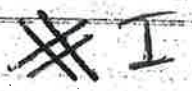


PALI TEXT SOCIETY EXTRACT

[T.W. RHYS DAVIDS LTD]

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O MAUI TE WAKA



Alīka (?) [either from *alīka* = *alīkan* nt. in meaning defilement, getting soiled by (—), or from *alīyati* = *alīyakan*, a der. fr. ger. *alīya* clinging to, sticking to. The whole word is doubtful.] only in cpd. (*kāma-*) *sukh' alīk' ānuyoga* given to the attachment to sensual joys Vin 1.10; D III.113, 130; S IV.130; V.421; Nett 110.

Alīna [pp. of *alīyati*; Sk. *ālīna*] (a) sticking to, adhering or adhered to; clinging M 1.80; A v.187; Nd² under *nissita* (in form *asita alīna upagata*). — (b) soiled by (—), dirtied A II.201. — *-anālīna* "to which nothing sticks", i. e. pure, undefiled, clean S 1.169 (id. p. on p. 183 reads *anālī*; see *alīa*). Cp. *ālaya*.

Alīyati [a + *līyati* II, *līyate*, *layate*] to cling to, stick to, adhere to (in both senses, good or bad); to covet. — (a) lit. *kesā sisan alīyāsu* the hair stuck to the head J 1.64; *khaggo lomesa alīyati* the sword stuck in the hair J 1.273. — (b) fig. to covet, desire etc.: in idiomatic phrase **alīyati** (S III.190 v.l.; T. *ālayati*) **kelāyati vanāyati** (S III.190 v.l.; T. *manāyati*; M 1.260 T. *dhanāyati*, but v.l. p. 552 *vanāyati*) *mamāyati* "to caress dearly & be extremely jealous of" (c. acc.) at M 1.260 & S III.190. — J IV.5; V.154 (*alīyitun*, v.l. *ilīyitun*); DhA 364 (*vanati bhajati a*); pp. *alīna* — Caus. **alīyāpeti** [cp. Sk. *ālāpayati*, but B.Sk. *alīpēti* M Vastu III.144; pp. *alīpita* ibid. 1.311; III.408; pass. *alīpīyate* III.127.] to make stick, to bring near to (c. acc. or loc.) J II.325 (*hatthiṅ mahābhittiyā alīyāpetvā*); IV.392 (*sisena sisan alīyāpetvā*).

Alā [etym. unknown] 1. the claw of a crab M 1.234; S 1.123; J 1.223, 505 ("chinnā kakkatako"; T. spells *ala*); II.342; III.295; — 2. the nails (of finger or toe): (?) in "chinnā one whose nails are cut off Vin 1.91.

Ālāra (adj.) [Is it the same as *ulāra*?] only used with ref. to the eyelashes, & usually expld. by *visāla*, i.e. extended, wide, but also by *bahala*, i.e. thick. The meaning & etym. is as yet uncertain. Kern, (*Toern. s.v.*) transl. by "bent, crooked, arched". "akkhin with wide eyes (eyelashes) J 1.306 (= *visāla-netta* C.); "pamha with thick eye-lashes Vy 35² (= *bahala-sanyata-pakhuma* C.; v.l. "pamukha); "bhamuka having thick eyebrows or lashes J VI.503 (so read for "pamukha; C. expl. by *visal-akkhigandā*). Cp. *ālāra*.

Ālhaka in *udak' ālhaka* VvA 155 read *ālhaka*.

Ava° (prefix) I. *Relation between ava & o*. Phonetically the difference between *ava* & *o* is this, that *ava* is the older form, whereas *o* represents a later development. Historically the case is often reversed — that is, the form in *o* was in use first & the form in *ava* was built up, sometimes quite independently, long afterwards. *Okāḍḍhati*, *okappati*, *okappanā*, *okassati*, *okāra*, *okantati*, *okkamati*, *ogacchati*, *odāta* and others may be used as examples. The difference in many cases has given rise to a differentiation of meaning, like E. ripe: rife, quash: squash; Ger. Knappe: Knappe etc. (see below B 2). — A. The old Pāli form of the prefix is *o*. In some cases however a Vedic form in *ava* has been preserved by virtue of its archaic character. In words forming the 2nd part of a cpd. we have *ava*, while the absolute form of the same word has *o*. See e.g. *avakāsa* (—°) > *okāsa* (°—); *avacara* > *ocaraka*; *avatata*; *avadāta*; *avabhāsa*; *avasāna*. — B. 1. the proportion in the words before us (early and later) is that *o* alone is found in 65% of all cases, *ava* alone in 24%, and *ava* as well as *o* in 11%. The proportion of forms in *ava* increases as the books or passages become later. Restricted to the older literature (the 4 Nikāyas) are the foll. forms with *o*: *okiri*, *okkanti*, *okkamati*, *okkhipati*, *ogacchati*, *ossajati*. — (1) The Pāli form (o°) shows a differentiation in meaning against the later Sanskrit forms (ava°). See the foll.:

- avakappanā* harnessing: *okappanā* confidence;
- avakkanti* (not Sk.): *okkanti* appearance;

- avakkhitta* thrown down: *okkhitta* subdued;
- avacara* sphere of motion: *ocaraka* spy;
- avatiṇṇa* descended: *otiṇṇa* affected with love;
- avaharati* to move down, put off: *oharati* to steal.

(2) In certain secondary verb-formations, arisen on Pāli grounds, the form *o*° is used almost exclusively pointing thus to a clearly marked dialectical development of Pāli. Among these formations are *Deminutives* in °ka usually; the *Gerund* & the *Infinitive* usually; the *Causatives* throughout.

II. *Ava* as prefix. [P. *ava* = Vedic *ava* & occasionally *o*; Av. *ava*; Lat. *au-* (*aufero* = *avabharati*, *aufugio* etc.); Obg. *u-*; Oir. *ō*, *ua*. See further relations in Walde, Lat. Wtb. under *au*]. — *Meaning*. (Rest:) lower, low (opp. *ut*°, see e.g. *uccāvaca* high & low, and below III. c), expld. as *heṭṭhā* (DhA IV.54 under *avaṅ*) or *adho* (ibid. 153; SnA 290). — (Motion:) down, downward, away (down), off; e.g. *avasāra* sun-down; adv. *avaṅ* (q. v., opp. *uddhan*). — (a) lit. *away from*, off: *ava-kantati* to cut off; *gaṇa* away from the crowd; "chindati" cut off; "yiyati" fall off; "bhāsati" shine out, effluje; "mañcati" take off; "siṭṭha" left over. — *down, out, over*: "kirati" pour down or out over; "khitta" thrown down; "gacchati" go down; "gāheti" dip down; "tarati" descend; "patita" fallen down; "sajjati" emit; "siñcati" pour out over; "sidati" sink down. — (b) fig. *down* in connection with verbs of emotion (cp. Lat. *de-* in *despico* to despise, lit. look down on), see *ava-jānāti*, "bhūta", "mānita", "vajja", "hasati". — *away from*, i. e. the opposite of, as equivalent to a negation and often taking the place of the neg. prefix *a*° (*an*°, e.g. in *avajaya* (= *ajaya*), "jāta", "mangala" (= *a*°), "pakkhin", "patta.

Affinities of ava. — (a) *apa*. There exists an exceedingly frequent interchange of forms with *apa*° and *ava*°, the historical relation of which has not yet been thoroughly investigated. For a comparison of the two the BSk. forms are indispensable, and often afford a clue as to the nature of the word in question. See on this *apa* 2 and cp. the foll. words under *ava*: *avakata*, "karoti", "khalita", "anga", "ottappa", *avattba*, "nita", "dāna", "pivati", "rundhati", "lekhati", "vadati", "varaka", "sakkati", *avassaya*, *avasseti*, "hita", *avāpariyati*, *avekkhati*. — (b) *abhi*. The similarity between *abhi* & *ava* is seen from a comparison of meaning *abhi* II. b and *ava* II. a. The two prefixes are practically synonymous in the foll. words: "kankhati", "kamati", "kiṇva", "khipati", "maddati", "rata", "lambhati", "lekhati", "lepana", "siñcati". — (c) The contrary of *ava* is *ut* (cp. above II. 2). Among the freq. contrast-pairs showing the two, like E. up & down, are the foll. *ukkāṇṣāvakaṇsa*, *uggaman-ogga-mana*, *uccāvaca*, *ullangheti-olangheti*, *ullittāvalitti*; *ogilitun-uggilitun*, *onaman-unnamana*. Two other combns founded on the same principle (of intensifying contrast) are *chiddāvachchidda* and *ava*° in contrast with *vi*° in *olamba-vilamba*, *olugga-vilugga*.

Avāṅ (adv.) [Vedic *avāk* & *avāṅ*] the prep. *ava* in adv. use, down, downward; in C. often expld. by *adho*. Rarely absolute, the only passage found so far being Sn 685 (*avaṅ sari* he went down, v. l. *avasari*, expld. by *otari* SnA 486). Opp. *uddhan* (above, up high). Freq. in cpd. *avaṅsira* (adj.) head downward (+ *uddhanpāda* feet up), a position characteristic of beings in *Niraya* (Purgatory), e.g. S 1.48; Sn 248 (*patanti sattā nirayaṅ avāṅsirā* = *adhogata-sīsa* SnA 290); Vv 52²³ (of *Revati*, + *uddhanpāda*); Pv IV.148; J 1.233 (+ *uddhanpāda*); IV.103 (*nirayaṅ vajanti yathā adhammo patito avāṅsira*); Nd¹ 404 (*uddhanpāda* +); DhA IV.153 (gloss *adhosira*). — On *avaṅ*° cp. further *avakkāra*, *avākaroti*, *avekkhipati*.

Avakaṇsa [fr. *ava-karṣati*; on ṅs: °ṛṣ cp. *harṣati*: *harṣati*] dragging down, detraction, abasement, in cpd. *ukkāṅsāvaka*° lifting up & pulling down, raising and lowering, rise & fall D 1.54.

Avakankhati (—°) [*ava* + *kankhati*; cp. Sk. *anu-kāṅkṣati*] to wish for, strive after S IV.57 (n¹); J IV.371 (n¹); V 340 (n¹), 348 (n¹ = *na pattheti* C).

KANSA

TU KEMATA *Eyotiron*
go out from

Avakadḍhati [ava + kadḍhati, cp. avakassati & apakassati] Nett 4 (avakadḍhayitvā). Pass. avakadḍhati J IV.415 (hadayan me a. my heart is weighed down = sokena avakadḍhiyati C; v.l. avakassati). — pp. avakadḍhita.

Avakadḍhita [pp. of avakadḍhati] pulled down, dragged away DhA III.195.

Avakata = apakata, v.l. at It 89.

Avakanta [for avakatta, Sk. avakṛta; pp. of avakantati, see kanta²] cut, cut open, cut off J IV.251 (galak² avakantaṅ).

Avakantati & okantati (okk^o) [cp. Sk. avakṛntati, ava + kantati, cp. also apakantati] to cut off, cut out, cut away, carve — (ava:) J IV.155. — pp. avakanta & avakantita.

Avakantita [pp. of avakantati] cut out PvA 213.

Avakappanā & okappanā (f.) [ava + kappanā] preparation, fixing up, esp. harnessing J VI.408.

Avakaroti [Sk. apakaroti, cp. P. apa^o] "to put down", to despise, throw away; only in der. avakāra & avakārin. — pp. avakata (q. v.). — See also avakaroti & cp. avakirati 2.

Avakassati & okassati [cp. Sk. avakarṣati, ava + kṛṣ; see also apakassati & avakadḍhati] to drag down, to draw or pull away, distract, remove. — A V.74 = Vin II.204 (+ vavakassati).

Avakārakaṅ (adv.) [fr. avakāra] throwing away, scattering about Vin II.214.

Avakārin (adj.) (—^o) [fr. avakāra] despising, degrading, neglecting Vbh 393 sq. (an^o).

Avakāsa & okāsa [ava + kās to shine, cp. Sk. avakāsa] 1. "appearance": akkhuddāvakāso dassanāya not little (or inferior) to behold (of appearance) D I.114; ariyāvakāsa appearing noble or having the app. of an Aryan J V.87; katāvakāsa put into appearance Vv 22^o. — 2. "opportunity": kata^o given leave D I.276 Sn 1030; anavakāsakārin not giving occasion Miln 383. — anavakāsa not having a chance or opportunity (to happen), impossible; always in ster. phrase aṭṭhānaṅ etaṅ anavakāso Vin II.199; A I.26; V.169; Pug II, 12; PvA 28.

Avakirati & okirati [ava + kirati] 1. to pour down on, to pour out over; aor. avakiri PvA 86; ger. ^okirivā J V.144. — 2. to cast out, reject, throw out; aor. avākiri Vv 30^o = 48^o (v.l. ^okari; VvA 126 expls by chaddesi vināsesi). — Pass. avakiriyati Pv III.1¹⁰ (= chaddiyati PvA 174); grd. ^okiriya (see sēp.). See also apakiritūna. pp. okiṇṇa.

Avakiriya [grd of avakirati] to be cast out or thrown away; rejectable, low, contemptible J V.143 (taken by C. as ger. = avakiritvā).

Avakuja (adj.) [ava + kujja, cp. BSk. avakubja M Vastu I.29, avakubjaka ibid. 213; II.412] face downward, head first, prone, bent over (opp. ukkuja & uttāna) J I.13 = Bu II.52; J V.295; VI.40; Pv IV.10^o; PvA 178.

-pañña (adj.) one whose reason is turned upside down (like an upturned pot, i.e. empty) A I.130; Pug 31 (= adhomukha-pañña Pug A 214).

Avakkanta (—^o) [pp. of next] entered by, beset with, overwhelmed by (instr.) S III.69 (dukkha^o, sukha^o and an^o).

Avakkanti (f.) [fr. avakkamati] entry, appearance, coming down into, opportunity for rebirth S II.66 (nāmarūpassa); III.46 (pañcannaṅ indriyānaṅ); Pug 13 (= okkanti nibbatti pātubhāvo PugA 184); Kvu 142 (nāmarūpassa); Miln 123 (gabbhassa).

Avakkama [fr. avakkamati] entering, appearance J V.330 (gabbhassa).

Avakkamati & okkamati [ava + kamati fr. kram] to approach, to enter, go into or near to, to fall into, appear in, only in ger. (poetically) avakamma J III.480 (v.l. apa^o).

Avakkāra [Sk. avakāra faeces, fr. avaj + karoti] throwing away, refuse, sweepings; only in cpd. ^opāti a bowl for refuse, slop basin, ash-bin Vin I.157, 352; II.216; M I.207; DhA I.305.

Avakkhalita [pp. of avakkhaleti, Caus. of kṣal] washed off, taken away from, detracted DA I.66 (v.l. apa^o).

Avakkhitta & okkhitta [pp. of avakkhipati] 1. [= Sk. avakṣipta] thrown down, flung down, cast down, dropped; thrown out, rejected. (ava:) M I.296 (ujjhita +); DA I.281 (an^o), 289 (piṇḍa); PvA 174 (piṇḍa). 2. [= Sk. utkṣipta] thrown off, gained, produced, got (cp. uppādita), in phrase sed^o avakkhitta gained by sweat A II.67; III.45.

Avakkhipati & okkhipati [ava + khipati; cp. Sk. avakṣipati] to throw down or out, cast down, drop; fig. usually appld to the eyes = to cast down, hence transferred to the other senses and used in meaning of "to keep under, to restrain, to have control over" (cp. also avakkhāyati). aor. ^okhipi DA I.268 (bhusaṅ, v.l. avakkhasi).

Avakkhipana (nt.) [fr. avakkhipati] throwing down, putting down J I.163.

Avagacchati [ava + gacchati] to come to, approach, visit (cp. Vedic avagacchati) PvA 87.

Avagaṇḍa (-kāraka) (adj.) [ava + gaṇḍa^o] "making a swelling", i.e. puffing out the cheeks, stuffing the cheeks, full (when eating); only nt. ^oṇ as adv. after the manner or in the way of stuffing etc. Vin II.214; IV.196.

Avagata [pp. of avagacchati] at PvA 222 is uncertain reading; the meaning is "known, understood" (aññata Pv IV.1¹¹); perhaps we should read avikata or adhigata (so v.l. BB).

Avagāhati & ogāhati [ava + gāhati] to plunge or enter into, to be absorbed in (acc. & loc.) Vism 678 (vipasānāvīthiṅ); Sdhp 370, 383.

Avagunṭhana (adj.) (—^o) [fr. oguṅṭheti] covering Sdhp 314.

Avaggaha [Sk. avagraha] hindrance, impediment, used at DA 195 as syn. for drought (dubutṭhikā).

Avanga see apanga. (CORNER of the EYE (OUTER))

Avaca (adj.) [der. fr. ava after the analogy of ucca > ut] low, only in comba. uccāvaca. (pl.) high and low, see ucca. KvuA 38.

Avacana (nt.) [a + vacana] "non-word", i.e. the wrong word or expression J I.410.

Avacara (—^o) (n.—adj.) [ava + car, also BSk. avacara in same sense, e.g. antahpurāvacaṛā the inmates of the harem Jtm 210] (a) (adj.) living in or with, moving in D I.206 (santika^o one who stays near, a companion); fig. dealing or familiar with, at home in A II.189 (atakkā^o); IV.314 (parisā^o); J I.60 (tāja^o one conversant with music, a musician, see tāja!); II.95 (sangāma^o); Miln 44 (id. and yoga^o). — (b) (n.) sphere (of moving or activity), realm, plane (of temporal existence); only as t.t. in kāmāvacara rūpāvacara arūpāvacara or the 3 realms of sense-desires, form and non-form: kāma^o D I.34 (^odeva); Dhs 431 (as adj.); rūpa^o Pug 37; arūpa^o Pug 38; Ps 183, 84, 101; Dhs A 387; PvA 138, 163; to be omitted in Dhs 1268, 1278.

Avacaraka & ocaraka (adj.—n.) [fr. avacara] 1. only in cpd. kāmāvacarika as adj. to kāmāvacara, belonging to the sphere of sense experiences, Sdhp. 254. — 2. Late form of ocaraka, spy, only in C. on Th I, 315 ff. quoted in Brethren 189, n 3. Occurs in BSk (Divy 127).

KARAKIA?

KAH-VA
KAH-U
KAHA
KAH-U
KAH-IA
KOH-IA
KAH-IA
KAKAHO
KADOKAHO

KANOH

NGAIV
CHRIS HOMO
ONCE ONE
DANCE I VC
NGU
unable to
NEUNEU
NEUPARA

110

Globosa Esculenta or Amorphophallus (Kern), Arum Campanulatum (Hardy) J IV.371 = VI.578; IV.373.

Āluka¹ = ālu J IV.46 (C. for ālupa).

Āluka² (adj.) [etym.?] susceptible of, longing for, affected with (-^o) Vin 1.288 (str^o); DA 1.198 (id.); J II.278 (tanh^o greedy).

Ālupa (nt.) [etym.? Kern, *Toev.* s. v. suggests ālu-a > āluva > ālupa] = āluka the edible root of Amorphophallus Campanulatus J IV.46 (= āluka-kaṇḍa C.).

Ālumpakāra [reading not sure, to ālumpati or ālopa] breaking off, falling off (?) or forming into bits (?) DhA II.55 (°gūtha).

Ālumpati [ā + lup or lump, cp. ālopa] to pull out, break off M 1.324.

Āluja (adj. [fr. ā + lul] being in motion, confusion or agitation, disturbed, agitated J VI.431.

Ālujati [ā + lul; Sk. ālolati, cp. also P. ālojeti] to move here & there, ppr. med. ālujāmāna agitated, whirling about DhA IV.47 (T. ālul^o; v. l. ājul^o) confuse DhA 375. Caus. ālujeti to set in motion, agitate, confound J II.9, 33. — pp. ālujita (q. v.).

Ālujita (pp. of ālujeti) agitated, confused J II.101; Miln 397 (+ khalita).

Ālepa [cp. Sk. ālepa, of ā + lip] ointment, salve, liniment Vin 1.274; Miln 74; DhA 249.

Ālepana (nt.) [fr. ā + lip] anointing, application of salve D 1.7 (mukh^o).

Āloka [ā + lok, Sk. āloka] seeing, sight (obj. & subj.), i. e. — 1. sight, view, look S IV.128 = Sn 763; A III. 236 (āloke nikkhitta laid before one's eye), anāloka without sight, blind Miln 296 (andha +). — 2. light A I. 164 (tamo vigato ā uppanno) = It 100 (vihato); A II. 139 (four lights, i. e. canda^o, suriya^o, agg^o, paññ^o, of the moon, sun, fire & wisdom); J II.34; DhS 617 (opp. andhakāra); VvA 51 (dip^o). — 3. (clear) sight, power of observation, intuition, in combⁿ with vijjā knowledge D II.33 = S II.7 = 105, cp. Ps II.150 sq. (obhāsāṭṭhena, S.A. on II.7). — 4. splendour VvA 53; DvA 71.

-kāra making light, bringing light, n. light-bringer It 108. -kāraṇa making light, illumining It 108. -dā giving light or insight Th 1, 3. -dassana seeing light, i. e. perceiving Th 1, 422. -pharaṇa diffusing light or diffusion of light Vbh 334; Nett 89. -bahula good in sight, fig. full of foresight A III.432. -bhūta light J VI.459. -saññā consciousness or faculty of sight or perception D III.233; A II.45; III.93. -saññin conscious of sight, i. e. susceptible to sight or insight D III.49; M III.3; A II.211; III.92, 323; IV.437; V.207; Pug 69. -sandhi "break for the light", a slit to look through, an opening, a crack or casement Vin 1.48 = II.209 = 218; II.172; III.65; IV.47; J IV.310; PvA 24.

Ālokana (nt.) [fr. ā + lok] looking at, regarding DA 1.194.

Ālokita (nt.) [pp. of āloketi] looking before, looking at, looking forward (opp. vilokitan looking behind or backward), always in combⁿ ālokita-vilokita in ster. phrase at D 1.70 = e. g. A II.104, 106, 210; Pug 44, 45, 50; Vism 19; VvA 6; DA 1.193 (ālokitan purato pekkhanan vil^o anudisā p.).

Āloketar [n. sg. to āloketi] one who looks forward or before, a beholder DA 1.194 (opp. viloketar).

Āloketi [Sk. ālokeyati, ā + lok] to look before, look at, regard, see DA 1.193, 194. — pp. ālokita (q. v.).

Ālopa [ā + lup, cp. ālumpati; BSk. ālopa, e. g. Av. S 1. 173, 341; Divy 290, 481] a piece (cut off), a bit (of food) morsel, esp. bits of food gathered by bhikkhus D 1.5 = A V.206; III.176; A II.209; III.304; IV.318; Th 1, 1055; It 18; Pv II.11; Pug 58; Miln 231, 406; Vism 106; DA 1.80 (= vilopa-karaṇan).

Ālopati [ālopeti? ā + lopeti, Caus. of ālumpati] to break in, plunder, violate Th 1, 743.

Ālopika (adj.) [ālopa + ika] getting or having, or consisting of pieces (of food) A 1.295; II.206; Pug 55.

Āloja [fr. ā + lul, cp. ālujati & ālojeti] confusion, uproar, agitation DhA 1.38.

Āloji (f.) [ā + lul] that which is stirred up, mud, in cpd. sūāloji mud or loam from the furrow adhering to the plough Vin 1.206.

Ālojeti [Caus. of ālujati, cp. ālujeti] to confuse, mix, shake together, jumble S 1.175; J II.272, 363; IV.333; VI.331; Vism 105.

Ājaka (or °ā f.) [Dimin of aja (?) or of arā i (?). See Morris *P. T. S.* 1886, 158] — 1. a thorn, sting, dart, spike, used either as arrow-straightener Miln 418; DhA 1.288; or (perhaps also for piece of bone, fishbone) in making up a comb VvA 349 (°sandhāpana = comb; how Hardy got the meaning of °alum in Ind. to VvA is incomprehensible). — 2. a peg, spike, stake or post (to tie an elephant to, cp. ālāna). Cp. II.1^o.

Ājamba = ājambara Vv 18^o = 50^o. See ālambara.

Ājavaka (& °ika) (adj.-n.) [= ājavika] dwelling in forests, a forest-dweller S II.235. As Np. at Vism 208.

Ājāvāraka (adj.) at J v.81, 82 is corrupt & should with v. l. perhaps better be read advāraka without doors. Cp. Kern, *Toev.* 29 (ālaraka?). J v.81 has ājaraka only.

Ājāra (adj.) [= ajāra or ujāra or = Sk. arāla?] thick, massed, dense or crooked, arched (?), only in cpd. °pamha with thick eyelashes Vv 64^o (= gopakhuma VvA 279); Pv III.3^o (= vellita-digha-nīla-pamukha). Cp. ālāra.

Ājārika & °iya (adj.-n.) [Sk. ārālika, of uncertain etym.] a cook D 1.52 (= bhattakāraka DA 1.157); J v.296 (= bhattakāraka C.); 307; VI.276 (°iya, C. °ika = sūpika); Miln 331.

Ājāhana (nt.) [fr. ā + jah or dah, see dahati] a place of cremation, cemetery D 1.55; J 1.287 (here meaning the funereal fire) 402; III.505; Pv II.12^o; Vism 76; Miln 350; DA 1.166; DhA 1.26; III.276; PvA 92, 161, 163 (= sarirassa daddha-tthāna). — *Note.* For ājāhana in meaning "peg, stake" see ālāna.

Ājhika at A III.352, 384 (an^o) is preferably to be read ājhika, see ājhaka.

Ājha (nt.) = ājhaka; only at A III.52 (udak^o), where perhaps better with v. l. to be read as ājhaka. The id. p. at A II.55 has ālhaka only.

Ājhaka (m. & nt.) [Sk. ājhaka, fr. °ājha probably meaning "grain"] a certain measure of capacity, originally for grain; in older texts usually applied to a liquid measure (udaka^o). Its size is given by Bdhgh. at SnA 476 as follows: "cattāro pathā ājhakāni doṇaṇ etc." — udakājhaka S v.400; A II.55 = III.337; VvA 155. — In other connections at J 1.419 (ajdh^o); III.541 (mitan ājhakena = dhañña-māpaka-kammaṇ katan C.); Miln 229 (pati^o); DhA III.367 (ajdh^o).

Rotari from
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Bac braasdo
mind
FRONT
AROH
LAK FOR
EXTIMINE
PAROKO
climb of
ROA Galt
ROHEE
ISoundary
ROK U
wamed in
RORI pass
Sijime bay
CORE (PINE)
TOU CWB
FOOTED

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-thālikā a bowl of the capacity of an āhaka Vin I. 240; A III.369; DhA III.370 (v.l. bhatta-thālikā).

Āhiya (& **āhika**) (adj.) [fr. *āha, Sk. ṛghya, orig. possessing grain, rich in grain, i.e. wealth; semantically cp. dhañña²] rich, happy, fortunate; only in neg. anāhiya poor, unlucky, miserable M 1.450; II.178 (+ daḷidda); A III.352 sq. (so read with v.l. BB. *āhika for *T. *āhika; combd. with daḷidda; v.l. SS. anaddhika); J v. 96, 97 (+ daḷidda; C. na āhika).

Āvajati [ā + vajati, vrāj] — 1. to go into, to or towards J III.434; IV.49, 107. — 2. to return, come back J v.24, 479.

Āvajjati [not with Senart M Vastu 377 = ava + dhyā, but = Sk. āvrjakti ā + vrj, with pres. act. āvajjeti = Sk. āvarjayati] — 1. to reflect upon, notice, take in, advert to, catch (a sound), listen J I.81; II.423; v.3; Miln 106. — 2. to remove, upset (a vessel), pour out Vin I.286 (kumbhin); J II.102 (gloss āsiñcati). — Caus. āvajjeti (q.v.).

Āvajjana (nt.) [fr. āvajjati, cp. BSk. āvarjana in diff. meaning] turning to, paying attention, apprehending; adverting the mind. — See discussion of term at Cp.d. 85, 227 (the C. derive āvajjana fr. āvajjeti to turn towards, this confusion being due to close resemblance of jj and tt in writing); also *Kvu trsl.* 221 n. 4 (on Kvu 380 which has āvaṭṭanā), 282 n. 2 (on Kvu 491 āvaṭṭanā). — Ps II.5, 120; J II.243; Vbh 320; Miln 102 sq.; Vism 432; DA 1.271.

Āvajjita [pp. of āvajjeti cp. BSk. āvarjita, e.g. Divy 171; Itn 221] bent, turned to, inclined; noticed, observed Miln 297; Vism 432 (citta); Sdhp 433.

Āvajjitatta (nt.) [abstr. fr. āvajjita] inclination of mind, observation, paying attention Ps II.27 sq.

Āvajjeti [Caus. of āvajjati] 1. to turn over, incline, bend M III.96; J IV.56 (so read for āvijjhanto); DA 1.110 (kāya). — 2. to incline (the mind); observe, reflect, muse, think, heed, listen for. According to Cp.d. 227 often paraphrased in C. by pariñameti. — J 1.69, 74, 81, 89, 108, 200; Miln 297; DhA II.96; PvA 181 (= manasikaroti). — 3. to cause to yield A III.27 (perhaps better āvaṭṭo). — pp. āvajjita (q.v.).

Āvaṭa [Sk. āvrta, pp. of ā + vr] covered, veiled, shut off against, prohibited D 1.97, 246; M 1.381 (°dvāra); J VI.267. — anāvaṭa uncovered, unveiled, exposed, open D I.137 (°dvāra); III.191 (°dvāratā); S 1.55; J v.213; Pv III.6⁺; Miln 283. Cp. āvuta² & vy^o.

Āvaṭṭa (adj.-n.) [Sk. āvarta, ā + vr] — 1. turning round, winding, twisting M 1.382; S 1.32 (dvi-r-ā^o turning twice); J II.217; SnA 439 (°gangā). — 2. turned, brought round, changed, enticed M 1.381; DhA II.153. — 3. an eddy, whirlpool, vortex M 1.461 = A II.123 (°bhaya); Miln 122, 196, 377. — 4. circumference J v.337; Dāvs v.24; DhA III 184.

Āvaṭṭati [= āvaṭṭati] in phrase I. vivattati to turn forward & backward Vism 504.

Āvaṭṭana (nt.) [fr. ā + vr, cp. āvaṭṭa 2 and āvaṭṭana] turning, twisting; enticement, snare, temptation J III.494; DhA II.153.

Āvaṭṭanā (f.) [most likely for āvajjana. q.v. & see also *Kvu trsl.* 221, 282] turning to (of the mind), adverting, apprehending Kvu 380, 491.

Āvaṭṭanin (adj.) [fr. āvaṭṭana] turning (away or towards), changing, tempting, enticing M 1.375, 381; A II.190; J II.330 = IV.471; DA 1.250. — Cp. etymologically the same, but semantically diff. āvattanin.

Āvaṭṭin (adj.-n.) [fr. āvaṭṭa instead of āvaṭṭana] only at M 1.91 in neg. an^o not enticed by (loc.), i.e. kāmesu. — Cp. āvaṭṭin.

Āvaṭṭeti [ā + vaṭṭeti, Caus. of vrj, cp. BSk. āvartayati to employ spells Divy 438] to turn round, entice, change, convert, bring or win over M 1.375, 381, 383, 505; A III.27; DA 1.272.

Āvaṭṭa¹ (adj.) [pp. of āvaṭṭati] gone away to, fallen back to, in phrase hināy āvaṭṭa (see same phrase under āvaṭṭati) M 1.460; S II.50; J 1.206.

Āvaṭṭa² (nt.) [Sk. āvarta, of ā + vr, cp. āvaṭṭa [winding, turb, bent J 1.70 (in a river); Nett 81 (v.l. āvaṭṭa²), 105 (°hārasampāta).

Āvaṭṭaka (adj.) [āvaṭṭa + ka] turning, in dakkhiṇ^o turning to the right, dextrorsal D II.18; cp. dakkhiṇāvatta at DA 1.259.

Āvaṭṭati [ā + vaṭṭati, of vrj] to turn round, come to, go back, go away to, turn to; only in phrase hināya āvaṭṭati to turn to "the low", i.e. to give up orders & return to the world Vin I.17; M 1.460; S II.231; IV.191; Sn p. 92 (= osakkati SnA 423); Ud 21; Pug 66; Miln 246. — pp. āvaṭṭa (q.v.). Cp. āvaṭṭati.

Āvaṭṭana (adj.-nt.) [Sk. āvartana] turning; turn, return Nett 113; Miln 251.

Āvaṭṭanin (adj.) [fr. āvaṭṭana] turning round or back Th I, 16 (cp. āvaṭṭanin).

Āvaṭṭin (adj.-n.) [fr. āvaṭṭa, cp. āvaṭṭin in diff. meaning] returning, coming back, one who returns, in spec. meaning of one who comes back in transmigration, syn. with ṅgāmin (an^o), only in neg. anāvaṭṭin not returning, a non-returner, with °dhamma not liable to return at D I. 156; III.132; S v.346, 357, 376, 406; M 1.91; DA 1.313.

Āvaṭṭhika (adj.) [ā + vaṭṭhika] befitting, original, inherent (one of the 4 kinds of nomenclature) Vism 210 = KhA 107.

Āvaṭṭati [ā + vaṭ] to give away, to offer, to deposit as a pledge Miln 279.

Āvaṭṭana (nt.) [fr. āvaṭṭati] sowing, dispersing, offering, depositing, scattering J 1.321.

Āvara (adj.) [fr. ā + vr] obstructing, keeping off from J v.325 (so to be read in ariya-magg-āvara).

Āvaraṇa (adj.-n.) [fr. ā + vr, cp. āvarati; BSk. āvaraṇa in pañc^o āvaraṇāni Divy 378] shutting off, barring out, withstanding; nt. hindrance, obstruction, bar Via 1.84 (°ṅ karoti to prohibit, hinder); II.262 (id.); D 1.246 (syn. of pañca nīvaraṇāni); S v.93 sq.; A III.63; J 1.78 (an^o); v.412 (nadiṅ °ena bandhāpeti to obstruct or dam off the river); Sn 66 (pahāya pañc^o āvaraṇāni cetaso, cp. Nd^o 379), 1005 (an^o-dassāvin); Ps 1.131 sq.; II.158 (an^o); Pug 13; Dhs 1059, 1136; Vbh 341, 342; Miln 21 (dur^o hard to withstand or oppose). — dant^o "screen of the teeth", lip J IV.188; VI.590.

Āvaraṇatā (f.) [abstr. fr. āvaraṇa] keeping away from, withholding from A III 436.

Āvaraṇiya (adj.) [grd. fr. āvarati], M 1.273; an^o not to be obstructed, impossible to obstruct M III.3; Miln 157.

Āvarati [ā + vr, cp. āvunāti] to shut out from (abl.), hold back from, refuse, withhold, obstruct M 1.380 (dvāraṅ); Sn 922 (pot. °aye, cp. Nd^o 368); DA 1.235 (dvāraṅ); Dpvs 1.38. — pp. āvaṭa and āvuta² (q.v.).

Āvali (f.) [cp. Sk. āvali & see vali] a row, range J v.69; DA 1.140.



fol. verbs we find in Pāli one or other of these three prefixes. So *ati* in °jāti, °pīlīta, °brūheti, °vassati, °vāyati, °vetheti; also as vv. ll. with *abhi*-*kirati*, °pavassati, °roceti, cp. *atikkanta*-*abhi*° (Sk. *abhikrānta*); *adhi* in °patthita, °pātehi, °ppāya, °ppeta, °bādheti, °bhū, °vāha (vice versa P. *abhi*-*ropeti* compared with Sk. *adhiropayati*); *anu* in °gijjhati, °brūheti, °sandahati.

Abhikankhati [*abhi* + *kankhati*] to desire after, long for, wish for S 1.140, 198 (Nibbāna); J 11.428; IV.10, 241; VvA 38, 283; ThA 244 — pp. *abhikankhita*. Cp. BSk. *abhikāṅkṣati*, e. g. Jtm. p. 221.

Abhikankhanatā (f.) [*abhi* + *kankhana* + *tā*] wishing, longing, desire DA 1.242. TAE

Abhikankhita [pp. of *abhikankhati*] desired, wished, longed for VvA 201 (= *abhijjhita*).

Abhikankhia (adj.) cp. wishing for, desirous of (→°) Th 2, 360 (*sītibhāva*°).

Abhikiṇṇa [pp. of *abhikirati*] 1. strewn over with (→°), adorned, covered filled Pv 11.112 (puppha°). — 2. overwhelmed, overcome, crushed by (→°) It 89 (dukkh°); vv. ll. *dukkhāṭṭiṇṇa* & *oṭṭiṇṇa* = A 1.147 (which reads *dukkhotiṇṇa*). See also *avatiṇṇa*.

Abhikirati — 1. [Sk. *abhikirati*] to sprinkle or cover over: see *abbikiṇṇa* 1. — 2. [Sk. *avakirati*, cp. *apakiritūna*] to overwhelm, destroy, put out, throw away, crush S 1.54; Th 1, 598; 2, 447 (ger. °*kiritūna*, reading of C. for T. *apa*°, expld. by *chaddetvā*); Dh 25 (°*kirati metri causa*; *dīpaṅ abhikirati* = *viddhaṅseti vikirati* DhA 1.255; v. l. *atikirati*); J IV.121 (°*kirati*; *dīpaṅ* = *viddhaṅseti C.*); VI.541 (*nandiyō m' abhikirare* = *abhikiranti abhikkamanti C.*); DhA 1.255 (inf. °*kirituṅ*). — pp. *abhikiṇṇa* see *abbikiṇṇa* 2.

Abhikīlati [*abhi* + *kīlati*] to play (a game), to sport Miln 359 (*kīlag*).

Abhikūjita [*abhi* + *kūjita*, pp. of *kūj*] resounding (with the song of birds) Pv 11.123 (*cakkavāka*°; so read for *kujita*). Cp. *abhinikūjita*.

Abhikkanta (adj.-n.) [pp. of *abhikkamati*, in sense of Sk. and also P. *atikkanta*] (a) (adj.) lit. gone forward, gone out, gone beyond. According to the traditional explanation preserved by Bdhgh. & DhP (see e. g. DA 1.227 = KhA 114 = VvA 52) it is used in 4 applications: *abhikkanta-saddo khaya* (+ *pabbaniya* KhA) *sundar'ābhīrūpa*-*abbhānumodanesu* *dissati*. These are: 1. (lit.) gone away, passed, gone out, departed (+ *nikkhanta*, meaning *khaya* "wane"), in phrase *abhikkantāya rattiya* at the waning of the night Vin 1.26; D 11.220; M 1.142. 2. excellent, supreme (= *sundara*) Sn 1118 (°*dassāvīn* having the most excellent knowledge = *aggadassāvīn* etc. Nd² 76); usually in compar °*tara* (+ *pañitātara*) D 1.62, 74, 216; A 11.101; III.350 sq.; V.140, 207 sq.; DA 1.171 (= *atimanāpatara*). 3. pleasing, superb, extremely wonderful, as exclamation °ṅ repeated with *bho* (*bhante*), showing appreciation (= *abbhānumodana*) D 1.85, 110, 234; Sn p. 15, 24, etc. freq. 4. surpassing, beautiful (always with °*vaṇṇa* = *abhirūpa*) Vin 1.26; D 11.220; M 1.142; Pv 11.110 = Vv 9¹ (= *atimanāpa abhirūpa* PvA 71); KhA 115 (= *abhirūpa-chavin*). — (b) (nt.) *abhikkantaṅ* (comb^d. with and opp. to *paṭikkantaṅ*) going forward (and backward), approach (and receding) D 1.70 (= *gamaṇa* + *nivattana* DA 1.183); Vin 11.181; A 11.104, 106 sq.; VvA 6.

Abhikkama going forward, approach, going out Pv IV.13 (opp. *paṭikkama* going back); DhA 11.124 (°*paṭikkama*).

Abhikkamati [Vedic *abhikramati*, *abhi* + *kamati*] to go forward, to proceed, approach D 1.50 (= *abhimukho kamati*, *gacchati*, *pavisati* DA 1.151); 11.147, 256 (*abhikkā-*

muṅ aor.); DhA 11.124 (*evaṅ °abbaṅ evaṅ paṭikkāmi*-*tabbaṅ* thus to approach & thus to withdraw). — pp. *abhikkanta* (q. v.).

Abhikkhaṇa (nt.) [fr. *abhikkhanati*] digging up of the ground M 1.143.

Abhikkhaṇa (nt.) [*abhi* + °*ikkhaṇa* from *īks*, cp. Sk. *abhikṣṇa*—of which the contracted form is P. *abhiṅha*] only as acc. adv. °ṅ constantly, repeated, often Vv 24¹² (= *abhiṅhaṅ* VvA 116); Pv 11.84 (= *abhiṅhaṅ bahuso* PvA 107); Pug 31; DhA 11.91.

Abhikkhanati [*abhi* + *khanati*] to dig up M 1.142.

Abhikkhipati [*abhi* + *kipati*] to throw Dāvs 11.60; cp. *abhinikkhipati* *ibid.* 12.

Abhigajjati [*abhi* + *gajjati* from *garj*, sound-root, cp. P. *gaggara*] (a) to roar, shout, thunder, to shout or roar at (c. acc.) Sn 83r (shouting or railing = *gajjanto uggajjanto* Nd¹ 172); ger. *abhigajjiya* thundering Cp. 11.108. — (b) hum, chatter, twitter (of birds); see *abhigajjin*.

Abhigajjin (adj.) [fr. *abhigajjati*] warbling, singing, chattering Th 1, 1108, 1136.

Abhigamaniya (adj.) [grd. of *abhigacchati*] to be approached, accessible PvA 9.

Abhigijjhati [*abhi* + *gijjhati*] 1. to be greedy for, to crave for, show delight in (c. loc.) Sn 1039 (*kāmesu*, cp. Nd² 77). — 2. to envy (acc.) S 1.15 (*aññam-aññān*).

Abhigita [pp. of *abhigāyati*, cp. *gīta*] 1. sung for. Only in one phrase, *gāthābhigitaṅ*, that which is gained by singing or chanting verses (Ger. "ersungen") S 1.173 = Sn 81 = Miln 228. See SnA 151. — 2. resounding with, filled with song (of birds) J VI.272 (= *abhiruda*).

Abhigāta [Sk. *abhighāta*, *abhi* + *ghāta*] (a) striking, slaying, killing PvA 58 (*daṇḍa*°), 283 (*sakkhara*°). — (b) impact, contact DhA 312 (*rūpa*° etc.).

Abhicetasika (adj.) [*abhi* + *ceto* + *ika*] dependent on the clearest consciousness. On the spelling see *ābhic*° (of *jhāna*) M 1.33, 356; III.11; S 11.278; A 11.23; v.132. (Spelt. *ābhī*° at M 1.33; A 11.114; Vin v.136). See *Dial.* 11.108.

Abhiceteti [*abhi* + *ceteti*] to intend, devise, have in mind J IV.310 (*manasā pāpaṅ*).

Abhicchanna (adj.) [*abhi* + *channa*] covered with, bedecked or adorned with (→°) J 11.48 (*hema-jāla*°, v. l. *abhisāṅchanna*), 370 (id.); Sn 772 (= *ucchanna āvuṭa* etc. Nd¹ 24, cp. Nd² 365).

Abhicchita (adj.) [*abhi* + *icchita*, cp. Sk. *abhīpsita*] desired J VI.445 (so read for *abhijjhita*).

Abhijacca (adj.) [Sk. *ābhijātya*; *abhi* + *jacca*] of noble birth J v.120.

Abhijaneti occasional spelling for *abhijāneti*.

Abhijappati [*abhi* + *jappati*] to wish for, strive after, pray for S 1.143 (read *asmābhijappanti* & cp. *Kindred Sayings* p. 180) = J III.359 (= *namati pattheti piheti C.*); Sn 923, 1046 (+ *āsīsati thometi*; Nd² 79 = *jappati* & same under *icchati*). Cp. in meaning *abhigijjhati*.

Abhijappana (nt.) [doubtful whether to *jappati* or to *japati* to mumble, to which belongs *jappana* in *kaṇṇa*° DA 1.97] in *hattha*° casting a spell to make the victim throw up or wring his hands D 1.11; DA 1.97.

Abhijappā (f.) [abstr. fr. *abhijappati*, cp. *jappā*] praying for, wishing, desire, longing DhS 1059 = Nd² *taṅhā* 11; DhS 1136.

AWHI
broadly
TU SEND
TUFA time
past
Sutuna
in further
= side
URAKA
KRA
Send out
Rec'd
URAKA
-HAU
DISTANCE
URAITANE
OVAR
CHWOOD
VAKI
Sembowel
FSIA
L
TUANOG Related to Sleep
TUPO
TUAGNE
ME TUATA
TUKU Send

TUPWHENUA INTERIOR (opposed to the Coast)
TUAWHIORANGI RAINBOW
TUKAUATI whirlwind
TUFA UASHOWETZ TUHI ODOUR
TUHANA SEEK TUKE Elbow
TUMU GO AGAINST the WIND

Abhijappin (adj.) [fr. abhijappati] praying for, desiring A III.353 (kāma-lābha°).

Abhijalati [abhi + jalati] to shine forth, ppr. °anto-resplendent PvA 189.

Abhijavati [abhi + javati] to be eager, active Sn 668.

Abhijāta (adj.) [abi + jāta] of noble birth, well-born, S 1.69; Vv 29³; Miln 359 (°kulakulina belonging to a family of high or noble birth).

Abhijāti (f.) [abhi + jāti] 1. Species. Only as t. t. in use by certain non-Buddhist teachers. They divided mankind into six species, each named after a colour D 1.53, 54; A III.383 ff. (quoted DA 1.162) gives details of each species. Two of them, the black and the white, are interpreted in a Buddhist sense at D III.250, M II.222, and Nettī 158. This interpretation (but not the theory of the six species) has been widely adopted by subsequent Hindu writers. — 2. Rebirth, descent, Miln 226.

Abhijātika (adj.) [fr. abhijāti] belonging to ones birth or race, born of, being by birth; only in cpd. kaṇhābhijātika of dark birth, that is, low in the social scale D III.251 = A III.348; Sn 563 = Th I, 833; cp. J P T S. 1893, 11; in sense of "evil disposed or of bad character" at J v.87 (= kālaka-sabhāva C.).

Abhijātītā (f.) [abstr. fr. abhijāti] the fact of being born, descendency VvA 216.

Abhijāna (nt. or m?) [Sk. abhijāna] recognition, remembrance, recollection Miln 78. See also abhiñña.

Abhijānāti [abhi + jānā, cp. jānāti & abhiññā] to know by experience, to know fully or thoroughly, to recognise, know of (c. acc.), to be conscious or aware of D 1.143; S II.58, 105, 219, 278; III.59, 91; IV.50, 324, 399; V.52, 176, 282, 299; Sn 1117 (diṭṭhiṅ Gotamassa na a.); J IV.142; Pv II.7¹⁰ = II.10² (n'abhijānāmi bhuttaṅ vā pitaṅ); Sdhp 550; etc. — Pot. abhijāneyya Nd² 78a, & abhijānā Sn 917, 1059 (= jāneyyāsi SnA 592); aor. abhijānāsi Sn p. 16. — ppr. abhijānaṅ S IV.19, 89; Sn 788 (= °jānanto C.), III.14 (= °jānanto Nd² 78b) abhijānitva DhA IV.233; abhiññāya S IV.16; v.392; Sn 534 (sabbadhammaṅ), 743 (ātikkhayaṅ), 1115, 1148; It 91 (dhammaṅ); Dh 166 (atta-d-atthaṅ); freq. in phrase sayāṅ abhiññāya from personal knowledge or self-experience. It 97 (v.l. abhiññā); Dh 353; and abhiññā [short form, like adā for ādāya, cp. upādā] in phrase sayāṅ abhiññā D 1.31 (+ sacchikatvā); S II.217; It 97 (v.l. for °abhiññāya), in abhiññā-vosita perfected by highest knowledge S I.167 = 175 = Dh 423 ("master of supernormal lore" Mrs Rh. D. in kindred S. p. 208; cp. also DhA IV.233); It 47 = 61 = 81, and perhaps also in phrase sabbāṅ abhiññā-pariññeyya S IV.29. — grd. abhiññeyya S IV.29; Sn 558 (°ṇ abhiññātaṅ known is the knowable); Nd² s.v.; DhA IV.233. — pp. abhiññāta (q. v.).

Abhijāyati [abhi + jāyati, Pass. of jan, but in sense of a Caus. = janeti] to beget, produce, effect, attain, in phrase akaṇhaṅ asukkaṅ Nibbānaṅ a. D III.251; A III.384 sq. At Sn 214 abhijāyati means "to behave, to be", cp. SnA 265 (abhijāyati = bhavati).

Abhijigāṅsati [abhi + jigāṅsati] to wish to overcome, to covet J VI.193 (= jinituṅ icchati C). Burmese scribes spell °jigāṅsati; Th I, 743 ("cheat"? Mrs Rh. D.; "vernichten" Neumann). See also abhijeti, and nijigāṅsanatā.

Abhijghacchati [abhi + jighacchati] to be very hungry PvA 271.

Abhijivānika (adj.) [abhi + jivana + ika] belonging to one's livelihood, forming one's living Vin 1.187 (sippa).

Abhijhana (f.) [abhi + jhana of jeh to open ones mouth] strenuousness, exertion, strong endeavour J VI.373 (viriyakaraṇa C.).

Abhijeti [abhi + jāyati] to win, acquire, conquer J VI.273 (abhi° metri causā).

Abhijoteti [abhi + joteti] to make clear, explain, illuminate J v.339.

Abhijjanaka (adj.) [a + bhijjana + ka, from bhijja, grd. of bhid] not to be broken, not to be moved or changed, uninfluenced J II.170; DhA III.189.

Abhijjamāna (adj.) [ppr. passive of a + bhid, see bhindati] that which is not being broken up or divided. In the stock description of the varieties of the lower Iddhi the phrase udake pi abhijjamāne gacchati is doubtful. The principal passages are D 1.78, 212; III.112, 281; M 1.34, 494; II.18; A 1.170, 255; III.17; V.199; S II.121; v.264. In about half of these passages the reading is abhijjamāno. The various readings show that the MSS also are equally divided on this point. Bdgh. (Vism 396) reads °māne, and explains it, relying on Ps II.208, as that sort of water in which a man does not sink. Pv III.1¹ has the same idiom. Dhammapāla's note on that (PvA 169) is corrupt. At D 1.78 the Colombo ed. 1904, reads abhejjamāne and tr. 'not dividing (the water)'; at D 1.212 it reads abhijjamāno and tr. 'not sinking (in the water)'.

Abhijjhā (f.) [fr. abhi + dhyā (jhāyati)], cp. Sk. abhidhyāna, covetousness, in meaning almost identical with lobha (cp. Dhs. trsl. 22) D 1.70, 71 (°kya cittaṅ parisodheti he cleanses his heart from coveting; abhijjhāya = abl.; cp. DA 1.211 = abhijjhāto); M 1.347 (id.); D III.49, 71 sq., 172, 230, 269; S IV.73, 104, 188, 322 (adj. vigat'abhijjhā), 343 (°āyavipāka); A 1.280; III.92; v.251 sq.; It 118; Nd¹ 98 (as one of the 4 kāya-gaṅṭhā, q. v.); Nd² taṅhā II.1; Pug 20, 59; Dhs 1136 (°kāyagantha); Vbh 195, 244 (vigat'abhijjhā), 362, 364, 391; Nett 13; DhA 1.23; PvA 103, 282; Sdhp 56, 69. — Often combd with °damaṅna covetousness & discontent, e.g. at D III.58, 77, 141, 221, 276; M 1.340; III.2; A 1.39, 296; II.16, 152; IV.300 sq., 457 sq.; v.348, 351; Vbh 105, 193 sq. -anabhijjhā absence of covetousness Dhs 25, 62. — See also anupassin, gantha, domanassa, sila.

Abhijjhātar see abhijjhitar.

Abhijjhāti [cp. abhidhyati, abhi + jhāyati!; see also abhijjhāyati] to wish for (acc.), long for, covet S v.74 (so read for abhijjhati); ger. abhijjhāya J VI.174 (= pāṭibetvā C.). — pp. abhijjhita.

Abhijjhāyati [Sk. abhidhyāyati, abhi + jhāyati!; see also abhijjhāti] to wish for, covet (c. acc.). Sn 301 (aor. abhijjhāyinsu = abhipatthayamāna jhāyinsu Sn A 320).

Abhijjhālu (& °u) (adj.) [cp. jhāyin from jhāyati!; abhijjhālu with °alu for °āgu which in its turn is for āyin. The B.Sk. form is abhidyalu, e.g. Divy 301, a curious reconstruction] covetous D 1.139; III.82; S II.168; III.93; A 1.298; II.30, 59, 220 (an° + avyapannacitto sammā-ditthiko at conclusion of sila); v.92 sq., 163, 286 sq.; It 90, 91; Pug 39, 40.

Abhijjhitta v. l. at DhA IV.101 for ajjhitta.

Abhijjhita [pp. of abhijjhāti] coveted, J. VI.445; usually neg. an° not coveted, Vin 1.287; Sn 40 (= anabhipatthita Sn A 85; cp. Nd² 38); Vv 47⁴ (= na abhikankhita VvA 201).

Abhijjhitar [n. ag. fr. abhijjhita in med. function] one who covets M 1.287 (T. abhijjhātar, v. l. °itar) = A v.265 (T. °itar, v. l. °atar).

Abhiñña (adj.) (usually —°) [Sk. abhiñña] knowing, possessed of knowledge, esp. higher or supernormal knowledge (abhiññā), intelligent; thus in chalabhiñña one

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Abbhakūṭika (adj.) [a + bhakūṭi + ka; Sk. bhrakūṭi frown] not frowning, genial Vin III.181 (but here spelt bhakūṭik-abbhakūṭika); D I.116, cp. DA I.287; DhA IV.8 (as v.l.; T. has abbhokūṭika).

Abbhāgata [abhi + ā + gata] having arrived or come; (m.) a guest, stranger Vv I⁵ (= abhi-āgata, āgantuka VvA 24).

Abbhāgamana (nt.) [abhi + ā + gamana; cp. Sk. abhyāgama] coming arrival, approach Vin IV.221.

Abbhāghāta [abhi + āghāta] slaughtering-place Vin III.151 (+ āghāta).

Abbhācikkhatti [Intens. of abbhākkhatti] to accuse, slander, calumniate D I.161; III.248, 250; M I.130, 368, 482; III.207; A I.161.

Abbhāna (nt.) [abhi + āyana of ā + yā (I)] coming back, rehabilitation of a bhikkhu who has undergone a penance for an expiable offence Vin I.49 (°āraha), 53 (id.), 143, 327; II.33, 40, 162; A 1.99. — Cp. abbhetti.

Abbhāmatta (adj.) [abbhā + matta (?) according to the Pāli Com.; but more likely = Vedic abhva huge, enormous, monstrous, with ā metri causa. On abhva (a + bhū what is contradictory to anything that is) cp. abbhuta & abbhū, and see Walde, Lat. Wtb. under dubius] monstrous, dreadful, enormous, "of the size of a large cloud" (thus C. on S I.205 & J III.309) S I.205 = Th I, 652 (v.l. abbhā° & abbhāmatta) = J III.309 (v.l. °mutta).

Abbhāhata [abhi + ā + hata, pp. of han] struck, attacked, afflicted S I.40 (maccunā); Th I, 448; Sn 581; J VI.26, 440; Vism 31, 232; DA I.140, 147; DhA IV.25.

Abbhāhana (nt.) [either = abbhāhana or āvāhana] in udaka° the pulling up or drawing up of water Vin II.318 (Bdgh. on Cullavagga v.16, 2, corresponding to udaka-vāhana on p. 122).

Abbhita [pp. of abbhetti] 1. come back, rehabilitated, reinstated Vin III.186 = IV.242 (an°). — 2. uncertain reading at Pv I.123 in sense of "called" (an° uncalled), where id. p. at J III.165 reads anavhāta & at Th 2, 129 ayācita.

Abbhū [a + bhū most likely = Vedic abhva and P. abbhū, see also abbhāmatta] unprofitableness, idleness, nonsense J v.295 (= abhūti: avadḍhi C.).

Abbhū (interj.) [Vedic abhva, nt. of abhva, see expld. under abbhāmatta. Not quite correct Morris JPTS. 1889, 201; abbhū = ā + bhuk; cp. also abbhuta] alas! terrible, dreadful, awful (excl. of fright & shock) Vin II.115 (Bdgh. expls as "utrāsa-vacanam-etan"); M I.448. — See also abbhū & abbhuta.

Abbhokkirāṇa (nt.) [abhi + ud + kr] drawing out, pulling, in danda-sattha° drawing a stick or sword Nd² 576⁴ (cp. abbhokkirāṇa). Or is it abbhuttirāṇa (cp. attirāṇa outlet).

Abbhokkirati [abhi + ud + kirati] to sprinkle over, to rise (with water) D II.172 (cakkaratanaṇ; neither with Morris JPTS. 1886, 131 "give up", nor with trsl. of J II.311 "roll along"); J v.390; PvA 75. Cp. abbhokkirati.

Abbhuggacchati [abhi + ud + gacchati] to go forth, go out, rise into D I.112, 127; A III.252 (kitti-saddo a.); Pug 36. ger. °gantvā J I.88 (ākāsaṇ), 202; DhA IV.198. aor. °gañchi M I.126 (kittisaddo); J I.93. — pp. abbhuggata.

Abbhuggata [pp. of abbhuggacchati] gone forth, gone out, risen D I.88 (kitti-saddo a., cp. DhA I.146: sadevakaṇ lokan ajihottharivitvā uggato), 107 (saddo); Sn p. 103 (kittisaddo).

Abbhuggamana (nt.-adj.) [fr. abbhuggacchati] going out over, rising over (c. acc.) PvA 65 (cāndaṇ nabhaṇ abbhuggamaṇ; so read for T. abbhuggamānaṇ).

Abbhujjalana (nt.) [abhi + ud + jalana, from jval] breathing out fire, i.e. carrying fire in one's mouth (by means of a charm) D I.11 (= mantena mukhato aggi-jala-niharaṇaṇ DA I.97).

Abbhutthāti (°tthahati) [abhi + ud + sthā] to get up to, proceed to, D I.105 (cankamaṇ).

Abbhūppata [pp. of abbhūppamati] standing up, held up, erect J v.156 (in abbhūppatā state of being erect. stiffness), 197 (°unnata; v.l. abbhantara, is reading correct?).

Abbhūṇha (adj.) [ahhi + uṇha] (a) very hot DhA II.87 (v.l. accuṇha). (b) quite hot, still warm (of milk) DhA II.67.

Abbhuta¹ (adj. nt.) [*Sk. abbhuta which appears to be constructed from the Pāli & offers like its companion *āścarya (acchariya abbhuta see below) serious difficulties as to etym. The most probable solution is that P. abbhuta is a secondary adj.-formation from abbhū which in itself is nt. of abhva = Vedic abhva (see etym. under abbhāmatta and cp. abbhū, abbhū & JPTS. 1889, 201). In meaning abbhuta is identical with Vedic abhva contrary to what usually happens, i.e. striking, abnormal, gruesome, horrible etc.; & that its significance as a + bhū ("unreal?") is felt in the background is also evident from the traditional etym. of the Pāli Commentators (see below). See also acchariya] terrifying, astonishing; strange, exceptional, puzzling, extraordinary, marvellous, supernormal. Described as a term of surprise & consternation (vimhaya° āvahaṇ° adhivacanaṇ DA I.43 & VvA 329) & expld as "something that is not" or "has not been before", viz. abbhūtaṇ ThA 233; abbhūta-pubbataṇ abbhūtaṇ VvA 191, 329; abbhūta-pubbaṇ DA I.43. — 1. (adj.) wonderful, marvellous etc. Sn 681 (kiṇ °ṇ, combd. with lomahaṇsana); J IV.355 (id.); Th 2, 316 (abbhūtaṇ vata vācaṇ bhāsasi = acchariyaṇ ThA 233); Vv 44° (°dassaneyaṇ); Sdhp 345, 496. — 2. (nt.) the wonderful, a wonder, marvel S IV.371, also in °dhamma (see Cpd.). Very freq. in combd. with acchariyaṇ and a part. of exclamation, viz. acchariyaṇ bho abbhūtaṇ bho wonderful indeed & beyond comprehension, strange & stupefying D I.206; acch. vata bho abbh. vata bho D I.60; acch. bhante abbh. A II.50; aho acch. aho abbh. J I.88; acch. vata abbh. vata Vv 83¹⁶. — Thus also in phrase acchariyā abbhutā dhammā wonderful & extraordinary signs or things M III.118, 125; A II.130; IV.198; Miln 8; and in acchariya-abbhuta-citta-jāta dumbfounded & surprised J I.88; DhA IV.52; PvA 6, 50.

-dhamma mysterious phenomenon, something wonderful, supernormal; designation of one of the nine angas or divisions of the Buddhist Scriptures (see nava B 2) Vin III.8; M I.133; A II.103; III.86, 177; Pug 43; Miln 344; PvA 2, etc.

Abbhuta² (nt.) [= abbhuta¹ in the sense of invoking strange powers in gambling, thus being under direct spell of the "unknown"] a bet, a wager, only in phrase abbhūtaṇ karoti (sahasena) to make a bet or to bet (a thousand, i.e. kahāpaṇa's or pieces of money) Vin III.138; IV.5; J I.191; V.427; VI.192; PvA 151; & in phrase pañcahi sahassehi abbhūtaṇ hotu J VI.193.

Abbhudāharati [abhi + ud + ā + harati] to bring towards, to fetch, to begin or introduce (a conversation) M II.132.

Abbhudireti [abhi + ud + ireti] to raise the voice, to utter Th 2, 402; DA I.61; Sdhp 514.

Abbhudeṭṭi [abhi + ud + eṭṭi] to go out over, to rise A II.50, 51 (opp. atthaṇ eṭṭi, of the sun). — ppr. abbhudayaṇ Vv 64¹¹ (= abhi-uggacchanta VvA 280; abbhūsayan ti pi pāṭho).

Abbhuddhunāti [abhi + ud + dhunāti] to shake very much Vv 64⁹ (= adhikaṇ uddhunāti VvA 278).

UNCUTV See
DHI Siva

FWH
TAE

FWH
UT

KIRI WA
FLORID
Complex

KI FU

UTU
HAERE
HARI canu

IRE WARU

spirit vowel
IRETOFO
calla Jived

VIV

Abhunnadita [pp. of abhi + ud + nadati] resounding, resonant Th 1, 1065).

Abhunnamati [abhi + ud + namati] to, spring up, burst forth D II.164. — pp. **abhunnata** (& °unnata), q. v. — Caus. **abhunnāmeti** to stiffen, straighten out, hold up, erect D I.120 (kāyaṅ one's body); A II.245 (id.); D I.126 (patodalattṭhiṅ; opp. **apanāmeti** to bend down).

Abhuyyāta [pp. of abhuyyāti] marched against, attacked Vin 1.342; M II.124.

Abhuyyāti [abhi + up + yāti of yā] to go against, to go against, to march (an army) against, to attack S 1.82 (aor °uyyāsi). — pp. **abhuyyāta** (q. v.).

Abhusūyaka (adj.) [abhi + usūyā + ka] zealous, showing zeal, endeavouring in (°) Pgdp 101.

Abhussakati & °**usukkati** [abhi + ud + °**svaṣk**, see **sakati**] to go out over, rise above (acc.), ascend, freq. in phrase **ādicco nabhaṅ abhussakkamāno** M 1.317 = S III.156 = It 20. — See also S 1.65; v.44; A 1.242 (same simile); v.22 (id.).

Abhussahanatā (f.) [abstr. fr. abhi + °**utsahana**, cp. **ussāha**] instigation, incitement Vin II.88.

Abhusseti [abhi + ud + seti of sī] to rise; v.1. at Vv 64¹⁷ according to VvA 280: **abhuddayaṅ** (see **abhudeti**) **abhussayan ti pi pāṭho**.

Abbheti [abhi + ā + i] to rehabilitate a bhikkhu who has been suspended for breach of rules Vin II.7 (**abbhento**), 33 (**abbheyya**); III.112 (**abbheti**), 186 = IV.242 (**abbhetabba**) — pp. **abbhita** (q. v.). See also **abbhāna**.

Abbhokāsa [abhi + avakāsa] the open air, an open & unsheltered space D 1.63 (= **alaggaṇatthēna a. viya** DA 1.180), 71 (= **acchanna** DA 1.210), 89; M III.132; A II.210; III.92; IV.437, v.65; Sn p. 139 (°**e nissinna** sitting in the open) J 1.29, 215; Pug 57.

Abbhokāsika (adj.) [fr. **abbhokāsa**] belonging to the open air, one who lives in the open, the practice of certain ascetics. D 1.167; M 1.282; A III.220; Vin v.131, 193; J IV.8 (+ **nesajjika**); Pug 69; Miln 20, 342. (One of the 13 **Dhutangas**). See also Nd¹ 188; Nd² 587.

-**anga** the practice or system of the "campers-out" Nd¹ 558 (so read for **abbhokāsi-kankhā**, cp. Nd¹ 188).

Abbhokīṇṇa [pp. of **abbhokirati**] see **abbokīṇṇa**.

Abbhokirati [abhi + ava + kirati] to sprinkle over, to cover, bedeck Vv 5² (= **abhi-okirati abhippakirati**), 35¹¹ (v.1. **abbhuk°**). Cp. **abbhukkirati** & **abbhokkirāṇa** — pp. **abbhokīṇṇa** see under **abbokīṇṇa**.

Abbhokūṭika spelling at DhA IV.8 for **abbhākuṭika**.

Abbhokkirāṇa (nt.) [fr. **abbhokirati**] in **naṭṭānaṅ a. "turnings of dancers"** DA 1.84 in explⁿ of **sobha-nagarakaṅ** of D 1.6.

Abbhocchinna (besides **abbocch°**, q. v. under **abbokīṇṇa**) [a + vi + ava + chinna] not cut off, uninterrupted, continuous J 1.470 (v.1. **abbo°**); VI.254, 373; Cp. 1.6³; Miln 72; Vism 362 (bb), 391 (bb).

Abbhohārika see **abbo°**.

Aby° see **avy°**.

Abhabba (adj.) [a + bhavya. The Sk. **abhavya** has a different meaning] impossible, not likely, unable D III.13 sq., 19, 26 sq., 133; It 106, 117; Sn 231 (see **KhA** 189); Dh 32; J 1.116; Pug 13.

-**ṭṭhāna** a (moral) impossibility of which there are 9 enum^d among things that are not likely to be found in an Arahant's character: see D III.133 & 235 (where the five first only are given as a set).

Abhabbatā (f.) [abstr. fr. **abhabba**] an impossibility, unlikelyhood Sn 232, cp. **KhA** 191.

Abhaya (adj.) [a + bhaya] free from fear or danger, fearless, safe Dh 258. — nt. **abhayaṅ** confidence, safety Dh 317, cp. DhA III.491. For further re^s see **bhaya**.

Abhi- (prefix, Vedic **abhi**, which represents both Idg °**mbhi**, as in Gr. **ἀμφί** around, Lat. **ambi**, **amb** round about, Gr. **imb**, Gall. **ambi**, Ohg. **umbi**, Ags. **ymb**, cp. also Vedic (Pāli) **abhitah** on both sides; and Idg. °**obhi**, as in Lat. **ob** towards, against (cp. **obsess**, **obstruct**), Goth. **bi**, Ohg. Ags. **bi** = E. **be**).

I. **Meaning**. — 1. The primary meaning of **abhi** is that of taking possession and mastering, as contained in E. coming *by* and *over*-coming, thus literally having the function of (a) facing and aggressing = towards, against, on to, at (see II. 1, a); and (b) mastering = over, along over, out over, on top of (see II. 1, b); 2. Out of this is developed the fig. meaning of increasing, i. e., an intensifying of the action implied in the verb (see III. 1). Next to **sa-** it is the most frequent modification prefix in the meaning of "very much, greatly" as the first part of a double-prefix cpd. (see III. 2), and therefore often seemingly superfluous, i. e., weakened in meaning, where the second part already denotes intensity as in **abhi-vi-ji** (side by side with **vi-ji**), **abhi-ā-kkhā** (side by side with **ā-kkhā**), **abhi-anu-mud** (side by side with **anu-mud**). In these latter cases **abhi** shows a purely deictic character corresponding to Ger. **her-bei-kommen** (for **bei-kommen**), E. **fill up** (for **fill**); e. g., **abbhatikkanta** (= **ati** ° C.), **abbhatita** ("vorbei gegangen"), **abbhantara** ("with-in", **b-innen** or "in here"), **abbhuddharati**, **abhipureti** ("fill up"), etc. (see also II. 1, c).

II. **Lit. Meaning**. — 1. As single pref.: (a) against, to, on to, at-, viz., **abbhatthangata** gone towards home, **abbhigāta** striking at, °**jjhā** think at, °**mana** thinking on, °**mukha** facing, turned towards, °**yāti** at-tack, °**rūhati** ascend, °**lāsa** long for, °**vadati** ad-dress, °**sapati** ac-curse, °**hata** hit at. (b) out, over, all around: **abhudeti** go out over, °**kamati** exceed, °**jāti** off-spring, °**janāti** know all over, °**bhavati** overcome, °**vaḍḍhati** increase, °**vuṭṭha** poured out or over, °**sandeti** make over-flow, °**siṅceti** sprinkle over. (c) **abhi** has the function of transitivising intrs. verbs after the manner of E. **be** (con-) and Ger. **er**-, thus resembling in meaning a simple Caus. formation, like the foll.: **abhi-gajjati** thunder on, °**janāti** "er-kennen" °**jayati** be-get, °**thhaneti** = °**gajjati**, °**nadati** "er tönen", °**nandati** approve of (cp. **aner-kennen**), °**passati** con-temple, °**ramati** indulge in, °**ropeti** honour, °**vuddha** increased, °**sad-dahati** believe in. — 2. As base in compⁿ (2nd part of cpd.) **abhi** occurs only in combⁿ **sam-abhi** (which is, however, of late occurrence and a peculiarity of later texts, and is still more freq. in BSk.: see under **sam**).

III. **Fig. Meaning** (intensifying). — 1. A single pref.: **abhikīṇṇa** strewn all over, °**jalati** shine forth, °**jighacchati** be very hungry, °**tatta** much exhausted, °**āpa** very hot, °**toṣeti** please greatly, °**nava** quite fresh, °**nipuṇa** very clever, °**niṭa** of a deep black, °**manāpa** very pleasant, °**mangaly** very lucky, °**yobbana** full youth, °**rati** great liking, °**ratta** deep red, °**rucci** intense satisfaction, °**rūpa** very handsome (= **adhika-rūpa** C.), °**sambuddha** wide and fully-awake, cp. **abbhuddhunāti** to shake greatly (= **adhikaṅuddh°** C.). — As 1st part of a prep.-cpd. (as modification-pref.) in foll. combinations: **abhi-ud** (**abbhudd-**) °**ati**, °**anu**, °**ava**, °**ā**, °**ni**, °**oppa**, °**vi**, °**saṅ**. See all these s. v. and note that the contraction (assimilation before vowel) form of **abhi** is **abbh°**. — On its relation to **pari**, see **pari°**, to **ava** see **ava°**.

IV. **Dialectical Variation**. — There are dial. variations in the use and meanings of **abhi**. Vedic **abhi** besides corresponding to **abhi** in P. is represented also by **ati°**, **adhi°** and **anu°**, since all are similar in meaning, and psychologically easily fused and confused (cp. meanings: **abhi** = on to, towards; **ati** = up to and beyond; **adhi** = up to, towards, over; **anu** = along towards). For all the

Aditthā (pp.) [ditthā, ger. of *dassati*] not seeing, without seeing J 1.192 (T. *adappā*, v. l. BB na ditthā, C. *adisvā*); V.219.

Adinna (pp.) [a + *dinna*] that which is not given, freq. in phrase *adinn' adāna* (Bsk. *adattādāna* Divy 302) seizing or grasping that which is not given to one, i. e. stealing, is the 2nd of the ten qualifications of bad character or *sila* (*dasa-sila* see *sila* II.). Vin 1.83 (°ā *veramanī*); D 1.4 (= *parassa haraṇaṇ* *theyyāṇ corikā* ti *vuttāṇ* *hott* DA 1.71); III.68 sq., 82, 92, 181 sq.; M 1.361; 1.63; Kh II., cp. KhA 26. — *adinnādāyīn* he who takes what is not given, a thief; stealing, thieving (cp. Bsk. *adattādāyika* Divy 301, 418) Vin 1.85; D 1.138; Sdhp 78.

Adu (or *ādu*) (indecl.) [perhaps identical with *aduṇ*, nt. of pron. *asu*] part. of affirmation: even, yea, nay; always in emphatic exclamations Vv 62 (= *udāhu* VvA 258; v. l. SS. *ādu*) = Pv 1.317 (*ādu*) = DhA 1.31 (T. *ādu*, v. l. *adu*); Vv 63 (v. l. *ādu*); J 1.330 (T. *ādu*, C. *adu*; expld. on p. 331 fantastically as *aduṇ ca aduṇ ca kammaṇ karohi* U). See also *ādu*.

Aduṇ nt. of pron. *asu*.

Adūsaka (adj.) [a + *dūsaka*] innocent J v.143 (= *niraparādha* C.); vi.84, 552. f. *adūsikā* Sn 312.

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

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

Adda [cp. Sk. *ādraka*] ginger J 1.244 (°*singivera*).

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

Adda (adj.) [Sk. *ārdra*, from *ṛdati* or *ardati* to melt, cp. Gr. *ἄρδω* to moisten, *ἄρδα* dirt; see also *alla*] wet, moist, slippery J IV.353; VI.309; Miln 346.

-*āvalepana* "smeared with moisture", i. e. shiny, glittering S IV.187 (*kūṭāgāra*); M 1.86 = Nd² 199^o (*upakāriyo*). See also *addha*².

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

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

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

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

Addā [Sk. *ādrī*] a mountain Dāvs II.13.

Addita (pp.) [see *atīta* which is the more correct spelling] afflicted, smarted, oppressed J 1.21; II.407; III.261; IV.295; v.53, 268; Th 1, 406; Mhvs 1, 25; PvA 260; Sdhp 37, 281.

Addha (num.) [= *addha*, q. v.] one half, half (°—) D 1.166 (°*māsika*); A II.160 (°*māsa*); J 1.59 (°*yojana*); III.189 (°*māsa*).

Addha (adj.) [= *adda*, Sk. *ārdra*] soiled, wet; fig. attached to, intoxicated with (cp. *siccha*) M II.223 (na *anaddhabhūṇ* *attānaṇ* *dukkhena* *addhabhāveti* he dirties the impure self with ill); S III.1 (*addhabhūto kāyo* impure body); J VI.548 (°*nakha* with dirty nails, C. *pūtinakha*).

Addhan (in cpds. *addha*°) [Vedic *adhvan*, orig. meaning "stretch, length", both of space & time. — Cases: nom. *addhā*; gen. dat. *addhuno*, instr. *addhunā*, acc. *addhānaṇ*, loc. *addhani*; pl. *addhā*. See also *addhāna*] 1. (of space)

a path, road, also journey (see cpds. & derivations): only in *one* ster. phrase J IV.384 = v.137 (*pathaddhuno* *paṇṇarase* va *cando*, gen. for loc. 'addhani, on his course, in his orbit; expld. at IV.384 by *ākāsa-pattha-sankhātassa* *addhuno* *majhe* [hito] and at V.137 by *pathaddhagato* *addha-pathe* *gaganamajhe* [hito]); Pv III.31 (*pathaddhani* *paṇṇarase* va *cando*; loc. same meaning as prec., expld. at PvA 188 by *attano* *pathabhūte* *addhani* *gaganatala-magge*). This phrase (*pathaddhan*) however is expld. by Kern (Toev. s. v. *pathaditu*) as "gone half-way", i. e. on full-moon-day. He rejects the expln. of C. = 2. (of time) a stretch of time, an interval of time, a period, also a lifetime (see cpds.); only in *two* standard applications viz. (a) as mode of time (past, present & future) in *tayo* *addhā* three divisions of time (*atīta*, *anāgata*, *paccuppanna*) D III.216; It 53, 70. (b) in phrase *dighaṇ* *addhānaṇ* (acc.) a very long time A II.1, 10 (*dighaṇ* *addhānaṇ* *saṅsāraṇ*); Sn 740 (*dighaṇ* *addhāna* *saṅsāra*); Dh 207 (*dighaṇ* *addhāna* *socati*); J 1.137. gen. *dighassa* *addhuno* PvA 148 (*gatattā* because a long time has elapsed), instr. *dighena* *addhunā* S 1.78; A II.118; PvA 28.

-*āyū* duration of life A II.66 (*dighaṇ* °ṇ a long lifetime. -*gata* one who has gone the road or traversed the space or span of life, an old man [cp. BSk. *adhvagata* M Vastu II.150], always combd. with *vayo* *anuppatto*, sometimes in ster. formula with *jīṇṇa* & *mahallaka* Vin II.188; D 1.48 (cp. DA 1.143); M 1.82; Sa pp. 50, 92; PvA 149. -*gū* [Vedic *adhvaga*] a wayfarer, traveller, journeyman Th 255 = S 1.212 (but the latter has *panthagū*; v. l. *addhagū*); J III.95 (v. l. *patthagū* = *panthagū*); Dh 302.

Addhā (adv.) [Vedic *addhā*, cp. Av. *ardā* certainty] part. of affirmation and emphasis: certainly, for sure, really, truly D 1.143; J 1.19 (a. *ahaṇ* *Buddho* *bhāvissāmi*) 66 (a. *tvaṇ* *Buddho* *bhāvissasi*), 203, 279; III.340; v.307, 410 (C. expln. differs) Sn 47, 1057; Nd² 30 = Ps II.21 (*ekaṅsa-vacanaṇ* *nissāṅsaya-vacanaṇ* etc.) *addhā* hi J IV.399; Pv IV.162.

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

Addhaniya (adj.) [fr. *addhan*] 1. belonging to the road, fit for travelling (of the travelling season) Th 1, 529. — 2. belonging to a (long) time; lasting a long period, lasting, enduring D III.211; J 1.393 (an°) VI.71. See also *addhaneyya*.

Addhariya [Vedic *adhvaryu* fr. *adhvara* sacrifice] a sacrificing priest, N. of a class of Brahmins D 1.237 (*brāhmaṇa*).

Addhāna (nt.) [orig. the acc. of *addhan*, taken as nt. from phrase *dighaṇ* *addhānaṇ*. It occurs only in acc. which may always be taken as acc. of *addhan*; thus the assumption of a special form *addhāna* would be superfluous, were it not for later forms like *addhāne* (loc.) Miln 126; PvA 75 v. l. BB, and for cpds.] same meaning as *addhan*, but as simplex only used with reference to time (i. e. a long time, cp. VvA 117 *addhānaṇ* = *ciraṇ*). Usually in phrase *atītaṇ* (*anāgataṇ* etc.) *addhānaṇ* in the past (future etc.), e. g. D 1.200; S 1.140; A v.32; Miln 126 (*anāgatamaddhāne* for °ṇ); PvA 75 (v. l. *addhāne*). *dighaṇ* *addhānaṇ* Pv 1.105. Also in phrase *addhānaṇ* *āpādeti* to make out the length of time or period, i. e. to live out one's lifetime S IV.110; J II.293 (= *jīvitaddhānaṇ* *āpādi* *āyūṇ* *vindi* C).

-*daratha* exhaustion from travelling DA 1.287. -*magga* a (proper) road for journeying, a long road between two towns, high road D 1.1, 73, 79; M 1.276 (*kantār°*); DA 1.35 (interpreted as "*addhayaṇaṇ* *gacchissāmi* ti *bhūñjitabban* ti *ādi* *vacanato* *addha-vojanam* pi *addhāna* *maggo* *hoti*", thus taken to *addha* "half", from counting by ½ miles); VvA 40, 292. Cp. also *antarāmagga*. -*parissama* "fatigue of the road", i. e. fatigue from travelling VvA 305. -*vemattatā* difference of time or period Miln 285 (+ *āyuvemattatā*).

Addhika [fr. addhan] a wanderer, wayfarer, traveller DA 1.298 (= pathāvin), 270; PvA 78, 127 (°jana people travelling). Often combd. with kapaṇa beggar, tramp, as kapaṇaddhikā (pl.) tramps and travellers (in which connection also as °iddhika, q. v.), e. g. J 1.6 (v. l. °iddhika 262; DhA II.26).

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

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

Addhuva see dhuva.

Adrūbhaka see dubbha.

Advejjhatā see dvejjhatā.

Adha° in cpds. like adhagga see under adho.

Adhamma see dhamma.

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

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

Adhi [Vedic adhi; base of demonstr. pron. a° + suffix-dhi, corresponding in form to Gr. ἐν-αὐτῷ "on this" = here, cp. ἔνθι where, in meaning equal to adv. of direction Gr. ἐπὶ (toward) = Ohg. zuo, E. to].

A. Prep. and pref. of direction & place: (a) as direction denoting a movement towards a definite end or goal = up to, over, toward, to, on (see C 1 a). — (b) as place where (prep. c. loc. or abs.) = on top of, above, over, in; in addition to. Often simply deictic "here" (e. g.) ajjhata = adhi + ātman "this self here" (see C 1 b).

B. adhi is freq. as modification pref., i. e. in loose compn. with n. or v. and as first part of a double prefix-cpd., like ajjhā° (adhi + ā), adhippa° (adhi + pra), but never occurs as a fixed base, i. e. as 2nd part of a prefix-cpd., like ā in paccā° (prati + ā), paryā° (pari + ā) or ava in paryava° (pari + ava) or ud in abhyud° (abhi + ud), samud° (sam + ud). As such (i. e. modification) it is usually intensifying, meaning "over above, in addition, quite, par excellence, super" (adhideva a super-god, cp. ati-deva), but very often has lost this power & become meaningless (like E. up in "shut up, fill up, join up etc.), esp. in double pref.-cpds. (ajjhāvasati "to dwell here-in" = āvasati "to dwell in, to inhabit") (see C 2). — In the explns of P. Commentators adhi is often (sometimes far-fetchedly) interpreted by abhībhū "overpowering" see e. g. C. on adhiṭṭhāti & adhiṭṭhita; and by virtue of this intens. meaning we find a close relationship between the prefixes ati, adhi and abhi, all interchanging dialectically so that P. adhi often represents Sk. ati or abhi; thus adhi > ati in adhikusala, °kodhita, °jeguccha, °brahmā; adhi > abhi in adhippatṭhita, °pāṭeti, °ppāya, °ppeta, °bādheti, °bhū, °vāha. Cp. also ati IV.

C. The main applications of adhi are the foll.: 1. *primary meaning* (in verbs & verb derivations): either direction in which or place where, depending on the meaning of the verb determinate, either lit. or fig. — (a) *where to*: adhiyita (adhi + ita) "gone on to or into" = studied; ajjhesita (adhi + esita) "wished for"; °kata "put to" i. e. commissioned; °kāra commission; °gacchati "to go on to & reach it" = obtain; °gama attainment; °gaphāti to overtake = surpass, °peta (adhi + pra + ita) "gone in to" = meant, understood; °pāya sense meaning, intention; °bhāsati to speak to = address; °mutta intent upon; °vacana "saying in addition" = attribute, metaphor, cp. Fr. sur-nom; °vāsāna assent, °vāseti to dwell in, give

in = consent. — (b) *where*: °tiṭṭhāti (°tiṭṭhāti) to stand by = look after, perform; °tṭhāna place where; °vasati to inhabit; °sayana "lying in", inhabiting. — 2. *secondary meaning* (as emphatic modification): (a) with nouns or adjectives: adhi-jeguccha very detestable; °matta "in an extreme measure"; °pa supreme lord; °pacca lordship; °paññā higher, additional wisdom; °vara the very best; °sila thorough character or morality. — (b) with verbs (in double pref.-cpds.); adhi + ava: ajjhogāhēti plunge into; ajjhoṭṭhāpeti to bring down to (its destination); °otthata covered completely; °oharati to swallow right down. adhi + ā: ajjhappatta having reached (the end); ajjhapiṭṭa quite overwhelmed; °avuttha inhabited; °ārūhāti grown up over; °āsaya desire, wish (cp. Ger. n. Anliegen & v. daranliegen). adhi + upa: ajjhupagacchati to reach, obtain; °upeti to receive; °upekkhati "to look all along over" = to superintend adhi + pra: adhippatṭhēti to long for, to desire.

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

Adhika (adj.) [fr. adhi; cp. Sk. adhika] exceeding, extraordinary, superior, Pug 35; VvA 80 (= anadhivara, vi-siṭṭha); DA 1.141, 222; Dpvs. v.32 (an°); DhA III.238; KhA 193 (= anuttara); Sdhp 337, 447. — compar. adhikāra DhA II.7; III.176; nt. °ṇ as adv. extraordinarily PvA 86 (= adhimattāṇ). In combn. with *numerals* adhika has the meaning of "in addition, with an additional, plus" (cp. ādi + ādika, with which it is evidently confounded, adhika being constructed in the same way as ādika, i. e. preceding the noun-determination), e. g. cātunahutādhikāni dve yojana-sahassāni 2000 + 94 (= 294 000) J 1.25; sattamāsādhikāni sattavassāni 7 years and 7 months J v.319; paññāsādhikāni pañca vassa-satani 500 + 50 (= 550) PvA 152. See also sādika.

Adhikata (adj.) [adhi + kata; cp. Sk. adhikṛtā] 1. commissioned with, an overseer, Pv II.9²¹ (dāne adhikata = ṭhapita PvA 124). — 2. caused by Miln 67 (kamma°). — 3. affected by something, i. e. confused, puzzled, in doubt Miln 144 (+ vimāṭijāta).

Adhikāraṇa (nt.) [adhi + karaṇa] 1. attendance, supervision, management of affairs, administration PvA 209. — 2. relation, reference, reason, cause, consequence D II.59 (—°: in consequence of); S II.41; v.19. Esp. acc. °ṇ as adv. (—°) in consequence of, for the sake of, because of, from M 1.410 (rūpādhikāraṇa); S IV.339 (rāga°); Miln 281 (mudda° for the sake of the royal seal, orig. in attendance on the r. s.). Kimādhikāraṇa why, on account of what J IV.4 (= kiṅkaraṇa) yatvādhikāraṇa (yatv + adhi°) by reason of what, since, because (used as conj.) D 1.70 = A 1.113 = II.16 = D III.225. — 3. case, question, cause, subject of discussion, dispute. There are 4 sorts of a. enumd. at var. passages, viz. vivāda° anuvāda° āpatta° kicca° "questions of dispute, of censure, of misconduct, of duties" Vin II.88; III.164; IV.126, 238; M II.247. — Often ref.: Vin II.74; S IV.63 = v.346 (dhamma° a question of the Dh.); A 1.53 (case), 79; II.239 (vūpasanta); v.71, 72; Pug 20, 55; DhA IV.2 (°ssa uppamassa vūpasama), adhikāraṇaṇ karoti to raise a dispute M 1.122 °ṇ vūpasameti to settle a question or difficulty Vin II.261. — *kāraka* one who causes dispute discussions or dissent Vin IV.230 (f. °ikā); A III.252. — *samatha* the settling of questions that have arisen. There are seven rules for settling cases enumd. at D III.254; M II.247; A 1.99; IV.144.

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

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

Adhikāra [cp. Sk. adhikāra] attendance, service, administration, supervision, management, help Vin 1.55; J 1.56;

siḡhataraj Miln 82; siḡhan (adv.) quickly Miln 147; VvA 6; VbA 250; usually redupl. siḡha-siḡhan very quickly J 1.103; PvA 4.

Sita (adj.) [Vedic *sīta*] cold, cool D 1.74, 248; II.129; A II.117, 143; Sn 467, 1014; Vin 1.31, 288. (nt.) cold Vin 1.3; J 1.105; Mhvs 1, 28; Sn 52, 966. In comp^a with *kr* & *bhū* the form is *siti*^o, e. g. *siti-kata* made cool Vin II.122; *siti-bhavati* to become cooled, tranquilized S II.83; III.126; IV.213; V.319; Sn 1973 (*siti-siyā*, Pot. of *bhavati*); It 1.8; *śbhūta*, tranquilized Vin 1.8; II.159; S 1.141, 178; Sn 542, 642; A 1.138; V.05; D III.233; Vv 53²⁴; Pv 1.8⁷; IV.1²⁸. *siti-bhāva* coolness, dispassionateness, calm A III.435; Th 2, 360; Ps II.43; Vism 248; VbA 230; PvA 230; ThA 244. — At J II.103 & v.70 read *sina* ("fallen") for *sita*.

-*śluka* susceptible of cold Vin 1.288 (synon. *sitabhīruka*). -*unha* cold and heat J 1.10. -*odaka* with cool water (*pokkharani*) M 1.79; Pv II.10⁴; *sītodika* (°iya) the same J IV.138. -*bhīruka* being a chilly fellow Vin 1.288¹⁰ (cp. *sitāluka*).

Sita (nt.) sail J IV.21. — So also in BSk: Jtm 94.

Sitaka = *sita* S IV.289 (vāta).

Sitala (adj.) [cp. Vedic *sītala*] cold, cool J II.128; DA 1.1; Miln 246; tranquil J 1.3; (nt.) coolness Miln 76, 323; VvA 44, 68, 100; PvA 77, 244. *sitalibhāva* becoming cool Sdhp 33.

Sitā (f.) a furrow Vin 1.240 (*satta sitāyo*); *gambhīrasitā* with deep mould (*khetta*) A IV.237, 238 (text, °-*sita*). -*ālōḡ* mud from the furrow adhering to the plough Vin 1.206.

Siti^o see *sita*. The word *sītisiyāvimokkha* Ps II.43, must be artificial, arisen from the *pāda*, *siti-siyā vimutto* Sn 1073 (on which see expl^a at Nd³ 678).

Sīdati [sad, Idg. *si-*sd*-*ō*, redupl. formation like *tiṡṡhati*; cp. Lat. *sido*, Gr. *ἵδω*; Av. *hidaiti*. — The DhTp (50) gives the 3 meanings of "visaraṇa-gaty-avasādanesu"] to subside, sink; to yield, give way S 1.53; Sn 939 (=sānsīdati *osīdati* Nd³ 420); It 71; Mhvs 35, 35; 3rd pl. *sīdare* J II.393; Pot. *sīde* It 71; fut. *sīdissati*: see ni^o. — pp: *sanna*. — Caus. *sādeti* (q. v.); Caus. II. *sīdāpeti* to cause to sink Sdhp 43. — Cp. ni^o, vi^o.

Sīdana (nt.) [fr. *sīdati*] sinking Mhvs 30, 54.

Sina¹ [pp. of *śr* to crush; Sk. *śirṇa*] fallen off, destroyed Miln 117 (°*patta* leafless); J II.163 (°*patta*, so read for *sita*^o). See also *sānsina*.

Sina² [pp. of *siyati*; Sk. *sina*] congealed; cold, frosty M 1.79.

Sīpada (nt.) [Sk. *śīpada*] the Beri disease (elephantiasis) morbid enlargement of the legs; hence *sīpadin* and *sīpadika* suffering from that disease Vin 1.91, 322.

Sīmanti (f.) a woman J IV.310; VI.142.

Sīmā (f.) [cp. Sk. *śīmā*] boundary, limit, parish Vin 1.106 sq., 309, 340; Nd¹ 99 (four); DhA IV.115 (*mālaka*^o); *antosiṡan* within the boundary Vin 1.132, 167; *ekasiṡmāya* within one boundary, in the same parish J 1.425; *nissimaṡan* outside the boundary Vin 1.122, 132; *bahisimaṡa-gata* gone outside the boundary Vin 1.255. *bhinnaśīma* transgressing the bounds (of decency) Miln 122. — In comp^a *śīma*^o & *śīmā*^o.

-*anta* a boundary Mhvs 25, 87; sin Sn 484; J IV.311. -*antarikā* the interval between the boundaries J 1.265; Vism 74. -*ātiga* transgressing the limits of sin, conquering sin Sn 795; Nd¹ 99. -*kata* bounded, restricted Nd² p. 153 (cp. *pariyanta*). -*ṡṡha* dwelling within the boundary Vin 1.255. -*samugghāta* removal, abolish-

ing, of a boundary Mhvs 37, 33. -*sambheda* mixing up of the boundary lines Vism 193, 307, 315.

Siyati [for Sk. *śyāyati*] to congeal or freeze: see *visiyati* & *visiveti*. — pp. *sina*².

Sira [Vedic *sira*] plough ThA 270 (= *nangala*).

Sīla (nt.) [cp. Sk. *śīla*. It is interesting to note that the DhTp puts down a root *sīl* in meaning of *samādhi* (No. 268) and *upadhāraṇa* (615)]; 1. nature: character, habit, behaviour; usually as -^o in adj. function "being of such a nature," like, having the character of . . . , e. g. *adāna*^o of stingy character, illiberal Sn 244; PvA 68 (+ *maccharin*); *kiṡṡ*^o of what behaviour? Pv II.9¹³; *keḡḡ*^o tricky PvA 241; *damana*^o one who conquers PvA 251; *parisuddha*^o of excellent character A III.124; *pāpa*^o wicked Sn 246; *bhāṡana*^o wont to speak DhA IV.93; *vāda*^o quarrelsome Sn 381 sq. — *dussila* (of) bad character D III.235; Dhs 1327; Pug 20, 53; Pv II.8² (noun); II.9⁶⁹ (adj.); DhA II.252; IV.3; Sdhp 338; Miln 257; opp. *susīla* S 1.44. — 2. moral practice, good character, Buddhist ethics, code of morality. (a) The *dasa-sīla* or 10 items of good character (*not* "commandments") are: (1) *pānātipātā-veramaṡi*, i. e. abstinence from taking life; (2) *adinnādāna* (from) taking what is not given to one; (3) *abrahmacariyā* adultery (otherwise called *kāmesu micchā-cārā*); (4) *musāvāda* telling lies; (5) *pisuna-vācāya* slander; (6) *pharusa-vācāya* harsh or impolite speech; (7) *samphappalāpa* frivolous and senseless talk; (8) *abhijjāya* covetousness; (9) *byāpādā* malevolence; (10) *micchādītṡhiyā* heretic views. — Of these 10 we sometimes find only the first 7 designated as "sīla" per se, or good character generally. See e. g. A 1.269 (where called *sīla-sampadā*); II.83 sq. (*not* called "sīla"), & *sampadā*. — (b) The *pañca-sīla* or 5 items of good behaviour are Nos. 1-4 of *dasa-sīla*, and (5) abstaining from any state of indolence arising from (the use of) intoxicants, viz. *surā-meraya-majjapamāda-ṡṡhānā veramaṡi*. These five also from the first half of the 10 *sikkha-padāni*. They are a sort of preliminary condition to any higher development after conforming to the teaching of the Buddha (*saraṡaṡgamana*) and as such often mentioned when a new follower is "officially" installed, e. g. Bu II.190: *saraṡāgamane kaṡci nivesesi Tathāgato kaṡci paṡcasu sīlesu sīle dasavidhe paraṡ*. From Pv IV.176 sq. (as also fr. Kh II, as following upon Kh 1.) it is evident that the *sikkhāpadāni* are meant in this connection (either 5 or 10), and *not* the *sīlaṡ*, cp. also Pv IV.350 sq., although at the above passage of Bu and at J 1.28 as well as at Mhvs 18, 10 the expression *dasa-sīla* is used: evidently a later development of the term as regards *dasa-sīla* (cp. *Mhvs Irsi*^a 122, n. 3), which through the identity of the 5 *sīlas* & *sikkhāpadas* was transferred to the 10 *sikkhāpadas*. These 5 are often simply called *pañca dhammā*, e. g. at A III.203 sq., 208 sq. Without a special title they are mentioned in connection with the "saraṡaṡgata" formula e. g. at A IV.266. Similarly the 10 *sīlas* (as above a) are only called *dhammā* at A II.253 sq.; v.260; nor are they designated as *sīla* at A II.221. — *pañcasu sīlesu samādāpeti* to instruct in the 5 *sīlas* (alias *sikkhāpadāni*) Vin II.162. — (c) The only standard enumerations of the 5 or 10 *sīlas* are found at two places in the *Saṡyutta* and correspond with those given in the *Niddesa*. See on the 10 (as given under a) S IV.342 & Nd² s. v. *sīla*; on the 5 (also as under b) S II.68 & Nd² s. v. The so-called 10 *sīlas* (*Childers*) as found at Kh II. (under the name of *dasa-sikkhāpada*) are of late origin & served as memorial verses for the use of novices. Strictly speaking they should not be called *dasa-sīla*. — The *eightfold sīla* or the eight pledges which are recommended to the Buddhist layman (cp. Miln 333 mentioned below) are the *sikkhāpadas* Nos. 1-8 (see *sikkhāpada*), which in the Canon however do

not occur under the name of *sīla* nor *sikkhāpada*, but as *aṭṭhanga-samannāgata*: *uposatha* (or *aṭṭhangika* u.) "the fast-day with its 8 constituents." They are discussed in detail at A IV.248 sq., with a poetical setting of the eight at A IV.254 = Sn 400, 401 — (d) Three special tracts on morality are found in the Canon. The *Culla-sīla* (D 1.3 sq.) consists first of the items (*dasā*) *sīla* 1-7; then follow specific injunctions as to practices of daily living & special conduct, of which the first 5 (omitting the introductory item of *bijagāma-bhūtagāma-samārambha*) form the second 5 *sikkhāpadāni*. Upon the *Culla*° follows the *Majjhima*° (D 1.5 sq.) & then the *Mahā-sīla* D 1.9 sq. The whole of these 3 *sīlas* is called *silakkhandha* and is (in the *Sāmaññaphala* sutta e. g.) grouped with *samādhi*- and *paññā*° *silakkhandha*: D 1.206 sq.; at A V.205, 206 *sīla-kkhandha* refers to the *Culla-sīla* only. The three (s., *samādhi* & *paññā*) are often mentioned together, e. g. D II.81, 84; It 51; DA 1.57. — The characteristic of a *kalyāna-mitta* is endowment with *saddhā*, *sīla*, *cāga*, *paññā* A IV.282. These four are counted as constituents of future bliss A IV.282, and form the 4 *sampadās* *ibid.* 322. In another connection at M III.99; Vism 19. They are, with *suta* (foll. after *sīla*) characteristic of the merit of the *devatās* A 1.210 sq. (under *devat'ānussati*). — At Miln 333 *sīla* is classed as: *saraṇa*°, *pañca*°, *aṭṭhanga*°, *dasanga*°, *pātimokkha-saṅvara*°, all of which expressions refer to the *sikkhāpadas* and not to the *sīlas*. — At Miln 336 sq. *sīla* functions as one of the 7 *ratanas* (the 5 as given under *sampadā* up to *vimuttiñānadassana*; plus *paṭisambhidā* and *bojjhanga*). — *cattāro silakkhandhā* "4 sections of morality" Miln 243; Vism 15 & DhA 168 (here as *pātimokkha-saṅvara*, *indriya-saṅvara*, *ājiva-pārisuddhi*, *paccaya-sannissita*). The same with ref. to *catubbidha sīla* at J III.195). See also under *cpds.* — At Ps 1.46 sq. we find the fivefold grouping as (1) *pānātipatassa pahānaṅ*, (2) *veramaṇi*, (3) *cetanā*, (4) *saṅvara*, (5) *avitikkama*, which is commented on at Vism 49. — A *fourfold* *sīla* (referring to the *sikkhāpada*) is given at Vism 15 as *bhikkhu*°, *bhikkhuni*°, *anupasampanna*° *gahaṭṭha*°. — On *sīla* and *adhisīla* see e. g. A 1.229 sq.; VbhA 413 sq. — The division of *sīla* at J III.195 is a distinction of a simple *sīla* as "saṅvara," of twofold *sīla* as "caritta-vāritta," threefold as "kāyika, vācasika, mānasika," and fourfold as above under *cattāro silakkhandhā*. — See further generally: Ps 1.42 sq.; Vism 3 sq.; Tikp 154, 165 sq., 269, 277; Nd¹ 14, 188 (expl^d as "pātimokkha-saṅvara"); Nd² p. 277; VbhA 143.

-*anga* constituent of morality (applied to the *pañca-sikkhāpadaṅ*) VbhA 381. -*ācāra* practice of morality J 1.187; II.3. -*kathā* exposition of the duties of morality Vin 1.15; A 1.125; J 1.188. -*kkhandha* all that belongs to moral practices, body of morality as forming the first constituent of the 5 *khandhas* or groups (+ *samādhi*°, *paññā*°, *vimutti*°, *ñānadassana-kkhandha*), which make up the 5 *sampadās* or whole range of religious development; see e. g. Nd¹ 21, 39; Nd² p. 277. — Vin. 162 sq.; III.164; A 1.124, 291; II.20; S 1.99 sq.; It 51, 107; Nett 90 sq., 128; Miln 243; DhA III.417. -*gandha* the fragrance of good works Dh 55; Vism 58. -*carana* moral life J IV.328, 332. -*tittha* having good behaviour as its banks S 1.169, 183 (*trsi*° Mrs. Rh. D. "with virtue's strand for bathing"). -*bbata* [= *vata*°] good works and ceremonial observances Dh 271; A 1.225; S IV.118; Ud 71; Sn 231, etc.; *silavata* the same Sn 212, 782, 790, 797, 803, 899; It 79 sq.; °-*parāmūsa* the contagion of mere rule and ritual, the infatuation of good works, the delusion that they suffice Vin 1.184; M 1.433; DhA 1005; A III.377; IV.144 sq.; Nd¹ 98; Dukp 245, 282 sq.; DhA 348; see also expl^d at *Cpd.* 171, n. 4. — *silabbatupādāna* grasping after works and rites D II.58; DhA 1005, 1216; Vism 569; VbhA 181 sq. — The old form *silavata* still preserves the original good sense, as much as "observing the rules of good conduct." "being

of virtuous behaviour." Thus at Th 1, 12; Sn 212, 782 (expl^d in detail at Nd¹ 66), 790, 797, 803; It 79; J VI.491 (*ariya*°). -*bheda* a breach of morality J 1.296. -*matṭaka* a matter of mere morality D 1.3; DA 1.55. -*maya* consisting in morality It 51; VvA 10 (see *maya*, def^o 6). -*vatta* morality, virtue S 1.143; cp. J III.360. -*vipatti* moral transgression Vin 1.171 sq.; D II.85; A 1.95; 268 sq.; III.252; Pug 21; Vism 54, 57. -*vipanna* trespassing D II.85; Pug 21; Vin 1.227. -*vimaṅsaka* testing one's reputation J 1.369; II.429; III.100; 193. -*saṅvara* self-restraint in conduct D 1.69; DhA 134; DA 1.182. -*saṅvuta* living under moral self-restraint Dh 281. -*sampatti* accomplishment or attainment by moral living Vism 57. -*sampadā* practice of morality Vin 1.227; D II.86; M 1.194, 201 sq.; A 1.95, 269 sq., II.66; Pug. 25, 54. -*sampanna* practising morality, virtuous Vin 1.228; D 1.63; II.86; M 1.354; Th 2, 196; ThA 168; DA 1.182.

Sīlatā (f.) (°) [abstr. fr. *sīla*] character(istic), nature, capacity DhA III.272.

Sīlavant (adj.) [*sīla* + *vant*] virtuous, observing the moral precepts D III.77, 259 sq., 285; A 1.150; II.58, 76; III.206 sq., 262 sq.; IV.290 sq., 314 sq.; V.110 sq., 71 sq.; Vism 58; DA 1.286; Tikp 279. — nom. sg. *sīlavā* D 1.114; S 1.166; It 63; Pug 26, 53; J 1.187; acc. -*vantaṅ* Vin III.133; Sn 624; instr. -*vata* S III.167; gen. -*vato* S IV.303; nom. pl. -*vanto* Pug 13; DhA 1328; Nett 191; acc. pl. -*vante* J 1.187; instr. -*vantehi* D II.80; gen. pl. -*vantānaṅ* M 1.334; gen. pl. -*vataṅ* Dh 56; J 1.144; f. -*vati* D II.12; Th 2, 449. compar. -*vantatara* J II.3.

Sīlika (adj.) (°) [fr. *sīla*] = *sīlin* J VI.64.

Sīlin (adj.) [fr. *sīla*] having a disposition or character; *ariyasīlin* having the virtue of an Ārya D 1.115; DA 1.286; *niddāsīlin* drowsy, Sn 96; *vuddhasīlin* increased in virtue D 1.114; *sabhāsīlin* fond of society Sn 96.

Sīliya (nt.) [abstr. fr. *sīla*, Sk. *śīlya* for *śāilya*] conduct, behaviour, character; said of bad behaviour, e. g. J III.74 = IV.71; emphasized as *dussīlya*, e. g. S V.384; A 1.105; V.145 sq.; opp. *sādhu-sīliya* J II.137 (= *sundara-sīla-bhāva* C.).

Sivathikā (f.) [etym. doubtful; perhaps = *Sk. *śivālaya*; Kern derives it as *śivan* "lying" + *atthi* "bone," problematic] a cemetery, place where dead bodies are thrown to rot away Vin III.36; D II.295 sq.; A III.268, 323; J 1.146; Pv III.5² (= *susāna* PvA 198); Vism 181, 240; PvA 195.

Sivana & śiveti: see *vi*°.

Sīsa¹ (nt.) [cp. Sk. *sīsa*] lead D II.351; S V.92; Miln 331; VbhA 63 (= *kāla-tipu*); a leaden coin J 1.7; °-*kāra* a worker in lead Miln 331; °-*maya* leaden Vin 1.190.

Sīsa² (nt.) [Vedic *śiṛṣa*: see under *sira*] 1. the head (of the body) Vin 1.8; A 1.207; Sn 199, 208, p. 80; J 1.74; II.103; *sisaṅ nahāta*, one who has performed an ablation of the head D II.172; PvA 82; *āditta-sīsa*, one whose turban has caught fire S 1.108; III.143; V.440; A II.93; *sīsato* towards the head Mhvs 25, 93; *adho-sīsa*, head first J 1.233. — 2. highest part, top, front: *bhūmi*° hill, place of vantage Dpvs 15, 26; J II.406; *cankamana*° head of the cloister Vism 121; *sangāma*° front of the battle Pug 69; J 1.387; *megha*° head of the cloud J 1.103. In this sense also opposed to *pāda* (foot), e. g. *sopāna*° head (& foot) of the stairs DhA 1.115. Contrasted with *sama* (plain) Ps 1.101 sq. — 3. chief point Ps 1.102. — 4. panicle, ear (of rice or crops) A IV.169; DA 1.118. — 5. head, heading (as subdivision of a subject), as "chanda-sīsa citta-sīsa" grouped under *chanda* & *citta* Vism 376. Usually instr. °*sīsena* "under