, sent them adrift upon the ocean (Mah. 46).

VISSAKAMMO, Name of the celestial architect, a deva of the cātummahārājika heaven, who acts as architect and artist to the devas [विश्वकर्मेण]. Dh. 117, 190; Mah. 111, 165.

VISSĀM, A smell like raw meat [विश्व]. Ab. 146.

VISSAMANĀM, Resting (fr. next). Dh. 188.

VISSAMATI, To cease from toil, rest, repose [विश्राम]. Dh. 163, 202, 355, 401; Ten J. 36.

VISSAMBHO, Trust, confidence, intimacy [विश्वस]. Ab. 353.

VISSĀNANĀM, Gift, donation [विश्रायण]. Ab. 420.

VISSANDATI, To flow, well up, overflow [विश्वन्]. Jāt. 51. Caus. *vissandeti*. *Vissandayanto mukhato*, causing it to flow over the brim (Mah. 24).

VISSARATI, To forget [विश्व]. With acc. (Mah. 160).

VISSARO, Outcry (?) [विस्वर].

VISSASATI, To confide in, trust to [विश्वस].

With loc. *tāsu vissase*, should put confidence in them (Att. 194). At Dh. 145 we have aor. *vissāsi*, which is probably an error for *vissasi*. P.p.p. *vissattho*, confident, bold, unsuspecting; intimate, friendly. *Vissatthā hoṭṭha mā bhāṭṭha*, be reassured, fear not (Jāt. 26). With affix ता: *Tassa vissatthataṃ nātvā*, perceiving that he was without suspicion (Mah. 134). Mah. 222, 236.

VISSĀSIKO (*adj.*), Intimate, confidential, trusty [विश्वसिक]. F. Jāt. 17; Dh. 214, 418.

VISSĀSIYO (*adj.*), Confidential, trustworthy [विश्वस्य]. Dh. 214.

VISSĀSO, Intimacy, confidence, trust [विश्वस]. Ab. 353. Sincerity, faith (Man. B. 283). *Vissāsaparamū nāti*, the best kinsman is a man you

can trust (Dh. 37, *ñāti* pl. should probably be read). *Bhikkhu viśāsa' m' āpādi*, priest, do not be confident, lit. enter not into confidence (*viśāsaṃ mā āpādi*, Dh. 48). *Jātavissāso* (adj.), restored to confidence, "in a tractable frame of mind" (Mah. 247). *Tena saddhīṃ viśāsaṃ akāṃsu*, made friends with him, got intimate with him (F. Jāt. 17).

VISSATTHO, see *Vissasati*.

VISSATṬHO, see *Vissajjati*.

VISSAVATI, To ooze [विचु].

VISSO (adj.), Whole, entire [विश्व]. Dh. 47.

VISSUSSATI, To be dried up [विशुष्]. I have only met with this word at Gog. Ev. 15, where possibly the *ss* may be due to attraction to *ussusanti* immediately preceding. Caus. *visoseti*, to dry up (Ras. 77, read *-sos-*).

VISSUTO (p.p.p.), Renowned [विश्रुत]. Ab. 724; Mah. 21, 121; Alw. I. xlii.

VISŪCIKĀ (f.), Cholera [विशुचिका]. Ab. 328.

VISUDDHAYATI, To become bright or clear [denominative fr. विशुद्ध]. Alw. I. 17.

VISUDDHI (f.), Purity, holiness, rectitude, correctness; Nirvāṇa [विशुद्धि]. Ab. 9; Dh. 49. *Visuddhimaggo*, the Way of Holiness, name of a famous work of Buddhaghosa, which forms a sort of cyclopædia of Buddhist theology (Mah. 252, see a specimen under *Vīññānaṃ*). *Visuddhibrāhmaṇo*, one who is a brahmin (not by birth but) by a holy life, an Arhat (Ten J. 48). *Visuddhidevo*, one who is an angel by a holy life, an Arhat (Das. 45). *Dassanassa v.*, purity of vision, correctness of belief (Dh. 48). *Kammaṇav.*, purity of action, good karma (Dh. 3). Hardy alludes to five *visuddhis*, of which he mentions three, *ślav.*, *diṭṭhiv.*, *cittav.*, purity of life, of belief, of mind (Man. B. 414). At E. Mon. 193 he mentions in addition, *kaṅkhāvitaraṇav.*, *maggdmaggañāṇadassanav.* *paṭipaddāṇadassanav.*, and *ñāṇadassanav.* (these are the titles of the last four chapters of *Visuddhi Magga*). According to Hardy *visuddhisīlāṃ* means keeping the precepts perfectly, and *avisuddhisīlāṃ* keeping them imperfectly (Man. B. 193).

VISUJJHATI, To be cleansed, to be pure [विशुद्ध]. Dh. 30. P.p.p. *visuddho*, clear, bright, pure, holy, sanctified; correct, orthodox (Alw. I. 64; B. Lot. 866). Caus. *visodheti*, to cleanse, clear, purify. *Lankāḍḍipam visodhetum*, to purge the

island of Ceylon, convert it to Buddhism (Mah. 2). *Dibbacakkhum v.*, to make clear the divine eye, viz. to obtain supernatural insight (Dh. 87, 319). *Nāṇo aññaṃ visodhaye*, one man cannot sanctify (or justify) another, viz. cannot bear his sins, work out his Karma (Dh. 30). *Nibbānagamanāṃ maggaṃ khippam eva visodhaye*, he will clear the road that leads to N., i.e. make it easy, and so enter upon it (Dh. 51, comp. 50).

VISŪKĀM, A show, spectacle, worldly amusement [Burnouf refers it to सूच]. B. Lot. 444, 466; Kh. 18. In Sutta Nipāta I find *diṭṭhivirākāni*, the puppet-shows of heresy.

VISUṂ (adv.), Separately, individually [विषु with added *m*, as in *kuvaṃ*, *kuddācamaṃ*, *sudāṃ*, *cirassaṃ*]. *V. vasissāma*, we will live apart (Dh. 153). *Anukampāya mayi pi te visuṃ hotu*, let thy mercy be extended to me also individually (Mah. 6, lit. let it be for mercy to thee individually in my case also). *Āṇapayitvā nānapesāṇḍike visuṃ*, having caused the various non-Buddhist religionists to be brought to him one by one (Mah. 23). *Visuṃ bhikkhusahasena catuṃ* (error for *caturo?*) *parivārite there pesāni*, sent four theras each attended by a thousand monks (Mah. 40, comp. 74). *Visuṃ karoti*, to separate, sever (Att. 215, *ślaṃ sandhito v. karitvā*). *Pjāḍ'kaṃsu visuṃ visuṃ*, each made their separate offerings (Mah. 109). *Visuṃ visuṃ pure rajjāṃ kamato anusāyumuṃ*, "separately, in distinct successions, reigned each in their respective capital" (Mah. 9).

VITABHĪ (f.), The fork of a tree (comp. *viṭapo*). Ab. 547; Pāt. xxxi.

VITACCHIKĀ (f.), Scabies [विचर्चिका]. Ab. 327. This is an interesting case of consonant dissimilation.

VITACCHITO (p.p.p.), Planed, smoothed [from वितष्]. *Suvitacchito*, well carded (of a woollen robe, Pāt. 11).

VITADDARO (adj.), Fearless [वीत + दूर, the *d* is possibly doubled metri causa]. Dh. 69.

VITAKKANĀM, Reasoning [वितर्कण]. Ab. 1191.

VITAKKETI, To reason, argue, consider, reflect [वितर्क]. Ras. 89.

VITAKKO, Reflection, thought, argument, reasoning [वितर्क]. Ab. 155; Att. 212; Man. B. 406, 422; E. Mon. 255, 270. See *Jhānaṃ*, *Kusalavittakko*. *Micchāvitakkā*, wrong, unlawful thoughts

(Dh. 413). For the three sorts of evil thought see *Akusalavitakko*: they are sometimes called simply *tayo vitakká*, e.g. Dh. 63, 289; and sometimes *tayo micchávitakká*, e.g. Dh. 383, 413.

VITAMALO (*adj.*), Pure, clear, spotless [वीतमल]. *Ját.* 29.

VITANĀ (*f.*), Frivolous or captious discussion [वितण्डा]. *Ab.* 112. See *Lokáyatanā*.

VITĀŅKO, and **-KAM**, A dove-cot, aviary [विटङ्क]. *Ab.* 221.

VITĀŅŅATI (*pass.*), To be spread, diffused [pass. वितण्]. *Att.* 211.

VITĀŅO, and **NAM**, Spreading, expansion; multitude; a canopy, awning [वितान]. *Ab.* 299, 631, 974; *Dh.* 291; *Mah.* 83, 179 (line 4 from bottom).

VITĀPI (*m.*), A tree [विटपिन]. *Ab.* 539.

VITĀPO, The fork of a tree; a clump, thicket [विटप]. *Ab.* 547, 1122; *Dh.* 155.

VITĀRĀGO (*adj.*), Free from human passion, an Arhat [वीतराग]. *Ab.* 10; *Dh.* 18, 64.

VITĀRĀŅAM, Donation, gift; abandoning, escaping from [वितरण]. *Ab.* 420; *E. Mon.* 193.

VITĀRĀTI, To continue, go through; to perform. [ति]. *Ten J.* 19. *Aor. pl.* *vitārimsu* (*Mah.* 249). *P.p.p.* *vitāṅgo*, escaped from, abandoned, rejected. *Vitāṅgakaṅkho* (*adj.*), free from doubt (*Dh.* 25, 97). *Vitāṅgaparaloko* (*adj.*), who does not trouble himself about future life (*Dh.* 32, by whom the next world is rejected or neglected).

VITĀTHO (*adj.*), False, unreal [वितथ]. *Ab.* 126; *Ját.* 19. *Vitathabhāvo*, falsehood (*Dh.* 340).

VITĀTO (*p.p.p.*), Extended, diffused, overspread [वितत]. *Neut.* *vitatam*, drums covered with leather on both sides (*Ab.* 141). *Vallhi v.*, over-spread with creepers (*Mah.* 106).

VĪTHI (*f.*), A row, line; a road; a bazaar, street [वीथि]. *Ab.* 202, 539, 939; *Dh.* 85. *Vīthigato* (*adj.*), walking in the street (*Mah.* 153). *Rāja-vīthi*, high road, king's highway (*Mah.* 125). Of the path or course of a star or planet (*Ját.* 25).

VĪTHIKO (*adj.*), Substitute for *vīthi* at the end of a compound, *cāruvīthiko*, having a delightful street (*Mah.* 212, but it may possibly be वीथिका).

VĪTHĀRO, In *padav.*, a long footstep, stride [व्यतिहार]. *Ját.* 53.

VĪTIKKAMATI, To exceed, transgress [व्यतिक्रम]. *Dh.* 405.

VĪTIKKAMO, Going beyond bounds, transgression, sin [व्यतिक्रम]. *Ab.* 430.

VĪTINĀMANAKO (*adj.*), Spending one's time, living [*vītināmanā*, from next, + क]. *Dh.* 289.

VĪTINĀMETI (*caus.*), To spend or pass the time, to live; to wait [*caus.* वि-ञ्चति-जन्]. *Jhāna-sukkhena vītināmeti*, lives in the bliss of Jhāna (*Alw. I.* 80). *Muhuttam vītināmayam*, waiting awhile (*Mah.* 244). With acc. *Imam tenāsam katihī iriyāpathehi vītināmessatha*, in how many attitudes will you spend this quarter? (*Dh.* 81). *Antovassam v.*, to spend Lent (*Dh.* 105). *Kālam v.*, to pass the time (*Dh.* 182). *Kevalam vītināmesi rattim*, passed the whole night (*Mah.* 248).

VĪTIŅNO, see *Vītarati*.

VĪTIPATATI, To fall away, transgress [वि-ञ्चति-पत्]. *Dh.* 229.

VĪTISĀRETI (*caus.*), To remind mutually [वि-ञ्चति-स्मारयति]. See *Sārāṅṅyō*.

VĪTIVATTO (*p.p.p.*), Having passed, exceeded; past [p.p.p. व्यतिवृत्]. *Sabbasāmyojanīye ca vītivatto*, and having escaped from all bonds. *Gacchato pan' assa parivāradā bhikkhū gaṇanapa-tham vītivattā*, and as he advanced the monks that followed him exceeded computation (*Br. J. S. A.*). *Gaṇadvītivattā* (*pl.*), innumerable (*Mah.* 29). *Idha me māso vītivatto*, here I have spent a month (*Dh.* 266). *Majjhantike vītivatte* (*loc. abs.*), when midday is past (*Pāt.* 89). *Sattasu sādhu-kkhanadvīvassam vītivatteru*, when the seven days of jubilee had elapsed (*Br. J. S. A.*). *Bhagavati parinibbute lokandhamhi catussatādhike dvīvassam vītivatte terasame samvaccare*, in the 2413th year that has elapsed since the death of Buddha (*Subh.*).

VĪTO, see *Vīyati*.

VĪTO (*p.p.p.*), Devoid of, free from [वीत]. As the first part of compounds. *Vītabhāyo*, free from fear (*Mah.* 78). *Vītatāho*, free from desire (*Dh.* 63). *Vītamāho* (*Dh.* 64).

VĪTTAM, see end of art. *Vīdati*.

VĪTTĀMBHANAM, Instability [*fr.* विटम्].

VĪTTĀRETI (*caus.*), To expand, detail [विस्तारयति]. *Vīttāretvā katheti*, to relate in detail (*Dh.* 341, comp. 139). *P.f.p.* *vīttāretabbo*, that ought to be given in full (*B. Lot.* 388). *P.p.p.* *vīttārito*. *Vatthum Takkāriyajātaka vīttāritam*, the story is given in full in the T. *Jātaka* (*F. Ját.* 48, comp. *Dh.* 393). *Ativīttārito*, diffuse, prolix (*Mah.* 1).

VĪTTĀRIKO (*adj.*), Extended, diffused [विस्तार + इक]. *Ját.* 28, 29.

VITTHĀRO, Width, breadth; extension, amplification, detail [विस्तार]. Ab. 768. *Caturāṣṭi yojanasahassāni vitthārena*, 84,000 yojanas in breadth (Gog. Ev. 14, comp. Kh. 20). *Vitthārena katheti*, to relate in detail (Dh. 329, comp. Alw. I. xxxvii, 78, B. Lot. 305). Abl. *vitthārato*, in breadth (Pāt. 111; Jāt. 49), in detail (Ten J. 107).

VITTHĀSI, This is an aor. from विषस् (Kamm. 5). Dickson renders it "do not hesitate."

VITTHATO (p.p.), Extended, wide [विस्तृत]. Ab. 269, 746; Pāt. 11. *Paṭhavāsamā vitthatā paññā*, wisdom broad as the earth (Dh. 385). *Paññāsayojanavithhato*, fifty yojanas wide (Dh. 86, comp. Alw. I. 79, Mah. 3). *Gupavithhatakitti* (adj.), the fame of whose virtues has spread far and wide (Mah. 104). *Sattayojanadighāya vitthātāya tiyojanam sēdya*, with an army seven yojanas long and three yojanas broad (Mah. 112).

VITTHINNO (p.p.), Extensive, large [विस्तीर्ण]. Ab. 701.

VITTI (f.), Joy; feeling, sensation [वित्ति]. Ab. 87, 1058, 1095.

VITŪDATI, To strike, sting [वितुह]. See *Satti* for a p.pres. *vitūdanto*. At Dh. 146 there appears to be a p.pres. *vitūdām*, but the whole passage is very corrupt. P.p.p. neut. *vitunnam*, the potherb *Marsilia Quadrifolia* (Ab. 596).

VIVADANĀM, Causing separation [fr. विवह]. It is the opposite of *samvadanam*: Br. J. S. A. says, *vivadanan nāma sace viyujjītukām' attha aj' eva viyujjatha iti vo punasampayogo na bhavissatīti evam viyogakarāṇam*.

VIVADATI, To dispute, quarrel [विवह]. Pāt. 62; B. Lot. 316 (*vivadamāno*). P.f.p. *vivaditabbo*.

VIVADĀTO, = व्यवहृत (F. Jāt. 25).

VIVĀDO, Dispute, contention; litigation [विवाद]. Ab. 117, 400. There are six *vivādāmūlas* (or roots of contentiou), quarrelsomeness, hypocrisy, envy, etc.

VIVĀHANĀM, Getting a husband for a girl [fr. विवह]. *Vivāhanan ti imam dārikam asukassa nāma dārakassa asukanakkhattena detha evam assā vuddhi bhavissatīti vivāhakarāṇam*, by *vivāhana* is meant match-making, saying "bestow this girl upon such and such a youth, under such and such a conjunction of the stars, thus will she have prosperity" (Br. J. S. A.).

VIVĀHO, Marriage [विवाह]. Ab. 318.

VIVAJJETI, To forsake, to avoid [विवृज्]. Mah. 203; Dh. 275. P.p.p. *vivajjito*, forsaken (Dh.

83; Das. 42; Ab. 432). Pass. *vivajjati* = विवृज्यते. *Sabbūtiyo vivajjantam*, may all dangers be averted (Jāt. 27).

VIVANNAKĀM, Dispraise, reviling, contempt [विषय + क्].

VIVANNO (adj.), Discoloured, wan [विषय]. Das. 6, 36.

VIVARAM, A hole, hollow, fissure, cleft; gap, interstice; an empty space, vacuum; recess, core; a flaw, defect [विवर]. Ab. 649, 1013; Dh. 23, 418; Att. 207. *Mano vivaravāyākulam*, a heart agitated to its core (Att. 207). *Kūncikāva*, key-hole (Ab. 222).

VIVARANĀM, Explanation, comment [विवर]. Ab. 965. *Lokuv*. at Alw. I. 77 is rendered "the world's emancipation,"

VIVARATI, To open [विवृ]. *Dvāraṃ v.*, to open a door (Jāt. 8). *Karaṇḍakam v.*, to open a box (Alw. I. 75). *Vivarati* and *vivaranto*, at Dh. 106 should clearly be *vic-*. Pass. *vivaratiyati*. P.p.p. *vivaṭo*, open, uncovered. *Tato pana tam geham sāsanaṣa vivaṭadāro ahoṣi*, thenceforth that house opened its doors to religion, viz. welcomed it, was friendly to it (Dh. 245). *Bhikkhūnam vivaṭadāro ahoṣi*, he kept open house to the monks (Dh. 262). *Vivaṭa kuṭi*, a roofless hut. *Vivaṭānāno* (adj.), open-mouthed (Att. 194). *Vivaṭena cetasā*, with the mind awake and clear. *Vivaṭehi akkhāhi*, with open eyes (Dh. 307). Caus. *vivarāpeti*, to cause to be opened (Alw. I. 75; Dh. 131, 175).

VIVASO (adj.), Unrestrained, independent [विवर]. Ab. 743.

VIVAṬO, see *Vivarati*.

VIVATTACCHADDO, and -CCHADO (adj.), One by whom the veil (of human passion) is rolled away [विवृत्त + छद्म and छद्]. This is an epithet of a Buddha. Subh. sends me the foll. gloss, *vivattacchaddo ti ettha rāgadosamohamānādiṭṭhi-avijjāduccaritchadanehi paṭichanne kilā-andhakāre loke tam chadanam nivattetvā samantato sañjātdloko hutvā ṭhito ti vivattacchaddo, aṭha vā vivatto vicchaddo vā ti vivattacchaddo vaṭṭarahito chadanarahito cāti vuttam hoti*, "when the world was darkened by sin, was covered with the sin-veils of lust, anger, ignorance, pride, false doctrine and error, having removed that veil he became enlightened on every side; or it may mean rolled back, uncovered, freed from transmigration (*vatta*), freed from covering." This comment leaves it un-

- decided whether *loke vivattacchaddo* means "one by whom the world's veil is removed," or "one whose veil is removed;" I should incline to the former interpretation. Ját. 51; Dh. 132, 163; B. Lot. 581, 583.
- VIVATṬAM**, Part of the dress of a Buddhist priest; turning round the other way, rolling back [विचुत्त]. Ab. 296; Ját. 75.
- VIVATṬAM**, Absence of *vaṭṭa* or transmigration, Nirváṇa [विचुत्त]. Ab. 8; Pát. 85.
- VIVATṬATI**, To roll on or round, revolve [विवृत्]. *Seṁḍravatṭesu vivatṭamāno*, revolving in the circles of transmigration (Ras. 22). P.p.p. *vivatṭo*, *vivatṭo*.
- VIVATṬO**, Beginning again, renovation [विवर्ते]. Man. B. 5; B. Lot. 327. See *Kappo*.
- VIVECANAM**, Investigation [विवेचन].
- VIVECETI** (*caus.*), To separate, seclude [विवेचयति]. Dh. 270.
- VIVEKAJO** (*adj.*), Caused by seclusion or detachment. [विवेकज]. B. Lot. 803.
- VIVEKO**, Separation, seclusion; discrimination [विवेक]. Ab. 430, 1114; Dh. 14, 16. *Vivekakāmo* (*adj.*), desirous of solitude or retirement (Ras. 27, see *Anubrúheti*). The three sorts of *viveka* are *kāyav.*, seclusion of the body (*viz.* solitude), *cittav.*, detachment of the mind (from human passion), and *upadhiv.* or Nirváṇa (Dh. 270, 284; Att. 213). *Viveke*, in solitude, at Dh. 16 is taken by the comment in the sense of Nirváṇa.
- VIVICCA** (*ger.*), Separating oneself from [विविच]. *Viviccāsayanāṁ*, solitude (Dh. 48).
- VIVICCATI** (*pass.*), To separate oneself, retire [pass. विविच]. P.p.p. *vivitto*, separate, solitary (Ab. 353). *Dasahi saddhehi avitto*, not separated from the ten cries, *viz.* possessing them (Ját. 2).
- VIVICCHĀ** (*f.*), Said to mean *vicikicchā* or doubt, Alw. I. 106, 107.
- VIVIDHO** (*adj.*), Various; manifold [विविध]. Ab. 717; Mah. 152, 157.
- VIVITTO**, see *Viviccati*.
- VIYA**, see *Iva*.
- VIYAGGO**, **VIYAÑJANAM**, **VIYĀKĀSI**, see *Vyaggo*, *Vyañjanāṁ*, *Vyākaroti*.
- VIYATI**, and **VIYYATI** (*pass.*), To be woven [pass. वे]. Pát. 11. P.p.p. *vitto*, woven (Ab. 1076; Pát. 11, 82).
- VIYOGO**, Separation, disunion; absence, deprivation; loss, death [विद्योम]. Ab. 104; Dh. 341, 359; Mah. 260. *Mahābodhiviyogena sasokavā*, mournful at parting with the Bo-tree (Mah. 116). *Dhammav.*, being deprived of the Dhamma (Ras. 15).
- VIYOJETI** (*caus.*), To separate [विद्योयति]. Alw. I. xvii. P.p.p. *vijoyito*.
- VIYŪHATI**, To remove, take out, disengage [व्यूह]. Alw. I. 80; Dh. 186. Of digging up sand to get at a buried fish (F. Ját. 53).
- VIYUTTO** (*p.p.p.*), Separated [वियुत्त]. Pát. 73.
- VIYYATI**, see *Viyati*.
- VO**, see *Tvaṁ*.
- VOCA**, see *Vatti*.
- VOCHIJJATI**, To be cut off [वचिञ्चते].
- VODĀNAM**, Purification, purity [fr. वि-चव-दे]. *Paramavodānaṁ*, the highest purity or sanctification, Arhatship (Dh. 270). B. Lot. 789, 792; Kh. 17.
- VODĀPANAM**, Purification (fr. next). Dh. 345.
- VODAPETI** (*caus.*), To purify [caus. वि-चव-दे]. Dh. 278. *Vodiyamāno* at Dh. 240 should evidently be *cod-*.
- VOHARATI**, To give currency to, use; express [ववह]. *Amhākaṁ ruciṁ dāḍya voharati*, he adopts and expresses our wishes (Pát. 5, comp. xv). Pass. *vohariyati*, to be used, to be current (Bál. 1). Pass. *caus. vohāriyati*, to be called (Att. 218, *ajjāpi "Vidhavavanan" ti v.*).
- VOHĀRIKO**, A royal officer skilled in the law, a magistrate [ववाहारिक]. Alw. I. 99.
- VOHĀRO**, Practice, custom, law; lawsuit; business, trade; common use, currency; current speech, vernacular; current appellation, name [ववहार]. Ab. 105, 117, 849. *Dhammavohāravohāro*, learned in righteous practices (Mah. 228). *Vohārukūto* (*adj.*), perverting justice. *Vohāresu dhamnena vinicchayamānesu*, lawsuits being decided with justice (Ten J. 2). *Akārāyi rajjavohārasamaye* (pl.), administered the laws and customs of the kingdom (Mah. 128). *Lohapāsādvohāro tena tassā ajjāyatha*, from that circumstance the appellation of L. arose for it (Mah. 164). *Dhammiko ti vohāraṁ paṭṭhapesi*, bestowed on him the name of Dhammika (Att. 195). *Vohāraṁ karoti*, to trade, traffic (F. Ját. 14). *Māgadha v.*, the language or vernacular of the Magadha people (Pát. xlii). *Vohāraṁ gacchati*, to be in common use, to be current, to have currency (Pát. 80, of coins).
- VOKĀRO**, Worthlessness; the Khandhas; differ-

ence [either fr. **विवक्**, or perhaps *okāra* with euphonic *v*]. Ab. 1127; Alw. N. 112 (note). Subh. quotes *vokāran ti lāmabhāvaṃ nihna-bhāvaṃ*.

VOKINNO (*p.p.p.*), Separated from (?) [p.p.p. **वक्**]. Ab. 833; Das. 43.

VOKKAMATI, = *okk-*, with euphonic *v*, after a word ending in a vowel. *Na vakkamati vthito*, does not depart from its course (Jāt. 23). See *avokkamitvā* under *Tanti*.

VOMISSAKO (*adj.*), Miscellaneous [वि-अव-मिअ-क्].

VOROPETI (*caus.*), To deprive of [व्यवरोपयति]. With abl. *Samaṇaṃ Gotamaṃ jlvitā voropessāmi*, I will deprive the ascetic G. of life (Dh. 144; Ras. 84; Kamm. 10). P. pres. pass. *voropiyamāno* (Dh. 110).

VOSĀNAM, End, consummation [probably *osāna* with euphonic *v*, but possibly a derivative of **वव-सो**]. Dh. 75.

VOSĀSATI, To give orders, act authoritatively [वि-अव-शास्]. Pāt. 20.

VOSITO (*p.p.p.*), Ended, accomplished [either **वव-सित** with euphonic *v*, or **ववसित**]. *Sabbavosituvosāno* (*adj.*), by whom the consummation (viz. Arhatship) is entirely accomplished (Dh. 75).

VOSSAGGO, Relinquishment, relaxation; gift, donation [probably **ववसग्** with euphonic *v*, but it may be a derivative of **ववसुञ्**, comp. B. Lot. 312]. Ab. 420. *Satiyā vossaggo*, and *sativossago*, relaxation of attention or memory, inattention, thoughtlessness, indifference (Dh. 179, 389, 395; Ab. 173). In one instance we have *sati-ossaggo* (Dh. 334), which certainly looks as though the *v* in *voss-* was euphonic.

VOSSAJANAM, and **VOSSAJJANAM**, Relinquishment (fr. next). *Āyuvossajanam*, renunciation of the remaining term of life (Mah. 181, see p. 455, a, line 10 fr. bottom).

VOSSAJJATI, To relinquish [ववसुञ् or ववसुञ्]. In this and the last case I am strongly inclined to look on the *v* as euphonic. P.p.p. *vossajjātho* (Ab. 754, *vossaggaṃ* is a misprint).

VOSSAKAMMAM, Making a man a eunuch (comp. *Vassakammaṃ*). *Vosso ti paṇḍako . . vassassa vossakaraṇaṃ vossakammaṃ, taṃ pana karonto acchindikabhāvamattaṃ pāpeti na liṅgaṃ ant-aradhāpetuṃ sakkoti* (Br. J. S. A.).

VOVADĀMI, see *Tvaṃ*.

VUCCATI, see *Vatti*.

VUDDHATE, According to Kaccāyanappakarāṇa (if the reading be correct), this form represents a pass. **वृध्यते** from **वृष्** (Alw. I. 18; Sen. K. 439). I have never met with it elsewhere, and am somewhat sceptical as to the reading, the more so as *vṛidhyate* would naturally become *vujjhate* in Pali.

VUDDHI and **VADDHI** (*f.*), Increase, growth; prosperity, advantage [वृद्धि]. *Vuddhi* (Ab. 785; Dh. 120, etc., it is by far the commoner form), *Vaddhi* (Ab. 829; Dh. 271). - *Āññaṃ vā tassa vadḍhiṃ kātum*, or do him any other good, bring him any other advantage (Das. 8). *Pāpassa v.*, the growth or increase of sin (Dh. 293). *Vuddhippatto* (*adj.*), come to full growth, grown up (Das. 7). *Avadḍhi*, decay (Dh. 368, comp. 385). *Vuddhirogo*, elephantiasis of the scrotum (Ab. 326). In gram. *vuddhi* = *vṛiddhi* (Alw. I. 36, *vudḍhi* at Sen. K. 453 is wrong).

VUDDHIMĀ (*adj.*), Prosperous, etc. [वृद्धिमत्].

VUDDHO, **VUDDHO**, see *Vaddhati*.

VUḬHATI, see *Vahati*.

VUNĀTI, To restrain, prevent [वृ]. Aor. *avāri* (Mah. 230). Caus. *vāreti*, to choose in marriage (said of a young lady, Dh. 193; in Sansk. we have **वरयति** in this sense); to restrain, hinder, stop, prevent; to stop, stop up; to prohibit, forbid; to ward off, keep off (Ten J. 29, 111; Mah. 255). *Vāretuṃ Damiḷe*, "for the purpose of keeping the Damilos in check" (Mah. 138). *Vārimaggaṃ v.*, to stop up a drain or watercourse (Mah. 212). *Haṭṭhākārena vārayi*, stopped them by a wave of his hand (Mah. 198, they were chaunting). *Manussānaṃ vārentānaṃ vārentānaṃ eva*, though the men were doing all they could to prevent it (Dh. 238). Pass. *vāriyati*. *Vāriyanto pi saṅghena*, though forbidden by the clergy (Mah. 214). Read *vāriyanto* at Mah. 48 (line 2). *Vārentī* (*f.*) at Mah. 52 appears to mean "being forbidden," it is perhaps contracted for *vāriyantī*. *Vāriyamāno* (Dh. 104, 215). P.p.p. *vārito* (Ten J. 33; Pāt. 72).

VŪPAKAṬṬHO (*adj.*), Distant, removed [वि + **upakaṭṭha**]. With abl. *Gaṇamhā vūpakaṭṭho*, remote from the haunts of men (Dh. 105).

VŪPASAMANAM, Suppressing, cessation, extinction (fr. *vūpasammati*). Dh. 310. *Ichatha me roga-vūpasamanaṃ*, do you wish my disease to be cured? (Dh. 215).

VŪPASAMĀPANAM, Suppression, etc. [fr. caus. next]. Pāt. 108.

VŪPASAMMATI, To be assuaged or quieted, or suppressed, to cease, be extinguished [वि-उप-शम्]. Dh. 285. Aor. *vūpasami* (Jāt. 51, hunger and thirst were allayed). *Rogo vūpasami*, the disease was cured (Dh. 215). P.p.p. *vūpasanto* (Dh. 82), *vūpasamito* (Pāt. 91). Caus. *vūpasameti*, to appease, pacify, settle, suppress, etc. (Dh. 102; Pāt. 61). *Paccantañ vūpasameto*, having pacified or reduced to submission the border countries (which had risen in rebellion, Dh. 128, 336).

VŪPASAMO, Pacification, suppression, cessation [from last]. Dh. 82, 110, 128; Jāt. 53. *Tessañ vūpasamo sukho*, their extinction is bliss (Att. clxxii; Ras. 24).

VUSITAVĀ (*adj.*), and VUSITĀVĪ (*adj.*), Dwelling, residing [उचित + वत्, and विन्]. Sen. K. 483.

VUSITO, see *Vasati*.

VUSO, A bull [वृष]. Ab. 495.

VUSSATI, see *Vasati*.

VUTAPADAM, Points of conduct [either व्रत or वृत्त + पद, comp. *abbuto*; Yij. thinks it is वृत्त, and *vuti* = वृत्ति confirms this; the sense however seems to point strongly to व्रत]. The *satta vutapaddāni*, or seven points of good conduct, are supporting one's parents, revering one's elders, kind language, abstinence from backbiting, abstinence from selfishness, truthfulness, and restraining anger (Dh. 185, 186, 189).

VUTI (*f.*), Enclosure, fence [वृत्ति]. Ab. 762.

VUTTAKO (*adj.*), A substitute for *vutto* at the end of a compound [उत्त + क]. *Pubbavuttako*, aforementioned (Mah. 5).

VUTTAM, see *Vattati*, p. 557 (a).

VUTTANTO, Tidings [वृत्तान्त]. Ab. 113.

VUTTARI, see *Uttariñ*.

VUTTASIRO, see *Vutto*.

VUTTE, see *Vatti*, p. 560 (a), line 2.

VUTTHAHATI, VUTTHĀNAM, see *Uṭṭh-*.

VUTTHI (*f.*), Rain [वृष्टि]. Ab. 48; Dh. 3; Mah. 3.

VUTTHITO, see *Uṭṭhahati*.

VUTTHO, see *Vasati*.

VUTTI (*f.*), Conduct, behaviour, manner; business, profession, livelihood; in poetry, measure, rhythm, metre; explanation, gloss [वृत्ति]. Ab. 445, 965. *Idaṃ te jvītavuttīyā dhanam*, this wealth is for you to live upon, lit. for the maintenance of your

life (Dh. 193). *Acchiddā jvītavutti*, blameless mode of life (Dh. 367). *Santavutti* (*adj.*), of tranquil deportment (Mah. 25; Alw. I. x). *Acchiddavutti* (*adj.*), of blameless conduct (Dh. 41, comp. 67). *Sallahukavutti*, (*adj.*), living on light, or perhaps little, food (Kh. 15). The explanations of the suttas, or condensed rules of Kaccāyana's (or any other) grammar, are called *vutti* (Alw. I. 104, comp. xxii). *Vutyabhedāya*, for the sake of not spoiling the metre (Bāl. 8, comp. Kh. 21). *Garulahuniyamo vutti bhāve*, vṛtti is the ordering of long and short syllables.

VUTTO (*p.p.p. vapati*), Shaven [उत्त]. Ab. 796. Comp. *vatto*. *Vuttasiro* (*adj.*), having the head shaven (Alw. I. lxix).

VUTTO, see *Vattati*, and *Vatti*.

VUYHATI (*pass. vahati*), To be carried, etc. [उहते]. Att. 130. Ras. 90 has *vayh-*, which is perhaps also a correct form.

VYĀBĀDHETI (*caus.*), To oppress, injure [caus. वि-आ-बाध्].

VYĀBĀDHO, Oppression, injury (fr. last).

VYĀBHANGĪ (*f.*), A kaja or pole for carrying burdens. Ab. 525.

VYĀDHI (*m.*), Sickness, malady, disease; the plant *Costus Speciosus* (*kuttha*) [आधि]. Ab. 323, 592; Dh. 315; B. Lot. 332; Mah. 38. *Vyādhighatako*, the tree *Cassia Fistula* (Ab. 552).

VYĀDHITO (*adj.*), Sick, ill [आधित]. Ab. 322.

VYADHO, Piercing [अध]. Ab. 762.

VYĀDHO, A huntsman, deer-hunter [आध]. Ab. 518; Mah. 66.

VYAGGHĪNASO, A hawk [seemingly आघ्नी + नस]. Ab. 637.

VYAGGHO, A tiger [आघ्न]. F. Jāt. 15. Fem. *vyagghi*, a tigress (Cl. Gr. 51), prickly nightshade, *Solanum Jacquini* (Ab. 585).

VYAGGO, and VIYAGGO (*adj.*), Bewildered [अघ].

VYĀHARATI, To utter [आह]. F. Jāt. 18. *Byāharati* at Dh. 419.

VYĀKARANAM, Explanation, exposition; declaration, answer; utterance, response, oracle, prediction; grammar [आकरण]. Ab. 110; B. Int. 55. *Catvāsatīyā Buddhānañ santike laddhavyākaraṇo* (*adj.*), having received the oracles from the lips of the 24 Buddhas, i.e. having had his future Buddhahood predicted by them (B. Lot. 335, comp. Dh. 113). *Asukadvāsañ Rāhu caḍaṃ gahessatīti vyākaraṇavasen' eva*, . . . in accord-

ance with such forecasts as, "on such a day there will be an eclipse of the moon" (Br. J. S. A.).

VYĀKAROTI, To expound, explain; declare, call, name; to answer; to give a response, predict, prophesy [व्याकृत]. B. Lot. 322. *Gaṇḍhīṭṭhānāni v.*, to explain knotty passages (Mah. 29). *Ime pañhe . . vyākatūm*, to answer these questions (Dh. 329). *Satthāra desito dhammo kittako ti apucchatha, vyākāsi Moggaliputto* (Mah. 26). *Tena puṭṭho 'tha vyākari*, questioned by him made the following declaration (Mah. 19). *Buddhassa viya gambhīraghosattā naṃ viyākarūm Buddhaghosoti*, they styled him Buddhaghosa, from his deep voice like that of Buddha (Mah. 251, *vīyākarūm metri causa*, comp. *vīyākāsi* in the same page). *Evaṃ tāpasāṃ vyākariṭvā*, having made this response or prediction to the hermit (a prediction that he would one day become Gautama Buddha, Dh. 135). *Tassa patthanāya samijjanabhāvaṃ disvā vyākāsi*, seeing that his prayer or wish would be realized, made the following prediction (Dh. 136, comp. Jāt. 15). *Nemittā vyākarūm tassā saṃvāsāṃ migarājino*, fortune-tellers foretold her cohabitation with a lion (Mah. 43, comp. Att. 190). *Ete tayo pi Sīhalādīpe paṭhavissarā bhavissanti tatha nisinnānaṃ vyākāsi*, to them sitting there he predicted, "These three will all become Kings of Ceylon" (Att. 196). P.f.p. *vyākaraṇīyo*, that has to be answered (see *Pañho*). P.p.p. *vyākato*. *Andgate Gotamo nāma Buddhō bhavissasīti vyākato*, having been answered or predicted to, "Thou shalt one day become a Buddha" (Jāt. 26). *Mahāvīro tehi bodhāya vyākato*, the bodhisatta having been by them (the 24 Buddhas) forecast for Buddhahood (Mah. 2; B. Lot. 340). *Yāhi Laṅkāṃ pasādetūm Sambuddheṃsi vyākato*, go on your mission of conversion to Ceylon, you have been foredestined to it by the Buddha, i.e. Buddha had foretold the mission (Mah. 77).

VYĀKHYĀ (f.), A comment, gloss [व्याख्या].

VYĀKULO (adj.), Bewildered, agitated [व्याकुल]. Ab. 736; Att. 207.

VYAMHĀM, A celestial mansion = *vimāna*. Ab. 25.

VYĀMISSO (adj.), Mingled [व्यामिस]. Ab. 786.

VYĀMO, and **BYĀMO**, A fathom of about 6 feet, being the distance between the tips of the fingers of the two hands when the arms are extended [व्याम]. Ab. 269, 1042; B. Lot. 570 (these three

vy). *Byāmapabbhā*, a halo or lustre which extended for a fathom around the Buddha (Dh. 315; Jāt. 12; Mah. 27; B. Lot. 609, all these *by*-).

VYĀÑJANĀM, and **BYĀÑJANĀM**, A consonant; a letter, syllable, word; the words or letter as opposed to the sense; sign, mark, characteristic; sauce, condiment, curry [व्याञ्जन]. Ab. 464, 879. *Sesā byañjanā* (by attraction for *-nāni*), the rest (of the letters) are consonants (Alw. I. xvii). *Paḍāni vyañjanāni*, words and letters (Mah. 262). *Na hi Tathāgatā ekavyañjanam pi niratthakam vadanti*, for the Buddhas speak not a single syllable in vain (see *Tīpiṣakam*). *Attham ki nātho saraṇam avoca na byañjanam*, for Buddha has declared salvation to be in the spirit (of his Word) and not the letter (Kh. 21, comp. B. Lot. 330). *Vyañjanacchāyā . . attham vindsayum*, obscured the meaning under the shadow of the letter (Alw. I. 66). *Appam vā bahum vā bhāssu atthañ ñeva me brūhi atthen' eva me attho kim kāhasi vyañjanam bahum*, whether you tell me little or much tell me the true sense, it is the sense that I want, why should you make much of the letter? (Dh. 123). *Atthavasena pūritum*, to expound according to the letter, literally (Alw. I. xxviii). *Purisavyañjanāni*, characteristics of a male, male organs of generation (B. Lot. 590). *Ohāroyitvā gihivyañjanāni*, having abandoned the characteristics of a layman (such as a layman's dress, long hair, living in a house, etc., Khaggavisāra S.). *Astibyañjanujalo* (adj.), adorned with the 80 (minor) characteristics of a great man (Mah. 27, these are the *anuvyañjanas*). *Sāpavyañjanam*, sauce and curry (eaten with boiled rice, Dh. 401). Several sorts of curry are enumerated at Pāt. 81, *maccha-mamsa-sāka-phala-kalī-dibyañjanam*, fish curry, meat curry, vegetable curry, fruit curry, coconut-cabbage curry, etc. *Bhattavyañjanam*, curry and rice (comp. Mah. 49). With affix *व्यस*, *byañjanaso*, according to the letter, literally (Kh. 29). With affix, *व्यस* *vyañjanato*, according to the letter.

VYĀÑJIYATI (pass.), To be expressed, indicated [pass. व्यञ्ज]. B. Lot. 331.

VYANTIKAROTI, and **BY-**, To abolish, remove, get rid of, destroy [वि-ञ्जित-कृत]. *Veraṃ pajahati vinodeti byantikaroti anabhāvaṃ gameti* (Paramattha Jotikā). *Vineti nādhivodeti pajahati vinodeti vyantikaroti* (Ras. 87). *Ipamāḍāni v.*, to

extinguish or pay off debt (Sám. S.). Aor. *vyanti-akási* (ditto). Fut. *vyantikáhi* (Dh. 63).

VYĀPĀDO, and BY-, Wish to injure, malevolence, hatred, fury [व्यापाद्]. Ab. 164; Dh. 359; Man. B. 410. See *Akusaladhātu*, *Akusalasañkappo*, etc.

VYĀPAGACCHATI, To depart, be dispelled [व्यपगम]. Att. 230. P.p.p. *vyapagato*, departed (Ját. 17).

VYĀPAJJATI, and BY-, To be malevolent [व्यापद्]. P.p.p. *vyápanno*. *Vyápannacitto* (adj.), having a malevolent spirit (*ime sattá haññantu vđ vijjhantu vđ*).

VYĀPAKO, and BY- (adj.), Pervading [व्यापक].

VYĀPANAM, and BY-, Pervading, penetration [व्यापन]. Ab. 1173, 1175.

VYĀPANNO, see *Vyápaññati*.

VYĀPĀRETI (caus.), To employ, suborn, incite [व्यापारयति].

VYĀPĀRO, and BY-, Occupation, business, profession, exertion, action, work [व्यापार]. Ab. 855; Att. 195; Alw. I. xxix. *Tato sīdsamugghāte vyápre pariniññite*, then when the effort to invalidate the consecration was discontinued (Mah. 237). *Vyáparañ ñpanno*, engaged in an occupation. With affix ता, *vyápratá* (Kh. 21).

VYĀPETI (caus.), To pervade, permeate, fill [व्यापयति]. Ras. 87. *Vyápinasu* at Att. 211 is the aor. pl. of the simple verb.

VYĀPI (adj.), Pervading, extending [व्यापिन्]. Att. 192.

VYĀROSANĀ, and BY- (f.), Anger, hatred [fr. वि-आ-रुष्]. Kh. 16, all MSS. *by-*.

VYĀSANAM, and BY-, Misfortune; unhappiness, destruction, loss; bad habit, sin; [व्यसन]. Ab. 89, 890. *Vyasanappatto* (adj.), come to grief, ruined (F. Ját. 15, comp. Dh. 361). *V. gato*, ruined, destroyed (F. Ját. 18; Dh. 419). The five losses are *ñátiv.*, *bhogav.*, *rogav.*, *ślav.*, *diññiv.*, loss of kinsmen, loss of wealth, sickness, loss of character, loss of faith.

VYĀSANĪ (adj.), Meeting with ruin, unfortunate [व्यसनिन्]. Att. 193.

VYĀSATTO, and BY- (p.p.p.), Attached to pleasure, covetous, etc. [व्यासत्त]. Dh. 9.

VYĀSO, Diffusion [व्यास]. Ab. 768.

VYATTAYO, Contrariety, opposition, reversal [व्यत्तय]. Ab. 776.

VYATTO, and BYATTO (p.p.p.), Evident, manifest; perspicuous; wise, learned [व्यत्त]. Ab.

228, 716; Alw. I. xiv; Gog. Ev. 11; Pát. xiv, 26, 28.

VYĀVADHĀNAM, Covering, screen [व्यवधान]. Ab. 802.

VYĀVANUJJA (ger.), Having dispelled [ger. वि-व्यव-नुद्].

VYĀVAṬO (p.p.p.), Covered, obstructed [व्यावृत्त]. B. Lot. 649.

VYĀVĀYO, Coition [व्यवाय]. Ab. 317.

VYAYO, and VAYO, Loss, perishing, decay; expenditure [व्यय]. Ab. 764, 1079. *Vyadhammo*, and *-dhammi* (adj.), perishable (Att. clxxii). *Dhanabbayo*, expenditure of treasure. *Udayavyayo*, rise and decay, birth and death (Dh. 21, 67, see *Udayo*).

VYŪHO, and BYŪHO, An array of troops; a host, multitude; a street closed at one end [व्यूह]. Ab. 202 (street, *by-*), 381 (array, *vy-*), 631 (multitude, *by-*). *Sendbyúho* and *-vyúho* (Pát. 15; B. Lot. 466). At Pát. 105 street (*by-*).

Y.

YĀCAKO, and YĀCANAKO, A beggar [याचक, याचनक]. Ab. 740; Att. 72; Dh. 131; F. Ját. 11, 52.

YĀCANĀ (f.), Asking, begging [याचना]. Ab. 759; F. Ját. 11.

YĀCATI, To ask, beg, entreat [याच्]. *Jlvitam y.*, to beg for one's life (Ten J. 115). *Yácitvána narissaram*, having asked the king's permission (Mah. 109). With two acc. *Rájānam ekañ goṇaṃ yácāhi*, ask the king for a bullock (F. Ját. 9, comp. Dh. 126). P.pr.passive: *Punappuna yáciyamāno*, being repeatedly solicited (Dh. 263). P.p.pass. *yácito*, requested (Dh. 177). Caus. *yáceti*, to ask, entreat (Mah. 50, 205).

YAD, see *Yo*.

YADĀ (adv.), When, whenever [यदा]. Kh. 13; Dh. 6, 49, 69. With verb in the pres. tense: *Yadda ca paccatī pápaṃ*, but as soon as his sin ripens (Dh. 13); *Yadda Bhagavá . . dhammañ deseti*, whenever Buddha preaches the Law (B. Lot. 396). *Yadda te dárúhi attho*, whenever you want fuel (F. Ját. 2). With foll. *tadá*: *Yadda vivádam ápannañ tadá mahāvindañ pattá*, when they took to quarrelling, then they came to great grief.

YADĀSANNO (adj.), *Yaddasannañ kammañ* is one

of the eleven descriptions of Karma. The compound must be either यद्-आसन्न or यदा-आसन्न. In explanation of the term Hardy merely says, "The karma called Yadásanna is received when at the point of death" (Man. B. 447, 489).

YADI (*indecl.*), If [यदि]. With verb in the pres. tense; *Yadi mañ saháyaká nenti tumhákam ettha kiñ*, if my friends are carrying me along, what's that to you? (F. Ját. 17); *Buddho asabbaññú yadi tassa pariyesandya sabbaññútaññanam hoti*, B. is not omniscient if omniscience comes to him by research (Gog. Ev. 2); *Yadi hattham me eti*, should he fall into my hands (Mah. 246). With opt. *Yadi hi garu bhaveyya* (Vuttodaya). *Gahito yadi sīho te*, if the lion is caught by you (Mah. 45). *Yañ hād eva parisam upasañkamati yadi khattiyaparisam yadi brāhmaṇaparisam . .*, whatsoever company he enters, whether it be a company of khattiyas or a company of brahmins. *Yadi evaṃ, yajj evaṃ*, if so, in that case (Kh. 21). *Yadi evaṃ sādhu*, if that is the case, it is all right (Dh. 216, comp. 219). With foll. *vá. Gāme vá yadi v' draññe*, whether in the village or the forest (Dh. 18, comp. 215); *Buddhe yadi va sāvake*, Buddhas or Arhats (Dh. 35).

YĀDĪ (*adj.*), Of which sort [यादृश]. Sen. K. 525.

YADICCHĀ (*f.*), Self-will, independence [यदुच्छ]. Ab. 760.

YADICCHAKAM, Whatever one wishes [यद् + इच्छ]. *Avajjītvā y. jāndti*, by meditation he knows whatever he wishes (Gog. Ev. 2).

YADICCHITO (*adj.*), Whatever is desired [यद् + icchita]. *Tassa yadicchitam sampajjati*, he gets whatever he wants (Dh. 78; Ras. 37).

YADIDAM (*adv.*), Namely, that is to say [यद् + इदम्]. *Apýasamvattaniká esá mápava paṭipadā yadidam páñātipāti hoti luddo*, this is a practice, young man, that leads to destruction, I mean that a man should be a life-destroyer, a hunter (Subha S.). *Sabbabhātānam . . ekam eva nīvaranam vadāmi y. avijjā*, I say that to all mortals there is one great hindrance, that is to say Error (Alw. I. 107). *Bhagavato sāvakaṣaṅgho yadidam cattāri purisayugāni*, the assembly of Buddha's disciples, even four pairs of individuals (Alw. I. 78). *Na kutoci bhayam samanupassati y. paccatthikato*, sees no danger from any quarter, danger that is to say from an enemy (Sām. S.).

Esa paccayo jarāmarasassa y. jāti, this is the cause of decay and death, viz. birth (Malānidāna S.). *Kammañ satte vibhajati y. hinapañitātāya*, Karma allots mortals, viz. to misery or prosperity (Gog. Ev. 32). *Evañ mahiddhiyá esá y. puñña-sampadā*, thus this is a thing of magical power, I mean the possession of merit (Kh. 14, 30).

YĀDIKKHO (*adj.*), Of what sort, like what or which [यादृक्]. Sen. K. 525.

YĀDISO (*adj.*), Same meaning as last [यादृश्]. Sen. K. 525.

YADIVĀ, see *Yadi*.

YAGGHE (*indecl.*), This is an interjection or exclamation used in addressing a person. It is called a padapúraṇa at Ab. 1150. I have always as yet found it in conjunction with *jāneyyāsi*. The foll. are examples. In Raṭṭhapāla S. a slave girl says to her mistress, *yagghe jāneyyāsi ayya-putto Raṭṭhapālo anuppatto*, please ma'am, do you know my young master Raṭṭhapāla has come back! Further on Raṭṭhapāla's mother says to her husband, *yagghe gahapati jāneyyāsi Raṭṭhapālo kira kulaputto anuppatto*, do you know, householder, they say our young R. has come back? In Sām. S. we have *tañ ce te purisā evaṃ droceyyuṃ, yagghe deva jāneyyāsi*. In another text, *yagghe mahārāja jāneyyāsi aham āgacchāmi puratthimāya dīśāya*, if it please your majesty, you must know that I come from the east quarter.

YĀGO, A sacrifice [याग]. Ab. 412. *Yāgavadho*, sacrificial slaughter (Alw. I. cxxiv). The four mahāyāgas or great sacrifices (Hindu, not Buddhist) are *assamedho, purisamedho, sammāpāso, vājapeyyam*.

YĀGU (*f.*), Rice gruel [यवामु]. Ab. 465; Att. cii. *Yāgutapaṇḍulā*, rice for making gruel. *Yāgukhajjakam*, rice and cakes (Dh. 265, 324, 403, comp. *yāgukhajjabhojjāni* at Mah. 82, 231).

YAHIM (*adv.*), Where, wherever (formed on the analogy of *kuhim, kham*). Mah. 102 (*samāpajji yahin tu*). *Yahim thitā*, established in which (Alw. I. vii).

YĀJAKO, A sacrificing priest [याजक]. Ab. 414; Sen. K. 511.

YAJANAM, Sacrifice [यजन]. Ab. 1104.

YAJATI, To sacrifice, make an offering (in a Hindu sense), to give alms [यज]. Alw. I. 19. *Sahasena y.*, to give alms of the value of a thousand kalāpaṇas (Dh. 20, comment says *sahasapariścoge*

na . . lokiyamahājanassa dānaṃ dadeyya). Pass. *ijjoti, yajjyati* (Sen. K. 492; Alw. I. 39). P.p.p. *yiṭṭho* (Sen. K. 492, 508). Neut. *yiṭṭhaṃ*, sacrifice, almsgiving. The comment on Dh. v. 108 says *yiṭṭhaṃ ti yebbhuyyena maṅgalakiriyadivase dinna-dānaṃ*, alms generally given on fete days; but in a corresponding passage in Sām. S. it is explained by the mahāyāgas.

YĀJI (*m.*), An institutor of a sacrifice [यजि]. Alw. I. cxxiv (pl. *yājayo*).

YAJJEVAM, see *Yadī*.

YAJU (*n.*), The Yajurveda [यजुस्]. Ab. 108.

YAJUBBEDO, The Yajurveda [यजुर्वेद]. Alw. I. cxxiv.

YAKANAM, The liver [यकन्त]. Kh. 3. *Yaka-* in composition.

YAKKHINI (*f.*), A female yakkha [यक्खिनी]. Mah. 48, 64.

YAKKHO, Name of certain superhuman beings [यक्ख]. Ab. 13. Some of the yakkhas are attendants on Vessavaṇa, who is called *Yakkhādhipo*, lord of yakkhas (Ab. 32). The yakkhas are mostly enemies to man, but some of them are harmless creatures, and there are stories of many having been converted to Buddhism (Mah. 3, 48; Kh. 13; Man. B. 24, 44, 56). Vessavaṇa is himself called a yakkha (Ab. 969). *Yakkhadhūpo*, resin (Ab. 304). Fem. *yakkhi*, comp. *Yakkhini*.

YAM, see *Yo*.

YĀMAKĀLIKO (*adj.*), Lasting for a watch (?) [याम + काल + रक]. *Yamakālikam* is said to mean "drinkables taken by priests after midday," see Pāt. 80.

YAMAKAM, A pair, couple [यमक]. Ab. 628. *Yamakateḷam*, two sorts of oils (Jāt. 25). *Yamakadānam antare*, between two Sal trees (B. Lot. 342). *Yamakam*, or *Yamakappakaraṇam*, is the name of one of the books of the Abhidhamma (see *Tiṭṭakam*). It contains ten divisions, the first of which is *mūlayamakam*. A passage from the *Cittayamaka* quoted at Mah. 32, affords a specimen of the contents of the book, and explains why it is called Yamaka; *yassa cittaṃ uppajjati na nirujjhati tassa cittaṃ nirujjhissati n' uppajjissati yassa vā pana cittaṃ nirujjhissati n' uppajjissati tassa cittaṃ uppajjati na nirujjhati*, he whose thought arises and perishes not, his thought shall perish and shall not be reborn; on the other hand he whose thought shall perish and not be

reborn, his thought springs into existence and does not perish.

YAMAKO (*adj.*), Double, twin [यमक]. *Yamake duve janesi*, gave birth to twins (Mah. 44). *Yamakam pāṭihariyam*, a double miracle (Mah. 107).

YAMALAM, A pair [यमल]. Ab. 628.

YAMAM, A pair [यम]. Ab. 628.

YAMĀMASE, 1st. pers. plur. imperat. ātm. fr. यम्, with a fut. sense (comp. F. Jāt. 38). Dh. 2.

YAMATAGGI (*m.*), Name of a Rishi [यमद्वि]. Ab. 109.

YAMHĀ, see *Yo*.

YAMO, Restraint, temperance, moral duty; a pair or couple; name of the sovereign of the infernal region [यम]. Ab. 44, 444, 768, 973. *Yamarājā*, Yama (Ab. 44). *Yamapurisā* (pl.), the attendants or ministers of Y. (Dh. 42). Yama is sometimes identified with *maccu* or Death (Dh. 368). *Yamaloko*, the realm of Y. (explained to be the four Apāyas).

YĀMO, Restraint; a watch of three hours; name of the inhabitants of one of the deva worlds [याम]. Ab. 768. The three yāmas or watches of the night are *paṭhamayāmo* or *pubbay.*, *majjhimay.* or *dutiyay.*, and *pacchimay.* or *carinay.*, the first watch, middle watch, and last watch (Dh. 83, 88, 118; Gog. Ev. 10; Mah. 129). At Dh. v. 157 the comment says *yāma* is applied metaphorically of one of the three vayas or ages of man's life. The *yāmadevaloko*, or *yāmaloko*, is the third of the kāmadevalokas (Man. B. 25; B. Int. 605).

YAMUNĀ (*f.*), The river Jumna [यमुना]. Ab. 682; Man. B. 17.

YĀNAKAM, A cart, carriage, car [यानक]. Dh. 193, 204, 300; Mah. 40.

YĀNAM, Going, proceeding; a conveyance, vehicle, carriage, car [यान]. Ab. 375, 1090; Dh. 57; Mah. 163. *Paṭichannay.*, a close carriage, a palanquin, palki (Dh. 240). *Hatthiy.*, a riding elephant (Dh. 400). *Devayānam druyha*, having mounted the chariot of the devas, i.e. ascended to the Brahma world (Alw. N. 121). Of the three North Buddhist yānas there is no trace in South Buddhism (B. Lot. 315).

YĀNCE, see *Yo*.

YĀNIKATO (*adj.*), Used as a vehicle (?) [यान + क्त with a changed to t, and then shortened, as in *cittikata*, etc.].

YANKĀRANĀ (*adv.*), Because [यत्कारणात्]. Das. 45.
YANĀNADEVA, see *Yo*.
YANĀNĀNGO, The Glomerous fig-tree [यन्नाङ्ग]. Ab. 551.
YANĀÑO, A (brahminical) sacrifice [यज्ञ]. Ab. 412; Mah. 2.
YANNŪNA, see *Yo*.
YANTAM, Implements, appliance, machine, engine [यन्त्र]. *Guḷay.*, a sugar-mill (Mah. 208, also *ucchuy.*, Jāt. 25). *Yantayuttagopō*, an ox yoked to a mill. *Yantamuttam*, a weapon propelled by mechanical means, as an arrow (Ab. 387). *Uṭṭhāpetvāna yantehi julam Abhayavāpito*, having raised the water out of the A. tank by machinery (Mah. 211). *Yantahatthi*, an elephant worked by machinery, an automaton elephant (Dh. 158).
YĀPANAM, Living, maintenance [यापन]. *Y. labhati*, to get one's living. *Yāpanamattam dāya*, receiving enough to support life (Dh. 372, comp. Jāt. 57). *Yāpanamatto dhāro*, food sufficient to support life (Dh. 287). Also *yāpanā* (Ab. 942).
YĀPETI, see *Yāti*.
YĀPYAYĀNAM, A palanquin [यापयान]. Ab. 373.
YASASSI (*adj.*), Famous [यशस्विन्].
YASASSIVĀ (*adj.*), Surrounded by eminent men [यशस्विन् + वत्]. *Yasassino parivāra jānāssa atthīti y.*
YASAVĀ (*adj.*), Famous [यशस् + वत्]. Sen. K. 400.
YASMĀ, see *Yo*.
YASO, Fame, renown, reputation, honour [यशस्]. Ab. 117; Dh. 191. Inst. *yasena* (F. Jāt. 10). *Tassa rājā mahantaṃ yasaṃ dassati*, the king will confer great distinction on him (Ras. 32). In composition generally *yaso*: *Yasobhogasamappito* (Dh. 53).
YASODHARĀ (*f.*), Name of the wife of Siddhattha (Gotama) before he became Buddha [यशोधरा]. Ab. 336; E. Mon. 2; Man. B. 124, 152.
YĀTANĀ (*f.*), Torment [यातना]. Ab. 407.
YATATTO, see *Yato*.
YATHĀ (*adv.*), As, like, how, when [यथा]. Ab. 1142. *Kesā te na y. aññasam*, your hair is not like other people's (Trenckner). *Mātā y. niyam puttam . . anurakkhe* (opt.), as a mother would watch over her own son (Kh. 16). *Taṃ Bhagavā na ovaḍati y. Devadattaṃ, Kokkiliyaṃ . . him*

Buddha does not admonish, any more than D. or K. (B. Lot. 305). *Y. parisam kho pana so Bhagavā sarena viññāpeti*, when Buddha instructs the assembly with his voice (B. Lot. 566). *Nibbanti dhīra yathā 'yam pādāpo*, the righteous are extinguished like this lamp (Kh. 10; Dh. 36, 53). *Khippam dhammaṃ vijānāti dabbī sūparasam yathā*, he quickly knows the law as the spoon knows the taste of the broth (Dh. 12). *Opunāti y. bhussam*, winnows them like chaff (Dh. 45). In conjunction with *tathā*: *Yathā me dhanacchedo na hoti tathā karissāmi*, I'll manage so as to have no expense (Dh. 93, comp. F. Jāt. 12; Dh. 29; Jāt. 8); *Yathā maṃ na muñcati tathā kātum vaṭṭati*, I must act in such a way that he does not dismiss me (Dh. 156); *Tath' attānaṃ niveseyya yathā bhūri pavāḍḍhati*, let him so establish himself that wisdom may increase (Dh. 50); *Yathā so lābhagappatto hoti tathā akāsi*, so acted that he became highly prosperous (Dh. 305, comp. Ten J. 42); *Kim pana tvaṃ pāpima tathā akāsi yathā 'haṃ piṇḍam na labheyyam*, what, sinner, did you manage that I should receive no alms (Dh. 353); *Bhagavā tathā me dhammaṃ desetu yathā attham dījāneyyāmi*, let the Blessed One so teach me the Law that I may understand the meaning (comp. Ten J. 118); *Karoti so tath' attānaṃ yathā naṃ icchatā diso*, he makes himself such as his enemy wishes him to be (Dh. 29); *Yathā vā tathā vā hotu*, however that may be. With foll. *evam*: *Yathā sā accharāya pahaṭṭāya vassati . . evaṃ sikkhāpetvā*, having trained the bird so that it sang when he snapped his fingers (Ten J. 114); *Selo y. ekaghāno vātēna na samvratī evaṃ nindapasamsāru na samijjanti paṇḍitā*, as the solid rock is not shaken by the wind, even so the wise are unmoved in praise and blame (Dh. 15, comp. 3); *Yathā passe* (opt.) *maricikaṃ evaṃ lokaṃ avekkhantaṃ maccurājā na passati*, the man who so looks upon the world as he would look upon a mirage (i.e. views it as unreal, as vanity), him the king of death sees not (Dh. 31). For *yathā taṃ* see art. *So* (2), p. 481 (a), line 25; for *taṃ yathā* see line 31 of the same column. With foll. *katham*: *Yathā katham*, how then? how? With foll. *nāma*: *Yathā nāma . . evam evam*, just as . . even so (Jāt. 16; Ab. 1142). With foll. *api*: *Yathā pi*, just as (Ab. 1142; Jāt. 24, followed by *tath' eva*; Dh. 60, followed by *evam pi*). With

- foll. *hi*: *Yathá hi*, as (Ab. 1142, at Ját. 20 *yathá hi* means "for as"). With foll. *eva*: *Yath' eva*, *yathariva*, just as (Ab. 1142, 1143; with foll. *tathariva*, Sen. K. 211). *Y.* is sometimes repeated: *Yathá yathá 'ham . . ájānāmi*, as far as I understand (Alw. I. 92); *Yathá yathá . . tathá tathá* (Att. 198).
- YATHĀBALAMĀ** (*adv.*), According to one's power or means, to the best of one's ability [यथाबलम्]. Mah. 35 (as much as one can afford); Dh. 132, 240, 326.
- YATHĀBHIRANTAMĀ** (*adv.*), As long as one likes [यथा + p.p.p. अभिरन्]. Dh. 231.
- YATHĀBHUCCO** (*adj.*), Real (?) [यथाभूत + य]. Alw. I. cvii.
- YATHĀBHŪTAMĀ** (*adv.*), According to the reality, rightly, truly, correctly [यथाभूतम्]. Dh. 37. *Añña vatthūni y. jānitvā* (Dh. 431).
- YATHĀBUDDHAMĀ** (*adv.*), According to seniority [यथावुद्धम्].
- YATHĀDHAMMAMĀ** (*adv.*), Equitably, legally, righteously [यथाधर्मम्]. Mah. lxxxvii; Pát. 16, 91.
- YATHĀDHAMMO**, Just award, righteous punishment [यथा + धर्म]. Pát. 18.
- YATHĀDHOTO** (*adj.*), Washed, clean [यथा + धीत]. In the phrase *yathāddhotena pattena nik-khamati* or *āgacchati*, to leave the village, or return home, with unsoiled bowl, with bowl as clean as when the begging rounds began (of a monk who has failed to obtain alms on his begging rounds, Dh. 160, 161, 353).
- YATHĀGATO** (*adj.*), As contained in a book, as written [यथागत]. *Yathāgatam attham bujjhitvā*, having understood the meaning as it is given (see *Āgato*).
- YATHĀHA**, As he has said [यथा + आह]. Dh. 105. *Yath' āha Bhagavā*, as Buddha has said (Alw. I. 106).
- YATHĀHI**, see *Yathá*.
- YATHĀKĀLAMĀ** (*adv.*), As long as possible [यथाकालम्]. Mah. 35.
- YATHĀKAMMAMĀ** (*adv.*), According to one's Karma or actions [यथा + कर्मन्]. *Yathākam-mam gato*, went according to his deeds, viz. passed away (at death) to that state of existence (whether heaven or hell) which his merit or demerit had earned (Ras. 36; Mah. 238; F. Ját. 8, 58; Fausböll well renders it, "passed away and was re-warded according to his deeds"). *Yathākam-mū-pago* (*adj.*), going according to his deeds, following the destiny of his deeds (Gog. Ev. 10; B. Lot. 866).
- YATHĀKĀRO** (*adj.*), Acting in which way [यथा + कर].
- YATHĀKKAMAMĀ** (*adv.*), In due order, successively [यथाक्रमम्]. Mah. 19.
- YATHĀLAŅKATO** (*adj.*), All decorated as he was, without changing his state dress [यथा + लङ्कत]. Dh. 307.
- YATHĀMATO** (*adj.*), As if dead, like a dead man [यथा + मृत]. Dh. 5.
- YATHĀNĀMA**, see *Yathá*.
- YATHĀÑĀYAMĀ** (*adv.*), Rightly, fitly [यथान्वायम्].
- YATHĀNURŪPO** (*adj.*), Suitable, commensurate [यथा + अनु रूप]. Mah. 168.
- YATHĀNUSITTHAMĀ** (*adv.*), According to instructions, in accordance with what has been taught [यथा + अनुशिष्ट]. Dh. 151.
- YATHĀPEMAMĀ** (*adv.*), Out of love or affection [यथा + प्रेमन्].
- YATHĀPHĀSUKO** (*adj.*), According to comfort, pleasant [यथा + phāsu + क]. *Yathāphāsuka-tthānam*, a pleasant place, a comfortable lodging (Dh. 81).
- YATHĀPI**, see *Yathá*.
- YATHĀRAHAMĀ** (*adv.*), According to worth or station; properly, satisfactorily, correctly, appropriately, duly [यथाईम्]. Mah. 13, 32, 53, 82, 122, 132, 164, 207.
- YATHARIVA**, see *Yathá*.
- YATHĀRUCIMĀ** (*adv.*), According to one's pleasure or wish, as one likes, at will [comp. यथावचि]. Mah. 18, 38, 39, 134, 170.
- YATHĀRUCITO** (*adj.*), As liked, pleasant [यथा + वचित]. *Y. āhāro*, food that he liked (Das. 38). *Yathārucita-tthānam*, a convenient spot (Dh. 155).
- YATHĀRUCIYĀ** (*adv.*), As one likes, at pleasure [यथा + instr. वचि]. Dh. 244; Ten J. 115.
- YATHĀRŪPO** (*adj.*), Of that kind which, such [यथारूप]. Pát. 3.
- YATHĀSADDHAMĀ** (*adv.*), According to faith, in faith [यथाश्रद्धम्]. Dh. 44.
- YATHĀSAKO** (*adj.*), Each his own, respective [यथास्व + क]. Dh. 222. *Diṭṭhiṃ vyākariṃsu yathāsakam*, expounded their respective creeds

- (Mah. 42, perhaps however *y.* is here the adv. "individually, each for himself").
- YATHĀSĀNKHYĀM** (*adv.*), According to number or order, respectively [यथासंख्यम्].
- YATHĀSANTHATIKĀṄGĀM**, This is the 12th Dhutaṅga precept, and according to Hardy enjoins, "taking any seat that may be provided" [यथा + संयुत + इव + चङ्]. E. Mon. 10; B. Int. 310.
- YATHĀSATTIM**, **YATHĀSATTIYĀ** (*adv.*), According to one's ability [यथा + शक्ति, यथाशक्त्या]. Dh. 122, 240.
- YATHĀSUKHĀM** (*adv.*), As one likes, at pleasure, comfortably, at one's ease [यथासुखम्]. Dh. 58, 177; Ab. 179; Ten J. 115; Mah. 7.
- YATHĀTATHO** (*adj.*), Real, true [यथातथ]. Ab. 127. Adv. *yathātatham*, truly, exactly (Ab. 1152; Pāt. 67; Att. 134).
- YATHATTĀM**, and (abl.) **YATHATTĀ** (*adv.*), Rightly, exactly [यथा + त्व]. Ab. 1152; Sen. K. 415.
- YATHĀTṬHĀNAM**, and **-TṬHĀNAM**, Former or original place [यथास्त्वान्]. *Yathātṭhānam eva gatam*, went back to its place (Dh. 350, comp. Mah. 206). *Yathātṭhāne ṭhapesi*, replaced in its former position (Mah. 3, 206, 256). Adv. *yathātṭhānam*, according to rank, in due order (Mah. 170).
- YATHĀVAJJĀM**, Mimicry of a person's defects [यथा + वर्ज्य]. *Yathāvajjam nāma kāṇakupīkhañjādānam yaṃ yaṃ vajjam taṃ taṃ payojetvā dassanakūḷā* (see *Payojeti*).
- YATHĀVEGĀM**, As quickly as possible [यथा + वेग]. Dh. 322.
- YATHĀVIDHIṀ** (*adv.*), Duly, fitly [यथाविधि]. Mah. 53, 65.
- YATHĀVIHITO** (*adj.*), As appointed, regular [यथा + विहित]. Mah. 66.
- YATHĀVUTTO** (*adj.*), As above mentioned [यथा + उक्त]. Mah. 212; Att. 195.
- YATHAYIDAM**, and **YATHEDAM** (*adv.*), As; so that [यथा + इदम्]. See *Idam* (2). Sen. K. 217. *Yathayidam sāsanam addhaniyam assa*, so that religion may be advanced (Br. J. S. A.). *Nāham bhikkhave aññam ekasaddam pi samanupassāmi yo evaṃ purisassa cittaṃ pariyāddāya tiṭṭhati yathayidam bhikkhave itthisaddo*, I know no single other sound that can so captivate the mind of man as woman's voice (Dh. 85, this

example proves that *idam* in this compound is the adverb इदम्). With foll. *tathā*: *Yathedam Sāriputtassa suttaṃ therassa bhāsato tathā Mahindatherassa ahū devasamāgamo*, just as for the thera S. when he preached the Sutta, so for the thera M. there was a great congregation of devas (Mah. 81).

YATHEVA, see *Yathā*.

YATHICCHITAM (*adv.*), To one's liking, to one's heart's content [यथेष्यितम्]. Ab. 409; Mah. 133; Jāt. 27. It is perhaps sometimes an adj. as at Mah. 48, *aññam kiñci yathicchitam*.

YATI (*m.*), A pious ascetic, a Buddhist monk [यति]. Ab. 434; Mah. 23, 150, 176. Dat. *yatino* (Mah. 196).

YATI (*f.*), (in prosody) Cæsura [यति].

YĀTI, To go; to go away; to undergo [या]. For *yāti* at Dh. v. 179 see *Uyyāti*. *Dvāramāṇḍalakaṃ yāmi*, I'm going to D. (Mah. 59). *Saggaṃ y.*, to go to heaven (Dh. 22). *Aniḅho yāti*, gets off scatheless (Dh. 52). *Pacchā yanto*, walking behind (Mah. 228). *Gāmagāmmaggāna yāti*, walks along the road leading to the village (Mah. 24). *Haṭṭhinā y.*, to ride on an elephant (Mah. 246). *Yānena y.*, to drive in a carriage (Pāt. 110). *Assavegena yantasso sāsam chijji*, his head, as he passed at full speed, was severed (Mah. 134). *Pubbam yāti*, refers to what precedes. At Mah. 151 *disvāyantam* is probably *disv'āyantam* = *disvā'āyantam*. *Hitvā yāti*, leaves behind, distances (Dh. 6). *Madhuraṃ yāti*, undergoes sweetness, becomes sweet (Ras. 33). Imperat. *yātu* (Mah. 170). P.p.p. *yāto*, having gone to, attained. *Su-pāṭavaṃ yāto*, having attained great skill (Alw. I. 112). Having fled (Mah. lxxxvii). Caus. *yāpeti*, to keep oneself going, maintain oneself (B. Lot. 354; Das. 8; Pāt. 88). *Phalāphalena yāpeti*, to live on wild fruits (Das. 3, comp. 25; Kh. 11). *Samāpadhammo nāma sarīre yāpente sakkā kātum*, the duties of religion can be performed (only) as long as the body is maintained or kept alive (Dh. 82, comp. *Yāpanam*).

YATO (*adv.*), From what, from whom; inasmuch as, since, because; from the time when [यतस्]. *Yato paṇītataro n' atthi*, than whom there is none greater. *Nāmalīṅgesu kosallam . . yato mahabbalam*, inasmuch as familiarity with nouns and genders is of great importance (Alw. I. vii; in the next verse read *nāmalīṅgāny ato*). In con-

junction with *tato*: *Yato bhayaṃ tato khemaṃ*, he drew safety from what caused his fear. *Rūpen'ummādayi nare diṅghamattā'va sá yato tato Ummādacittā ti námaṃ sopapadaṃ labhi*, because she maddened men by her beauty as soon as she was seen, therefore she received the appropriate name of U. (Mah. 56). Repeated: *Yato yato sammasati*, as soon as ever he grasps (Dh. 67). *Yato yato . . tato tato* (Dh. 70).

YATO (*p.p.*), Restrained, temperate [यत्]. Dh. 200. *Āhāre y.*, temperate in the matter of food.

Yatatto (*adj.*), self-restrained (= yatátman). *Yatindriyo*, one whose senses are subdued (Ab. 434).

YĀTO, see *Yāti*.

YĀTRA, Since, inasmuch as; and YĀTTHA (*adv.*), where, in which place, wherein, whereon, whither [यत्र]. The older form *yatra* I have only met with in conjunction with *hi náma*. *Nassati vata bho loko vinassati vata bho loko yatra hi náma tathāgatassa . . apposukkatāya cittam namati no dhammadesanāya*, the world is lost, the world is ruined, inasmuch as the heart of the Buddha is inclined to quiescence and not to preaching the Truth (Gog. Ev. 8). *Abbhutam vata bho samassassa mahiddhikatā mahānubhāvātā yatra hi námaṃ Brahmayā brāhmaṇo nāto yasassī evarūpaṃ paramanipaccākāraṃ karissati*, a wonderful thing indeed is the magic power and influence of a Ćramaṇa, inasmuch that . . (Brahmayā S.). *Yattha* is in very common use. *Te yanti accutam śhānaṃ yattha gantvā na socare*, they go to the everlasting place whither having gone they mourn no more (Dh. 40). *Yattha śhīto*, standing whereon (Dh. 23). *Yatth'eva*, wherever (Dh. 405). *Atthi gāmo bhante Kalasigāmo náma yatthāham jāto*, there's a village, Lord, called Kalasigāma, where I was born (Alw. I. xlii). *Yattha therassa kaniśśho vasati tam vithim piṇḍāya pāvisimso*, entered for alms the street where the therā's younger brother lived (Dh. 85). With foll. *tattha*: *Yattha passitabbo tattha hantabbo*, wherever he is to be seen there he is to be slain (Alw. I. 72, comp. Mah. 151). With foll. *ettha*: *Makutaṃ yattha mocayusā . . ettha sālā katā ahu* (Mah. 199). See *Kattha*. Repeated: *Yattha yattha paṇḍitasamaṇabrāhmaṇā atthīti vadanti tattha tattha gantvā sūkacchaṃ karonti*, in whatever places people say that there are wise monks and brahmins, going to each of those places they converse with them (Dh.

121). As first part of a compound: *Yatthakāmaṃ* (*adv.*), wherever one likes, at will (Dh. 7, 58). In these forms we have an interesting case of differentiation, *yattha* meaning "where," and *yatra* "since, whereas" (comp. the use of *aññattha* and *aññatra*).

YĀTRĀ (*f.*), A march or expedition; livelihood [यात्रा]. Ab. 395, 1054.

YATTAKO (*adj.*), However much, of whatever size (comp. *ettako*, *kittako*). *Yattakā bhikkhū*, however many monks, whatever number of monks (Pāt. 2). *Bhittisu yattakena oloketum sakkā hoti tattakam chiddam katvā*, having made holes in the walls big enough to look through, lit. by what sized (hole) in the walls it is possible to look, of that size having made a hole (Dh. 169). *Yattakam kālam tam vaḍḍhati tattakam itare vaḍḍhanti yeva*, for whatever length of time it increases, for the same length of time the others increase also (Dh. 288).

YĀTTHA, see *Yatra*.

YĀTTHI (*f.*), A staff, stick, pole; a stem, stalk; a measure of length = seven ratanas [यष्टि]. Ab. 190; Dh. 85. *Rathay.*, the pole of a chariot. Of the sticks on which a bird snare was mounted (Ten J. 51). *Veḷuy.*, a bamboo pole (Mah. 68). *Kūpay.*, the mast of a vessel (Mah. 120). *Yatthimadhukā* (*f.*), liquorice (Ab. 587; Mah. 197). *Panasay.*, the stalk of a jak fruit (Mah. 167).

YĀTVĀDHIKARANAṀ, = *yato adhikaranaṃ* (Sen. K. 319).

YĀVA, and YĀVAM (*adv.*), Until, while, as long as, in order that [यवत्]. *Yāva pāpaṃ na paccati*, as long as his sin is not punished (Dh. 13, 22). *Tvīśśha tāta y. te yāgubhattam sampādemī*, stop a minute, my son, while I get you some gruel ready (Dh. 403). *Acchariyam bho Raṭṭhapāla abbhutam bho R. yāva subhāsitaṃ idam tena Bhagavatā*, it is marvellous, Raṭṭhapāla, it is wonderful, how well this has been spoken by the Blessed One. *Y. dhammam suṇom' aham ādhivāsetha tāva*, wait while I listen to the Law (Mah. 198). *Yāvāham āgacchāmi tāv' ettha thokaṃ vissama*, rest awhile here till I return (Ras. 31). *Yāvam hi vanatho na chijjati . . paṭibaddhamano'va tāva so*, for as long as lust is not extirpated, so long is his mind in bondage (Dh. 50, comp. 128, 140, 300). *Y. tassā pavattim na suṇāma tāva n' eva yuddham dassāma na rajjam*, as long as we

hear no news of her so long we decline either to go to war or to surrender the kingdom (Dh. 157). *Y. idam bandhanam na vadhati tavad eva nam chindissami*, that this bond may not grow I will cut it off at once (Dh. 118). *Yava bahukā honti tāva pāpikā eva*, the more there are the worse they will be (Dh. 285). *Na tāv' imam pallāṅkam bhindissami y. me cittaṃ vimuccati*, I will not rise from this couch until my soul is emancipated (Dh. 118, comp. Pāt. 17). *Apasakka tāva bhagini y. bhikkhū bhujjanti*, withdraw, sister, while the monks are eating (Pāt. 20). *Yava* is also used prepositionally with acc. or abl. With acc. *Tusitapurato y. bodhimaṇḍam*, from T. to the Bodhimaṇḍa (Mah. 182); *Y. koṭippakoṭim*, up to a koṭi of koṭis (Ras. 18). With abl. *Suriyatthagamā yava*, until sunset (Mah. 118); *Yāv' ajjadvasā*, till the present day (Mah. 195); *Yava pti-vegapsaddhiyā nisiditvā*, having sat until the subsidence of his joyous excitement (Alw. I. 80, comp. B. Lot. 335, Mah. 174, Gog. Ev. 15, Ten J. 34). With an adv. *yāv' ajja*, till to-day (Mah. 241). Sometimes the noun is in the nom., as at Ras. 65, *yava paccuppannavatthukathā*; and at Jāt. 2 we have *yava bodhimaṇḍe sabbāññutappatti tāva pavatto kathāmaggo*, the course of narration continued up to the attainment of omniscience on the bodhimaṇḍa (comp. Ras. 65). With foll. *eva*, *yāvād eva*, until; as soon as, whenever (Dh. 13); as long as, while, considering that (Pāt. 17). *Yāvād eva devo . . maṃ na plavayissati . . tāva na uṣṭhahissami*, so long as the clouds shall not lift me up (with floods of rain), so long I will not rise (Att. 210). The form *yāvade* corresponding to *tāvade* (see *Tāva*) sometimes occurs (Cl. Gr. 75). With foll. *ca idam*: *Yavañ' c' idam* (*idam* is the adv.). *Aniccā bhikkhave saṅkhārā addhuvā bhikkhave saṅkhārā yavañ' c' idam bhikkhave sabbasaṅkhāresu alam eva nibbindituṃ alam virajjituṃ*, life is fleeting and transitory, insomuch that there is reason to feel loathing and disgust for life. *Yava* forms the first part of many compound adjectives and adverbs. *Yavamañibandham* (adv.), up to the wrist. *Yāvadvādasamaṃ* (adj.) *vassam* is rendered by Turnour "every twelfth year" (Mah. 257). At Pāt. 10 there is a curious expression, *patto yāvabhedanāya* (dat.) *dhāretabbo*, the bowl must be carried till it breaks.

YĀVADATTHAM (adv.), As much as required

[**यावद्दर्थम्**]. *Y. bhujjītvā*, having eaten his fill (Dh. 372). In phrases like *yāvadattham mānasaṃ khādītō* (Ten J. 13, comp. Dh. 228), we perhaps have an adj. *yāvadattho*, sufficient. With affix क्, *bhujjītvō yāvadatthakam* (Mah. 167).

YĀVADE, see *Yāva* (15 lines from end of art.).

YĀVADICCHAKAM (adv.), As much as desired [**यावत् + इच्छा + क्**].

YĀVAJARĀ (adv.), Until old age [**यावत् + जरा**]. Dh. v. 333 (Subh. says it is a samāsa, and separate from *śīlam*, so that Fausböll has printed the passage rightly).

YĀVAJIVAM (adv.), As long as life lasts, all one's life [in S. **यावज्जीवम्**]. Mah. 162, 238; Dh. 12; B. Lot. 864.

YĀVAJIVIKO (adj.), Lasting one's whole life, life-long [in S. **यावज्जीविक**]. Pāt. 89.

YĀVAKO, Lac [**यावक्**]. Ab. 305.

YĀVAMAHANTO (adj.), However big [**यावत् + महत्**]. *Kvamahantam mama cakkayugam karissasīti vatō yāvamahantam dkaṅkhasīti vutte*, having said, "How big will you make my pair of wheels?" and it having been answered, "As big as you like" (Dh. 96).

YAVANAPUPPHAM, Name of a perfume [**यवन + पुष्प**]. Ab. 147.

YĀVAÑCIDAM, see *Yāva*.

YĀVANTO, As many as [masc. plur. fr. **यावत्**]. Dh. v. 337.

YAVASO, Pasture, fodder [**यवस**]. Ab. 602; Das. 24.

YĀVATĀ (adv.), As far as, inasmuch as, because [**यावत्ता**]. In conjunction with *tena*: *Na tena paṇḍito hoti yāvata' bahu' bhāsati*, he is not on that account a wise man because he talks much (Dh. 46, comp. 47). *Yāvata' assa vigatamiddho*, as long as he is awake (Kh. 16). *Yāvata' . . tāvatā*, as long as . . till then, because . . therefore. There is a curious use of *y.* with a noun in the nom. case, of which I have met with the foll. examples: *Yāvata' paridā dāri*, all the multitude that was there (Jāt. 26, here one would expect the adj. *yāvati*, fem. fr. **यावत्**). *Idam maraṇam nāma na ekamniṃ yeva thāne na ca ekas' eva hoti yāvata' pana bhāvuppatti nāma atthi sabbasattānaṃ hoti yeva*, this death is not confined to a single place or a single individual, but wherever there is existence and rebirth it is the destiny of all sentient beings (Dh. 359). *Yāvata' bhikkhave dhammā*

*sañkhatá vá asañkhatá vá virágo tesam dhammá-
nam aggam akkháti*, priests, whatsoever con-
ditions there may be material or immaterial, of
these conditions arhatship is the chief (Dh. 382 ;
Fausböll here offers the conjectural emendation
yávanta, nom. pl. from चावत्, but the reading of
the text is correct, comp. *yávata bráhmaṇagaha-
patiká Mithiláyaṁ paṭivasanti*).

YĀVATAKO (*adj.*), As long, as far, as much, as
many (comp. *távatako*). *Yávatako assa káyo tá-
vatako assa vyámo*, as long as his body is so long
is the stretch of his arms (B. Lot. 570). Burnouf
has misunderstood the meaning of this passage,
which clearly is that the height of Buddha was
equal to the distance between the tips of his fingers
when his arms were stretched out. I have more
than once been told that in well-proportioned men
this is generally found to be the case. *Yávatake . .
ussahati ovaḍitum . . távatake vpaṭṭhápetaṁ*, to
provide as many (novices) as he is able to exhort
(Pát. xiv). Fem. -*iká*: *Yávatiká yánassa bhúmi
yánena gantvá*, going in her carriage as far as
there was room for a carriage, or as the ground
permitted (Dh. 231, *y.* of course agrees with
bhúmi). In one instance (Pát. 2) I have met with
a masc. form *yávatico*.

YĀVATATIYAM (*adv.*), Up to the third time
[चावत् + तृतीय]. *Y. váretvá*, having thrice
endeavoured to prevent him (Dh. 172). *Tathá 'si
y.*, this happened three times (Mah. 45). Pát. 5,
95 ; Das. 4. With affix क्, *yávatiyako*, a name
of the last four Sañghádissa offences, because be-
fore the punishment is inflicted warning must have
been thrice given (Pát. 6).

YĀVATĀYUKAM (*adv.*), As long as life should
last [चावता + आयुस् + क्]. In the phrase *y.
tiṭṭhati*, to live out one's span of life, i.e. not have
it shortened by evil karma acquired in the present
or a previous existence. When used of a human
being it means to live to a good old age ; when
used of a deva, to live the period allotted to devas
of the devaloka in question (in some of the deva-
lokas life is of enormous length, see Man. B. 26).
F. Ját. 8 ; Ten J. 52 ; Dh. 117, 252 (*y. puññam
katvá*), 288, 330 (line 4) ; Mah. 14 (read -*kaṁ*).

YĀVATIHAM (*adv.*), As many days as [some de-
rivative of चावत् + अह्न्]. *Y. jánaṁ paṭicchá-
detai távatihaṁ . .*, for as many days as he know-
ingly conceals his sin, for so many days .. (Pát. 6).

YAVO, Barley [यव]. Ab. 450 ; F. Ját. 15.

YĀYI (*adj.*), Going [यायिन्]. *Sighay.*, going
quickly. *Nagaray.*, going to the city (Sen. K.
502).

YEBHUYASIKĀ (*f.*), Name of one of the Adhi-
karaṇasamathas. It is properly an *adj.* in agree-
ment with *kiriya* understood. The second part
of the compound is भूयस् + रक्षा, while in *ye* I
think we have the relative pronoun यद् (comp.
seyyathá = sa-yathá). Vij. sends me the foll. ex-
planation of this term, "It means putting to the
vote and deciding by a majority ; this is done by
drawing tickets (*saláka*) : a good orthodox priest
must be selected as *salákagáhápaka* or ticket-
issuer, who should be careful to have the votes
taken when there is a majority of the orthodox
(*dhammavádí*)."
He quotes, *yassa kiriyáya dham-
mavádino bahutará*, and *yebhuyadhammavádino
etassa yebhuyasiká*.

YEBHUYATĀ (*f.*), Abundance, preponderance
[next + ता]. Ab. 786 ; Pát. 62.

YEBHUYYO (*adj.*), Abundant, numerous [pro-
bably यद् + भूयस्]. Ab. 703 (I have never met
with it elsewhere as an *adj.*). Instr. *yebhuyyena*
(*adv.*), generally, mostly, as a general rule, fre-
quently, numerously, entirely (Dh. 180, 277, 288,
395). *Te there cañkamante yebhuyyena vipaj-
jimsu*, these (insects) as the priest walked up and
down perished in great numbers (Dh. 88, comp.
Mah. 181). *Tesu yebhuyyena pabbajitesu*, these
having nearly all taken orders (Dh. 139). *Yebh-
uyyena ṭhapetvá dve*, all except two (Brahmáyu
S.). *Yebhuyyena ekato vicaranti*, always went
about together (Dh. 416).

YENA, see *Yo*.

YENAKĀMAM (*adv.*), Wherever one likes, at will
[येन + काम]. Ten J. 38. Compounded with गम,
yenakāmaṅgamo (*adj.*), going wherever one likes.

YENAKAMMAM (*adv.*), Where one's Karma leads
[येन + कर्मेण]. *Yenakammaṁ gacchati* is equiva-
lent to *yathákammaṁ gacchati*.

YENICCHAKAM (*adv.*), Wherever one likes [येन
+ इच्छा + क्]. Dh. 58.

YEVA, see *Eva*.

YITṬHO, see *Yajati*.

YO (*pron.*), Who, what, which ; he who ; whoever
[यद्]. Declined like *sabbo*. Acc. *yam*. Instr.
yena. Dat. and gen. *yassa*. Abl. *yasmá, yamhá*
(Dh. 70). Loc. *yasmiñ, yamhi* (Dh. 46). Fem.

yá. Inst. *yáya* (Dh. 72). Gen. dat. *yasá, yáya* (Dh. 118, *yasá 'yam = yasá ayam*). Loc. *yassam, yáyam*. Neut. *yam*, rest like masc. Plur. *ye*. Instr. abl. *yehi* (F. Ját. 10). Gen. dat. *yesam*. Loc. *yessu*. Fem. pl. *yá, yáyo*. Instr. abl. *yáhi*. Gen. dat. *yásam*. Neut. pl. *yáni*. *Hoti kho yo bhikkh-ave samayo . . devo na vassati*, the time will come, priests, when there will be no rain (Gog. Ev. 14). *Abhayam yo sabbahúteru deti*, he who gives protection to all beings (Ten J. 116). *Yo pana bhikkhu evam vadeyya*, now if any priest say thus (Pát. 16). *Tuṭṭhi sukhdá yá itaritarena*, blessed is joy which springs from whatever cause (Dh. 59). *Yasmin pana ṭhāne nisiditvā mañ khāditum ārabhissati tatra nañ saddam katvā palāpessāmi*, but in whatever place he alights and begins to eat me, there I will drive him away by shouting (Dh. 155). *Yassa . . n'atthi dukkatakam*, he who has no sin (Dh. 70). *Devaloke yá rati*, every delight in the celestial world (Kh. 11). *Puriso koci lakasim vijiati yo*, is there any man in the world who? (Dh. 26). *Yam pana etam brúsi námarúpani*, now about this námarúpa you tell me of (Gog. Ev. 43). *Yam balam ahuvamhase*, (according to) what power we had (F. Ját. 13). *Yañ ce viññá pasam-santi*, him whom perchance the wise commend (Dh. 41).

In conjunction with *so*. *Yam icchasi tam vadehi nayidam pañcakāmaguṇāsevino padam*, you may say what you like, but this is not the footprint of one who is devoted to the five pleasures of sense (Dh. 163). *Yo muttāhāram passati tassa rājā mahantam yasan dassati*, whoever finds the necklace, upon him the king will confer great distinction (Ras. 32). *Rañejitassa yam pñam jayapñam ti tam matam*, the drink of a victorious warrior is called jayapána (Ab. 398). *Yo 'hañkáro 'ññamaññassa sá 'hamahamiká*, that pride which is felt by one towards another is called ahamahamiká (Ab. 397, this example is interesting on account of the change of gender, *so* being changed to *sá* by attraction to *ahamahamiká*, see a similar instance at Ab. 307). *Yo pi mañ yácati tattha so pi me manaso piyo*, when any one begged of me then was he dear to my soul. *Yam hoti tam hotu*, be it as it may (F. Ját. 9). *Yam vá tam vá vatvā*, having said so and so. *Yam vá tam vá hotu*, be it this or that, anyhow, in any case. *Yam vá tam vá rukkhatacddim dcikkhanti*, tell him of such and

such a bark or other drug (Dh. 93). *Yam hi kiccam tad aparamiddham*, for what should be done is left undone (Dh. 52). *Yamhi saccañ ca dhammo ca so sukhi*, he is blest in whom dwells truth and righteousness (Dh. 70). *Yamhá dhammam vijāneyya . . sakkaccam tam namasseyya*, he from whom he may learn the Truth, him let him assiduously honour (Dh. 70).

In conjunction with *koci*. *Yo koci*, whoever, any one. *Añño vá yo koci*, or any one else (F. Ját. 19). *Yam kiñci*, whatsoever, anything (Dh. 20, 35). *Yam kiñci katvā*, by some means or other, lit. having done something or other (Dh. 156, 298). Pl. *Ye keci* (Kh. 15; Gog. Ev. 15). *Yáni kñci bhayáni*, whatever dangers. *Yassa kassaci santike*, in the presence of anybody whatever (F. Ját. 10). *Yena kenaci upáyena*, by any means whatever (Ras. 87).

So, ayam, eso, and the personal pronouns, are sometimes used more or less pleonastically in conjunction with *yo*: *Yá 'yam Mahāmahindena therena vasitá guhá*, the rock-cell inhabited by M. (Mah. 123). *Yá tá kunnadiyo kussubbhá tá ussanti*, all the streams and pools are dried up (Gog. Ev. 15). *Yán' imáni apattháni . . aññhi táni disvā*, having seen the bones which are scattered (Dh. 27). *Ye 'me antaráyiká dhammá vuttá Bhagavatá*, the conditions which were said by Buddha to be hindrances (Pát. 16). *Diso disam yan tam kayirā*, whatever an enemy would do to an enemy (Dh. 8). *Yan tam karāṇyam*, this is what should be done (Kh. 15). *Yam tena team dinnam cakkhum tena cakkhumá cakkhumá*, the eye given by him to these people by that eye he is cakkhumá, i.e. by reason of the eye which he gave to these people he is cakkhumá (Ten J. 47). *Yá-yam . . samvappito mettajjhānaviháro*, this commended state of metta jhāna (Paramattha Jotiká). *Kathan nu bhante assaso mama hessati yena me akkhohinimāhāsendghāto kārāpita*, Lord, how shall there be consolation for me, I by whom the slaughter of a whole army has been effected? (*me* is instr., it is just possible that *yena* may be the adv. "since, inasmuch as"). *Yessam no n' atthi kiñcamañ*, we who have nothing (Dh. 36). *Na kho pan' etam patirāpanam yodham sekho samāno sannipātam gaccheyyam*, it is not right that I being a sekha should go to the synod (Br. J. S. A.).

Repeated: *Yam yam gāman upeti*, whatever

village he approaches, viz. all the villages he approaches (Mah. 45). *Yañ ñad eva bhájana-vikatiñ ákañkheyya tañ tad eva kareyya*, should make whatever sort of vessel he requires (Sám. S.). Neut. *Yañ yad eva* and *yañ ñad eva*, whatsoever. *Yañ yañ pabbajítanañ upakárđya samvaññati tañ sabbañ mapetvđ*, whatsoever conduces to the advantage of ascetics having created it all (Ját. 8). *Yo yo pañhamañ amatañ adhi-gacchati so drocetu*, whichever of us first attains amata let him announce it (Dh. 123). *Yañ yañ padesañ bhajati tathā tath' eva pájito*, whatever country he dwells in therein he is honoured (Dh. 53). *Yena yen' ákarena icchati*, in whatever way he wishes (Ten J. 39). Sometimes the second *yo* is used in the sense of "any one, some one:" *Yo ndma yassa attano santike vasañ na roceti tena yđhíti nharitabbo*, he who does not like the presence near him of anybody, by him he (the interloper) should be dismissed with the words, "Be off" (Ten J. 38).

The neut. sing. *yañ* is used adverbially with the meanings "that, as, because, seeing that, since, if, when" (Ab. 1145). *Tañ bahunñ yañ pi jvasi*, it's a wonder that you are alive (F. Ját. 13). *Yañ satta vassáni mamānubandhiñ (mam anubandhi?)*, considering that you have hunted me for seven years (Ten J. 116). *Andham tamañ tadđ hoti yañ rágo sahate naram*, thick darkness is the result when lust overcomes a man (Alw. I. 107). *Hoti kho so bhikkhave samayo yañ*, the time will come, priests, when . . (Gog. Ev. 15, 20). *Thānañ kho pan' etañ vijjati yañ*, this is a reason why . . (Dh. 143). *Anacchariyañ kho pan' etañ yañ . . samena aññañ vinicchineyyátha*, it is not wonderful that you should judge a cause justly (Ten J. 1). *Lábhā vata me yañ mama santikañ sammasambuddho . . pahipi*, it is fortunate for me that Buddha sent to me (Dh. 434). In the phrase *yañ tañ ariyá ácikkhanti* I think we have the adverbs *yañ* and *tañ*, if so it would mean "as the saints point out." With foll. *ce*: *Yañ ce*, than if, even if. *Seyyo ayoguño bhutto tatto . . yañ ce bhujjeyya*, better a red-hot iron ball swallowed than that he should eat (Dh. 54, comp. 20, 329); *Yañ ce sotena sañghaññitamatte yeva*, even if at the moment of contact with the ear (Alw. I. cviii). For *yañ ce* at Dh. v. 229, see p. 602, line 25. With foll. *nána*: *Yañ nánđham imañ bhikkhunñ upa-*

sañkamitvđ puccheyyañ, what if I were to go to this monk and question him (Dh. 122, comp. 104, 231, Ten J. 37); *Yañ nánđham Álássa Káld-massa pañhamañ dhammañ deseyyañ*, let me first preach the Law to Á. K. (Gog. Ev. 11). With fut. *Yañ nánđham tassa santike dhammañ supis-sđmi*, come, I will hear the Law from him, or "perhaps I shall hear the Law from him" (Ras. 21).

The instr. *yena* is used adverbially with the meanings "for which, whereby, because, by the way that, in the place where." *Yena viññú . . upa-vadéyyunñ*, for which wise men would blame him— (Kh. 15). *Na tena hoti dhammañño yen' atthañ sahasá naye*, a man is not just because he decides a cause arbitrarily (Dh. 46, 48, 380). *Yena Bhagavđ ten' upasañkami*, went to Buddha, lit. when B. was there approached (Kh. 4; Dh. 106; Alw. I. 92). *Yena Páruleyyakañ tad avasari*, went to P. (Dh. 105). *Yena Bhagavđ ten' añjaliñ pañ-metvđ*, bending his clasped hands towards B. (Gog. Ev. 8). *Yena yen' eva pakkamati*, whichever way he goes, wherever he goes. *Yena vđ tena vđ pakkamanti*, go this way or that, "go their respective ways" (Trenckner).

The abl. *yasmá* is used adverbially with the meaning "because." *Pacchđ pasanna ca janá yasmá lábham pavattayunñ pahinaldđhasakkárá tithiyá lábhakárapá sayañ káśayam áđđya vas-imu saha bhikkhuhi*, and later on, because religious men kept up these gains (of the priesthood), the heretical devotees, who found themselves deprived of gain and honour, for the sake of gain themselves assumed the yellow robe and lived among the Buddhist monks (Mah. 38). *Yasmá . . tasmá*, because . . therefore (Ras. 7). *Hatthind Nandamitto tu yasmá yattha ayujjhi so tasmá tathā kato gámo Hatthiporo ti vuccati*, because N. fought in that place with the elephant, therefore the village built there was called H. (Mah. 151).

Instances of sandhi are, *yvđyañ = yo ayañ*, *yvđham = yo aham*, *yañ ce = yañ ce*, *yañ tañ = yañ tañ*, *yañ nána = yañ nána*, *yañ ñad eva = yañ yañ eva*. In the neut. the original *d* of the Sanskrit is sometimes restored for euphony before a vowel, as *yad áyasañ* (Dh. 62), *yañ ñad eva*, anything whatever. Sometimes we have this *d* by false analogy when *yañ* is (acc.) masc. or fem., as

in the example above given *yañ hād eva bhājanavikatiṃ*, where *yañ* is fem.

YOBANĀM, Youth [यौवन]. Ab. 250; Dh. 233; B. Lot. 410, 863. Loc. *yobbane*, in one's youth (Dh. 23).

YOBANĀM, Youth [यौवन + य or युवन् + च]. Ab. 250.

YODHĪ (*m.*), A warrior [योधिन्].

YODHO, A warrior, soldier [योध]. Ab. 376; Mah. 61, 150. *Aggay.*, a chief warrior, champion (Mah. 133).

YOGAKKHEMO, Security; Nirvāṇa [यागखेम]. Ab. 9 (Nirvāṇa). *Yogakkhemāvaho* (adj.), bringing safety, secure (Att. 195). I think that as a name of Nirvāṇa *y.* means simply "security," and should be classed with the Nirvāṇa epithets *khemam*, *antikam*, *tāṇam*, etc. (see art. *Nibbānam*, p. 273, a, line 12). The comment on Dh. v. 23 says that Nirvāṇa is so called because it is secure from the four Yogas, an etymology of course purely fanciful, though harmonising well with the Buddhist application of a Hindu technical term current in Gautama's time.

YOGGĀ (*f.*), Training, practice [याग्मा]. *Yoggam karoti*, to perfect oneself, practise (F. Jāt. 11). *Tumhe yoggam kāressāmi*, I'll train you, lit. I will cause you to perfect yourself (F. Jāt. 9).

YOGGĀM, A conveyance, carriage [योग्म]. Ab. 375, 1073; Mah. 98, 150.

YOGGO (*adj.*), Worthy, proper, fit, adapted [योग्म]. Ab. 1073. *Mahesibhāvayoggā kaññā*, a damsel worthy to be my queen (Mah. 62, comp. 154, Dh. 196).

YOGĪ (*m.*), An ascetic [योगिन्]. Cl. Gr. 111. I have not met with this word in a text, but Vij. uses it of a Buddhist priest practising Jhāna.

YOGO, Junction, union; method, means, plan, device; application, endeavour, diligence, devotion, mental concentration; connexion, attachment; relation, order, series; in gram. a rule, aphorism (Alw. I. 104) [योग]. Ab. 858. *Pubbayoge*, in connexion with the word *pubba* (Sen. K. 322). *Cittassa niggaṇṇhane yogo karaṇīyo*, you must strive to restrain your thoughts, lit. exertion must be made in restraint of thought (Dh. 405). *Yuttayogo bhikkhu*, a devout or earnest monk, one by whom devotion to his duties has been entered on (Jāt. 65). *Tena yogena*, in that order, i.e. in the

order of the saraṇāgamana, the pañcasīla, the dasasīla, etc. (Vij., Jāt. 28). *Mānusakō yogo*, contact with the world (Dh. 74, the comment says *hitvā mānusakam yogan ti mānusakam āyuñ c'eva pañca kāmagaṇe ca*, Subh.). *Yogā ve jayati bhūri ayogā bhūrisaṅkhayo*, from application springs wisdom, from indifference the decay of wisdom (Dh. 50, comp. 38). *Yathāyogam* (adv.), suitably, properly (Mah. 256). *Saddhādīnekagūṇayogaratim kareyya*, let him take delight in devotion to faith and many other virtues (Mah. 174). *Sadattayogo* (adj.), devoted to one's own spiritual good (Att. 215). The four yogas or attachments are *kāmayogo*, *bhāvayogo*, *diṭṭhiyogo*, *avijjāyogo*, attachment to sensual pleasure, to existence, to false doctrine, to ignorance (Dh. 180; see Ab. 858, English margin). Vij. uses the term *yogāvaccaro* for one practising Jhāna, I have not met with it elsewhere.

YOJANĀM, Junction, union; a measure of length, four gāvutas [योजन]. Ab. 196; Dh. 81, 195; Man. B. 11. I look upon the *yojana* as about equivalent to 12 miles. It contains 44,800 aratnis. *Yojane yojane* (loc.), at intervals of a *yojana*, every twelve miles (Dh. 265; Mah. 22, 35, 201, *yojana-yojane*). *Thāne yojanayojane* (adj.), at places a *y.* distant from each other (Mah. 123). *Purā* (abl.) *yojanamhi*, at the distance of a *y.* from the town (Mah. 166). *Samantā yojane tassa*, at a *y.*'s distance all round it (Mah. 258, comp. 155, 169). *Yojanam dīgho*, a *y.* long. *Yojanam vanarāji*, a ride in a forest for the distance of a *y.* *Tīyojanam*, *yojanattayam*, three *yojanas* (Mah. 166). The assumed distance of twelve miles suits the context in almost every instance that I have met with (e.g. at Alw. I. xlii Sāgalā is said to be twelve *yojanas* from Kashmir). At Dh. v. 60 we have *dīgham santassa yojanam*, and if we translate it "a *yojana* seems long to a weary man" one would expect the *yojana* to mean rather a furlong than twelve miles. Unfortunately Fausböll has not printed the comment, but I am disposed to render the passage "the (day's journey of) twelve miles seems long when the traveller has got wearied."

YOJANIKO (*adj.*), A *yojana* in extent [योजनिक]. B. Lot. 313; Dh. 95, 350. *Timsayojaniko*, thirty *yojanas* deep (Dh. 191, at line 8 *yoniko* is clearly an error for *yojaniko*). At Dh. 94, line 11, read *Tāvātimsabhavane timsayojanike kanakavimāne*,

in the Tāvātimsa heaven, in a golden mansion thirty yojanas high.

YOJANIYO (*adj.*), A yojana in length or height [योजन + य]. Ját. 65.

YOJETI, see *Yujjati*.

YONAKO, see *Yono*.

YONI (*f.*), The womb; the vagina; source, origin, material, cause; a class of beings; form of birth or existence; knowledge, wisdom [योनि]. Ab. 153, 273, 848. *Phala-ttaca-kiml-romá t' etá vat-thassa yoniyo*, fruit, bark, worms, wool, these are the sources, i.e. materials, of cloth (Ab. 297). *Sattá kammayoni*, beings have karma for their origin (Gog. Ev. 32). One of the names for an antelope is *ajinayoni*, "origin or source of a skin or hide" (Ab. 617, comp. 620). *Tīracchānayoni*, the class of animals, the brute creation. *Jāto devayoniyani*, born in the deva class, born as a deva (Ras. 28, comp. *nibbatto yakkhayoniyá*, born as a yakkha, Mah. 65). *Devayoniyo*, classes of devas (Ab. 13). *Nāgayoniyam abhīramasi*, do you delight in the Nāga existence? (said to a Nāgarāja). *Sthayoniyam nibbatitvā*, having been born in the lion class, born as a lion (F. Ját. 46). The four yonis, or classes of birth or existence, are *aṇḍajā yoni*, *jalā-bu-yoni*, *saṃsedajā yoni*, *opapātikā yoni*, oviparous existence, viviparous existence, moisture-sprung existence (see *Sedajo*), and apparitional existence.

YONIJO (*adj.*), Born from the womb, born of a mother [योनिज]. Dh. 71.

YONISO (*adv.*), Causally, really; wisely [योनि + षस्]. Sārasaṅgaha says that *yoni* in the phrase *yoniso sá bhūmi jalaphalassa adhigamāya* means "cause" (*kāraṇa*): I do not know where the citation occurs, and cannot translate it. *Cittam . . niggahessāmi yoniso*, I will restrain my thoughts wisely (Dh. 58). *Eko saṅkhāro pi nicco nāma n'atthi tasmi "maraṇadhammaṃ mataṃ bhijjanadhammaṃ bhīnaṃ" tī yoniso paccavekkhitabbam na socitabbam*, no one element of existence is permanent, accordingly death should be looked upon philosophically and without mourning, we should merely say, "That which is subject to death is dead, that which is subject to dissolution is broken up." *Yonisomanasikāro*, enlightened or philosophic attention or devotion of the mind (Dh. 102, 110, 358, 405). At Ab. 153 *yoni* is given as a synonym of *paññā*, *vijjā*, *ñāṇa*, etc. Sārasaṅgaha says, *yonisomanasikāro ti ādisu ñāṇe*, in phrases

like *yonisomanasikāro* the word *yoni* is used in the sense of "knowledge."

YONO, and **YAVANO**, and (with aff. क्) **YONAKO** (*adj.*), Foreign, barbarian; Ionian, Greek [यवन, यवनक]. *Yonarattḥam*, *Yonakarattḥam*, the Yona country. *Yonaloko*, the Yona people (Mah. 71). *Yonakabhāsā*, the Yona language (Alw. I. cvii). *Yonā* and *Yonakā* (pl.), the Yona people (Alw. I. xlv). The Yonas of Milindapañha were unquestionably Greeks (Man. B. 516). Milinda is the historical king Menander, and Trenckner has shown that three or four of his courtiers who are mentioned by name have Greek names in a Sanskrit dress (e.g. *Devamantiyo* = Demetrius, see Man. B. 515, line 28, where the Sinhalese version has *Devamantriya*). The Yona priest Mahādhammarakkhita who came to Ceylon B.C. 157 from "the Yona city Alasanda" was doubtless also a Greek (Mah. 171, read *Yonanagarālasandā Yonamahāddhammarakkhito*). At Mah. 71 we are told that in B.C. 307 the Yona priest Dhammarakkhita was sent as a missionary to Aparanta, while the priest Mahārakkhita was sent to the Yona country: after a careful perusal of the aṭṭh. and of Sāsanaṅgaha I feel doubtful what country is intended. At the present day the name Yona is applied by the Sinhalese to the "Moormen" or Arabs settled in Ceylon. Some of these Arab families have been settled for centuries in Ceylon, and their villages are found even in the mountain districts of the interior. They retain their religion, and universally wear the fez or skull-cap, but speak Tamil. The date palm is called by the Sinhalese *Yōn-iñḍī* (*Yona-sindī*).

YOTTAM, The tie of the yoke of a plough [योक्त्र]. Ab. 448; Ját. 57.

YUDDHAM, see *Yujjhati*.

YUGALAM, A pair, couple [युगल]. Ab. 628.

YUGAM, A pair, couple; a generation; an age of the world [युग]. Ab. 628, 882. *Cakkay.*, a pair of wheels (Dh. 95). *Vatthay.*, a couple of cloths (Mah. 175). *Bhadday.*, an auspicious pair (Dh. 124, said by Buddha of Kolita and Upatissa). *Cattāri yugāni*, four couples (of men, Alw. I. 78, Kh. 7, of the eight Ariyapuggalas). In Brahmāyū S. we are told that Buddha when walking *yugamattam pekkhati*, which Hardy renders, "does not look before him further than the

distance of a plough or nine spans" (Man. B. 371, *yuga* would seem therefore to be a measure of length). An Antarakappa is a vast period or cycle of time during which man's age increases from ten years to an asaṅkleyya, and then decreases again to ten years (see *Kappo*). It is subdivided into eight yugas, as follows, 1st a *kaliyugam*, 2nd a *dvāparay.*, 3rd a *tetṭy.*, 4th a *katay.*, 5th a *katay.*, 6th a *tetṭy.*, 7th a *dvāparay.*, 8th a *kaliyugam* (Man. B. 7, I owe the Pali names to Yātr.). See *Yugo*.

YUGANDHARO, see *Kulācalo*.

YUGANTO, The end of a kappa, = *kappakkhayo* [युगान्त]. Ab. 82. *Yugantavāto*, the great wind by which the destruction of the world is sometimes effected at the end of a kappa (see Man. B. 5).

YUGAPATTO, Mountain ebony [युगपत्त]. Ab. 552.

YUGO, and YUGAM, The yoke of a carriage or plough [युग]. Ab. 882; Dh. 91. Comp. *Yugam*.

YUJJATI, see *Yuñjati*.

YUJJHATI, To fight, make war [युज्]. *Ajāta-sattund saddhim yujjhanto*, being at war with A. (Dh. 353, comp. 202). With instr. *Na yujjhissāma Damiṭṭhi*, we will not war with the Tamils (Mah. 136, 203). With dat. (Mah. 255). Metaphorically of conflict with evil passions (Dh. 291). Aor. *yujjhi*, *yujjhittha* (Mah. 203, 255), pl. *yujjhimsu*, *ayujjhum* (Mah. 151, 154). P.pr. *yujjhamāno* (Mah. 154), *yujjhanto* (Dh. 202). P.p.p. neut. *yuddham*, war, battle (Ab. 399). *Yuddhāya* (dat.) *pāvīsi*, rushed into the fray (Mah. 64). *Yuddhāy' āgato*, come "with hostile intent" (Mah. 153). *Yuddhāya abhisamīyutā*, equipped for battle (Mah. 217). *Yuddhattham upāgamum*, advanced for the purpose of attacking him (Mah. 62). *Yuddhamahā*, battle-field (Mah. 62). *Yuddham yujjhati*, to fight a battle (Mah. 194). *Maccuy.*, conflict with death (Ditto). *Y. deti*, to offer or give battle (F. Jāt. 5). The reading *yujjhāya* (where we should expect *yuddhāya*) at Mah. 155, 217, is supported by four MSS. which I have collated. It may possibly be a dat. from *युज्*.

YUÑJATI, To turn one's attention to, be zealous, active, devote oneself to [युञ्ज]. Dh. 281. With loc. *yuñjati Buddhāsāne*, devotes himself to the commandment of B. (Dh. 68; B. Lot. 530, comp. Dh. 38). Pass. *yujjati* (Pāt. 77). P.f.p. *yujjaniyo* (Sen. K. 477). P.p.p. *yutto*. Caus. *yojeti*, to fix,

apply, devote; to unite, mix; to try; adopt, use, prepare; to yoke, harness; to appoint, commission, employ; to furnish, provide; to urge, induce. *Yojettha Māraṃ paṇḍovudhena*, let him grapple Māra with the weapon of wisdom (Dh. 8). *Attānaṃ yogasmim* (loc.) *ayojayam*, not devoting himself to zeal (Dh. 38). *Yojayi rathe*, bound them to his chariot (Mah. 218). *Sappimadhu-sakkharāhi yojetvā*, having mixed it with ghee, honey and sugar (Dh. 126). *Vissam phaleṣu yojetvā*, having applied poison to the fruit (Mah. 229). *Hasaddham viriyasamatham yojemi*, let me adopt, or try, the calming of my zeal (Br. J. S. A.). *Bahū manuse yojetvā*, having engaged a number of men (to make bricks, Mah. 107). *Ākarathāti yojesum*, ordered them to bring them, lit. commissioned them, saying, Bring ye them (Mah. 179). *Ambam visena yojetvā*, having poisoned a mango, lit. furnished it with poison (Mah. 130). *Pāde upandhāhi yojetvā*, having fitted his feet with slippers (Mah. 177). *Mahāvihāraṃ nācetum yojesi*, incited or induced him to destroy the M. (Mah. 235). P.p.p. caus. *yojīyati*. *Naṅgaleṣaṃ hassam yojīyati*, a thousand ploughs are yoked (Jāt. 57). P.p.p. *yojito*. Also caus. *yojāpeti*. *Pañca sakaṭasatāni yojāpetvā*, having caused 500 carts to be yoked (Dh. 265).

YÜNO (*adj.*), Young. This anomalous form is due to the false analogy of some of the oblique cases of युवत्, as यूना, यूनस्, यूने. Or it may be formed back from the fem. यूनी, which looks as if it pointed to a masc. यून.

YÜPO, A pillar, column; a sacrificial post; a pásāda [यूप]. Ab. 208, 419, 1101; Mah. 165 (*sīdy.*, a stone column), 169.

YÜSO, and YÜSAM, Juice [यूष, यूष]. Of the juice of a mango (F. Jāt. 7). Of the juice of a jak fruit (Mah. 167).

YÜTHIKĀ (*f.*), A sort of jasmine [यूथिका]. Ab. 576.

YÜTHO, and YÜTHAM, A herd of animals [यूथ]. Ab. 632. A herd of elephants (Dh. 106). *Migay.*, a herd of wild beasts (Att. 213). *Yúthajettha, yúthapati, yúthapo*, the leader of a herd of elephants (Ab. 360; Dh. 114).

YUTO (*p.p.p.*), Furnished or fitted with; yoked, harnessed [युत]. *Ekakūṭayuto* (*adj.*), furnished with a single peak (Ab. 210, comp. 140, Att. 193). Metaphorically: *Bhikkhú gandhadhure yutā*,

monks harnessed in the yoke of study, i.e. engaged in study (Mah. 213).

YUTTAKO (*adj.*), Worthy, proper, right [युक्त + क्त]. *Sotabbay.*, worth hearing of (Alw. I. 80), that ought to be heard (Ten J. 33). *Kattabbay.*, that ought to be done (Dh. 84, comp. 186). *Āpucchitabban ti yuttako ñāti*, a kinsman worthy (of your saying) "I must ask his leave" (Dh. 79).

YUTTI (*f.*), Use, application; aptness, fitness, propriety; an emblem [युक्ति]. Alw. I. viii; Ab. 858. *Tassā vacanayuttiyā* (instr.), in accordance with her advice (Mah. 64).

YUTTO (*p.p.p. yuñjati*), Yoked, joined, connected, attached; right, fitting; possessing; used, adopted, performed; engaged in, devoted to, versed [युक्त]. Ah. 352. *Nāgā naṅgale yuttā*, elephants yoked to the plough (Mah. 99, comp. 218, *gopā rathe yuttā*). *Dhuray.*, harnessed to the yoke (Dh. 91). *Sabbasetaindhavayutto ratho*, a chariot yoked with milk-white horses (F. Jāt. 10; Dh. 309). *Yuttarūpo, yuttānulomo* (*adj.*), right, proper (Ras. 16). *Yuttam eva vadati*, he says rightly, he is right (Dh. 96). *Yuttaññāne* (*loc.*), in the right place (Dh. 120). *Vattum yuttakāle*, at the right time for speaking (F. Jāt. 50). *Yuttavasena*, according to fitness, according to one's deserts (Ten J. 34, 35). *Na c'etaṃ yuttam*, and this is

not right (Ras. 19). *Idān' eva goṇe yācituṃ na yuttam*, it would not be proper to ask for oxen just now (F. Jāt. 9). *Yuttam evarūpaṃ mittam kātuṃ*, it is well to make a friend of such a man as that (Alw. I. 75). *Saddhāy.*, faithful, believing (Ab. 733). *Anekabbhutay.*, endowed with many miraculous powers. *Gopuraṭṭḍāy.*, furnished with gates and towers (of a city). *Maccheravinaye yutto*, devoted to the getting rid of selfishness (Dh. 186). *Yuttā Buddhavacane bhikkhū*, monks versed in the scriptures (Mah. 221). *Ayoge yutto*, given up to indifference, worldly, sinful (Dh. 187, comp. *Yogo*).

YUVĀ (*adj.*), Young [युवत्]. Ab. 253; Dh. 49. Acc. *yuvanā, yuvānāṃ*. Instr. abl. *yuvānā*. Gen. *yuvassa* (Mah. 112). Loc. *yuve, yuvasmim*. Pl. *yuvāno*. Loc. pl. *yuvāsu, yuvesu*. Fem. *yuvatī*, a girl, maiden (Ab. 231). See *Yūno*, and next.

YUVĀNO (*adj.*), Young. An anomalous form (declined like *Buddho*) due to the false analogy of oblique cases like युवानं (comp. *Yūno*). Sen. K. 530. Gen. *yuvānassa*.

YUVARĀJĀ (*m.*), A royal prince, a crown prince associated with the king in the government [युवराजन्]. Mah. lxxxvi; Dh. 391; Man. B. 127.

YUVATĪ, see *Yuvā*.

YVĀHAM, YVĀYAM, see *Yo*.



ADDENDA.

NEW WORDS.

- ABBHĀHATO** (*p.p.*), Afflicted [abhyāhata]. Das. 35. See *Nijjhāmataphiko*.
- ABHIDHĀRETI** (*caus.*), To hold up, raise aloft [abhidhārayati]. Jāt. 34.
- ABHIDOSIKO** (*adj.*), Belonging to the evening [abhidosa + ika]. *Abh. pūtikummdso*, rancid gruel of the previous evening, viz. gruel that had turned bad by being kept all night (Raṭṭhapāla S.).
- ABHIJANETI** (*caus.*) To call into existence, produce [*caus.* abhijan]. Jāt. 21.
- ABHINHASO** (*adv.*), Frequently [abhi-kshñāṣas]. *Dullabham dassanam hoti sambuddhanam abhinhaso* (Sela S.).
- ABHINIBBUTO** (*p.p.*), Calmed [abhi-nivṛita]. *Abhinibbutatto* (*adj.*), whose soul is tranquillized (Das. 26 *atta* = ātman).
- ABHIPPAKIṆṆO** (*p.p.*), Completely strewn or spread [abhi-prakīrṇa]. Jāt. 62.
- ABHIPPASANNO** (*p.p.*), Greatly pleased [abhi-prasanna]. With loc. (*brāhmaṇesu a.*).
- ABHIRAVATI**, To sound loudly [abhi-ru]. Jāt. 18.
- ABHISAMBHAVO**, Meeting with, finding, getting [fr. abhisambhū]. Jāt. 8.
- ABHISAMBUJJHANAM**, Attaining Buddhahood. Jāt. 59.
- ABHISANDATI**, To trickle, flow [abhi + syand].
- ABHISSAJJANĀ** (*f.*), Being angry.
- ABHITTHUNATI**, To praise, laud [abhistu]. Aor. *abhitthuni* (Jāt. 17). Opt. *abhitthaveyya*.
- ABHITUNNO** (*p.p.*), Struck down [abhitunna]. Jāt. 67.
- ABHIVASSATI**, To pour down [abhi-vṛish]. Jāt. 18.
- ABHIVIJINATI**, To conquer [abhi-vi-ji].
- ĀBHUJANAM, ĀBHUJO**, Bending, turning [fr. ābhuj]. *Pallankābhujanam*, sitting cross-legged (Jāt. 17).
- ABHŪMI** (*f.*), Wrong place [abhūmi]. Ten J. 56.
- ACIRATṬHĀYĪ** (*adj.*), Of short duration [acira + sthāyin]. Mah. 28.
- ADDHUVO** (*adj.*), Impermanent [a + dhruva].
- ĀDHĀRAKAM**, A seat, stool [ādhāraka]. Jāt. 33.
- ADHIPĀTETI** (*caus.*), To knock off, remove [*caus.* adhi-pat]. Ten J. 115.
- ADHIVĀHANO** (*adj.*), Carrying or conveying to [adhi-vāh + ana].
- ADHOKATO** (*adj.*), Knocked down, upset [adha-kṛita]. Jāt. 20.
- ADHOSIRO** (*adj.*), Head-downwards [adhaḥcira]. Ten J. 117.
- ADISSAMĀNO** (*adj.*), Invisible [a + *p.pr.pass.* dṛiḥ].
- ĀGAMANĪYO** (*p.f.p. āgacchati*), That should be attained. *Āgamantyasaddhā* is the faith which sustains a Bodhisatta when he has resolved to become a Buddha, and upholds him through all the trials of his probation. *Āgamantyasaddhā sabbāññubodhisattānam hoti* (Par. S. A.). Also called *āgamanasaddhā*. Vij. quotes, *sabbāññubodhisattānam saddhā abhinthārato paṭṭhāya āgattā āgamanasaddhā nāma*.
- AGĀRĪ** (*m.*), A householder [agāra + in].
- AGGAYHA**, Ger. fr. āgrah (Trenckner).
- AHETUKO**, One who does not believe in the Cause (i.e. Karma), an infidel [ahetuka]. Ten J. 117.
- ĀHUTI** (*f.*), Offering, oblation [āhuti]. Jāt. 17.
- ĀHŪYA** (*ger.*), Having summoned [āhūya]. Mah. 129.
- AJAPĀLO**, A goatherd [ajapāla]. *Ajapālanigro-*

- dho*, name of a banyan-tree under which Buddha once sat (Man. B. 167, 182).
- AJARĀMARO** (*adj.*), Free from decay and death [a + jarā + mara]. Ten J. 114, where it means immortal; Ras. 29, where it is an epithet of Nirvāṇa.
- AJJHĀYAKO** (*adj.*), Engaged in study [ādhyāya + ka]. Alw. N. 121.
- AJJHOGAHEṬI**, To plunge into, to enter [adhi-ava-gāh]. Jāt. 7.
- AKĀMAKO** (*adj.*) Unwilling [akāma + ka].
- AKKHITTO** (*adj.*), Not blamed, not reviled, blameless [a + kshipta]. Jāt. 2.
- AKKUTṬHO** (*p.p.p.* *akkosati*), Reviled, cursed [ākruṣṭa].
- ĀKOTṬETI**, To beat, knock [ā + kuṭṭ].
- ALĀṆKAMMANIYO** (*adj.*), Suitable for coition [from kṛi with alam]. Pāt. 75.
- AMAMO** (*adj.*), Uncovetous, unselfish [amama]. Das. 26.
- ĀMANTANĀ** (*f.*), Taking leave [āmantraṇā].
- ĀMODITO** (*p.p.p.*), Pleased, delighted [from ā-mud]. Jāt. 17.
- AMOGHO** (*adj.*), Unfailing, unerring [amogha]. Jāt. 19.
- ANABHIJJHITO** (*adj.*), "Not coveted" [from abhidhyai with a]. Khaggavisāṇa S.
- ANABHISSARO** (*adj.*), Not a master, powerless [a + abhi + śvara]. See *Uddeso*.
- ANAGĀRI** (*f.*), = *anagūriyā* (Dhammika S.).
- ĀNAÑJĀBHISANĀKHĀRO**, see p. 454 (b).
- ANAÑĀTO** (*adj.*), Undistinguished, unrecognized [a + āñāta]. Das. 34.
- ANAPEKKHO** (*adj.*), Indifferent [anapeksha]. Jāt. 9.
- ANARAHĀ** (*m.*), One who is not an Arhat [a + arhat]. Alw. N. 121.
- ANĀVAṬO** (*adj.*), Unobstructed, unlimited [anāvṛita].
- ANĀVATTI** (*f.*), Non-return [a + āvṛitti]. *Andavattidhammo tasmā lokā*, not liable to return from that world (Par. S.).
- ANITṬHO** (*adj.*), Unpleasant [anishṭa]. Jāt. 18.
- AÑĀTĀ** (*m.*), One who learns or understands [āñāṭṭi]. Gog. Ev. 8.
- AÑĀTTHATTAM**, Variation, contrariety [anyathātva]. Mah. 252; Jāt. 19; Alw. N. 132.
- ANOVĀDAKO** (*adj.*), Not listening to admonition, untutored [a + avavāda + ka]. Das. 22.
- ANTAKAM**, Extremity, border [antaka]. Ten J. 56 (*gāmantakāni*).
- ANTARĀPAṆATO**, From a shop, from the bazaar [antar + āpaṇa + tas]. Jāt. 55.
- ANTIKO** (*adj.*), Last, final [antika]. Ras. 67.
- ANTOGATO**, = *antaggato*. With gen. *Pattassa a.*, contained in a bowl.
- ANTORUKKHATĀ** (*f.*), Being among trees [antar + vṛiksha + tā]. Jāt. 7.
- ANTOVISATI**, To enter [antar + viç]. Mah. 52.
- ANUBUDDHO** (*p.p.p.*), Learnt [*p.p.p.* *anubudh*].
- ANUCANĀKAMATI**, To walk about [anu + caṅkaram]. Alw. N. 103.
- ANUCIṆṆO** (*p.p.p.* *anucarati*), Pursued, practised. Jāt. 20.
- ĀNULOMIKO** (*adj.*), Suitable [ānulomika].
- ANUPAKKUTṬHO** (*adj.*), Not censured [a + *p.p.p.* *upakruç*]. Jāt. 2.
- ANUPARIPPHUṬO** (*p.p.p.*), Filled or pervaded in every part [anu-pari-sphuṭa]. Vij.
- ANUPAVAJJO** (*adj.*), Not censurable [a + *p.f.p.* *upavad*].
- ANUPAVATTETI** (*caus.*), To set on foot after another, or in imitation of another [anu-pravartayati]. Dh. 134.
- ANUPPAVECCHĒ** (*opt.*), Should enter [from anu + pra + viç]. Muni S.
- ANUSAÑCARATI**, To traverse, drive up and down [anusañcar]. Ten J. 55.
- ANUSARATI**, To follow [anusarī].
- ANUTĪRE** (*loc.*), On the bank (of a river) [loc. *anutīra*].
- ANUVATTETI** (*caus.*), To carry on after another [anu-vartayati].
- ANVAGU**, At Das. 36, aor. from *anvi*. It is I think the 3rd pl. *anvaguṇ* (*anutthunanto* might be a plur.). Two MSS. read *-gā*.
- APACĀYANAM**, Reverence (fr. *apacāyati*).
- APAGABBHO** (*adj.*), Free from rebirth [apa + garbha]. Alw. N. 34.
- APAKASSATI**, To remove [apakarish].
- APATU** (*adj.*), Awkward [apaṭu]. Ab. 892.
- APAYĀTI**, To depart [apayā]. Ten J. 49.
- APPAGGHO** (*adj.*), Of little value, cheap [alpa + argha]. Jāt. 9.
- APPAHĪNO** (*adj.*), Not destroyed, not got rid of [a + prahīṇa].
- APPĀNAKO** (*adj.*), Free from insects [a + prāṇaka].
- APPĀÑÑO** (*adj.*), Unwise, foolish [alpajña]. Das. 32.

- APPATIGHO** (*adj.*), Free from anger [a+pratigha].
- APPATIPUGGALO**, Without a rival or equal [a + prati-pudgala]. Dh. 314.
- APPAVATTI** (*f.*), Non-existence [a + pravṛitti]. See p. 273 (b).
- APPAVATTO** (*adj.*), Non-existent [a + pravṛitta].
- APPEKADĀ**, Now one day, = *app ekadd* = *api ekadd* (comp. *app ekacce*).
- ĀRODANAM**, Lamentation [fr. á-rud]. Ját. 34.
- ĀROGO** (*adj.*), Healthy, well [either formed back from *árogya*, or *aroga* with lengthened *a*, as in *ánubháva*, *pávacana*, etc.].
- ASAKKO** (*adj.*), Unable (see *Sakko*, 2).
- ASITO** (*adj.*), Not resting upon, not clinging [aṣṛita]. Das. 37.
- ATAKKĀVACARO** (*adj.*), Beyond the range of thought, unthinkable [a + tarka + avacara]. Gog. Ev. 6.
- ATAPPO** (*adj.*), Inaccessible to suffering [a + tapya]. The *atappá devá* are the inhabitants of the 13th Brahma heaven (see *Brahmaloko*).
- ATICIRAM** (*adv.*), Too long [ati + ciram]. Ten J. 38.
- ATIPĀTṬITI** (*caus.*), To cause to fly, to shoot (an arrow) [atipátayati].
- ATITARATI**, To excel [atitṛti].
- ATITULO** (*adj.*), Unrivalled [ati + tulá].
- ĀTO**, Name of a bird (Ab. 637). Comp. Sansk. áti.
- ĀTTADIṬṬHI** (*f.*), Same meaning as *attavádo*.
- ATTĀÑO** (*adj.*), Unprotected [a + tráṇa].
- ATTHACARO** (*adj.*), Acting for a person's benefit, benevolent [artha + cara]. Ten J. 89.
- ATTHADDHO** (*adj.*), Not stupid, sensible, wise [astabdhā].
- ATTHAPACCATTHIKĀ** (*pl.*), Friends and foes, lit. seeking your advantage and disadvantage. The term. belongs to the whole compound.
- AṬṬHAPADAṬṬHAPANAM**, A mode of dressing the hair [aṣṭapada + sthāpana]. Ten J. 6. In Raṭṭh. S. *aṭṭhapadakatá kesá*.
- ATTHAVANĀNĀ** (*f.*), Explanation of meaning, a commentary [artha + varṇanā]. Ját. 1.
- AVABHĀSĪ** (*adj.*), Shining [avabhásin]. Mah. 8.
- AVAGGAHO**, A drought [avagraha].
- AVAKUJJO** (*adj.*), Lying on one's face, prone [ava + kujja]. Ját. 13.
- AVAMĀNANAM**, Contempt [avamānana]. Ját. 22.
- AVĀPURATI**, To open [ava-á-vṛi]. Alw. N. 133; Ten J. 29. Pass. *avāpurīyati* (Ját. 63). Comp. *pāpurati*.
- AVASSABHĀVĪ** (*adj.*), Inevitable [avaṣya + bhāvin]. Ját. 19.
- AVATTHU** (*n.*), A wrong object [avastu]. Ten J. 7.
- AVELĀYA** (*instr.*), At a wrong time [*instr.* a + velá]. Ját. 10; Ten J. 20.
- AVHETI**, To challenge [áhvyati]. Ten J. 14.
- ĀVUTTHO** (*p.p.p. ávasati*), Inhabited.
- AYABBAYO**, Gain and loss [aya + vyaya].
- AYAPOTTHAKAM**, Account book, ledger [aya + pustaka]. Ját. 2.
- ĀYASAKYAM**, Dishonour [*fr.* ayaṣas + ka]. Ten J. 46.
- AYYAPUTTO**, Young master [áryaputra]. Designation by a servant or retainer of the eldest son of the master of the house. Also of a husband by his wife.
- BĀHUJAÑÑO** (*adj.*), Having many adherents, extended to many people [*fr.* bahujana].
- BHAKKHO**, Food [bhaksha]. Ten J. 19 (pl.).
- BHAÑÑAM**, Preaching [bhāpa + ya]. See *Patti*.
- BHĪMSANAKO** (*adj.*), Alarming [bhīṣapaka].
- BRAHMADANḌO**, One of the punishments to which monks are subject for certain ecclesiastical offences [brahmadapḍa].
- BRAHMO** (*adj.*), see *Brahmá*.
- BUDDHAGUṆO**, Quality, attribute, virtue of a Buddha [buddha + guṇa]. Ten J. 49.
- CAPUCAPUKĀRAKAM**, Making the sound *capu*, smacking the lips (Pát. 22).
- CĀTUDDISO** (*adj.*), Rendered by Coomaraswamy "possessing the four appamāṇas (appamaññās)." *CATUGGUṆO (*adj.*), Quadruple [caturguṇa].*
- CATUPPADO**, and **-DIKO** (*adj.*), Having four Pádas (of a gáthá) [catuspada, and catuspada + ika].
- CATUPPAKĀRO** (*adj.*), Of four sorts [catur + prakāra]. Ját. 57.
- CHAKKAM**, A set or group of six [ṣaṭka].
- CHĀYO**, If the reading at Ten J. 111 is correct this is an interesting dialectic variety of *chāpo*.
- CHETTĀ** (*m.*), One who breaks or cuts [chettṛi].
- CITICITĀYATI**, To hiss, bubble.
- CĪNAKAM**, Panicum Miliaceum [cīnaka].
- DAKAJO** (*adj.*), Aquatic [daka + ja]. Ját. 18.
- DASADDHAVIDHO** (*adj.*), Of five sorts [daṣḍha + vidha]. Mah. 161.
- DASO** (*adj.*), Seeing, understanding (only at the end

- of a compound) [driṣa]. *Pañicasamuppādaso*. (Alw. N. 108).
- DATTO** (*p.p.p.*), Given. This is the Sanskritic *p.p.p.* from dá, I have only met with it Muni S. (*paradattupajīvī*, living on the gifts of others). The usual *p.p.p.* is *dinno*, which I take to be dad with term. *na* instead of *ta* (*dadna, danna, dinna*), for the vowel change comp. *nisinna*.
- DEŚĪ** (*adj.*), Showing [deṣin]. *Maggadeśī*, showing the way.
- DEVANĀTARO**, A comment quoted by Subhūti says, *nāmagottādāhi pākaṣo devo devo nāma, nāmagottādāhi apākaṣo devo devanātarō nāma*.
- DHAMMAÑŪ** (*adj.*), Knowing the Law [dharma-ajña].
- DHAMMOKKĀ** (*f.*), The torch of the Law [dharma + ulkā]. Ját. 34.
- DHENUPO**, A calf [dhenu + pa].
- DĪPARUKKHO**, A candlestick [dīpavriksha].
- DITṬHIJJUKAMMAṀ**, see *Puñño*.
- DIVĀDIVASSA**, Rendered by Coomaraswamy in one place "at noon," in another "at an unusual hour." A comparison with Ten J. 1 shows that the latter is doubtless the right interpretation. I take it to be the gen. of a compound *diva-diva* with lengthened *á*, like *phaláphala*.
- DUBBINICCHAYO** (*adj.*), Difficult to decide (of a law case) [dus + viniṣaya]. Ten J. 1.
- DŪBHI** (*adj.*), Treacherous, mischievous. We generally have *mittadābhī*, but I have once met with *dābhī* standing alone.
- DŪBHO**, Treachery, perfidy [droha]. *Adābhāttāya*, to prevent treachery (Mah. 49).
- DUJJAYO** (*adj.*), Difficult to subdue [durjaya].
- DUKKARAKĀRIKĀ** (*f.*), Austerities, self-mortification by fasting, etc. Ját. 67. Also *dukkarakāriyam*, and *-kiriya*.
- EKABĪJĪ** (*m.*), The first degree of Sotāpatti [eka + vija + in]. The meaning is obscure, Vij. quotes *ekam eva bhavaṃ nibbattetvā dukkhass' antaṃ karoti ayam ekabjī*.
- EKANDHAKĀRO** (*adj.*), Entirely obscured [eka + andhakāra]. Ját. 34.
- EKAŅGAŅO** (*adj.*), In the phrase *anekāni cakka-vālasahassāni ekaṅgaṇāni ahevaṃ*, many thousands of worlds were opened out to view, became like one great open court (Ját. 53).
- EKANTARIKO** (*adj.*), Taking turns, acting alternately (Vij.) [eka + antara + ika]. *Manussā yeva pana parivisitum nāsakkhimsu devā pi ekantarikā hutvā parivisimsu*, men alone were unable to wait upon (this multitude of guests), but the angels, taking turns with them, helped to wait (Ját. 33).
- EKARĀJĀ** (*m.*), A universal king [ekarāja]. Ját. 47 (of the sun).
- EKIKĀ**, Fem. from *ekako*.
- ERETI**, To speak [er]. Comp. *Īreti*.
- EVAMVĀDO** (*adj.*), Saying thus, holding this doctrine [evam + vāda]. Ten J. 118.
- GĀLHO** (*p.p.p.*), Close, fast, tight [gāḍha]. Ját. 62.
- GARIYO** (*adj.*), Very heavy [gariyama]. Dh. 245.
- GAYĀ** (*f.*), Name of a river [gayā]. Man. B. 191.
- GAYĀSISAM**, Name of a mountain (?) near Gayā [gayācīrsha]. Dh. 119, 145; Ten J. 53.
- GEHĀSITO** (*adj.*), Lay, profane [geha + ācīta].
- GHATAKO**, The capital (lit. pot) of a column, [ghaṭa + ka]. Ját. 32.
- GOPIKO**, An owner of cattle [gopa + ika].
- GOTAVIYO**, Part of a ship, = *pacchābandho* (Ab. 666). Mr. Trenckner tells me the reading of Ab. should be *-yo*, not *-so*.
- HESATI**, To neigh [hesh]. Ját. 51.
- HĪRAHĪRAM** (*adv.*), In the phrase *hīrahīram karoti*, to cut to pieces, chop up (Dh. 176; Ját. 9).
- HIRIMANO** (*adj.*), Modest [hri + manas].
- HŪHUM** (*indecl.*), Sho! sho! a noise made to frighten away a bird.
- IDDHO**, *p.p.p.* *ijjhati*.
- IŅJANĀ** (*f.*), Motion (fr. *iñjati*).
- JAGGANAM**, Waking, watching. Ját. 10.
- JALLAM**, see *Rajovajallam*.
- JANAKĀYO**, Body of people, assembly [jana + kāya]. Ját. 28.
- JINATRAJO**, Son of Buddha, metaphorically of an apostle of Buddha [jina + ātmaja].
- KĀKACCHATI**, This verb seems to be a frequentative from *kath*, and would naturally mean "to chatter," but Hardy appears to render it "to yawn" (Ját. 61; Man. B. 157).
- KĀKAPEYYO** (*adj.*), Brimming full (of a river), so full that a crow standing on the bank can drink from it [kākapeya].
- KĀLANŅŪ** (*adj.*), Knowing the time or season [kālejña].
- KARAJAKĀYO**, Impure body (Dh. 335, Ját. 5). Subh. quotes, *kucchito kilesarajo assa kāyassa atthitāya karajakāyo*, thus making karaja a compound of *kad* and *rajas*. Ját. 5.

- KASAṬO** (*adj.*), Inispid (?). Dh. 271, line 1; Ten J. 108.
- KERĀṬIKO**, and **KETUBHĪ** (*m.*), A hypocrite, charlatan, humbug (Vij.).
- KHUMSANAM**, Reviling, scorn.
- KHUMSITO** (*p.p.p.*), Reviled, scorned, snubbed. Dh. 263.
- KILISSANAM**, Getting dirty. Ját. 8.
- KIMATTHĀYA** (*adv.*), For what purpose [kim + arthāya]. Ten J. 37.
- KIMATTHIYO** (*adj.*), Having what object [kim + artha + ya]. *Evaṃ viheṭhanam kimatthiyam*, what is the good of this sort of persecution? (Ten J. 38).
- KIMINO** (*adj.*), Full of worms [kṛimīṇa].
- KIMSĪLO** (*adj.*), Practising what Sīla [kim + śīla].
- KĪṆI**, A word framed to represent the sound of the ring or clang of a metal rod when struck. *Ayasa-lākāya kṛiṇi ti saddam sutvā* (Dh. 211).
- KINTIKARO** (*adj.*), Doing what [kinti + kara]. Ten J. 118.
- KOLANĀKOLO**, Name of one of the three classes of Sotāpannas (see *Puggalo*). It is a curious derivative of *kulam-kula*, and means "going from birth to birth." Vij. quotes, *dve vā tṭpi vā kulāni sandhāvitvā saṃsaritvā dukkhass' antam karoti ayam kolaṅkolo, kulam ti ettha bhavo*. The aṭṭh. adds, "although it is said two or three transmigrations, there may be even six."
- KUHILIKĀ** (*f.*), = kuhali (Att. 216).
- LĀLAKO**, A fool. Ten J. 118.
- MAHĀHANU** (*adj.*), Large-jawed, gigantic [mahāhanu]. Ját. 28.
- MAHĀSĀLO**, A great Sal-tree [mahā + śāla]. Ját. 26.
- MAHĀTALAM**, The earth [mahātala]. Ját. 61.
- MAHĪMSĀSAKO**, = Mahīśāsaka. Ját. 1.
- MANACCHATṬHO** (*adj.*), Of which mind is the sixth [manas + shashṭha]. *Manacchatṭhāni indriyāni*.
- MANĀKUṆO**, A bug or flea [matkuṇa]. Ját. 10.
- MARAṆANTIKO** (*adj.*), Bordering upon death [maraṇāntika]. *Maraṇāntikā vedanā* means suffering or illness so severe as to be nearly fatal, and also the suffering or illness that precedes death, the last agony (Dh. 214).
- MEDURO** (*adj.*), Smooth [medura]. Att. 191.
- MIGĪ** (*m.*), King of beasts, a lion [mṛiga + in]. Ten J. 38, 39 (*migā asa atthīti migā*).
- MOHETI** (*caus.*), To bewilder, mislead [mohayati].
- MUNḌIYAM**, Baldness [muṇḍa + ya].
- NADANAM**, Roaring [nad + ana]. Ját. 19.
- NĀGABALO** (*adj.*), Having the strength of an elephant [nāgabala]. Ten J. 115.
- NAGGIYAM**, Nudity [nagna + ya].
- NAMASSANAM**, Veneration. Ját. 1.
- NĀṬAKAM**, A play, act, drama [nāṭaka]. Ját. 59.
- NATTHIKADIṬṬHI** (*adj.*), Holding the nihilist heresy [nāstika + dṛiṣṭi].
- NAYAÑŪO** (*adj.*), Skilled, wise [nayañña]. At Ját. 1 Vij. says it means "knowing the four *nayas* or modes of interpretation, which are *suttam*, *suttānulomo*, *ḍacariyavādo*, and *attano mati* or *ekattanayo*."
- NETTO**, A guide [netra]. Ten J. 110.
- NIBBĀHĀPETI** (*caus.*), To cause to be removed [*fr.* nirvah].
- NIBBIṢESO** (*adj.*), Similar, identical [nirviṣeṣa]. Ten J. 45.
- NIDDĀNAM**, Digging up weeds [comp. nirdāṭṭi].
- NIKKĀRAṆO** (*adj.*), Disinterested [niskāraṇa].
- OGAHANAM**, Diving, bathing [avagāh + ana].
- OPĀTETI** (*caus.*), To let fall [avapātayati].
- OPIĻĀPETI** (*caus.*), To press down [*fr.* avapiḍ].
- OSAṬO** (*p.p.p. osarati*), Engaged in; settled [avaśrita]. Subh. quotes from Mil. P. *sākkacchā oṣaṭā bahū*, and from a commentary *osaṭam vatthum*, a matter that has been settled.
- PABBĀJANIYAKAMMAM**, Name of one of the Saṅghakammas. Vij. says it is held for the purpose of placing a monk under censure and restraint.
- PABBĀJANIYO** (*p.f.p.*), That has to be ordained (*fr.* pabbājeti). Mah. 111.
- PAÑCAṆGULAKAM**, The five fingers [pañca + aṅgula + ka]. Mah. 193.
- PAÑCAṆGULIKAM**, A measure of five finger-breadths [pañca + aṅguli + ka]. F. Ját. 6.
- SAMUTRĀSANAM**, Frightening [*fr.* caus. samuttras]. Comp. *Utrasto*.
- USSITO** (*p.p.p.*), Lifted, hoisted; prosperous; born, produced [*ucchrita*]. Ab. 892.

ADDITIONAL MATTER.

A—*Patthanam alabhim*, I have not obtained my wish (Ten J. 113).

Abbhanumodanam—Also *-modana* (f.). *Yena kenaci dinnassa puññassa aññassa cittena paṭiggahaṇam abbhanumodana*, a. is the reception by the heart of any person of merit transferred to him by any one (comment quoted by Subh., see *Puñño*).

Abbhuggacchati—*Atha tesam avañño abbhuggacchati*, an ill report of them goes forth (Par. S. Aṭṭh.). *Dasadussasahasāni abbhuggacchimsu*, ten thousand cloths were taken up (to make the turban, Ját. 60). Ját. 27.

Abhibhāsati—P.p.p. *abhibhāsito*.

Abhigacchati—*Yācīto abhigantvāna*, personally requested, lit. requested by him after he had come to me (Ját. 1).

Abhigīto—*Gathābhigītam me abhojaneyyam*, what has been obtained by reciting stanzas should not be partaken of by me (Kasibhāradvāja S.).

Abhijānāti—Aor. *abhaññīsi*.

Abhijātikko—*Kaṇḍābhijātikko*, a low-caste man, out-caste, pariah (Sela S.).

Abhimukho—*Nekkhammābhimukho hohi*, turn your attention to N., devote yourself to it (Ját. 21).

Abhiramati—Caus. *abhiramāpeti*, to give pleasure to (Ját. 61).

Abhisambuddho—*Abhisambuddho hutvā*, after he became Buddha (Ten J. 49). *Abhisambuddhagāthā*, a stanza pronounced by Gotama after he became Buddha, as opposed to one pronounced when he was a Bodhisatta (Das. 29).

Abhisāṅkhato—Ját. 33 has *madhusakkharacūṇasapphi abhisāṅkaṭabhojanam*, food prepared with honey, etc. (observe the ṭ).

Abhisanno—*Abhisanno* at Ját. 17.

Ācarati—*Na ca gandham ācare*, let him not use perfumes (Dhammika S.).

Accharā (p. 9)—*Accharam paharati*, to snap the fingers in sign of displeasure or contempt (Das. 2, 22; Ten J. 114). *Accharasaddo*, the noise made by snapping the fingers (Ten J. 51).

Acchati—Fut. *acchissati* (Ten J. 115).

Ādaro—*Rājā ādaram na karissati* means, I think, "the king will not be pleased" (Ten J. 113).

Addho—*Aḍḍhabhutto*, having only half finished his meal. *Aḍḍharatti* at Gog. Ev. 23 seems to mean 6 P.M. *Aḍḍharattasamayo*, midnight (Ját. 63).

Aḍḍho—Not I think *ṭiddha*, which becomes *iddha*.

Addito—*Dukhaddito* (Ját. 21).

Adhimuccati—*Adhimuccassu*, be reassured, have confidence or faith (Sela S.).

Adhipateyyam—see *Puggalo*.

Aduṃ—see *Daddi*.

Āgamā—see *Gacchati*.

Āgameti—*Thokam āgametvā*, having waited awhile (Ját. 8). *Bhikkhācāraṇam āgamayamāno nisīdī*, awaiting the time to go on his begging rounds sat down (Par. S. A.). *Kathāpariyosānam me bhonto āgamentu* (Sela S.).

Āgati—*Cattāri āgatigamanāni = catasso āgatī* (Ten J. 2). At Ten J. 1, read *ekam āgatigatam dubbhinicchayam aṭṭam*, a cause difficult to judge because it was influenced by the āgatis (Vij.).

Āgato—*Amhākam lakkhaṇamantesu āgataṃ*, it is stated in our Mantras (Ten J. 113, comp. Ját. 2, 58).

Āgamaheśī—As kings are sometimes represented as having several, perhaps the term applies to a king's lawful wives as opposed to concubines; and we might reserve the term "queen-consort" for *jeṭṭhikā āgamaheśī* (Das. 1).

Āggo—*Āggamaggo*, the highest Path, Arhatship (Vij.). *Laṭṭhi-agge* (loc.), at the end of a pole (Ten J. 144). *Lābhaggayasaggappattā*, having attained the height of prosperity and fame (Ját. 51). See *Khāyiko*.

Āgocarō—*Imam thānam tava āgocarō*, this is no place for you, this place is too good for you (Ten J. 55).

Āguṇō—*Āguṇavāddī*, one who tells you your faults (Ten J. 2).

Āharati—*Suñkam tharāpeti*, to extort taxes.

Āhāro—*Vanamūlaphalāhāro* (adj.), living on wild roots and fruits (Ten J. 107). See *Upacchedo*.

Ājānāmi—Fut. *ājānissati* (Gog. Ev. 11).

- Ajja**—*Ajja ajj'eva*, to-day, this very day (Ten J. 114).
- Ajjatano**—Dat. *ajjatanāya* (scil. *divasāya*), for to-day.
- Ajjhocharati**—Weber rightly points out that the *corresponding* word (not the equivalent) in Sanskrit is *abhyavahṛi*.
- Ajjhottharati**—To strew about (Ját. 61).
- Ākaḍḍhati**—*Mahāpathe solasa lekha ākaḍḍhamāno*, drawing seven lines on the road (Das. 24). Ger. *ākaḍḍhitvā* (Ját. 64, dragging along).
- Akaṃsu**—see *Karoti*.
- Ākappo**—*Ākappasampanno* (adj.), “with perfect decorum” (Vij. Ját. 30; Ten J. 120).
- Ākāso**—Also neut. *ākāsam*.
- Ākiṇṇo**—*Ākiṇṇamanusso* (adj.), populous.
- Akkharaṃ**—*Akkharāni chinditvā*, having carved an inscription (on a wooden wall, Ját. 8). *Paṭṭe akkharāni diṇvā*, seeing the inscription on the plate (Ten J. 114).
- Akkhāti**—Imperat. *ākkhāhi me*, tell me (Ten J. 118).
- Akkodho**—Also adj. “free from wrath.”
- Ākula**—*Sīmā ākulā*, a disputed boundary.
- Ālaṃ**—*Ālaṃ alan ti vārentānaṃ*, though they tried to stop her saying enough! enough! (Dh. 238). *Ālaṃ gahapati katam me ajja bhattakiccaṃ*, nay, householder, I have already dined (Raṭṭh. S.). *Ālaṃ vaṇ' idam . . padhānāya*, this is a suitable place for making the exertion (Ját. 56).
- Ālambanaṃ**—*Raṇṇo ālambananaṅgalam*, the plough the king drove, lit. leant upon (Ját. 57). See *Phalakaṃ*.
- Ālaṅkaroti**—P.pr. *alaṅkurumāno* (Par. A.).
- Ālasandā**—It should perhaps be *Ālasando*, or *-dam*, unless we suppose *Ālasandā* at Mah. 171 to be an apocoped abl. for *Ālasandāya*.
- Ālayo**—*Gehālayo*, residence in a house (Ját. 10).
- Āllo**—Vij. says that *ālahattho*, at Ten J. 1, means “with my hands hardly dry”; I am not sure whether it implies that he came away from his meal before he had washed his hands, or whether after washing his hands as usual after the meal he had not waited to dry them. *Ālla* is the Sansk. *ārdra*.
- Āloko**—Also enlightenment, knowledge (Gog. Ev. 1).
- Āloṭeti**—We have also *āluṭeti*, to puzzle, perplex, agitate. To perplex with questions (Ten J. 12). To agitate (the mind) with love (Ten J. 45). At Ten J. 111 we have *āloṭissati*, which is perhaps an error for *āloṭessati*.
- Āmako**—see *Susānaṃ*.
- Anādaro**—With loc. *puññesu anādaro*, indifferent to or neglectful of good works (Das. 25).
- Anāgāriyo**—*Anag-* at Ten J. 118.
- Ānantariyo**—see *Pañcānantariyakammaṃ*.
- Ānāpānaṃ**—Ját. 58, see *Kammaṭṭhānaṃ*.
- Anāsakā**—With affix *tva*, *n'ānāsakattam* in *Āmagandha S.* But perhaps we should read with Fausböll *na nāsakā* at Dh. 25, and *na nāsakattam*.
- Aññadatthu**—Compare *anyadārtha*, the *d* may be euphonic or perhaps represent *m* of *aññam attham*.
- Aññamañño**—*Aññamaññaṃ patvā*, when they met, lit. having reached each other (Ten J. 43). *Aññamaññaṃ paharantāni*, knocking one against the other (Ját. 26). Mr. Trenckner tells me that *a* in the plural means “various” (Dh. 240).
- Aññatāro**—*Mahisavāroḍḍhisu aññataram vadhitvā*, having slain some buffalo or elephant or other animal, lit. having slain some one of buffaloes, elephants, etc. (Ten J. 13, comp. Ját. 26).
- Añño**—*Aññāni dvādasavassāni*, another twelve years, twelve years more (Das. 2). *Aññaṃ ekadivasaṃ*, some other day (Ten J. 13).
- Antarā**—*Parisantarā utṭhāya*, leaving the assembly (Ten J. 12).
- Antarantarena**—Also “from time to time” (Ten J. 6).
- Anto (1)**—*Ubbosū antesu*, at both ends (of a perambulation hall, Ját. 8, comp. Das. 35).
- Anto (2)**—*Tassa anto*, within it (Ját. 50). *Autosāpito*, from behind the curtain (Ját. 58).
- Anugacchati**—P.pr. pass. *anugammamāno* (Ját. 53).
- Anujānāti**—With acc. and dat. *Anujānātha maṃ agārasmā anagāriyaṃ pabbajjāya* (Raṭṭh. S.). Fut. *anujānissati*.
- Anukiriyaṃ**—*Mama anukiriyaṃ karonto*, imitating me (Ten J. 53).
- Anupabbajati**—*Aham taṃ purisaṃ anupabbajissāmi* (Ját. 56).
- Anupagamma**—See *Upagacchati*.
- Anussati**—See *Kammaṭṭhānaṃ*.
- Āpānaṃ**—See *Āndānaṃ*.
- Āpaṇṇako**—Weber makes it = a-*praṇa*-ka.
- Āpanno**—*Idam nāma tvaṃ āpannapubbo*, you fell into this sin before (Vij.). *Āpannasattā (f.)*, a pregnant woman.
- Āpaṇo**—Also *āpaṇam* (Mah. 213).
- Aparagoyānaṃ**—At Gog. Ev. 23 *Goyānadeso*.
- Aparo**—Instr. *aparena*, subsequent to. *Koṇḍaññaṃ aparena*, after *Koṇḍañña* (Ját. 34).
- Āpi**—With ce: *Āpi ce dubbalo mitto*, a friend, even

- if a weak one (Ten J. 40). *Api ca kho*, but, anyhow (Ját. 26). Sandhi: *pi 'ssa = pi assa* (Dh. 95, 258; F. Ját. 7, 52), *p' asigena* (B. Lot. 654), *p' ime* (B. Lot. 836), *páyam = pi ayam*.
- Āpo—Declined generally like *Buddho*, acc. *ápam*, instr. *ápena*, etc.
- Appaná—See *Samádhi*.
- Appatito—Also *appatito*.
- Arahá—See *Samatho*.
- Ārakkho—*Thapite árakkhe*, a watch having been set (Das 23).
- Ārammaṇam—*Buddhārammaṇā pīti*, joy of which Buddha was the cause or object (Ját. 11).
- Ārámo—At the end of a compound “delighting in.”
- Āsaṅkati—P.f.p. *ásankaniyo*, apprehensive (Das. 8).
- Asaṅkheyyo—See *Kappo*.
- Asubho—See *Kammaṭṭhānam*.
- Asuci—Fem. *asuci*, filth (Ját. 22).
- Atikkanto—Also “having escaped from” (Ten J. 48). Ger. *atikkamma* (Ten J. 46).
- Ativattati—*Dhammam a.*, to pervert justice (Vij.). P.p.p. *ativatto*. *Sesarukkhānam chāyá ativattá*, the rest of the shadows slanted (Ját. 58).
- Ativiya—With a verb: *Ativiya paridevatí*, mourns exceedingly (Ten J. 114, comp. Ját. 8).
- Attá—*Attānam upatāpaye*, should vex his own soul (Das. 5). *Attano pamāṇam na jānsi*, you don't know your own measure (Ten J. 5).
- Attháya—*Tam yuddhattháya avhayanto*, challenging him to single combat (Ten J. 14).
- Atthi—*Na santi devá*, there are no gods (Ten J. 116). *Isayo n'atthi me samá*, there are no sages equal to me (Ját. 17). *Sace na labhámi jvitaṁ me n'atthi*, if I don't get it, life's not worth having, lit. I shall have no life (Ten. J. 113).
- Attho—*Sace me gatena koci attho bhavissati*, if there is any good in my going.
- Avajámáti—Also “to deny” (Vij.).
- Āvajjeti—*Āvajjeti*, as well as *āvajjeti*, means “to reflect, meditate,” see Ten J. 49, 105, Ját. 9, 74. But *āvajjeti* is far more commonly used in this sense, see Gog. Ev. 2, Das. 23, 30, Ját. 54, 72. Another instance of *āvajjeti* meaning “to upset” will be found at Ját. 69.
- Avataṁso—And with affix *ka*, *avataṁsako* (Ab. 308).
- Avattharati—Aor. *avatthási*.
- Āvaṭṭo—Also *ávatto*, whirlpool (Ját. 70). I have once met with *dakkhiṇávatto*. *Nágávaṭṭo*, a whirl or turmoil caused by *Nágas* (Ját. 26).
- Avecca—It certainly means “knowing, understanding,” as in Sanskrit.
- Bádhati—*Sakuṇe b.*, to snare birds (Ten J. 116, 121).
- Báhiro — *Báhirabhāṇḍam*, property, opposed to *ajjhattikabhāṇḍam*, limbs and life.
- Bahujjano—Also *bahujano*, which indeed is the usual form, *bahujjano* being metri causá (Das. 6). *Bahujano* is also an adj. meaning “populous.”
- Bajjhati—Also “to be caught, snared” (Ten J. 113).
- Bandhati—Also “to catch, snare” (Ten J. 113). Also “to construct verses, compose” (Ten J. 46).
- Bhagini—*Bhagini*, sister ! is the usual address of a monk to a nun.
- Bhágo—*Ācariyabhágo*, teacher's allotment, fee, reward (Ját. 61).
- Bhájanaṁ—*Sammānabhájanaṁ*, receptacle of veneration (of the Saṅgha, Ját. 1).
- Bhaṇḍakam—*Assab.*, horse-furniture, saddle and harness, etc. (Ját. 62).
- Bhavanetti—This is properly an adj., an epithet of *taṇhá* or human passion. In Sanskrit it would be *bhavanetrí*, and it means leading or conducing to rebirth.
- Bhavo—*Bhavapariyante ñhito*, standing on the extreme verge of existence, viz. about to attain Nirvána or annihilation (Ten J. 119).
- Bháyati—Imperat. 2nd pl. *bhátha* (Ját. 26).
- Bhimsano—With affix *-ka*, *bhimsanako*, terrible, dangerous (Ját. 8).
- Bhojaniyo—Also *Bhojaneyyo*.
- Bhummaṭṭho—This is an instance of doubling the consonant and shortening the vowel, like *jannu*, *gunnaṁ*, *thulla*, *khiddá*, etc. In Sanskrit it would be *bhúma-stha*.
- Bilá|o—Ját. 120.
- Bilaṁ (1)—*Bilásayo* (adj.), living in holes or caves (Ját. 18).
- Bodhimapḍo—Also called *bodhitālam* (Ten J. 48).
- Brahmakáyiko—See *Sattaloko*.
- Bráhmaṇo—See *Samaṇo*. There is no trace of a dialectic form *brahmaṇa*, in the rare instances in which I have met with this spelling it is simply a copyist's blunder.
- Brahmuno—See *Brahmá*.
- Buddho—See *Kappo*.
- Cakkhu—*Cakkhúni paṭilabhiṁsu*, regained their sight (Ját. 51).
- Candanam—*Candanasāro*, choice sandal (Ját. 53).

Carati—Also “to conduct oneself well, to live a pious life.”

Cáro—*Pamádacrañ carati*, to live a slothful life (Ját. 9).

Catujátigandho—At Ját. 55, *catujátikagandhehi*, where we have an adj. *catujátiko*.

Ceto—*Athā kho Bhagavó dyasmanto Raṭṭhapálassa cetasó cetoparivitakkam manasákássi*, then Buddha with his mind knew the thoughts of the mind of the venerable R. (Raṭṭh. S.).

Chando (1)—*Chand-ádi-vasena agantová*, not influenced by partiality and the other Agatis (Ten J. 2).

Cháto—Vij. quotes Abhidhánappadípiká Tíká as referring *cháta* to *chá-bhakkhane*. At Mah. 195 we have *aggakháyikacchátake*, in the famine in which people ate sprouts. Kern identifies *cháta* with the Sanskrit *cháta*, “cut, divided, thin, emaciated,” but it must be remembered that the Pali *cháta* means simply hungry, without any idea of wasting through hunger (see Ten J. 18).

Chavi—*Chavivañño saríracammaṣa vañño* (Subh.).

Chejjo—*Chejjabhejjañ*, execution of a criminal, maiming and putting to death.

Chiggalañ—See *Tálo*.

Dáro—*Sehi dárehi santuṭṭho*, contented with his own wife.

Dáyako—*Jivitaddyako*, one who saves a person's life (Ten J. 40, “this is my preserver”).

Devarájá—An archangel, see *Sakko*.

Dhammacakkam—In Sela S. occurs the phrase *dhammena cakkam vattámi cakkam appaṭivattiyam*, which Coomaraswamy renders “I exercise rule by means of doctrine, a rule which is irresistible.”

Dhuro—See end of art. *Puggalo*. Mr. Trenckner points out to me that *dhura* according to Ab. 1004 means also *antika* “near,” and he renders *dhuraviháro* at Dh. 240, line 20, by “neighbouring monastery.” See also Ját. 8, *dhuragámo*, an adjacent village.

Disá—Sometimes at the beginning of a compound means “foreign,” e.g. *disákáko*, a foreign crow, one belonging to a foreign country.

Diṭṭhanto—Subh. quotes from Vis. M., *diṭṭhantañ patto ti diṭṭhippatto* (see *Puggalo*); and from a Tíká, *diṭṭhantañ patto ti dassanasañkhátassa sotápattimaggañápassa anantaram patto ti vuttañ hoti, paṭhamaphalato paṭṭháyā yáva aggamaggá diṭṭhippatto, diṭṭhantañ patto ti vá páṭho catusac-*

cadassanasañkhátthya diṭṭhiyá nirodhañ patto ti attho. Vij. thus renders the latter, “*diṭṭhantañ patto* is the epithet given to one who is in the state between the sotápattimagga and the arhattamagga: *diṭṭhantañ patto* is also a reading, in which case it means one who has attained nirodha by the four truths.”

Dussañ—In Sanskrit *dúshya*.

Dutiyo—Also *dutiyaká*, a wife.

Dvárañ—*Dvdragámake*, a village outside the gates of a city, a suburban village (Ten J. 3).

Ekako—Fem. *ekaká*.

Eko—Fem. instr. *ekáya* (Ten J. 7). *Ekamádámdl* (adj.), one mass of garlands (Ját. 51). *Ekapháiphollo* (adj.), one mass of blossoms (Ját. 52). *Ekajjhásayo* (adj.), unanimous (Ten J. 16).

Eva—*Ciram eva jva*, may you live a very long while (Ten J. 19). *Satthára ticivaram eva anuññátam*, three robes only were allowed by Buddha (Ten J. 33). *Allahattho 'va*, with hands still wet from his meal (Ten J. 1). *Manussá yeva parivisitum násakkhimsu*, men alone, or unassisted, were unable to wait on them (Ját. 33). *Devalokam eva gato*, went back to heaven (Ját. 8).

Evam—*Evamcittena*, with such an intention, with this thought (Par. S. A.).

Gámanto—Also *gámantakam* (Ten J. 56).

Gañhátí—Also used in the sense of taking up views, contracting false doctrine, e.g. see Ten J. 117, line 6, and compare *diṭṭhigahañam*, contracting heretical views.

Gaño—The expression *gañarájakuláni* at Dh. 219 seems to mean “the associated (Licchavi) princes.” Subh. quotes, *te paṭipátthiyá várena várañ rajjakañato gañarájámo*.

Garu—*Garubhávó*, venerableness (Ten J. 18).

Gútham—With affix ka-, *akkhigúthako*, rheum, *kannagúthako*.

Hetu—See p. 530 (a), line 6.

Híno—*Hínajacco*, a low-caste man.

Huráhuram—Dh. 59. Kern ingeniously identifies *huram* with *aparam*, and *huráhuram* with *aparaparam* (comp. *aparaparam*). He is perhaps right, though the difficulties in the way of this identification are great.

Indo—See *Sakko*.

Jannutaggho—Sansk. *jánudaghna*.

Jaṭá—*Jaṭámañḍalam*, a roll of matted hair worn by

- a jaṭila ascetic, it is wound upon his head like a huge turban.
- Játassaro—Ten J. 112.
- Je—In Raṭṭh. S. a lady says to a slave girl, *sace jè saccam vadasi adasi bhavasi*, look here, if you speak the truth you are no slave.
- Kabaro—Comp. Sansk. karvara.
- Kaccho (2)—*Kacche rūḥhatine caranti gāvo*, the cows walk on the grass-grown river banks (Dhaniya S.).
- Kammañ—Vij. says that *kammakiriyadassano* (adj.) at Ját. 45 means “the same as *kammavādi* and *kiriyavādi*, believing in retribution and merit and demerit.” He adds that *akiriyavādi* means denial of the difference between merit and demerit.
- Kampanañ—*Putthavik.*, an earthquake (Ját. 26).
- Kapikāro—Ját. 34, 46, 111.
- Kapañi—We have both *kapañiddhika*- and *kapañ-addhika*-. The former is *kṛipaṇa* + *addhika*, the latter *kṛipaṇin* + *addhika*.
- Kappañ—Ab. 954.
- Kappeti—Also “to caparison” (Ját. 62, *assam k.*).
- Kappo—*Kappāṭṭito*, one who has got beyond thought, who has ceased to think.
- Kāraṇañ—Trenckner says it also means a trick that an animal is trained to perform (see Dh. 399, 400).
- Karaviko—Kern’s identification of this word with the Sansk. *karāyikā* is out of the question. No one doubts that *y* and *v* are interchangeable, but this would give us not *karavika* but *karāvika*. Besides which the birds are totally different.
- Kasambu—It is in all probability the Vedic *kaśambu*.
- Katañjali—Also *kaṭañjali* (Ját. 17).
- Katāvi—I have met with the expression *assamim katāvi*, which seems to mean “experienced in horses.”
- Kato—*Akatañ c’eva katañ ca*, both wrought and unwrought (of gold). *Tuccho kato*, made empty, emptied (Ten J. 118).
- Kattaro—*Kattaradaṇḍo* = *kattarayatṭhi* (Ját. 9).
- Katṭho (2)—*Evam esā kaṭṭhā*, thus this ploughing is done (Kasibhāradvāja S.).
- Kāyo—line 32, after ‘see Dh. 378,’ add ‘and comp. Dh. 273, line 1.’
- Khādāti—*Dante k.*, to grind the teeth (Ját. 61).
- Khamo—*Pavivekakkhamo assamo*, a hermitage favourable to seclusion (Ját. 8).
- Khipati—*Cittam khipati*, to upset a person’s mind, drive him mad. *Daḥam daḥassa khipati*, against the strong he uses strength (Ten J. 4).
- Kukkulo—It occurs at Ját. 73, where the reading of two MSS. is *kukkula*.
- Kulúpako—*Kulúp-* is I think the more correct form, see Ját. 54; Ten J. 117.
- Kusalo—Subh. tells me that the ten Kusalas are refraining from *pāṇḍtipāto*, *adinndānaṃ*, *kāmesu micchācāro*, *musāvādo*, *pesuññaṃ*, *pharusavācā*, *samphappalāpo*, *abhijjhā*, *vyāpādo*.
- Kutettha—Used like *kuto*. *Tumhehi sadiso añño n’atthi kut’ ettha uttaritāro*, there is no one your equal, much less your superior (Ját. 53).
- Labhati—Impersonally: *Vinipātetum na labhati*, it is not allowable to destroy . . . (Ten J. 34).
- Lagito—*Laggito* (Ját. 9, hanging up).
- Lājo—There is also a neut. pl. *lājāni*. Roads were sometimes prepared for great personages by scattering them with flowers and *lājāni* (Ját. 11, 50), the latter being I think fried grain, but possibly roots of *Andropogon Muricatus*.
- Liṅgañ—*Gihiliṅgaṃ pabbajitaliṅgaṃ*, characteristics of a layman, characteristics of a monk (as the shaven head, yellow robe, Ten J. 120). *Tena liṅgena jānāma*, by this sign we know it (Ját. 18).
- Mahā—*Mahā kho Keniya bhikkhusaṅgho* (Sela S., one of the oldest Pali texts). *Jambudīpo nāma mahā* (Ját. 49). *Ambassa sakkāro mahā ahoṣi* (E. Ját. 6).
- Mahiccho—Opposed to *appiccho* (Ját. 8, line 2 fr. bottom, and 9, line 9).
- Mañcako—Prof. Cowell points out to me that *bida-lamañcuko* appears to mean a “wicker bed” (Dh. 140; Ját. 9).
- Mañḍañañ—With affix -ka, *mañḍañaka jātiko*, fond of gay dress, a fop (Ját. 5).
- Mañgalo—*Mañgalaṃ* means also an omen. I learn from Louis de Zoysa that *etam mañgalaṃ uttamam* should be rendered “this is the best omen.”
- Maññāti—The phrase *yassa dāni*, etc., is also a polite formula of dismissal: *atha kho Bhagavā dyasmantaṃ Raṭṭhapālaṃ etad avoca yassa dāni tvam Raṭṭhapāla kulaṃ maññāsīti*, whereupon R. goes away.
- Māsako—Subh. tells me it is the Sinhalese *massa*, a coin worth rather more than three pence.
- Mittadu—In *Āmagandha S.* I find *mittaduho*.
- Moneyyāñ—It means simply “conduct worthy of a muni,” and it has the threefold division because all

- conduct is divisible into acts, words and thoughts. Subh. quotes *munibhāvakaṃ moneyyaṃ*, moneyya is that which constitutes muniship.
- Muṭṭhassati—*Muṭṭha* is Sanskrit mushṭa, a p.p.p. from mush, comp. *pamussati*.
- Nabutaṃ—Kern identifies it with nayuta, and he is probably right, but I suspect that both words are corruptions of an older form.
- Nakkhattaṃ—*Nakkhattaṃ kīḷati*, to keep a holiday, hold a fête (Ját. 50).
- Nandaṃ—Also *wandana*.
- Nátho—*Náthánathá* (pl.), rich and poor (Ját. 6).
- Neḷo—Trenckner says the best MSS. have *neḷa*, and he refers the word to narya. If so the transition would, I suppose, be nariya, nayira, nayīḷa, neḷa.
- Nibbahaṭi—Caus. *nibbāḥaṭeti*.
- Nibbānaṃ—p. 268 (a), line 12, see *Upadhi*. P. 269, line 24, after 'further on' add 'p. 273 (2).'
- Nibbāti—Also "to become calm" (Ját. 27).
- Nibbematiko—See *Vematiko*.
- Nimanteti—*Ajjatanāya n.*, to invite for to-day; *svātanāya n.*, to invite for to-morrow.
- Nippīḷeti—Also "to press."
- Niyāmo—Also "rule, law, necessity," and "restraint of mind" (comp. *niyama* in Sanskrit).
- Okkamati—Also to "overstep, exceed."
- Pahānaṃ—See *Samucchedo*.
- Pamāṇaṃ—*Āyuppamāṇaṃ*, duration of life.
- Paṭhamo—*Paṭhamāpattika* is a name for those of the Saṅghādisesadhammā in which punishment is incurred by the first offence (Pát. 6). For *paṭhamābhiniḷbatto* see *Sattvāso*.
- Pāṭihāriyaṃ—Vij. writes, "the Pāṭihāriyapakkha includes three periods, 1st three months during which the pious Buddhist observes the aṭṭhanga-
- sīla without intermission, 2nd the month immediately following the Vassa, called the Cīvaramāsa, during which the aṭṭhangaṣīla is observed, 3rd fifteen days of this same month during which the aṭṭhangaṣīla is observed; it may be rendered, Extraordinary Lent."
- Paṭisaṅdhi—See end of art. *Vīññāṇaṃ*.
- Phusito—*Phusitaṃ*, a drop of water (Sansk. *prishat*).
- Samādhi—line 32, of the four samādhis Vjesinha says, "Samādhi is divided into four kinds as regards its permanence and results, viz. declining, stationary, distinctive (or leading to various supernatural powers), and leading to Nirvāṇa."
- Samphappalāpo—In Hemavata S. I find the phrase *kacci samphaṃ na bhāsati*, which is a pretty sure proof that *pralāpa* is after all the latter part of the compound.
- Saṅkhāro—p. 454 (b), line 20, Vij. quotes from Vis. M., *puññābhisaṅkhāro dānaṭṭhādivasena pavattā aṭṭha kāmāvacarakusalacetanā bhāvānvāsen' eva pavattā pañca rūpāvacarakusalacetanā cāti terasa cetanā honti: appuññābhisaṅkhāro pāpātipittādivasena pavattā dvādasā akusalacetanā: ānañjābhisaṅkhāro bhāvānvāsen' eva pavattā catasso arūpāvacarakusalacetanā ti; tayo pi saṅkhārā ekūnatimsa cetanā honti* (see art. *Vīññāṇaṃ*). P. 455 (b), line 12, add 'See *Vīññāṇaṃ* p. 578 (a).'
- Sannirumbhati—*Nirumbhati* also occurs.
- Taṇhā—See *Vibhavo* (2).
- Ubbillāpito—Fausböll tells me he has met with an adj. *anubbillo*.
- Utu—Vij. informs me that the phrase *Sarīraṃ utuṃ gāḥaṭeti*, lit. "to cause the body to take season," means to refresh or cool the body by sleep, washing, etc. (Ját. 9, 53).

CORRIGENDA.

MISPRINTS.

- Abhidoso—for 'abhidosha' read 'abhi + dosha.'
Abhiññá—line 5, read *ppabhedo*.
Abhisajjati—dele bracket before 'with,' and insert it before 'abhi.'
Ābhujati—for 'bhúj' read 'bhuj.'
Acceti—line 3, read *maccum*.
Adhikaraṇaṃ—line 34, read *vivoddādhikaraṇaṃ*.
Adhikaraṇasamatho—line 7 read *ññāta*.
Adhiko—line 5, read 'in Rájagaha.'
Aggi—last line but one, read *vyáddhi*.
Āha—line 9, read *dhárd*; line 10, read *porárd*.
Ājánāmi—read *Ājánāti*.
Ākási—read *Akási*.
Akáso—read *Ākáso*.
Amajjapo—before 'total' insert 'practising.'
Amataṃ—line 6, read *Amatābhisekasadiso*.
Anagho—read *Anaggho*.
Antara—line 4, read *antaravassaṃ*.
Anuggahito—for 'anumrihita' read 'anugrihita.'
Ārammaṇaṃ—line 20, for *nám* read *nám*; line 5 from end, read *Ālambanaṃ*.
Avasanno—for '= á' read '= sad.'
Avatiṇṇo—read *Avatiṇṇo*.
Āyaṃ—read *Ayaṃ*.
Bādhati—line 5, for BADH read BĀDH.
Bhakkho—for 'bhashya' read 'bhakshya.'
Bheri—for 'ribhe' read 'bheri.'
Bodhanneyo—read *Bodhaneyyo*.
Bráhmaṇamahásalo—read *-sálo*.
Cáturanto—for '481' read '581.'
Chattadharo—for 'cattrā' read 'chattra.'
Cittaṃ—line 28 for '*cittám*' read '*cittáni*'.
Dáro—line 2, read *darena*.
Dassi—for '*Dassitha*' read '*Dassittha*'.
Gadati—for 'gadá' read 'gad.'
Gandhakuṭi—read *Gandhakuṭi*.
Iti—line 10 from bottom read *pákdrañ*.
Jigimsati—for 'to wish, to take' read 'to wish to take.'
Kacci—line 5, for 'sirs' read 'sir.'
Kálo—line 8, read *Paṭha*.
Kamuko—for 'kamuka' read 'kramuka.'
Kappo—line 24, read 'Mahákappa.'
Káranāṃ—read *Káranāṃ*.
Kasiṇo—for 'all entire' read 'all, entire.'
Kṭṭá—line 7, for *-kṭṭá* read *-kṭṭá*.
Mahápariccágo—read *Pariccágo*.
Muñchati—p. 252 (a), line 14, read *Ābádhá*.
Nibbánaṃ—p. 269 (b), line 28, read 'island which.'
P. 271 (b), line 17 from bottom, read *anupáddi*.
P. 273 (b), line 21, for '85' read '23.'
Níháro—line 2, read *Gá*.
Nijhámataphiko—line 14, after 'diminishes' read a comma instead of a full stop.
Obháso—line 18, read *Bhagavantaṃ*.
Okáro—for 'kṛi' read 'kṛi.'
Páli—p. 322 (a), line 14 from bottom, read 'Alañkára.'
Palibodho—line 11, read 'as *dhovana* of *dhávana*.'
Pañho—line 33, for 'What is the eye?' read 'What! is the eye?'
Pánigho—read *Pánigho*.
Parámatṭho—line 15, read '-matṭha.'
Paribhogo—line 17, read *Ñáti*.
Parigaṇhāti—line 5, read 'parigrah.'
Pariphandati—read *Paripphandati*.
Paripphuṭo—for 'last' read *parippharati*.

- Parivacchaṃ—Dh. 167, 237. Vij. says 'delay for the purpose of preparation.'
 Paro (2)—line 5, for 'hundred' read 'thousand.'
 Pasádo—p. 352 (b), line 20, read *cittapasáddena*.
 Paṭipáṭi—line 10, read *ḥhitá*.
 Paṭisandhiko—line 2, read *appaṭisandhiko*.
 Paṭiṭṭhāti—p. 370 (a), line 5 fr. bot., read *sásanaṃ*.
 Paṭiṭṭhitattaṃ—read 'pratishṭhita.'
 Patti—line 9, read *pattipattabbaká*.
 Pavatteti—line 1, for 'last' read *pavattati*.
 Pavatteti—line 3, read *roditvái*.
 Pīḷi—line 3, read *pīḷayitvái*.
 Pīti—line 7, read *ubbegapīti, pharaṇa-*.
 Poṅkhānupoṅkhaṃ—line 2, for 'feather' read 'feathered.'
 Puggaliko—read 'pudgala.'
 Saṃyojanaṃ—line 8, read *-parámdso*.
 Saṃyutto—for 'saṃyutka' read 'saṃyukta.'
 Sattávāso—line 15, read . . *sattávāso; sant'* . .
- Sekhiyo—line 2, for 'seventy' read 'seventy-five.'
 Sikkhati—p. 475 (b), line 15, read *sambuddhasá-sanaṃ*.
 So—p. 480 (a), line 9 from bottom, read 'pronoun, *tassa*.'
 Suttaṃ—line 12, for 'Treasures' read 'Treasury.'
 Tattako—line 11, read *Yattako*.
 Tintipi—read *dehani*.
 Tipiṭakaṃ—p. 507 (a), line 26, read 'Paṭisambhidá-'
 Tittiyo—p. 511 (b), line 15, read *amard-*.
 Udánaṃ—p. 517 (b), line 7, read *somanassa-*.
 Upaṭṭhāti—p. 534 (a), line 11, read 'Pát. xiv.'
 Uṭṭhānaṃ—p. 540 (b), line 4, read *ápatti-*.
 Vaddhaki—line 4, read 'Uruv., a fletcher. Dh. 188; Mah. 236.'
 Yagghe—line 12, for 'back?' read 'back!'
 Yathá—line 2, read *aññesaṃ*. Line 16 from bottom, read *nindá-*.

ERRORS.

A—(17) This is not an example, for I find that the Ind. Of. MS. reads *sa n'ágami*.
 Abhinimminam—This should be *Abhinimmánam*.
 Abhisankháro—See end of art. *Saṅkháro*.
 Acinteyyo—line 7, for 'doctrines' read 'attributes.'
 Adhipateyyam—read '*Ādhipateyyam*.'
 Āgahito—omit this art., Mr. Trenckner points out to me that the reading should be *ath' assa gahita-sákhá pi*.
 Aggaheti—omit this art. see *Gaheti*.
 Agghanako—read *Agghanako* (Trenckner).
 Aggo—p. 18, line 20, dele the example beginning *sirisobhaggo* (see *Sobhaggaṃ*).
 Aludeva—for *ahu-d eva* read *ahud eva*. For 'the *d* is euphonic' read 'Sansk. *abhút + eva*, see *Bhavati*.'
 Ajjatagge—I think Weber is right in making it = *ajjato agge*.
 Akkamanam—read *Akkamanam*.
 Ammanam—line 3, for 'four Karísa' read 'a quarter of a Karísa.'
 Anamattaggo—I think I must give up my explanation of this term. Vij. renders it "(transmigration) whose beginning and end are unapparent or unknown" (comp. *pubbá koṭi na paññáyati*). He quotes several glosses which make it out to be *anu + a-mata* (fr. *man*) + *agra* (*anvamatágra*). The foll. is the most important, *anamataggo'yaṃ yuttassa paṭhame anamataggo ti anu-amataggo, vassasatam vá vassasahassam vá náṇena anugantvá pi amataggo aviditaggo, nāssa sakká ito vá etto vá aggam jānitum, aparicchinnapubbáparakoṭiko ti attho*. Weber's explanation, *a + ámrta + agra*, is quite untenable.
 Andhakiyo—From Sen. K. 394 it appears to be a derivative of *andha*, 'blind.'
 Ángiraso—As a name of Buddha the Sanskrit equivalent is probably, as Weber says, *áṅgírasa*.
 Aññamañño—For *aññamaññi* read *aññamaññá* (Trenckner).
 Anto (2)—p. 40 (a), line 15, read *antopokkharani*.
 Anumatto—Read *Anumatto*, and '*anu + mátrá*.'

Anurakkhaná—Read *-ná* and *-nam*.
 Apaṇṇattiko—Weber rightly refers it to *a + pra-juapti + ka*.
 Apphuto—Read *Apphuṭo*, and dele 'The MSS. also read *apphuṭo*.'
 Atisúratá—for 'súra' read 'cúra.'
 Avassissanam—for 'áva + çish + ana' read 'from *avaçishyate*.'
 Āvelá—read *Āveḷo* (masc.). It is Sansk. *ápíḍa*.
 Avhayo—read 'Medhañkara.'
 Āvito—for 'MSS.' read 'editions.'
 Baddho—line 3, Trenckner says that at Dh. 202 the reading should be *kaṭṭhakhaṇḍam*.
 Báhiro—I supposed this word to be the Vedic *báhya*, the transition being *báhiya*, *báhira*, but Dr. P. Goldschmidt points out to me that it is rather *valis + a* with *vriḍḍhi*.
 Bhesamo—By an inadvertence I have read *bhesamo* for *bhesmo*, which is the reading of Ab. 167. Mr. Trenckner points out to me that it is the Sansk. *bhíshma*.
 Buḍḍhataro—dele 'and *Buddhataro*.'
 Calati—see *Kammaṃ* on next page.
 Cittam—The correct translation of the phrase *saddhiviháriko*. etc., will be found under *Upaṭṭhāti*.
 Dáthá—for 'canine tooth' read 'eye tooth.'
 Dhammo—p. 120 (a), line 9, see *Vināyanaṃ*, p. 577 (a), line 17.
 Eti—Dr. Paul Goldschmidt thinks that in the sense of "to come" it represents the Sansk. *áyáti*.
 Gabbhávakkanti—line 7, read *kucchiṃ*.
 Gaheti—In this article I have fallen into a serious blunder, which was pointed out to me by Mr. Trenckner when the first part of this work was published. He wrote to me, "*Gáheti* is right, only it is always causative, and never means to take; but there is no present *gaheti*, and observe that such forms as *gahento* or *gahayamáno*, *gaheyya*, *gahetu*, etc., never occur. *Gahessati*, *gahetum*, *gahetvá*, *gahesi* or *aggahesi*, *gahetabbo*, never have a caus. sense, but belong to *gaṇhāti*. The *e* of these forms represents the Sanskrit *i* of gra-

- hishyati, agrahīsham, etc., and certainly resulted in the main from the analogy of the 10th conjugation, but at the same time some faint idea of the irregular length of the connective *ī* seems to have survived, and to have contributed to the change." I entirely concur in these remarks. The aor. *aggahesi* will be found at Ten J. 111, Mah. 23, Dh. 291.
- Gandho**—I am now of opinion that *gandha* for *gantha* is a dialectic form.
- Gapo**—line 27, for 'five' read 'two.'
- Garu**—line 3, read *lokagaru*.
- Gharagoliká**—read *-goḷiká* (Ját. 10).
- Gimhánam**—This should I think be *gimhāno*, comp. *vassāno*. The examples at Pát. 11, 15, are wrong, since *gimhánam* here is the gen. from *gimhá* (pl.), the hot season. Also at Kh. 9 we ought clearly to read, *gimhāna' mūse paḥamasim gimhe*, in the first hot month of the hot season, the final *m* of *gimhánam* (gen. pl.) being elided.
- Gocaró**—see p. 270 (b), line 11.
- Kaliṅgaro**—Trenckner reads *kaliṅgaro*, and identifies it with the Tamil *kaḍaṅgara*.
- Kambojá**—dele '(Cambodia).'
- Kammaṇu**—p. 179 (a), line 15 (*Ath' assá*, etc.), I have ascertained beyond a doubt that the phrase means "her travail began," though how it comes to mean this I have failed to discover (see Ját. 55).
- Kápuriso**—Rather "a contemptible man, a caitiff, coward."
- Kathávatthupakaraṇam**—See correction of this blunder at p. 507, line 3.
- Kháṇu**—The spelling should be always *kháṇu*, *kháṇuko*. In his edition of Hala Weber has shown that *kháṇu* is the Sanskrit *stháṇu*.
- Khírodakam**—Trenckner points out to me that it means simply "milk and water."
- Kiñicanam**—dele 'I have also met with a masc. *kiñcano*.'
- Kíva**—line 2, for 'however much' read 'and as long as.'
- Lenau**—Mr. Trenckner tells me it should be *leṇa* (see Dh. 325).
- Majjhimadeso**—line 9, read *Mahásálo* (Ját. 49).
- Nakkhattam**—line 9, read *Savano*.
- Náná**—Last example, for 'what a difference there is' read 'what difference is there?'
- Ñāpadassanam**—line 6, read *paccavekkhaṇa*.
- Nidánam**—p. 278 (b), line 6. I have made a serious mistake here: the introduction is called *Nidána Kathá*, and merely means "the narrative of the (three) *Nidānas* or Epochs."
- Nikáyo**—line 30, read *Khuddakanikáya*.
- Nikkásávo**—line 2, read *anikkásávo*.
- Nikujjati**—p. 284, line 2, *Vij.* tells me that 'This is useless' should be 'This is deliverance.'
- Nimittam**—p. 285, line 21, see *Uggaho*.
- Nirumhati**—read *Nirumhati, Sannirumhati*.
- Parammukho**—read 'parámmukha.'
- Samatitthiko**—This is wrong, see *Tittiko*.
- Tebhúmakó**—This is wrong, see *Vattati*, p. 558 (a).
- Uddháro**—Gogerly has led me here into a serious error. Dickson writes to me that *ubbhataṣṣim kaphine* means "when the period during which the *kaphina* was in force had expired." He adds, "Ordinarily a priest can only use the three robes, but during the vassa season when he expects a *kaphina* he is exempted from this law, and can acquire any number of robes, or cloth suitable for robes; the rooting up (*uddhára, ubbhára*) of the *kaphina* means the expiration of the term during which the privileges of using or acquiring extra robes can be exercised, and this period lasts for four or sometimes five months."

SUPPLEMENTARY.

P. 620, line 1, remove 'Parivaccham, etc.' from the Corrigenda and place it among the Addenda.—Under art. *Neḷo* at p. 618 read *nela*, *nayila*, *nela*.—P. 371, line 3, read comp. *divaḍḍha, tivāṅgika*.—P. 169 (b), line 19, read *adukkham*.—P. 493 (b), line 16, read *vadanti*.—P. 408, line 7 from bottom, for 'truth, act' read 'truth act'.—P. 254, line 17, read *na eso*.—Appábádho, see Preface, p. xiv, note.—Kiñcikkham is kiñcid + ka.—Abbaḥati, line 3, read *abbáḥo*.

MY CRITICS.

I WENT to Ceylon as a member of the Civil Service at the end of 1860, and for three years was private secretary to the then Governor, Sir C. MacCarthy. In 1863 I received an appointment in the Civil Service, but after a few months' work my health broke down, and I returned to Europe in March, 1864. During my stay in Ceylon I enjoyed the friendship of that gifted Frenchman, the late M. Paul Grimblot, who first drew my attention to the importance and interest of Buddhist literature. Shortly before my health failed I made an effort to learn Pali under a native paṇḍit, but met with indifferent success, and I did no more until the autumn of 1868, when Dr. Rost induced me to take up the study of Pali in earnest. I am conscious of many imperfections in this dictionary, but the fact that it contains more than thirteen thousand words, and nearly forty thousand references and quotations, and that seven years ago I hardly knew a word either of Pali or Sanskrit, entitles me, I think, to be treated tenderly by my critics. At the end of 1869 Mr. Trübner liberally offered to publish my dictionary at his own expense, and the first part (pp. 1-276) appeared with a temporary preface in October, 1872. During the course of the next few months it received most friendly and favourable reviews—for which I beg to return my sincere thanks—from Dr. Kern in the *Bijdragen tot de Taal-Land . . . Ned. Indië* for 1873; from M. Léon Feer in the *Revue Critique* (Dec. 7, 1872); from Mr. Pincott in the *Oriental* (Sept. 1873); from Mr. J. F. Dickson in the *Ceylon Times* (Jan. 6, 1873), and from unknown reviewers in the *Church Missionary Intelligencer*, the *Homeward Mail*, and (oddly enough) the *Derby Mercury*. In reply to one of M. Feer's friendly criticisms, I would point out that he quotes me incorrectly as saying that "le commun des Bouddhistes aspire non au néant comme but supreme, mais au svarga." What I said was that Buddhists who are not Arhats look *immediately* to svarga as the reward of a virtuous life. I ought perhaps to have added then, and I add now explicitly, that all true Buddhists "aspire" to Nirvāna as an ultimate reward, though of course only Arhats expect Nirvāna immediately after death and without further transmigration.

In the *Revue Bibliographique* for June 15, 1874, M. Foucaux published an article of four pages, in which he takes up a position of strong antagonism to my view of Nirvāna as expressed in my article *Nibbānaṃ*. His criticisms are expressed in temperate and courteous language, and I have read them with the attention which they merit as coming from a scholar of M. Foucaux' eminence; but I am bound to say that they do not in the slightest degree shake my confidence in my own view. How little common ground of discussion there is between us may be seen at the outset, where M. Foucaux quotes against me the *Lalita Vistara*, and calls it a "canonical text"!* However, the passage quoted is not irreconcilable with orthodox Buddhism, and I am very willing to accept it. But when M. Foucaux says, "Et comme il faut, pour arriver au Nirvāna, se délivrer de tout composé, la comparaison de la lampe qui s'éteint ne nous montre que la disparition d'un composé, et nullement l'annihilation de l'esprit," it is clear that he is under the belief that mind is not a saṃskāra. I venture therefore to refer him to my article *Saṅkhāro*, which will show him that mind is a most important saṃskāra, and afford a complete answer to his argument. Further, M. Foucaux brings against me the eight Vimutti's. Had his reading not been limited to North Buddhist texts, he would have known that the Vimutti's belong to the ecstatic meditation, and are not "degrees of perfection to which a saint may attain." For an answer to his argument I must refer him to my article *Viññāṇañcīyatanam* (also *Ākāśāñcīyatanam*, etc.), from which he will see that Burnouf has absurdly mistranslated the Pali text. Viññāna exists just as much in the eighth Vimutti as in the fourth or fifth, only it is in a state of trance (see art. *Nirodho*).

* See Preface, p. 12.

I shall make no attempt to reply at full length to Dr. A. Weber's criticisms upon me in the Centralblatt of Feb. 8, 1873. In the first place, a considerable portion of his critique is directed against the form or plan of my work as being unscientific; and I may reply generally, first that I purposely adopted an unscientific form to suit the convenience of non-Sanskritists (who prove to be about two-thirds of my subscribers); secondly that, in a first edition at least, I have a right to be judged by the matter and not the form of my work; and thirdly that Dr. Weber has really put himself out of court in this matter by bestowing, in this identical number of the Centralblatt, the warmest praise upon Monier Williams' Sanskrit Dictionary, which is also on an unscientific plan. Dr. Weber thinks Professor Williams' plan "convenient": exactly so, and that is the advantage I claim for mine. Dr. Weber complains that I have not brought under the simple root the various compounds of the root with prepositions. It is easy to see that had I done so I could not have begun to print until the whole dictionary was finished, in other words I should have been delayed about two years.* Another section of Dr. Weber's criticisms deals with the deficiencies of my dictionary, and here again I am not careful to answer him, the mere size of the work being a sufficient answer, not to speak of the Addenda. Dr. Weber has made no allowance for the exceptional difficulties I have had to deal with, as the total absence of previous dictionaries, or even the merest vocabulary, to guide me, and the incredible blunders with which almost all the texts I had to incorporate abounded. The remainder of Dr. Weber's paper is taken up with philological criticisms. I have to thank him for three or four slight corrections, which I have adopted, but some of his criticisms simply show how ill even the best Sanskrit scholarship qualifies one to lay down the law about Pali. I shall give only one example. I said that *appamaññā* represents the Sanskrit *apramāṇa + ya*, and Dr. Weber summarily brushes away this etymology with the words "appamañña Demuth, Bescheidenheit, aus alpamanyā." To prove that I was right, and that the word has nothing to do with "humility," I will here print the text of the first *appamaññā*: *Idh' avuso bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena APPAMĀÑEṆA averena ayaṃ pappajjhena pharitvā viharati.* I trust that Dr. Weber will forgive me if I have proved restive under his somewhat heavy lash, and will believe me when I say that I entertain towards him unaltered feelings of friendship and respect.

* For the benefit of Sanskritists I propose to compile a work on the plan of Westergaard's Radices, giving the Sanskrit roots in the Nāgarī character, and grouping around them all the Pali verbal derivatives.

THE END.

