

SABBE DHAMMĀ ANATTA

S. J. Amutuana'i  
J. Kareta'i  
Adele Schaeffer  
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F. FALE TOLU

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## CHAPTER VI

## THE DOCTRINE OF

## ANATTA

What in general is suggested by Soul, Self, Ego, or to use the Sanskrit expression *Ātman*, is that in man there is a permanent, everlasting and absolute entity, which is the unchanging substance behind the changing phenomenal world. According to some religions, each individual has such a separate soul which is created by God, and which, finally after death, lives eternally either in hell or heaven, its destiny depending on the judgment of its creator. According to others, it goes through many lives till it is completely purified and becomes finally united with God or Brahman, Universal Soul or *Ātman*, from which it originally emanated. This soul or self in man is the thinker of thoughts, feeler of sensations, and receiver of rewards and punishments for all its actions good and bad. Such a conception is called the idea of self.

Buddhism stands unique in the history of human thought in denying the existence of such a Soul, Self, or *Ātman*. According to the teaching of the Buddha, the idea of self is an imaginary, false belief which has no corresponding reality, and it produces harmful thoughts of 'me' and 'mine', selfish desire, craving, attachment, hatred, ill-will, conceit, pride, egoism, and other defilements, impurities and problems. It is the source of all the troubles in the world from personal conflicts to wars between nations. In short, to this false view can be traced all the evil in the world.

Two ideas are psychologically deep-rooted in man: self-protection and self-preservation. For self-protection man has created God, on whom he depends for his own protection, safety and security, just as a child depends on its parent. For self-preservation man has conceived the idea of an immortal Soul or *Ātman*, which will live eternally. In his ignorance, weakness, fear, and desire, man needs these two things to console himself. Hence he clings to them deeply and fanatically.

The Buddha's teaching does not support this ignorance, weakness, fear, and desire, but aims at making man enlightened by removing and destroying them, striking at their very root. According to Buddhism, our ideas of God and Soul are false and empty. Though highly developed as theories, they are all the same extremely subtle mental projections, garbed in an intricate metaphysical and philosophical phraseology. These ideas are so deep-rooted in man, and so near and dear to him, that he does not wish to hear, nor does he want to understand, any teaching against them.

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The Buddha knew this quite well. In fact, he said that his teaching was 'against the current' (*paṭisotagāmi*), against man's selfish desires. Just four weeks after his Enlightenment, seated under a banyan tree, he thought to himself: 'I have realized this Truth which is deep, difficult to see, difficult to understand . . . comprehensible only by the wise . . . Men who are overpowered by passions and surrounded by a mass of darkness cannot see this Truth, which is against the current, which is lofty, deep, subtle and hard to comprehend.'

With these thoughts in his mind, the Buddha hesitated for a moment, whether it would not be in vain if he tried to explain to the world the Truth he had just realized. Then he compared the world to a lotus pond: In a lotus pond there are some lotuses still under water; there are others which have risen only up to the water level; there are still others which stand above water and are untouched by it. In the same way in this world, there are men at different levels of development. Some would understand the Truth. So the Buddha decided to teach it.<sup>1</sup>

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The doctrine of *Anatta* or No-Soul is the natural result of, or the corollary to, the analysis of the Five Aggregates and the teaching of Conditioned Genesis (*Paticca-samuppāda*).<sup>2</sup>

We have seen earlier, in the discussion of the First Noble Truth (*Dukkha*), that what we call a being or an individual is composed of the Five Aggregates, and that when these are analysed and examined, there is nothing behind them which can be taken as 'I', *Ātman*, or Self, or any unchanging abiding substance. That is the analytical method. The same result is arrived at through the

<sup>1</sup>Mhv. (Alutgama, 1922), p. 4 f; M I (PTS), p. 167 f.

<sup>2</sup>Explained below.

doctrine of Conditioned Genesis which is the synthetical method, and according to this nothing in the world is absolute. Everything is conditioned, relative, and interdependent. This is the Buddhist theory of relativity.

Before we go into the question of *Anatta* proper, it is useful to have a brief idea of the Conditioned Genesis. The principle of this doctrine is given in a short formula of four lines:

When this is, that is (*Imasmim sati idam hoti*);  
 This arising, that arises (*Imassuppādā idam uppajjati*);  
 When this is not, that is not (*Imasmim asati idam na hoti*);  
 This ceasing, that ceases (*Imassa nirodhā idam nirujjhati*).<sup>1</sup>

On this principle of conditionality, relativity and interdependence, the whole existence and continuity of life and its cessation are explained in a detailed formula which is called *Paṭicca-samuppāda* 'Conditioned Genesis', consisting of twelve factors:

1. Through ignorance are conditioned volitional actions or karma-formations (*Avijjāpaccayā saṃkhārā*).
2. Through volitional actions is conditioned consciousness (*Samkhārapaccayā viññānam*).
3. Through consciousness are conditioned mental and physical phenomena (*Viññānapaccayā nāmarūpam*).
4. Through mental and physical phenomena are conditioned the six faculties (i.e., five physical sense-organs and mind) (*Nāmarūpāpaccayā salāyatanam*).
5. Through the six faculties is conditioned (sensorial and mental) contact (*Salāyatanapaccayā phasso*).
6. Through (sensorial and mental) contact is conditioned sensation (*Phassapaccayā vedanā*).
7. Through sensation is conditioned desire, 'thirst' (*Vedanāpaccayā tanhā*).
8. Through desire ('thirst') is conditioned clinging (*Tanhāpaccayā upādānam*).

<sup>1</sup>M III (PTS), p. 63; S II (PTS), pp. 28, 95, etc. To put it into a modern form:

When A is, B is;  
 A arising, B arises;  
 When A is not, B is not;  
 A ceasing, B ceases.

9. Through clinging is conditioned the process of becoming (*Upādānapaccayā bhavo*).
10. Through the process of becoming is conditioned birth (*Bhavapaccayā jāti*).
- \* 11. Through birth are conditioned (12) decay, death, lamentation, pain, etc. (*Jātipaccayā jarāmaraṇam . . .*).

This is how life arises, exists and continues. If we take this formula in its reverse order, we come to the cessation of the process:

Through the complete cessation of ignorance, volitional activities or karma-formations cease; through the cessation of volitional activities, consciousness ceases; . . . through the cessation of birth, decay, death, sorrow, etc., cease.

It should be clearly remembered that each of these factors is conditioned (*paṭiccasamuppanna*) as well as conditioning (*paṭicca samuppāda*).<sup>1</sup> Therefore they are all relative, interdependent and interconnected, and nothing is absolute or independent; hence no first cause is accepted by Buddhism as we have seen earlier.<sup>2</sup> Conditioned Genesis should be considered as a circle, and not as a chain.<sup>3</sup>

The question of Free Will has occupied an important place in Western thought and philosophy. But according to Conditioned Genesis, this question does not and cannot arise in Buddhist philosophy. If the whole of existence is relative, conditioned and interdependent, how can will alone be free? Will, like any other thought, is conditioned. So-called 'freedom' itself is conditioned and relative. Such a conditioned and relative 'Free Will' is not denied. There can be nothing absolutely free, physical or mental, as everything is interdependent and relative. If Free Will implies a will independent of conditions, independent of cause and effect, such a thing does not exist. How can a will, or anything for that matter, arise without conditions, away from cause and effect, when the whole of existence is conditioned and relative, and is within the law of cause and effect? Here again, the idea of Free

<sup>1</sup>Vism. (PTS), p. 517.

<sup>2</sup>See above p. 29.

<sup>3</sup>Limited space does not permit a discussion here of this most important doctrine. A critical and comparative study of this subject in detail will be found in a forthcoming work on Buddhist philosophy by the present writer.

Will is basically connected with the ideas of God, Soul, justice, reward and punishment. Not only is so-called free will not free, but even the very idea of Free Will is not free from conditions.

According to the doctrine of Conditioned Genesis, as well as according to the analysis of being into Five Aggregates, the idea of an abiding, immortal substance in man or outside, whether it is called *Ātman*, 'I', Soul, Self, or Ego, is considered only a false belief, a mental projection. This is the Buddhist doctrine of *Anatta*, No-Soul or No-Self.

In order to avoid a confusion it should be mentioned here that there are two kinds of truths: conventional truth (*sammuti-sacca*, Skt. *saṃvṛti-satya*) and ultimate truth (*paramattha-sacca*, Skt. *paramārtha-satya*).<sup>1</sup> When we use such expressions in our daily life as 'I', 'you', 'being', 'individual', etc., we do not lie because there is no self or being as such, but we speak a truth conforming to the convention of the world. But the ultimate truth is that there is no 'I' or 'being' in reality. As the *Mahāyāna-sūtrālaṅkāra* says: 'A person (*puṅgava*) should be mentioned as existing only in designation (*prajñapti*) (i.e., conventionally there is a being), but not in reality (or substance *dravya*)'.<sup>2</sup>

'The negation of an imperishable *Ātman* is the common characteristic of all dogmatic systems of the Lesser as well as the Great Vehicle, and, there is, therefore, no reason to assume that Buddhist tradition which is in complete agreement on this point has deviated from the Buddha's original teaching.'<sup>3</sup>

It is therefore curious that recently there should have been a vain attempt by a few scholars<sup>4</sup> to smuggle the idea of self into the teaching of the Buddha, quite contrary to the spirit of Buddhism. These scholars respect, admire, and venerate the Buddha and his teaching. They look up to Buddhism. But they cannot imagine that the Buddha, whom they consider the most clear and profound thinker, could have denied the existence of an *Ātman* or Self which they need so much. They unconsciously seek the support of the Buddha for this need for eternal existence—of course not in a

<sup>1</sup>Sārattha II (PTS), p. 77.

<sup>2</sup>Mh. sūtrālaṅkāra, XVIII 92.

<sup>3</sup>H. von Glasenapp, in an article 'Vedanta and Buddhism' on the question of Anatta, *The Middle Way*, February, 1957, p. 154.

<sup>4</sup>The late Mrs. Rhys Davids and others. See Mrs. Rhys Davids' *Gotama the Man, Sākya or Buddhist Origins, A Manual of Buddhism, What was the Original Buddhism*, etc.

‘Again, Ānanda, when asked by Vacchagotta: “Is there a self?”, if I had answered: “There is a self”, would that be in accordance with my knowledge that all *dhammas* are without self?’<sup>1</sup>

‘Surely not, Sir.’

‘And again, Ānanda, when asked by the Wanderer: “Is there no self?”, if I had answered: “There is no self”, then that would have been a greater confusion to the already confused Vacchagotta.<sup>2</sup> For he would have thought: Formerly indeed I had an *Ātman* (self), but now I haven’t got one.’<sup>3</sup>

It should now be quite clear why the Buddha was silent. But it will be still clearer if we take into consideration the whole background, and the way the Buddha treated questions and questioners—which is altogether ignored by those who have discussed this problem.

The Buddha was not a computing machine giving answers to whatever questions were put to him by anyone at all, without any consideration. He was a practical teacher, full of compassion and wisdom. He did not answer questions to show his knowledge and intelligence, but to help the questioner on the way to realization. He always spoke to people bearing in mind their standard of development, their tendencies, their mental make-up, their character, their capacity to understand a particular question.<sup>4</sup>

<sup>1</sup>*Sabbe dhammā anattā.* (Exactly the same words as in the first line of Dhṛ. XX, 7 which we discussed above.) Woodward’s translation of these words by ‘all things are impermanent’ (*Kindred Sayings* IV, p. 282) is completely wrong, probably due to an oversight. But this is a very serious mistake. This, perhaps, is one of the reasons for so much unnecessary talk on the Buddha’s silence. The most important word in this context, *anatta* ‘without a self’, has been translated as ‘impermanent’. The English translations of Pali texts contain major and minor errors of this kind—some due to carelessness or oversight, some to lack of proficiency in the original language. Whatever the cause may be, it is useful to mention here, with the deference due to those great pioneers in this field, that these errors have been responsible for a number of wrong ideas about Buddhism among people who have no access to the original texts. It is good to know therefore that Miss I. B. Horner, the Secretary of the Pali Text Society, plans to bring out revised and new translations.

<sup>2</sup>In fact on another occasion, evidently earlier, when the Buddha had explained a certain deep and subtle question—the question as to what happened to an Arahant after death—Vacchagotta said: ‘Venerable Gotama, here I fall into ignorance, I get into confusion. Whatever little faith I had at the beginning of this conversation with the Venerable Gotama, that too is gone now.’ (M I (PTS), p. 487). So the Buddha did not want to confuse him again.

<sup>3</sup>S IV (PTS), pp. 400-401.

<sup>4</sup>This knowledge of the Buddha is called *Indriyaparopariyattañāṇa*. M I (PTS), p. 70; Vibh. (PTS), p. 340.

went out on a picnic with their young wives into the same forest. One of the princes who was unmarried brought a prostitute with him. While the others were amusing themselves, she purloined some objects of value and disappeared. In their search for her in the forest, they saw the Buddha seated under a tree and asked him whether he had seen a woman. He enquired what was the matter. When they explained, the Buddha asked them: 'What do you think, young men? Which is better for you? To search after a woman, or to search after yourselves?'<sup>1</sup>

Here again it is a simple and natural question, and there is no justification for introducing far-fetched ideas of a metaphysical *Ātman* or Self into the business. They answered that it was better for them to search after themselves. The Buddha then asked them to sit down and explained the *Dhamma* to them. In the available account, in the original text of what he preached to them, not a word is mentioned about an *Ātman*.

Much has been written on the subject of the Buddha's silence when a certain Parivrājaka (Wanderer) named Vacchagotta asked him whether there was an *Ātman* or not. The story is as follows:

Vacchagotta comes to the Buddha and asks:

'Venerable Gotama, is there an *Ātman*?'

The Buddha is silent.

'Then Venerable Gotama, is there no *Ātman*?'

Again the Buddha is silent.

Vacchagotta gets up and goes away.

After the Parivrājaka had left, Ānanda asks the Buddha why he did not answer Vacchagotta's question. The Buddha explains his position:

'Ānanda, when asked by Vacchagotta the Wanderer: "Is there a self?", if I had answered: "There is a self", then, Ānanda, that would be siding with those recluses and brāhmaṇas who hold the eternalist theory (*sassata-vāda*).

'And, Ānanda, when asked by the Wanderer: "Is there no self?" if I had answered: "There is no self", then that would be siding with those recluses and brāhmaṇas who hold the annihilationist theory (*uccheda-vāda*).<sup>2</sup>

<sup>1</sup>Mhvg., (Alutgama, 1929), pp. 21-22.

<sup>2</sup>On another occasion the Buddha had told this same Vacchagotta that the Tathāgata had no theories, because he had seen the nature of things. (M I (PTS), p. 486.) Here too he does not want to associate himself with any theorists.



I thought that the Blessed One would not pass away until he had left instructions touching the Order of the Sangha.'

Then the Buddha, full of compassion and human feeling, gently spoke to his devoted and beloved attendant: 'Ānanda, what does the Order of the Sangha expect from me? I have taught the *Dhamma* (Truth) without making any distinction as exoteric and esoteric. With regard to the truth, the Tathāgata has nothing like the closed fist of a teacher (*ācariya-muttī*). Surely, Ānanda, if there is anyone who thinks that he will lead the Sangha, and that the Sangha should depend on him, let him set down his instructions. But the Tathāgata has no such idea. Why should he then leave instructions concerning the Sangha? I am now old, Ānanda, eighty years old. As a worn-out cart has to be kept going by repairs, so, it seems to me, the body of the Tathāgata can only be kept going by repairs. *Therefore, Ānanda, dwell making yourselves your island (support), making yourselves, not anyone else, your refuge; making the Dhamma your island (support), the Dhamma your refuge, nothing else your refuge.*'<sup>1</sup>

What the Buddha wanted to convey to Ānanda is quite clear. The latter was sad and depressed. He thought that they would all be lonely, helpless, without a refuge, without a leader after their great Teacher's death. So the Buddha gave him consolation, courage, and confidence, saying that they should depend on themselves, and on the *Dhamma* he taught, and not on anyone else, or on anything else. Here the question of a metaphysical *Ātman*, or Self, is quite beside the point.

Further, the Buddha explained to Ānanda how one could be one's own island or refuge, how one could make the *Dhamma* one's own island or refuge: through the cultivation of mindfulness or awareness of the body, sensations, mind and mind-objects (the four *Satipaṭṭhānas*).<sup>2</sup> There is no talk at all here about an *Ātman* or Self.

Another reference, oft-quoted, is used by those who try to find *Ātman* in the Buddha's teaching. The Buddha was once seated under a tree in a forest on the way to Uruvelā from Benares. On that day, thirty friends all of them young princes,

<sup>1</sup>D II (Colombo, 1929), pp. 61-62. Only the last sentence is literally translated. The rest of the story is given briefly according to the *Mahāparinibbāna-sutta*.

<sup>2</sup>*Ibid.*, p. 62. For *Satipaṭṭhāna* see Chapter VII on Meditation.

really means ‘One is one’s own refuge’ or ‘One is one’s own help’ or ‘support’. It has nothing to do with any metaphysical soul or self. It simply means that you have to rely on yourself, and not on others.

Another example of the attempt to introduce the idea of self into the Buddha’s teaching is in the well-known words *Attadīpā viharatha, attasaraṇā anaññasaraṇā*, which are taken out of context in the *Mahāparinibbāna-sutta*.<sup>1</sup> This phrase literally means: ‘Dwell making yourselves your island (support), making yourselves your refuge, and not anyone else as your refuge.’<sup>2</sup> Those who wish to see a self in Buddhism interpret the words *attadīpā* and *attasaraṇā* ‘taking self as a lamp’, ‘taking self as a refuge’.<sup>3</sup>

We cannot understand the full meaning and significance of the advice of the Buddha to Ānanda, unless we take into consideration the background and the context in which these words were spoken.

The Buddha was at the time staying at a village called Beluva. It was just three months before his death, *Parinirvāṇa*. At this time he was eighty years old, and was suffering from a very serious illness, almost dying (*māraṇantika*). But he thought it was not proper for him to die without breaking it to his disciples who were near and dear to him. So with courage and determination he bore all his pains, got the better of his illness, and recovered. But his health was still poor. After his recovery, he was seated one day in the shade outside his residence. Ānanda, the most devoted attendant of the Buddha, went to his beloved Master, sat near him, and said: ‘Sir, I have looked after the health of the Blessed One, I have looked after him in his illness. But at the sight of the illness of the Blessed One the horizon became dim to me, and my faculties were no longer clear. Yet there was one little consolation:

<sup>1</sup>D II (Colombo, 1929), p. 62.

<sup>2</sup>Rhys Davids (*Dīgha-nikāya* Translation II, p. 108) ‘Be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge.’

<sup>3</sup>*Dīpa* here does not mean lamp, but it definitely means ‘island’. The *Dīgha-nikāya* Commentary (DA Colombo ed. p. 380), commenting on the word *dīpa* here says: *Mahāsamuddagataṃ dīpaṃ viya attānaṃ dīpaṃ paṭiṭṭhaṃ katvā viharatha*. ‘Dwell making yourselves an island, a support (resting place) even as an island in the great ocean.’ *Samsāra*, the continuity of existence, is usually compared to an ocean, *samsāra-sāgara*, and what is required in the ocean for safety is an island, a solid land, and not a lamp.

Continuing the discourse the Buddha said in the same *sutta*:

‘O bhikkhus, when neither self nor anything pertaining to self can truly and really be found, this speculative view: “The universe is that *Ātman* (Soul); I shall be that after death, permanent, abiding, ever-lasting, unchanging, and I shall exist as such for eternity”—is it not wholly and completely foolish?’<sup>1</sup>

Here the Buddha explicitly states that an *Ātman*, or Soul, or Self, is nowhere to be found in reality, and it is foolish to believe that there is such a thing.

Those who seek a self in the Buddha’s teaching quote a few examples which they first translate wrongly, and then misinterpret. One of them is the well-known line *Attā hi attano nātho* from the *Dhammapada* (XII, 4, or verse 160), which is translated as ‘Self is the lord of self’, and then interpreted to mean that the big Self is the lord of the small self.

First of all, this translation is incorrect. *Attā* here does not mean self in the sense of soul. In Pali the word *attā* is generally used as a reflexive or indefinite pronoun, except in a few cases where it specifically and philosophically refers to the soul-theory, as we have seen above. But in general usage, as in the XII chapter in the *Dhammapada* where this line occurs, and in many other places, it is used as a reflexive or indefinite pronoun meaning ‘myself’, ‘yourself’, ‘himself’, ‘one’, ‘oneself’, etc.<sup>2</sup>

Next, the word *nātho* does not mean ‘lord’, but ‘refuge’, ‘support’, ‘help’, ‘protection’.<sup>3</sup> Therefore, *Attā hi attano nātho*

<sup>1</sup>*Ibid.*, p. 138. Referring to this passage, S. Radhakrishnan (*Indian Philosophy*, Vol. I, London, 1940, p. 485), says: ‘It is the false view that clamours for the perpetual continuance of the small self that Buddha refutes’. We cannot agree with this remark. On the contrary, the Buddha, in fact, refutes here the Universal *Ātman* or soul. As we saw just now, in the earlier passage, the Buddha did not accept any self, great or small. In his view, all theories of *Ātman* were false, mental projections.

<sup>2</sup>In his article ‘Vedanta and Buddhism’ (*The Middle Way*, February, 1957), H. von Glasenapp explains this point clearly.

<sup>3</sup>The commentary on the Dhp. says: *Nātho’ti patitthā* ‘*Nātho* means support, (refuge, help, protection),’ (Dhp. A III (PTS), p. 148.) The old Sinhalese *Sannaya* of the Dhp. paraphrases the word *nātho* as *pibiṭa vanneya* ‘is a support (refuge, help)’. (*Dhammapada Purāṇasannaya*, Colombo, 1926, p. 77). If we take the negative form of *nātho*, this meaning becomes further confirmed: *Anātha* does not mean ‘without a lord’ or ‘lordless’, but it means ‘helpless’, ‘supportless’, ‘unprotected’, ‘poor’. Even the PTS Pali Dictionary explains the word *nātha* as ‘protector’, ‘refuge’, ‘help’, but not as ‘lord’. The translation of the word *Lokanātha* (s.v.) by ‘Saviour of the world’, just using a popular Christian expression, is not quite correct, because the Buddha is not a saviour. This epithet really means ‘Refuge of the World’.

order to avoid misunderstanding that the term *dhammā* is used in the third verse.

The term *dhamma* is much wider than *saṃkhāra*. There is no term in Buddhist terminology wider than *dhamma*. It includes not only the conditioned things and states, but also the non-conditioned, the Absolute, Nirvāṇa. There is nothing in the universe or outside, good or bad, conditioned or non-conditioned, relative or absolute, which is not included in this term. Therefore, it is quite clear that, according to this statement: 'All *dhammas* are without Self', there is no Self, no *Ātman*, not only in the Five Aggregates, but nowhere else too outside them or apart from them.<sup>1</sup>

This means, according to the Theravāda teaching, that there is no self either in the individual (*puggala*) or in *dhammas*. The Mahāyāna Buddhist philosophy maintains exactly the same position, without the slightest difference, on this point, putting emphasis on *dharma-nairātmya* as well as on *pudgala-nairātmya*.

In the *Alagaddūpama-sutta* of the *Majjhima-nikāya*, addressing his disciples, the Buddha said: 'O bhikkhus, accept a soul-theory (*Attavāda*) in the acceptance of which there would not arise grief, lamentation, suffering, distress and tribulation. But, do you see, O bhikkhus, such a soul-theory in the acceptance of which there would not arise grief, lamentation, suffering, distress and tribulation?'

'Certainly not, Sir.'

'Good, O bhikkhus. I, too, O bhikkhus, do not see a soul-theory, in the acceptance of which there would not arise grief, lamentation, suffering, distress and tribulation.'<sup>2</sup>

If there had been any soul-theory which the Buddha had accepted, he would certainly have explained it here, because he asked the bhikkhus to accept that soul-theory which did not produce suffering. But in the Buddha's view, there is no such soul-theory, and any soul-theory, whatever it may be, however subtle and sublime, is false and imaginary, creating all kinds of problems, producing in its train grief, lamentation, suffering, distress, tribulation and trouble.

<sup>1</sup>Cf. also *Sabbe saṃkhārā aniccā* 'All conditioned things are impermanent', *Sabbe dhammā anattā* 'All *dhammas* are without self'. M I (PTS), p. 228; S III pp. 132, 133.

<sup>2</sup>M I (PTS), p. 137.

perception, mental formations, and consciousness, and says that none of these things is self. But he does not say that there is no self at all in man or anywhere else, apart from these aggregates.

This position is untenable for two reasons:

One is that, according to the Buddha's teaching, a being is composed only of these Five Aggregates, and nothing more. Nowhere has he said that there was anything more than these Five Aggregates in a being.

The second reason is that the Buddha denied categorically, in unequivocal terms, in more than one place, the existence of *Ātman*, Soul, Self, or Ego within man or without, or anywhere else in the universe. Let us take some examples.

In the *Dhammapada* there are three verses extremely important and essential in the Buddha's teaching. They are nos. 5, 6 and 7 of chapter XX (or verses 277, 278, 279).

The first two verses say:

'All conditioned things are impermanent' (*Sabbe SAMKHĀRĀ aniccā*), and 'All conditioned things are dukkha' (*Sabbe SAMKHĀRĀ dukkhā*).

The third verse says:

'All *dhammas* are without self' (*Sabbe DHAMMĀ anattā*).<sup>1</sup> \*

Here it should be carefully observed that in the first two verses the word *saṃkhārā* 'conditioned things' is used. But in its place in the third verse the word *dhammā* is used. Why didn't the third verse use the word *saṃkhārā* 'conditioned things' as the previous two verses, and why did it use the term *dhammā* instead? Here lies the crux of the whole matter.

The term *saṃkhārā*<sup>2</sup> denotes the Five Aggregates, all conditioned, interdependent, relative things and states, both physical and mental. If the third verse said: 'All *saṃkhārā* (conditioned things) are without self', then one might think that, although conditioned things are without self, yet there may be a Self outside conditioned things, outside the Five Aggregates. It is in

<sup>1</sup>F. L. Woodward's translation of the word *dhammā* here by 'All states compounded' is quite wrong. (The Buddha's *Path of Virtue*, Adyar, Madras, India, 1929, p. 69.) 'All states compounded' means only *saṃkhārā*, but not *dhammā*.

<sup>2</sup>*Saṃkhārā* in the list of the Five Aggregates means 'Mental Formations' or 'Mental Activities' producing karmic effects. But here it means all conditioned or compounded things, including all the Five Aggregates. The term *saṃkhārā* has different connotations in different contexts.

petty individual self with small s, but in the big Self with a capital S.

It is better to say frankly that one believes in an *Ātman* or Self. Or one may even say that the Buddha was totally wrong in denying the existence of an *Ātman*. But certainly it will not do for any one to try to introduce into Buddhism an idea which the Buddha never accepted, as far as we can see from the extant original texts.

Religions which believe in God and Soul make no secret of these two ideas; on the contrary, they proclaim them, constantly and repeatedly, in the most eloquent terms. If the Buddha had accepted these two ideas, so important in all religions, he certainly would have declared them publicly, as he had spoken about other things, and would not have left them hidden to be discovered only 25 centuries after his death.

People become nervous at the idea that through the Buddha's teaching of *Anatta*, the self they imagine they have is going to be destroyed. The Buddha was not unaware of this.

A bhikkhu once asked him: 'Sir, is there a case where one is tormented when something permanent within oneself is not found?'

'Yes, bhikkhu, there is,' answered the Buddha. 'A man has the following view: "The universe is that *Ātman*, I shall be that after death, permanent, abiding, ever-lasting, unchanging, and I shall exist as such for eternity". He hears the Tathāgata or a disciple of his, preaching the doctrine aiming at the complete destruction of all speculative views . . . aiming at the extinction of "thirst", aiming at detachment, cessation, Nirvāna. Then that man thinks: "I will be annihilated, I will be destroyed, I will be no more." So he mourns, worries himself, laments, weeps, beating his breast, and becomes bewildered. Thus, O bhikkhu, there is a case where one is tormented when something permanent within oneself is not found.'<sup>1</sup>

Elsewhere the Buddha says: 'O bhikkhus, this idea that I may not be, I may not have, is frightening to the uninstructed worldling.'<sup>2</sup>

Those who want to find a 'Self' in Buddhism argue as follows: It is true that the Buddha analyses being into matter, sensation,

<sup>1</sup>M I (PTS), pp. 136-137.

<sup>2</sup>Quoted in MA II (PTS), p. 112.

e. g. PvA 100. — 2. (modal) passed out of, having overcome or surmounted, gone over, free from (cp. accaya 2) S 1.97 (marañan an<sup>o</sup> not free from death), 121 (sabbavera-bhaya<sup>o</sup>); A II.21; III.346 (sabbasanyojana<sup>o</sup>); Sn 373 (kappa<sup>o</sup>), 598 (khaya<sup>o</sup>, of the moon = unabhāvan atita Sn A 463); Th 1, 413 (c. abl.) — 3. (id.) overstepping, having transgressed or neglected (cp. accaya 3) Dh 176 (dhamman).

-aṅsa the past (= atita koṭṭhāse, atikkantabhavesū ti attho ThA 233) D II.222; III.275; Th 2, 314. -ārammaṇa state of mind arising out of the past Dhs 1041.

**Atiradassin** (adj.-n.) [a + tira + dassin] not seeing the shore J 1.46; VI.440; also as atiradassanī (f.) J v.75 (nāvā). Cp. D I 222.

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

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

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

**Atta**<sup>1</sup> [ā + d + ta; that is, pp. of adadāti with the base form reduced to d. Idg \*d-to; cp. Sk. ātta] that which has been taken up, assumed. **Atta-danḍa**, he who has taken a stick in hand, a violent person, S I.236; IV.117; Sn 630, 935; Dh 406. **Attañjaha**, rejecting what had been assumed, Sn 790. **Attaṇ pahāya** Sn 800. The opp. is **niratta**, that which has not been assumed, has been thrown off, rejected. The Arahant has neither atta nor niratta (Sn 787, 858, 919), neither assumption nor rejection, he keeps an open mind on all speculative theories. See Nd 1.82, 90, 107, 352; II.271; SnA 523; DhA IV.180 for the traditional exegesis. As legal t. t. **attādānaṇ ādiyati** is to take upon oneself the conduct, before the Chapter, of a legal point already raised. Vin II.247 (quoted v.91).

**Atta**<sup>2</sup> see attan.

**Atta**<sup>3</sup> [Sk. akta, pp. of añjati] see upatta.

**Attan** (m.) & **atta** (the latter is the form used in comp.) [Vedic ātman, not to Gr. *ἀνιμος* = Lat. animus, but to Gr. *ἀτμός* steam, Ohg. ātum breath, Ags. aetm]. — I. **Inflection.** (1) of *attan-* (n. stem); the foll. cases are the most freq.: acc. **attānaṇ** D I.13, 185; S I.24; Sn 132, 451. — gen. **attāno** Sn 334, 592 etc., also as abl. A III.337 (attāno ca parato ca as regards himself and others). — instr. **attānā** S I.24; Sn 132, 451; DhA II.75; PvA 15, 214 etc. On use of **attānā** see below III.1 C. — loc. **attāni** S v.177; A I.149 (attāni metri causa); II.52 (anattani); III.181; M I.138; Sn 666, 756, 784; Vbh 376 (an<sup>o</sup>). — (2) of *atta-* (a-stem) we find the foll. cases: acc. **attaṇ** Dh 379. — instr. **attena** S IV.54. — abl. **attato** S I.188; Ps I.143; II.48; Vbh 336.

**Meanings.** 1. The soul as postulated in the animistic theories held in N India in the 6<sup>th</sup> and 7<sup>th</sup> cent. B. C. It is described in the Upanishads as a small creature, in shape like a man, dwelling in ordinary times in the heart. It escapes from the body in sleep or trance; when it returns to the body life and motion reappear. It escapes from the body at death, then continues to carry on an everlasting life of its own. For numerous other details see Rh. D. *Theory of Soul in the Upanishads* JRA S 1899. *Bt. India* 251—255. Buddhism repudiated all such theories, thus differing from other religions. Sixteen such theories about the soul D I.31. Seven other theories D I.34. Three others D I.186/7. A 'soul' according to general belief was some thing permanent, unchangeable, not affected by sorrow S IV.54 = Kva 67; Vin I.14; M I.138. See also M I.233; III.265, 271; S II.17, 109; III.135; A I.284; II.164, 171; v.188; S IV.400. Cp. ātman, tuma, puggala, jīva, satta, pāna and nāma-rūpa.

a. Oneself, himself, yourself. Nom. **attā**, very rare. S

I.71, 169; III.120; A I.57, 149 (you yourself know whether that is true or false. Cp. Manu VIII.84. Here **attā** comes very near to the European idea of conscience. But conscience as a unity or entity is not accepted by Buddhism) Sn 284; Dh 166, 380; Miln 54 (the image, outward appearance, of oneself). Acc. **attānaṇ** S I.44 (would not give for himself, as a slave) A 1.89; Sn 709. Acc. **attaṇ** Dh 379. Abl. **attato as oneself** S I.188; Ps I.143; II.48; Vbh 336. Loc. **attāni** A I.149; III.181; Sn 666, 784. Instr. **attānā** S I.57 = Dh 66; S I.75; II.68; A I.53; III.211; IV.405; Dh 165. On one's own account, spontaneously S IV.307; v.354; A I.297; II.99, 218; III.81; J I.156; PvA 15, 20. In composition with numerals **attadutiya** himself and one other D II.147; °catuttha with himself as fourth M I.393; A III.36; °pañcama Dpvs VIII.2; °sattama J I.233; °aṭṭhama VvA 149 (as attāna-ṭṭhama Vv 34<sup>13</sup>), & °aṭṭhamaka Miln 291.

**anattā** (n. and predicative adj.) not a soul, without a soul. Most freq. in comb. with dukkha & anicca — (1) as noun: S III.141 (°anupassin); IV.49; v.345 (°saññin); A II.52 = Ps II.80 (anattani anattā; opp. to anattani attā, the opinion of the micchādittigatā satta); Dh 279; Ps II.37, 45 sq. (°anupassanā), 106 (yaṇ aniccā ca dukkhaṇ ca taṇ anattā); DhA III.406 (°lakkhaṇa). — (2) as adj. (pred.): S IV.152 sq.; S IV.166; S IV.130 sq., 148 sq.; Vin I.13 = S III.66 = Nd<sup>2</sup> 680 Q 1; S III.20 sq.; 178 sq, 196 sq.; sabbe dhammā anattā Vin v.86; S III.133; IV.28, 401.

-**attha** one's own profit or interest Sn 75; Nd<sup>2</sup> 23; J IV.56, 96; otherwise as **atta-d-attha**, e. g. Sn 284. -**atthiya** looking after one's own needs Th I, 1097. -**ādhipaka** master of oneself, self-mastered A I.150. -**adhipateyya** self-dependence, self-reliance, independence A I.147. -**ādhīna** independent D I.72. -**ānuditṭhi** speculation about souls S III.185; IV.148; A III.447; Sn 1119; Ps I.143; Vbh 368; Miln 146. -**ānuयोगin** one who concentrates his attention on himself Dh 209; DhA III.275. -**ānuvāda** blaming oneself A II.121; Vbh 376. -**uññā** self-humiliation Vbh 353 (+ **att-avaññā**). -**uddesa** relation to oneself Vin III.149 (= **attano atthāya**), also °ika ibid. 144. -**kata** self-made S I.134 (opp. para<sup>o</sup>). -**kāma** love of self A II.21; adj. a lover of "soul", one who cares for his own soul S I.75. -**kāra** individual self, fixed individuality, oneself (cp. **ahaṅkāra**) D I.53 (opp. para<sup>o</sup>); A III.337 (id.) DA I.160; as nt. at J v.401 in the sense of service (self-doing", slavery) (attakārāni karonti bhattusu). -**kilamatha** self-mortification D III.113; S IV.330; v.421; M III.230. -**garahin** self-censuring S 778. -**gutta** self-guarded Dh 379. -**gutti** watchfulness as regards one's self, self-care A II.72. -**ghañña** self-destruction Dh 164. -**ja** proceeding from oneself Dh 161 (pāpa). -**ñū** knowing oneself A IV.113, cp. D III.252. -(n) **tapa** self-mortifying, self-vexing D III.232 = A II.205 (opp. paran<sup>o</sup>); M I.341, 411; II.159; Pug 55, 56. -**danḍa** see **atta**<sup>1</sup>. -**danta** self-restrained, self-controlled Dh 104, 322. -**dittṭhi** speculation concerning the nature of the soul Nd<sup>1</sup> 107; SnA 523, 527. -**dīpa** relying on oneself, independent, founded on oneself (+ **attasaraṇa**, opp. **añña<sup>o</sup>**) D II.100 = III.42; S v.154; Sn 501 (= **attano guṇe eva attano dīpaṇ katvā** SnA 416). -**paccakkha** only in instr. °ena by or with his own presence, i. e. himself J v.119. -**paccakkhika** eye-witness J v.119. -**paccatthika** hostile to oneself Vin II.94, 96. -**paṭilābha** acquisition of a personality D I.195 (tayo: oḷārika, manomaya, arūpa). -**paritāpana** self-chastisement, mortification D III.232 = A II.205; M I.341; PvA 18, 30. -**paritā** charm (protection) for oneself Vin II.110. -**paribhava** disrespect for one's own person Vbh 353. -**bhāva** one's own nature (1) person, personality, individuality, living creature; form, appearance [cp. *Dhs trst.* LXXI and BSk. ātmabhāva body Divy 70, 73 (°pratilambha), 230; Sp. Av. Ś I.162 (pratilambha), 167, 171] Vin II.238 (living beings, forms); S v.442 (bodily appearance); A I.279 (oḷārika a substantial creature); II.17 (creature); DhA II.64, 69 (appearance); SnA 132 (personality). — (2) life, rebirth A I.134 sq.; III.412;

DhA 11.68; PvA 8, 15, 166 (attā ā former lives). °ṇ pavatteṭi to lead a life, to live PvA 29, 181. Thus in cpd. **paṭilābha** assumption of an existence, becoming reborn as an individual Vin 11.185; 11.105; D 11.231; M 11.46; S 11.255, 272, 283; 11.144; A 11.159, 188; 11.122 sq. — (3) character, quality of heart Sn 388 (= citta SnA 374); J 1.61. **-rūpa** 'of the form of self', self-like only in instr. °ena as adv. by oneself, on one's own account, for the sake of oneself S 11.97; A 11.120. **-vadhā** self-destruction S 11.241; A 11.73. **-vāda** theory of (a persistent) soul D 11.230; M 1.66; D 11.58; S 11.3, 245 sq.; 11.103, 165, 203; 11.1 sq., 43 sq., 153 sq.; Ps 1.156 sq.; Vbh 136, 375. For var. points of an "attavādic" doctrine see Index to Saṅgutta Nikāya. **-vyābādha** personal harm or distress self-suffering, one's own disaster (opp. para°) M 1369; S 11.339 = A 1.157; A 11.179. **-vetana** supporting oneself, earning one's own living Sn 24. **-sañcetanā** self-perception, self-consciousness (opp. para°) D 11.231; A 11.159. **-sambhava** originating from one's self S 1.70; A 11.312; Dh 161 (pāpa); Th 1, 260. **-sambhūta** arisen from oneself Sn 272. **-sammāpanidhi** thorough pursuit or development of one's personality A 11.32; Sn 260, cp. KhA 132. **-saraṇa** see °dipa. **-sukha** happiness of oneself, self-success DpvS 1.66, cp. 11.11. **-hita** personal welfare one's own good (opp. para°) D 11.233; A 11.95 sq. **-hetu** for one's own sake, out of self-consideration Sn 122; Dh 328.

**Attaniya** (adj.) [from attā] belonging to the soul, having a soul, of the nature of soul, soul-like; usually nt. anything of the nature of soul M 1.138 = Kvu 67; M 1.297; 11.263; S 11.78 (yaṅ kha anattaniyaṅ whatever has no soul), 127; 11.54 = Nd<sup>2</sup> 680 F; S 11.82 = 11.33 = Nd<sup>2</sup> 680 Q 3; S 11.168; v.6; Nd<sup>2</sup> 680 D. Cp. *Dhs trsl.* XXXV ff.

**Attamana** [atta' + mano, having an up raised mind. Bdgh's expl<sup>n</sup> is saka-mano DA 1.255 = attā + mano. He applies the same expl<sup>n</sup> to attamanāṭī (at Dhs 9, see Dhs trsl. 12) = attano manatā mentality of one's self] delighted, pleased, enraptured D 1.3, 90 (an°); 11.14; A 11.337, 343; 11.344; Sn 45 = Dh 328 (= upaṭṭhita-satt DhA 11.29); Sn 995; Nd<sup>2</sup> 24 (= tuṭṭha-mano haṭṭha-mano etc.); Vv 14; Pug 33 (an°); Miln 18; DA 1.52; DhA 1.89 (an°-dhātuka displeased); PvA 23, 132; VvA 21 (where Dhpaḷa gives two expl<sup>s</sup>, either tuṭṭhamano or sakamano).

**Attamanatā** (f.) [abstr. to prec.] satisfaction, joy, pleasure, transport of mind M 1.114; A 1.276; 11.62; Pug 18 (an°); Dhs 9, 86, 418 (an°); PvA 132; VvA 67 (an°).

**Attāna** (adj.) [a + tāna] without shelter or protection J 1.229; Miln 148, 325; ThA 285.

**Attha** (also aṭṭha, esp. in comb<sup>s</sup> mentioned under 3) (m. & nt.) [Vedic artha from ṛ, arti & ṛoti to reach, attain or to proceed (to or from), thus originally result (or cause), profit, attainment. Cp. semantically Fr. chose, Lat. causa] 1. interest, advantage, gain; (moral) good, blessing, welfare; profit, prosperity, well-being M 1.111 (atthassa ninnetar, of the Buddha, bringer of good); S 11.94 (id.); S 1.34 (attano a. one's own welfare), 55 (id.) 86, 102, 126 = A 11.46 (atthassa patti); S 1.162 (attano ca parassa ca); 11.222 (id.); 11.347 (°ṇ bhañjati destroy the good or welfare, always with musāvādena by lying, cp. attha-bhañjanaka); A 1.61 (°ṇ anubhoti to fare well, to have a (good) result); 11.364 (samparāyika a. profit in the future life); A 1.223 sq. (anatto ca attho ca detriment & profit); It 44 (v.1. attā better); Sn 37, 58 (= Nd<sup>2</sup> 26, where the six kinds of advantages are enumd. as att° par° ubhay°, i. e. advantage, resulting for oneself, for others, for both; diṭṭhadhammik° samparāyik° param° gain for this life, for a future life, and highest gain of all, i. e. Arahantship); Sn 331 (ko attho supitena what good is it to sleep = na hi sakkā supantena koci attho

papunitu SnA 338; cp. ko attho supinena te Pv 11.61); PvA 30 (atthā) sādheti does good, results in good, 69 (samparāyikena atthena). — dat. atthāya for the good, for the benefit of (gen.); to advantage, often comb<sup>d</sup>. with hitāya sukhāya, e.g. D 11.211 sq.; It 79. — Kh VIII.1 (to my benefit); Pv 1.4<sup>3</sup> (= upakārya PvA 18), 11.12<sup>9</sup> (to great advantage). See also below 6.

Sometimes in a more concrete meaning = riches, wealth, e.g. J 1.256 (= vaddhiṅ C.); 11.394 (id.); Pv 11.14 (= dhanā) PvA 219). — Often as —°: att°, one's own well-fare, usually comb<sup>d</sup>. with par° and ubhay° (see above) S 11.29; v.121; A 1.158, 216; 11.63 sq.; 11.134; Sn 75 (att-aṭṭha, v.1. attha Nd<sup>2</sup>), 284 (atta-d-attha); uttam° the highest gain, the very best thing Dh 386 (= arahatta DhA 11.142); Sn 324 (= arahatta SnA 332); param° id. Nd<sup>2</sup> 26; sad° one's own weal D 11.141; M 1.4; S 11.29; v.145; A 1.144; sāttha (adj.) connected with advantage, beneficial, profitable (of the Dhamma; or should we take it as "with the meaning, in spirit"? see sāttha) D 1.62; S 11.352; A 11.147; 11.152; Nd<sup>2</sup> 316. — 2. need, want (c. instr.), use (for = instr.) S 1.37 (°jāta when need has arisen, in need); J 1.254; 11.126, 281; 11.1; DhA 1.398 (n' atthi eteh' attho I have no use for them); VvA 250; PvA 24 (yāvadaṭṭha, adj. as much as is needed, sufficient = anappaka). — 3. sense, meaning, import (of a word), denotation, signification. In this application attha is always spelt aṭṭha in cpds. aṭṭh-uppatti and aṭṭha-kathā (see below). On term see also Cpd. 4. — S 11.93 (atthāṅ vibhajati explain the sense); A 1.23 (id.), 60 (nit° primary meaning, literal meaning; neyy° secondary or inferred meaning); 11.189 (°ṇ ācikkhati to interpret); Sn 126 (°ṇ pucchita asked the (correct) sense, the lit. meaning), 251 (°ṇ akkhāti); Th 1, 374; attho paramo the highest sense, the ultimate sense or intrinsic meaning It 98, cp. Cpd. 6, 81, 223; Miln 28 (paramatthato in the absolute sense); Miln 18 (atthato according to its meaning, opp. vyañjanato by letter, orthographically); DhA 11.82; 11.175; KhA 81 (pad° meaning of a word); SnA 91 (id.); PvA 15 (°ṇ vadati to explain, interpret), 16, 19 (hitatthadhammatā "fitness of the best sense", i. e. practical application), 71. Very frequent in Commentary style at the conclusion of an explained passage as ti attho "this is the meaning", thus it is meant, this is the sense, e.g. DA 1.65; DhA 11.140, 141; PvA 33, etc. — 4. Contrasted with dhamma in the comb<sup>n</sup>. attho ca dhammo ca it (attha) refers to the (primary, natural) meaning of the word, while dhamma relates to the (interpreted) meaning of the text, to its bearing on the norm and conduct; or one might say they represent the theoretical and practical side of the text (pāṭi) to be discussed, the "letter" and the "spirit". Thus at A 1.69; v.222, 254; Sn 326 (= bhāsitatthaṅ ca pāṭidhammaṅ ca SnA 333); It 84 (duṭṭho atthāṅ na jānāti dhammaṅ na passati: he realises neither the meaning nor the importance); Dh 363 (= bhāsitatthaṅ c' eva desanādhammaṅ ca); J 11.353; 11.368; Nd<sup>2</sup> 386 (meaning & proper nature); Pv 11.9<sup>6</sup> (but expl<sup>d</sup>. by PvA 211 as hita = benefit, good, thus referring it to above 1). For the same use see cpds. °dhamma, °paṭisambhidā, esp. in adv. use (see under 6) Sn 430 (yen' atthena for which purpose), 508 (kena atthena v.1. BB for T attanā), J 1.411 (atthāṅ vā kāraṇāṅ vā reason and cause); DhA 11.95 (+ kāraṇa); PvA 11 (ayaṅ h' ettha attho this is the reason why). — 5. (in very wide application, covering the same ground as Lat. res & Fr. chose): (a) matter, affair, thing, often untranslatable and simply to be given as "this" or "that" S 11.36 (ekena-padena sabbo attho vutto the whole matter is said with one word); J 1.151 (taṅ atthāṅ the matter); 11.160 (imaṅ a. this); 11.289 (taṅ atthāṅ pakāsetto); PvA 6 (taṅ atthāṅ pucchi asked it), 11 (visajjeti explains it), 29 (vuttāṅ atthāṅ what had been said), 82 (id.). — (b) affair, cause, case (cp. aṭṭa<sup>2</sup> and Lat. causa) Dh 256, 331; Miln 47 (kassa atthāṅ dhāresi whose cause do you support, with whom do you agree?). See also alamatta. — 6. Adv. use of oblique cases in the sense of a prep.: (a) dat. atthāya for the



**Kamboji** (m., nt.) [meaning & etym. unexpl<sup>d</sup>] the plant *Cassia tora* or *alata* J III.223; ("gumba = elagalā-gumba; v. II. kammaja' & tampo' [for kambo']]).

**Kamma** (nt.) [Vedic karman, work esp. sacrificial process. For ending -man-ldg. \*men cp. Sk. dhāman=Gr. *kāma*, Sk. kāman=Lat. nomen] the doing, deed, work; orig. meaning (see karoti) either building (cp. Lit. karoti, Vbh. kara to build) or weaving, plaiting (still in *malākamma* and *latā* "the intertwining of garlands and creepers" also in *kamma-kara* possibly orig. employed in weaving, i. e. serving); cp. Lat. *texo*, to weave=Sk. *śuk* an builder, artisan, & Ger. *wirken*, orig. weaver. Grammatically *karman* has in Pāli almost all the case-passed into the -a decl., the cons. forms for instr. & abl. *kammā* and *kammaṇā* gen. dat. *kammaṇo*, are rare. The nom. pl. is both *kammā* and *kammaṇi*.

1. *Crude meaning*: 1. (lit.) Acting in a special sense, i. e. office, *occupation*, doing, action, profession. Two kinds are given at Vin IV.6, viz. low (*hina*) & high (*ukkattā*) professions. To the former belong the *kammā* of a *śākhaka* and a *pupphacchaddaka*, to the latter belong *paṇḍita* and *gorakkhā*.—Kamma as a profession or business is regarded as a hindrance to the religious life & is counted among the ten obstacles (see *palibodha*). In this sense it is at Vism 94 expl<sup>d</sup> by *navakamma* (see below 2a).—*kassa*° ploughing, occupation of a ploughman Vism 284; *kumbhakāra*° profession of a potter J VI.372; *tunna*° weaving Vism 122; PvA 161; *puccāhita*° office of a high-priest (=abstr. n. *parahita*) SnA 466; *vāṇija*° trade Sāsv. 40.—*kammānā* by profession Sn 650, 651; *kammāni* (pl.) occupations Sn 263=Kh v.6 (anavajjāni k.=anākulā *kammāntā* Sn 262), *paraṇaṇ* k° katvā doing other people's work=being a servant VvA 299; *sa*° pasutā bent upon their own occupations D 1.135, cp. *attano* k° *kubbānaṇ* Dh 217. *kamma-karaṇa-sālā* work-room (here: weaving shed) PvA 120.

2. Acting in general, *action*, deed, doing (nearly always —) (a) (active) act, deed, job, often to be rendered by the special verb befitting the special action, like *civara*° mending the cloak VvA 250; *uposatha*° observing the Sabbath Vbh 422; *nava*° making new, renovating, repairing, patching Vin II.119, 159 ("karoti to make repairs"; J 1.92; Vism 94, adj. *navakammika* one occupied with repairs Vin II.15; S 1.179; *patthita*° the desired action (i. e. sexual intercourse) DhA II.49; *kammaṇ* karoti to be active or in working, to act: *nāgo padehi* k.k. the elephant works with his feet M 1.41; *kata*° the job done by the thieves DhA II.38 (corchi) as adj. *kata*° cora (& *akata*° cora) a thief who has finished his deed (& one who has not) Vism 180, also in special sense: occasion for action or work, i. e. *necessity*, purpose; *ukkāya* *kammaṇ* n'atthi, the torch does not work, is no good Vism 428. (b) (passive) the act of being done (—°), anything done (in its result), work, often as collect. abstr. (to be trsl<sup>d</sup>. by E. ending -ing): *apaccakkha*° not being aware, deception Vbh 85; *daḥhi*° strengthening, increase Vbh 357, Vism 122; *citta*° variegated work, *mālā*° garlands, *latā*° creeper (-work) Vism 108; *nāma*° naming Bdhd 83; *pañhā*° questioning, "questionnaire" Vism 6.—So in *definitions* *niṭṭhūriya*°=niṭṭhūriya Vbh 357; *nimitta*°=nimitta *obhāsa*°=obhāsa (apparition > appearing) Vbh 353.—(c) (intrans.) making, getting, act, *process* (—°). Often trsl. as abstr. n. with ending -ion or -ment, e. g. *okāsa*° opportunity of speaking, giving an audience Sn p. 94; *pātu*° making clear, manifestation DhA IV.108 *anāvi*°, *anuttāni*° concealment Vbh 358; *kata*° (adj.) one who has done the act or process, gone through the experience SnA 355; *añjali*°, *sāmicī*° veneration, honouring (in formula with *nipaccakāra* *abhivādāna* *pac-cuṭṭhāna*) D III.83 (≈Vin II.162, 255); A 1.123; II.180; J. 1.218, 219.

3. (Specialised) an "act" in an ecclesiastical sense; proceedings, ceremony, performed by a lawfully constituted chapter of bhikkhus Vin I.49, 53, 144, 318; II.70, 93; V.220 sq.; Khus *J.P.T.S.* 1883, 101. At these formal functions a motion is put before the assembly and the announcement of it is called the *ñatti* Vin 1.56, after which the bhikkhus are asked whether they approve of the motion or not. If this question is put once, it is a *ñattidutiyakamma* Vin II.89; if put three times, a *ñatticatuttha*° Vin 1.56 (cp. *Vin. Texts* 1.169 n°). There are 6 kinds of official acts the Sangha can perform: see Vin 1.317 sq.; for the rules about the validity of these ecclesiastical functions see Vin 1.312-333 (cp. *Vin T.* II.256-285). The most important ecclesiastical acts are: *apalokanakamma*, *ukkhepaniya*° *uposatha*° *tajjaniya*° *tassapāpiyyasikā*° *nissaya*°, *paṭiññākaraṇiya*°, *paṭipucchākaraṇiya*° *paṭisāraṇiya*° *pabbājanīya*°, *sammukhākaraṇiya*°.—In this sense: *kammaṇ* karoti (w. gen.) to take proceedings against Vin 1.49, 143, 317; II.83, 260; *kammaṇ* garahati to find fault with proceedings gone through Vin II.5; *kammaṇ* *paṭippasambheta* to revoke official proceedings against a bhikkhu Vin III.145.

4. In cpds.:—*Adhiṭṭhāyaka* superintendent of work, inspector Mhvs 5, 174; 30, 98; *Adhipateyya* one whose supremacy is action Miln 288; *ārambha* commencement of an undertaking Mhvs 28, 21; *āraha* (a) entitled to take part in the performance of an "act" Vin IV.153; V.221; *ārāma* (a) delighting in activity D II.77; A IV.22; It 71, 79; *ārāmatā* taking pleasure in (worldly) activity D II.78=A IV.22, cp. Vbh 381; A III.116, 173, 293 sq., 330, 449; IV.22 sq., 331; V.163; It 71; *āvādāna* a tale of heroic deeds J VI.295; *-kara* or *°kara*: used indiscriminately. 1. (adj.) doing work, or active, in *puriso dāso+pubbutthāyī* "willing to work" D 1.60 et sim. (=DA 1.168: *analo*) A 1.145; II.67; Vv 75<sup>4</sup>; 2. (n.) a workman, a servant (a weaver?) usually in form *dāsā ti vā peṣā ti vā kammakarā ti vā* Vin 1.243; D 1.141=Pug 56 (also *°kārā*); A II.208; III.77, 172; Th 2, 340; J 1.57. Also as *dāsā peṣā k°kārā* A III.37=IV.265, 393, and *dāsā k° kārā* Vin 1.240, 272; II.154; D III.191; S 1.92;—a handyman J 1.239; Miln 378; (f) -I a female servant Vin II.267; *°kāra* Vin IV.224, *kāri* Dhs A98=VvA 73 (appl. to a wife); *-karaṇa* 1. working, labour, service J III.219; PvA 120; DA 1.168; 2. the effects of karma J 1.146; *-karaṇā* and *karaṇā* see below; *-kāma* liking work, industrious; a° lazy A IV.93=J II.348; *-kāra* a workman, a servant DA 1.8; Mhvs 30, 42; Nd<sup>2</sup> 427; a sailor J IV.139; *-garu* bent on work Miln 288; *-cheda* the interruption of work J 1.149; 246; III.270; *-jāta* sort of action J v.24 (=kammam *eva*); *-dhura* (m. nt.) draught-work J 1.196; *-dheyya* work to be performed, duty A IV.285=325; cp. J VI.297; *-dhoreyya* "fit to bear the burden of action" Miln 288 (cp. *Mil. trsl.* II.140); *-niketavā* having action as one's house or temple *ibid.*; *-nipphādāna* accomplishing the business J VI.162; *-ppatta* entitled to take part in an eccles. act Vin 1.318; v.221; *-bahula* abounding in action (appl. to the world of men) Miln 7; *-mūla* the price of the transaction Miln 334; *-rata* delighting in business D II.78; It 71; *-vatthu* objects, items of an act Vin v.116; *-vācā* the text or word of an official Act. These texts form some of the oldest literature and are embodied in the Vinaya (cp. Vin 1.317 sq.; III.174, 176; IV.153, etc.). The number of officially recognized k° is eleven, see *J.P.T.S.* 1882, 1888, 1896, 1907; k°ṇ karoti to carry out an official Act Mhvs 5, 207; DhsA 399; °ṇ *anussāveti* to proclaim a k°, to put a resolution to a chapter of bhikkhus Vin 1.317; *-vossagga* difference of occupation J VI.216; *-sajja* (a) "ready for action," i. e. for battle J v.232; *-sādutā* "agreeableness to work" DhsA 151 (cp. *kammaññatā* & *kamyatā*); *-sāmin* "a master in action," an active man Miln 288; *-sippi* an artisan VvA 278; *-sila* one whose habit it is

to work, energetic, persevering Miln 288; a° indolent, lazy J vi.245; a<sup>2</sup>-ttañ indolence, laziness Mhvs 23, 21; -hina devoid of occupation, inactive Miln 288.

11. *Applied (pragmatic) meaning*: doing, acting with ref. to both deed and doer. It is impossible to draw a clear line between the source of the act (i. e. the acting subject, the actor) and the act (either the object or phenomenon acted, produced, i. e. the deed as objective phenomenon, or the process of acting, i. e. the deed as subjective phenomenon). Since the latter (the act) is to be judged by its consequences, its effects, its manifestation always assumes a quality (in its most obvious characteristics either good or bad or indifferent), and since the act reflects on the actor, this quality is also attached to him. This is the popular, psychological view, and so it is expressed in language, although reason attributes goodness and badness to the actor first, and then to the act. In the expression of language there is no difference between: 1. the deed as such and the doer in character: anything done (as good or bad) has a corresponding source; 2. the performance of the single act and the habit of acting: anything done tends to be repeated; 3. the deed with ref. both to its cause and its effect: anything done is caused and is in itself the cause of something else. As meanings of kamma we therefore have to distinguish the foll. different sides of a "deed," viz.

1. the deed as expressing the doer's will, i. e. qualified deed, good or bad; 2. the repeated deed as expression of the doer's habit = his character; 3. the deed as having consequences for the doer, as such a source qualified according to good and evil; as deed done accumulated and forming a deposit of the doer's merit and demerit (his "karma"). Thus *pāpakamma* = a bad deed, one who has done a bad deed, one who has a bad character, the potential effect of a bad deed = bad karma. The context alone decides which of these meanings is the one intended by the speaker or writer.

Concerning the analysis of the various semantic developments the following practical distinctions can be made: 1. Objective action, characterized by time: as past = done, meaning *deed* (with *kata*); or future = to be done, meaning *duty* (with *kātabba*). 2. Subjective action, characterized by quality, as reflecting on the agent. 3. Interaction of act and agent: (a) in subjective relation, cause and effect as action and reaction on the individual (individual "karma," appearing in his life, either here or beyond), characterized as regards action (having results) and as regards actor (having to cope with these results): (b) in objective relation, i. e. abstracted from the individual and generalized as Principle, or cause and effect as Norm of Happening (universal "karma," appearing in *Saṅsāra*, as driving power of the world), characterized (a) as cause, (b) as consequence, (c) as cause-consequence in the principle of retribution (*talio*), (d) as restricted to time.

1. (Objective): with ref. to the Past: *kiṅ kammaṃ akāsi nārī* what (deed) has this woman done? Pv 1.9<sup>2</sup>; *tassā katakammaṃ pucchi* he asked what had been done by her PvA 37, 83, etc. — with ref. to the Future: *k. kātabbaṃ hoti* I have an obligation, under 8 kusitavatthūni D III.255 = A IV.332; *cattāri kammāni kattā hoti* "he performs the 4 obligations" (of *gahapati*) A II.67.

2. (Subjective) (a) doing in general, acting, action, deed; var. kinds of doings enum. under *micchājīva* D I.12 (*santikamma*, *pañidhi*, etc.); *tassa kammaṃsa katattā* through (the performance of) that deed D III.156; *dukkaraṃ kamma-kubbataṃ* he who of those who act, acts badly S I.19; *abhabbo taṃ kammaṃ kātum* incapable of doing that deed S III.225; *sañce-tanika k. deed done intentionally* M III.207; A V.292 sq.; *pamānakataṃ k. D I.251 = S IV.322. katarāṃ k<sup>o</sup>ṅ karonto ahaṃ nirayaṃ na gaccheyyaṃ?* how (i. e. what doing) shall I not go to Niraya? J IV.340; *yaṃ kiñci*

*sithilaṃ k<sup>o</sup>ṅ . . . na taṃ hoti mahapphalaṃ . . . S I.49 = Dh 312 = Th I, 277; kadāriya<sup>o</sup> a stingy action PvA 25; k. classed with *sippa*, *vijjā-carana* D III.156; *kāni k<sup>o</sup>āni sammā-nivittā* established slightly in what doings? Sn 324; (b) Repeated action in general, constituting a person's habit of acting or character (cp. *kata* II.1. a.); action as reflecting on the agent or bearing his characteristics; disposition, character. Esp in phrase *kammaṃ samannāgata* "endowed with the quality of acting in such and such a manner, being of such and such character": *tihi dharmehi samannāgato nirayaṃ nikkhitto* "endowed with (these) three qualities a man will go to N." A I.292 sq.; *asucinā kāya-k<sup>o</sup>ena sam<sup>o</sup> asucimanussā* "bad people are those who are of bad ways (or character)" Nd<sup>2</sup> 112; *anavajja kāya-k<sup>o</sup> sam<sup>o</sup>* A II.69 (cp. A IV.364); *kāya-kamma-vaci-kammaṃ sam<sup>o</sup> kusalena* (*pabbajita*) "a bhikkhu of good character in deed and speech" D I.63; *kāya . . . (etc.) -k<sup>o</sup> sam<sup>o</sup> bāla* (and opp. *paṇḍita*) A II.252 (cp. A I.102, 104); *visamena kāya (etc.) -k<sup>o</sup> sam<sup>o</sup>* A I.154 = III.129; *sāvajjena kāya (etc.) -k<sup>o</sup> sam<sup>o</sup>* A II.135 — *kammaṃ vijjā ca dhammo ca silaṃ jīvitam uttamaṃ, etena maccā sujhanti* na gottena dhanena vā S I.34 = 55; M III.262, quoted at Vism 3, where k. is grouped with *vipassanā*, *jhāna*, *sīla*, *satipatthāna* as main ideals of virtue; *kammaṃ* by character, as opp. to *jaccā* or *jātiyā*, by birth: Sn 130; 104; 599; *nihiṇa<sup>o</sup> manussā* (of bad, wretched character) Sn 601; *manāpena bahulaṃ kāya (etc.) -kammaṃ* A II.87 = III.33, 131; and esp. with *mettā*, as enum. under *aparihāniyā* and *sārāṇi* *dhammā* D II.80; A III.288; *mettena kāya (etc.) -kammaṃ* D II.144; III.191; A V.350 sq. (c) Particular actions, as manifested in various ways, by various channels of activity (*k<sup>o</sup> dvārā*), expressions of personality, as by deed, word and thought (*kāyena, vācāya, manasā*). *Kamma* *sur* *ἔργον* means action by hand (body) in formula *vacasā manasā kammaṃ ca* Sn 330, 365; later specified by *kāya-kamma*, for which *kāya-kammanta* in some sense (q. v.), and complementing *vaci-k<sup>o</sup> mano-k<sup>o</sup>*; so in foll. comb<sup>ns</sup>: *citte arakkhite kāya-k<sup>o</sup> pi arakkhitaṃ hoti (vaci<sup>o</sup> mano<sup>o</sup>)* A I.261 sq.; *yaṃ nu kho ahaṃ idaṃ kāyena k<sup>o</sup> kattu-kāmo idaṃ me kāya-k<sup>o</sup> attabhādāya pi saṃvattēyya . . . "whatever deed I am going to do with my hands (I have to consider:) is this deed, done by my hands, likely to bring me evil?"* M I.415; *kāya (vaci- etc.) kamma*, which to perform & to leave (*sevitabbaṃ and a<sup>o</sup>*) A I.110 = III.150; as *anulomika<sup>o</sup>* A I.106; *sabbaṃ kāya-k<sup>o</sup> (vaci<sup>o</sup> mano<sup>o</sup>) Buddhassa nānānuparivattati* "all manifestation of deed (word & thought) are within the knowledge of Buddha" Nd<sup>2</sup> 235; *yaṃ lobhapakataṃ kammaṃ karoti kāyena vā vācāya vā manasā vā tassa vipākāṃ anubhoti . . . Nett 37; kin nu kāyena v<sup>o</sup> m<sup>o</sup> dukkataṃ kataṃ* what evil have you done by body, word or thought? Pv II.1<sup>3</sup> and freq.; *ekūna-tiṅsa kāya-kammāni* Bdhd 49. (d) Deeds characterized as *evil* (*pāpa-kammāni*, *pāpāni k<sup>o</sup>*, *pāpakāni k<sup>o</sup>*; *pāpakamma* adj., cp. *pāpa-kammanta* adj.). *pāpakamma*: *n'atthi loke raho nāma p<sup>o</sup> pakubbato* "there is no hiding (-place) in this world for him who does evil" A I.149; so *p<sup>o</sup>-o dummedho jānaṃ dukkataṃ attano . . . "he, afflicted with (the result of) evil-doing . . ."* A III.354; *p<sup>o</sup>-ṅ pavaḍḍhento* *ibid.*; *yaṃ p<sup>o</sup>-ṅ kataṃ sabbaṃ taṃ idha vedaniyaṃ* "whatever wrong I have done I have to suffer for" A V.301; *pabbajitvāna kāyena p<sup>o</sup>-ṅ vivajjayi* "avoid evil-acting" Sn 407; *nissaṅsayāṃ p<sup>o</sup>-ṅ . . . "undoubtedly there is some evil deed (the cause of this) i. e. some evil karma* Pv IV.16<sup>1</sup> — *pāpaṃ kammaṃ: appamattikam pi p<sup>o</sup> k<sup>o</sup> kataṃ taṃ enaṃ nirayaṃ upaneti* "even a small sin brings man to N." A I.249. *tayā v'etaṃ p<sup>o</sup> k<sup>o</sup> kataṃ tvaṃ heva etassa vipākāṃ paṭisaṅvedissasi* "you yourself have done this sin you yourself shall feel its consequences" M III.180 = A I.139, *na hi p<sup>o</sup> kataṃ k<sup>o</sup> sajjū khiraṃ va muccati* Dh 71 = Nett 161; *yassa p<sup>o</sup> kataṃ k<sup>o</sup> kusalena pithiyati**

so may lokaj pabhāseti " he will shine in this world who covers an evil deed with a good one " M 11.104 = Dh 173 = Th 1, 872; p<sup>o</sup>-ssa k<sup>o</sup>-ssa samatikkamo " the overcoming of evil karma " S 1v.320; p<sup>o</sup>-ssa k<sup>o</sup>-ssa kiri-yāya " in the performance of evil " M 1.372; p<sup>o</sup>-āni k<sup>o</sup>-āni karaṇaṃ bālo na bujjhati " he, like a fool, awaketh not, doing sinful deeds " Dh 130 = Th 1, 146; pāpā p<sup>o</sup>-chi k<sup>o</sup>-cīni nirayaṇaṃ upapajjare " sinners by virtue of evil deeds go to N. " Dh 307; te ca p<sup>o</sup>-esu k<sup>o</sup>-esu abhiñham upadissare Sn 149. — **pāpakāni kammāni**: p<sup>o</sup>-ānaṃ k<sup>o</sup>-ānaṃ hetu coraṇaṃ rājāno gāhetvā vividhā kamma-kāraṇā kārenti " for his evil deeds the kings seize the thief and have him punished " A 1.48; ye loke p<sup>o</sup>-āni k<sup>o</sup>-karonti te vividhā kamma-kāraṇā kariyanti " those who do evil deeds in this world, are punished with various punishments " M 11.186 = A 1.142; k<sup>o</sup>-ṅ karoti p<sup>o</sup>-ṅ kāyena vācā uda cetasā vā Sn 232 (= kh 190); similarly Sn 127; karontā p<sup>o</sup>-ṅ k<sup>o</sup>-ṅ yaṇ hoti katukap-phalaṃ, " doing evil which is of bitter fruit " Dh 66 = S 1.57 = Nett 131; k<sup>o</sup>-ehi p<sup>o</sup>-ehi Sn 215. — *In the same sense*: na taṇ k<sup>o</sup>-ṅ kataṇ sādhu yaṇ katvā anutappati " not well done is that deed for which he feels remorse " S 1.57 = Dh 67 = Nett 132; āveni-kammāni karonti (with ref. to saṅgha-bheda) A v.74; adhammika-kammāni A 1.74; asuci-k<sup>o</sup>-āni (as suggested by 5 and attributes: asuci, duggandha, etc.) A 11.209; sāvajja-kammāni (as deserving Niraya) (opp. avajja > sagga) A 11.237; kammāni ānantarīkāni deeds which have an immediate effect; there are five, enum<sup>d</sup> at Vbh 378. — (e) deeds characterized as good or meritorious (kusala, bhaddaka, etc.) taṇ k<sup>o</sup>-ṅ katvā kusalaṇ sukhudrayaṇ D 11.157; puñña-kammo of meritorious (character) S 1.143; kusalehi k<sup>o</sup>-ehi vippayuttā carati viññāpā-cariyā Ps 1.80; kusalassa k<sup>o</sup>-ssa katattā Vbh 173 sq.; 266 sq.; 297 sq.; kusala-k<sup>o</sup>-paccayāni Bdhd 12; puñña-kamma, merit, comp<sup>d</sup> with kapparukkha in its rewarding power VvA 32 (cp. puññānubhāva-nissandena " in consequence of their being affected with merit " PvA 58) — Cp. also cpds.: kamma-kilesa, k<sup>o</sup>-tthāna, k<sup>o</sup>-patha, k<sup>o</sup>-lakkhaṇa k<sup>o</sup>-samādāna.

3. (Interaction) A. in subjective relation; (a) character of interaction as regards action; action or deed as having results: phala and vipāka (fruit and maturing); both expressions being used either singly or jointly, either ° — or independ<sup>t</sup>; phala: tassa mayhaṇaṭite katassa kammassa phalaṇ " the fruit of a deed done by me in former times " ThA 270; Vv 47<sup>o</sup> (= VvA 202); desanā . . . k-phalaṇ paccakkhākāriṇi " an instruction demonstrating the fruit of action " PvA 1; similarly PvA 2; cp. also ibid. 26, 49, 52, 82 (v. l. for kammabala). vipāka: yassa k<sup>o</sup>-ssa vipākena . . . niraye paccēyyāsi . . . " through the ripening of whatever deed will you be matured (i. e. tortured) in N. " M 11.104; tassa k<sup>o</sup>-ssa vipākena saggaṇaṇ lokaj uppajji " by the result of that deed he went to Heaven " S 1.92; 11.255; k-vipāka-kovida " well aware of the fruit of action, " i. e. of retribution Sn 653; kissa k-vipākena " through the result of what (action) " Pv 1.6<sup>o</sup>; inañā asubhena k-vipākena Nett 160; k-vipāka with ref. to avyākata-dhammā: Vbh 182; with ref. to jhāna ibid. 268, 281; with ref. to dukkha ibid. 106; k-vipāka-ja produced by the maturing of (some evil) action, as one kind of ābādha, illness: A v.110 = Nd<sup>2</sup> 304<sup>o</sup>; same as result of good action, as one kind of iddhi (supernatural power) Ps 11.174; -vipāka (adj.). asak-kaccakatānaṇ kammānaṇ vipāko the reaper of careless deeds A 1v.393; der. vepakka (adj.) in dukkha-vepakka resulting in pain Sn 537. — **-phala + vipāka**: freq. in form. sukata dukkhaṭānaṇ kammānaṇ phalaṇ vipāko: D 1.55 = 11.264 = M 1.401 = S 1v.348 = A 1.268 = 1v.226 = v.265, 286 sq.; cp. J.P.T.S. 1893, 8; nissanda-phala-bhūto vipāko ThA 270; tiṇṇaṇ k<sup>o</sup>-ānaṇ phalaṇ, tiṇṇaṇ k<sup>o</sup>-ānaṇ vipāko D 11.186 — (b) the effect of the deed on the doer: the consequences fall upon the doer, in the majority of cases expressed as punishment or affliction: yathā yathāyaṇaṇ puriso kammaṇ karoti tathā

tathā taṇ paṭisaṅvedissati " in whichever way this man does a deed, in the same way he will experience it (in its effect) " A 1.249; na vijjati so jagati-ppadeso yathā (hito muñceyya pāpa-kammā " there is no place in the world where you could escape the consequences of evil-doing " Dh 127 = Miln 150 = PvA 104, cp. Divy 532; so the action is represented as vedaniya, to be felt; in various combinations: in this world or the future state, as good or bad, as much or little A 1v.382; the agent is represented as the inheritor, possessor, of (the results of) his action in the old formula: kamma-sakā sattā k-dāyādā k-yoni k-bandhū . . . yaṇ k<sup>o</sup>-ṅ karonti kalyānaṇ vā pāpakaṇ vā tassa dāyādā bhavanti M 11.203 = A 11.72 sq. = 186 = v.88 ~ 288 sq. (see also cpds.). The punishment is expressed by kamma-kāraṇa (or °kāraṇa), " being done back with the deed, " or the reaction of the deed, in phrase kamma-kāraṇaṇ kāreti or kārapeti " he causes the reaction of the deed to take place " and pass, kamma-kāraṇaṇ kariyati he is afflicted with the reaction, i. e. the punishment of his doing. The 5 main punishments in Niraya see under kāraṇaṇ, the usual punishments (beating with whips, etc.) are enumerated passim, e. g. M 11.164, 181, and Nd<sup>2</sup> 604. [As regards form and meaning Morris J.P.T.S. 1884, 76 and 1893, 15 proposes kāraṇā f. " pain, punishment, " fr. k<sup>o</sup>-t to tear or injure, " the pains of karma, or torture " ; Prof. Duroiselle follows him, but with no special reason: the derivation as nt. causative-abstr. fr. karoti presents no difficulty.] — ye kira bho pāpakāni k<sup>o</sup>-āni karonti te diṭṭh'eva dhamme evarūpā vividhā k-kāraṇā kariyanti, kim anga pana parattha! " Those who, as you know, do evil are punished with various tortures even in this world, how much more then in the world to come! " M 11.181; M 11.186 = A 1.142; sim. k<sup>o</sup>-kāraṇāni kārenti (v. l. better than text-reading) S 1v.344; Sdhp 7; Nd<sup>2</sup> on dukkha. As k-kāraṇaṇ saṅghavihiṇsu J 11.398; kamma-kāraṇa-ppatta one who undergoes punishment Vism 500. See also examples under 2d and M 1.87; A 1.47; J v.429; Miln 197.

B. in objective relation: universal karma, law of cause and consequence. — (a) karma as cause of existence (see also d, purāṇa<sup>o</sup> and pubbe kataṇ k<sup>o</sup>): compared to the fruitful soil (khetta), as substratum of all existence in kāma, rūpa, arūpa dhātu A 1.223 (kāma-dhātu-vepakkaṇ ce kammaṇ nābhavissa api nu kho kāmabhavo paññāyethā ti? No h'etaṇ . . . iti kho kammaṇ khettaṇ . . .); as one of the 6 causes or substrata of existence A 11.410; kammanā vattati loko kammanā vattati pajā " by means of karma the world goes on, mankind goes on " Sn 654; kamma-paccayā through karma PvA 25 (= Kh 207); k<sup>o</sup>-ṅ kilesā hetu saṅsāraṇa " k. and passions are the cause of saṅsāra (renewed existence) " Nett 113; see on k. as principle: Ps 11.78; 79 (ch. vii., kamma-kathā) M 1.372 sq.; Nett. 161; 180-182; k. as 3 fold: Bdhd 117; as 4 fold M 11.215; and as cause in general Vism 600 (where enum<sup>d</sup> as one of the 4 paccaya's or stays of rūpa, viz. k., citta, utu, āhāra); Bdhd 63, 57, 116, 134 sq.; Vbh 366; Miln 40 sq. as a factor in the five-fold order (dhammatā or niyama) of the cosmos: k<sup>o</sup>-niyama DA. on D 11, 12; DhsA. 272; Cp. cpds.: kammaja (resulting from karma) Bdhd 68, 72, 75; °-vātā, birth-pains i. e. the winds resulting from karma (caliṅsu) DhA 1.165; DhA 11.262; k<sup>o</sup>-nimitta Bdhd 11, 57, 62; k<sup>o</sup>-sambhava Bdhd 66; k<sup>o</sup>-samutthāna Vism 600; Bdhd 67, 72; see further cpds. below. — (b) karma as result or consequence. There are 3 kamma-nidānāni, factors producing karma and its effect: lobha, dosa, moha, as such (tīpi nidānāni kammānaṇaṇ samudayaṇa, 3 causes of the arising of karma) described A 1.134 = 263 = 11.338 = Nd<sup>2</sup> 517; so also A v.86; 262; Vbh 208. With the cessation of these 3 the factor of karma ceases: lobha-kkhaṇā kamma-nidāna-saṅkhayo A v.262. There are 3 other nidānāni as atite anāgate paccunṇanne chanda A 1.264.

and 3 others as producing or inciting existence (called here kamma-bhava, consequential existence) are puñña, apuñña, ānejja (merit, demerit and immovability) Vbh 137=Nd<sup>2</sup> 471. — (c) karma as cause-consequence: its manifestation consists in essential likeness between deed and result, cause and effect: like for like "as the cause, so the result." Karma in this special sense is Retribution or Retaliation; a law, the working of which cannot be escaped (cp. Dh 127, as quoted above 3 A (b), and Pv II.7<sup>12</sup>: sace taṇ pāpakaṇ kammaṇ karissatha karoṭṭha vā, na vo dukkhā pamutt' atthi) — na hi nassati kassaci kammaṇ "nobody's (trace, result of) action is ever lost" Sn 666; puñña-apuñña-kammaṇ nissandena kanaka vimāne ekikā hutvā nibbatti "through the consequence of both merit and demerit" PvA 47; cp. VvA 14: yath' assa attabhāvo nibbattati tattha taṇ k'ṇ vipaccati "whenever a man comes to be born, there ripens his action" A 1.134; — correspondence between "light" and "dark" deeds and their respective consequence are 4 fold: kanha-kamma > kanha vipāka, sukka<sup>o</sup>, kanha-sukka, akaṇha-asukka: D III.230 = M 1.389 = A II.230 sq.; so sakena kammaṇa nirayaṇ upapajjati Nd<sup>2</sup> 304<sup>m</sup>; k<sup>o</sup>-ānubhāva -ukkhitta "thrown, set into motion, by the power of k." PvA 78; sucārta-k-ānubhāvāvanibattāni vimānāni "created by the power of their result of good conduct" VvA 1<sup>27</sup>; k-ānubhāvena by the working of k. PvA 77; k<sup>o</sup>-vega-ukkhittā (same) PvA 284; yathā kamma-ūpaga "undergoing the respective consequences (of former deeds) affected with respective karma: see cpds., and cp. yathā kammaṇ gato gone (into a new existence) according to his karma J 1.153 & freq.; see cpds.; k-sarikkhatā "the karma-likeness," the correspondence of cause and consequence: taṇ k-s'ṇ vibhāventāṇ suvaṇṇamayaṇ ahoṣi "this, manifesting the karma-correspondence, was golden" VvA 6; so also k-sarikkhaka, in accordance with their deed, retributory, of kamma-phalaṇ, the result of action: tassa kamma-sarikkhakaṇ kammaphalaṇ hoti "for her the fruit of action became like action," i. e. the consequence was according to her deed. PvA 206; 284; 258; as nt.: k-s'ṇ paṇ'assa-udapādi "the retribution for him has come" DhA 1.128; J III.203; cp. also Miln 40 sq.; 65 sq.; 108. — (d) The working and exhaustion of karma, its building up by new karma (nava<sup>o</sup>) and its destruction by expiration of old karma (purāṇa). The final annihilation of all result (°kkhaya). constitutes Arahattship. nava > purāṇa-kamma: as aparipakka, not ripe, and paropakka, ripe D 1.54 = S III.212; as pañca-kammuno satāni, etc. ibid.; kāyo . . . purāṇaṇ k'ṇ abhisankhataṇ ("our body is an accumulation of former karma") S II.65 = Nd<sup>2</sup> 680 D; see also A II.197; Pv IV.7<sup>1</sup>; PvA I, 45; Nett 179; and with simile of the snake stripping its slough (porāṇassa k<sup>o</sup>ssa parikkhiṇattā . . . santo yathā kammaṇ gacchati) PvA 63. — k<sup>o</sup>-nirodha or °kkhaya: so . . . na tāva kālaṇ karoti yāva na taṇ pāpakammaṇ vyanti hoti "He does not die so long as the evil karma is unexhausted" A 1.141; nava-purāṇāni k<sup>o</sup>āni desisāmi k<sup>o</sup>-nirodhaṇ k<sup>o</sup>-nirodha-gāminiṇ ca paṭipadaṇ "the new and the old karma I shall demonstrate to you, the destruction of k. and the way which leads to the destruction of k." S IV.132 ~ A III.410; . . . navāṇaṇ k<sup>o</sup>ānaṇ akaraṇā setughātaṇ; iti k-kkhaya dukkhak-khaya . . . (end of misery through the end of karma) A 1.220 = M II.214; same Ps 1.55-57; cp. also A 1.263; Nd<sup>2</sup> 411 (expl. as kamma-parāyaṇa vipāka-p<sup>o</sup>: "gone beyond karma and its results," i. e. having attained Nibbāna). See also the foll. cpds.: k<sup>o</sup>-ābhisankhisa, °āvaraṇa, °kkhaya, °nibandhana.

-Adhikata ruled by karma, Miln 67, 68; °ena by the influence of k. ibid. -Adhiggaḥita gripped by karma Miln 188, 189; -Anurūpa (adj.) (of vipāka) according to one's karma J III.160; DA 1.37; -Abhisankhāra (3 B) accumulation of k. Nd<sup>2</sup> 116, 283, 506. -Abhisanda

in °ena in consequence of k. Miln 276, cp. J.P.T.S. 1886, 146; -Āraha see I.; -Āyatana 1. work Vbh 324, cp. Miln 78; 2. action = kamma J III.542; cp. J IV.451, 452. -Āyūhana the heaping up of k. Vism 530; DhA 267, 268; cp. k'ṇ āyūhi Miln 214 and J.P.T.S. 1885, 58. -āvaraṇa the obstruction caused by k. A III.436 = Pug 13 = Vbh 341 (in defin. of sattā abhabbā: kamm-āvaraṇena samannāgatā; kiles<sup>o</sup>, vipāk<sup>o</sup> . . .), Kvu 341; Miln 154, 155; Vism 177 (= ānantariya-kamma); -ūpaga in yatha kamm-ūpage satte: the beings as undergoing (the consequences of) their respective kamma (3B) in form. cavamāne upapajjamāne hine paṇite suvaṇṇe dubbanne sugate duggate . . . pajānāti (or passati) Vin III.5 = D 1.82 = S II.122 (214) = v.266 = A IV.178 = v.13 (35; 200, 340) = Vbh 344; abbreviated in M III.178; Nett. 178; see also similar Sn 587; Bdhd 111; -upacaya accumulation of k. Kvn A. 156; -kathā exposition of k.; chapter in Ps II.98; -kāma (adj.) desirous of good karma Th 2, 275; PvA 174; a<sup>o</sup> opp. = inactive, indolent A IV.92, PvA 174; -kiriya<sup>o</sup>-dassana (adj.) understanding the workings of k. J 1.45; -kiliṭṭha bad, evil k. Dh 15 (= DhA 1.129, expl. kiliṭṭha-k<sup>o</sup>); -kilesa (2) depravity of action, bad works, there are 4 enum<sup>d</sup> at D III.181 = J III.321, as the non-performance of sila 1-4 (see sila), equal to pāpa-kāya-k<sup>o</sup>; -kkhaya (3 B) the termination, exhaustion of the influence of k.; its destruction; sabba-k<sup>o</sup>-kkhayaṇ patto vimutto upadhi-sankhaye S 1.134; as brought about by neutral, indifferent karma: D III.230 = A II.230 sq.; M 1.93, DhA 89; -ja (3 B) produced by k. J 1.52; as one mode of the origin of disease Miln 135; Nd<sup>2</sup> 304<sup>m</sup> appl<sup>d</sup>, to all existence Miln 271; Vism 624 (kammaṇ āyatana-dvāra-vasena pākaṇ hoti); appl<sup>d</sup> to rūpa Vism 451, 614; appl. to pains of childbirth (°vātā) J 1.52, DhA 1.165; a<sup>o</sup> not caused by k., of ākāsa and nibbāna Miln 268, 271; -ṭṭhāna (2) 1. a branch of industry or occupation, profession, said of diff. occupations as farmer, trader, householder and mendicant M II.197; A v.83. 2. occasion or ground for (contemplating) kamma (see ṭhāna II.2. c.), kamma-subject, a technical term referring to the instruments of meditation, esp. objects used by meditation to realize impermanence. These exercises ("stations of exercise." *Expos.* 224) are highly valued as leading to Arahattship DhA 1.8 (yāva arahattaṇ kamma-ṭṭhānaṇ kathesi), 96; PvA 98 (catu-sacca-kamma-ṭṭhāna-bhāvanā meditation on the 4 truths and the objects of meditation). Freq. in phrase kamma-ṭṭhāne anuyutto (or anuyoga-vasena) na cirass'eva arahattaṇ pāpuṇi: J III.36; Sāsv 49; see also J 1.7, 97, 182, 303, 414; Sdhp 493. These subjects of meditation are given as 38 at DhA 168 (cp. *Cpd.* 202), as 32 (dvattiṇs' ākāra-k<sup>o</sup>) at Vism 240 sq., as 40 at Vism 110 sq. (in detail); as pañca-sandhika at Vism 277; some of them are mentioned at J 1.116; DhA 1.221, 336; IV.90; °ṇ anuyūṇjati to give oneself up to meditation Sāsv 151; PvA 61; °ṇ uggaṇhāti to accept from his teacher a particular instrument of meditation Vism 277 sq. (also °assa uggaḥo & uggaṇhana); KhA 40; DhA 1.9, 262; IV.106; PvA 42; °ṇ katheti to teach a pupil how to meditate on one of the k<sup>o</sup> DhA 1.8, 248, 336; PvA 61; °ṇ adāsī DhA IV.106; °gaṇhāti J III.246; Vism 89; °ācikkhāna instruction in a formula of exercise DhA 246; °dāyaka the giver of a k-ṭṭh<sup>o</sup> object, the spiritual adviser and teacher, who must be a kalyāṇa-mitta (q. v.), one who has entered the Path; Vism 89; Bdhd 89, 91, cp. Vism 241; -ṭṭhānika a person practising kammaṭṭhāna Vism 97, 187, 189; DhA 1.335; -tappana the being depressed on acct. of one's (bad) karma DhA 1.150. — dāyāda (3 A (b) and cp. °ssaka) the inheritor of k., i. e. inheriting the consequences of one's own deeds M 1.390; Miln 65 = DhA 66; -dvāra "the door of action," i. e. the medium by which action is manifested (by kāya, vacī, mano) (s. 2b) J IV.14; KvuA 135; DhA 82; Bdhd 8; -dhārāya name of a class of noun-compounds Kacc 166; -nānatta manifoldness

of k. DhsA 64 (also -nānākarāṇa-ib.); -nibandhana (3 B) bound to k. (: rathass'āni va yāyato, as the linchpin to the cart) Sn 654; -nibbatta (3 B) produced through k. Miln 268; DhsA 301; -nimitta the sign, token of k. DhsA 411; -nirodha the destruction of k. [see 3 B (d)]; -paccaya the ground, basis of karma Vism 538; KvA 101; °paccayena by means of k. J vi.105, Vism 538; (adj.) J v.271, DhsA 304; -paṭi-saraṇa (a) having k. as a place of refuge or as a protector J vi.102; Miln 65; cp. DhsA 66; -paṭibāḥha strong by k. Miln 301; -pathā (2 b) pl. the ways of acting (=sila q. v.), divided into kusala (meritorious, good) and akusala (demeritorious, evil) and classified according to the 3 manifestations into 3 kāya°, 4 vāci°, 3 mano°, altogether 10; so at Vin v.138, S II.168, A v.57, 268; as kus° and akus° at D III.71, 269, 290; as 7 only at S II.167; as akus° only at A v.54, 266; Vbh 391; Nett 43; Bdhd 129, 131; °ppatta having acquired the 10 items of (good) action Sdhp 56, 57. -phala [3 A (a)] the fruit of k., the result of (formerly) performed-actions J 1.350; VvA 39, PvA 1, 26, 52; °upaṭiwin 1. living on the fruit of one's labour (ad I) J iv.160; — 2. living according to the result of former deeds A II.135; -bandhu having k. as one's relative, i. e. closely tied to one's karma (see °ssaka) Th 1, 496; cp. J vi.100, etc. -bala the power of k. J vi.108; PvA 82. -bhava [3 B (b)] karmic existence, existence through karma Vbh 137; DhsA 37; -bhūmi 1. the place of work J III.411; 2. the ground of actions, i. e. the field of meritorious deeds Miln 229; -mūla (good) k. as a price (for long life, etc.) Miln 333, 334, 341; -mūlaka produced by k. Miln 134; -yoni having k. for matrix, i. e. as the cause of rebirth Miln 65; DhsA 66. -lakkhaṇa having k. as distinctive characteristic A 1.102; AA 370; °vagga name of section in Nipāta IV of Anguttara (Nos. 232-238) A II.230 sq.; -vavaṭṭhāna the continuance of k. DhsA 85; -vāda (a) holding to the view of (the power and efficacy of) k. S II.33 sq.; A 1.287 (+kiriya-vāda, viriyavāda); -vādin believing in k. D 1.115; Vin 1.71; J vi.60; -vipāka [3 A (a)] the ripening of k., the result of one's actions (see above) Vbh 106, 182, 268, 281; as one of the four mysteries (acinteyyāni) of Buddhism at Miln 189. — °ja produced as a result of k.: D II.20; Mhbv 78; Ps II.174, 213; Miln 135; Vism 382 (appl<sup>d</sup> to iddhi); concerning disease as not produced by k., see A v.110; Miln 134, 135; AA 433, 556. -visuddhi meritorious karma Dh 16 (=Dh 1.132); -viseṣa variety or difference of k. DhsA 313; -vega the impetus of k. PvA 284; -sacca (adj.) having its reality only in k.; said of loka, the world A II.232. -samādāna (2) the acquisition of ways of acting, one's character, or the incurring of karma, either as micchādīṭṭhi° (of wrong views) or sammādīṭṭhi (conforming to the right doctrine), so in yathā-kamm-ūpaga passage (q. v.): D III.96; M 1.70; III.178, 179; four such qualities or kinds of karma enum. at Nett 98; of Buddha's knowledge as regards the quality of a man's character: S v.304; A III.417 sq.; Ps II.174; Vbh 338; -samārambha [3 B (a)] having its beginning in k.; said of loka, the world of men; with °ṭṭhāyin: lasting as long as the origin (cause) of k. exists A II.232; -samuṭṭhāna [3 B (a)] rising from k. Miln 127; DhsA 82; KvA 100; -sambhava produced by k. Miln 127; -sarikkhaka [see above 3 B (c)] similar or like in consequence to the deed done DhA III.334 (°vipāka). -sarikkhatā (do.) the likeness between deed and result; -sahāya "companion to the deed," said of thought DhsA 323; -socana sorrowing for one's (bad) deeds DhA 1.128. -(s)saka [3 A (b), q. v.] (a) one whose karma is his own property, possessed of his own k. M III.203, etc. (in phrase k., kamma-dāyāda, kamma-bandhu, etc.; cp. Vism 301; J iv.128; Miln 65; DA 1.37=who goes according to his own karma (attano k°ānurūpaṅ gatiṅ gacchanti, n'eva piṭā puttassa kammena gacchati, na putto piṭu kammena . . .); der. °iṭṭha the fact that

every being has his very own karma A III.186; Dhs 1366; Vbh 324; °ta as adj.; qualifying āṇa, i. e. the knowledge of the individual, specific nature of karma Dhs 1366, Vbh 328.

**Kammaka** (adj.) [fr. kamma] connected with, depend<sup>t</sup> on karma Miln 137 (a°).

**Kammaṇiya**, °iya & **kammaṇña** (adj.) "workable," fit for work, dexterous, ready, wieldy. Often of citta "with active mind" in formula vigatūpakkilesa mudubhūta k° thita ānejjappatta D 1.76, etc.=M 1.22=Pug 68; S III.232; v.92, 233; A 1.9; DhA 1.289; Bdhd 101, expl<sup>d</sup> at Vism 377 (°iya). Further of citta (muduṇ ca kammaṇñaṇ ca pabhassaraṇ ca) A 1.257 (reads °iyaṇ)=Vism 247; of upekkhā and sati Nd<sup>2</sup> 66f; cp. Bdhd 104; of kāya & citta Bdhd 121. Said of a lute=workable, ready for playing A III.375=Vin 1.182. Of the body A IV.335.—a° not ready, sluggish A IV.333; Vism 146.—**kammaṇña-bhāva** the state of being workable, readiness, of kāya Dhs 46, of vedanā, etc., Dhs 326, of citta DhsA 130, see next; a° unworkable condition DhsA 130.

**Kammaṇṇatā** (f.) [abstr. fr. prec.] workableness, adaptability, readiness, appl. to the wood of the sandal tree (in simile) A 1.9; said of kāya and citta in connection with kammaṇṇattag k°bhāvo k°mudutā: Dhs 46, 47=326=641=730; cp. Dhs 585; similar Bdhd 16, 20, 71; DhsA 136, 151 (=kammaṣādutā) a° unworkableness, inertness, unwieldiness, sluggishness Miln 300; Nett 86, 108, cp. Dhs 1156, 1236; DhsA 255; expl<sup>d</sup> as citta-gelaṇṇag DhsA 377; as cetaso linattag Vbh 373.

**Kammanta** [Sk. karmīnta; kamma+anta, cp. anta 1.4] 1. doing, acting, working; work, business, occupation, profession. paṭicchanna° of secret acting Sn 127=Vbh 357; as being punished in Niraya A 1.60; S IV.180; as occupation esp. in pl. kammantā: S v.45=135; DhA 1.42 (kammantā nappavattanti, no business proceeds, all occupations are at a standstill); anākula° Sn 262=Kh v.5; abhantarā k° unṇā ti vā, kappāsā ti vā as housework, falling to the share of the wife A III.37=IV.365; khetta° occupation in the field A III.77; see also D 1.71; M III.7; S 1.204; Miln 9, 33; and below; as place of occupation: Sn p. 13, PvA 62. Phrases: °ṇ adhiṭṭhāti to look after the business A 1.115; PvA 141; jahati give up the occupation S IV.324; PvA 133; °ṇ payojeti to do or carry on business D 1.71; II.175; III.66, 95; A III.57; °ṇ pavattati to set a business on foot PvA 42 (and vicāreti: PvA 93); °ṇ saṇvidahati to provide with work A IV.269=272. Mhvs vi.16.—2. deed, action in ethical sense=kamma, character, etc., Kh 136 (k°=kamma); pāpa° doing wrong Pv IV.81; IV.164; J vi.104 (opp. puñña°); as specified by kāya° vaci° mano° A v.292 sq.; VvA 130 (in parisuddha-kāya-kammantatā); dhammikā k°ā M II.191; ākiṇṇa-k° (evam-) of such character S 1.204; kurūra-k° (adj.) of cruel character A III.383=Pug 56 (in def. of puggalo orabbhiko); sammā° of right-doing, opp. micchā°, as constituting one element of character as pertaining to "Magga" (: q. v.) D II.216; S II.168; v.1; A III.411; Bdhd 135; expl. as kāya-kamma (=sila 1-3) at S v.9=Vbh 105; Vbh 235; as kāya-duccaritehi āraṭi virati . . . Vbh 106.

-Adhiṭṭhāyika superintendent of work DhA 1.393; -ṭṭhāna: 1. the spot where the ceremonies of the Ploughing Festival take place J 1.57; 2. the common ground of a village, a village bazaar J IV.306; -dāsa a farm-servant J 1.468; -bheri the drum announcing the (taking up of) business DhA III.100; -vipatti "failure of action," evil-doing A 1.270 opp. -sampadā "perfection of action, right-doing" A 1.271; -saṇvidhāna the providing of work D III.191 (one of the 5 duties of the gahapatī).

**Kammantika** (adj.) [fr. kammanta] 1. a business manager J 1.227.—2. a labourer, artisan, assistant J 1.377.

-māsika 2 months old or growing for 2 months (of hair) Vin II.107; -vagga consisting of two Vin I.58; -vassa 2 years old Vin I.59; -vidha twofold, instr. duvidhena M III.45 sq.; etc. — Derivations from *du* see sep. under *duka* (dvad), *dutiya* (the second), & the contamination forms *dubha* (to) & *dubhaya* (for ubha & ubhaya).

III. *dvā* (& reduced *dva*), base in numeral comp<sup>n</sup> only: *dvatikkhattu* two or three times J I.5-6; DA I.133, 264; DhA IV.38; *dvādasa* twelve (on meaning of this & foll. numerals see above A II. & III.) J III.80; VI.116; DhA I.88; III.210; VvA 156, 247 etc.; \**yojanika* J I.125; IV.499; *dvāvisati* (22) VvA 139; *dvattiṅsa* (32) Kh. II. (Ākāra the 32 constituents of the body); DhA II.88; VvA 39 etc.; *dvācattālisa* (42) Nd<sup>2</sup> 15; Vism 82; *dvāsatti* (Nd<sup>2</sup> 271<sup>m</sup> & *dvatti* (62) D I.51; S III.211; DhA I.162); *dvānavuti* (92) PvA 19, 21. — *Note*. A singular case of *dva* as adv. = twice is in *dvāhaṅ* Sn 1116.

**Dvikkhattu** (adv.) [Sk. \**dvikrtvah*] twice Nd<sup>2</sup> on Sn 1116 (= *dva*); Nd<sup>2</sup> 296 (*jāyati* *dijo*). See *dvi* B I. 2<sup>n</sup>.

**Dvittā** (pl.) [Sk. *dvitā*; see *dvi* B I. 2<sup>n</sup>] two or three S I.117 (perhaps we should read *tad vittaṅ*; Windisch: *Māra & Buddha* 108).

**Dvidhā** (num. adv.) [Sk. *dvidhā*, see *dvi* B I. 2<sup>n</sup>] in two parts, in two M I.114; J I.253 (*karoti*), 254 (*chindati*), 298 (id.); III.181; IV.101 (*jāta* disagreeing); VI.368 (*bhindati*). See also *dvedhā* & *dvejhaka*.

-*gata* gone to pieces J V.197; -*patha* a twofold way, a crossing; only fig. doubt S III.108; M I.142, 144; Ud 9<sup>n</sup>. See also *dvedhāpatha*.

**Dviha** (adv.) [Sk. *dvīś-ahnah*; see *dvi* B I. 2<sup>n</sup>] two days; *dviha* in 2 days S II.192; *dviha-mata* 2 days dead M I.88; III.01.

-*tiha* 2 or 3 days (°*ṅ* adv.) (on meaning cp. *dvi* A I.2<sup>n</sup>) DhA I.162 (*assa accayena* after a few days);

J II.316; DhA III.21 (°*accayena* id., gloss: *katipāh-accayena*); DA I.190 (°*ṅ*) 215; VvA 45.

**Dvīhika** (adj.) every other day M I.78.

**Dvīhitika** (adj.) [*du-ihitika*, of *du*<sup>1</sup> + *ihati*] to be gained or procured with difficulty (i. e. a livelihood which is hardly procurable), only in phrase "dubbhikkhā d. *setatthika salākavuttā*," of a famine Vin III.6, 15, 87; IV.23; S IV.323. On the term & its expl<sup>n</sup> by Bdhgh. (at Vin III.268: *dujjivikā ihi ti . . . dukkhena ihaṅ ettha pavattati ti*) see Kern, *Toev.* I.122. — *Note*. Bdhgh's expl<sup>n</sup> is highly speculative, & leaves the problem still unsolved. The case of *du*<sup>1</sup> appearing as *dur-* (and not as *dur-*) before a vowel is most peculiar; there may be a connection with *druh* (see *duhana*), which is even suggested by vv. II. at S IV.223 as *dūhitika* = *dūhitika* (q. v.).

**Dve** & **Dve**<sup>2</sup> see *dvi* B I. 4 & 5.

**Dvejha** (adj.) [Sk. *dvaidhya*; cp. *dvi* B I. 5] divided, twofold, only in neg. *advejha* undivided, certain, doubtless; simple, sincere, uncontradictory A III.403; J IV.77; Nd<sup>2</sup> 37 (+ *advejhaka*); Miln 141. — Cp. *dejha*.

**Dvejhatā** (f.) [fr. prec.] in a<sup>o</sup> undividedness J IV.76.

**Dvedhā** (adv.) [Sk. *dvedhā*, cp. *dvidhā*] in two J V.203, 206 (°*sira*); DhA II.50 (*bhijji*: broke in two, broke asunder).

**Dvedhāpatha** [cp. *dvidhā* & *dvi* B I. 5] (a) a double, i. e. a branching road; a cross-road DhA II.192; Miln 17. — (b) doubt Dh 282; Dhs 1004, 1161 Vism 313.

**Dvejhaka** (nt.) [Sk. \**dvaidhaka* fr. adv. *dvidhā*, cp. *dvi* B I. 5] doubt Vin III.309; Dhs 1004, 1161; DA 1.68; DhsA 259; °*citta* uncertain PvA 13; °*jāta* in doubt Vin III.309; D III.117 sq.; 210. — *advejhaka* (adj.) sure, certain, without doubt Nd<sup>2</sup> 30 (+ *advejha*).

## Dh.

**Dhaṅseti** [Ved. *dhvaṅseti* to fall to dust, sink down, perish; Idg. *dhog-* to fly like dust, cp. Sk. *dhūśara* "dusky"; Aṅs. dust; Ger. dust & *dunst*; E. dusk & dust; prob. also Lat. *furo* to fall from, to be deprived of (c. abl.), to be gone D III.184 (with-abl. *asmā lokā dh.*) A II.67; V.76, 77; It I; Th I, 225, 610; J III.260, 318, 441, 457; IV.611; V.218, 375. — Caus. *dhaṅseti* [Sk. *dhvaṅsayati*, but more likely = Sk. *dharṣayati* (to infest, molest = Lat. *infestare*. On similar sound-change P. *dhaṅs*° > Sk. *dharṣ* cp. P. *daṅseti* > Sk. *darsayati*). Caus. of *dhrṣnoti* to be daring, to assault cp. Gr. *θάρσος* audacious, bold, Lat. *festus*, Goth. *gaders* = E. dare; Ohg. *gitar*] to deprive of, to destroy, assault, importune D I.211; S III.123; Sn 591; J III.353; Miln 227; Sdhp 352, 434. Cp. *pa*°, *pari*°.

**Dhaṅsana** (n.-adj.) [Sk. *dharṣana*] destroying, bringing to ruin, only in *kula*° as v. l. to *kula-gandhana* (q. v.) at It 64; and in *dhaṅsanatā* at DhA III.353 in expl<sup>n</sup> of *dhaṅsin* (q. v.).

**Dhaṅsin** (adj.-n.) [Sk. *dharṣin* to *dhrṣnoti*, see *dhaṅseti*] obtrusive, bold, offensive M I.236; A II.182; Dh 244 (= DhA III.353 *paesaṅ guṇaṅ dhaṅsanatāya dh.*).

**Dhanka** [Sk. *dhvāṅka*, cp. also *dhunṅka*] a crow S I.207; II.258; Sn 271 = Nd<sup>2</sup> 420; J II.208; V.107, 270; VI.452; Pv III.5<sup>2</sup> (= *kāka* PvA 198); VvA 334.

**Dhaja** [Sk. *dhvaja*, cp. Ohg. *tūoh* "cloth" (fr. °*dwōko*)] a flag, banner; mark, emblem, sign, symbol Vin I.306

(*titthiya*°: outward signs of); II.22 (*gihi*°); S I.42; II.280; A II.51; III.84 sq. (*panna*°); M I.139 (id.); A III.149 (*dhamma*); J I.52 (+ *patākā*); VvA 173 (id.); J I.65 (*arahad*°); Th I.961; J V.49 = Miln 221; J V.509; VI.499; Nd<sup>1</sup> 170; Vv 36<sup>1</sup>, 64<sup>28</sup> (*subhāsita*° = *dhamma*° VvA 284); Dhs 1116, 1233; Vism 469 (+ *patākā*, in comparison); PvA 282; VvA 31, 73; Miln 21; Sdhp 428, 594. Cp. also *panna*.

-*agga* the top of a standard S I.219; A III.89 sq.; Pug 67, 68; Vism 414 (°*paritta*). -*ālu* adorned with flags Th I, 164 = J II.334 (: *dhajasampanna* Com.); -*āhaṭa* won under or by the colours, taken as booty, captured Vin III.139, 140; Vism 63. -*baddha* captured (= °*āhaṭa*) Vin I.74 (*cora*).

**Dhajini** (f.) [Sk. *dhvajini*, f. to adj. *dhvajin*] "bearing a standard," i. e. an army, legion Sn 442 (= *senā* SnA 392).

**Dhañña**<sup>1</sup> (nt.) [Ved. *dhānya*, der. fr. *dhana*] grain, corn. The usual enum<sup>n</sup> comprises 7 sorts of grain, which is however not strictly confined to grain-fruit proper ("corn") but includes, like other enum<sup>n</sup>, pulse & seeds. These 7 are *sālī* & *vīhi* (rice-sorts), *yava* (barley), *godhuma* (wheat), *kangu* (millet), *varaṅka* (beans), *kudrūsaka* (?) Vin IV.264; Nd<sup>2</sup> 314; DA I.78. — Nd<sup>2</sup> 314 distinguishes two categories of *dhañña*: the natural (*pubbaṅṇa*) & the prepared (*aparāṅṇa*) kinds. To the first belong the 7 sorts, to the second belongs *sūpeyya* (curry). See also *bija-bija*. — Six sorts are mentioned at M I.57, viz. *sālī*, *vīhi*, *mugga*, *māsa*, *tila*, *taṅḍula*. — D I.5 (*āmaka*°, q. v.); A II.209 (id.); M I.180; A II.32

(+ dhana); Th 1, 531; Pug 58; DhA 1.173; VvA 99; PvA 29 (dhanan vā dh ṅ vā), 198 (sāsapa-tela-missitaṅ), 278 (sappi-madhu-tela-dhaññādihi vohāraṅ katvā). — dhaññāṅ ākirati to besprinkle a person with grain (for good luck) Pv III.5<sup>4</sup> (= mangalaṅ karoti PvA 198, see also mangala).

-āgāra a store house for grain Vin 1.240; -piṭṭaka a basket full of grain DhA III.370; -rāsi a heap of g. A IV.163, 170; -samavāpaka grain for sowing, not more & not less than necessary to produce grain M 1.451.

**Dhañña**<sup>2</sup> (adj.) [Sk. dhānya, adj. to dhana or dhānya. Semantically cp. āhiya] "rich in corn," rich (see dhana); happy, fortunate, lucky. Often in comb<sup>a</sup> dhana-dhañña. — DhA 1.171; III.464 (dhaññādiha one who is rich in grains etc., i. e. lucky); DhA 116. — dhañña-puñña-lakkhaṇa a sign of future good fortune & merit PvA 161; as adj. endowed with the mark of . . . J VI.3. See also dhāniya.

**Dhata** [Sk. dhṛta, pp. of dbarati; cp. dhara & dhāreti] 1. firm, prepared, ready, resolved A III.114; Dāvs v.52. — 2. kept in mind, understood, known by heart Vin II.95; A 1.36.

**Dhana** (nt.) [Ved. dhana; usually taken to dhā (see dadhāti) as "stake, prize at game, booty," cp. pradhāna & Gī. āiṇa; but more likely in orig. meaning "grain, possession of corn, crops etc.," cp. Lith. dūna bread, Sk. dhānā pl. grains & dhañña=dhana-like, i. e. corn, grain] wealth, usually wealth of money, riches, treasures. 1. Lit. D 1.73 (sa<sup>o</sup>); M II.180; A III.222; IV.4 sq.; Nd<sup>2</sup> 135 (+ yasa, issariya etc.) Th 2, 464 (+ issariya); J 1.225 (pathavigataṅ karoti: hide in the ground), 262, 289; II.112; IV.2; Sn 60, 185, 302; Pv II.6<sup>10</sup>; DhA 1.238. Often in comb<sup>a</sup> aḍḍha mahaddhana mahābhoga to indicate immense wealth (see aḍḍha) PvA 3, 214 etc. (see also below °dhañña). — 2. fig. Used in the expression sattavidha-ariya-dhana "the 7 fold noble treasure" of the good qualities or virtues, viz. saddhā, cāga etc. (see enum<sup>d</sup> under cāga) D III.163, 164, 251; VvA 113; ThA 240.

-agga the best treasure (i. e. the ariya-dhana) D III.164; -atthika wishing for or desiring wealth Sn 987; -āsā craving for wealth; -kkhita bought for money DhA II.3, -thaddha proud of wealth, snobbish Sn 104; -dhañña, usually Dvandva-cpd. "money & money's worth," but as adj. (always in phrase pahūta<sup>o</sup>) it may be taken as Tatpuruṣa "rich in treasures," otherwise "possessing money & money's worth" cp. pahūtadhana-dhaññavā J 1.3. As n. Pv 1.11<sup>11</sup>; III.10<sup>4</sup>; PvA 60; Miln 2, 280; as adj. freq. "pahūtadhana-dhañña" Vv 63<sup>13</sup>=Pv II.6<sup>11</sup>; PvA 97. Thus in ster. formula of aḍḍha mahaddhana etc. D III.163 sq.; S 1.71; A II.86; -parājaya loss of money, as adj. appl. to kali: the dice marking loss in game Sn 659; -lobha "greed of gold" J IV.1; -lola=lobha J II.212; -virīya wealth & power Sn 422; -hetu for the sake of wealth Sn 122.

**Dhanatta** (nt.) [Sk. °dhanatvaṅ] being bent on having money J v.449.

**Dhanavant** (adj.) [Sk. dhanavant] wealthy Nd<sup>2</sup> 462; J 1.3.

**Dhanāyati** [Denom. to dhana] to desire (like money), to wish for, strive after M 1.260 (perhaps better to be read vanāyati, see formula under aliyati, and note M 1.552).

**Dhanika** [Sk. dhanika] a creditor, Th 2, 443. ThA, 271; PvA 276. Cp. dhaniya.

**Dhanita** [Sk. dhvanita, pp. of dhvan, cp. Ags. dyn noise = E. din; Ags. dynnan to sound loud] sounded; as nt. sonant (said of a letter) Miln 344.

**Dhaniya** -dhanika Vin 1.76.

**Dhanu** (nt.) [Sk. dhanus, to Ohg. tanna fir-trec, also oak, orig. tree in general, cp. dāru] a bow M 1.439; J 1.50, 150; II.88; IV.327; PvA 285.

-kalāpa bow & quiver Vin II.192; M 1.86; II.99; A III.94; PvA 154; -kāra a bow maker-Miln 331; -kārika N. of a tree J v.420; -kārin=prec. J v.422 (= °pāṭali); -ggaha an archer D 1.51; A II.48; IV.107; J 1.58, 356; II.87, 88; III.220 (dhanuggaha) J III.322; v.129 (where 4 kinds are enum<sup>d</sup>); Vism 150 (in simile); DA 1.156; -takkāri (f.) a plant J VI.535; -pāṭali N. of a tree J v.422; -lakkhaṇa prophesying from marks on a bow D 1.9.

**Dhanuka** (nt.) [Sk. dhanuṣka] a (small) bow Vin II.10; III.180; D 1.7; A III.75; v.203; J VI.41; Miln 229; DA 1.86.

**Dhanta** [Sk. dhvānta in meaning of either dhvanita fr. dhvan to sound, or dhamita fr. dhmā to blow, see dhameti] blown, sounded A 1.253; J 1.283, 284.

**Dhama** (-<sup>o</sup>) (adj.) [Sk. dhama, to dhamati] blowing, n. a blower, player (on a horn: sankha<sup>o</sup>) D 1.251; S IV.322.

**Dhamaka** (-<sup>o</sup>) (adj.) one who blows Miln 31; see vaṅsa<sup>o</sup>, sankh<sup>o</sup>, singa<sup>o</sup>.

**Dhamati** [Ved. dhamati, dhmā, pp. dhamita & dhmāta, cp. Ohg. dampf "steam"] to blow, to sound (a drum); to kindle (by blowing), melt, smelt, singe A 1.254; IV.169; J 1.283, 284; VI.441; Nd<sup>2</sup> 478; Miln 262. — ppr. dhamāna S 1.106; Miln 67. — Caus. dhameti to blow (an instrument) J II.110; Miln 31, and dhamāpeti to cause to blow or kindle DhA 1.442. — pp. dhanta & dhanita (the latter to dhvan, by which dhamati is influenced to a large extent in meaning. Cp. uddhana).

**Dhamadhamāyati** [cp. Sk. dadhmāti, Intens. to dhamati] to blow frequently, strongly or incessantly Miln 117.

**Dhamani** (f.) [Sk. dhamani, to dhamati, orig. a tube for blowing, a tubular vessel, pipe] a vein Th 1, 408. Usually in cpd.: -santhata strewn with veins, with veins showing, i. e. emaciated (: nimmaṅsa-lohitatāya sirā-jālehi vitthatagatta PvA 68) Vin III.110; J IV.371; v.69; Dh 395=Th 1, 243=Pv II.1<sup>13</sup>; Pv IV.10<sup>1</sup>; DhA 1.299, 367; IV.157; ThA 80. So also in Jain Pk. "kisa dhamanisaṅgata": Weber, *Bhagavati* p. 289; cp. Lal. Vist. 220. — Also as °santhatagatta (adj.) having veins showing all over the body for lack of flesh Vin 1.55; III.146; M II.121; J 1.346, II.283; ThA 80.

**Dhamma**<sup>1</sup> (m. & rarely nt.) [Ved. dharma & dharman, the latter a formation like kārman (see kamma for expl<sup>t</sup> of subj. & obj. meanings); dhṛ (see dhāreti) to hold, support: that which forms a foundation and upholds=constitution. Cp. Gr. *θῆρος*, Lat. firmus & fretus; Lith. derme (treaty), cp. also Sk. dharman form, constitution, perhaps =Lat. forma, E. form] constitution etc. A. *Definitions by Commentators*: Bdhgh gives a fourfold meaning of the word dhamma (at DA 1.99 = DhA 1.22), viz. (1) guṇe (saddo), applied to good conduct; (2) desanāyaṅ, to preaching & moral instruction; (3) pariyaṭṭiyaṅ, to the 9 fold collection of the Buddh. Scriptures (see navanga); (4) nissatte (-nijjivāte), to cosmic (non-animistic) law. — No. 1 is referred to freq. in expl<sup>t</sup> of the term, e. g. dhammiko ti nāyena samena pavattati ti DA 1.249; dhamman ti kāraṇaṅ nāyaṅ PvA 211; as paṭipatti-dhamma at VvA 84; No. 3 e. g. also at PvA 2. Another and more adequate fourfold definition by Bdhgh is given in DhA 38, viz. (1) pariyaṭṭi, or doctrine as formulated, (2) hetu, or condition, causal antecedent, (3) guṇa, or moral quality or action, (4) nissatta-nijjivāta, or "the phenomenal" as opposed to "the substantial," "the noumenal," "animistic entity." Here (2) is illustrated by hetumhi nāyaṅ dhammapatisambhidā: "analytic knowledge in dhamma's means insight into condition, causal antecedent" Vibh 293, and see Niyama (dhamma<sup>o</sup>). Since, in the former fourfold definition (2) and (3) really constitute but one main implication considered under the two aspects of Doctrine as taught and Doctrine as formulated, we may interpret Dhamma by the fourfold

connotation:—doctrine, right, or righteousness, condition, phenomenon.—For other exegetic definitions see the Com<sup>1</sup> & the Niddesa, e. g. Nd<sup>1</sup> 94; for modern expl<sup>r</sup> & analyses see e. g. Rhys Davids, *Buddh. India* pp. 292-4; Mrs. Rh. Davids, *Buddhism* (1912) pp. 32 sq., 107 sq., 235 sq.; *Dhs. trsl.* xxxiii. sq.; and most recently the exhaustive monograph by M. & W. Geiger, *Pāli Dhamma*, Abhandlungen der Bayer. Akademie xxxi. 1; München 1920; which reached the editors too late to be made use of for the Dictionary.

**B. Applications and Meaning.**—*i. Psychologically:* "mentality" as the constitutive element of cognition & of its substratum, the world of phenomena. It is that which is presented as "object" to the imagination & as such has an effect of its own:—a presentation (*Vorstellung*), or *idea*, idea, or purely mental phenomenon as distinguished from a psycho-physical phenomenon, or sensation (re-action of sense-organ to sense-stimulus). The mind deals with ideas as the eye deals with forms: it is the abstraction formed by mano, or mind proper, from the objects of sense presented by the sense-organ when reacting to external objects. Thus cakkhu "faculty of sight" corresponds to rūpa "relation of form" & mano "faculty of thought" (*citta* & *ceto* its organ or instrument or localisation) corresponds to dhamma "mentalized" object or "idea" (Mrs. Rh. D. "mental object in general," also "state of mind")—(a) *subjective:* mental attitude, thought, idea, philosophy, truth, & its recognition (*anubodhi*) by the Buddha, i. e. the Dhamma or world-wisdom=philosophy of the Buddha as contained & expounded in the Dialogues of the 5 Nikāyas (see below C.)—*Note.* The idea of dhamma as the interpreted Order of the World is carried further in the poetical quasi-personification of the Dh. with the phrase "dhammaja dh-nimmita dh-dāyāda" (born of the Norm, created by the Norm, heir of the Norm; see under cpds. and Dhammatā; also s. v. Niyama). That which the Buddha preached, the Dhamma *kar' ikojiv*, was the order of law of the universe, immanent, eternal, uncreated, not as interpreted by him only, much less invented or decreed by him, but intelligible to a mind of his range, and by him made so to mankind as bodhi: revelation, awakening. The Buddha (like every great philosopher & other Buddhas preceding Gotama: ye pi te ahesuṇ atitaṇ addhānaṇ Arahanto Sammāsambuddhā te pi dhammaṇ yeva sakkatvā S 1.140) is a discoverer of this order of the Dhamma, this universal logic, philosophy or righteousness ("Norm"), in which the rational & the ethical elements are fused into one. Thus by recognition of the truth the knower becomes the incorporation of the knowable (or the sense of the universe=Dhamma) & therefore a perfect man, one who is "truly enlightened" (*sammā-sambuddha*): so Bhagavā jānaṇ jānāti passaṇ passati cakkhu-bhūto nāna-bhūto dhamma<sup>o</sup> brahma<sup>o</sup> & in this possession of the truth he is not *like* Brahmā, but Brahmā himself & the lord of the world as the "master of the Truth": vattā pavattā atthassa ninnetā Amatassa dātā dhamma-ssāmi S 1v.94; & similarly "yo kho Dhammaṇ passati so mam passati; yo mam passati so Dhammaṇ passati" =he who sees the Buddha sees the Truth S 111.120. Cp. with this also the dhamma-cakka idea (see cpds.). On equation Dhamma=Brahman see esp. Geiger, *Dhamma* pp. 76-80, where is also discussed the formula Bhagavato putto etc. (with dhammaja for the brahmanic brahmaja).—In later (*Abhidhamma*) literature the (dogmatic) personification of Dhamma occurs. See e. g. Tikp A 366.

As 6th sense-object "dhamma" is the counterpart of "mano": manasā dhammaṇ viññeya "apperceiving presentations with the mind" S 1v.185 etc. (see formula under rūpa); mano-viññeyyā dhammā S 1v.73; cp. S 111.46; 1v.3 sq.; v.74; D 111.226, 245, 269. Ranged in the same category under the anupassanā-formula (q. v.) "dhammesu dhamm-anupassin" realising the

mentality of mental objects or ideas, e. g. D 11.95, 100, 299; A 1.39, 296; 11.256; 111.450; 1v.301. Also as one of the 6 tanhās "desire for ideas" D 111.244, 280.—As spirituality opposed to materiality in contrast of dh. & āmisa: It 98 (°dāna: a mat. & a spir. gift).—(b) *objective:* substratum (of cognition), piece, constituent (=khandha), constitution; phenomenon, thing, "world," cosmic order (as the expression of cosmic sense, as under a & 2). Thus applied to the khandhas: vedanādayo tayo kh. DhA 1.35 (see Khandha B 3); to rūpa vedanā saññā sankhārā viññāna S 111.39; =sankhārā D 111.58, 77, 141. Freq. in formula sabbe dhammā aniccā (+ dukkhā anattā: see nicca) "the whole of the visible world, all phenomena are evanescent etc." S 111.132 sq. & passim. diṭṭhe [va] dhamme in the phenomenal world (opp. samparāyika dh. the world beyond): see under diṭṭha (S 1v.175, 205 etc.).—ye dhammā hetuppabhavā tesuṇ hetuṇ Tathāgato āha "of all phenomena sprung from a cause the Buddha the cause hath told" Vin 1.40 (cp. Isā-Upanishad 14).—*lokadhammā* things of this world (viz. gain, fame, happiness etc., see under lābha) D 111.260; Nd<sup>2</sup> 55.—*uttari-manussa-dh<sup>o</sup>ā* transcendental, supernormal phenomena D 1.211, cp. D 111.4; abhuta-dh<sup>o</sup>ā wonderful signs, portents Miln 8 (tayo acchariyā a. dh. pāturaheṣuṇ); PvA 2: hassa-khiḍḍhā-rati-dh. samāpanna endowed with the qualities or things of mirth, play & enjoyment D 1.19; 111.31; gāma<sup>o</sup> things or doings of the village D 1.4 (cp. DA 1.72).

*2. Ratio-ethically*—(a) *objective:* "rationality," anything that is as it should be according to its reason & logicity (as expressed under No. 1 a), i. e. right property, sound condition, norm, propriety, constitution as conforming to No. 1 in universal application i. e. *Natural or Cosmic Law:* yattha nāmaṇ ca rūpaṇ ca asesam uparujjhati, taṇ te dhammaṇ idhāññāya acchidug bhavabandhanaṇ (recognising this law) S 1.35 cittacetasikā dh<sup>o</sup> ā a term for the four mental khandhas, and gradually superseding them Dhs 1022 (cf. Compendium of Philosophy, 1); dasadhamma-vidū Vin 1.38 (see dasa); with attha, nirutti and paṭibhāna: one of the 4 Paṭisambhidās (branches of analytic knowledge A 11.160; Pts 1.84, 88 etc.; Vibh. 293 f., *Points of Controversy*, p. 380. In this sense freq. ° as *adj.:* being constituted, having the inherent quality (as based on Natural Law or the rational constitution of the Universe), destined to be . . . of the (natural) property of . . . like (cp. Gr. *οὐκ* or *Ε-*able, as in change-able=liable to change, also *E-*hood, -ly & *P-*gata, -ḥita), e. g. khaya-dhamma liable to decay (+ vaya<sup>o</sup>, virāga<sup>o</sup>, nirodha<sup>o</sup>), with ref. to the Sankhāras S 1v.216 sq.; in the Paṭiccasamuppāda S 11.60; akkhaya imperishable Pv 1v.152 (dānaṇ a-dh. atthlu). *cavana<sup>o</sup>* destined to shift to another state of existence D 1.18; 111.31; It 76; VvA 54. jāti-jarā-maraṇa<sup>o</sup> under the law of birth, age, & death D 111.57; A 1.147; 111.54; PvA 41 (sabbe sattā . . .); bhedana<sup>o</sup> fragile (of kāya) D 1.76; S 1.71; PvA 41 (bhijjana<sup>o</sup> of sankhārā). *vipariyāma<sup>o</sup>* changeable A 1.258; 1v.157; PvA 60 (+ anicca). a<sup>o</sup> unchanging D 111.31 sq. *samudaya<sup>o</sup>* & *nirodha<sup>o</sup>*, in formula yaṇ kiñci s-dh<sup>o</sup>ṇ sabban tan n-dh<sup>o</sup>ṇ "anything that is destined to come into existence must also cease to exist" D 1.110, 180; S 1v.47 & passim. Cp. further: *anāvatti<sup>o</sup>* *avinipāta<sup>o</sup>* D 1.156; 111.107, 132; A 1.232; 11.89, 238; 1v.12; *anuppāda<sup>o</sup>* D 111.270.—(b) *subjective:* "morality," right behaviour, righteousness, practice, duty; maxim (cp. ṭhāna), constitution of character as conforming to No. 1 in social application, i. e. *Moral Law.*—Often in *pl.:* tenets, convictions, moral habits; & as *adj.* that which is proper, that which forms the right idea; good, righteous, true; opp. *adhamma* false, unjust etc.; evil practice—(a) Righteousness etc.: S 1.86 (eko dh. one principle of conduct; 11.280 (dh. isinaṇ dhajo: righteousness is the banner of the Wise); kusala dh. D 1.224; dhamme ṭhita righteous Vv 168; nāti<sup>o</sup> duty against relatives PvA 30; deyya<sup>o</sup> =



dāna PvA 9, 70; sad° faith (q. v.) — opp. **adhamma** unrighteousness, sin A II.19; v.73 sq.; D III.70 (°rāga+visama-lobha & micchā-dhamma); Pv III.9° (°ṅ anuvattisaṅṅ I practised wrong conduct). — In the same sense: dh. asuddho Vin I.5 = S I.137 (pāturahosi Magadhesu pubbe dh. a.); pāpa° (adj.) of evil conduct Vin I.3; aṭṭhita° unrighteous D III.133; lobha° greedy quality D I.224, 230; methuna dh. fornication D III.133. — (β) (pl.) Tenets, practices etc. — (aa) good: kusalā dh. D II.223, 228; III.49, 56, 82, 102 etc.; S II.206; sappurisa° A v.245, 279; PvA 114; samaṇa° Wanderer's practice or observances DhA II.55. brāhmaṇakaraṇā D I.244; yesaṅ dh°ānaṅ Gotamo vaṇṇavādin D I.206; cp. silaṅ samādhi paññā ca vimutti ca anuttarā: anubuddhā ime dhammā Gotamena yasassinā D II.123. dhammānaṅ sukusalo perfect in all (these) qualities D I.180; samāhite citte dhammā pātubhavanti "with composed mind appear true views" S IV.78; dhammesu paṭiṭṭhito S I.185; ananussutesu dh°esu cakkhuṅ udapādi "he visualized undiscovered ideas" S II.9. — (bb) evil: āvaraṇiyyā S IV.104; pāpaka° Vin I.8; D I.70; A I.202; akusalā D III.56, 57, 73, 91 etc.; lobha°, dosa°, moha° S I.70 = It 45 = Nd² 420; S I.43; M III.40; dukkha-vipakā vodanīyā saṅkilesikā ponobbhavikā D I.195; III.57. — (cc) various: gambhīrā duddasā etc. Vin I.4; D I.12; S I.136; — Cp. S II.15, 26; Nd² 320; It 22, 24; Ps I.5, 22, 28; Vbh 105, 228, 293 sq. etc. etc. — (γ) (adj.) good, pious, virtuous etc.: adhammo nirayaṅ neti dhammo pāpeti zuggatiṅ "the sinners go to niraya, the good to heaven" Th I, 304 = DA I.99 = DhA 38 = DhA I.22. kalyāṇa° virtuous A I.74, 108; II.81, 91, 224 sq.; PvA 13. Opp. pāpa° Vin III.90; cp. above a. — (δ) (phrases). Very freq. used as adv. is the instr. dhammena with justice, justly, rightly, fitly, properly Vin I.3; D I.122; S IV.331; Vv 34¹⁹ (=kāraṇena ṅāyena vā VvA); Pv II.9³⁰ (=yutten' eva kāraṇena PvA 125, as just punishment); IV.16⁹ (=anurūpakāraṇena PvA 286). Esp. in phrase of the cakkavattin, who rules the world according to justice: adaṅgena asatthena dhammena anusāsati (or ajjhāvasati) D I.89; II.10; S I.236 = Sn 1002; cp. Sn 554 (dhammena cakkavattemi, of the Buddha). Opp. **adhammena** unjustly, unfitly, against the rule Vin IV.37; S I.57; IV.331; DA I.236. — dhamme (loc.) honourably J II.159. — dhammaṅ carati to live righteously Pv II.3³⁴; see also below C 3 & dh.-cariyā.

C. *The Dhamma*, i. e. moral philosophy, wisdom, truth as propounded by Gotama Buddha in his discourses & conversations, collected by the compilers of the 5 Nikāyas (dhamma-vinayaṅ sangāyantehi dhamma-sangāhakehi ekato katvā VvA 3; cp. mayaṅ dh.°ṅ ca vinayaṅ ca sangāyāma Vin II.285), resting on the deeper meaning of dhamma, as expl<sup>d</sup> under B 1 a, & being in short the "doctrinal" portions of the Buddhist Tipiṭaka in contradiction to the Vinaya, the portion expounding the rules of the Order (see piṭakā). Dhamma as doctrine is also opposed to Abhidhamma "what follows on the Dhamma." — (1) *Dhamma and Vinaya*, "wisdom & discipline," as now found in the 2 great Piṭakas of the B. Scriptures, the Vinaya and Suttanta-Piṭaka (but the expression "Piṭako" is later. See Piṭaka). Thus bhikkhū suttantikā vinaya-dhara dhamma kathikā, i. e. "the bhikkhus who know the Suttantas, remember the Vinaya & preach the Word of the Buddha" Vin II.75 (≈ I.169), cp. IV.67. Dhamma & Vinaya comb<sup>d</sup>: yo 'haṅ evaṅ svākkhāto Dh-vinaye pabbajito S I.119; bhikkhu na evarūpiṅ kathaṅ kattā hoti: na tvaṅ imaṅ Dh-v°ṅ ājānāsi, ahaṅ imaṅ Dh-v°ṅ ājānāmi etc. S III.12; imaṅ Dh-v°ṅ na sakkomi vitthārena ācikkhituṅ S I.9; samaṇā . . . imasmiṅ Dh-v°e gādhanti S III.59. — Thus in var. cpds. (see below), as Dh-dhara (+V-dh.) one who knows both by heart; Dh-vādin (+V-v.) one who can recite both, etc. — See e. g. the foll. passages: Vin II.285 (dh. ca v. ca pari-yatta), 304; III.19, 90; D I.8, 176, 229; II.124 (ayaṅ Dh. ayaṅ V. idaṅ Satthu-sāsanāṅ); III.9, 12, 28, 118 sq.;

S I.9, 119, 157; II.21, 50, (dh-vinaye assāsa); A III.297 (id.); S II.120; III.91; IV.43 sq., 260; A I.34, 121, 185, 266; II.2, 26, 117, 168; III.8, 108 sq.; IV.36, 200 sq.; V.144, 163, 192; It 112; Sn p. 102; Ud 50. — 2. *Dhamma, Buddha, Sangha*. On the principle expl<sup>d</sup> in Note on B 1 a rests the separation of the personality of the teacher from that which he taught (the "Doctrine," the "Word," the Wisdom or Truth, cp. Dhamma-kāyo Tathāgatassa adhivacanāṅ D III.84). A person becoming a follower of the B. would conform to his teaching (Dh.) & to the community ("Church": Sangha) by whom his teaching was handed down. The formula of Initiation or membership is therefore three-fold, viz. Buddhaṅ saraṇaṅ upemi (gacchāmi), Dh °ṅ . . . Sanghaṅ . . . i. e. I put myself into the shelter of the B., the Dh. & the S. (see further ref. under Sangha) S I.34 (Buddhe pasannā Dhamme ca Sanghe tibatagāravā: ete sagge pakāseti yattha te upapajjare, i. e. those who adore the B. & his Church will shine in Heaven); D II.152 sq., 202 sq., 352; S IV.270 sq. (°saraṇagamana); DhA I.206; PvA I. (vande taṅ uttamaṅ Dh °ṅ, B °ṅ, S °ṅ). Cp. Sattthari, Dhamme, Sanghe kankhati, as 3 of the ceto-khilā A III.248. — 3. *Character of the Dhamma* in var. attributes, general phraseology. — The praise of the Dh. is expressed in many phrases, of which only a few of the more frequent can be mentioned here. Among the most famous is that of "dhammaṅ deseti ādi-kalyāṇaṅ majjhe-k°, pariyoṣāna-k°, etc. "beautiful in the beginning, beautiful in the middle & beautiful in the end," e. g. D I.62; S I.105; IV.315; A II.147, 208; III.113 sq., 135, 262; D III.96, 267; Nd² 316; It 79; VvA 87. It is welcome as a friend, beautifully told, & its blessings are immediate: sv' akkhāta, sanditṭhika, akālika, chipassika etc. D II.93; III.5, 39, 45, 102; S I.9, 117; II.199; IV.271; A III.285 etc. It is mahā-dh. S IV.128; ariya° S I.30; A v.241, 274; Sn 783; sammā° S I.129. It is likened to a splendid palace on a mountain-top Vin I.5 = It 33, or to a quiet lake with silā as its banks S I.169 = 183; and it is above age & decay: sataṅ ca dhammo na jaram upeti S I.71. Whoever worships the Dh. finds in this worship the highest gratification: diyo loke sako putto piyo loke sako pati, tato piyatara . . . dhammassa magganā S I.210; ye keci ariyadharme khantiyā upetā . . . devakāyaṅ paripūressanti S I.30. Dh °ṅ garukaroti D III.84. Opp. Dhamme agāraṇa A III.247, 340; IV.84: the slanderers of the Dh. receive the worst punishment after death S I.30 (upenti Roruvan ghorāṅ). — *Var. phrases*: to find the truth (i. e. to realize intuitively the Dh.) = dh°ṅ anubodhati II.113; S I.137, or vindati D I.110, 148. To expound the Dh., teach the truth, talk about problems of ethics & philosophy: dh°ṅ deseti Vin IV.134; S I.210 etc.; katheti PvA 41; bhāsati Vin I.101; bhanati Vin I.109; pakāseti S II.28; IV.121. To hear the Dh., to listen to such an exposition: dh°ṅ sunāti S I.114, 137, 196, 210; A I.36; III.163; DhA III.81, 113. To attain full knowledge of it: dh °ṅ pariyaṅupāti A II.103, 185; III.86, cp. 177 & °pariyatti. To remember the Dh.: dhāreti A III.176 (for details of the 5 stages of the Dh.-accomplishment); to ponder over the Dh., to study it: dh °ṅ vicināti S I.34 = 55, 214; A IV.3 sq. To enter a relation of discipleship with the Dh.: dh °ṅ saraṇaṅ gacchati (see above 2) Pv IV.3⁴⁸; dhammaṅ saraṇatthaṅ upeli Vv 53² (cp. VvA 232). — See further Ps I.34, 78, 131; II.159 sq.; Pug 58, 66; Vbh 293 sq., 329; Nett II. 15, 31, 83, 112; & cp. cpds. — 4. *Dhamma and anudhamma*. Childers interprets anudhamma with "lesser or inferior dhamma," but the general purport of the Nikāya passages seems to be something like "in conformity with, in logical sequence to the dhamma" i. e. lawfulness, righteousness, reasonableness, truth (see KS II.202; Geiger, *Pāli Dhamma* pp. 115-118). It occurs (always with Dh.) in the foll. contexts: dhammassa c' ānudh °ṅ vyākāroti "to explain according to the truth of the Dhamma" D I.161; III.115; Ud 50; dhammassa hoti anudhammacārin

"walking in perfect conformity to the Dh." A II.8; dh.-anudh<sup>o</sup> ṅ ācaranti id. D III.154; dh.-anudh<sup>o</sup> paṭipanna "one who has reached the complete righteousness of the Dh." D II.224; III.119; S III.40 sq.; It 81; A III.176 (where it forms the highest stage of the Dhamma-knowledge, viz. (1) dh<sup>o</sup> sunāti; (2) pariyāpuṇāti; (3) dhāreti; (4) atthaṅ upaparikkhati; (5) dh.-anudh<sup>o</sup> ṅ paṭipajjati). Further in series bahussuta, dhamma-dhara, dh.-anudh<sup>o</sup>-paṭipanna D II.104; S V.261; A II.8; Ud 63; also in dhamma-kathika, dh.-anudh<sup>o</sup>-paṭipanna, diṭṭha-dhamma-nibbāna-patta S II.18=114=III.103; & in atthaṅ aṅṅāya, dhammaṅ aṅṅāya, dh.-anudh<sup>o</sup>-paṭipanna A I.36; II.97.

-akkhāna discussing or preaching of the Dhamma Nd<sup>1</sup> 91; -atthadesanā interpretation of the Dh. Miln 21; -ādhikarāna a point in the Dh. S IV.63 = V.346; -ādhipa Lord of righteousness (+ anudhamma-cārin) A I.150; cp. °ssāni; nt. abstr. °ādhipateyya the dominating influence of the Dh. A I.147 sq.; D III.220; Miln 94; Vism 14. -ānudhamma see above C 4; -anuvattin acting in conformity with the moral law Dh 86, cp. DhA II.161; -ānusārin of righteous living D III.105, 254 (+ saddhā°); M I.226, 479; A I.74; IV.215; IV.23; S V.200; Pug 15; Nett 112, 189; -anvaya main drift of the faith, general conclusions of the Dh., D II.83 = III.100; M II.120; -abhisamaya understanding of the Truth, conversion to the Dhamma (cp. dharmābhisamaya Divy 200) S II.134 (+ dh.-cakkhu-paṭilābha); Pug 41; Miln 20; DhA I.27; IV.64; PvA 31 etc.; -āmata the nectar of righteousness or the Dh. Miln 22 ("meghena lokan abhitappayanto), 346; -ādāsa the mirror of the Dhamma D II.93 (name of an aphorism) S V.357 (id.); Th I, 395; ThA 179; -āyatana the field of objects of ideation S II.72; Dhs 58, 66, 147, 397, 572, 594; Vbh 70, 72 sq.; -ārammaṇa: dh. as an object of ideation Dhs 146, 157, 365; cp. Dhs. trsl. 2; -ārāma "one who has the Dh. as his pleasure-ground," one who rejoices in the Dh. A III.431; It 82 (+ dh.-rata); Sn 327; Dh 304, cp. DhA IV.95; -ālapana using the proper address, a fit mode of addressing a person as followed by the right custom. See Dial. I.193-196; J V.418; -āsana "the Dh-seat," i. e. flat piece of stone or a mat on which a priest sat while preaching J I.53; DhA II.31; -ūposatha the fast day prescribed by the Dh. A I.208; -okkā the torch of Righteousness J I.34; -oja the essence or sap of the Dh. S V.162; DhA IV.169; -osadha the medicine of the Dh. Miln 110, 335. -kathā ethical discussion; fit utterance, conversation about the Dh., advice D III.154; J I.217; VvA 6; PvA 50, 66; -kathika (adj.) one who converses about ethical problems, one who recites or preaches the Dh., one who speaks fitly or properly. Often in combn. with Vinaya-dhara "one who masters (knows by heart) the Vinaya," & bahussuta "one who has a wide knowledge of tradition": Vin IV.10, 13, 141; A III.78; DhA II.30; also with suttantika "one who is versed in the Suttantas": Vin I.169; II.75; IV.67. The ability to preach the Dh. is the first condition of one who wishes to become perfected in righteousness (see dhamm-ānudhamma, above C 4): S II.18, 114=III.163; M III.40. — A I.25 sq.; II.138; Pug 42; J I.217; IV.2 (°thera). Cp. also AvŚ II.81; -kathikatta (nt.) speaking about the Dh.; preaching M III.40; A I.38 (+ vinayadhara-katta); -kamma a legally valid act, or procedure in accordance with the Rules of the Order Vin IV.37, 136, 232; A I.74 (+ vinaya°); a° an illegal act Vin IV.232; A I.74; -karaka a proper or regulation (standard) water-pot, i. e. a pot with a filter for straining water as it was used by ascetics Vin II.118, 177, 301; J I.395; VI.331; DhA III.290, 452; VvA 220 (not °karaṇena); PvA 185; Miln 68; -kāma a lover of the Dh. D III.267; A V.24, 27, 90, 201; Sn 92. -kāya having a body according to the Norm (the dhammatā of bodies). See Bdgh as translated in Dial. III. ad loc.; having a normal body (sic Bdgh, esp. of the B. D III.84; -ketu the standard of the Dh., or Dh. as standard A I.109=III.149; -khan-

dha the (4) main portions or articles of the Dh. (sīla, samādhi, paññā, vimutti) D III.229; cp. Sp. AvŚ II.155; -gaṇa a body of followers of the Dh. PvA 194; -gaṇḍikā (better gaṇṭhikā, q v.) a block of justice, i. e. of execution J I.150, 151; II.124; VI.176; V.303; -garu worshipping the Dh. S IV.123; DhA I.17 (°ka); -gariya a kind of acrobatic tumbler, lit. excellent t. (+ brahma°) Miln 191; -gu one who knows the Dh. (analogous to vedagu) J V.222; VI.261; -gutta protecting the Dh. or protected by the Dh. (see gutta) S I.222; J V.222 (+ dh.-pāla); -ghosaka (-kamma) praise of the Dh. DhA III.81; -cakka the perfection or supreme harmony of righteousness (see details under cakka), always in phrase dh.-cakkag pavatteti (of the Buddha) "to proclaim or inaugurate the perfect state or ideal of universal righteousness" Vin I.8=M I.171; Vin I.11; S I.191; III.86; Sn 556, 693; Miln 20, 343; DhA I.4; VvA 165; PvA 2, 67 etc.; besides this also in simile at S I.33 of the car of righteousness; -cakkhu "the eye of wisdom," perception of the law of change. Freq. in the standing formula at the end of a conversation with the Buddha which leads to the "opening of the eyes" or conversion of the interlocutor, viz. "virajaṅ vitamalaṅ dh.-cakkhuṅ udapādi" D I.86, 110; II.288; S IV.47; A IV.186; Vin I.11, 16, 40 etc. Expl. at DA I.237: dhammesu vā cakkhuṅ dhammamayaṅ vā cakkhuṅ. Cp. S II.134 (°paṭilābha; + dhammābhisamaya); Dial. I.184; II.176; -cariyā walking in righteousness, righteous living, observance of the Dh., piety (=dānādi-puñña-paṭipatti VvA 282) S I.101 (+ samacariyā kusala-kiriya); A II.5; III.448; V.87, 302; Sn 263 (=kāyasucaritādi° Sn A 309), 274 (+ brahma°). a° evil way of living A I.55 (+ visama-cariyā); -cārin virtuous, dutiful M I.289; II.188; Dh 168; Miln 19 (+ samacārin); -cetiya a memorial in honour of the Dh. M II.124; -chanda virtuous desire (opp. kāma°) DhsA 370; Vbh 208; -ja born of the Dh. (see above, Note on B I a), in formula "Bhagavato putto oraso dh.-jo, dh.-nimmito, dh.-dāyādo" (the spiritual child of the Buddha) D III.84=S II.221; It 101; -jāla "net of the Dh.," name of a discourse (cp. °ādāsa & pariyaṅ) D I.46; -jīvin living righteously It 108; Dh 24 (=dhammā samena DhA I.239); -ññū one who knows the Dh. J VI.261; -tṭha standing in the Law, just, righteous S I.33 (+ silasampanna); Sn 749; J III.334; IV.211; ThA 244. -tṭhita = °tṭha D I.190; -tṭhiti° having a footing in the Dh. S II.60, 124, cp. °tṭhitatā: establishing of causes and effects S II.25; -takka right reasoning Sn I.107 (=sammā-sankappa Nd<sup>2</sup> 318); -dāna gift of; -dāyāda heir of the Dh.; spiritual heir (cp. above note on B I a) D III.84; S II.221; M I.12; III.29; It 101; -dīpa the firm ground or footing of the Dh. (usually comb<sup>d</sup> with atta-dīpa: having oneself as one's refuge, self-dependent) D II.100; III.58, 77; S V.154; -desanā moral instruction, exposition of the Dh. Vin I.16; D I.110 etc. (see desanā); -dessin a hater of the Dh. Sn 92; -dhaja the banner of the Dh. A I.109=III.149; Nd<sup>2</sup> 503; Miln 21; -dhara (adj.) one who knows the Dh. (by heart); see above C 4. Comb<sup>d</sup> w. Vinaya-dhara Vin I.127, 337; II.8; A I.117, & bahussuta (ibid). Sn 58 (cp. SnA 110). — See also A III.361 sq., IV.310; Nd<sup>2</sup> 319; -dhātu the mental object considered as irreducible element Dhs 58, 67, 147 etc.; Vbh 87, 89 (see above B 1); an ultimate principle of the Dh., the cosmic law D II.8; M I.396; S II.143 sq.; Nett 64 sq.; Vism 486 sq. -dhāraṇa knowledge of the Dh. M II.175; -nāṭaka a class of dancing girls having a certain duty J V.279; -nimmita see °ja; -niyāma belonging to the order of the Norm D I.190; DA on D II.12: dhammatā; (°ka); -niyāmatā, certainty, or orderliness of causes and effects S II.25; Points of Controversy, 387; -netti = niyāma Miln 328; DA I.31; cp. Sk. dharmanetri M Vastu II.357; III.234, 238; -pajjota the lamp of the Dh. Miln 21; -pada (nt.) a line or stanza of the Dhamma, a sentence containing an ethical aphorism; a portion or piece of the Dh. In the latter meaning given as 4 main subjects, viz. anabhiijjhā, avyāpāda, sammā-sati,

sammā-samādhi D III.229; A II.29 sq. (in detail); Nett 170. — S I.22 (dānā ca kho dh-padaṅ va seyyo). 202 (dh-padesu chando); A II.185; Sn 88 (dh-pade sudesite = nibbāna-dhammassa padattā SnA 164); J III.472 (= nibbāna); DhA III.190 (ekaṅ dh-padaṅ). As Np. title of a canonical book, included in the Khuddaka Nikāya; -**pamāna** measuring by the (teaching of) Dh. Pug 53; DhA III.114 (\*ikāni jātisatāni); -**pariyatti** attainment of or accomplishment in the Dh., the collection of the Dh. in general A III.86 (w. ref. to the 9 angas, see navanga); -**pariyāya** a short discourse, or a verse, or a poem, with a moral or a text; usually an exposition of a single point of doctrine D I.46; II.93; III.116; M I.445; Vin I.40 (a single verse); A I.65; IV.63 (a poem Sn 190-218, where also it is called a dh°pariyāyo); A v.288, 291. Such a dh°pariyāya had very often a special name. Thus Brahmajāla, the Wondrous Net D I.46; Dhammādāso dh°p°, the Mirror of the Law D II.93 = S v.357; Sokasallaharaṇa, Sorrow's dart extractor A III.62; Ādittap° dh°p°, the Red-hot lancer S IV.168; Lomahaṅsana° M I.83; Dhammatā-dhamma° Miln 193, etc. -**pāla** guardian of the Law or the Dh. J v.222, freq. also as Np.; -**pīti** (-rasa) the sweetness of drinking in the Dh. (pivaṅ) Sn 257; Dh 79 (= dhammapāyako dhammaṅ pivanto ti attho DhA II.126); -**bhaṅḍāgārika** treasurer of the Dh., an Ep. of Ānanda Th I, 1048; J I.382, 501; II.25; DhA III.250; PvA 2. -**bhūta** having become the Dh.; righteousness incorporated, said of the Buddhas D III.84. Usually in phrase (Bhagavā) cakkhu-bhūta . . . dh-bhūta brahmbhūta A v.226 sq. (cp. cakkhu); Th I, 491; see also above, note B I a; -**bheri** the drum of the Dh. Miln 21; -**magga** the path of righteousness Sn 696; Miln 21; -**maya** made (built) of the Dh. (pāsāda) S I.137; -**yanta** the (sugar-) mill of the Dh. (fig.) Miln 166. -**yāna** the vehicle of the Law (the eightfold Noble Path) S v.5; -**rakkhita** rightly guarded Sn 288; -**rata** fond of the Law Sn 327; Dh 364; DhA IV.95; cp. dh.-[gatā]rati Th I.742; DhP. 354. -**rasa** taste of DhP. 354; -**rājā** king of righteousness, Ep. of the Buddha S I.33 = 55; D I.88 (of a cakkavattī); A I.109; III.149; Sn 554; J I.202; interpreted by Bdhgh at DA I.249 as "dhammena rajjaṅ labhitvā rājā jāto ti" = a king who gained the throne legitimately; -**laddha** one who has acquired the Dh., holy, pious S II.21; J III.472; justly acquired (bhogā) Sn p. 87; -**vara** the best of truths or the most excellent Doctrine Sn 233, 234; -**vādin** speaking properly, speaking the truth or according to the Doctrine Vin II.285; III.175 (+ Vinaya-vādin); D III.135 (id.); D I.4, 95 (of Gotama; DA I.96; nava-lokuttara-dhamma sannissitaṅ katvā vadati); S IV.252; A I.75; II.209; -**vicaya** investigation of doctrine, religious research DhS 16, 20, 90, 309, 333, 555; Vbh 106; Vism 132; -**vitakka** righteous thought A I.254; -**vidū** one who understands the Dh., an expert in the Dh. J v.222; VI.261; -**vinicchaya** righteous decision, discrimination of the truth Sn 327; Dh 144; DhA III.86; -**vihārin** living according to the Dh. A III.86 sq.; -**saṅvibhāga** sharing out or distribution of the Dh., i. e. spiritual gifts It 98 (opp. āmisā° material gifts); -**saṅgāhaka** a compiler of the sacred scriptures, a *ḥanḥanāḥ* VvA 3, 169; -**saññā** righteous thought, faith, piety PvA 3; -**sabhā** a hall for the discussion of the Dh., a chapel, meeting-house J VI.333; DhA I.31; II.51; IV.91; PvA 38, 196; -**samaya** a meeting where the Dh. is preached S I.26; -**samādāna** acquisition of the Dh., which is fourfold as discussed at M I.305; D III.229; -**saraṇa** relying on or putting one's faith in the Dh. (see above C 3) D III.58, 77; S v.154; -**savana** hearing the preaching of the Dh., "going to church" Vin I.101; M II.175; A II.248, 381; IV.361; Sn 265; DhA III.190; -**sākaḥcha** conversation about the Dh. Sn 266; -**ssāmi** Lord of the Truth, Ep. of the Buddha (see above B I a note) S IV.91; -**sāra** the essence of the Dh. S v.402; -**sārathī** in purisa-dh. s° at D I.62 misprint for purisa-damma-s°; -**sārin** a follower of the Dh. S I.170; -**sudhammatā** excellency of the Dh.

S II.109; Th I, 24, 220, 270, 280; -**senāpati** "captain of the Dhamma," Ep. of Śāriputta Th I, 1083; J I.408; Miln 343; DhA III.395; VvA 64, 65, 158; -**sondatā** thirst after justice J v.482; -**sota** the ear of the Dh. S II.43.

**Dhamma**<sup>2</sup> (adj.) [Sk. \*dhārma, cp. dharmika] only in f. -ī in comb° with kathā: relating to the Dhamma, viz. conversation on questions of Ethics, speaking about the Dh., preaching, religious discourse, sermon. Either as dhammi kathā Vin II.161; IV.56 & in instr.-abl. dhammiyā kathāya (sandasseti samādapeti samuttejeti saṅgahaṅseti; ster. formula) S I.114, 155, 210, IV.122; PvA 30 etc.; or as cpd. dhammi-kathā D II.1; M I.161; Sn 325 & dhammi-kathā S I.155; PvA 38.

**Dhamma**<sup>3</sup> (adj.) [Sk. dhanvan] having a bow: see dalha°; also as dhammin in dalha° S I.185 (see dhammin).

**Dhammatā** (f.) [Sk. dharmitā] conformity to the Dhammaniyāma (see niyāma), fitness, propriety; a general rule, higher law, cosmic law, general practice, regular phenomenon, usual habit; often used in the sense of a finite verb: it is a rule, it is proper, one should expect S I.140 (Buddhānaṅ dh. the law of the B.'s i. e. as one is wont to expect of the B.s), 215 (su°); IV.216 sq. (khaya° etc.); D II.12; A II.36 (kusala°); v.46; Th I, 712; J I.245; II.128; Nett 21, 50, cp. Miln 179; PvA 19; VvA 7. See also AvS Index.

**Dhammatta** (nt.) [Sk. \*dharmatvaṅ] liability to be judged Vin II.55 (& a°).

**Dhammani** only found in S I.103, where the Comy. takes it as a locative, and gives, as the equivalent, "in a forest on dry land" (araññe thale). Cp: *Kindred Sayings* I.129, n. 2.

**Dhammika** (adj.) [=Sk. dharmya, cp. dhammiya] lawful, according to the Dh. or the rule; proper, fit, right; permitted, legitimate, justified; righteous, honourable, of good character, just, esp. an attr. of a righteous King (rājā) cakkavattī dhammiko dhammarājā D I.86; II.16; A I.109 = III.149; J I.262, 263; def. by Bdhgh as "dhammaṅ carati ti dh." (DA I.237) & "dhammena carati ti dh., nāyena samena pavattati ti" (ib. 249). — Vin IV.284; D I.103; S II.280 (dhammikā kathā); III.240 (āhāra); IV.203 (dhammikā devā, adh° asurā); A I.75; III.277; Sn 494; DhA II.86 (dohala); IV.185 (\*lābha); PvA 25 (=suddha, manohara). Also as saha-dh° (esp. in conn. w. pañha, a justified, reasonable, proper question: D I.94; S IV.299 in detail) Vin IV.141; D I.161; III.115; A I.174. — a° unjust, illegal etc. Vin IV.285; S IV.203; A III.243.

**Dhammin**<sup>1</sup> (adj.) [Sk. dharmin] only -°: having the nature or quality of, liable to, consisting in, practising, acting like, etc. (as °dhamma B 2 a), viz. uppāda-vaya° D II.157; maraṇa° (=maraṇadhamma) A I.147; pāpa° Pv I.117 of evil nature.

**Dhammin**<sup>2</sup> (-°) only in dalha-dh°, which is customarily taken as a der° from dhanu, bow = having a strong bow (see dhamma<sup>3</sup>); although some passages admit interpretation as "of strong character or good practice," e. g. S I.185.

**Dhammiya** (adj.) [Sk. dharmya; cp. dhammika] in accordance with the Dhamma PvA 242 (also a°); Vism 306 (\*lābha).

**Dhammilla** [Sk. dhammilla] the braided hair of women Dāvs IV.9.

**Dhammi** in °kathā see dhamma<sup>2</sup>.

\***Dhayati** to suck: see dhāti. Caus. dhāpayati, pp. dhāta (q. v.).

**Dhara** (usually -°, except at Miln 420) (adj.) [Sk. dhara, to dhṛ, see dharati] bearing, wearing, keeping; holding in mind, knowing by heart. Freq. in phrase dhammadhara (knowing the Dhamma, q. v.), vinaya°, mātikā°.

e. g. D II.125. dhamma<sup>o</sup> also Sn 58; Th I. 187; Nd<sup>2</sup> 319; vinaya<sup>o</sup> Miln 344; jāṭajina<sup>o</sup> Sn 1010. See also dhāra.

**Dharaṇa** (adj.) bearing, holding, comprising VvA 104 (suvannassa pañcadasa<sup>o</sup> nikkha holding, i. e. worth or equal to 15 parts of gold). — f. -ī bearing, i. e. pregnant with Sn 26 (of cows: godharaniyo pavaniyo = gabbhīniyo SnA 39). — As n. the Earth J V. 311; VI. 526; Miln 34; dharāṇi-ruha N. of a tree J VI. 482, 497; Miln 376.

**Dharati** [Sk. dharati, dhṛ as in Gr. *θρηνοει*; Lat. firmus & fetus. See also dalha, dhata, dhamma, dhiti, dhuva] to hold, bear, carry, wear; to hold up, support; to bear in mind, know by heart; to hold out, endure, last, continue, live Sn 385 (take to heart, remember); DhA II.68; — ppr. dharamāna living, lasting J 1.75 (dh<sup>o</sup>e yeva sūriye while the sun was still up); II.6; Miln 240, 291 (Bhagavato dh<sup>o</sup>-kāle); — grd. dhareyya, in dh<sup>o</sup>-divasa the day when a young girl is to be carried (into the house of her husband) ThA, 25; cp. dhāreyya Th 2, 472 = vivāha ThA 285. — pp. dhata (q. v.) — Caus. dhāreti (q. v.).

**Dhava**<sup>1</sup> [Sk. dhava = madhuratvaca, Halāyudha] the shrub *Crislea Tomentosa* A 1.202, 204; J IV.209; VI.528.

**Dhava**<sup>2</sup> [Sk. dhava, a newly formed word after vidhava, widow, q. v.] a husband ThA 121 (dh. vuccati sāmiko tad abhāvā vidhāvā matapatikā ti attho).

**Dhavaḷa** (adj.) [Sk. dhavala, to dhavati, see dhāvati & dhovāti] white, dazzling white VvA 252; Dāvs II.123; v.26.

**Dhavalatā** (f.) whiteness VvA 197.

**Dhāta** [Sk. \*dhāyita of dhayati to suck, nourish, pp. dhāta] fed, satiated; satisfied, appeased Vin 1.222; J 1.185; II.247, 446; V.73; VI.555; Pv 1.118 (so read for dāta) = PvA 59 (: suhita titta); Miln 233, 249. — f. abstr. dhātata<sup>o</sup> satiation, fulness, satisfaction, in ati<sup>o</sup> J II.293.

**Dhātī** (f.) [Sk. dhātri = Gr. *θηθη* wet nurse, to dhayati suck, suckle; Idg. \*dhēi as in Gr. *θησαι* to milk, *θηλυς* feeding, *θηλη* female breast; cp. Lat. felare, femina ("giving suck"), filius ("suckling"); Oir. dīnu lamb; Goth. daddjan; Ohg. tila breast. See also dādhi, dhītā, dhenu] wet nurse, fostermother D II.19; M 1.395; II.97; J 1.57; III.391; PvA 16, 176. In cpds. dhāti<sup>o</sup>, viā-cela swaddling cloth, baby's napkin S 1.205 = J III.309.

**Dhātu** (f.) [Sk. dhātu to dadhāti, Idg. \*dhō, cp. Gr. *θημη*, *ἀνὰ-θημη*, Sk. dhāman, dhātr (=Lat. conditor); Goth. gādōs; Ohg. tāt, tuom (in meaning -<sup>o</sup>=dhātu, cp. E. serf-dom "condition of . . .") tuon = E. to do; & with k-suffix Lat. facio, Gr. *(ἰ)θηκ(α)*, Sk. dhāka; see also dhamma] element. Closely related to dhamma in meaning B 1<sup>b</sup>, only implying a closer relation to physical substance. As to its gen. connotation cp. *Dhs. Irsi*. p. 198. — 1. a primary element, of which the usual set comprises the four paṭhavi, āpo, tejo, vāyo (earth, water, fire, wind), otherwise termed cattāro mahābhūtā(ni): D 1.215; II.294; III.228; S 1.15; II.169 sq., 224; IV.175, 195; A II.165; III.243; Vbh 14, 72; Nett 73. See discussed at *Cpd.* 254 sq. — A def<sup>o</sup> of dhātu is to be found at *Vism* 485. — Singly or in other comb<sup>o</sup> paṭhavi<sup>o</sup> S II.174; tejo<sup>o</sup> S 1.144; D III.227; the four plus ākāsa S III.227, plus viññāna S II.248; III.231; see below 2 b. — 2. (a) natural condition, property, disposition; factor, item, principle, form. In this meaning in var. comb<sup>o</sup> & applications, esp. closely related to khandha. Thus mentioned with khandha & āyatana (sensory element & element of sense-perception) as bodily or physical element, factor (see khandha B 1 d & cp. Nd<sup>2</sup> under dhātu) Th 2, 472. As such (physical substratum) it constitutes one of the lokā or forms of being (khandha<sup>o</sup> dhātu<sup>o</sup> āyatana<sup>o</sup> Nd<sup>2</sup> 530). Freq.

also in comb<sup>o</sup> kāma-dhātu, rūpa<sup>o</sup> arūpa<sup>o</sup> "the elements or properties of k. etc." as preceding & conditioning bhava in the respective category (Nd<sup>2</sup> s. v.). See under d. — As "set of conditions or state of being (-<sup>o</sup>)" in the foll.: loka<sup>o</sup> a world, of which 10 are usually mentioned (equalling 10,000: PvA 138) S 1.26; V.424; Pv II.9<sup>1</sup>; Vbh 336; PvA 138; *KS* II.101; n. 1; — nibbāna<sup>o</sup> the state of N. S v.8; A II.120; IV.202; J 1.55; It 38 (dve: see under Nibbāna); Miln 312. Also in the foll. connections: amata<sup>o</sup> It 62; bhū<sup>o</sup> the verbal root bhū DA 1.229; ṭhapitāya dhātuyā "while the bodily element, i. e. vitality lasts" Miln 125; vaṇṇa<sup>o</sup> form, beauty S 1.131; Pv 1.3<sup>1</sup>. In these cases it is so far weakened in meaning, that it simply corresponds to E. abstr. suffix -hood or -ity (cp. hood=origin, "form": see ketu), so perhaps in Nibbāna<sup>o</sup> = Nibbāna-dom. Cp. dhātuka. — (b) elements in sense-consciousness: referring to the 6 ajjhattikāni & 6 bhāriṇi āyatanāni S II.140 sq. Of these sep. sota<sup>o</sup> D 1.79; III.38; Vbh 334; dibbasota<sup>o</sup> S II.121, 212; V.265, 304; A 1.255; III.17, 280; V.199; cakkhu<sup>o</sup> Vbh 71 sq.; mano<sup>o</sup> Vbh 175, 182, 301; mano-viññāna<sup>o</sup> Vbh 87, 89, 175, 182 sq. — (c) various: aneka<sup>o</sup> A 1.22; III.325; V.33; akusala<sup>o</sup> Vbh 363; avijjā<sup>o</sup> S II.132; ābhā<sup>o</sup> S II.150; ārambha<sup>o</sup> S v.66, 104 sq.; A 1.4; II.338; ṭhiti<sup>o</sup> S II.175; III.231; A III.338; dhamma<sup>o</sup> S II.56; nekkhamma<sup>o</sup> S II.151; A III.447; nissāraṇiyā dhātuyo (5) D III.239; A III.245, 290. See further S 1.134, 196; II.153, 248 (aniccā); III.231 (nirodha); IV.67; A 1.176; II.164; IV.385; Dhs 58, 67, 121; Nett 57, 64 sq.; ThA 20, 49, 285. — (d) Different sets and enumerations: as 3 under kāma<sup>o</sup>, rūpa<sup>o</sup>, arūpa<sup>o</sup> A 1.223; III.447; Ps 1.137; Vbh 86, 363, 404 sq.; under rūpa<sup>o</sup>, arūpa<sup>o</sup>, nirodha<sup>o</sup> It 45. — as 6 (paṭhavi etc. + ākāsa<sup>o</sup> & viññāna<sup>o</sup>): D III.247; A 1.175 sq.; M III.31, 62, 240; Ps 1.136; Vbh 82 sq. — as 7 (ābhā subha etc.): S II.150. — 18: Ps 1.101, 137; II.230, Dhs 133; Vbh 87 sq., 401 sq.; *Vism* 484 sq. — 3. a humour or affection of the body DA 1.253 (dhātusamatā). — 4. the remains of the body after cremation PvA 76; a relic VvA 165 (sarira<sup>o</sup>, bodily relic); Dāvs v.3 (dasana<sup>o</sup> the tooth-relic). — abl. dhātuso according to one's nature S II.154 sq. (sattā sattetthi saddhiṇ saṅsandanti etc.); It 70 (id.); S III.65.

-kathā N. of 3<sup>rd</sup> book of the Abhidhamma *Vism* 96. -kucchi womb Miln 176; -kusala skilled in the elements M III.62; \*kusalatā proficiency in the (18) elements D III.212; Dhs 1333; -ghara "house for a relic," a dagoba SnA 194. -cetiya a shrine over a relic DhA III.29; -nānatta diversity of specific experience D II.289; S II.143; IV.113 sq., 284; -vibhāga distribution of relics VvA 297; PvA 212.

**Dhātuka** (adj.) (only -<sup>o</sup>) having the nature, by nature, affected with, -like (cp. °dhamma B 2<sup>a</sup>); often simply = first part of cpd. (cp. E. friend-like = friendly = friend) J 1.438 (kiliṭṭha<sup>o</sup> miserable), II.31 (sama<sup>o</sup>), 63 (badhira<sup>o</sup> deaf), 102 (paṇḍuroga<sup>o</sup> having jaundice), 114 (dhut-tika<sup>o</sup>); IV.137 (vāmanaka<sup>o</sup> deformed), 391 (muddhā<sup>o</sup>); V.197 (āvāṭa<sup>o</sup>); DhA 1.89 (anattamana<sup>o</sup>).

**Dhātura** (adj. -<sup>o</sup>) [= °dhātuya] in cha<sup>o</sup> consisting of six elements (purisa) M III.239 (where āpodhātu omitted by mistake). See dhātu 2 c.

**Dhāna** (adj.-n.) [Sk. dhāna, to dadhāti; cp. dhātu] (adj.) holding, containing (-<sup>o</sup>) M 1.11 (ahi kaṇṭaka<sup>o</sup>; cp. ādhāna & kaṇṭaka). — (n.) nt. a receptacle Dh 58 (sankāra<sup>o</sup> dust-heap = ṭhāna DhA 1.445). f. dhāni a seat (= ṭhāna), in rāja<sup>o</sup> "the king's seat," a royal town. Often in comb with gāma & nigama (see gāma 3 a): Vin III.89; J VI.397; Pv II.13<sup>10</sup>.

**Dhāniya** (adj.) [Sk. dhānya, cp. dhāñā<sup>2</sup>] wealthy, rich, abundant in (-<sup>o</sup>) J III.367 (pahūtadhana<sup>o</sup>; v. I. BB °dhāritan); (nt.) riches, wealth J v.99, 100.

**Dhāra** (adj.) (-<sup>o</sup>) [Sk. dhāra to dhāreti; cp. dhara] bearing, holding, having D 1.74 (udaka-rahado sitavāri<sup>o</sup>); M

1.281 (ubhato°) Sn 336 (ukkā°); It 101 (antimadeha°), 108 (ukkā°). See also dhārin.

**Dhāra** (adj.-n.) 1. bearing, one who holds or possesses DhA III.93 (sampattiṅ). — 2. one who knows or remembers A II.97 (°jātika); IV.296 sq., 328 (id.).

**Dhāraṇa** (nt.) [cp. Sk. dhāraṇa, to dhāreti] 1. wearing, in māla° (etc.) D I.5 = A II.210 = Pug 58; KhA 37; cīvara° A II.104 = Pug 45. — 2. maintaining, sustaining, keeping up Miln 320 (āyu° bhojanā). — 3. bearing in mind, remembrance Vin IV.305; M II.175 (dhamma°).

**Dhāraṇaka** [der. fr. dhāraṇa] 1. a debtor (see dhāreti 4) J II.203; IV.45. — 2. a mnemonician Miln 79.

**Dhāraṇatā** (f.) 1. wearing, being dressed with (=dhāraṇa 1) Miln 257. — 2. mindfulness (=dhāraṇa 3) Nd<sup>2</sup> 628 = Dhs 14.

**Dhāraṇā** (f.) [to dhāraṇa] 1. memory Miln 79. — 2. the earth ("the upholder," cp. dharanī) J VI.180.

**Dhārā**<sup>1</sup> (f.) [Sk. dhārā, from dhāvati 1] torrent, stream, flow, shower D I.74 (sammā° an even or seasonable shower; DA I.218 = vuṭṭhi); II.15 (udakassa, streama); J I.31; Ps I.125 (udaka°); Pv II.97<sup>0</sup> (sammā°); VvA 4 (hinguḷika°); PvA 139; DhA IV.15 (assu°); Sdhp 595 (vassa°).

**Dhārā**<sup>2</sup> (f.) [Sk. dhārā, from dhāvati 2.] the edge of a weapon J I.455; VI.449; DhA 317; DA I.37. — (adj.) (-°) having a (sharp) edge J I.414 (khura°) Miln 105 (sukhuma°); ekato°-ubhato° single- & double-edged J I.73 (asi); IV.12 (sattha).

**Dhārin** (adj. -°) [Sk. dhārin, see dhāreti & cp. °dhara, °dhāra] holding, wearing, keeping; often in phrase antimadeha° "wearing the last body" (of an Arahant) S I.14; Sn 471; It 32, 40. — J I.47 (virūpa-vesa°); Dāvs v.15. — f. °inī Pv I.108 (kāsikuttama°).

**Dhāretar** [n. ag. to dhāreti 3] one who causes others to remember, an instructor, teacher (cp. dhāraṇaka) A IV.196 (sotā sāvetā uggahetā dh.).

**Dhāreti** [Caus. of dharati, q. v. for etym.] to hold, viz. 1. to carry, bear, wear, possess; to put on, to bring, give D I.166 (chavadussāni etc.); Vin I.16 = D I.110 (telapajjotaṅ); D II.19 (chattaṅ to hold a sunshade over a person); PvA 47 (id.); dehaṅ dh. to "wear," i. e. to have a body It 50, 53 (antimaṅ d.); J IV.3 (padumaṅ); VI.136; Pv I.31 (vaṇṇaṅ dh. = vahasi PvA 14); tassa kahāpaṇaṅ daṇḍaṅ dh. "to inflict a fine of a k. on him" Miln 171. — 2. to hold back, restrain Vin IV.261 (kathaṅ dhāretha how do you suppress or conceal pregnancy?); Dh 222 (kodhaṅ). — 3. to bear in mind, know by heart, understand; dhammaṅ to know the Dhamma A III.176; tipīṭakaṅ buddhavaṇaṅ to know the 3 Piṭakas Miln 18. — D II.2; Pug 41 (sunāti, bhaṇati, dh. = remember). Cp. upadhāreti. — With double acc.: to receive as, to take = believe, to take for, consider as, call: upāsakaṅ maṅ dhāretu Bhagavā "call me your disciple" Vin I.16 & passim; atthajālan ti pi naṅ dhārehi (call it . . .) D I.46; yathā paṇhaṅ Bhagavā vyākaroti tathā naṅ dhareyyāsi (believe it) D I.222; yathā no (atthaṅ) Gotamo vyākarissati tathā naṅ dhāressāma D I.236; evaṅ maṅ dhārehi adhimuttacittaṅ (consider as) Sn 1149 (=upalakkhehi Nd<sup>2</sup> 323). — 4. to admit, allow, allow for, take up, support (a cause); to give, to owe D I.125 (may allow), 126; A II.69 (na kassa kiñci dh. pays no tribute); Miln 47 (atthaṅ).

**Dhāreyya** (nt.) [orig. grd. of dhāreti] the ceremony of being carried away, i. e. the marriage ceremony, marriage (cp. dhareyya under dharati) Th 2, 472 (text has vāreyya, but ThA, 285 explains dhāreyya = vivāha).

**Dhāva** [Sk. dhāva] running, racing M I.446.

**Dhāvati** [Sk. dhāvati & dhāvate: 1. to flow, run etc.; cp. Gr. θέω (both meanings); Ags. déaw = E. dew; Ohg.

tou = Ger. tau; cp. also dhārā & dhanāti. — 2. to clean (by running water) etc. = P. dhovati, q. v.] 1. to run, run away, run quickly Sn 939 (cp. Nd<sup>1</sup> 419); Dh 344; J I.308; VI.332; Nd<sup>1</sup> 405 = Nd<sup>2</sup> 304<sup>th</sup>; Pv IV.161 = palāyati PvA 284<sup>1</sup>; DhA I.389 (opp. gacchati); PvA 4; Sdhp 378. — 2. to clean etc.: see dhovati; cp. dhavala & dhārā<sup>2</sup>.

**Dhāvana** (nt.) [Sk. dhāvana] running, galloping J II.431; Miln 351.

**Dhāvin**: see pa°.

**Dhī** & **Dhī** (indecl.) [Sk. dhīk] an excl<sup>n</sup> of reproach & disgust: fic! shame! woe! (with acc. or gen.) S V.217<sup>4</sup> (read dhī taṅ for dhītaṅ); Dh 389 (dhī = garahāmi DhA IV.148); J I.507; DhA I.179 (haṅ dhī), 216 (v. I. BB but text has haṅdi). An inorganic r replaces the sandhi-cons. in dhī-r-atthu jīvitaṅ Sn 440; cp. Th I.1150; dhī-r-atthu jātiyā J I.59.

**Dhī**<sup>2</sup> (f.) [Sk. dhīḥ to didheti, cp. Av. dī to see, Goth. (filu-) deisei cunning. See also dhīra] wisdom, only in Com. expl. of paṇḍā: "dhī vuccati paṇḍā" (exegesis of dhīra) at Nd<sup>1</sup> 44 = J II.140 = III.38.

**Dhikkita** (adj.) [Sk. dhikkṛta, of dhī + kata] reproached, reviled; used also medially: blaming, censuring, condemning J I.155 (=garahitā Com.); also in Com. expl. of dhīra (=dhikkita-pāpa detesting evil) at Nd<sup>1</sup> 44 = J II.140 = III.38 (cp. dhī<sup>2</sup>).

**Dhīti** (f.) [Sk. dhṛti to dhṛ, see dharati] energy, courage, steadfastness, firm character, resolution. S I.122, 215 = Sn 188 (cp. SnA 237); J I.266, 280; III.239; VI.373; Vbh 211; Dhs 13 (+ thāma), 22, 289, 571; Miln 23, 329; Sdhp 574. Equivalent to "wisdom" (cp. juti & jutimant & Sk. dhīti) in expl. of dhīra as "dhitisampanna" Nd<sup>1</sup> 44 (see dhī<sup>2</sup>); PvA 131.

**Dhītimant** (adj.) [Sk. dhṛtimant; cp. also dhīmant] courageous, firm, resolute A I.25; Sn 462, 542; Th I, 6; J II.140; VI.286 (wise, cp. dhīti).

**Dhītar** and **Dhītā** (f.) [Sk. dhītā, orig. pp. of dhayati to suck (cp. Lat. filia); see dhāta & dhāti, influenced in inflection by Sk. duhitṛ, although etymologically different] daughter Th 2, 336 (in faith); J I.152, 253; VI.366; Pv I.111<sup>6</sup>; DhA III.171, 176; PvA 16, 21, 61, 105. deva° a female deva (see deva) VvA 137 etc.; nattu° a granddaughter PvA 17; mātuḷa° a niece PvA 55; rāja° a princess J I.207; PvA 74. In comp<sup>n</sup> dhītu°. — -kkama one who is desirous of a daughter J VI.307 (=dhītu atthāya vicarati Com.; v. I. dhītu-kāma); -dhītā granddaughter PvA 16.

**Dhītalikā** (f.) [Dimin. of dhītā; cp. dhītikā & potthalikā] a doll Vin III.36, 126 (dāru°); DhsA 321; PvA 16.

**Dhītikā** (f.) [cp. dhītalikā] a doll Th 2, 374 (=dhītalikā ThA 252).

**Dhīna** see adhīna.

**Dhīyati** [Sk. dhiyate, Pass. to dahati<sup>1</sup>] to be contained ThA 13 (so read for dhiyati); PvA 71.

**Dhīra** (adj.) [combining in meaning 1. Sk. dhīra "firm" fr. dhārayati (see dharati & dhīti); 2. Vedic. dhīra "wise" fr. dhīhēti (see dhī<sup>2</sup>). The fluctuation of connotation is also seen in the expl<sup>n</sup> of Com<sup>n</sup> which always give the foll. three conventional etymologies, viz. dhikkita-pāpa, dhīti-sampanna, dhīyā (=paṇḍāya) samanāgata Nd<sup>1</sup> 44 (see dhī<sup>2</sup>)] constant, firm, self-relying, of character; wise, possessing the knowledge of the Dhamma, often = paṇḍita & Ep. of an Arahant D II.128; S I.24 (lokaparīyāya aṇḍāya nibbutā dh.), 122, 221; Sn 45, 235 (nibbanti dhīrā), 913 (vipamutto dīḥigatēhi dh.), 1052; It 68 ("upasevanā, opp. bāla), 122 (dh. sabbaganthapamocano); Dh 23, 28, 177 (opp. bāla); Th I. 4; 2, 7 (dhammā = tejjussadehi ariyamag-

**Sankha** [etym. ?] a water plant (comb<sup>d</sup> with sevāla) Miln 35. See detail under **paññaka**.

**Sankhata** [pp. of sankharoti; Sk. saṅskṛta] r. put together, compound; conditioned, produced by a combination of causes. "created," brought about as effect of actions in former births S II.26; III.50; Vin II.284; It 37. 88; J II.38; Nett 14; Dhs 1085; DhsA 47. As *ut*, that which is produced from a cause, i. e. the **sankhāras** S I.112; A 1.83, 152; Nett 22. **asankhata** not put together, not proceeding from a cause Dhs 983 (so read for sankhāta), 1086; Ep. of nibbāna "the Unconditioned" (& therefore unproductive of further life) A 1.152; S IV.359 sq.; Kvu 317 sq.; Pv III.7<sup>10</sup> (=lad-dhanāma amatag PvA 207); Miln 279; Dhs 583 (see *trsl*<sup>a</sup> *ibid.*), 1439. The discernment of higher jhāna-states as **sankhata** is a preliminary to the attainment of Arahantship M III.244. Cp. abhi<sup>o</sup>; visankhita; visankhāra. — 2. cooked, dressed Mhvs 32, 39. — 3. embellished Mhvs 22, 29.

-**lakkhaṇa** properties of the sankhata, i. e. production, decay and change A 1.152; VvA 29.

**Sankhati** (f.) [cp. Sk. saṅskṛtī] cookery M 1.448.

**Sankhaya** [saṅ + khaya] destruction, consumption, loss, end Vin 1.42; D II.283; M 1.152; S 1.2, 124; IV.391; It 38; Dh 282 (=vināsa DhA III.421), 331; J II.52; V.465; Miln 205, 304.

**Sankharoti** [saṅ + kr] to put together, prepare, work PvA 287. **a-sankhārāna** S 1.126. Ger. **sankharitvā** S II.209 (v. 1, sankhādītivā, as is read at id., p. Vin II.201). Cp. abhi<sup>o</sup>. — pp. **sankhata**.

➤ **Sankhalā** (f.) [cp. Sk. śṛṅkhalā] a chain Th 2, 509. **aṭṭhi<sup>o</sup>** a chain of bones, skeleton A III.97. As **kankalā** at Th 2, 488.

➤ **Sankhalikā** (f.) [fr. sankhalā] a chain S 1.76; J III.168; VI.3; Nd<sup>2</sup> 304<sup>III</sup>; Miln 149, 279; DhA IV.54; PvA 152. Sometimes **sankhalika** (esp. in composition), e. g. J III.125 ("bandhana"); VI.3; Miln 279. — **aṭṭhi<sup>o</sup>** a chain of bones, a skeleton [cp. BSk. asthi-sankhalikā MVastu 1.21] D II.296 = M 1.58; Vin III.105; J 1.433; Pv II.121<sup>II</sup>; DhA III.479. — **deva<sup>o</sup>** a magic chain J II.128; V.92.

➤ **Sankhā** (f.) & **Sankhyā** (f.) [fr. saṅ + khyā] r. enumeration, calculation, estimating D II.277; M 1.109; Miln 59 — 2. number Dāvs 1.25. — 3. denomination, definition, word, name (cp. on term K.S. 1.321) S III.71 sq.; IV.376 sq.; Nd<sup>2</sup> 617 (=uddesa gaṇanā paññatti); Dhs 1306; Miln 25. — **sankhaṅ gacchati** to be styled, called or defined; to be put into words D 1.199, 201; Vin II.239; M 1.190, 487; A 1.68, 244 = II.113; Pug 42; Nett 66 sq.; Vism 212, 225, 235, 294 (khy); SnA 167 (khy); DhsA 11 (khy). **sankhaṅ gata** (cp. sankhāta) is called DA 1.41 (uyyānaṅ Ambalatthikā t'eva s. g.). **sankhaṅ na upeti** (nopeti) cannot be called by a name, does not count, cannot be defined It 54; Sn 209, 749, 911, 1074; Nd<sup>1</sup> 327; Nd<sup>2</sup> 617.

**Sankhāta** [pp. of sankhāyati] agreed on, reckoned; (-<sup>o</sup>) so-called, named D 1.163 (akusala<sup>o</sup> dhammā); III.65, 133 = Vin III.46 (theyya<sup>o</sup> what is called theft); DA 1.313 (the sambodhi, by which is meant that of the three higher stages); DhsA 378 (khandha-ttaya<sup>o</sup> kāya, cp. Expos. II.485); PvA 40 (medha<sup>o</sup> paññā), 56 (hattha<sup>o</sup> pāni), 131 (pariccāga<sup>o</sup> atidāna), 163 (caraṇa<sup>o</sup> guṇa).

-**dhamma** one who has examined or recognized the **dhamma** ("they who have mastered well the truth of things" K.S. II.36), an Ep. of the **arahant** S II.47; IV.210; Sn 70 ("dhammo, with expl<sup>a</sup> Nd<sup>2</sup> 618<sup>b</sup>: "vuccati ānaṅ" etc.; "sankhāta-dh. = nāta-dhammo," of the paccakabuddha), 1038 ("dhammā = vuccanti arahanto khīṇāsava Nd<sup>2</sup> 618<sup>b</sup>), Dh 70 (T. sankhata<sup>o</sup>, but DhA II.63 sankhāta<sup>o</sup>).

**Sankhādāti** [saṅ + khādāti] to masticate Vin II.201; S II.269 (reads 'kharitvā'); A III.304 sq.; J 1.507. — pp. **khādita**.

**Sankhādita** [pp. of sankhādāti] chewed, masticated KhA 50, 257; VbhA 211 (where Vism 257 reads 'khāyita).

**Sankhāna**<sup>1</sup> (nt.) & **Sankhyāna** (nt.) [fr. saṅ + khyā, cp. sankhā<sup>1</sup> calculation, counting, D 1.11; M 1.85; DA 195; DhTP 613 (khy).

**Sankhāna**<sup>2</sup> (nt.) [?] a strong-leash ThA 292 (where Th 2, 509 reads sankhalā).

**Sankhāyaka** [fr. saṅ + khyā] a calculator S IV.376.

**Sankhāyati** & **Sankhāti** [saṅ + khyā] r. to appear J v.203 ("āti). — 2. to calculate Sn p. 126 (inf. 'khātūṅ); Dh 196. ger. **sankhāya** having considered, discriminately, carefully, with open mind D II.227; III.224 (patisevati etc.; with ref. to the 4 apassanāni); S 1.182; Sn 209, 391, 749, 1048 (= jānitvā etc. Nd<sup>2</sup> 619); Nd<sup>1</sup> 327; Dh 267 (= ānena DhA III.393); It 54. **sankhā pi** deliberately M 1.105 sq.

**Sankhāyita** = sankhādita; Vism 257.

**Sankhāra** [fr. saṅ + kr, not Vedic, but as saṅkāra Epic & Class. Sk. meaning "preparation" and "sacrament," also in philosophical literature "former impression, disposition," cp. vāsanā] one of the most difficult terms in Buddhist metaphysics, in which the blending of the subjective-objective view of the world and of happening, peculiar to the East, is so complete, that it is almost impossible for Occidental terminology to get at the root of its meaning in a translation. We can only convey an idea of its import by representing several sides of its application, without attempting to give a "word" as a def. *trsl*<sup>a</sup>. — An exhaustive discussion of the term is given by Franke in his *Digha* translation (pp. 307 sq., esp. 311 sq.); see also the analysis in *Cpd.* 273-276. — Lit. "preparation, get up"; appl<sup>d</sup>: coefficient (of consciousness as well as of physical life, cp. viññāna), constituent, constituent potentiality; (pl.) synergies, cause-combination, as in S III.87; discussed, *B. Psy.*, p. 50 sq. (cp. DhsA 156, where paraphrased in def<sup>o</sup> of **sa-sankhāra** with "ussāha, payoga, upāya, paccaya-gaṇana"); composition, aggregate. 1. Aggregate of the conditions or essential properties for a given process or result — e. g. (i.) the sum of the conditions or properties making up or resulting in life or existence; the essentials or "element" of anything (-<sup>o</sup>), e. g. āyusankhāra, life-element D II.106; S II.266; PvA 210; bhavasankhāra, jivitasankhāra, D II.99, 107. (ii.) Essential conditions, antecedents or synergy (co-ordinated activity), mental coefficients, requisite for act, speech, thought; kāya<sup>o</sup>, vaci<sup>o</sup>, citta<sup>o</sup>, or mano<sup>o</sup>, described respectively as "respiration," "attention and consideration," "percepts and feelings," "because these are (respectively) bound up with," or "precede" those M 1.301 (cp. 56); S IV.293; Kvu 395 (cp. *trsl*<sup>a</sup> 227); Vism 530 sq.; DhsA 3; VbhA 142 sq. — 2. One of the five khandhas, or constitutional elements of physical life (see khandha), comprising all the citta-sampayutta-cetasikā dhammā — i. e. the mental concomitants, or adjuncts which come, or tend to come, into consciousness at the uprising of a citta, or unit of cognition Dhs 1 (cp. M III.25). As thus classified, the sankhāra's form the mental factor corresponding to the bodily aggregate or rūpakkhandha, and are in contrast to the three khandhas which represent a single mental function only. But just as kāya stands for both body and action, so do the concrete mental syntheses called **sankhārā** tend to take on the implication of synergies, of purposive intellection, connoted by the term abhisankhāra, q. v. — e. g. M III.99, where sankhārā are a purposive, aspiring state of mind to induce a specific rebirth; S II.82, where puñṇaṅ, opuñ-

ñāṇ, āneñjaṇ s. abhisankharoti, is, in D III.217 & Vbh 135, catalogued as the three classes of abhisankhāra; S II.39, 360; A II.157, where s. is tantamount to sañcetanā; Miln 61, where s., as khandha, is replaced by cetanā (purposive conception). Thus, too, the -ss. in the Paṭicasamuppāda formula are considered as the aggregate of mental conditions which, under the law of kamma, bring about the inception of the patisandhiviññāna, or first stirring of mental life in a newly begun individual. Lists of the psychologically, or logically distinguishable factors making up the composite sankhārakkhandha, with constants and variants, are given for each class of citta in Dhs 62, etc. (N.B.—Read cetanā for vedanā, § 338.) Phassa and cetanā are the two constant factors in the s-kkhandha. These lists may be compared with the later elaboration of the sankhāra-elements given at Vism 462 sq. — 3. **sankhārā** (pl.) in popular meaning. In the famous formula (and in many other connections, as e. g. *sabbe sankhārā*) "aniccā vata sankhārā uppādaya-dhammino" (D II.157; S I.6, 158, 200; II.193; Th I, 1159; J I.392, cp. Vism 527), which is rendered by Mrs. Rh. D. (*Brstheren*, p. 385 e. g.) as "O, transient are our life's experiences! Their nature 'tis to rise and pass away," we have the use of s. in quite a general & popular sense of "life, physical or material life"; and *sabbe sankhārā* means "everything, all physical and visible life, all creation." Taken with caution the term "creation" may be applied as t.t. in the Paṭicasamuppāda, when we regard *avijjā* as creating, i. e. producing by spontaneous causality the *sankhāras*, and *sankhārā* as "natura genita atque genitura" (the latter with ref. to the foll. *viññāna*). If we render it by "formations" (cp. Oldenberg's "Gestaltungen," *Buddha* 1920, p. 254), we imply the mental "constitutional" element as well as the physical, although the latter in customary materialistic popular philosophy is the predominant factor (cp. the discrepancies of "life eternal" and "life is extinct" in one & the same European term). None of the "links" in the Paṭica-samuppāda meant to the people that which it meant or was supposed to mean in the subtle and schematic philosophy (dhammāduddasā nipuṇā!) of the dogmatists. — Thus *sankhārā* are in the widest sense the "world of phenomena" (cp. below °loka), all things which have been made up by pre-existing causes. — At PvA 71 we find *sankhārā* in lit. meaning as "things" (preparations) in def<sup>n</sup> of *ye keci* (bhogā) "whatever." The *sabbe* s. at S II.178 (trsl<sup>n</sup> "all the things of this world") denote all 5 aggregates exhausting all conditioned things; cp. Kvu 226 (trsl<sup>n</sup> "things"); Mhvs IV.66 (: the material and transitory world); Dh 154 (vi-sankhāragataṇ cittaṇ = mind divested of all material things); DhsA 304 (trsl<sup>n</sup> "kamma activities," in connection *avijjā-paccaya-s*); CpD, 211, n. 3. — The def<sup>n</sup> of *sankhārā* at Vism 526 (as result of *avijjā* & cause of *viññāna* in the P.-S.) is: *sankhataṇ abhisankharonti ti sankhārā*. Api ca: *avijjā-paccayaṇ sankhārā sankhāra-saddena āgata-sankhārā ti duvidhā sankhārā*; etc. with further def. of the 4 *sankhāras*. — 4. Var. passages for *sankhāra* in general: D II.213; III.221 sq., M II.223 (imassa dukkha-nidānassa sankhāraṇ padahato sankhāra-ppadhānā virāgo hoti); S III.69 (ekanta-dukkhā sankhārā); IV.216 sq. (*sankhārāṇaṇ khaya-dhammatā*; id. with *vaya*°, *virāga*°, *nirodha*° etc.); Sn 731 (*yaṇ kiñci dukkhaṇ sambhoti sabbaṇ sankhāra-paccayā; sankhārāṇaṇ nirodhena n'atthi dukkhassa sambhavo*); Vism 453, 462 sq. (the 51), 529 sq.; DhA III.264, 379; VbhA 134 (4 fold), 149 (3 fold), 192 (āyūhanā); PvA 41 (bhijjana-dhammā). — Of passages dealing with the *sankhāras* as *aniccā, vayadhammā, anattā, dukkhā* etc. the foll. may be mentioned: Vin I.113; S I.200; III.24; IV.216, 259; V.56, 345; M III.64, 108; A I.286; II.150 sq.; III.83, 143; IV.13, 100; It 38; Dh 277, 383; Ps I.37, 132; II.48; 109 sq.; Nd<sup>1</sup> 444, 450; also Nd<sup>2</sup> p. 259 (s. v. *sankhārā*).

-*upekkhā* equanimity among "things" Vism 161, 162. -*ūpasama* allayment of the constituents of life Dh 308, 381; cp. DhA IV.108. -*khandha* the aggregate of (mental) coefficients D III.233; Kvu 578; Tikp 61; DhsA 345; VbhA 20, 42. -*dukkha* the evil of material life, constitutional or inherent ill VbhA 93 (in the classification of the sevenfold *sukkhā*). -*paccayā* (viññāna) conditioned by the synergies (is vital consciousness), the second linkage in the Paṭica-samuppāda (q. v.) Vism 577; VbhA 152 sq. -*padhāna* concentration on the *sankhāras* M II.223. -*majjhataṭṭā* = °*upekkhā* VbhA 283. -*loka* the material world, the world of formation (or phenomena), creation, *loka* "per se," as contrasted to *satta-loka*, the world of (morally responsible) beings, *loka* "per hominem" Vism 205; VbhA 456; SnA 442.

**Sankhāravant** (adj.) [fr. *sankhāra*] having *sankhāras* A II.214 = Dhs 1003.

**Sankhitta** [pp. of *sankhipati*] 1. concise, brief Miln 227; DhsA 344; instr. *sankhittena* in short, concisely (opp. *vitthārena*) Vin I.10; D II.305; S V.421; Pug 41. Cp. BSk. *sankhīptena* Divy 37 etc. — 2. concentrated, attentive D I.80 (which at Vism 410 however is expl<sup>d</sup> as "thina-middh' ānugata"); S II.122; V.263; D II.299 = M I.59. — 3. contracted, thin, slender: °*majjhā* of slender waist J V.155. — Cp. *abhi*°.

**Sankhipati** [saṇ + *kipati*] 1. to collect, heap together Mhvs I, 31. — 2. to withdraw, put off Dāvs IV.35. — 3. to concentrate J I.82. — 4. to abridge, shorten. — pp. *sankhitta*.

**Sankhippa** (adj.) [saṇ + *kippa*] quick J VI.323.

**Sankhiyā-dhamma** form of talk, the trend of talk D I.2; DA I.43. Cp. *sankhyā*.

**Sankhubhati** [saṇ + *hubhati*] to be shaken, to be agitated, to stir J I.446 (ger. °*khubhitvā*); DhA II.43, 57; aor. °*khubhi* PvA 93. — pp. *sankhubhita*. — Caus. *sankhobheti* to shake, stir up, agitate J I.119, 350; II.119.

**Sankhubhita** [pp. of *sankhubhati*] shaken, stirred J III.443.

**Sankhepa** [saṇ + *khepa*] 1. abridgment, abstract, condensed account (opp. *vitthāra*), e. g. Vism 532, 479; Dh I.125; KhA 183; DhsA 344; SnA 150, 160, 314; VbhA 47. Cp. *ati*°. — 2. the sum of, quintessence of; instr. °*ena* (adv.) by way of, as if, e. g. *rāja*° as if he were king DA I.246; *bhūmi-ghara*° in the shape of an earth house DA I.260. — 3. group, heaping up, amassing, collection: *pabbata-sankhepe* in a mountain glen (lit. in the midst of a group of mountains) D I.84; A III.396. *bhava*° amassing of existences J I.165 sq., 366, 463; II.137. — 4. *aṭavi*° at A I.178; III.66 is probably a wrong reading for °*sankopa* "inroad of savage tribes."

**Sankheyya**<sup>1</sup> (adj.) [grd. of *sankhāyati*] calculable; only neg: a° incalculable S V.400; A III.366; PvA 212. -°*kāra* acting with a set purpose Sn 351. — As grd. of *sankharoti*: see *upa*°.

**Sankheyya**<sup>2</sup> (nt.) a hermitage, the residence of Thera Ayupāla Miln 19, 22 etc.

**Sankhobha** [san + *khobha*] shaking, commotion, upsetting, disturbance J I.64; Sdhp 471.

**Sankhobheti** see *sankhubhati*.

**Sanga** [fr. *sañj*: see *sajjati*<sup>1</sup>] cleaving, clinging, attachment, bond S I.25, 117 sq.; A III.311; IV.289; Dh 170, 342, etc.; Sn 61, 212, 386, 390, 475, etc.; Dhs 1059; DhsA 363; J III.201; the five *sangas* are *rāga*, *dosa*, *moha*, *māna*, and *diṭṭhi*, Thag. 633 = Dhp. 370; DhA IV.187; seven *sangas*, It. 94; Nd<sup>1</sup> 91, 432; Nd<sup>2</sup> 620.

SKSIO  
PBU

DHA RMA  
DHAMMA

THAT WHICH IS ESTABLISHED  
OR FIRM STEADFAST DECREE  
STATUTE ORDINANCE LAW  
USAGE PRACTISE CUSTOMARY  
OBSERVANCE or PRESCRIBED  
CONDUCT DUTY RIGHT JUSTICE  
VIRTUE MORALITY RELIGION  
MERT GOOD WORKS ACCORDING  
TO RIGHT RULE JUSTLY HOLDING  
TO THE LAW DOING ONE DUTY

MISORI  
(33)

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MEANS ORIGIN BEGINNING SUBJECT  
of DISCUSSION INCANTATION CHIEF  
BASE LONG ESTABLISHED  
ANCIENT ORIGINAL  
WELL FOUNDED FIRM  
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ON GOOD AUTHORITY ]

WHAKA  
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TA R-A  
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MA NEA  
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INVOKE CONSULT [ OWN ]  
TURN on a PIVOT REVOLVE  
Come round as a date at time Revolution ]  
CONNECTED BY FAMILY TIES [ Chant ]  
SACRED PLACE  
EXPLAIN ELUCIDATE  
DO PERFORM  
FREE from TAPU  
ACTED ON BY BY WAY OF  
THOUGHT MEMORY RECOLLECTION  
THINK UPON BEAR IN MIND  
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HOUSE of SACRED LAW  
AUTHORITY by effectual PSYCHIC FORCE  
SHOW RESPECT or KINDNESS  
MIND SUPPORT SUSTENANCE



§ BATA  
SK SIO DHA RMA

See earnings of BAIKKHU! B  
KO KO PENDANT for the EAR = LAW!  
THAT WHICH IS ESTABLISHED  
OR FIRM STEADFAST DECREE  
STATUTE ORDINANCE LAW  
USAGE PRACTISE CUSTOMARY  
OBSERVANCE OR PRESCRIBED  
CONDUCT DUTY RIGHT JUSTICE  
VIRTUE MORALITY RELIGION  
MERIT GOOD WORKS ACCORDING  
TO RIGHT RULE JUSTLY  
HOLDING TO THE LAW DOING ONE'S DUTY

MBAORA  
SK

- KAMA LOVING JUSTICE
- KAMA EAGER
- KAYA THE LAW BODY
- KOSA THE COLLECTIVE BODY of LAW
- SHA AND DUTIES

MBAORA  
SK  
MBAORA  
SK  
MBAORA

- CARA LAW OBSERVER
- KARA OLD MAN
- CAKRA the WHEEL of the LAW or the
- KOPUNI ALL TOGETHER IN A BODY
- CA NDRA LAW MOON name of a man

PAU

- A KO LEARN TEACH INSTRUCT
- H A E PAPA STRAIGHT CORRECT
- SA SACRED
- TA KA TURN ON A PIVOT REVOLVE
- REVOLUTION CIRCUIT come
- [KO] ORA LIFE Round as a Date or June
- KA INEA FIELD of OPERATION SCOPED WORK
- KO IRI A SCROLL PATTERN for RAFTERS
- KANAPU SHINE 1 TO
- TARA WANE of MOON 1 TO

WHAKIA

- KO RERO TELL SAY ADDRESS NARRATIVE
- KO HA PARTING or FINAL INSTRUCTIONS
- [GIFT - RESPECT REWARD]
- KO HI Collect gather together Collect
- KO I Good Suitable [the thoughts]
- KO IA IT IS THAT!
- KO IA AFFIRM ASSENT
- KO I NEI THIS IS!
- KO PI COMPLETED PI'A teach the LAW

SK  
PAU  
PSK

KAR MAN  
KA MMA  
DHA MAN

ACTION esp. Sacrificial

1 THE DOING DEED WORK  
2 Acting action profession occupation  
doing other people's work Servant

MAHA

KIA MMA - NAVA  
WANA  
BHA-I

MAKING NEW  
BUD SHOOT SEEDLING  
Becoming

KA  
MAHI

as WHAKA Causative  
WORK OO [prejise]

KAR-A-KIA

in this sense

KAR-I-HIKA

Capulate plant

KAR I

DIE DIE UP

TA

Not utter carve fashion  
Paint Tatoo

TAR-AI

dress timber with on cloze.

PA KA

QUARREL COOK

PA KA TO

FLOW of TIDE

PA KA U

WING of a BIRD  
a KITE

TA KA

Come Round as a date or time

TA KA

PREPARE

TA KA H

plunder Ravish Traverse  
land to claim ownership

HA NEA

MAKE BUILD

MA

By means of.

MA HA MAHA Seat of Emotions

MA HARA THOUGHT

MA HU Ceremony to Remove TABU

MAN-AHU clear off scrub or tree's

MAN-ATU Go proceed Ebb of tide

PAU45 A NŪ HA TA NOT ROOTED OUT NOT  
 REMOVED or DESTROYED  
 [pp] AN + U HAŪNATI UD + AN [the NIVARANA'S]

MAORI A A INEA DRIVE URGE  
 A A INEA FORCE DRIVING / COMPEL  
 NU I Consider important  
 HA HA taste flavour Sig; lit.  
 HA E JEALOUSY ENVY ILL WILL  
 Cause pain Fear dislike,  
 of what we do what to,  
 HA HA TA E TOUCH of FEELINGS  
 U-TA PUT / ON BOARD  
 LOAD  
 U-TANGA BURDEN BEARER  
 of a Burden,  
 U-HA WOMAN female,  
 TA-RA P. MUL M VIRILE  
 NEA-KAU SEAT of FEELINGS  
 EMOTIONS DESIRE  
 HA O sig Catch in a NET, of  
 [Nivaranas]

PAU48 A N - TO INSIDE INNER WITHIN  
 MAORI TO REMI DROWN  
 TO I Knowledge,  
 TO HU THINK  
 A N I U feel shame.  
 A N - EN E Breathe gently  
 TO MINA Desire  
 TO MO ENTER  
 RO TO INSIDE WITHIN  
 TO TO BLOOD  
 PI TO RITORIWAI WATERING of the EYES  
 TO WEED'S IN A CULTIVATION

LATIN TEC TUM ROOF DWELLING  
 MAORI TUM - A HOEHOE VERTICAL HIGH  
 TUM AU SLAIN VICTIM AT  
 OPENING of a NEW HOUSE  
 HA EORATŪ HIGH ROOF

MĀORI	A H U	- NGA	- RUA	APPROACHING OLD AGE
MĀORI	TAI-O	- HI	- GA	CHILDHOOD
PALIZI	GA	TA	DHIN	ONE WHO HAS PERFORMED HIS
=	AO	DHA	GA TA	[ JOURNEY ]
=	AO	DHA	GA TA	ONE WHO HAS GONE THE ROAD & TRAVELLED THE SPAN
MĀORI	TA	WA	TI	DIE [of LIFE - OLD MAN
MĀORI		- HI	- GA	BE KILLED
		TI	- ANA	PERSON
			ANA	CONTINUANCE of ACTION
	TA	WA	HI	Go forth TRAVEL [OR STATE
			ANA	THE POINT TO WHICH
	[ TI	ANA	ANCESTOR ]	ANYTHING REACHES
	TA	NGA	TA	MAN [IN SENSE of ]
		TI	- EI	KILL [SAMSARA ]
MĀORI	TAI-O	- HINGA		CHILDHOOD
NAMA	TA			TIME PAST TIME TO COME
PAU	TA	Y-O	- ADDHA	3 DIVISIONS of TIME
	TA	E		Come go reach arrive arrive at Extend of TIME/SPACE
KAU	MATUA	TA	NGA	OLD AGE
		TA	WHI TO	= OLD
		NGA	- TA	MAN IN KARAKIA
		NGA	- RE	ELDERS MULTITUDE
		TA	NEI	FUNERAL DIRGE
			ANA - V	WANDER [CURVE ]
	TA	WĀ	HI	the OTHER SIDE [CROOKED
	- H	A	GRE	Come go depart he becomes
	TA	UA		OLD MAN. [he diffused
	- HA	NGA		PEOPLE
PU	TA			BE BORN
	TA	E		Extend to of space i time he effected he taken PROCEED TO
	TA	HA	KE	PERSON Young fellow
	TA	WHI	TI	PERSON
	TA	HŪ		DIRECT LINE of ANCESTRY
	TA	KĀ		Come Round as a Date or TIME Revolution Circuit
	TA	HŪ		Continuous Running in an unbroken Line

VED	AD	VA	N	A PERIOD of TIME
SK	BHA	VA		BECOMING
POU	AD	OHI	KA	a Traveller
MARAI	A	TI		BEGINNING a then
		TI	NA KU	Concise
	KARA	WA		MOTHER
		WA	HINE	WIFE
		WA	NA	BUD SHOOT SEEDLING
		WA		Time Season.
		TI	RA	Travellers.
TERAOTE		WA	RU	a time of scarcity before ]
				[new crops
		WA	RO	Abode of the Dead
		WA	RU	Cut the Hair
		WA	RE	Forgotten
		WA	RA	Uncertain Traditions
		WAN	- EA	Satisfied
		WA	- RA	Desire
		WAN	- A	Bud shoot Ray of SUN
				well grown
		WA	- KAINGA	Distant home
		WA	- KA	flight flock of Birds
		WAI	TUHI	childbirth Rites
		WAI	PAWA	Dry i Brittle of timber
		WAI	HOE	Rate of speed in ROWING
		WAI	HEUHEU	Second growth in
				a Clearing
		WAI		MEMORY

LATIN MĀORI	TE	K	TUM	ROOF CEILING DWELLING
			TU-AHURI	Cover the Roof of a HOUSE before the Thatch
			TUM-AHOEHOE	VERTICAL HIGH
			TUM-AU	Victim slain at the OPENING of a NEW HOUSE
WHAKA -			-TŪ	ERECT SET UP RAISE
			TUA KIRI	WALL of a HOUSE
			TUTŪ	Stand Erect
			TU RANAO	SITE FOUNDATION
			TUM A HOEHOE	high of the SUN
			TUNA ROA	the Earth
			T U O HUNGA	House Dwelling
	TE			Figure head of a CANCEL or a DWELLING, TUA
	TETEI			high Lefty Summit TOP
	TEK-	A		attach cross pieces to a Ladder
	TEK-	E		POD MUL
	TETE			Lie he in a position
LATIN See MĀORI	PO	PU	LUS	people Nation populace
	PO	LEN		PORIN RUS = ESTATES
		PŪ		CLAN
	PO	RI		DESCENDANTS
			RU -RU	attach [RUMAKI PLANT]
See			LU -DOWI	
LATIN MĀORI WHAKA	TER	R	A	DRY LAND EARTH GROUND
		RAI	HE	FENCED FORTRESS
	TER	ETERE		PLANT OUT YOUNG KUMARA SHOOT
	MA	RA		a CULTIVATION
	PA	RA	HAU	fresh alluvial deposit
	PA	RA		clear the Land.
		RA	KE	BARREN LAND
WHAKA		RA	KE	clear the ground.
	TETE			LIE BE IN A POSITION SCRUB LANDS

PAU SATTA  
 PAU TA YO-AD DHA  
 m comp AD DHA

LIVING BEINGS 5  
 5 DIVISIONS of TIME  
 1 orig STRETCH LENGTH of TIME or SPACE a PATH ROAD JOURNEY

2 A STRETCH of TIME AN INTERVAL of TIME A PERIOD A LIFETIME  
 3 A MODE of TIME PAST PRESENT and FUTURE in TAYO-ADDHA

3 DIVISIONS of TIME

1 AT ITA  
 2 AN AGATA  
 3 PA CCUPPAN NA  
 NGA

[A PANA Breath=life]  
 NA BREATH BREATH  
 BEGINNING of spring  
 Continuation of action STATE  
 Spirit of one Dead  
 future past / NAMA TA  
 MAN

MAEON  
 See MAEON

AT I  
 AN A  
 A PA  
 ANA MA TA  
 TA NE TA

A TA Early morning opposed to Evening  
 A TA HIRA DAY after TOMORROW  
 WORLD this world of 3  
 CHILD MAN  
 MAN

MAEON

TA YO  
 TA MA  
 TA NE ATA

NAMA

TA  
 TA U  
 TA TA  
 TA MA NINE

PAST TIME FUTURE TIME  
 ANCESTOR [ancient times]  
 RECTE GENEALOGIES  
 GIRL WOMAN DAUGHTER

A TA KE ORIGEN BEGINNING  
 A TA MOON MOONLIGHT  
 A TA PO BEFORE DAWN  
 TA KA Come Round as a Date  
 or time circuit Revolution

TA U Cycle of Seasons  
 TA NEI Funeral Duge  
 TA MA CHILO

MAEON - -

A TA ERO LINGERING DEATH  
 A TA TU just after SUNRISE  
 A TA PONGPONG TIME of DAWN

PALU	KO TI			e TIME ADIVISION of TIME PAST or FUTURE
=SK	KU TA <sup>2</sup>			CHILD
MFAERU		TA MA		SING of BIRDS = DAWN
MFAERU	KO			PLANTING TIME
	KO ANGA			TO at future TIME
		TA KA		Come round as a DATE
		TI AKI		a TIME Revolution Circuit
		TI AKI		WAIT for
		A TI		off spring
	KO TA U			SUPPLE JACK SHOOT
	KO TA U			COLD
	KO TI			BLOOM
	KO TI	NGA		BOUNDARY LINE
	KO TI	RA		SPROUT
	KO TI	RI		METEOR [AS IN REGULAR TIME of METEOR SHOWERS]
TAV-	KO TI PU			Early winter
	KO TI RI TI RI			TEEN AGER
	KO TI U			N-WIND
	KO TO NGA			SOUTH WIND COLD WET
HA	KU I			MOTHER
	KO RO UA			OLD MAN
HA	KO RO			FATHER
	KO RE KORE			WANING MOON
	KO PPT			weak immature
	KO (IA)			DIE PLANT
	KO ANGA			Spring planting time
	KO ATIA			Young shoots of Cabbage
	KU NA KI			DIE } tree
	KU KA			Abortion
	KU NE			pregnant
	KU WHEWHE			Wrinkled Skin
	KU IA			OLD WOMAN



PAEEL PAU

AT TA'

THAT IS THAT WHICH HAS BEEN TAKEN UP

PP d

A + D + TA

ASSUMED

Ā O A DATI

AT TA-DAN DA

HE WHO HAS TAKE A STICK IN HAND A VIOLENT PERSON

AT TA-N JA HA

REJECTING WHAT HAD BEEN [ASSUMED]

MAEON

AT TA O ANA

- ADIYATI

AS LEGAL TO

ATI

= BEGINING

TAKE UPON ONE SELF THE CONDUCT, BEFORE

[TA

BE UTTERED]

THE CHAPTER, OF A

MAEON

[TI-NANA=PERSON]

LEGA POINT ALREADY

A HA

OF WHAT USE? [RAISED

TI

d Belonging to possessed by

[TA KI

= RECITE]

ORIVE URGE COMPELL

DI

as far as until i then

DI

moveable property food

work accomplished & in

progress instruments food

AI

TA

Shadow Reflection form

shape semblance app to

A

A-TA-HIRA

DAY after TOMORROW. [SUBSTANTIVE

A

A-TA MAI

knowing Ready behave contemptuous

A

A-TA NEA

Beautiful

TA

he uttered Breath Wind

TA

BEAT WITH A STICK

Carve fashion paint tattoo Net

MAEON

AT TA-DAN DA

HE who has taken a STICK

A

belonging to [IN HAND

TANGA = TA

Beat with a stick

TANG-O

TAKE HOLD of TAKE

IN the HAND

TANGARE

ANGRY

TANGA

READY TO HAND

TA

MA

MAN

TA

= HAVE / term of adress

A HA OF WHAT USE? DO WHAT TO?

2 ONESELF HIMSELF YOURSELF

PAU	AT	TAN	
Dec	AT	TAN	AG
gendat	AT	TAN	O

instrum	AT	TAN	Ā
ablat	AT	TAN	I

Loc	AT	TAN	I
2 instr	AT	TE	NA

PBL	AT	TA	TO
-----	----	----	----

PAU	TAN	—	TO
			TO

MPECR	A	TA	
-------	---	----	--

WHAKA	A	TA	
-------	---	----	--

Ā	TA	AHU	A
A	TA	-RAU	

TĀ			
TA			
TĀ			
TA	EPA		

TA	HA	NA	
TA	HA	KU	
TA	HA	KU	RA

TA	KOHU		
----	------	--	--

TA	NUMI		
----	------	--	--

TAN	-GA	TA	
-----	-----	----	--

TAN	-GI		
-----	-----	--	--

TĀ	TO	TĀ	
TA	PUI		

Ā			
---	--	--	--

TĒ	NA		
----	----	--	--

TO			
----	--	--	--

TO	HUNA		
----	------	--	--

TO	NUI		
----	-----	--	--

[TĒ	U	THY]	
-----	---	------	--

INSIDE INNER IN WITHIN  
Calm Tranquil

FORM SHAPE SEMBLANCE  
OPPOSED TO SUBSTANCE  
SHADOW (only of HUMAN BEINGS)  
REFLECTED IMAGE

LOOK AT ONE'S REFLECTED  
IMAGE IN WATER

Beautiful

MOON MOONLIGHT see

Singl alone / MOON as MALE DEITY  
BREATHE + MANAWA

a term of address.

= HAVE

Enclose in a fence,

HIS

MY

RA DREAM of ONE DEAD

MIST VAPOUR

disappear behind, an object,

HUMAN BEING

Juroral Oath

Sweat

FAMILIAR SPIRIT

of belonging to possessed by  
that this connected with person

THY the one of that of [addressed]

Skilled person

THUMBS = as Soul the size

[TĒ U THY] of a thumb in the heart of man

PAU 22	AT TAN -PA	TILĀ BHĀ	BECOMING REBORN AS AN INDIVIDUAL ASSUMPTION of an EXISTENCE
	PU TA RĪ PA		BE BORN SERVANT [ROPI person] MAN HUMAN
	TANGA TA PA I		GOOD LOOKING PERSON
		TI-NANA	PERSON
		O-RA	Alive Living
		RA PA	PUD MUL
		WHA I	BECOMING acquiring the appearance of a character of
	AT -1	WHA-NAU	BE BORN Beginning i then
PAU	ATTA MANA		HAVING AN UPRAISED MIND
	[ATTA + MANO]		
=	ATTA + MANO		
MAU 123	ATTA NO	MANATA	MENTALITY of ONESELF
	ATA		LOOK AT ONES REFLECTED IMAGE IN WATER
	ATA-A	HUĀ	BEAUTIFUL
	-TA	HA KU	MY
		MA NA	AUTHORITY POWER PSYCHIC FORCE
		MĀ ORI	EXPLAIN ELUCIDATE
		MA NU	person held in high Esteem
		MA NA AKI	Show Respect kindness
		MA NA HĀU	CHEERFUL ELATED
		MA NA WA	MIND
		MA NO	interior heart
	TA	E	Touch of feeling
		NA WE	be kindled of feelings
		NĀ	acted on by way of
		NĀ	possessed by
	Ā	MA RU	of Dignified aspect

PALI AN ATTAMA NA-DHĀTUKA DISPLEASED

Māori

MA NA — TŪ  
NA

HOMESICK  
acted on.

TA. Beat with a stick

TŪ KI NO ILL TREAT

> AT TA MA — — — NO HAVING A  
RAISED UP

Māori

[MA NA WA MIND] MIND

> AT TA MA NA a Raised up mind

=> AT A NO MANA TĀ mentality of oneself  
entraptured DELIGHTED

Māori

ATA — AHUA

Beautiful

MA NA HAU  
MA RIRI

cheerful delighted  
in Love.

TĀE

TOUCH of FEELINGS

NA WE

KINDLED of FEELINGS

EXCITED of FEELINGS

> KA MMA — NĀMA NAMING

Māori

NĀ LINEAGE

MĀ ORI

TA MA

Elders son

TA MA

child man.

TA E

Touch of feelings

DHA

putting placing TO  
See MIR page 32



ΔC	TIT	T		TO CLOSE SHUT UP
MĀPŌRŪ	TIT-	A-HA		DECLINE d the SUN 12
ΔC	EĀ	Ā		RUNNING WATER RIVER
MĀPŌRŪ	EĀ	Ā		BE FLOODED appear above water
KP	AL	OU		offering Sacrifice
ΔC	AL	H		A TEMPLE
MĀPŌRŪ	AR	IA		Visible emblem of a God
		TŌ		ANNOINT
		TŌ HUNGA		PREIST
		TŌU		Kindle Set on fire
POLSKA	BL	YSKAVICE		LIGHTENING
ΔC	BLI	CAN		SHINE GLITTER SPARKLE
MĀPŌRŪ	AR	KAN-APA		BRIGHT GLEAMING
	PI	ARI		Fine wood.
	PI	ĀU		Sparkling
	PIR	-I		iron asce
ΔC		FO	LC	Moon on 23rd Night
ΔC	BUR			FOLK MĀPŌRŪ POR-1 descendants
MĀPŌRŪ	PUR-	ORI		DWELLING COTTAGE
				small circular hut
ΔC	BI	NDAN		TO BIND
MĀPŌRŪ	PI	EKE		COLD
	PI	N-ATI		a method of weaving
	PI	N-GAU		Strings of a mat
		TA		Net
		TAN	FAI	Bark peel.
		TAN	-E-KANA	TIGHT of a CORD
		TAN	-GATA	SLAVE.
		TAN	GOHANGA	BETROTHAL MARRIAGE
ΔC	CU	MA		TO COME GUEST STRANGER
	CU	MAN		
MĀPŌRŪ	KU	ANA		Gateway Entrance
	KU	EME		Be Assembled
		MAI		HITHER
		MANU	HIRI	GUEST
		MAN		
		MĀ	KU	in Jail bring some water for you
		MA	KU	E KAWA ATU HE WĀI MOU]

DC	FU	LL		Fullness
See	BHU	-		
Māori	PŪ			heap stack
	PUR-	E-NA		BE BRIM FULL RUN OVER
	PUR	RA	WHETU	HEAP
	PUR	RA	KAU	DOUBLE of TEETH
	PUR-	U		CRAMMED STUFFED
	PUR-	U-	PURU	CAULKING of a CANOE
	PUR-	UA		ABUNDANT
	PUR-	URU		CROWDED
	PUR-	URUA		DENSE of FOLIAGE
DC	PUR-	UTIT-I		CLOSED UP of a PASSAGE
Māori		TIT		TO CLOSE SHUT UP

DC	FUS			a hastening progress
Māori	PUH-	I		WIND
	PUH-	I		BLOW
	PUH-	I	MOANA	BLOW as a whale. Fire gun (mo)

DC	F	YR		A FIRE HEARTH
Māori	P	IR	-IAHI	ONE WHO KEEPS CLOSE TO the FIRESIDE
	P	IR	O	Extinguished as a FIRE
A	WHI			DRAW NEAR TO
	WHI	TI		Shine upon

DC	GE-			= prep = WITH and as GE-HISAN HOUSE
DC	GE	BA	N	a Command (FOLK)
Māori		PA	N	-VI proclaim Declare
	WE			giving emphasis to a question
	NGE	RE		Ceremonially sequestered
	NGE	RI		Greater power

DC	GE	HU	SAN	HOUSEFOLK
Māori			HAN-GA	people. property
	HU	I		Congregate come together
	HU	A	JAHU	only child
	HU	A		call by name Know be sure of

ΔC KP	GE	BAN BAN	PROCLAIM COMMAND ORDINANCE TITIAL da GOVERNOR of KROATI A
MĀORI POLIN	NGE	PAN - PAN RI	VI DECLARE PROCLAIM ANNOUNCE LORD GREATNESS POWER
ΔC MĀORI	GE	GA DE NGE RI	RUNG A GATHERING ASSEMBLY CROWD GREATNESS POWER RHYTHMIC CHANT WITH ACTIONS CLAN name
		NGA I	RŪN - ANGA ASSEMBLY COUNSEL RURU ATTACK RUKURUKU assemble. NE-ARE Family group - NGARE ENEMY army
ΔC MĀORI ΔC MĀORI	GE	REO RD REO REO TAN	LANGUAGE SPEECH TONGUE VOICE speech language WHISPER
		NE HE NGE RI	TAN - E-KAHA TIGHT da CORD TAN - UMI Disappear behind an object. TAN - UKU SWALLOW TAN - UKU Be strained, TAN - U Smother with Ancient Times RHYTHMIC CHANT
ΔC MĀORI ΔC MĀORI	GE	RI fū RI - O SMIRIAN RIA - MIRI	WRINKLED WRINKLED TO ANNOINT SCREEN PROTECT SMEAR RUB WIPE SOOTH A KARAKIA to soothe Grief or PAIN
ΔC ΔC MĀORI	GE	SPEROD SPERE PERE	ARMED WITH A SPEAR A SPEAR SPEAR ARROW DART THROW A DART



DC	GRAP			GRASP CLUTCH
Māori	GRAP	PI	AN	feel with the hand grasp
	RA	PI		CLUTCH
DC 498	HAE	FEL	DAN	Name of a Slavonic people
DC	HAMA			a covering
Māori	HAMA	O	KO	thatch of a house.
DC	HĀT			HEAT
Māori	HĀT	E	TĒ	FIRE
DC	HĪ	NE		DOMESTICS
Māori	HĪ	NE		as WA-HINE = WIFE
> WA	HĪ	NE		WIFE
	HĪ	KA		Capulate plant knidleylike
DC	HL	VD		LOUD SONOROUS
Māori	HĒ			Resound
	R	U	TĀ	Rege Bluster
	R	U	RU	attack
	HURU			incantation over weapons
				before Battle
DC	LA	GU		SEA WATER [LAGU - FLŌD SEA STREAM
Māori	LA	GO		[WATER
	RA			SAIL
	RA	HORĒ		CALM
		NEU		DROWN
		NEO	HI	FISH
		NEO	NEI	WATER
DC		LA	GO	LAW CUSTOM RULE
DC		LA	GA	LAW
Māori		RA	NEA	- TĪRĪA
		RA	NEA	AVENGE A DEATH
	TI	KA	NEA	meaning Right correct Authority JUST
		RO	NEO	HEAR OBEY FAIR