

SECOND PTS DICTIONARY
[EXTRACTS]

F Faletolu

O MAUI TE WAKA

Adiṭṭhā (pp.) [diṭṭhā, ger. of *dassati*] not seeing, without seeing J 192 (T. *adaṭṭhā*, v. l. BB na diṭṭhā, C. *adisyā*); v. 219.

Adinna (pp.) [a + *dinna*] that which is not given, freq. in phrase *adinn' ādāna* (BSk. *adattādāna* Divy 302) seizing or grasping that which is not given to one, i. e. stealing, is the 2nd of the ten qualifications of bad character or *sīla* (*dasa-sīla* see *sīla* II.). Vin 1.83 (°ā *veramaṇi*); D 1.4 (= *parassa haraṇaṃ theyyaṃ corikā ti vuttāṃ hoti* DA 1.71); III.68 sq., 82, 92, 181 sq.; M 1.301; 1.303; Kh II., cp. KhA 26. — *adinnādāyīn* he who takes what is not given, a thief; stealing, thieving (cp. BSk. *adattādāyika* Divy 301, 418) Vin 1.85; III.138; Sdhp 78.

Adu (or *ādu*) (indecl.) [perhaps identical with *aduṇ*, nt. of pron. *asu*] part. of affirmation: even, yea, nay; always in emphatic exclamations Vv 62 (= *udāhu* VvA 258; v. l. SS. *ādu*) = Pv 1.31 (= *ādu*) = DhA 1.31 (T. *ādu*, v. l. *adu*); Vv 63 (v. l. *ādu*); J v. 330 (T. *ādu*, C. *adu*; expld. on p. 331, fantastically as *aduṇ ca aduṇ ca kammaṃ karohi* II). See also *ādu*.

Aduṇ nt. of pron. *asu*.

Adūsaka (adj.) [a + *dūsaka*] innocent J v. 143 (= *niraparādha* C.); v. 184, 552. f. *adūsikā* Sn 312.

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

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

Adda¹ [cp. Sk. *ādraka*] ginger J 1.244 (°*singivera*).

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

Adda³ (adj.) [Sk. *ārdra*, from *ṛdati* or *ardati* to melt, cp. Gr. *ἄρδω* to moisten, *ἄρδω* dirt; see also *alla*] wet, moist, slippery J IV.353; VI.309; Miln 346.

-*āvalepana* "smeared with moisture", i. e. shiny, glittering S IV.187 (*kūṭāgara*); M 1.86 = Nd² 199⁸ (*upakāriyo*). See also *addha*².

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

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

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

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

Addi [Sk. *ardri*] a mountain Dāvs II.13.

Addita (pp.) [see *aṭṭita* which is the more correct spelling] afflicted, smarted, oppressed J L21; II.407; III.261; IV.295; v. 53, 268; Th 1, 406; Mhvs 1, 25; PvA 260; Sdhp 37, 281.

Addha¹ (num.) [= *aḍḍha*, q. v.] one half, half (°) D 1.166 (°*māsika*); A II.160 (°*māsa*); J 1.59 (°*yojana*); III. 189 (°*māsa*).

Addha² (adj.) [= *adda*³, Sk. *ārdra*] soiled, wet; fig. attached to, intoxicated with (cp. *siccha*) M II.223 (na *anaddhabhāṇaṃ attānaṃ dukkhena addhabhāveti* he dirties the impure self with ill); S III.1 (*addhabhūto kāyo impure body*); J VI.548 (°*nakha* with dirty nails, C. *pūṭinakha*).

Addha (in cpds. *addha*³) [Vedic *adhvan*, orig. meaning "stretch, length", both of space & time. — Cases: *nom. addhā*, *gen. dat. addhuno*, *instr. addhunā*, *acc. addhānaṃ*, *loc. addhani*; *pl. addhā*. See also *addhāna*] 1. (of space)

a path, road, also journey (see cpds. & derivations): only in *one* ster. phrase J IV.384 = V.137 (*pathaddhuno paṇṇarase va cando*, gen. for loc. 'addhani, on his course, in his orbit; expld. at IV.384 by *ākāsa-patha-sankhātassa addhuno majjhe* [hito] and at V.137 by *pathaddhagato addha-pathe gaganamajjhe* [hito]); Pv III.31 (*pathaddhani paṇṇarase va cando*; loc. same meaning as prec., expld. at PvA 188 by *attano pathabhūte addhani gaganatāla-magge*). This phrase (*pathaddhaṇ*) however is expld. by Kern (Toev. s. v. *pathaddu*) as "gone half-way", i. e. on full-moon-day. He rejects the expln. of C. = 2. (of time) a stretch of time, an interval of time, a period, also a lifetime (see cpds.); only in *two* standard applications viz. (a) as mode of time (past, present & future) in *tayo addhā* three divisions of time (*atita, anāgata, paccuppanna*) D III.216; It 53, 70. (b) in phrase *dighaṇ-addhānaṃ* (acc.) a very long time A II.1, 10 (*dighaṇ addhānaṃ saṃsāraṃ*); Sn 740 (*dighaṇ addhāna saṃsāra*); Dh 207 (*dighaṇ addhāna socati*); J 1.137. gen. *dighassa addhuno* PvA 148 (*gatatā* because a long time has elapsed), *instr. dighena addhunā* S 178; A II.118; PvA 28.

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

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

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

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

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

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

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

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

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

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

Addhuva see dhuva.

Adrūbhaka see dubbha.

Advejḥatā see dvejḥatā.

Adha° in cpds. like adhagga see under adho.

Adhamma see dhamma.

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

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

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

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

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

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

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

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

Adhika (adj.) [fr. adhi; cp. Sk. adhika] exceeding, extraordinary, superior, Pug 35; VvA 80 (= anadhivara, vi-siṭṭha); DA I.141, 222; Dpvs. v.32 (an°); DhA III.238; KhA 193 (= anuttara); Sdhp 337, 447. — compar. adhikatara DhA II.7; III.176; nt. °ṇ as adv. extraordinarily PvA 86 (= adhimattan). In combn. with *numerals* adhika has the meaning of "in addition, with an additional, plus" (cp. ādi + ādika, with which it is evidently confounded, adhika being constructed in the same way as ādika, i. e. preceding the noun-determination), e. g. catunahutādhikāni dve yojana-sahassāni 2000 + 94 (= 294 000) J 1.25; sattamāsādhikāni sattavassāni 7 years and 7 months J V.319; paññāsādhikāni pañca vassa-satani 500 + 50 (= 550) PvA 152. See also sādika.

Adhikata (adj.) [adhi + kata; cp. Sk. adhikṛtā] 1. commissioned with, an overseer, Pv II.9² (dāna adhikata ṭhapita PvA 124). — 2. caused by Miln 67 (kamma). — 3. affected by something, i. e. confused, puzzled, in doubt Miln 144 (+ vimāṭijata).

Adhikarāṇa (nt.) [adhi + karāṇa] 1. attendance, supervision, management of affairs, administration PvA 209. — 2. relation, reference, reason, cause, consequence D II.59 (—°: in consequence of); S II.41; v.19. Esp. acc. °ṇ as adv. (—°) in consequence of, for the sake of, because of, from M I.410 (rūpādhikarāṇa); S IV.339 (rāga°); Miln 281 (mudda° for the sake of the royal seal, orig. in attendance on the r. s.). Kimādhikarāṇa why, on account of what J IV.4 (= kiṅkārāṇa) yatvādhikarāṇa (yato + adhi°) by reason of what, since, because (used as conj.) D I.70 = A I.113 = II.16 = D III.225. — 3. case, question, cause, subject of discussion, dispute. There are 4 sorts of a. enumd. at var. passages, viz. vivāda° anuvāda° āpatta° kicca° "questions of dispute, of censure, of misconduct, of duties" Vin II.88; III.164; IV.126, 238; M II.247. — Often ref.: Vin II.74; S IV.63 = v.346 (dhamma° a question of the Dh.); A 1.53 (case), 79; II.239 (vūpasanta); v.71, 72; Pug 20, 55; DhA IV.2 (°ssa uppanassa vūpasama), adhikarāṇaṇ karoti to raise a dispute M I.122 °ṇ vūpasameti to settle a question or difficulty Vin II.261. — *kāraka* one who causes dispute discussions or dissent Vin IV.230 (f. °ikā); A III.252. — *saṃatha* the settling of questions that have arisen. There are seven rules for settling cases enumd. at D III.254; M II.247; A 1.99; IV.144.

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

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

Adhikāra [cp. Sk. adhikāra] attendance, service, administration, supervision, management, help Vin I.55; J 1.56;

Anvāvassa at J v.317 should be read with v.l. BB as **anovassa** absence of rain.

Anvāvītṭha [pp. of anvāvisati] possessed (by evil spirits) S 1.114.

Anvāvisati [anu + ā + visati] to go into, to take possession of, to visit M 1.326; S 1.67; Miln 156. — pp. anvāvītṭha (q. v.). Cp. adhmuccati.

Anvāsatta [pp. of anu + ā + sañ], cp. anusatta = Sk. anusakta] clung on to, befallen by (instr.), attached to A IV.356 (v.l. anvāhata); cp. Ud 35 (anvāsanna q. v.). See also foll.

Anvāsattatā (f.) [abstr. fr. anvāsatta] being attacked by, falling a prey to (instr.), attachment to DhA 1.287 (in same context as anvāsatta A IV.356 & anvāsanna Ud 35).

Anvāsanna [pp. of anu + ā + sad] endowed with, possessed of, attacked by, Ud 35 (doubtful; v.l. ajjhāpanna), = A IV.356 which has anvāsatta.

Anvāsavati [anu + ā + savati, sru] to stream into, to attack, befall D 1.70; A III.99; Pug 20, 58.

Anvāhata [pp. of anu + ā + han] struck, beaten; perplexed Dh 39 (°cetasā).

Anvāhīdati [anu + ā + hīdati] to wander to (acc.) A IV.374, 376 [BSk. same, e.g. Divy 68 etc.].

Anveti [cp. anu + eti, from i] to follow, approach, go with Sn 1103 (= anugacchati anvāyiko hoti Nd² 59); Dh 1 (= kāyikaṇ ... dukkhaṇ anugacchati DhA 1.24), 2, 71, 124; perhaps at Pv II.620 (with v.l. BB at PvA 99) for anvesi (see anvesati); expld. by anudesi = was anxious for, helped, instructed).

Anvessa [from next] seeking, searching, investigation, M 1.140 (°ṇ n²adhigacchanti do not find).

Anvesati [anu + esati] to look, for search, seek S 1.112 (ppr. anvesaṇ = pariyesamāna C.); Cp III.111 (ppr. anvesanto). — aor. anvesi [Sk. anvesi fr. icchati] Pv II.620 (perhaps better with v.l. PvA 99 as anventi of anveti).

Anvesin [anu-esin] (adj.) striving after, seeking, wishing for Sa 965 (kusala^o).

Anha [Vedic ahan] see pubbanha, majjhanha, sāyanha. Cp. aba.

Apā [Vedic apa; Idg. *apo = Gr. ἀπό, Av. apa, Lat. ab from *ap (cp. aperio); Goth. af, Ger. ab, Ags. E. of. — A compar. form fr. apa is apara "further away"] Well-defined directional prefix, meaning "away from, off". Usually as base-prefix (except with ā), & very seldom in comp. with other modifying prefixes (like sam, abhi etc.). — 1. **apa** = Vedic apa (Idg. *apo): apeti to go away = Gr. ἀποίμι, Lat. abeo, Goth. ahdja; apeta gone away, rid; °kaddhati to draw away, remove; °kamati walk away; °gacchati go away; °nidhāti put away (= ἀποτίθημι, abdo); °nudati push away; °neti lead away; °vattati turn away (= āverto); °sakkati step aside; °harati take away. — 2. **apa** = Vedic ava (Idg. *aue; see ava for details). There exists a widespread confusion between the two preps. apa & ava, favoured both by semantic (apa = away, ava = down, cp. E. off) & phonetic affinity (p softened to b, esp. in BB Mss., & then to v, as b > v is frequent, e.g. bya^o > vya^o etc.). Thus we find in Pāli apa where Vedic and later literary Sk. have ava in the foll. instances: apakanti, °kassati, °kirati, °gata, °cāra, °jhāyati, °thaṭa, °dāna, °dhāreti, °nata, °nāmeti, °nīta, °lekhaṇa, °loketi, °vadati.

Apakaddhati [apa + kaddhati, cp. Sk. apa-karṣati] to draw away, take off, remove D 1.180; III.127; DhA II.86. — Caus. apakaddhāpeti J 1.342; IV.415; Miln 34. — Cp. apakassati; & see pakattheti.

Apakata [pp. of apakaroti] put off, done away, in ājīvik' āpakata being without a living M 1.463 (the usual phrase being °apagata); Miln 279 (id.). At It 89 the reading of same phrase is ājīvikā pakatā (v.l. ā^o vakatā).

Apakataññu (adj.) [a + pa + kataññu] ungrateful Vin II.199.

Apakantati [apa + kantati, Sk. ava + kṛtati] to cut off Th 2, 217 (gale = gīvaṇ chindati ThA 178; Kern, *Toev.* corrects to kabale a.).

Apakaroti [apa + karoti, cp. Sk. apakaroti & apakṛta in same meaning] to throw away, put off; hurt, offend, slight; possibly in reading T. apakiritūna at Th 2, 447 (q. v.). — pp. apakata (q. v.). Cp. apakāra.

Apakassati [Sk. apa- & ava-karṣati, cp. apakaddhati] to throw away, remove Sn 281 (v.l. BB & SnA ava^o; expld. by niddhamati & nikkaddhati SnA 311). — ger. apakassa Sn II.198 = Miln 389. See also apakāsati.

Apakāra & °ka [cf. Sk. apakāra & apakaroti] injury, mischief; one who injures or offends DhA III.63; Sdhp 283.

Apakāsati at Vin II.204 is to be read as apakassati and interpreted as "draw away, distract, bring about a split or dissension (of the Sangha)". The v.l. on p. 325 justifies the correction (apakassati) as well as Bdgh's expln. "parisaṇ ākaddhanti". — Cp. A III.145 & see avapakāsati. The reading at the id. p. at A V.74 is avakassati (comb. w. vavakassati, where Vin II.204 has avapakāsati), which is much to be preferred (see vavakassati).

Apakiritūna at Th 2, 447 T (reading of C. is abhi^o) is explained ThA 271 to mean apakiritvā chaddetvā throwing away, slighting, offending. The correct etym = Sk. avakirati (ava + kr² to strew, cast out) in sense "to cast off, reject", to which also belongs kirāta in meaning "cast off" i. e. man of a so-called low tribe. See also avakirati 2.

Apakkamati [cp. Sk. apakramati, apa + kram] to go away, depart, go to one side J III.27; Sdhp 294. — aor. apakkami Pv IV.7²; ger. apakkamitvā PvA 43, 124, & apakkamma Pv II.9²⁰.

Apagacchati [apa + gam] to go away, turn aside DhA 1.401 (°gantvā). — pp. apagata (q. v.).

Apagata [pp. of apagacchati] 1. gone, gone away from (c. abl.), removed; deceased, departed It 112; PvA 39, 63 (= peta), 64 (= gata). — 2. (°—) freq. as prefix, meaning without, lit. having lost, removed from; free from Vin II.129 (°gabbhā having lost her foetus, having a miscarriage); J 1.61 (°vattha without clothes); PvA 38 (°soka free from grief), 47 (°lajja not shy), 219 (°viññāṇa without feeling). — Cp. apakata.

Apagabbha (adj.) [a + pa + gabbha] not entering another womb, i. e. not destined to another rebirth Vin III.3.

Apagama [Sk. apagama] going away, disappearance Sdhp 508.

Apanga (apāṅga) [Sk. apāṅga] the outer corner of the eye J III.419 (asitāpaṅgin black-eyed); IV.219 (bahi^o). Spelt avanga at Vin II.267, where the phrase avangaṇ karoti, i. e. expld. by Bdgh. ibid p. 327 as "avangadesa adhomukhaṇ lekhaṇ karonti". According to Kern, *Toev.* 20, Bdgh's expln is not quite correct, since avanga stands here in the meaning of "a coloured mark upon the body" (cp. PW. apāṅga).

Apacaya [fr. apa + ci] falling off, diminution (opp. ācaya gathering, heaping up), unmaking, esp. loss (of wordliness), decrease (of possibility of rebirth Vin II.2 = III.21 = IV.213; cp. J III.342; S II.95 (kāyassa ācayo pi apacayo pi); A IV.280 = Vin II.259 (opp. ācaya); J III.342 (sekho °ena na tappati); Vbh 106, 319, 326, 330.

- gāmin going towards decrease, "making for the undoing of rebirth" (*Dhs trsl.* 82) A.v.243, 277; *Dhs* 277, 339, 505, 1014; *Vbh* 12, 16 sq.; *Nett* 87 (cp. *Kvu* 156).
- Apacāyati** [fr. apa—ci, cp. cināti & cayati, with diff. meaning in Sk.; better expld. perhaps as denom. fr. *apacāya in meaning of apacāyana, cp. apacita] to honour, respect, pay reverence D 1.91 (pūjeti +); J III.8a. — Pot. **apace** (for apaceyya, may be taken to apacināti 2) A IV.245; *ThA* 72 (here to apacināti 1). — pp. apacita (q.v.).
- Apacāyana** (nt.) [abstr. fr. apa + cāy, which is itself a der. fr. ci, cināti] honouring, honour, worship, reverence J 1.220; V.326; *DA* 1.256 (°kamma); *VvA* 24 (°ṇ karoti = añjalikaṇ karoti); *PvA* 104 (°kara, adj.), 128 (+ paricariya).
- Apacāyika** (adj.) [fr. *apacāya, cp. B.Sk. apacāyaka *MVastu* 1.198; *Divy* 293] honouring, respecting J IV.94 (vaddha°, cp. vaddhāpacāyin); *Pv* II.7⁸ (jettha°); IV.3²⁴ (id.). In B.Sk. the corresp. phrase is jyeṣṭhāpacayaka.
- Apacāyin** (adj.) [fr. *apacāya; cp. apacāyika] honouring, paying homage, revering *Sn* 325 (vaddha° = vaddhānaṇ apaciti karaṇena *SnA* 332) = *Dh* 109; J 1.47, 132, 201; II.299; V.325; *Miln* 206; *Sdhp* 549.
- Apacāra** [fr. apa + car, cp. Sk. apa & abhi-carati] falling off, fault, wrong doing J VI.375.
- Apacita** [pp. of apacayati or apacināti] honoured, worshipped, esteemed *Th* 1, 186; J II.169; IV.75; *Vv* 5¹⁰ (= pūjita *VvA* 39); 35¹¹ (cp. *VvA* 164); *Miln* 21.
- Apaciti** (f.) [Vedic apaciti in diff. meaning, viz. expiation] honour, respect, esteem, reverence *Th* 1, 589; J 1.220; II.435; III.82; IV.308; VI.88; *Miln* 180, 234 (°ṇ karoti), 377 (pūjana +); *SnA* 332 (°karaṇa). Cp. apacāyana.
- Apacināti** [apa + cināti] 1. [in meaning of Sk. apaciyate cp. P. upaciyati Pass. of upacināti] to get rid of, do away with, (cp. apacaya), diminish, make less S III.89 (opp. ācināti); *Th* 1, 807; J IV.172 (apacineṭṭ² eva kāmāni = viddhaṇseyyatha C.). Here belong prob. aor. 3rd pl. apaciyaṇsu (to be read for upaciyasu) at J VI.187 (akkhīni a. "the eyes gave out") and Pot. pres. apace *ThA* 72 (ob v.40). — 2. [= apacayati] to honour, esteem; observe, guard *Vin* 1.264 (apacinayamāna cīvarañ (?) v.1 apacitiyamāna; trsl. guarding his claim is, *Vin Texts*); *M* 1.324 (see detail under apavināti) *Th* 1, 186 (grd. apacineyya to be honoured); J V.339 (anapacinanto for T. anupacinanto, v.1. anapavinati). — pp. apacita (q.v.).
- Apacca** [Vedic apatyā nt.; der. fr. apa] offspring, child D 1.90 (bandhupāda° cp. muṇḍaka), 103 (id.); S 1.69 (an°) *Sn* 991; *DA* 1.254.
- Apaccakkha** (adj.) [a + paṭi + akkha] unseen; in instr. f. apaccakkhāya as adv. without being seen, not by direct evidence *Miln* 46 sq.
- Apaccapurima** (adj.) [a + paccha + purima] "neither after nor before", i.e. at the same time, simultaneous J III.295.
- Apajaha** (adj.) [a + pajaha] not giving up, greedy, miserly A III.76 (v.1. apānuta; C. expls. (a)vaddhinissita mānatthaddha).
- Apajita** (nt.) [pp. of apa + ji] defeat *Dh*. 105.
- Apajjhāyati** [apa + jhāyati!; cp. Sk. abhi-dhyāyati] to muse, meditate, ponder, consider *M* 1.334 (nijjhāyati +); III.14 (id.).
- Apaññaka** (adj.) = apañña, ignorant *Dps* VI.29.
- Apattḥapeti** [Caus. fr. apa-tiḥḥati, cp. Sk. apa + sthā to stand aloof] to put aside, leave out, neglect J IV.308; V.236.
- Apaṇṇaka** (adj.) [a + paṇṇaka; see paṇṇaka; Weber *Ind.* Str. III.150 & Kuhn, *Beitr.* p. 53 take it as *a-praṇa-ka] certain, true, absolute *M* 1.401, 411; A v.85, 294, 296; J 1.104 (where expld as ekaṅsika aviruddha niyyānika).
- Apaṇṇakatā** (f.) [abstr. of apaṇṇaka] certainty, absoluteness S IV.351 sq.
- Apatacchika** only in khārāpatācch° (q.v.) a kind of torture.
- Apattha**¹ (adj.) [Sk. apāsta, pp. of apa + as²] thrown away *Dh* 149 (= chaḍḍita *DhA* III.112).
- Apattha**² 2nd pl. pret. of pāpunāti (q.v.).
- Apatthaṭa** = avatthaṭa covered *Th* 1, 759.
- Apatthita & Apatthiya** see pattheti.
- Apadāna** (nt.) 1. [= Sk. apadāna] removing, breaking off, *D* III.88. — 2. [= Sk. avadāna cp. ovāda] advice, admonition, instruction, morals *Vin* II.4 (an° not taking advice), 7 (id.) *M* 1.96; A V.337 sq. (saddha°) *Th* 1, 47. — 3. legend, life history. In the title Mahāpadāna suttanta it refers to the 7 Buddhas. In the title Apadānaṇ, that is 'the stories', it refers almost exclusively to Arahants. The other, (older), connotation seems to have afterwards died out. See *Dialogues* II.3. — Cp. also pariāpadāna.
- Apadisa** [fr. apa + diṣ] reference, testimony, witness *DhA* II.39.
- Apadisati** [apa + disati] to call to witness, to refer to, to quote *Vin* III.159; J 1.215; III.234; IV.203; *Miln* 270; *DhA* II.39; *Nett* 93.
- Apadesa** [cp. Sk. apadeśa] 1. reason, cause, argument *M* 1.287 (an°). — 2. statement, designation *PvA* 8. — 3. pretext J III.60; IV.13; *PvA* 154. Thus also apadesaka J VI.179.
- Apadhāreti** [Caus. of apa + dhṛ, cp. Sk. ava-dhārayati, but also BSk. apadhārayati *Divy* 231] to observe, request, ask *ThA* 16.
- Apanāta** [pp. of apanamati] "bent away", drawn aside, in ster. comb. abhinata + apānata ("strained forth & strained aside" *Mrs Rh. D. Kindred S. p. 39*) *M* 1.386; S I.28.
- Apanamati** [semantically doubtful] to go away *Sn* 1102 (apanamissati, v.1. apalām° & apagam°; expld at *Nd*² 60 by vajissati pakkhamissati etc. — pp. apānata (q.v.) — Caus. apānāmeti.
- Apanāmeti** [Caus. fr. apanamati] 1. to take away, remove *M* 1.96 = A 1.198 (kathañ bahiddhā a. carry outside); *Kh* VII.4 (= aññaṇ ṭhānaṇ gameti *KhA* 220). — 2. [= Sk. āva-namati] to bend down, lower, put down *Vin* II.208 (chattañ); S I.226 (id.); J II.287 (id., v.1. apānetvā); *D* I.126 (hatthañ, for salute).
- Apanidahati (& apānidheti)** [apa + ni + dhā, cp. Vedic apadhā hiding-place; Sk. apadhāti = Gr. ἀποτίνυμι = Lat. abdo "do away"] to hide, conceal *Vin* IV.123 (°dheti, °dheyya, °dhessati); *PvA* 215 (°dhāya ger.). — pp. apānihita. — Caus. apānidhāpeti to induce somebody to conceal *Vin* IV.123.
- Apanihita** [pp. of apānidahati] concealed, in abstr. °ttaṇ (nt.) hiding, concealing, theft *PvA* 216.
- Apanita** [Sk. apānita, pp. of apa + ni, see apāneti & cp. also onita = apānita] taken away or off, removed, dispelled *PvA* 39.
- Apanudati & Apanudeti** [apa + nud, cp. Vedic apānudati & Caus. Sk. apānodayati] to push or drive away, remove, dispel; pres. apānudeti *Miln* 38. aor. apānudi *Pv* 1.8⁰ (= apānesi *PvA* 41); II.3¹⁴ (= avahari aggaḥesi *PvA* 86); *Dāvs* 1.8. ger. apānujja *D* II.223. See also der. apānudana.

Apanudana & Apanūdana (nt.) [Sk. apanudana, fr. apanudati] taking or driving away, removal Vin II.148 = J 1.94 (dūkha^o); Sn 252 (id.); PvA 114 (id.).

Apanudītar [n. ag. fr. apanudati, Sk. apanudītar] remover, dispeller D III.143.

Apaneti [apa + nī] to lead away, take or put away, remove J 1.62, 138; II.4, 155 (aor. apānāyī) III.26; Miln 188, 259; 413; PvA 41, 74; 198 (= harati) Sdhp 63. Pass. apānīyati S 1.176. — pp. apānīta (q. v.).

Apapibati [apa + pibati] to drink from something J II.126 (aor. apāpāsī).

Apabbūhati & Apabyūhati [apa + vi + ūh] to push off, remove, scrape away A III.187 (apāvīyūhitvā, vv. II. °bbūhitvā); J 1.265 (paṅsun). — Caus. °byūhāpeti to make remove or brush J IV.349 (paṅsun).

Apabyāma see apavyāma.

Apamāra [Sk. apasmāra] epilepsy Vin 1.93. Cp. apasmāra.

Apamārika (adj.) [cp. Sk. apasmārin] epileptic Vin IV.8, 10, 11.

Apayāti [Sk. apayāti, apa + yā] to go away J VI.183 (apayāti metri causa; expld. by C. as apagacchati palāyati). — Caus. apayāpeti [Sk. apayāpayati] to make go, drive away, dismiss M III.176; S II.119.

Apayāna (nt.) [Sk. apayāna, fr. apayāti] going away, retreat D 1.9 (opp. upa^o); DA 1.95.

Apara (adj.) [Vedic apara, der. fr. apa with compar. suffix -ra = ldg. °aporos "further away, second"; cp. Gr. ἀπώτερος farther, Lat. aprilis the second month (after March, i. e. April). Goth. afar = after] another, i. e. additional, following, next, second (with pron. inflexion, i. e. nom. pl. apare) D III.190 (°pajā another, i. e. future generation); Sn 791, 1089 (n^o); J 1.59 (aparaṇ divasaṇ on some day following); III.51 (apare tayo saḥāyā "other friends three", i. e. three friends, cp. similarly Fr. nous autres Français); IV.3 (dīpa); PvA 81 (°divase on another day), 226; with other part. like aparo pi D III.128. — nt. aparaṇ what follows i. e. future state, consequence; future Vin 1.35 (nāparaṇ nothing more); Sn 1092 (much the same as punabbhava, cp. Nd² 61). Cases adverbially; aparaṇ (acc.) further, besides, also J 1.256; III.278; often with other part. like athāparaṇ & further, moreover Sn 974; and puna e' aparaṇ It 100; Miln 418 (so read for puna ca paraṇ) and passim; aparam pi Vism 9. — aparena in future D III.201. — Repeated (reduplicative formation) aparāparaṇ (local) to & fro J 1.265, 278; PvA 198; (temporal) again and again; off & on J II.377; Miln 132 VvA 271; PvA 176 (= punappunāṇ).

-anta (aparanta) = aparaṇ, with anta in same function as in cpds. vananta (see anta¹ 5): (a.) further away, westward J v.471; Miln 292 (janapada). (b.) future D 1.30 (°kappika, cp. DA 1.118); M II.228 (°ānudiṭṭhi-thought of the future); S III.46 (id.). -āpariya (fr. aparāpara) ever-following, successive, continuous, everlasting; used with ref. to kamma J v.126; Miln 108. -bbāga the future, lit. a later part of time, only in loc. aparabhāge at a future date, later on J 1.34, 262; IV.1; VvA 66.

Aparajju (adv.) [Sk. apare-dyus] on the foll. day Vin II.167; S 1.186; Miln 48.

Aparajjhati [Sk. aparādhīyate, apa + rādhi] to sin or offend against (c. loc.) Vin II.78 = III.161; J v.68; VI.367; Miln 189; PvA 263. — pp. aparaddha & aparādhita (q. v.).

Aparanna (nt.) [apara + anna = anna] "the other kind of cereal", prepared or cooked cereals, pulse etc. Opp. to pubbaṇṇa the unprepared or raw corn (= āmakadhañña Vin IV.265; Vin III.151 (pubb^o +); IV.265, 267; A IV. 108, 112 (tila-mugga-māsā^o; opp. sāli-yavaka etc.); Nd² 314 (aparannaṇṇāma sūpeyyaṇ); J v.406 (°jā = hareṇukā, pea); Miln 106 (pubbaṇṇa^o). See also dhañña & harita.

Aparaddha [pp. of aparajjhati] missed (c. acc.), gone wrong, failed, sinned (against = loc.) D 1.91, 103, 180; S 1.103 (suddhimaggāṇ); Th 1, 78; Sn 891 (suddhiṇ = viraddha khalita Nd¹ 300); PvA 195.

Aparapaccaya (adj.) [a + para + paccaya] not dependent or relying on others Vin 1.12 (vesāraja-ppatta +); D 1.110 (id.); M II.41; M 1.491; S III.83; DA 1.278 (= nāssa paro paccayo).

Aparājita (adj.) [Vedic aparājita; a + parājita] unconquered Sn 269; J 1.71, 165.

Aparādha [fr. apa + rādhi] sin, fault, offence, guilt J 1.264 (nir^o); III.394; IV.495; VvA 69; PvA 87, 116.

Aparādhika (adj.) [fr. aparādha, cp. Sk. aparādhin] guilty, offending, criminal J II.117 (vāja^o); Miln 149 (issara^o), 189 (aparādhikatā).

Aparādhita [pp. of aparādheti, Caus. of apa + rādhi; cp. aparaddha] transgressed, sinned, failing J v.26 (so read for aparadh^o ito).

Aparāyin (adj.) [a + parāyin, cp. parāyana] having no support J III.386 (f. °ī; C. appatitṭhā appatisaraṇ).

Apalāpin see apalāsin [Sk. apalāpin "denying, concealing" different].

Apalāleti [apa + lāleti] to draw over to Vin 1.85.

Apalāyin (adj.) [a + palāyin] not running away, steadfast, brave, fearless Nd² 13 (abhitru anutrāsīn apalāyīn as expln. of acchambhīn and vira); J IV.296; v.4 (where C. gives variant "apalāpinī ti pi pātho", which latter has v. 1. apalāsīnī & is expld. by C. as palāpa-rahite anavajjasarīre p. 5). See also apalāsin.

Apalāsin (adj.) [apa]āsīn; but spelling altogether uncertain. There seems to exist a confusion between the forms apalāyīn, apalāpin & apalāsin, owing to freq. miswriting of s, y, p in MSS. (cp. Nd² introd. p. XIX.). We should be inclined to give apalāsin, as the lectio difficilior, the preference. The expln. at Pug 22 as "yassa puggalassa ayaṇ palāso pahīno ayaṇ vuccati puggalo apalāsi" does not help us to clear up the etym. nor the vv. II.] either "not neglectful, pure, clean" (= apalāpin fr. palāsa chaff, cp. apalāyīn at J v.4), or "not selfish, not hard, generous" (as inferred from comb. with amakkhīn & amaccharīn), or "brave, fearless, energetic" (= apalāyīn) D III.47; cp. Pug 22. See palāsin.

Apalibuddha & Apalibodha [a + palibuddha, pp. of pari + bhī, see palibujjhati] unobstructed, unhindered, free J III. 381 (°bodha); Miln 388; DhA III.198.

Apalekhana (nt.) [apa + lekhana from līkh in meaning of līh, corresponding to Sk. ava-lehana] licking off, in cpd. hatthāpalekhana "hand-licking" (i. e. licking one's hand after a meal, the practice of certain ascetics) M 1.77 (with v. 1. hatthāvālekhana M 1.535; Trenckner compares BSk. hastapraiekhaka Lal. Vist. 312 & hastāvālekhaka ibid. 323), 412; Pug 55 (expld. at Pug A 231 as hatthe piṇḍamhe niṭṭhite jivhāya hatthaṇ apalekhati).

Apalekhati [apa + lekhati in meaning of Sk. avalīhati] to lick off Pug A 231 (hatthaṇ).

Apalepa in "so palepa patito jarāgharo" at Th 2, 270 is to be read as "so palepa^o". Morris's interpret. *J.P.T.S.* 1886, 126 therefore superfluous.

Apalokana (nt.) [fr. apaloketi] permission, leave, in °kamma proposal of a resolution, obtaining leave (see kamma 1.3) Vin II.89; IV.152.

Apalokita [pp. of apaloketi; Sk. avalokita] 1. asked permission, consulted S III.5. — 2. (nt.) permission, consent, M 1.337 (Nāgāpalokitaṇ apalokesi). — 3. (nt.) an Ep. of Nibbāna S IV.370.

Apalokin (adj.) [Sk. avalokin] "looking before oneself", looking at, cautious Miln 398.

Apaioketi [BSk. ava-lokayati] 1. to look ahead, to look before, to be cautious, to look after M 1.557 (v. l. for apaciñāti, where J v.339 C. has avaioketi); Miln 398. — 2. to look up to, to obtain permission from (acc.), to get leave, to give notice of Vin III.10, II: IV.226 (anapaloketvā = anapucchā), 267 (+ apucchitvā); M 1.337; S III.95 (bhikkhusaṅghaṇanapaloketvā without informing the Saṅgha); J VI.298 (vājanān); DhA 1.67. — pp. apalokita (q. v.). See also apalokana & *lokin.

Apavagga [Sk. apavarga] completion, end, final delivery, Nibbāna; in phrase saggāpavagga Dāvs II.62; III.75.

Apavattati [apa + vrt, cp. Lat. averto] to turn away or aside, to go away J IV.347 (v. l. apasakkati).

Apavadati [apa + vadati] to reproach, reprove, reject, despise D 1.122 (= paṭikkhpati DA 1.290); S v.118 (+ paṭikkosati).

Apavahati [apa + vahati] to carry or drive away; Caus. apavāheti to remove, give up Miln 324 (kaddamaṇ).

Apaviṭṭha at Pv III 82 is to be read apaviddha (q. v.).

Apaviñāti is probably misreading for apaciñāti (see apac° 2). As v. l. at J v.339 (anapavinanto) for T. anupacinanto (expld by avaloketi C.). Other vv. ll. are anuvi° & apavi°; meaning "not paying attention". The positive form we find as apaviñāti "to take care of, to pay attention to" (c. acc.) at M 1.324, where Trenckner unwarrantedly assumes a special root veñ (see Notes p. 781), but the vv. ll. to this passage (see M. 1.557) with apaviñāti and apacinati confirm the reading apaciñāti, as does the gloss apaloketi.

Apaviddha [pp. of apavijhāti, Vedic apa + vyadh] thrown away, rejected, discarded, removed S 1.202; III.143; Sn 200 (susānasmiṇ = chaddita SnA 250); Th 1, 635 = Dh 292 (= chaddita DhA II.452); Pv III.82 (susānasmiṇ; so read for T. apaviṭṭha); J 1.255; III.426; VI.90 (= chaddita C.). Sdhp 366.

Apaviyūhati see appabbūhati.

Apaviñāti see apaviñāti (= apaciñāti).

Apavyāma [apa + vyāma] disrespect, neglect, in phrase apavyāmato (apaby°) karoti to treat disrespectfully, to insult, defile S 1.226 (v. l. abyāmato; C. expls apabyāmato karitvā abyāmato katvā); Kvu 472 (vv. ll. asabyākato, abyāto, apabyāto; Kṛm I.1.1. 270 n. 1 remarks: "B. trsl.: abyāsakato. The Burmese scholar U. Pandi, suggests we should read apabyākato, by which he understands blasphemously"; it is here combd. with niṭṭhubhati, as at DhA II.36); DhA II.36 ("want of forbearance" Ed.; doubtful reading; vv. ll. appabyāyakamma & apasāma). For further detail see apasavya.

Apasakkati [apa + sakkati] to go away, to go aside J IV.347 (v. l. for apavattati); VvA 101; PvA 265 (aor. *sakkī = apakkami).

Apasavya (adj.) [apa + savya] right (i. e. not left), contrary Ud 50 (T. has niṭṭhubhitvā abyāmato karitvā; vv. ll. are apabbyāmato, abhyāmato & C. apasabyāmato), where C. expls apasabyāmato karitvā by apasavyaṇ katvā, "which latter corresponds in form but not in meaning to Sk. apasavyaṇ karoti to go on the right side" (Morris JPTS. 1886, 127). — See apavyāma.

Apasāda [fr. apa + sad] putting down, blame, disparagement M III.230.

Apasādita [pp. of apasādeti] blamed, reproached, disparaged S II.219; SnA 541.

Apasādeti [Caus. of apa + sad] 1. to refuse, decline Vin IV.213, 263; J v.417 (= uyyojeti). — 2. to depreciate, blame, disparage Vin III.101; M III.230 (opp. ussādeti); DA 1.160. — pp. apasādita (q. v.).

Apasmāra [Sk. apasmāra, lit. want of memory, apa + smr] epilepsy, convulsion, fit J IV.84. Cp. apamāra.

Apassanto etc. see passati.

Apassaya [cp. Sk. apāśraya, fr. apasati] 1. support, rest ThA 258. — 2. bed, bolster, mattress, in kaṇṭak° a mattress of thorns, a bolster filled with thorns (as cushion for ascetics) M 1.78; J 1493; III.235. -sāppassaya with a head rest J IV.299. -piṭhaka a chair with a head-rest J III.235.

Apassayika (adj.) [fr. apassaya; cp. Sk. apāśrayin —°] reclining on, in kaṇṭaka° one who lies on a bed of thorns (see kaṇṭaka) M 1.78; J IV.299 (v. l. kaṇḍikesayika); Pug 55.

Apasita [pp. of apasati] 1. leaning against J II.69 (tālamūḷaṇ = nissāya ṭhita C.). — 2. depending on, trusting in (c. acc. or loc.) Vv 101 (parāgāraṇ = nissita VvA 101); J IV.25 (balaṃhi = balanissita). See also avassita.

Apasati [Sk. apāśrayati, apa + ā + sri] to lean against, have a support in (acc.), to depend on. — 1. (lit.) lean against Vin II.175 (bhitti apasatabbo the wall to be used as a head-rest). — 2. (fig.) mostly in ger. apassāya dependent upon, depending on, trusting in (loc. or acc. or —°) Vin III.38; J 1.214; PvA 189. — pp. apasita (q. v.). — See also avasati.

Apasena (nt.) [fr. apasati] a rest, support, dependence M III.127 (*ka); D III.224 (cattāri apasenaṇi); as adj. caturāpassena one who has the fourfold support viz. sankhā° ekaṇ paṭisevati, adhivāseti, parivajjeti, vinodeti A v.30.

-phalaka (cp. Morris JPTS. 1884, 71) a bolster-slab, head-rest Vin 1.48; II.175, 209.

Apahattar [n. ag. to apaharati] one who takes away or removes, destroyer M 1.447 = Kvu 528.

Apahara [Sk. apahāra, fr. apaharati] taking away, stealing, robbing J II.34.

Apaharaṇa (nt.) = apahara Miln 195.

Apaharati [apa + hr] to take away, remove, captivate, rob J III.315 (aor. apahārayiṇ); Miln 413; DA 1.38.

Apākaṭāṭā (f.) [a + pākata + tā] unfitness Miln 232 (v. l. apākatatta perhaps better).

Apākatika (adj.) [a + pākata + ika] not in proper or natural shape, out of order, disturbed DhA II.7. Cp. appakāra.

Apācina (adj.) [Vedic apācina; cp. apācaḥ & apāka, western; to Lat. opācus, orig. turned away (from the east or the sun) i. e. opposite, dark] westerly, backward, below S III.84; It 120 (apācināṇ used as adv. and taking here the place of adho in comb. with uddhaṇ tiriyāṇ; the reading is a conjecture of Windisch's, the vv. ll. are apācināṇ; apācini, apāci & apāmināṇ, C. expls by heṭṭhā).

Apātuka (adj.) [a + pātu + ka (?), acc. to Morris JPTS. 1893, 7 der. fr. apaṭu not sharp, blunt, uncouth. This is hardly correct. See pātur] not open, sly, insidious Th 1, 940 (as v. l. for T. avātuka, trsl. by Mrs. Rh. D. as "unscrupulous", by Neumann as "ohne Redlichkeit"). Context suggests a meaning similar to the preceding nekatika, i. e. fraudulent. See also next.

Apātubha (adj.) [a + pātu + bha (?), at the only passage changed by Morris JPTS. 1893, 7 to apātuka but

without reason] = apātuka, i. e. sly, fraudulent J IV.134 (in context with nekatika; C. expl² apātubhava dhanupāda-virahita, in which latter virahita does not fit in; the pass. seems corrupt).

7 **Apāda** (?) [apa + ā + dā] giving away in marriage J IV.179 (in expl² of anāpāda unmarried; reading should prob. be apāda = pariggaha).

Apādaka (adj.) [a + pāda + ka] not having feet, footless, creeping, Ep. of snakes & fishes Vin II.110 = J II.146 (where see expl²). Spelt apada(ka) at It 87 (v. l. apāda).

Apāna (nt.) breathing out, respiration (so Ch.; no ref. in P. Caon?) On Prāna & Apāna see G. W. Brown in J. Am. Or. Soc. 39, 1919 pp. 104-112. See anāpāna.

Apānakatta (nt.) [a + pānaka + ttaṅ] "waterless state", living without drinking water J V.243.

Apāpaka (adj.) [a + pāpaka] guiltless, innocent f. °ikā Vv 31⁴; 32⁶.

Apāpata (adj.) [apa + ā + pata] falling down into (c. acc.) J IV.234 (aggin).

Apāpurana (nt.) [fr. apāpurati] a key (to a door) Vin I.80; III.119; M III.127. See also avāpuraṇa.

Apāpurati & **Apāpūnati** [Sk. apāvṛṇoti, apa + ā + vr̥, but Vedic only apa-vṛṇoti corresponding to Lat. aperio = *apa-uerio. On form see Trenckner, Notes 63] to open (a door) Vin I.5 (apāpur' etaṅ Amatassa dvāraṅ imper; where id. p. S I.137 has avāpur°, T., but v. l. apāpur°); Vv 64²¹ (apāpuranto Amatassa dvāraṅ, expl² at VvA 284 by vivaranto); It 80 (apāvūnanti A. dv. as T. conj., with v. l. apānūnanti, apāpūnanti & apāpuranti). — pp. **apāruta** (q. v.). — Pass. **apāpurīyati** [cp. BSk. apāvurīyati M Yastu II.158] to be opened M III.184 (v. l. avā°); J I.63 (avā°); Th 2, 494 (apāpūnitvā). See also avāpurati.

Apābhata [pp. of apa + ā + bhṛ cp. Vedic apa-bharati, but Lat. aufero to avā°] taken away, stolen J III.54.

* **Apāya** [Sk. apāya, fr. apa + i, cp. apeti] "going away" viz. — 1. separation, loss Dh 211 (piya° = viyoga DhA III.276). — 2. loss (of property) D III.181, 182; A II.166; IV.283; J III.387 (atth°). — 3. leakage, out flow (of water) D I.74; A II.166; IV.287. — 4. lapse, falling away (in conduct) D I.100. — 5. a transient state of loss and woe after death. Four such states are specified purgatory (niraya), rebirth as an animal, or as a ghost, or as a Titan (Asura). Analogous expressions are vinipāta & duggati. All combined at D I.82; III.111; A I.55; It 12, 73; Nd² under kāya; & freq. elsewhere. — apāya-duggativinipāta as attr. of saṃsāra S II.92, 232; IV.158, 313; V.342; opp. to khīṇāpāya-duggati-vinipāta of an Arahant A IV.405; V.182 sq. — See also foll. pass.: M III.25 (anapāya); Sn 231; Th 2, 63; J. IV.299; Pug 51; VvA 118 (opp. sugati); PvA 103; Sdhp 43, 75 & cp. niraya, duggati, vinipāta.

-gāmin going to ruin or leading to a state of suffering DhA III.175; cp. °gamaṇīya id. Ps. 1.94, °gamaṇīyatā J IV.499. -mukha "facing ruin", leading to destruction (= vināsa-mukha DA I.268), usually as nt. "cause of ruin" D I.101 (cattāri apāya mukhāni); III.181, 182 (cha bhogānaṅ a° -mukhāni, i. e. causes of the loss of one's possessions); A II.166; IV.283, 287. -samudda the ocean of distress DhA III.432. -sahāya a spendthrift companion D III.185.

* **Apāyika** (adj.) [also as āpāyika (q. v.); fr. apāya] belonging to the apāyas or states of misery D I.103; III.6, 9, 12; It 42; PvA 60 (dukkha).

* **Apāyin** (adj.) [fr. apāya] going away J I.163 (addha-ratāv'apāyin = addharatte apāyin C.). -an° not going away, i. e. constantly following (chāyā anapāyini, the shadow) Dh 2; Th 1, 1041; Miln 72.

Apāra (nt.) [a + pāra] 1. the near bank of a river J III.230 (+ atinṇāṅ, C. paratiraṅ atinṇāṅ). — 2. (fig.) "not the further shore (of life), the world here, i. e. (opp. pāraṅ = Nibbāna) Sn 1129, 1130; Nd² 62; Dh 385 (expl² as bahirāni cha āyatanāni DhA IV.141). See pāra & cp. avara.

Apāraṇeyya (adj.) [grd. of paraneti + a°] that which cannot be achieved, unattainable J VI.36 (= apāpetabba).

Apāruta [Sk. apāvṛta, pp. of apāpurati] open (of a door) Vin I.7 = M I.169 (apārutā tesañ Amatassa dvāra); D I.136 (= vivata-dvāra DA I.297); J I.264 (°dvāra).

Apālamba ["a Vedic term for the hinder part of a carriage" Morris *ZPTS*, 1886, 128; the "Vedic" unidentified] a mechanism to stop a chariot, a safe guard "to prevent warriors from falling out" (C.) S I.33 (Mrs Rh. D. trsl. "leaning board"); J VI.252 (v. l. upā°; Kern trsl. "rem-hout", i. e. brake).

Apāhata [pp. of apa + hr̥] driven off or back, refuted, refused Sn 826 (°sminṅ = apasādite vade SnA 541).

Api (indecl.) [Sk. api & pi; Idg. *epi *pi *opi; cp. Gr. ἐπί on to, πῖ (πίσει behind, πίσσα back = close at one's heels); Lat. ob. in certain functions: Goth. iftuma. — The assimil. form before vowels is app° (= Sk. apy°). See further details under pi.] both prep. & conj., orig. meaning "close by", then as prep. "towards, to, on to, on" and as adv. "later, and, moreover". — 1 (prep. & pref.) (a) prep. c. loc.: api ratte later on in the night (q. v.). — (b) pref.: apidhāna putting on to; apijahati bind on to, apihita (= Gr. ἐπίθετος, epithet) put on to, (q. v.). — 2. (conj. & part.) (a) in affirmative sentences meaning primarily "moreover, further, and then, even": — (α) (single) *prothetic*: api dibbesu kamesu even in heavenly joys Dh 187; ko disvā na pasideyya api kaṅhā-bhijjātikko even an unfortunate-born Sn 563 api yojanāni gacchāma, even for leagues we go Pv IV.101 (= anekāni yojanāni pi g. PvA 270. *Epthetic* (more freq. in the form pi): muhuttam api even a little while Dh 106, 107; aham api datthukāmo I also wish to see Sn 685. Out of prothetic use (= even = even if) develops the conditional meaning of "if", as in api sakkunemu (and then we may = if we may) J V.24 (c. = api nāma sakkuneyyāma; see further under β app°eva nāma). — *api-api* in correlation corresponds to Lat. et-et Sk ca-ca, meaning both ... and, and ... as well as, & is esp. freq. in combⁿ app' ekacce ... app' ekacce (and) some ... and others, i. e. some ... others [not with Kern *Toev.* s. v. to appal], e. g. at D I.118; Th 2, 216; VvA.208, etc. -app' ekadā "morever once" = sometimes Vin IV.178; S. I.162; IV.111; J I.67; DhA III.303, etc. — (β) (in combⁿ with other emphatic or executive particles) api ca further, and also, moreover D I.96; Miln 25, 47. -api ca kho moreover, and yet, still, all the same It 89 (+ pana v. l.); Miln 20, 239. -api ca kho pana all the same, never mind, nevertheless J I.253. -api ssu so much so Vin II.76. -app' eva nāma (with pot.) (either) surely, indeed, yes, I reckon, (or) I presume, it is likely that, perhaps Vin I.16 (surely); II.85 (id.); cp. pi D I.205 (sve pi upasaṅkameyyāma tomorrow I shall surely come along), 226 (siyā thus shall it be); M I.460 = It 89 (moreover, indeed); J I.168 (surely) Vin II.262 (perhaps) J V.421 (id., piyavācaṅ labheyyāma). — (b) in interrog.-dubit. sentences as part. of interrog. (w. indic. or pot.) corresponding to Lat. nonne, i. e. awaiting an affirmative answer ("not, not then"): api Yasaṅ kulaputtāṅ passeyya do you not see ... Vin I.16; api samaṇa bauvadde addasā have you not then seen ... S I.115; api kiñci labhāmase shall we then not get anything? J III.26; api me pitaraṅ passatha do you then not see my father? PvA 38. — Also combⁿ with other interr. part. e. g. api nu J. II.415.

Apitika (adj.) [a + pitika] fatherless J V.251.

Apithiyati [for apidhiyati; api + dhā] Pass. of apidahati to be obstructed, covered, barred, obscured J II.158. See also pithiyati.

Apidahati [api + dhā, cp. Gr. ἀπιδήμι] to put on (see api 1 b), to cover up, obstruct, J v.60 (inf. apidhetun). pp. apihita, Pass. apithiyati, Der. apidhāna (q. v.).

Apidhāna (nt.) [Vedic apidhāna in same meaning] cover, lid Vin I.203, 204; II.122. See apidahati.

Apiratte [read api ratte, see api 1 a] later in the night J VI.560.

Apilāpana (nt.) [fr. api + lap] counting up, repetition [Kern, *Toev*, s.v. gives der- fr. a + plāvana] Nett 15, 28, 54; Miln 37.

Apilāpanatā (f.) in the pass. at Dhs 14 = Nd^a 628 is evidently meant to be taken as a + pilāpana + tā (fr. pilāvati, plu), but whether the der. & interpret. of Dhs A is correct, we are unable to say. On general principles it looks like popular etym. Mrs. Rh. D. translates (p. 16) "opposite of superficiality" (lit "not floating"); see her detailed note *Dhs trsl.* 16.

Apilāpeti [api + lap] "to talk close by", i. e. to count up, recite, or: talk idly, boast of Miln 37 (sāpatheyya).

Apilāndha (adj.) at Vv 36¹ should be read as apilāddha (= Sk. apinaddha) pp. of apilāndhati (apilāndhati) "adorned with", or (with v. l. SS) as apilāndhana; VvA 167 expls. by analankata, mistaking the 'a' of api for a negation.

Apilāndhana (nt.) [fr. apilāndhati, also in shorter (& more usual) form pilāndhana, q. v.] that which is tied on, i. e. band, ornament, apparel, parure Vv 64¹⁰, 64¹⁸ (expld. inaccurately at VvA 279 by; a-kāro nipātamatāṅ, pilāndhanaṅ = ābhāraṅ); J VI.472 (c. pilāndhituṅ pi ayuttaṅ).

Apilāhati & Apilāndhati [Sk. apināhyati, on n:] see note on gala; & cp. guṇa: guḥ, veṇu: veḷu etc. On ndh for yh see avanandhati] to tie on, fasten, bind together; to adorn oneself with (acc.) J v.400 (ger. apilāya = pilāndhitvā C.) — Cp. apilāndhana & pp. apilāddha.

Apiha (adj.) [apihālu? a + piha, uncertain origin, see next. Morris *J.P.I.S.* 1886 takes it as a + sprha] "unhankering" (Mrs Rh. D.) S I 181 (+ akankha; v. l. BB asita).

Apihālu (adj.) [a + pihālu, analysed by Fausböll Sn. Gloss. p. 229 as a-sprhāyālu, but Bdgh evidently different (see below)] not hankering, free from craving, not greedy S. I.187 = Th I, 1218 (akuhako nipako apihālu); Sn 852 (+ amaccharin, expld. at SnA 549 as apihana-silo, patthānā-tanhāya rahito ti vuttaṅ hoti, thus perhaps taking it as a + pi (= api) + hana (fr. dhā, cp. pidahati & pihita); cp. also Nd^a 227).

Apihita [pp. of apidahati] covered J IV.4.

Apuccaṇḍatā (f.) [a + pūti + aṇḍa + tā] "not being a rotten egg," i. e. normal state, healthy birth, soundness M 1.357.

Apuccha (adj.) [a + pucchā] "not a question", i. e. not to be asked Miln 316.

Apekkha (adj.) [= apekkhā] waiting for, looking for S. I.122 (otāra°).

Apekkhati 1. [Sk. apikṣate, apa + ikṣ] to desire, long for, look for, expect Sn 435 (kāme n^aapekkhate cittaṅ), 773 (ppr. apekkhamāna); J IV.226 (id.); Dhs A 365. ana-pekkhamāna paying no attention to (acc.) Sn 59; J v.359. — 2. [Sk. avikṣate, ava + ikṣ; see avekkhati] to consider, refer to, look at, ger. apekkhitvā (cp. Sk. avikṣya) with reference to VvA 13. — pp. apekkhita (q. v.).

Apekkhavant (adj.) [fr. apekkhā] full of longing or desire, longing, craving Vin IV.214; S III.16; Th I, 558; J V.453 (= sataṅha); Sn A 76.

Apekkhā & Apekhā (f.) [Sk. apeksā, fr. apa + ikṣ. The spelling is either kkh or kh, they are both used promiscuously, a tendency towards kh prevailing, as in upekhā, sekha] attention, regard, affection for (loc.); desire, longing for (c. loc.) S 1.77; III.132; v.409 (māṭā-pitusu); Vin IV.214; Sn 38 (= vuccati tanhā etc. Nd^a 65; = tanhā sineha SnA 76); J I.9, 141; Th I, 558; Dh 345 (puttesu dāresu ca = tanhā DhA IV.56); Dhs 1059, 1136 (= ālaya-karaṇa-vasena apekkhati ti apekkhā Dhs A 365, cp. *Dhs trsl.* 279). Freq. as adj. (—° or in combⁿ with sa° and an°), viz. Vin III.90 (visuddha°); S 1.122 (otara°); sa° A III.258, 433; IV.60 sq.; an° without consideration, regardless, indifferent S v.164; A III.252, 347, 434; Sn 200 (anapekkhā honti nātayo); J I.9. Cp. anapekkhin & apekkhavant; also B.Sk. avekṣatā.

Apekkhita [pp. of apekkhati] taken care of, looked after, considered J VI.142, 149 (= olokita C.).

Apekkhin (adj.) [Sk. apeksin, but B.Sk. avekṣin, e.g. Jtm 215; fr. apa + ikṣ] considering, regarding, expecting, looking for; usually neg. an° indifferent (against) = loc.) S 1.16, 77; II.281; III.19, 87; Sn 166 (kāmesu), 823 (id.), 857; Dh 346. Cp. apekkhavant.

Apeta (adj.) [pp. of apeti] gone away; (med.) freed of, rid of, deprived of (instr., abl. or °) Dh 9 (damasacena); PvA 35 (dukkhato); usually ° — in sense of "without, -less", e.g. apeta-kaddama free from mud, stainless Dh 95; °vattha without dress J v.16; °viññāṇa without feeling, senseless Dh 41; Th 2, 468; °viññāṇattan senselessness, lack of feeling PvA 63.

Apetatta (nt.) [abstr. to apeta] absence (of) PvA 92.

Apeti [apa + i, cp. Gr. ἄπειμι, Lat. abeo, Goth. af-iddja] to go away, to disappear D 1.180 (upeti pi apeti pi); J 1.292; Sn 1143 (= n^a apagaechanti na vijahanti Nd^a 66). — pp. apeta (q. v.).

Apetteyyatā (f.) [a + petteyyatā, abstr. fr. °paitrya fatherly] in combⁿ with amatteyyatā irreverence against father and mother D III.70 (cp. Dh 332 & DhA IV.34).

Apeyya (adj.) [a + peyya, grd. of pā] not to be drunk, not drinkable J VI.205 (sāgara).

Apesiya (nt.) [? of uncertain origin] a means of barring a door Vin II.154 (Bdgh. expls on p. 321: apesi ti digha-dārāmi khāṇuke pavesetvā kaṇḍaka-sākhāhi vinandhitvā kataṅ dvāra-tthakanakaṅ).

Apesiyamāna (adj.) [ppr. fr. a + peseti (q. v.)] not being in service Vin II.177.

App in app° ekacce etc. see api.

SLAVE

Appa (adj.) [Vedic alpa, cp. Gr. ἀλαπίς (λαπίς) to empty (to make little), ἀλαπίδος weak; Lith. alpnas weak, alpstu to faint] small, little, insignificant, often in the sense of "very little = (next to) nothing" (so in most cpds.); thus expld. at VvA 334 as equivalent to a negative part. (see appodaka) D 1.61 (opp. mahant, DA 1.170 = parittaka); Sn 713, 775, 805, 896 (= appaka, omaka, thoka, lamaka, jatukka, parittaka Nd¹ 306); Dh 174; J 1.262; Pug 39. — nt. appaṅ a little, a small portion, a trifle; pl. appāni small things, trifles A II.26 = It 102; A II.138; Dh 20 (= thokaṅ eka-vagga-dvi-vagga-mattam pi DhA I.158), 224 (°smin yācito asked for little), 259. -aggha of little value (opp. mahaggha priceless) J I.9; Pug 33; DhA IV.184. -assāda [B.Sk. alpāsvāda, cp. Divy 224 = Dh 186; alpa + ā + svād] of little taste or enjoyment, affording little pleasure (always used of kāmā) Vin II.25 = M 1.130 = A III.97 = Nd^a 71; Sn 61; Dh

136 (= supina-sadisatāya paritta-sukha DhA III 240); Th 2, 358 (= ThA 244); J II.313; Vism 124. -**ātanka** little (or no) illness, freedom from illness, good health (= appābādha with which often combd.) [BSk. alpātanka & alpātankatā] D 1.204 (+ appābādha); III.166; A III.65, 103; Miln 14. -**ābādha** same as appātanka (q.v.) D 1.204; III.166, 237; M II.125; A 1.25; II.88; III.30, 65 sq., 103, 153; Pv IV.144; **ābādhatā** id. [cp. BSk. alpābādhatā good health] A 1.38. -**āyuka** short lived D 1.18; PvA 103, also as **āyukin** Vv 410. -**āhāra**-taking little or no food, fasting M II.5; Sn 165 (= ekāsana-bhojitāya ca parimita-bhojitāya ca SnA 207); also as **āhārātā** M 1.245; II.5. -**odaka** having little or no water, dry Sn 777 (macche va appodake khīnasote = parittodake Nd¹ 50); Vv 84³ (+ appabhakkha; expld. at VvA 334 as "appa-saddo h' eitha abhāvatto appiccho appanigghoso ti ādisu viya"); J 1.70; DhA IV.12. -**kasira** in instr. **kasirena** with little or no difficulty D 1.251; S V.51; Th 1, 16. -**kipca** having few duties, free from obligations, free from care Sn 144 (= appaṇ kipcaṇ assā ti KhA 241). -**gandha** not smelling or having a bad smell Miln 252 (opp. sugandha). -**ṭṭha** "standing in little"; i.e. connected with little trouble D 1.143; A 1.169. -**thā-maka** having little or no strength, weak S IV.206. -**dassa** having little knowledge or wisdom Sn 113; (see Nd² 69; expld. by paritta-pañña SnA 605). -**nigghosa** with little sound, quiet, still, soundless (cp. VvA 334, as quoted above under **odaka**) A V.15 (+ appasadda); Sn 338; Nd¹ 377; Miln 371. -**pañña**, of little wisdom J II.166; III.223, 263. -**puñña** of little merit M II.5. -**puññatā** having little merit, unworthiness Pv IV.10¹. -**phalātā** bringing little fruit PvA 139. -**bhakkha** having little or nothing to eat Vv 84³. -**bhoga** having little wealth, i.e. poor, indigent Sn 114 (= sanicittānaṇ ca bhogānaṇ ayamukhassa ca abhāvato SnA 173). -**maññati** to consider as small, to underrate: see separately. -**matta** little, slight, mean, (usually as **ka**; not to be confounded with appamatta) A III.275; J 1.242; also meaning "contented with little" (of the bhikkhu) It 103 = A II.27; f. **ka** trifle, smallness, insignificance D 1.91; DA 1.55. -**mattaka** small, insignificant, trifling, nt. a trifle (cp. **matta**) Vin I, 213; II.177 (**vissajaka** the distributor of little things, cp. A III.275 & Vin IV.38, 155); D 1.3 (= appamatta etassa ti appamattakaṇ DA 1.55); J 1.167; III.12 (= **anu**); PvA 262. -**midha** "little slothful", i.e. diligent, alert Miln 412. -**rajakkha** having little or no obtuseness D II.37; M 1.169; Sdhp 519. -**ssaka** having little of one's own, possessing little A 1.261; II.203. -**sattha** having few or no companions, lonely, alone Dh 123. -**sadda** free from noise, quiet M II.2, 23, 30; A V.15; Sn 925 (= appanigghosa Nd¹ 377); Pug 35; Miln 371. -**siddhika** bringing little success or welfare, dangerous J IV.4 (= mandasiddhi vināsabāhula C.); VI.34 (samuddo a. bahu-antarāyiko). -**saṭṭa** possessing small knowledge, ignorant, uneducated D 1.93 (opp. bahussuta); III.252, 282; S IV.242; It 59; Dh 152; Pug 20, 62; Dhs 1327. -**harita** having little or no grass S 1.169; Sn p. 15 (= paritta-harita-tiṇa SnA 134).

Appaka (adj.) [appa + ka] little, small, trifling; pl. few. nt. **ka** adv. a little D II.4; A V.232 sq., 253 sq.; Sn 909 (opp. bahu); Dh 85 (appakā = thokā na bahū DhA II.160); Pv 1.10² (= paritta PvA 48); II.9³⁰; Pug 62; PvA 6, 60 (= paritta). f. **appikā** J 1.228. — instr. **appakena** by little, i.e. easily DA 1.256. -**anappaka** not little, i.e. much, considerable, great; pl. many S IV.46; Dh 144; Pv 1.11¹ (= bahū PvA 58); PvA 24, 25 (read anappake pi for T. **appakeci**; so also KhA 208).

Appakāra (adj.) [a + pakāra] not of natural form, of bad appearance, ugly, deformed J V.69 (= sarirappakāra-rahita dussañṭhāna C.). Cp. apākātika.

Appakīṇa [appa + kīṇa, although in formation also = a + pakīṇa] little or not crowded, not overheaped A V.15 (C. anākīṇa).

Appagabbha (adj.) [a + pagabbha] unobtrusive, free from boldness, modest S II.108 = Miln 389, Sn 144, 852 (cp. Nd¹ 228 & KhA 232); Dh 245.

Appaccaya [a + paccaya] 1. (n.) discontent, dissatisfaction, dejection, sulkingness D 1.3 (= appatitā homi tena atuttā asomanassitā ti appaccayo; domanass' etaṇ adhivacanaṇ DA 1.52); III.159; M 1.442; A 1.79, 124, 187; II.203; III.181 sq.; IV.108, 193; J II.277; Sn p. 92 (kapa + dosa + appaccaya); Vv 83¹¹ (= domanassaṇ VvA 343); SnA 423 (= appatitaṇ domanassaṇ). — 2. (adj.) unconditioned Dhs 1084, 1437.

Appati^o [a + pati^o] see in general under pati^o.

Appatikārika (adj.) [a + patikārika] "not providing against", i.e. not making good, not making amends for, destructive J V.418 (spelling here & in C. appati^o).

Appatikopeti [a + patikopeti] not to disturb, shake or break (fig.) J V.173 (uposathaṇ).

Appatikkippa (adj.) [a + patikkippa, grd. of patikkipati] not to be refused J II.370.

Appatigandhika & iya (adj.) [a + pati + gandha + ika] not smelling disagreeable, i.e. with beautiful smell, scented, odorous J V.405 (**ika**, but C. **iya**; expld. by sugandhena udakena samannāgata); VI.518; Pv II.120; III.228.

Appatiḅha (adj.) [a + patiḅha] (a) not forming an obstacle, not injuring, unobstructive Sn 42 (see expld. at Nd² 239; SnA 88 expls. "katthaci satte vā sankhāre vā bhayena na patiḅhāti ti a."). — (b) psychol. t. t. appld. to rūpa: not reacting or impinging (opp. sappatiḅha) D III.217; Dhs 660, 756, 1090, 1443.

Appaticchavi (adj.) at Pv II.11² is faulty reading for **sam-patitacchavi** (v. l.).

Appatiḅhāga (adj.) [a + patiḅhāga] not having a counterpart, unequalled, incomparable DhA 1.423 (= anuttara).

Appatiḅhāṇa (adj.) [a + patiḅhāṇa] not answering back, bewildered, cowed down Vin III.162; A III.57; **ka karoti** to intimidate, bewilder J V.238, 369.

Appatiṃa (adj.) [a + patiṃa fr. prep. pati but cp. Vedic apratiṃāna fr. prati + **mā**] matchless, incomparable, invaluable Th 1, 614; Miln 239.

Appativattiya (adj.) [a + pati + vattiya = vṛtya, grd. or vṛt] (a) not to be rolled back Sn 554 (of dhammacakka, may however be taken in meaning of b.). — (b) irresistible J II.245 (sihanada). *Note.* The spelling with **ṭ** is only found as v. l. at J II.245; otherwise as t.

Appativāṇa (nt.) [a + patiṃāna, for **vraṇa**, the guṇa-form of vṛ, cp. Sk. prativāṇa] non-obstruction, not hindering, not opposing or contradicting A 1.50; III.41; V.93 sq.; adj. J 1.326.

Appativāṇitā (f.) [abstr. from (ap)patiṃāna] not being hindered, non-obstruction, free effort; only in phrase "asantuṭṭhitā ca kusalesu dhammesu appativāṇitā ca padhānasmiṇ" (discontent with good states and the not shrinking back in the struggle Dhs trsl. 358) A 1.50, 95 = D III.214 = Dhs 1367.

Appativāṇi (f.) [almost identical w. appativāṇitā, only used in diff. phrase] non-hindrance, non-restriction, free action, impulsive effort; only in stock phrase **chando vāyāmo ussāho ussoḷhī appativāṇi** S II.132; V.440; A II.93, 195; III.307 sq.; IV.320; Nd² under chanda C. [cp. similarly Divy 654].

Appativāṇiya (adj.) [grd. of a + pati + vṛ; cp. BSk. aprativāṇi Divy 655; M Vastu III.343] not to be obstructed, irresistible S 1.212 (appld. to Nibbāna; Mrs. Rh. D. *Kindred* S. p. 274 trsls. "that source from whence there is no turning back"), Th 2, 55.

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Appativeddha (adj.) [a + pati + viddha] "not shot through" i. e. unhurt J. VI.446.

Appatvivhatta (°bhogin) (adj.) [a + pati + vibhatta] (not eating) without sharing with others (with omission of another negative: see Trenckner, Miln p. 429, where also Bdgh's explⁿ.) A III.289; Miln 373; cp. Miln trsl. II.292.

Appatvekkhiya [ger. of a + pati + avekkhati] not ob^s serving or noticing J. IV.4 (= apaccavekkhitvā anavekkhitvā C.).

Appatīśankhā (f.) [a + patīśankhā] want of judgment Pug 21 = Dhs 1346.

Appatīśandhika (and °iya) (adj.) [a + patīśandhi + ka (ya)] 1. what cannot be put together again, unmendable, irreparable (°iya) Pv I.12⁹ (= puna pākatiko na hoti PvA 66) = J III.167 (= paṭipākatiko kātuṅ na sakkā C.). — 2. incapable of reunion, not subject to reunion, i. e. to rebirth J. V.100 (°bhāva).

Appatīśama (adj.) [a + pati = sama; cp. BSk. apratīśama M Vastu I.104] not having it's equal, incomparable J. I.94 (Baddha-siri).

Appatīśsavatā (f.) [a + patīśsavatā] want of deference Pug 20 = Dhs 1325.

Appañihita (adj.) [a + pañihita] aimless, not bent on anything, free from desire, usually as nt. aimlessness, comb^d. w. animittañ Vin III.92, 93 = IV.25; Dhs 351, 508, 556. See on term *Cpd.* 67; *Dhs trsl.* 93, 143 & cp. pañihita.

Appatīṭha (adj.) [a + patīṭha] 1. not standing still S I.1. — 2. without a footing or ground to stand on, bottomless Sn 173.

Appatīssa (& appatīssa) (adj.) [a + pati + śru] not docile, rebellious, always in combⁿ. with agāraṇa A II.20; III.7 sq., 14 sq., 247, 439. Appatīssa-vāsa an unruly state, anarchy J II.352. See also patīśśā.

Appatīta (adj.) [a + patīta, of prati + i, Sk. pratīta] dissatisfied, displeased, disappointed (cp. appaccaya) J. V.103 (at this passage preferably to be read with v.1. as apatīka = without husband, C. explⁿ. assāmika), 155 (cp. C. on p. 156); DA 152; SnA 423.

Appadutṭha (adj.) [a + padutṭha] not corrupt, faultless, of good behaviour Sn 662 (= padosābhāvena a. SnA 478); Dh 137 (= niraparādha DhA III.70).

Appadhāṅsa (adj.) [= appadhāṅsiya, Sk. apradhvaṅsiya] not to be destroyed J. IV.344 (v.1. duppadhāṅsa).

Appadhāṅsika (& °iya) (adj.) [grd. of a + padhāṅseti] not to be violated or destroyed, unconquerable, indestructible D III.175 (°ika, v.1. °iya); J III.159 (°iya); VvA 208 (°iya); PvA 117 (°iya). Cp. appadhāṅsa.

Appadhāṅsita (adj.) [pp. of a + padhāṅseti] not violated, unhurt, not offended Vin IV.229.

Appanā (f.) [cp. Sk. arpaṇa, abstr. fr. appeti = arpayati from of ṛ, to fix, turn, direct one's mind; see appeti] application (of mind), ecstasy, fixing of thought on an object, conception (as psychol. t. t.) J II.61 (°patta); Miln 62 (of vitakka); Dhs 7, 21, 298; Vism 144 (°samādhi); DhsA 55, 142 (def. by Bdgh. as "ekaggaṅ cittaṅ ārammaṇe appeti"), 214 (°jhāna). See on term *Cpd.* pp. 56 sq., 68, 129, 215; *Dhs trsl.* XXVIII, 10, 53, 82, 347.

Appabhoti (Appabhoti) see pahoti.

Appamaññati [appa + maññati] to think little of, to underrate, despise Dh 121 (= avajānāti DhA III.16; v.1. avapamaññati).

Appamaññā (f.) [a + pamaññā, abstr. fr. pamāṇa = Sk. °pramānya] boundlessness, infinitude, as psych. t. t. appl^d.

in later books to the four varieties of philanthropy, viz. mettā karuṇā muditā upekkhā i. e. love, pity, sympathy, disinterestedness, and as such enum^d. at D III.223 (q. v. for detailed ref. as to var. passages); Ps I.84; Vbh 272 sq.; DhsA 195. By itself at Sn 507 (= mettajjhāna-sankhātā a. SnA 417). See for further explⁿ. *Dhs trsl.* p. 66 and mettā.

Appamatta¹ (adj.) [appa + matta] see appa.

Appamatta² (adj.) [a + pamatta, pp. of pamadati] not negligent, i. e. diligent, careful, heedful, vigilant, alert, zealous M 1.391—92; S I.4; Sn 223 (cp. KhA 169), 507, 779 (cp. Nd¹ 59); Dh 22 (cp. DhA I.229); Th 2, 338 = upaṭṭhasati Th A 239).

Appamāda [a + pamāda] thoughtfulness, carefulness, conscientiousness, watchfulness, vigilance, earnestness, zeal D I.13 (: a. vuccati satiyā avippavāso DA I.104); III.30, 104 sq., 112, 244, 248, 272; M I.477 (°phala); S I.25, 36, 158, 214; II.29, 132; IV.78 (°vihārin); 97, 125, 252 sq.; V.30 sq. (°sampadā), 41 sq., 91, 135, 240, 250, 308, 350; A I.16, 50. (°adhigata); III.330, 364, 449; IV.28 (°gāravatā) 120 (°ṅ garu-karoti); V.21, 126 (kusalessu dhammesu); Sn 184, 264, 334 (= sati-avippavāsa-sankhātā a. SnA 339); It 16 (°ṅ paṇasanti punñakiriyaṅ paṇḍitā), 74 (°vihārin); Dh 57 (°vihārin; cp. DhA I.434); 327 (°rata = satiyā avippavāse abhirata DhA IV.26); Dāvs II. 35; KhA 142.

Appamāṇa (freq. spelled appamāna) (adj.) [a + pamāṇa] 1. "without measure", immeasurable, endless, boundless, unlimited, unrestricted all-permeating S IV.186 (°cetaso); A II.73; V.63; Sn 507 (mettaṅ cittaṅ bhāvayaṅ appamāṇaṅ = anavasesa-pharaṇena SnA 417; cp. appamaññā); It 21 (mettā), 78; J II.61; Ps II.126 sq.; Vbh 16, 24, 49, 62, 326 sq.; Dhs 182, 1021, 1024, 1405; DhsA 45, 196 (°gocara, cp. anantagocara). See also on term *Dhs trsl.* 60. — 2. "without difference", irrelevant, in general (in commentary style) J I.165; II.323.

Appameyya (adj.) [a + pameyya = Sk. aprameya, grd. of a + pra + mā] immeasurable, infinite, boundless M 1.386; S V.400; A 1.266; Th I, 1089 (an°); Pug 35; Miln 331; Sdhp 338.

Appavattā (f.) [a + pavattā] the state of not going on, the stop (to all that), the non-continuance (of all that) Th I, 767; Miln 326.

Appasāda see pasāda.

Appassāda see appa.

Appahina (adj.) [a + pahina, pp. of pahāyati] not given up, not renounced M 1.386; It 56, 57; Nd² 70 D¹; Pug 12, 18.

Appānaka (adj.) [a + pāna + ka] breathless, i. e. (1) holding one's breath in a form of ecstatic meditation (jhāna) M I.243; J I.67 [cp. BSk. āsphānaka Lal. v.314, 324; M Vastu II.124; should the Pāli form be taken as °a + prānaka?]. (2) not holding anything breathing, i. e. inanimate, lifeless, not containing life Sn p. 15 (of water).

Appikā (f.) of appaka.

Appiccha (adj.) [appa + iccha from iṅ, cp. icchā] desiring little or nothing, easily satisfied, unassuming, contented, unpretentious S 1.63, 65; A III.432; IV.2, 218 sq., 229; V.124 sq., 130, 154, 167; Sn 628, 707; Dh 404; Pv IV.73; Pug 70.

Appicchatā (f.) [abstr. fr. prec.] contentment, being satisfied with little, unostentatiousness Vin III.21; D III.115; M I.13; S II.202, 208 sq.; A I.12, 16 sq.; III.219 sq., 448; IV.218, 280 (opp. mahicchatā); Miln 242; SnA 404 (catubbhā, viz. paccaya-dhutanga-pariyatti-adhigama-vasena); PvA 73. As one of the 5 dhutanga-dhammā at Vism 81.

Appita (adj.) [pp. of appeti, cp. BSk. arpita, e. g. prityar-pitan cakṣuḥ Jm 31⁶⁰] 1. fixed, applied, concentrated (mind) Miln 415 (mānasa) Sdhp 233 (citta). — 2. brought to, put to, fixed on J VI.78 (maraṇamukhe); visappita (an arrow to which) poison (is) applied, so read for visap(p)ita at J v.36 & Vism 303.

Appiya & Appiyatā see piya etc.

Appekadā (adv.) see api 2 a⁵.

Appeti [Vedic arpayati, Caus. of r, rñoti & rchati (cp. icchati), Idg. *ar (to insert or put together, cp. also *er under anava) to which belong Sk. ara spoke of a wheel; Gr. ἀραξίω to put together, ἄραξ chariot, ἄραξον limb, ἀραξί virtue; Lat. arma = E. arms (i. e. weapon), artus fixed, tight, also limb, ars = art. For further connections see anava] 1. (*er) to move forward, rush on, run into (of river) Vin II.238; Miln 70. — 2. (*ar) to fit in, fix, apply, insert, put on to (lit. & fig.) Vin II.136, 137; J III.34 (nimba-sūlasmiṅ to impale, C. āvunāti); VI.17 (T. sūlasmiṅ acceti, vv. ll. abbeti = appeti & upeti, C. āvunāti); Miln 62 (dāruṅ sandhismiṅ); VvA 110 (saññāṇaṅ). Cp. Trenckner, Notes 64 n. 19, who defends reading abbeti at T. passages.

Appesakkha (adj.) [acc. to Childers = Sk. *alpa + īśa + ākhyā, the latter fr. ā + khyā "being called lord of little"; Trenckner in Miln 65 (see p. 422) says: "appesakkha & mahesakkha are traditionally expld. appapari-vāra & mahāparivāra, the former, I suppose, from appe & sakkha (Sk. śakhyā), the latter an imitation of it". Thus the etym. would be "having little association or friendship" and resemble the term appasattha. The BSk. forms are alpesākhya & mahesākhya, e. g. at Av. Ś II. 153; Divy 243] of little power, weak, impotent S II.229; Miln 65; Sdhp 80.

Appoti [the contracted form of āpoti, usually pāpunāti, fr. āp] to attain, reach, get Vism 350 (in etym. of īpo).

Appodaka see appa.

Appossukka (adj.) [appa + ussuka, Sk. alpotsuka, e. g. Lal. V. 509; Divy 41, 57, 86, 159. It is not necessary to assume a hypothetical form of *autsukya as der. fr. ussuka] unconcerned, living at ease, careless, "not bothering", keeping still, inactive Vin II.188; M III.175, 176; S 1202 (in stock phrase appossukka tuṅhībhiṭṭa sankasāya "living at ease, given to silence, resigned" Mrs. Rh. D. Dhā trsl. 258, see also J.P.T.S. 1909, 22); II. 177 (id.); IV.178 (id.); Th 2, 457 (= nirussukka ThA 282); Sn 43 (= abyāvata anapekkha Nd² 72); Dh 330 (= nirālaya DhA IV.31); J I.197; IV.71; Miln 371 (a. tiṭṭhati to keep still); DA 1.264.

Appossukatā (f.) [abstr. fr. prec.] inaction, reluctance, carelessness, indifference Vin 15; D II.36; Miln 232; DhA II.15.

Apphuta (& apphuṭa) [Sk. *ā-sphṛta for a-sphārita pp. of sphar, cp. phurati; phuta & also phusati] untouched, unpermeated, not penetrated D I.74 = M 1.276 (pitisukhena).

Apphotā (f.) [fr. appoteti to blossom] N. of a kind of jasmine J VI.336.

Apphotita [pp. of apphoteti] having snapped one's fingers or clapped one's hands J II.311 (°kāle).

Apphoteti [ā + photeti, sphuṭ] to snap the fingers or clap the hands (as sign of pleasure) Miln 13, 20. pp. apphotita.

Apphusa [Sk. *asphṛya, a + grd. of phusati to touch] not to be touched Miln 157 (trsl. unchangeable by other circumstances; Tr. on p. 425 remarks "aphusāni kiriyaṇi seems wrong, at any rate it is unintelligible to me").

Aphegguka (adj.) [a + pheggu + ka] not weak, i. e. strong J III.318.

Abaddha [a + baddha] not tied, unbound, unfettered Sn 39 (v. l. and Nd² abandha; expld. by rajju-bandhan' ādisu yena kenaci abaddha SnA 83).

Abandha (n.-adj.) [a + bandha] not tied to, not a follower or victim of It 56 (mārassa; v. l. abaddha).

Abandhana (adj.) [a + bandhana] without fetters or bonds. unfettered, untrammelled Sn 948, cp. Nd¹ 433.

Ababa [of uncertain origin, prob. onomatopoetic]. N. of a cert. Purgatory, enumd. with many other similar names at A v.173 = Sn p. 126 (cp. aṭata, abbuda & also Av. S 14, 10 & see for further expln. of term SnA 476 sq).

Abala (adj.) [a + bala] not strong, weak, feeble Sn 1120 (= dutbala, appabala, appathāma Nd² 73); Dh 29 (°assa a weak horse = dubbalassa DhA 1.262; opp. sīghassa a quick horse).

Abbaje T. reading at A II.59, evidently interpreted by ed. as ā + vraje, pot. of ā + vraj to go to, come to (cp. pabbajati), but is preferably with v. l. SS to be read aṅḍaje (corresponding with vihaṅgama in prec. line).

Abbaṇa (adj.) [a + vaṇa, Sk. avraṇa] without wounds Dh 124.

Abbata (n.-adj.) [a + vata, Sk. avrata] (a) (nt.) that which is not "vata" i. e. moral obligation, breaking of the moral obligation Sn 839 (asilata +); Nd¹ 188 (v. l. SS abhabata; expld. again as a-vatta). SnA 545 (= dhutangavataṅ vinā. — (b) (adj.) one who offends against the moral obligation, lawless Dh 264 (= silavatena ca dhutavatena ca virahita DhA III.391; vv. ll. k. adhūta & abhūta; B. abhūta, C. abbūta).

Abbaya in uday° at Miln 393 stands for avyaya.

Abbahati (& abbuhati) [the first more freq. for pres., the second often in aor. forms; Sk. ābhāti, ā + bhṛh¹, pp. bhṛha (see abbūḥa)] to draw off, pull out (a sting or dart); imper. pres. abbaha Th 1, 404; J II.95 (v. l. BB appuha = abbuha; C. expls. by uddharatha). — aor. ab-bahi J v.198 (v. l. BB abbuhi), abbahī (metri causa) J III.390 (v. l. BB dhabbūji = abbuḥi) = Pv 1.8⁰ (which reads T. abbūḥa, but PvA 41 expls. nihari) = DhA 1.30 (vv. ll. sabbahi, sabbamhi; gloss K. B abbūḥaṅ) = Vv 83⁹ (T. abbuḥi; v. l. BB abbuḥaṅ, SS avyahi; VvA 327 expls. as uddhari), & abbuhi A III.55 (v. l. abbahī, C. abbahī ti nihari), see also vv. ll. under abbahī. — ger. abbuḥya Sn 939 (= abbuḥitvā uddharitvā Nd¹ 419; v. l. SS abbuḥitvā; SnA 567 reads avyuyha & expls. by uddharitvā); S 1.121 (taṅhaṅ); III.26 (id.; but spelt abbhuyha). — pp. abbuḥa (q. v.). — Caus. abbāheti [Sk. ābarhayati] to pull out, drag out J IV.364 (satthaṅ abbāhayanti; v. l. abbhā°); DhA II.249 (asiṅ). ger. abbāhitvā (= °hetvā). Vin II 201 (bhisa-mujāṇa) with v. l. BB ag-gahetvā, SS abbūhitvā, cp. Vin 1.214 (vv. ll. ag-gahitvā & abbūhitvā). pp. abbūḥita (q. v.).

Abbāhana (nt.) [abstr. fr. abbahati] pulling out (of a sting) DhA III.404 (sic. T.; v. l. abbūhana; Fausböll aḍahana; glosses C. aṅḥangata & aṅḥangika, K. nibbāpana). See also abbuḥhana and abbhāhana.

Abbuda (nt.) [etym. unknown, orig. meaning "swelling"; the Sk. form arbuda seems to be a trsl. of P. abbuda] 1. the foetus in the 1st & 2nd months after conception, the 2nd of the five prenatal stages of development, viz. kalala, abbuda, pesi, ghana, pasākha Nd¹ 120; Miln 40; Vism 236. — 2. a tumour, cancer, sore Vin III.294, 307 (only in Samantapāsādikā; both times as sāsanassa a). — 3. a very high numeral, appld. exclusively to the denotation of a vast period of suffering in Purgatory; in this sense used as adj. of Niraya (abbudo nirayo the "vast-period"

hell, cp. nirabbuda). S 1.149 = A 11.3 (chattinsati pañca ca abbudāni); S 1.152 = A 1.173 = Sn p. 126 (cp. SnA 476: abbudo nāma koci pacceka-orayo n' atthi, Avicimhi yeva abbuda-gaṇanāya paccanokāso pana abbudo nirayo ti vutto; see also *K'indred Sayings* p. 190); J III.360 (sataṇ ninnahuta-sahassānaṇ ekaṇ abbudaṇ). — 4. a term used for "hell" in the riddle S 1.43 (kiṇsu lokasmiṇ abhudaṇ "who are they who make a hell on earth" Mrs. Rh. D. The answer is "thieves"; so we can scarcely take it in meaning of 2 or 3. The C. has vināsa-karaṇaṇ.

Abbuḷhati (?) & Abbhūhati see **abbahati**.

Abbuḷhana (nt.) [fr. **abbahati** = **abbuhati** (**abbuḷhati**)] the pulling out (of a sting), in phrase **taṇhā-sallassa abbuḷhanaṇ** as one of the 12 achievements of a Mahesi Nd¹ 343 = Nd² 503 (eds. of Nd¹ have **abbūhana**, v. l. SS **abbussāna**; ed. of Nd² **abbuḷhana**, v. l. SS **abbahana**, BB **abbuhana**). Cp. **abbāhana**.

Abbuḷha (adj.) [Sk. **ābr̥ḥa**, pp. of **a + br̥h'**, see **abbahati**] drawn out, pulled (of a sting or dart), fig. removed, destroyed. Most freq. in combⁿ. °**salla** with the sting removed, having the sting (of craving thirst, **taṇhā**) pulled out D II.283 (v. l. SS **asammūḷha**); Sn 593, 779 (= **abbūḷhita-salla** Nd¹ 59; **rāgādi-sallānaṇ** **abbūḷhattā** a. SnA 518); J III.390 = Vv 83¹⁰ = Pv 1.8¹ = DhA 1.30. — In other connection: M 1.139 = A III.84 (°**esika** = **taṇhā pahinā**; see **esikā**); Th 1, 321; KhA 153 (°**soka**).

Abbuḷhatta (nt.) [abstr. of **abbuḷha**] pulling out, removal, destroying SnA 518.

Abbuḷhita (& **abbūhitta** at J III.541) [pp. of **abbāheti** Caus. of **abbahati**] pulled out, removed, destroyed Nd¹ 59 (**abbūḷhita-sallo + uddhaṭṭa**° etc. for **abbuḷha**); J III.541 (uncertain reading; v. l. BB **appahita**, SS **abyūhita**; C. expls. **puppahaṇ** ṭhapitaṇ **appaggharakaṇ** **kataṇ**; should we explain as **ā + vi + ūh** and read **abyūhita**?).

Abbeti [Trenckner, Notes 64 n. 19] at J III.34 & VI.17 is probably a mistake in MSS for **appeti**.

Abbokinna [= **abbhokinna**, **abhi + ava + kinna**, cp. **abhikinna**] filled M 1.387 (**paripunna +**); DhA IV.182 (**pañca jāṭisatāni** a.). — 2. [seems to be misunderstood for **abbocchinna**, **a + vi + ava + chinna**] uninterrupted, constant, as °**ṭ**; adv. in combⁿ. with **satataṇ samitaṇ** A IV.13 = 145; Kvu 401 (v. l. **abbhokinna**), cp. also *Kvu trsl.* 231 n. 1 (**abbokinna** undiluted?); Vbh 320. — 3. doubtful spelling at Vin III.271 (Bdbgh on **Parāj.** III.1, 3).

Abbocchinna see **abbokinna** 2 and **abbhochinna**.

Abbohārika (adj.) [**a + vi + ava + hārika** of **voharati**] not of legal or conventional status, i. e. — (a) negligible, not to be decided Vin III.91, 112 (see also *Kvu trsl.* 361 n. 4). — (b) uncommon, extraordinary J III.309 (v. l. BB **abbho**°); v.271, 286 (Kern: ineffective).

Abbha (nt.) [Vedic **abhra** nt. & later Sk. **abhra** m. "dark cloud"; Idg. ***mbhro**, cp. Gr. **ἀφρός** scum, froth, Lat. **imber** rain; also Sk. **ambha** water, Gr. **ἄμβρος** rain, Oir **ambu** water]. A (dense & dark) cloud, a cloudy mass A II.53 = Vin II.295 = Miln 273 in list of things that obscure moon- & sunshine, viz. **abbhaṇ mahikā** (**mahiā** A) **dhūmarajo** (**megho** Miln), **Rāhu**. This list is referred to at SnA 487 & VvA 134. S L101 (°**sama pabbata** a mountain like a thunder-cloud); J VI.581 (**abbhaṇ rajo accchādesi**); Pv IV.3⁸ (nil° = **nīla-megha** PvA 251). As f. **abbhā** at Dhs 617 & DhsA 317 (used in sense of adj. "dull"; DhsA expls. by **valāhaka**); perhaps also in **abbhāmatta**. — **kūṭa** the point or summit of a storm-cloud Th 1, 1064; J VI.249, 250; Vv 1¹ (= **valāhaka-sikhara** VvA 12). — **ghana** a mass of clouds, a thick cloud It 64; Sn 348 (cp. SnA 348). — **paṭala** a mass of clouds DhsA 239. — **mutta** free from clouds Sn 687 (also as **abbhāmutta** Dh 382). — **saṇṇvilāpa** thundering S IV.289.

Abbhakkhāti [**abhi + ā + khyā**, cp. Sk. **ākhyāti**] to speak against to accuse, slander D 1.161 = A 1.161 (**an-abbhakkhātu-kāma**); IV.182 (id.); J IV.377. Cp. Intens. **abbhācikkhāti**.

Abbhakkhāna (nt.) [fr. **abbhakkhāti**] accusation, slander, calumny D III.248, 250; M 1.130; III.207; A III.290 sq.; Dh 139 (cp. DhA III.70).

Abbhacchādita [pp. of **abhi + ā + chādeti**] covered (with) Th 1, 1068.

Abbhañjati [**abhi + añj**] to anoint; to oil, to lubricate M 1.343 (**sappi-teleṇa**); S IV.177; Pug 56; DhA III.311 = VvA 68 (**sata-pāka-teleṇa**). Caus. **abbhañjeti** same J 1.438 (teleṇa °**etvā**); V.376 (**sata-pāka-teleṇa** °**ayiṇsu**); Caus. II. **abbhañjāpeti** to cause to anoint J III.372.

Abbhañjana (nt.) [fr. **abbhañjati**] anointing, lubricating, oiling; unction, unguent Vin 1.205; III.79; Miln 367 (**akkhassa** a.); Vism 264; VvA 295.

Abbhātika (adj.) [**ā + bhata + ika**, **bhr̥**] brought (to), procured, got, J VI.291.

Abbhātikkanta [pp. of **abhi + ati + kram**, cp. **atikkanta**] one who has thoroughly, left behind J V.376.

Abbhātita [pp. of **abhi + ati + j**, cp. **atita** & **atikkanta**] emphatic of **atita** in all meanings, viz. 1. passed, gone by S II.183 (+ **atikkanta**); nt. °**ṇ** what is gone or over, the past J III.169. — 2. passed away, dead M 1.465; S IV.398; Th 1, 242, 1035. — 3. transgressed, overstepped, neglected J III.541 (**saṇyama**).

Abbhattha (nt.) [**abhi + attha**² in acc. **abhi + atthaṇ**, **abhi** in function of "towards" = homeward, as under **abhi** I.1 a; cp. Vedic **abhi sadhasthaṇ** at the seat R. V. IX. 21. 3] = **attha**², only in phrase **abbhatthaṇ gacchati** "to go towards home", i. e. setting; fig. to disappear, vanish, M 1.115, 119; III.25; A IV.32; Miln 305; pp. **abbhattangata** "set", gone, disappeared Dhs 1038 (**atthangata +**); Kvu 576.

Abbhatthata (f.) [abstr. fr. **abbhatta**] "going towards setting", disappearance, death J V.469.

Abbhanumodati [**abhi + anu + modati**] to be much pleased at to show great appreciation of Vin 1.196; D 1.143, 190; S IV.224; Miln 29, 210; DhA IV.102 (v. l. °**ānu**°).

Abbhanumodana (nt.) (& °**ā** f.) [fr. **abbhanumodati**] being pleased, satisfaction, thanksgiving DA 1.227; VvA 52 (°**ānu**°); Sdhp 218.

Abbhantara (adj.) [**abhi + antara**; **abhi** here in directive function = towards the inside, in there, with-in, cp. **abhi** I.1 a] = **antara**, i. e. internal, inner, being within or between; nt. °**ṇ** the inner part, interior, interval (also as °—) Vin 1.111 (**satt**° with interval of seven); A IV.16 (opp. **bāhira**); Dh 394 (id.); Th 1, 757 (°**āpassaya** lying inside); J III.395 (°**amba** the inside of the Mango); Miln 30 (°**e vāyo jivo**), 262, 281 (**bāhir-abbhantara dhana**); DhA II.74 (adj. c. gen. being among; v. l. **abbhantare**). — Cases used adverbially: instr. **abbhantarena** in the meantime, in between DhA II.59. loc. **abbhantare** in the midst of, inside of, within (c. gen. or —) J 1.262 (**rañño**), 280 (**tuyhaṇ**); DhA II.64 (v. l. **antare**), 92 (**sattavass**°); PvA 48 (= **anto**).

Abbhantarika (adj.-n.) [fr. **abbhantara**, cp. Sk. **abhyantara** in same meaning] intimate friend, confidant, "chum" J 1.86 (+ **ativissāsika**), 337 ("insider", opp. **bāhiraka**).

Abbhantarima (adj.) [superl. formation fr. **abbhantara** in contrasting function] internal, inner (opp. **bāhirima**) Vin III.149; J V.38.

Abbhakūṭika (adj.) [a + bhakūṭi + ka; Sk. bhrakūṭi frown] not frowning, genial Vin III.181 (but here spelt bhākūṭik-abbhakūṭika); D I.116, cp. DA I.237; DhA IV.8 (as v.l.; T. has abbhokūṭika).

Abbhāgata [abhi + ā + gata] having arrived or come; (m.) a guest, stranger Vv I³ (= abhi-āgata, āgantuka VvA 24).

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

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

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

Abbhāna (nt.) [abhi + āyana of ā + yā (i)] coming back, rehabilitation of a bhikkhu who has undergone a penance for an expiable offence Vin I.49 (°āraha), 53 (id.), 143, 327; II.33, 40, 162; A I.99. — Cp. **abbheti**.

Abbhāmatta (adj.) [abbhā + matta (?) according to the Pāli Com.; but more likely = Vedic abhva huge, enormous, monstrous, with ā metri causa. On abhva (a + bhū what is contradictory to anything that is) cp. abbhuta & abbhū, and see Walde, Lat. Wtb. under dubius] monstrous, dreadful, enormous, "of the size of a large cloud" (thus C. on S I.205 & J III.309) S I.205 = Th I, 652 (v.l. abbhā² & abbhāmutta) = J III.309 (v.l. °mutta).

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

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

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

Abbhū [a + bhū most likely = Vedic abhva and P. abbhū, see also abbhāmatta] unprofitableness, idleness, nonsense J V.295 (= abbhūti avaddhi C.).

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

Abbhukkiraṇā (nt.) [abhi + ud + kr] drawing out, pulling, in danda-sattha° drawing a stick or sword Nd² 576⁴ (cp. abbhokkiriṇa). Or is it abbhuttiriṇa (cp. uttiṇa outlet).

Abbhukkirati [abhi + ud + kirati] to sprinkle over, to rinse (with water) D II.172 (cakkaratanā; neither with Morris *J.P.T.S.* 1886, 131 "give up", nor with Irsl. of J II.311 "roll along"); J V.390; PvA 75. Cp. abbhokkirati.

Abbhuggacchati [abhi + ud + gacchati] to go forth, go out, rise into D I.112, 127; A III.252 (kitti-saddo a.); Pug 36. ger. °gantvā J I.88 (ākāsa), 202; DhA IV.198. nor. °gañchi M I.126 (kittisaddo); J I.93. — pp. abbhuggata.

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

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

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

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

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

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

Abbhuta¹ (adj. nt.) [*Sk. abbhuta which appears to be constructed from the Pāli & offers like its companion *āścarya (acchariya abbhuta see below) serious difficulties as to etym. The most probable solution is that P. abbhuta is a secondary adj.-formation from abbhū which in itself is nt. of abhva = Vedic abhva (see etym. under abbhāmatta and cp. abbhū, abbhū & *J.P.T.S.* 1889, 201). In meaning abbhuta is identical with Vedic abhva contrary to what usually happens, i.e. striking, abnormal, gruesome, horrible etc.; & that its significance as a + bhū ("unreal?") is felt in the background is also evident from the traditional etym. of the Pāli Commentators (see below). See also acchariya] terrifying, astonishing; strange, exceptional, puzzling, extraordinary, marvellous, supernormal. Described as a term of surprise & consternation (vimhaya² āvaṇṇa² adhvacaṇaṇ DA I.43 & VvA 329) & expld. as "something that is not" or "has not been before", viz. abbhūṇa ThA 233; abbhūta-pubbatāya abbhūṇa VvA 191, 329; abbhūta-pubbaṇ DA I.43. — 1. (adj.) wonderful, marvellous etc. Sn 681 (kin² ṇ, combd. with lomahaṇsana); J IV.355 (id.); Th 2, 316 (abbhūṇa vata vācaṇ bhāsasi = acchariyaṇ ThA 233); Vv 44³ (°dassaneyya); Sdhp 345, 496. — 2. (nt.) the wonderful, a wonder, marvel S IV.371, also in °dhamma (see Cpd.). Very freq. in combn. with acchariyaṇ and a part. of exclamation, viz. acchariyaṇ bho abbhūṇa bho wonderful indeed & beyond comprehension, strange & stupefying D I.206; acch. vata bho abbh. vata bho D I.60; acch. bhante abbh. A II.50; aho acch. aho abbh. J I.88; acch. vata abbh. vata Vv 83⁴. — Thus also in phrase acchariyā abbhūtā dhammā wonderful & extraordinary signs or things M III.118, 125; A II.130; IV.198; Miln 8; and in acchariya-abbhuta-citta-jāta dumbfounded & surprised J I.88; DhA IV.52; PvA 6, 50.

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

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

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

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

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

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

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

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

Abhuyyāta [pp. of abhuyyāti] marched against, attacked Vin I.342; M II.124.

Abhuyyāti [abhi + up + yāti of yā] to go against, to go against, to march (an army) against, to attack S I.82 (aor °uyyāsi). — pp. **abhuyyāta** (q. v.).

Abhussūyaka (adj.) [abhi + usūyā + ka] zealous; showing zeal, endeavouring in (—) Pgdp 101.

Abhussakati & °usukkati [abhi + ud + svaṣṭ, see sakati] to go out over, rise above (acc.), ascend, freq. in phrase ādicco nabhaṅ abhussakkamāno M I.317 = S III.156 = It 20. — See also S I.65; V.44; A I.242 (same simile); V.22 (id.).

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

Abhusseti [abhi + ud + seti of sī] to rise; v. l. at Vv 64¹¹ according to VvA 280: abhuddayaṅ (see abhudeti) abhussayan ti pi pātho.

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

Abbhokāsa [abhi + avakāsa] the open air, an open & unsheltered space D I.63 (= alaggaṇatthēna a. viya DA I.180), 71 (= acchanna DA I.210), 89; M III.132; A II.210; III.92; IV.437, V.65; Sn p. 139 (°e nissinna sitting in the open) J I.29, 215; Pug 57.

Abbhokāsika (adj.) [fr. abbhokāsa] belonging to the open air, one who lives in the open, the practice of certain ascetics. D I.167; M I.282; A III.220; Vin V.131, 193; J IV.8 (+ nesajjika); Pug 69; Miln 20, 342. (One of the 13 Dhutangas). See also Nd¹ 188; Nd² 587. — anga the practice or system of the "campers-out" Nd¹ 558 (so read for abbhokāsi-kankhā, cp. Nd¹ 188).

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

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

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

Abbhokkīraṇa (nt.) [fr. abbhokirati] in naṭṭaṇa a. "turnings of dancers" DA I.84 in expln. of sobha-nagaraṇa of D I.6.

Abbhocchinna (besides **abbocch°**, q. v. under **abbokīṇṇa**) [a + vi + ava + chinna] not cut off, uninterrupted, continuous J I.470 (v. l. abbo°); VI.254, 373; Cp. I.63; Miln 72; Vism 362 (bb), 391 (bb).

Abbhohārika see **abbo°**.

Aby° see **avy°**.

Abhabba (adj.) [a + bhavya. The Sk. abhavya has a different meaning] impossible, not likely, unable D III.13 sq., 19, 26 sq., 133; It 106, 117; Sn 231 (see KhA 189); Dh 32; J I.116; Pug 13.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Abhikirati — 1. [Sk. *abhikirati*] to sprinkle or cover over: see *abhikiṇṇa* 1. — 2. [Sk. *avakirati*, cp. *apakiritūna*] to overwhelm, destroy, put out, throw away, crush S 1.54; Th 1, 598; 2, 447 (ger. °*kiritūna*, reading of C. for T. *apa*°, expld. by *chaddetvā*); Dh 25 (°*kirati metri causa*; dipan *abhikirati* = *viddhaṅseti vikirati* DhA 1.255; v. l. *atikirati*); J 1v.121 (°*krati*; dipan = *viddhaṅseti C.*); VI.541 (*naandiyō m*° *abhikīrare* = *abhikiranti abhikkamanti C.*); DhA 1.255 (inf. °*kirituṇ*). — pp. *abhikiṇṇa* see *abhikiṇṇa* 2.

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

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

Abhikkanta (adj.-n.) [pp. of *abhikkamati*, in sense of Sk. and also P. *atikkanta*] (a) (adj.) lit. gone forward, gone out, gone beyond. According to the traditional explanation preserved by Bdhgh. & DhP (see e. g. DA 1.227 = KhA 114 = VvA 52) it is used in 4 applications: *abhikkanta-saddo khaya* (+ *pabbaniya* KhA) *sundar*-*ābhirūpa*-*abbhānumodanesu* *dissati*. These are: 1. (lit.) gone away, passed, gone out, departed (+ *nikkhanta*, meaning *khaya* "wane"), in phrase *abhikkantāya rattiyā* at the waning of the night Vin 1.26; D 11.220; M 1.142. 2. excellent, supreme (= *sundara*) Sn 1118 (°*dassāvin* having the most excellent knowledge = *aggadassāvin* etc. Nd² 76); usually in compar °*tara* (+ *paññatara*) D 1.62, 74, 216; A 11.101; III.350 sq.; V.140, 207 sq.; DA 1.171 (= *atimanāpatara*). 3. pleasing, superb, extremely wonderful, as exclamation °ṇ repeated with *bho* (*bhante*), showing appreciation (= *abbhānumodana*) D 1.85, 110, 234; Sn p. 15, 24, etc. freq. 4. surpassing, beautiful (always with °*vaṇṇa* = *abhirūpa*) Vin 1.26; D 11.220; M 1.142; Pv 11.10 = Vv 9¹ (= *atimanāpa abhirūpa* PvA 71); KhA 115 (= *abhirūpa-chavin*). — (b) (nt.) *abhikkantaṅ* (comb. with and opp. to *paṭikkantaṅ*) going forward (and backward), approach and receding) D 1.70 (= *gamaṇa* + *nivattana* DA 1.183); Vin 11.181; A 11.104, 106 sq.; VvA 6.

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

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

muṇ aor.); DhA 11.124 (*evaṇ* = *tabbaṇ evaṇ paṭikkami* *tabbaṇ* thus to approach & thus to withdraw). — pp. *abhikkanta* (q. v.).

Abhikkhaṇa¹ (nt.) [fr. *abhikkhanati*] digging up of the ground M 1.143.

Abhikkhaṇa² (nt.) [*abhi* + **ikkhaṇa* from *iks*, cp. Sk. *abhikṣṇa* of which the contracted form is P. *abhiṅha*] only as acc. adv. °ṇ constantly, repeated, often Vv 24¹² (= *abhiṅhaṇ* VvA 116); Pv 11.8⁴ (= *abhiṅhaṇ bahuso* PvA 107); Pug 31; DhA 11.91.

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

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

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

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

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

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

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

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

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

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

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

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

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

Abhijaneti occasional spelling for *abhijāneti*.

Abhijappati [*abhi* + *jappati*] to wish for, strive after, pray for S 1.143 (read *asmābhijappanti* & cp. *Kindred Sayings* p. 180) = J 11.359 (= *namati pattheti piheti C.*); Sn 923, 1046 (+ *āsīnsati thometi*; Nd² 79 = *jappati* & same under *icchati*). Cp. in meaning *abhigijjhati*.

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

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

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

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

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

Abhijāta (adj.) [abi + jāta] of noble birth, well-born, S 1.69; Vv 29²; Miln 359 (°kulakulīna belonging to a family of high or noble birth).

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

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

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

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

Abhijānāti [abhi + jānāti, cp. jānāti & abhiñña] to know by experience, to know fully or thoroughly, to recognise, know of (c. acc.), to be conscious or aware of D I.143; S II.58, 105, 219, 278; III.59, 91; IV.50, 324, 399; V.52, 176, 282, 299; Sn 1117 (ditṭhiṅ Gotamassa na a.); J IV.142; Pv II.7¹⁰ = II.10² (n'abhijānāmi bhuttaṅ vā pitaṅ); Sdhp 550; etc. — Pot. abhijāneyya Nd² 78^a, & abhijānāni Sn 917, 1059 (= jāneyyāsi SnA 592); aor. abhijānāni Sn p. 16. — ppr. abhijānaṅ S IV.19, 89; Sn 788 (= °jānanto C.), 1114 (= °jānanto Nd² 78^b) abhijānīva DhA IV.233; abhijānāya S IV.16; v.392; Sn 534 (sabbadhammaṅ), 743 (jātikkhayaṅ), 1115, 1148; It 91 (dhammaṅ); Dh 166 (atta-d-atthaṅ); freq. in phrase sayaṅ abhijānāya from personal knowledge or self-experience. It 97 (v.l. abhiñña); Dh 353; and abhiñña [short form, like adā for ādāya, cp. upādā; S II.217; It 97 (v.l. for °abhiññāya), in abhiññā-vosita perfected by highest knowledge S I.167 = 175 = Dh 423 ("master of supernormal lore" Mrs Rh. D. in kindred S. p. 208; cp. also DhA IV.233); It 47 = 61 = 81, and perhaps also in phrase sabbāṅ abhiññā-pariññeyya S IV.29. — grd. abhiññeyya S IV.29; Sn 558 (°ṇ abhiññāṅ known is the knowable); Nd² s.v.; DhA IV.233. — pp. abhiññāta (q. v.).

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

Abhijigīsati [abhi + jigīsati] to wish to overcome, to covet J VI.193 (= jinituṅ icchati C). Burmese scribes spell °jigīsati; Th I, 743 ("cheat"? Mrs Rh. D.; "ver-nichten" Neumann). See also abhijeti, and nijigīsanaṅ.

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

Abhijivānika (adj.) [abhi + jivāna + ika] belonging to one's livelihood, forming one's living Vin I.187 (sippa).

Abhijhanā (f.) [abhi + jhanā of jeh to open ones mouth] strenuousness, exertion, strong endeavour J VI.373 (viriyakarāṇa C.).

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

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

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

Abhijjamāna (adj.) [ppr. passive of a + bhid, see bhindati] that which is not being broken up or divided. In the stock description of the varieties of the lower Iddhi the phrase udake pi abhijjamāne gacchati is doubtful. The principal passages are D I.78, 212; III.112, 281; M I.34, 494; II.18; A I.170, 255; III.17; V.199; S II.121; V.264. In about half of these passages the reading is abhijjamāno. The various readings show that the MSS also are equally divided on this point. Bdgh. (Vism 396) reads °māne, and explains it, relying on Ps II.208, as that sort of water in which a man does not sink. Pv III.1 has the same idiom. Dhammapāla's note on that (PvA 169) is corrupt. At D 1.78 the Colombo ed. 1904, reads abhijjamāne and tr. "not dividing (the water)"; at D 1.212 it reads abhijjamāno and tr. "not sinking (in the water)".

Abhijjhā (f.) [fr. abhi + dhya (jhāyati)], cp. Sk. abhidhyāna, covetousness, in meaning almost identical with lobha (cp. Dhs. trsl. 22) D I.70, 71 (°āya cittaṅ parisodheti he cleanses his heart from coveting; abhijjhāya = abl.; cp. DA 1.211 = abhijjhāto); M I.347 (id.); D III.49, 71 sq., 172, 230, 269; S IV.73, 104, 188, 322 (adj. vigat'abhijjha), 343 (°āyavipāka); A 1.280; III.92; v.251 sq.; It 118; Nd¹ 98 (as one of the 4 kāya-gaṅṭhā, q. v.); Nd² taṇhā II.1; Pug 20, 59; Dhs 1136 (°kāyagantha); Vbh 195, 244 (vigat'abhijjha), 362, 364, 391; Nett 13; DhA 1.23; PvA 103, 282; Sdhp 56, 69. — Often combd with °domanassa covetousness & discontent, e.g. at D III.58, 77, 141, 221, 276; M 1.340; III.2; A 1.39, 296; II.16, 152; IV.300 sq., 457 sq.; v.348, 351; Vbh 105, 193 sq. — anabhijjhā absence of covetousness Dhs 25, 62. — See also anupassin, gantha, domanassa, sīla.

Abhijjhātar see abhijjhitar.

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

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

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

Abhijjhāta v. l. at DhA IV.101 for ajjhāta.

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

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

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

Attika (?) [either from *alla* = *alikaṅ* nt. in meaning defilement, getting soiled by (—), or from *alliyati* = *alīyakaṅ*, a der. fr. ger. *alīya* clinging to, sticking to. The whole word is doubtful; only in cpd. (*kāma*-) *sukh'* *alīk'ānuyoga* given to the attachment to sensual joys Vin 1.10; D III.113, 130; S IV.320; V.421; Nett 1.10.

Allina [pp. of *alīyati*; Sk. *ālīna*] (a) sticking to, adhering or adhered to; clinging—M 1.80; A v.187; Nd² under *nissita* (in form *nissita allīna upagata*). — (b.) soiled by (—), dirtied A 1.201. — *anallīna* "to which nothing sticks", i. e. pure, undefiled, clean S 1.169 (id. p. on p. 183 reads *anallā*; see *alla*). Cp. *ālaya*.

Alliyati [a + *līyati* II, *līyate*, *lāyate*] to cling to, stick to, adhere to (in both senses, good or bad); to covet. — (a) lit. *keśā sīṣaṅ alīyāsu* the hair stuck to the head J 1.64; *khaggo lomesa alīyī* the sword stuck in the hair J 1.273. — (b) fig. to covet, desire etc.: in idiomatic phrase *alīyati* (S III.190 v.l.; T. *ālayati*) *kelāyati vanāyati* (S III.190 v.l.; T. *manāyati*; M 1.260 T. *dhanāyati*, but v.l. p. 552 *vanāyati*) *mamāyati* "to caress dearly & be extremely jealous of" (c. acc.) at M 1.260 & S III.190. — J 1.5; V.154 (*alīyitun*, v.l. *ilīyitun*); DhA 364 (*vanati bhajati a*); pp. *ālīna* — Caus. *alīyāpeti* [cp. Sk. *ālāpayati*, but B.Sk. *alīpeti* M Vastu III.144; pp. *ālīpita* ibid. 1.311; III.408; pass. *alīpiyate* III.127.] to make stick, to bring near to (c. acc. or loc.) J II.325 (*hatthi mahābhittīyan alīyāpetvā*); IV.392 (*sisena sīṣaṅ alīyāpetvā*).

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

Ājāra (adj.) [Is it the same as *ujāra*?] only used with ref. to the eyelashes, & usually expl'd by *visāla*, i.e. extended, wide, but also by *bāhala*, i.e. thick. The meaning & etym. is as yet uncertain. Kern. (*Toev*, s.v.) trans^l by "bent, crooked, arched". °*akkhīn* with wide eyes (eyelashes) J 1.306 (= *visāla-netta C.*); °*pamha* with thick eyelashes Vv 35² (= *bāhala-sanyata-pakhuma C.*; v.l. °*pamukha*); °*bhamuka* having thick eyebrows or lashes J VI.503 (so read for °*pamukha*; C. expl'd by *visā-akkhī-gaṇḍa*). Cp. *ājāra*.

Āhaka in *udak' āhaka* VvA 155 read *āhaka*.

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

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

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

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

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

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

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

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

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

Avakaddhati [ava + kaddhati, cp. avakassati & apakassati] Nett 4 (avakaddhayitvā). Pass. avakaddhati J IV.415 (hadayan me a. my heart is weighed down = sokena avakaddhiyati C; v.l. avakassati). — pp. avakaddhita.

Avakaddhita [pp. of avakaddhati] pulled down, dragged away DhA III.195.

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

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

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

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

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

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

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

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

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

Avakāsa & okāsa [ava + kāś to shine, cp. Sk. avakāśa] 1. "appearance": akkhuddāvakāso dassanāya not little (or inferior) to behold (of appearance) D I.114; ariyāvakāsa appearing noble or having the app. of an Aryan J v.87; katāvakāsa put into appearance Vv 22^o. — 2. "opportunity": kata^o given leave D I.276 Sn 1030; anavakāsakarīn not giving occasion Miln 383. — anavakāsa not having a chance or opportunity (to happen), impossible; always in ster. phrase aṭṭhānaṅ etaṅ anavakāso Vin II.199; A 1.26; v.169; Pug II, 12; PvA 28.

Avakirati & okirati [ava + kirati] 1. to pour down on, to pour out over; aor. avakiri PvA 86; ger. okiritvā J v.144. — 2. to cast out, reject, throw out; aor. avakiri Vv 30^o = 48^o (v.l. okari; VvA 126 expl^s by chaḍḍesi vināsesi). — Pass. avakiriyaṭi Pv III.1¹⁰ (= chaḍḍiyati PvA 174); grd. okiriya (see sep.). See also apakiritūna. pp. okiṇṇa.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Avagupphana (adj.) (—^o) [fr. oguppheti] covering Sdhp 314.

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

Avanga see apanga.

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

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

Avacara (—^o) (n.—adj.) [ava + car, also BSk. avacara in same sense, e.g. antahpurāvacarā the inmates of the harem Jtm 210] (a) (adj.) living in or with, moving in D I.206 (santika^o one who stays near, a companion); fig. dealing or familiar with, at home in A II.189 (atakkā^o); IV.314 (parisā^o); J I.60 (tāla^o one conversant with music, a musician, see tāla¹); II.95 (sangāma^o); Miln 44 (id. and yoga^o). — (b) (n.) sphere (of moving or activity), realm, plane (of temporal existence); only as t.t. in kāmāvacara rūpāvacara arūpāvacara or the 3 realms of sense-desires, form and non-form: kāma^o D I.34 (°deva); Dhs 431 (as adj.); rūpa^o Pug 37; arūpa^o Pug 38; Ps I.83, 84, 101; Dhs A 387; PvA 138, 163; to be omitted in Dhs 1268, 1278.

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

Globosa Esculenta or Amorphophallus (Kern), Arum Campanulatum (Hardy) J 19.371 = vi.578; iv.373.

Āluka¹ = ālu J 19.46 (C. for ālupa).

Āluka² (adj.) [etym.?] susceptible of, longing for, affected with (—²) Vin 1.288 (st^o); DA 1.198 (id.); J 11.278 (tanh^o greedy).

Ālupa (nt.) [etym.? Kern, *Toev.* s. v. suggests ālu-x > āluva > ālupa] = āluka the edible root of Amorphophallus Campanulatus J 19.46 (= āluka-kaṇḍa C.).

Ālumpakāra [reading not sure, to ālumpati or ālopa] breaking off, falling off (?) or forming into bits (?) DhA 11.55 (°gūtha).

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

Āluja (adj.) [fr. ā + lu] being in motion, confusion or agitation, disturbed, agitated J 11.431.

Ālujati [ā + lu; Sk. ālōlati, cp. also P. ālojeti] to move here & there, pp. med. ālujamāna agitated, whirling about DhA 19.47 (T. ālū^o; v. l. ājul^o) confuse DhA 375. Caus. ālujeti 10 set in motion, agitate, confound J 11.9, 33. — pp. ālujita (q. v.).

Ālujita (pp. of ālujeti) agitated, confused J 11.101; Miln 397 (+ khalita).

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

Ālepāna (nt.) [fr. ā + lip] anointing, application of salve U 1.7 (mukkh^o).

Āloka [ā + lok, Sk. āloka] seeing, sight (obj. & subj.), i. e. — 1. sight, view, look S 19.128 = Sn 763; A 111.236 (āloke nikkhitta laid before one's eye). anāloka without sight, blind Miln 296 (andha +). — 2. light A 1.164 (tamo vigato ā uppanno) = It 100 (vihato); A 11.139 (four lights, i. e. canda^o, suriya^o, agg^o, paññ^o, of the moon, sun, fire & wisdom); J 11.34; DhA 617 (opp. andhakāra); VvA 51 (dip^o). — 3. (clear) sight, power of observation, intuition, in comb^a with vijjā knowledge D 11.33 = S 11.7 = 105, cp. Ps 11.150 sq. (obhāsattena, SA. on 11.7). — 4. splendour VvA 53; DvA 71.

-kara making light, bringing light, n. light-bringer It 108. -karaṇa making light, illumining It 108. -dā giving light or insight Th 1, 3. -dassana seeing light, i. e. perceiving Th 1, 422. -pharaṇa diffusing light or diffusion of light Vbh 334; Nett 89. -bahula good in sight, fig. full of foresight A 111.432. -bhūta light J 11.459. -saññā consciousness or faculty of sight or perception D 11.223; A 11.45; 111.93 -saññin conscious of sight, i. e. susceptible to sight or insight D 111.49; M 111.3; A 11.211; 111.92, 323; 11.437; v.207; Pug 69. -sandhi "break for the light", a slit to look through, an opening, a crack or casement Vin 1.48 = 11.209 = 218; 11.172; 111.65; 11.47; J 11.310; PvA 24.

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

Ālokita (nt.) [pp. of āloketi] looking before, looking at, looking forward (opp. vilokitaṅ looking behind or backward), always in comb^a. ālokita-vilokita in ster. phrase at D 1.70 = e. g. A 11.104, 106, 210; Pug 44, 45, 50; Vism 19; VvA 6; DA 1.193 (ālokitaṅ purato pekkhanan vii^o asudisā p.).

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

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

Ālopa [ā + lup, cp. ālumpati, BSk. ālopa, e. g. Av. S 1.173, 341; Divy 290, 481] a piece (cut off), a bit (of food) morsel, esp. bits of food gathered by bhikkhus D 1.5 = A v.206; 111.176; A 11.209; 111.304; 11.318; Th 1, 1055; It 18; Pv 11.1; Pug 53; Miln 231, 406; Vism 106; DA 1.80 (= vilopa-karaṇan).

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

Ālopika (adj.) [ālopa + ika] getting or having, or consisting of pieces (of food) A 1.295; 11.206; Pug 55.

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

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

Ālojeti [Caus. of ālujati, cp. ālujeti] to confuse, mix, shake together, jumble S 1.175; J 11.272, 363; 11.333; 11.331; Vism 105.

Ājaka (or °ā f.) [Dimin of aja (?) or of āra 1 (?). See Morris *J. P. Z. S.* 1886, 158] — 1. a thorn, sting, dart, spike, used either as arrow-straightener Miln 418; DhA 1.288; or (perhaps also for piece of bone, fishbone) in making up a comb VvA 349 ("sandhāpana = comb; how Hardy got the meaning of "alum" in Ind. to VvA is incomprehensible). — 2. a peg, spike, stake or post (to tie an elephant to, cp. ālāna). Cp. 11.1².

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

Ājavaka (& °ika) (adj.-n.) [= ājavika] dwelling in forests, a forest-dweller S 11.235. As Np. at Vism 208.

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

Ājāra (adj.) [= ājāra or ujāra or = Sk. arāla?] thick, massed, dense or crooked, arched (?), only in cpd. °pamha with thick eyelashes Vv 64¹¹ (= gopakhuma VvA 279); Pv 111.3^o (= vellita-dīgha-nīla-pamukha). Cp. ālāra.

Ājārika & °iya (adj.-n.) [Sk. ārīlika, of uncertain etym.] a cook D 1.51 (= bhattakāraka DA 1.157); J v.296 (= bhattakāraka C.); 307; 11.276 (°iya, C. °ika = sūpika); Miln 331.

Ājāhana (nt.) [fr. ā + jah or dah, see dahati] a place of cremation, cemetery D 1.55; J 1.287 (here meaning the funereal fire) 402; 111.505; Pv 11.12^o; Vism 76; Miln 350; DA 1.166; DhA 1.26; 111.276; PvA 92, 161, 163 (= sarirassa daddha-tthāna). — *Note.* For ājāhana in meaning "peg, stake" see ālāna.

Ājhika at A 111.352, 384 (an^o) is preferably to be read ājhika, see ājhaka.

Ājha (nt.) = ājhaka; only at A 111.52 (udak^o), where perhaps better with v. l. to be read as ājhaka. The id. p. at A 11.55 has āhaka only.

Ājhaka (m. & nt.) [Sk. ājhaka, fr. °ājha probably meaning "grain"] a certain measure of capacity, originally for grain; in older texts usually applied to a liquid measure (udak^o). Its size is given by Bdhgh. at SnA 476 as follows: "cattāro patthā ājhakāni doṇaṅ etc." — udakājhaka S v.400; A 11.55 = 111.337; VvA 155. — In other connections at J 1.419 (addh^o); 111.541 (mitan ājhakena = dhañña-māpaka-kammaṅ katan C.); Miln 229 (patt^o); DhA 111.367 (addh^o).

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

Āhiya (& *āhika*) (adj.) [fr. *ājha*, Sk. *ādhya*, orig. possessing grain, rich in grain, i.e. wealth; semantically cp. *dhañña*² rich, happy, fortunate; only in neg. *anāhiya* poor, unlucky, miserable M I.450; II.178 (+ *dalidda*); A III.352 sq. (so read with v.l. BB. *āhika* for *T. āhika*; combd. with *dalidda*; v.l. SS. *anaddhika*); J V. 96, 97 (+ *dalidda*; C. na *āhika*).

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

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

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

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

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

Āvajjeti [Caus. of *āvajjati*] 1. to turn over, incline, bend M III.96; J IV.56 (so read for *āvijjhanto*); DA 1.10 (*kāya*). — 2. to incline (the mind); observe, reflect, muse, think, heed, listen for. According to *Cpd.* 227 often paraphrased in C. by *parināmeti*. — J I.69, 74, 81, 89, 108, 200; Miln 297; DhA II.96; PvA 181 (= *manasikaroti*). — 3. to cause to yield A III.27 (perhaps better *āvatt*^o). — pp. *āvajjita* (q. v.).

Āvaṭa [Sk. *āvṛta*, pp. of *ā* + *vṛ*] covered, veiled, shut off against, prohibited D I.97, 246; M I.381 (*°dvāra*); J VI.267. — *anāvaṭa* uncovered, unveiled, exposed, open D I.137 (*°dvāra*); III.191 (*°dvāra*); S I.55; J V.213; Pv III.64; Miln 283. Cp. *āvata*² & *vy*^o.

Āvaṭṭa (adj.-n.) [Sk. *āvarta*, *ā* + *vṛt*] — 1. turning round, winding, twisting M I.382; S I.32 (*dvi-r-ā*^o turning twice); J II.217; SnA 439 (*°ganga*). — 2. turned, brought round, changed, enticed M I.381; DhA II.153. — 3. an eddy, whirlpool, vortex M I.461 = A II.123 (*°bhaya*); Miln 122, 196, 377. — 4. circumference J V.337; Dāvs v.24; DhA III.184.

Āvaṭṭati [= *āvattati*] in phrase *ā* *vivaṭṭati* to turn forward & backward Vism 504.

Āvaṭṭana (nt.) [fr. *ā* + *vṛt*, cp. *Evatta* 2 and *Evattana*] turning, twisting; enticement, snare, temptation J III.494; DhA II.153.

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

Āvaṭṭanin (adj.) [fr. *āvattana*] turning (away or towards), changing, tempting, enticing M I.375, 381; A II.190; J II.330 = IV.471; DA 1.250. — Cp. etymologically the same, but semantically diff. *āvattanin*.

Āvattin (adj.-n.) [fr. *Evatta* instead of *Evattana*] only at M I.91 in neg. an^o not enticed by (loc.), i. e. *kāmesu*. — Cp. *āvattin*.

Āvaṭṭeti [*ā* + *vatteti*, Caus. of *vṛt*, cp. BSk. *āvartayati* to employ spells Divy 438] to turn round, entice, change, convert, bring or win over M I.375, 381, 383, 505; A III.27; DA 1.272.

Āvatta¹ (adj.) [pp. of *āvattati*] gone away to, fallen back to, in phrase *hīnāy* *āvatta* (see same phrase under *āvattati*) M I.460; S II.50; J I.206.

Āvatta² (nt.) [Sk. *āvarta*, of *ā* + *vṛt*, cp. *āvatta* [winding, turn, bent] J I.70 (in a river); Nett 81 (v.l. *āvatta*); 105 (*°hārasampāta*).

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

Āvattati [*ā* + *vattati*, of *vṛt*] to turn round, come to, go back, go away to, turn to; only in phrase *hīnāya* *āvattati* to turn to "the low", i. e. to give up orders & return to the world Vin I.17; M I.460; S II.231; IV.191; Sn p. 92 (= *osakkati* SnA 423); Ud 21; Pug 66; Miln 246. — pp. *āvatta* (q. v.). Cp. *āvattati*.

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

Āvattanin (adj.) [fr. *āvattana*] turning round or back Th I, 16 (cp. *āvattanin*).

Āvattin (adj.-n.) [fr. *āvatta*, cp. *āvattin* in diff. meaning] returning, coming back, one who returns, in spec. meaning of one who comes back in transmigration, syn. with *āgāmin* (an^o), only in neg. *anāvattin* not returning, a non-returner, with *°dhamma* not liable to return at D I. 156; III.132; S V.346, 357, 376, 406; M I.91; DA 1.313.

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

Āvapati [*ā* + *vap*] to give away, to offer, to deposit as a pledge Miln 279.

Āvapana (nt.) [fr. *āvapati*] sowing, dispersing, offering, depositing, scattering J I.321.

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

Āvarapa (adj.-n.) [fr. *ā* + *vṛ*, cp. *āvarati*; BSk. *āvarapa* in *pañc*^o *āvarapaṇi* Divy 378] shutting off, barring out, withholding; nt. hindrance, obstruction, bar Vin I.34 (*°ṇ karoti* to prohibit, hinder); II.262 (id.); D I.246 (syn. of *pañca nivarapaṇi*); S V.93 sq.; A III.63; J I.78 (an^o); V.412 (*nadin* *°ena bandhāpeti* to obstruct or dam off the river); Sn 66 (*pahāya* *pañc*^o *āvarapaṇi* *cetaso*, cp. Nd^o 379), 1005 (an^o-*dassāvin*); Ps I.131 sq.; II.158 (an^o); Pug 13; Dhs 1059, 1136; Vbh 341, 342; Miln 21 (*dur*^o hard to withstand or oppose). — *dan*^o "screen of the teeth", lip J IV.188; VI.590.

Āvarapaṭā (f.) [abstr. fr. *āvarapa*] keeping away from, withholding from A III.436.

Āvarapaṇiya (adj.) [grd. fr. *āvarati*], M I.273; an^o not to be obstructed, impossible to obstruct M III.3; Miln 157.

Āvarati [*ā* + *vṛ*, cp. *āvunāti*] to shut out from (abl.), hold back from, refuse, withhold, obstruct M I.380 (*°dvāraṇ*); Sn 922 (pot. *°aye*, cp. Nd^o 368); DA 1.235 (*°dvāraṇ*); Dps 1.38. — pp. *āvata* and *āvata*² (q. v.).

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

signataran Miln 81; signan (adv.) quickly Miln 147; VvA 6; VbA 250; usually redupl. signa-signan very quickly J 1.103; PvA 4.

Sita (adj.) [Vedic *sita*] cold, cool D 1.74, 148; II.129; A II.117, 143; Sn 467, 1014; Vin 1.31, 288. (nt.) cold Vin 1.3; J 1.105; Mhvs 1, 28; Sn 52, 966. In comp^a with *kr* & *bhū* the form is *siti*^o, e. g. *siti-kata* made cool Vin II.122; *siti-bhavati* to become cooled, tranquilized S II.83; III.120; IV.213; V.319; Sn 1073 [*siti-siyā*, Pot. of *bhavati*]; It 38; *-bhūta*, tranquilized Vin 1.8; II.159; S 1.141, 178; Sn 542, 642; A 1.138; V.65; D III.213; Vv 33²⁴; Pv 1.87; IV.128. *siti-bhāva* coolness, dispassionateness, calm A III.435; Th 2, 360; Ps II.41; Vism 248; VbA 230; PvA 230; ThA 244. — At J II.163 & V.70 read *sina* ("fallen") for *sita*.

-sika susceptible of cold Vin 1.288 (synon. *sitabhūrika*). — *-unha* cold and heat J 1.10. — *-odaka* with cool water (*pokkharani*) M 1.79; Pv II.104; *sitodika* ("iya) the same J IV.438. — *-bhūrika* being a chilly fellow Vin 1.288¹⁸ (cp. *sitaluka*).

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

Sitaka = *sita* S IV.289 (vāta).

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

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

Siti^o see *sita*. The word *sitisiyāvimokkha* Ps II.43, must be artificial, arisen from the *pāda*, *siti-siyā vimutto* Sn 1073 (on which see expl^a at Nd² 678).

Sidati [sad, Idg. **si-sd-ō*, redupl. formation like *tiṣṭhati*; cp. Lat. *sido*, Gr. *ἴσω*; Av. *hidaiti*. — The Dhṭp (50) gives the 3 meanings of "visaraṇa-gaty-avasādanesu"] to subside, sink; to yield, give way S 1.53; Sn 939 (= *sansidati osidati* Nd² 420); It 71; Mhvs 35, 35; 3rd pl *sidare* J II.393; Pot. *side* It 71; fut. *sidissati*; see ni^o. — pp. *sanna*. — Caus. *sādeti* (q. v.); Caus. II. *sidāpeti* to cause to sink Sdhp 43. — Cp. ni^o, vi^o.

Sidāna (nt.) [fr. *sidati*] sinking Mhvs 30, 54.

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

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

Sipada (nt.) [Sk. *ślipada*] the Beri disease (elephantiasis) morbid enlargement of the legs; hence *sipadin* and *sipadika* suffering from that disease Vin 1.91, 322.

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

Simā (f.) [cp. Sk. *simā*] boundary, limit, parish Vin 1.106 sq., 309, 340; Nd¹ 99 (four); DhA IV.115 (*mālaka*^o); *antisimaṇ* within the boundary Vin 1.132, 167; *ekasimāya* within one boundary, in the same parish J 1.425; *nissimaṇ* outside the boundary Vin 1.122, 132; *bahisimāgata* gone outside the boundary Vin 1.255. *bhinna-sīma* transgressing the bounds (of decency) Miln 122. — In comp^a *sima*^o & *simā*^o.

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

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

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

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

Sila (nt.) [cp. Sk. *śila*. It is interesting to note that the Dhṭp puts down a root *sil* in meaning of *saṁādhi* (No. 268) and *upaṅhāraṇa* (615)] nature, character, habit, behaviour; usually as ° in adj. function "being of such a nature," like, having the character of ..., e. g. *adāna*² of stingy character, illiberal Sn 244; PvA 68 (+ *maccharin*); *kiṅ*^o of what behaviour? Pv II.9¹³; *keḷi*^o tricky PvA 241; *damana*^o one who conquers PvA 251; *parisuddha*^o of excellent character A III.124; *pāpa*^o wicked Sn 246; *bhāṇana*^o went to speak DhA IV.93; *vāda*^o quarrelsome Sn 381 sq. — *dussila* (of) bad character D III.235; Dhs 1327; Pug 20, 53; Pv II.8² (noun); II.9¹⁹ (adj.); DhA II.252; IV.3; Sdhp 338; Miln 257; opp. *susila* S 1.434. — 2. — moral practice, good character, Buddhist ethics, code of morality. (a) The *dasa-sila* or 10 items of good character (*not* "commandments") are: (1) *pañātipatā veramaṇi*, i. e. abstinence from taking life; (2) *adinn'ādāna* (from) taking what is not given to one; (3) *abrahmacariyā* adultery (otherwise called *kāmesu micchā-cārā*); (4) *musāvādā* telling lies; (5) *pisuna-vācāya* slander; (6) *pharusa-vācāya* harsh or impolite speech; (7) *samphappalāpa* frivolous and senseless talk; (8) *abhijjhāya* covetousness; (9) *byāpādā* malevolence; (10) *micchādītthiyā* heretic views. — Of these 10 we sometimes find only the first 7 designated as "sila" per se, or good character generally. See e. g. A 1.269 (where called *sila-sampadā*); II.83 sq. (*not* called "sila"), & *sampadā*. — (b) The *pañca-sila* or 5 items of good behaviour are Nos. 1-4 of *dasa-sila*, and (5) abstaining from any state of indolence arising from (the use of) intoxicants, viz. *surā-meraya-majja-pamāda-tthānā veramaṇi*. These five also from the first half of the 10 *sikkha-padāni*. They are a sort of preliminary condition to any higher development after conforming to the teaching of the Buddha (*saraṇa-gamana*) and as such often mentioned when a new follower is "officially" installed, e. g. Bu II.190: *saraṇagamaṇe kañci nivesesi Tathāgato kañci pañcasu silesu sile dasavidhe paraṇ*. From Pv IV.178 sq. (as also fr. Kh II. as following upon Kh I.) it is evident that the *sikkhāpadāni* are meant in this connection (either 5 or 10), and *not* the *silaṇ*, cp. also Pv IV.350 sq., although at the above passage of Bu and at J 1.28 as well as at Mhvs 18, 10 the expression *dasa-sila* is used: evidently a later development of the term as regards *dasa-sila* (cp. *Mhvs trsi*^m 122, n. 3), which through the identity of the 5 *silas* & *sikkhāpadas* was transferred to the 10 *sikkhāpadas*. These 5 are often simply called *pañca dhammā*, e. g. at A III.203 sq., 208 sq. Without a special title they are mentioned in connection with the "saraṇa gata" formula e. g. at A IV.266. Similarly the 10 *silas* (as above a) are only called *dhammā* at A II.253 sq.; V.260; nor are they designated as *sila* at A II.221. — *pañcasu silesu samādāpeti* to instruct in the 5 *silas* (alias *sikkhāpadāni*) Vin II.162. — (c) The only standard enumerations of the 5 or 10 *silas* are found at two places in the Saṅgutta and correspond with those given in the Niddesa. See on the 10 (as given under a) S IV.342 & Nd² s. v. *sila*; on the 5 (also as under b) S II.68 & Nd² s. v. The so-called 10 *silas* (Childers) as found at Kh II. (under the name of *dasa-sikkhāpada*) are of late origin & served as memorial verses for the use of novices. Strictly speaking they should not be called *dasa-sila*. — The *eightfold sila* or the eight pledges which are recommended to the Buddhist layman (cp. Miln 333 mentioned below) are the *sikkhāpadas* Nos. 1-8 (see *sikkhāpada*), which in the Canon however do

not occur under the name of *sīla* nor *sikkhāpada*, but as *aṭṭhanga-samannāgata* *uposatha* (or *aṭṭhangika* u.) "the fast-day with its 8 constituents." They are discussed in detail at A iv.248 sq., with a poetical setting of the eight at A iv.254 = Sn 400, 401 — (d) Three special tracts on morality are found in the Canon. The *Culla-sīla* (D 1.3 sq.) consists first of the items (*dasa*) *sīla* 1-7; then follow specific injunctions as to practices of daily living & special conduct, of which the first 5 (omitting the introductory item of *bijagāma-bhūtagāma-samārambha*) form the second 5 *sikkhāpadāni*. Upon the *Culla* follows the *Majjhima* (D 1.5 sq.) & then the *Mahā-sīla* D 1.9 sq. The whole of these 3 *sīlas* is called *silakkhandha* and is (in the *Sāmaññaphala sutta* e. g.) grouped with *samādhi*- and *paññākkhandha*: D 1.206 sq.; at A v.205, 206 *sīla-kkhandha* refers to the *Culla-sīla* only. The three (s. *samādhi* & *paññā*) are often mentioned together, e. g. D 11.81, 84; It 51; DA 1.57. — The characteristic of a *kalyāṇa-mitta* is endowment with *saddhā*, *sīla*, *cāga*, *paññā* A iv.282. These four are counted as constituents of future bliss A iv.282, and form the 4 *sampadās* *ibid.* 322. In another connection at M 111.99; Vism 19. They are, with *suta* (foll. after *sīla*) characteristic of the merit of the *devatās* A 1.210 sq. (under *devat'ānussati*). — At Miln 333 *sīla* is classed as: *sarāṇa*°, *pañca*°, *aṭṭhanga*°, *dasanga*°, *pātimokkha-saṅvara*°, all of which expressions refer to the *sikkhāpadas* and not to the *sīlas*. — At Miln 336 sq. *sīla* functions as one of the 7 *ratana*s (the 5 as given under *sampadā* up to *vimuttiñānadassana*; plus *paṭisambhidā* and *bojjhanga*). — *cattāro silakkhandhā* "4 sections of morality" Miln 243; Vism 15 & DhA 168 (here as *pātimokkha-saṅvara*, *indriya-saṅvara*, *ājīva-pārisuddhi*, *paccaya-sannissita*). The same with ref. to *catubbidha sīla* at J 111.195). See also under *cpds.* — At Ps 1.46 sq. we find the fivefold grouping as (1) *pānātipatassa pahānaṅ*, (2) *veramaṇi*, (3) *cetanā*, (4) *saṅvara*, (5) *avittikkama*, which is commented on at Vism 49. — A *fourfold* *sīla* (referring to the *sikkhāpada*) is given at Vism 15 as *bhikkhu*°, *bhikkhuni*°, *anupasampanna*° *gahaṭṭha*°. — On *sīla* and *adhisīla* see e. g. A 1.229 sq.; VbhA 413 sq. — The division of *sīla* at J 111.195 is a distinction of a simple *sīla* as "saṅvara," of twofold *sīla* as "caritta-vāritta," threefold as "kāyika, vācasika, mānasika," and fourfold as above under *cattāro silakkhandhā*. — See further generally: Ps 1.42 sq.; Vism 3 sq.; Tikp 154, 165 sq., 269, 277; Nd¹ 14, 188 (expl^a as "pātimokkha-saṅvara"); Nd² p. 277; VbhA 143.

-*anga* constituent of morality (applied to the *pañca-sikkhāpadaṅ*) VbhA 381. -*ācāra* practice of morality J 1.187; 11.3. -*kathā* exposition of the duties of morality Vin 1.15; A 1.125; J 1.188. -*kkhandha* all that belongs to moral practices, body of morality as forming the first constituent of the 5 *khandhas* or groups (+ *samādhi*°, *paññā*°, *vimutti*°, *ñānadassana-kkhandha*), which make up the 5 *sampadās* or whole range of religious development; see e. g. Nd¹ 21, 39; Nd² p. 277. — Vin. 162 sq.; 111.164; A 1.124, 291; 11.20; S 1.99 sq.; It 51, 107; Nett 90 sq., 128; Miln 243; DhA 111.417. -*gandha* the fragrance of good works Dh 55; Vism 58. -*carāṇa* moral life J iv.328, 332. -*tittha* having good behaviour as its banks S 1.169, 183 (*trsi* Mrs. Rh. D. "with virtue's strand for bathing"). -*bbata* [= *vata*²] good works and ceremonial observances Dh 271; A 1.225; S iv.118; Ud 71; Sn 231, etc.; *silavata* the same Sn 212, 782, 790, 797, 803, 899; It 79 sq.; °-*parāmāsa* the contagion of mere rule and ritual, the infatuation of good works, the delusion that they suffice Vin 1.184; M 1.433; DhS 1005; A 111.377; iv.144 sq.; Nd¹ 98; Dukp 245, 282 sq.; DhA 348; see also expl^a at *Cpd.* 171, n. 4. — *silabbatupādāna* grasping after works and rites D 11.58; DhS 1005, 1216; Vism 569; VbhA 181 sq. — The old form *silavata* still preserves the original good sense, as much as "observing the rules of good conduct." "being

of virtuous behaviour." Thus at Th 1, 12; Sn 212, 782 (expl^a in detail at Nd¹ 66), 790, 797, 803; It 79; J vi.491 (*ariya*°). -*bheda* a breach of morality J 1.296. -*mattaka* a matter of mere morality D 1.3; DA 1.55. -*maya* consisting in morality It 51; VvA 10 (see *maya*, def^a 6). -*vatta* morality, virtue S 1.143; cp. J 111.360. -*vipatti* moral transgression Vin 1.171 sq.; D 11.85; A 1.95; 268 sq.; 111.252; Pug 21; Vism 54, 57. -*vipanna* trespassing D 11.85; Pug 21; Vin 1.227. -*vimāṅsaka* testing one's reputation J 1.369; 11.429; 111.100, 193. -*saṅvara* self-restraint in conduct D 1.69; DhS 134²; DA 1.182. -*saṅvuta* living under moral self-restraint Dh 281. -*sampatti* accomplishment or attainment by moral living Vism 57. -*sampadā* practice of morality Vin 1.227; D 11.86; M 1.194, 201 sq.; A 1.95, 269 sq., 11.66; Pug. 25, 54. -*sampanna* practising morality, virtuous Vin 1.228; D 1.63; 11.86; M 1.354; Th 2, 196; ThA 168; DA 1.182.

Sīlatā (f.) (°) [abstr. fr. *sīla*] character(istic), nature, capacity DhA 111.272.

Sīlavant (adj.) [*sīla* + *vant*] virtuous, observing the moral precepts D 111.77, 259 sq., 285; A 1.150; 11.58, 76; 111.206 sq., 262 sq.; iv.290 sq., 314 sq.; v.10 sq., 71 sq.; Vism 58; DA 1.286; Tikp 279. — nom. sg. *silavā* D 1.114; S 1.166; It 63; Pug 26, 53; J 1.187; acc. -*vantaṅ* Vin 111.133; Sn 624; instr. -*vata* S 111.167; gen. -*vato* S iv.303; nom. pl. -*vanto* Pug 13; DhS 1328; Nett 191; acc. pl. -*vante* J 1.187; instr. -*vantehi* D 11.80; gen. pl. -*vantaṅ* M 1.334; gen. pl. -*vataṅ* Dh 56; J 1.144; f. -*vati* D 11.12; Th 2, 449. compar. -*vantata* J 11.3.

Sīlika (adj.) (°) [fr. *sīla*] = *silin* J vi.64.

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

Sīliya (nt.) [abstr. fr. *sīla*, Sk. *śīlya* for *śāilya*] conduct, behaviour, character; said of bad behaviour, e. g. J 111.74 = iv.71; emphasized as *dussīliya*, e. g. S v.384; A 1.105; v.145 sq.; opp. *sādhu-sīliya* J 11.137 (= *sundara-sīla-bhāva* C.).

Sivathikā (f.) [etym. doubtful; perhaps = Sk. *śivālaya*; Kern derives it as *śivan* "lying" + *atthi* "bone," problematic] a cemetery, place where dead bodies are thrown to rot away Vin 111.36; D 11.295 sq.; A 111.268, 323; J 1.146; Pv 111.5² (= *susāna* PvA 198); Vism 181, 240; PvA 195.

Sivana & sivetī: see vi°.

Sisa¹ (nt.) [cp. Sk. *sisa*] lead D 11.351; S v.92; Miln 331; VbhA 63 (= *kāla-tipu*); a leaden coin J 1.7; °-*kāra* a worker in lead Miln 331; °-*maya* leaden Vin 1.190.

Sisa² (nt.) [Vedic *śirṣa*: see under *sira*] 1. the head (of the body) Vin 1.8; A 1.207; Sn 199, 208, p. 80; J 1.74; 11.103; *sisāṅ nahāta*, one who has performed an ablution of the head D 11.172; PvA 82; *āditta-sisa*, one whose turban has caught fire S 1.108; 111.143; v.440; A 11.93; *sisato* towards the head Mhvs 25, 93; *adho-sisa*, head first J 1.233. — 2. highest part, top, front: *bhūmi*° hill, place of vantage Dpvs 15, 26; J 11.406; *cankamana*° head of the cloister Vism 121; *sangāma*° front of the battle Pug 69; J 1.387; *megha*° head of the cloud J 1.103. In this sense also opposed to *pāda* (foot), e. g. *sopāna*° head (& foot) of the stairs DhA 1.115. Contrasted with *sama* (plain) Ps 1.101 sq. — 3. chief point Ps 1.102. — 4. panicle, ear (of rice or crops) A iv.169; DA 1.118. — 5. head, heading (as subdivision of a subject), as "chanda-sisa citta-sisa" grouped under *chanda* & *citta* Vism 376. Usually instr. °-*sisena* "under