

# A

## A-1

1. **The preposition ā shortened before double consonants**, as *akkosati* (ā + *kruś*), *akkhāti* (ā + *khyā*), *abbahati* (ā + *bṛh*). Best to be classed here is the *a-* we call expletive. It represents a reduction of ā- (mostly before liquids and nasals and with single consonant instead of double). Thus

- *anantaka* (for ā-*nantaka* = *nantaka* Vv 80<sup>7</sup>)
- *amajjapa* (for ā-*majjapa* = *majjapa* Ja vi.328)
- *amāpaya* (for ā-*māpaya* = *māpaya* Ja vi.518)
- *apassato* (= *passantassa*) Ja vi.552

## A-2

*an-* before vowels

1. **negative participle prefixed** to (1) nouns and adjectives; (2) verbal forms, used like (1) whether participle, absolutive, gerundive or INFINITIVE; (3) finite verbal forms. In compound with words having originally two initial consonants the latter reappear in their assimilated form (e.g. *appaṭicchavin*). In meaning it equals *na-*, *nir-* and *vi-*. Often we find it opposed to *sa-*. Verbal negatives which occur in specific verbal function will be enumerated separately, while examples of negative formation of (1) & (2) are given under their positive form unless the negative involves a distinctly new concept, or if its form is likely to lead to confusion or misunderstanding ▶ Concerning the combining & contrasting (originally negative) *-a-(ā)* in reduplicated formations like *bhavā-bhava* see [ā<sup>4</sup>](#)

Vedic *a-*, *an*, Indogermanic *\*n* gradation form to *\*ne* ▶ See [na<sup>2</sup>](#). Latin *\*en-*, *in-*, Gothic, Old High German & Anglo-Saxon *un-*, Old Irish *an-*, *in-*

## A-3

1. **the augment (sign of action in the past), prefixed to the root** in preterite, aorist & conditional tenses; often omitted in ordinary prose ▶ See forms under each verb. ▶ Cp. also *ajja*. Identical with this *a-* is the *a-* which functions as base of some pronomial forms like *ato*, *attha*, *asu* etc. ▶

Vedic *a-*; Indogermanic *\*e* LOCATIVE OF PRONOUN stem ▶ Cp. *ayam*, originally a deictic ADVERB with specific reference to the past, cp. Sanskrit *sma*. Also in Latin *equidem*, *enim*

## A-4

1. **the sound** a *a-kāra* Ja vi.328 Ja vi.552 Vv-a 279 Vv-a 307 Vv-a 311

Aṃsa<sup>1</sup>

1. **the shoulder** AN v.110 Snp 609
- *aṃse karoti* to put on the shoulder, to shoulder Ja i.9
2. **a part** (literally side) ▶ Cp. °āsa in *koṭṭhāsa* and explanation of *aṃsa* as *koṭṭhāsa* at DN-a i.312
- *atīt'aṃse* in former times, formerly DN ii.224 Thag 2, 314
  - *mettaṃsa* sharing friendship (with) AN iv.151 = Iti 22 = Ja iv.71 In which connection Mil 402 reads *ahimsā*. Note VARIANT READING *mettāsa* for *mettaṃsa* at Iti 22
  - DISJUNCTIVE *ekena aṃsena ... ekena aṃsena* on the one hand (side) ... on the other, partly ... partly AN i.61 From this:
    - *ekaṃsa* ADJECTIVE on the one hand (only) i.e. incomplete. Opposite *ubhayaṃsa* or (as not admitting of a counterpart) definite, certain, without doubt. Opposite *dvidhā* ▶ See [ekaṃsa](#)
  - *paccāṃsena* according to each one's share AN iii.38
  - *puṭaṃsena* with a knapsack for provisions DN i.117 AN ii.183 ▶ Cp. DN-a i.288 with VARIANT READING *puṭosena* at both passages
  - °*kūṭa* “shoulder prominence”, the shoulder Vin iii.127 Dhp-a iii.214 Dhp-a iv.136 Vv-a 121
  - °*vaṭṭaka* a shoulder strap. Mostly combined with *kāyabandhana*. VARIANT READINGS °*vaddhaka*, °*bandhaka* Vin i.204 TEXT °*bandhaka* Vin ii.114 -*ddh-* Vin iv.170 -*ddh-* Vv 33<sup>40</sup>  
TEXT °*bandhana* COMMENTARY VARIANT READING °*vaṭṭaka* Dhp-a iii.452

Vedic *aṃsa*; cp. Latin *umerus*, Goth *ams*, Armenian *us*

Aṃsa<sup>2</sup>

1. **point, corner, edge**. Frequently in combination with numerals ▶ e.g. *catur°* “four-cornered”, *chaḷ°*, *aṭṭh°*, *soḷas°* etc. All at Dhs 617 ▶ Cp. Dhs-a 317
- In connection with a *Vimāna*, *āyat°* with wide or protruding capitals (of its pillars) Vv 84<sup>15</sup>
  - As part of a carriage-pole Vv 64<sup>2</sup> = *kubbara-phale patitṭhitā heṭṭhima-aṃsā* Vv-a 265
- ▶ See next

## Aṃsi

## FEMININE

1. **a corner, edge** = *aṁsa*<sup>2</sup> Vv 78<sup>2</sup> = *aṁsa-bhāga* Vv-a 303

cp. Vedic *aśri*, *aśra*, *aśani*; Latin *ācer* sharp. Further connections in WALDE *Lateinisches Etymologisches Woerterbuch* under *ācer*

## Aṁsu

1. **a thread** Vin iii.224

- *°mālin*, sun Sāsv 1

cp. Sanskrit *aṁśu* (*Halāyudha*) a ray of light

## Akaṭa

## ADJECTIVE

1. **not made, not artificial, natural**

- *°yūsa* natural juice Vin i.206

*a* + *kaṭa*

## Akampiyatta

## NEUTER

1. **the condition of not being shaken, stableness** Mil 354

ABSTRACT from *akampiya*, GERUNDIVE of *a* + *kampati*

## Akalu

1. cp. *agalu* **an ointment**

- Ja iv.440 *akaluñ candanañca* (BURMESE VARIANT *aggalum*)
- COMMENTARY explains as *kālākaluñ ca rattacandanañ ca*, thus implying a blacking or dark ointment
- Ja vi.144 *°candana-vilitta* (BURMESE VARIANT *aggalu* °)
- Mil 338 *°tagara-tālīsaka-lohita-candana*

## Akāca

## ADJECTIVE

1. **pure, flawless, clear** DN ii.244 Snp 476 Ja v.203

*a* + *kāca*

## Akācin

ADJECTIVE

1. = **akāca** Vv 60<sup>1</sup>

KERN, *Toevoegselen* (s.v.) proposes reading *akkācin* (= Sanskrit *arka-arcin* shining as the sun), but Vv-a 253 explains by *niddosa*, and there is no variant reading to warrant a misreading.

## Akāsiya

ADJECTIVE-NOUN

1. “**not from the Kāsī-country**” (?) Official name of certain tax-gatherers in the king’s service Ja vi.212 COMMENTARY *akāsiya-saṅkhātā rāja-purisā*

*a + kāsika?*

## Akiccakāra

ADJECTIVE

1. **not doing one’s duty, doing what ought not to be done** AN ii.67 Dhp 292 Mil 66  
DN-a i.296
2. **ineffective** (of medicine) Mil 151

*a + kicca + kāra*

## Akiriya

ADJECTIVE

1. **not practical, unwise, foolish** Ja iii.530 COMMENTARY *°rūpa = akattabba-rūpa* Mil 250

*a + kiriya*

## Akilāsu

ADJECTIVE

1. **not lazy; diligent, active, untiring** SN i.47 SN v.162 Ja i.109 Mil 382

*a + kilāsu*

## Akissava

1. at SN i.149 is probably faulty reading for *akiñcana*

## Akutobhaya

ADJECTIVE

1. ▶ See *ku*°

## Akuppa

ADJECTIVE

1. **not to be shaken, immovable; sure, steadfast safe** Vin i.11

◦ *akuppā me ceto-vimutti* = SN ii.239 Vin ii.69 Vin iv.214 DN iii.273 MN i.205 MN i.298 SN ii.171

AN iii.119 AN iii.198 Mil 361

*a* + *kuppa*, GERUNDIVE of *kup*, cp. Buddhist Hybrid Sanskrit *akopya* Mvu iii.200

## Akuppatā

FEMININE

1. **“state of not being shaken”, surety, safety.** Epithet of Nibbāna Thag 1, 364

ABSTRACT from last

## Akka

1. **name of a plant: Calotropis Gigantea, swallow-wort** MN i.429

- *assa jiyā* bowstrings made from that plant
- *nāla* a kind of dress material Vin i.306 VARIANT READINGS *agga* & *akkha*°
- *vāṭa* a kind of gate to a plantation, a movable fence made of the *akka* plant

Vin ii.154 ▶ Cp. *akkha-vāṭa*

cp. Sanskrit *arka*

## Akkanta

1. **stepped upon, mounted on** AN i.8 Ja i.71 Mil 152 Dhp-a i.200

PAST PARTICIPLE of *akkamati*

## Akkandati

1. **to lament, wail, cry** SN iv.206

*ā* + *kandati*, *krand*

## Akkamana

NEUTER

1. **going near, approaching, stepping upon, walking to** Ja i.62

cp. Buddhist Hybrid Sanskrit *ākramaṇa* Jtm 31<sup>58</sup>

## Akkamati

1. **to tread upon, to approach, attack** Ja i.7 Ja i.279 Thag-a 9

◦ **to rise** Vin iii.38

◦ ABSOLUTIVE *akkamma* ▶ Cp. Vin iii.7<sup>2</sup>

◦ PAST PARTICIPLE *akkanta* ▶

*ā + kamati, kram*

## Akkuṭṭha

ADJECTIVE NOUN

1. ADJECTIVE **being reviled, scolded, railed at** Snp 366 (= *dasahi akkosavatthūhi abhisatto* Snp-a 364) Ja vi.187

2. NEUTER **reviling, scolding, swearing at.**

◦ In combination *akkuṭṭha-vandita* Snp 702 (= *akkosa-vandana* Snp-a 492) Thag 2, 388

Explanation at Thag-a 256 as above

PAST PARTICIPLE of *akkosati*

## Akkula

ADJECTIVE

1. **confused, perplexed, agitated, frightened**

◦ Ud 5 *akkulopakkula* and *akkulapakkulika*

◦ ▶ See *ākula*

= *ākula*

## Akkosa

1. **shouting at, abuse, insult, reproach, reviling** Snp 623 Mil 8 + *paribhāsa* Snp-a 492

Thag-a 256 Pv-a 243 Dhp-a ii.61

- °*vatthu* always as *dasa a°-vatthūni*, 10 bases of abuse, 10 expressions of cursing Ja i.191 Snp-a 364 Snp-a 467 Dhp-a i.212 Dhp-a iv.2

*ā + kruś = kruñc* ▶ See *kuñca* & *koñca*<sup>2</sup> to sound, root *kṛ* ▶ See note on *gala*

## Akkosaka

ADJECTIVE

1. **one who abuses, scolds or reviles** + *paribhāsaka* AN ii.58 AN iii.252 AN iv.156 AN v.317

Pv-a 251

from previous

## Akkosati

1. **to scold, swear at, abuse, revile** Ja i.191 Ja ii.416 Ja iii.27 Dhp-a i.211 Dhp-a ii.44

- Often combined with *paribhāsati*, e.g. Vin ii.296 Dhp-a iv.2 Pv-a 10
- AORIST *akkocchi* Dhp 3 Ja iii.212 = *akkosi* Dhp-a i.43

Derived wrongly from *krudh* by KACCĀYANA vi.417, cp. FRANKE, *Einh. Pāli-gramm.* 37, and GEIGER, *Pali Grammar* § 164

- PAST PARTICIPLE *akkuṭṭha* ▶

to *krus* ▶ See [akkosa](#)

## Akkha<sup>1</sup>

1. **the axle of a wheel** DN ii.96 SN v.6 AN i.112 Ja i.109 Ja i.192

- Ja v.155 *akkhassa phalakam yathā* COMMENTARY *suvaṇṇaphalakam viya* i.e. shiny, like the polished surface of an axle
- Mil 27 + *īsā* + *cakka*
- Mil 277 *atibhārena sakaṭassa akkho bhijjati* the axle of the cart breaks when the load is too heavy Pv-a 277
- akkham abbhañjati* to lubricate the axle SN iv.177 Mil 367
- °*chinna* one whose axle is broken; with broken axle SN i.57 Mil 67
- °*bhagga* with a broken axle Ja v.433
- °*bhañjana* the breaking of the axle Dhp-a i.375 Pv-a 277

Vedic *akṣa*, Avestan *aśa*, Latin *axis*, Old High German etc. *ahsa*, English *axle*, to root of Latin *ago*, Sanskrit *aj*

## Akkha<sup>2</sup>

1. **a die** DN i.6 but explained at DN-a i.86 as ball-game, *guḷakīḷa*

- SN i.149 = AN v.171 = SnP 659 *appamatto ayam kali yo akkhesu dhanaparājayo*
- Ja i.379 *kūṭ* ° a false player, sharper, cheat
- anakkha* one who is not a gambler Ja v.116 COMMENTARY *ajūtakara*
- ▶ Cp. also *accha*<sup>3</sup>
- °*dassa* (cp. Sanskrit *akṣadarśaka*) one who looks at (i.e. examines) the dice, an

umpire, a judge Vin iii.47 Mil 114 Mil 327 Mil 343 *dhmma-nagare*

- °*dhutta* one who has the vice of gambling DN ii.348 DN iii.183 MN iii.170 Sn 106 + *itthidhutta & surādhutta*
- °*vāṭa* fence round an arena for wrestling Ja iv.81 ? read *akka-*

Vedic *akṣa*, probably to *akṣi* & Latin *oculus*, “that which has eyes” i.e. a die. Cp. also Latin *ālea* game at dice (from\* *asclea*?)

## Akkha<sup>3</sup>

ADJECTIVE (—°)

1. **having eyes, with eyes** Pv-a 39 BURMESE MANUSCRIPTS *rattakkha* with eyes red from weeping, gloss on *assumukha*. Probably *akkhaṇa* is connected with *akkha* to *akkhi*

## Akkhaka

1. **the collar-bone**

- *adhakkhakarā* Vin v.216 Vin iv.213

*akkha*<sup>1</sup> + *ka*

## Akkhaṇa

1. **wrong time, bad luck, misadventure, misfortune**

- There are 9 enumerated at DN iii.263
- The usual set consists of 8 DN iii.287 Vv-a 193 Sdhp 4f.
- ▶ See also *khaṇa*
- °*vedhin* ADJECTIVE-NOUN a skilled archer, one who shoots on the moment, i.e. without losing time, explained as one who shoots without missing (the target) or as quickly as lightning (*akkhaṇa* = *vijju*) In various combinations
  - mostly as *durepātin a°* AN i.284 + *mahato kāyassa padāletā*
  - AN ii.170f. identical AN ii.202
  - AN iv.423 AN iv.425
  - Ja ii.91 Explained as either *avirādhita-vedhī* or *akkhaṇam vuccati vijju*, one who takes and shoots his arrows as fast as lightning Ja iii.322
  - Ja iv.494 COMMENTARY p. 497 explains *aviraddha-vedhin vijju-ālokena vijjhana-samattha*
  - In other combinations at Ja i.58 *akkhaṇavedhin* + *vāavedhin*
  - Ja v.129 the 4 kinds of archers: *a°*, *vāavedhin*, *saddavedhin*, *saravedhin*
- In Buddhist Hybrid Sanskrit we find *akṣuṇṇavedha* at Divy 58 Divy 100 Divy 442 always with *dūrevedha*, where manuscripts however read *akṣuṇa°*. Also at Lal 178 It is a Sanskritised Pāli form, cp. Mathurā *kṣuṇa* = Sanskrit *kṣaṇa*. See



Divy Index, where translation is given as “an act of throwing the spear so as to graze the mark”. Schiefner gives “Streifschuss”.

The explanations are not satisfactory. We should expect either an etymology bearing on the meaning “hitting the centre of the target” (i.e. its “eye”, cp. English bull’s eye), in which case a direct relation to *akkha* = *akkhi* eye would not seem improbable. ▶ Cp. formation *ikkhaṇa* or an etymology like “hitting without mishap”, in which case the expression would be derived directly from *akkhaṇa* with the omission of the negative *an-* (▶ See preceding.) *Akkhaṇa* in the meaning of “lightning” ([Ja ii.91](#) COMMENTARY) is not supported by literary evidence.

*a* + *khaṇa*, Buddhist Hybrid Sanskrit *akṣaṇa* [Avs i.291](#) = [Avs i.332](#)

## Akkhata

ADJECTIVE

1. **unhurt, without fault** [Mhvs 19, 56](#) COMMENTARY *niddosa*

- ACCUSATIVE *akkhataṃ*
- ADVERB in safety, unhurt. Only in one phrase [Vv 84<sup>52</sup>](#) *paccāgamuṃ Pāṭaliputtam akkhataṃ* & [Pv iv.11<sup>1</sup>](#) *nessāmi taṃ Pāṭaliputtam akkhataṃ* ▶ See [Vv-a 351](#) [Pv-a 272](#)

PAST PARTICIPLE of *a* + *kṣan*, cp. *parikkhata*<sup>1</sup>

## Akkhaya

ADJECTIVE

1. **not decaying**, in *akkhayapaṭibhāna*, of unfailing skill in exposition [Mil 3](#) [Mil 21](#)

*a* + *khaya*, *kṣi*

## Akkhara

ADJECTIVE

1. **constant, durable, lasting** [DN iii.86](#) As technical term for one of 4 branches of Vedic learning [DN i.88](#) it is Phonetics which probably included Grammar, and is explained by *sikkhā* [DN-a i.247](#) = [Snp-a 477](#)
- PLURAL NEUTER *akkharāni* sounds, tones, words
  - citt’akkhara* of a discourse *suttanta* having variety & beauty of words or sounds (opposed to beauty of thought) [AN i.72](#) = [AN iii.107](#) = [SN ii.267](#)
  - Akkharāni* are the sauce, flavour *vyañjana* of poetry [SN i.38](#)
  - To know the context of the *a°* (the words of the texts) is characteristic of an Arahant [Dhp 352](#) COMMENTARY is ambiguous [Dhp-a iv.70](#)
  - Later: *akkharam* a syllable or sound [Pv-a 280](#) called *sadda* in next line
  - akkharāni* an inscription [Ja ii.90](#) [Ja iv.7](#) = *likhitāni* written [Ja iv.489](#) [Ja vi.390](#) [Ja vi.407](#)
  - In Grammar: a letter KACCĀYANA 1

- °*cintaka* a grammarian or versifier Kp-a 17 Snp-a 16 Snp-a 23 Snp-a 321 cp. Snp-a 466  
Pv-a 120
- °*pabheda* in phrase *sakkharappabheda* phonology & etymology DN i.88  
(*akkharappabhedo ti sikkhā ca nirutti ca* Snp-a 447 = DN-a i.247) = AN iii.223 = Snp p. 105
- °*piṇḍa* “word-ball”, i.e. sequence of words or sounds Dhp-a iv.70 = *akkharānam sannipāto* Dhp 352

Vedic *akṣara*

## Akkharikā

FEMININE

1. **a game.** Recognising syllables written in the air or on one’s back DN i.7 Vin ii.10  
Vin iii.180 So explained at DN-a i.86 It may be translated “letter game”, but all Indian letters of that date were syllables

## Akkhāta

ADJECTIVE

1. **announced, proclaimed, told, shown** AN i.34
  - *dur*° AN ii.195 AN iv.285 AN iv.322 AN v.265 AN v.283 Snp 172 Snp 276 Snp 595 Snp 718

PAST PARTICIPLE of *akkhāti*

## Akkhātar

1. **one who relates, a speaker, preacher, story-teller** SN i.11 SN i.191 SN iii.66 Snp 167

## Akkhāti

1. **to declare, announce, tell** Snp 87 Snp 172
  - IMPERATIVE *akkhāhi* Snp 988 Snp 1085
  - AORIST *akkhāsi* Snp 251 Snp 504 Snp 1131 = *ācikkhi* etc. Nd<sup>2</sup> 465
  - FUTURE *akkhissati* Pv iv.163
  - CONDITIONAL *akkhissam* Snp 997 Ja vi.523
  - PASSIVE *akkhāyati* to be proclaimed, in phrase *aggam a°* to be deemed chief or superior, to be first, to excel Mil 118 Mil 182 Also in Buddhist Hybrid Sanskrit *agram ākhyāyate* Mvu iii.390
  - ABSOLUTIVE *akkheyya* to be pronounced SN i.11 Iti 53
  - PAST PARTICIPLE *akkhāta* ▶
  - INTENSIVE OR FREQUENTATIVE *is ācikkhati*

ā + *khyā*, hypothesized Indogermanic \**seq*; cp. Sanskrit *ākhyāti*, Latin *inquam*, Gothic *saihvān*, German *sehen*

etc ▶ See also *akkhi* & *cakkhu*

## Akkhāna

NEUTER

1. **telling stories, recitation; tale, legend** DN i.6 (= DN-a i.84 *Bhārata-Rāmāyanādi*)

DN iii.183 MN i.503 MN iii.167 Sdhp 237

- preaching, teaching Nd<sup>1</sup> 91
- *dharm*° the 5th Veda Ja v.450 *vedam akkhānapañcamarṇ* COMMENTARY  
*itihāsapañcamarṇ vedacatukkarṇ*

Sanskrit *ākhyāna*. This spelling also occurs in Pali ▶

## Akkhāyika

ADJECTIVE

1. **relating, narrating** Ja iii.535

- *lokakkhāyikā kathā* talk about nature-lore DN i.8 Mil 316

## Akkhāyin

ADJECTIVE

1. **telling, relating, announcing** SN ii.35 SN iii.7 Ja iii.105

## Akkhi

NEUTER

1. **the eye**

- MN i.383 *ubbhatehi akkhīhi*
- Snp 197 Snp 608 Ja i.223 Ja i.279 Ja v.77 Ja vi.336
- Pv ii.9<sup>26</sup> *akkhīni paggharanti*, shed tears, cp. Pv-a 123
- Vv-a 65 °*ini bhamanti*, my eyes swim, cp. *akkhīni me dhūmāyanti* Dhp-a i.475  
Dhp-a ii.26
- Dhp-a iii.196 °*ini ummīletvā*, opening the eyes
- Sdhp 103 Sdhp 380
- In combination with *sa-* as *sacchi* & *sakkhi* ▶
- AS ADJECTIVE (— °) = *akkha*<sup>3</sup> (q.v.)
- °*añjana* eye ointment, collyrium Dhp-a iii.354
- °*kūpa* the socket of the eye Ja iv.407
- °*gaṇḍa* eye-protuberance, i.e. eye-brow (?) Ja vi.504 for TEXT *pamukha*

- °*gūtha* secretion from the eye Pv-a 198
- °*gūthaka* identical Snp 197 *dvīhi akkhiicchiddehi apanīta-ttaca-maṃsasadiṣo a°-gūthako* Snp-a 248
- °*chidda* the eye-hole Snp-a 248
- °*dala* the eye-lid DN-a i.194 Thag-a 259 Dhs-a 378
- °*pāta* “fall of the eye” i.e. a look, in *mand°* of soft looks ADJECTIVE Pv-a 57
- °*pūra* an eye-full, in *akkhipūram assum* (*assu?*) an eye full of tears Ja vi.191
- °*mala* dirt from the eye Pv iii.5<sup>3</sup> COMMENTARY °*gūtha*
- °*roga* eye disease Dhp-a i.9

to \*oks, an enlarged form of hypothesized Indogermanic \*oq, cp. Sanskrit *ikṣate*, *kṣaṇa*, *pratīka*, *anīka*, Latin *oculus*, Anglo-Saxon *ēowan* = English *eye* & *wind-ow*, Gothic *augō* ▶See also *cakkhu* & cp. *akkha*<sup>2</sup>, *ikkhaṇika*

## Akkhika<sup>1</sup>

ADJECTIVE

1. **having eyes, with eyes** Thag 1, 960
  - *añjan°* with eyes anointed Dhp-a iv.98
  - *aḍḍh°* with half an eye, i.e. stealthily Sdhp 286
  - *tamb°* red-eyed
  - *an°* having no eyes Dhp-a i.11

## Akkhika<sup>2</sup>

NEUTER

1. **the mesh of a net** Ja i.208
  - °*hāraka* one who takes up a mesh (?) MN i.383 Corresponding with *aṇḍahāraka*  
cp. Sanskrit *akṣa*

## Akkhitta<sup>1</sup>

1. ▶See *khitta*

## Akkhitta<sup>2</sup>

ADJECTIVE

1. **hit, struck, thrown** Ja iii.255 = *ākāḍḍhita* COMMENTARY  
Buddhist Hybrid Sanskrit *ākṣipta* Divy 363 PAST PARTICIPLE of *ā + kṣip*

## Akkhin

ADJECTIVE

1. = **akkhika** Ja iii.190
- *mand*° soft-eyed Vv 32<sup>3</sup>
  - *tamb*° red-eyed Dhp-a i.11

## Akkhobbha

ADJECTIVE

1. **not to be shaken, imperturbable** Mil 21

a + *kṣubh* ▶ See *khobha*

## Akkhobhana

ADJECTIVE

1. = **akkhobbha** Ja v.322 = *khobhetun na sakkhā* COMMENTARY

## Akkhohiṇī

FEMININE

1. **one of the highest numerals.** 1 followed by 42 ciphers, CHILDERS Ja v.319 Ja vi.395
- = *akkhobhiṇī*

## Akhaṇḍaphulla

1. ▶ See *khanda*

## Akhāta

ADJECTIVE

1. **not dug** ▶ See *khāta*

## Akhetta

1. **barren-soil** ▶ See *khetta*

- In compound °ññu the negative belongs to the whole: “not knowing a good field (for alms)” Ja iv.371

## Agati

1. ▶ See *gati*

- °*gamana* practising a wrong course of life, evil practice, wrong doing
- DN iii.228 4: *chanda° dosa° moha° bhaya°*
- AN ii.18f. Ja iv.402 Ja v.98 Ja v.510 Pv-a 161

## Agada

1. **medicine, drug, counterpoison**

- Ja i.80 °*harīṭaka*
- Mil 121 Mil 302 Mil 319 Mil 334 DN-a i.67 Dhp-a i.215
- Pv-a 198 = *osadham*

Vedic *agada*, *a* + *gada*

## Agaru

ADJECTIVE

1. **not heavy, not troublesome**, only in phrase: *sace te agaru* “if it does not inconvenience you, if you don’t mind” Vin i.25 Vin iv.17 DN i.51 Dhp-a i.39
- Cp. Buddhist Hybrid Sanskrit *yadi te aguru* Avs i.94 Avs i.229 Avs ii.90
2. **disrespectful, irreverent** against GENITIVE DN i.89 Snp p. 51

cp. Sanskrit *aguru*, *a* + *garu*

## Agalu

1. **fragrant aloe wood**, *Agallochum*

- Vv 53<sup>7</sup> *aggalu* = Vv-a 237 *agalugandha*
- Vv-a 158 + *candana*
- cp. also Avs i.24 and ▶ *akalu*

cp. Sanskrit *aguru*, which is believed to appear in Hebrew *ahālīm* (aloe)

## Agāra

NEUTER

1. **House or hut**, usually implying the comforts of living at home as opposed to *anagāra* homelessness or the state of a homeless wanderer (mendicant) ▶ See *anagāriyā*

Thus frequently in two phrases contrasting the state of a householder or

layman (►cp. *gihin*) with that of a religious wanderer *pabbajita* viz

a. *kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyaṃ pabbajati* “to shave off hair & beard, put on the yellow robes, and wander forth out of the home into the homeless state” [DN i.60](#) etc. ►Cp. [Nd<sup>2</sup> 172](#) ►See also

- [SN i.185](#) *agāasmā anagāriyaṃ nikkhanta*
- [MN ii.55](#) *agāraṃ ajjhāvasatā*
- [Snp 274](#) [Snp 805](#) °ṃ āvasati
- and with *pabbajita* [DN i.89](#) [DN i.115](#) [DN i.202](#) [DN i.230](#) [Pv ii.13<sup>17</sup>](#)

b. of a *rājā cakkavattin* compared with a *sambuddha*: *sace agāraṃ āvasati vijeyya paṭhaviṃ imarā adaṇḍena asatthena ... sace ca so pabbajati agārā anagāriyaṃ vivaṭacchaddo sambuddho arahā bhavissati* “he will become the greatest king when he stays at home, but the greatest saint when he takes up the homeless life”, the prophesy made for the infant Gotama [DN ii.16](#) [Snp 1002](#)  
[Snp 1003](#)

- Further passages for *agāra* e.g. [Vin i.15](#)
- [DN i.102](#) BURMESE VARIANT *agyāgāra*, but [DN-a i.270](#) explained as *dānāgāra*
- [AN i.156](#) [AN i.281](#) [AN ii.52f.](#) [Dhp 14](#) [Dhp 140](#) [Ja i.51](#) [Ja i.56](#) [Ja iii.392](#) [Dīpavaṃsa i.36](#)

## 2. *anagāra*

- ADJECTIVE **houseless, homeless**; a mendicant. Opposite *gahaṭṭha* [Snp 628](#) = [Dhp 404](#)  
[Snp 639](#) [Snp 640](#) + *paribbaje* [Pv ii.2<sup>5</sup>](#) = *anāvāsa* [Pv-a 80](#)
- NEUTER **the homeless state** = *anagāriyā* [Snp 376](#) ►See also *agga*<sup>2</sup>

3. °*āgāra*. Owing to frequent occurrence of *agāra* at the end of compounds, of which the first word ends in *a*, we have a dozen quite familiar words ending apparently in *āgāra*.

This form has been considered therefore as a proper doublet of *agāra*. This however is wrong. The long *ā* is simply a contraction of the short *a* at the end of the first part of the compound with the short *a* at the beginning of *agāra*.

Of the compounds, the most common are

- *āgantuk*° reception hall for strangers or guests [SN iv.219](#) [SN v.21](#)
- *itth*° lady’s bower [SN i.58](#) [SN i.89](#)
- *kūṭ*° a house with a peaked roof, or with gables [SN ii.103](#) [SN ii.263](#) [SN iii.156](#) [SN iv.186](#)  
[SN v.43](#) [AN i.230](#) [AN iii.10](#) [AN iii.364](#) [AN iv.231](#) [AN v.21](#)
- *koṭṭh*° storehouse granary [DN i.134](#) cp. [DN-a i.295](#) [SN i.89](#)
- *tiṇ*° a house covered with grass [SN iv.185](#) [AN i.101](#)
- *bhus*° threshing shed, barn [AN i.241](#)
- *santh*° a council hall [DN i.91](#) [DN ii.147](#) [SN iv.182](#) [SN v.453](#) [AN ii.207](#) [AN iv.179f.](#)
- *suññ*° an uninhabited shed; solitude [SN v.89](#) [SN v.157](#) [SN v.310f.](#) [SN v.329f.](#) [AN i.241](#)  
VARIANT READING for *bhusāgāra* [AN iii.353](#) [AN iv.139](#) [AN iv.392](#) [AN iv.437](#) [AN v.88](#) [AN v.109](#)  
[AN v.323f.](#)

Cp. Sanskrit *agāra*, probably with the *a-* of communion. ▶Cp. in meaning & etymology *gaha*<sup>1</sup>

## Agāraka

NEUTER

1. **a small house, a cottage** MN i.450 Ja vi.81

from *agāra*

## Agārika

ADJECTIVE

1. **having a house**, in *eka*°, *dva*°, etc. DN i.166 = AN i.295 = AN ii.206  
 2. **a householder, layman** Vin i.17

- FEMININE *agārikā* a housewife Vin i.272
- ▶See also *āgārika*

## Agārin

ADJECTIVE

1. **one who has or inhabits a house, a householder** Snp 376 Thag 1, 1009 Ja iii.234  
 ◦ FEMININE *agārinī* a housewife Vv 52<sup>7</sup> (= *gehassāmimī* Vv-a 225) Pv iii.4<sup>3</sup> identical  
Pv-a 194

from *agāra*

## Agāriya

## Agārika

1. **a layman** MN i.504 °*bhūta*  
 ◦ Usually in negative *anagāriyā* FEMININE the homeless state = *anagāraṃ* as opposed to *agāra* (q.v.) in formula *agārasmā anagāriyaṃ pabbajita* “gone out from the house into the homeless state” Vin i.15 MN i.16 MN ii.55 MN ii.75 AN i.49  
DN iii.30f. DN iii.145f. Snp 274 Snp 1003 Pv ii.13<sup>16</sup> DN-a i.112

## Agga<sup>1</sup>

ADJECTIVE NOUN

1. ADJECTIVE

a. **of time: the first, foremost** Dīpavaṃsa iv.13 *saṅgahaṃ* first collection ▶See



compounds

b. **of space: the highest, topmost** Ja i.52 °sākhā

c. **of quality: illustrious, excellent, the best, highest, chief** Vin iv.232

- *agga-m-agga* most excellent DN ii.4
- *a° sattassa Sambuddha* the Buddha is the highest of all sentient beings SN i.29
- *lokassa Buddho aggo pavuccati* “it is said that the Buddha is the best in the world” AN ii.17 = Pv iv.3<sup>47</sup>
- °*pasāda* highest confidence Iti 88 Iti 89
- *suddhi* highest purity Snp 875
- Often combined with *seṭṭha*, best e.g. DN ii.15 SN iii.83 SN iii.264

## 2. NEUTER **top, point**

a. *literally*: the top or tip. Nearly always —°

- *ār°* point of an awl Snp 625 Snp 631 Dhp 401
- *kus°* tip of a blade of grass Dhp 70 Sdhp 349
- *tiṇ°* identical Pv-a 241
- *dum°* top of a tree Ja ii.155
- *dhaj°* of a banner SN i.219
- *pabbat°* of a mountain Sdhp 352
- *sākh°* of a branch Pv-a 157 etc

b. *figuratively*: the best part, the ideal, excellence, prominence, first place.

Often to be translated as ADJECTIVE the highest, best of all etc. SN ii.29 *aggena aggassa patti hoti* “only the best attain to the highest” Mhvs 7, 26 Usually as —°

- *dum°* the best of trees, an excellent tree Vv 35<sup>41</sup> Cp. Vv-a 161
- *dhan°* plenty DN iii.164
- *madhur°* SN i.41 SN i.161 SN i.237
- *bhav°* the best existence SN iii.83
- *rūp°* extraordinary beauty Ja i.291
- *lābh°* highest gain Ja iii.127
- *sambodhi-y-agga* highest wisdom Snp 693 = *sabbaññuta-ñāṇan* Snp-a 489 the best part or quality of anything, in enumeration of the five “excellencies” of first-fruits *panca aggāni* viz. *khettaggan rās° koṭṭh° kumbhi bhojan°* Snp-a 270 (after which the name Pañcaggadāyaka)
- *sukh°* perfect bliss Sdhp 243
- Thus frequently in phrase *aggam akkhāyati* to deserve or receive the highest praise, to be the most excellent DN i.124 SN iii.156 SN iii.264 AN ii.17  
*Tathāgato* Iti 87 identical Nd<sup>2</sup> 517 *appamādo* Mil 183

## 3. Cases as ADVERB

- *aggena* INSTRUMENTAL in the beginning, beginning from, from (as preposition) by (identical)

- *aggena gaṇhāti* to take from, to subtract, to find the difference Vin ii.167
- KERN, Toevoegselen s.v. unnecessarily changes *aggena* into *agghena*
- *yadaggena* at the moment when or from, following by *tad eva* “then”  
Vin ii.257 Cp. *agge*
  - *bhikkh°* from alms Vin ii.294
  - *vass°* by the number of years Vb 423
- *aggato* ABLATIVE in the beginning
  - Snp 217 + *majjhato*, *sesato*
    - *aggato kata* taken by its worth, valued, esteemed Thag 2, 386 Thag 2, 394
  - *agge* LOCATIVE
    - a. at the top AN ii.201 Opposite *mūle*, at the root Ja iv.156 identical
      - *phusit°* with flowers at the top Snp 233 *supupphitaggasākhā* Kp-a 192
      - *ukkh°* Ja ii.153
      - *kūp°* Ja iii.126
    - b. PREPOSITION from, after, since, usually in phrases.
      - *yad°* (following by *tad°*) from what time, since what date DN i.152 DN ii.206
      - *ajja-t-agge* from this day, after today DN i.85 MN i.528 AN v.300 Snp p. 25 cp.  
Buddhist Hybrid Sanskrit *adyāgrena* Avs ii.13
      - at the end: *bhattachge*, after a meal Vin ii.212
- °*aṅgulī* the main finger, i.e. index finger Ja vi.404
  - °*āsana* main seat DN-a i.267
  - °*upaṭṭhāka* chief personal attendant DN ii.6
  - °*kārikā* first taste, sample Vin iii.80
  - °*kulika* of an esteemed clan Pv iii.5<sup>5</sup> = *seṭṭh°* Pv-a 199
  - °*ñña* recognized as primitive primeval DN iii.225 *porāṇa* + AN ii.27f. AN iv.246 Kvu 341
  - °*danta* one who is most excellently self-restrained (of the Buddha) Thag i.354
  - °*dāna* a splendid gift Vin iii.39
  - °*dvāra* main door Ja i.114
  - °*nakha* tip of the nail Vin iv.221
  - °*nagara* the first or most splendid of cities Vin i.229
  - °*nikkhitta* highly praised or famed Mil 343
  - °*nikkhittaka* an original depository of the Faith Dīpavaṃsa iv.5
  - °*pakatimant* of the highest character Ja v.351 = *aggasabhāva*
  - °*patta* having attained perfection DN iii.48f.
  - °*pasāda* the highest grace AN ii.34 Iti 87
  - °*piṇḍa* the best oblation or alms MN i.28 MN ii.204
  - °*piṇḍika* receiving the best oblations Ja vi.140
  - °*puggala* the best of men (of the Buddha) Snp 684 Dhp-a ii.39 Sdhp 92 Sdhp 558
  - °*purohita* chief or prime minister Ja vi.391

- °*phala* the highest or supreme fruit, i.e. Arahantship [Ja i.148](#) [Pv iv.188](#) [Pv-a 230](#)
- °*bīja* having eggs from above. Opposite *mūla*°, i.e. propagated by slips or cuttings [DN i.5](#) [DN-a i.81](#)
- °*magga* ADJECTIVE having reached the top of the path, i.e. Arahantship [Thag-a 20](#)
- °*mahesi* the king's chief wife, queen-consort [Ja i.262](#) [Ja iii.187](#) [Ja iii.393](#) [Ja v.88](#) [Dhp-a i.199](#) [Pv-a 76](#)
- °*rājā* the chief king [Ja vi.391](#) [Mil 27](#)
- °*vara* most meritorious, best [Dīpavaṃsa vi.68](#)
- °*vāda* the original doctrine = *theravāda* [Dīpavaṃsa iv.13](#)
- °*vādin* one who proclaims the highest good (of the Buddha) [Thag 1, 1142](#)

Vedic *agra*; cp. Avestan *agrō* first, Lithuanian *agrs* early

## Agga<sup>2</sup>

NEUTER (only—°)

### 1. a (small) house, housing, accomodation; shelter, hut; hall

- *dān*° a house of donation, i.e. a public or private house where alms are given [Ja iii.470](#) [Ja iv.379](#) [Ja iv.403](#) [Ja vi.487](#) [Pv-a 121](#) [Mil 2](#)
- *salāk*° a hut where food is distributed to the bhikkhus by tickets, a food office [Ja i.123](#) [Vv-a 75](#)

a contracted form of *agāra*

## Aggatā

FEMININE

### 1. pre-eminence, prominence, superiority

- [Kvu 556](#) °*m̐ gata*
- [Dīpavaṃsa iv.1](#) *guṇaggataṃ gatā*
- ADJECTIVE *mahaggata* of great value or superiority [DN i.80](#) [DN iii.224](#)

ABSTRACT of *agga*

## Aggatta

NEUTER

### 1. the state or condition of being the first, pre-eminence [Pv-a 9](#) [Pv-a 89](#)

ABSTRACT of *agga* = Sanskrit *agratvan*

## Aggavant

ADJECTIVE

1. **occupying the first place, of great eminence** AN i.70 AN i.243

## Aggalu

1. ▶ See [agalu](#)

## Aggaḷa

## Aggaḷā

FEMININE also occasionally with *l*

**a contrivance to fasten anything for security or obstruction**

1. **a bolt or cross-bar** Vin i.290

- DN i.89 °*m ākoteṭi* to knock upon the cross-bar; *a.* = *kavāṭa* DN-a i.252
- AN iv.359 identical
- SN iv.290
- AN i.101 = AN i.137 = AN iv.231 *phusit*° with fastened bolts, securely shut
- Thag 1, 385 identical
- Vin iv.47
- Ja v.293 °*m uppīleti* to lift up the cross-bar

2. **a strip of cloth for strengthening a dress etc., a gusset**

- Vin i.290 + *tunna*
- Vin i.392 BUDDHAGHOSA on MV viii.21, 1
- Ja i.8 + *tunna*
- Ja vi.71 °*m datvā*
- Vin iv.121
- °*dāna* putting in a gusset Ja i.8
- °*phalaka* the post or board, in which the cross-bar is fixed (cp. °*vaṭṭi*) MN iii.95
- °*vaṭṭi* = °*phalaka* Vin ii.120 Vin ii.148
- °*sūci* bolting pin MN i.126

cp. Sanskrit *argala* & *argalā* to \**areg* to protect, ward off, secure etc. as in Anglo-Saxon *reced* house, \**aleg* in Sanskrit *rakṣati* to protect, Anglo-Saxon *ealh* temple. Cp. also \**areq* in Latin *arceo*, Orcus, Old High German *rigil* bolt

## Aggi

**fire**

1. **fire, flames, sparks; conflagration**

- Vin ii.120 fire in bathroom

- [MN i.487](#) *anāhāro nibbuto* fire gone out for lack of fuel [SN iv.185](#)
- [SN iv.399](#) *sa-upādāno jalati* provided with fuel blazes
- [Snp 62](#)
- [Dhp 70](#) = *asaniaggi* [Dhp-a iii.71](#)
- [Ja i.216](#) sparks
- [Ja i.294](#) pyre
- [Ja ii.102](#) [Ja iii.55](#) ; [Ja iv.139](#)
- [Vv-a 20](#) *aggimhi tāpanam + udake temanam*
- The various phases of lighting and extinguishing the fire are given at [AN iv.45](#)
  - *aggim ujjaleti* kindle, make burn
  - *ajjhupekkhati* look after, keep up
  - *nibbāpeti* extinguish, put out
  - *nikkhipati* put down, lay
- Other phrases are e.g.
  - *aggim jāleti* (kindle) [Ja ii.44](#)
  - *gaṇhāti* (make or take)
  - [Ja i.494](#) ▶ Cp. below 2
  - *deti* (set light to) [Ja i.294](#)
  - *nibbāpeti* (put out) [Iti 93](#) [Sdhp 552](#).
  - *aggi nibbāyati* the fire goes out [SN ii.85](#) [MN i.487](#) [Ja i.212](#) (*udake through water*) [Mil 304](#)
  - *aggi nibbuto* the fire is extinguished (cp. °*nibbāna*) [Ja i.61](#) [Mil 304](#)
  - *agginā dahati* to burn by means of fire, to set fire to [AN i.136](#) [AN i.199](#) [Pv-a 20](#)
  - *udar°* the fire supposed to regulate digestion [Pv-a 33](#) cp. *Dialogues of the Buddha* ii.208, note 2
  - *kapp°uṭṭhān°* the universal conflagration [Ja iii.185](#)
  - *dāv°* a wood or jungle fire [Ja i.212](#)
  - *naḷ°* the burning of a reed [Ja vi.100](#)
  - *padīp°* fire of a lamp [Mil 47](#)

2. **the sacrificial fire.** In one or two of the passages in the older texts this use of *Aggi* is ambiguous. It may possibly be intended to denote the personal Agni, the fire-god. But the commentators do not think so, and the Jātaka COMMENTARY, when it means Agni, has the phrase *Aggi Bhagavā* the Lord Agni e.g. at [Ja i.285](#) [Ja i.494](#) [Ja ii.44](#) The ancient ceremony of kindling a holy fire on the day the child is born and keeping it up throughout his life, is also referred to by that

COMMENTARY e.g. [Ja i.285](#) [Ja ii.43](#)

- *Aggim paricarati* (cp. °*paricāriyā*) to serve the sacred fire [Vin i.31](#) *jaṭilā aggī paricaritukāmā* [AN v.263](#) [AN v.266](#) [Thag 2, 143](#) (= *aggihuttam paric°* [Thag-a 136](#)) [Dhp 107](#) [Ja i.494](#) [Dhp-a ii.232](#)
- *aggim juhati* (cp. °*homa*, °*hutta*) to sacrifice (in)to the fire [AN ii.207](#)
- often combined with *aggihuttam paricarati* e.g. [SN i.166](#) [Snp p. 79](#)

- *aggim namati & santappeti* to worship the fire. [AN v.235](#)
- *aggissa* GENITIVE *paricāriko* [Ja vi.207](#) (cp. below °*paricārika*);
- *aggissa ādhānaṃ* [AN iv.41](#)

### 3. (ethical, always—°) the fire of burning, consuming, feverish sensations.

Frequently in standard set of 3 fires, viz. *rāg°*, *dos° moh°*, or the fires of lust, anger and bewilderment. The number three may possibly have been chosen with reference to the three sacrificial fires of Vedic ritual. At [SN iv.19](#) [AN iv.41f.](#) there are 7 fires, the 4 last of which are *āhuneyy°*, *gahapat°*, *dakkhiṇeyy°*, *katṭh°*. But this trinity of cardinal sins lies at the basis of Buddhist ethics & the fire simile was more probably suggested by the number. [DN iii.217](#) [Iti 92](#) [Vb 368](#) In late books are found others:

- *ind°* the fire of the senses [Pv-a 56](#)
- *dukkh°* the glow of suffering [Pv-a 60](#)
- *bhavadukkh°* of the misery of becomings [Sdhp 552](#)
- *vippaṭisār°* burning remorse [Pv-a 60](#)
- *sok°* burning grief [Pv-a 41](#)

Note. The form *aggini* occurs only at [Snp 668](#) & [Snp 670](#) in the meaning of “pyre”, and in combination with *sama* “like”, viz. *aggini-samaṃ jalitaṃ* [Snp 668](#) (= *samantato jali taṃ aggim* [Snp-a 480](#)); *aggini-samāsu* [Snp 670](#) (= *aggisamāsu* [Snp-a 481](#)) The form *agginī* in phrase *niccagginī* can either be referred to *gini* ▶ or has to be taken as nominative of *aggini* (in ADJECTIVE function with ī metri causa otherwise as ADJECTIVE *agginiṃ*), meaning looking constantly after the fire, i.e. careful, observant, alert.

- *°agāra agyâgāra* a heated room or hut with a fire [Vin i.24](#) [Vin iv.109](#) [DN i.101](#) [DN i.102](#)  
(as BURMESE VARIANT for *agāra*) [MN i.501](#) [AN v.234](#) [AN v.250](#)
- *°khandha* a great mass of fire, a huge fire, fire-brand [SN ii.85](#) [AN iv.128](#) [Thag 2, 351](#)  
◦ *°samākāmā* [Ja iv.139](#) [Ja vi.330](#) [Ps i.125](#); [Dīpavaṃsa vi.37](#), [Mil 304](#)
- *°gata* having become (like) fire [Mil 302](#)
- *°ja* fire-born [Ja v.404](#) COMMENTARY (TEXT *aggijāta*)
- *°tṭha* fire-place [Ja v.155](#)
- *°tṭhāna* fire-place [Vin ii.120](#) *jantāghare*, in bathroom
- *°daḍḍha* consumed by fire [Dhp 136](#) [Pv i.7<sup>4</sup>](#)
- *°dāha* (mahā°) a holocaust [AN i.178](#)
- *°nikāsin* like fire [Ja iii.320](#) *suriya*
- *°nibbāna* the extinction of fire [Ja i.212](#)
- *°pajjota* fire-light [AN ii.140](#) one of the 4 lights, viz *canda°*, *suriya°*, *a°*, *paññā°*
- *°paricaraṇa* (-*tṭhāna*) the place where the (sacrificial) fire is attended to  
[Dhp-a i.199](#)
- *°paricariyā* fire-worship [Dhp-a ii.232](#) [Snp-a 291](#) (*pāri°*) [Snp-a 456](#)
- *°paricārika* one who worship the fire [AN v.263](#) *brāhmaṇa*
- *°sālā* a heated hall or refectory [Vin i.25](#) [Vin i.49](#) = [Vin ii.210](#) [Vin i.139](#) [Vin ii.154](#)
- *°sikhā* the crest of the fire, the flame, in simile °*ūpama*, like a flaming fire  
[Snp 703](#) [Dhp 308](#) = [Iti 43](#) [Iti 90](#) *ayoguḷa*
- *°hutta* NEUTER the sacrificial fire ▶ See above 2, [Vin i.33](#) [Vin i.36](#) = [Ja i.83](#) [Vin i.246](#) =

Sn̐ 568 °*mukha-yañña* SN i.166 Dhp 392 Sn̐ 249 Sn̐ p. 79 Ja iv.211 Ja vi.525 Thag-a 136 (= *aggi*)

Dhp-a iv.151 °*m̐ brāhmaṇo namati*.

- °*huttaka* NEUTER fire-offering Ja vi.522 = *aggi-jūhana* COMMENTARY
- °*hotta* = °*hutta* Sn̐-a 456 (BURMESE VARIANT °*hutta*).
- °*homa* fire-oblation (or perhaps sacrificing to Agni DN i.9 = *aggi-jūhana* DN-a i.93)

Vedic *agni* = Latin *ignis*. Besides the contracted form *aggi* we find the diaeretic forms *gini* ▶ and *aggini* ▶ See below

## Aggika

ADJECTIVE

### 1. one who worships the fire

- Vin i.71 *jaṭilaka*
- DN ii.339f. *jaṭila*
- SN i.166 *brāhmaṇa*

*aggi* + *ka*

## Aggha

### 1. price, value, worth Mil 244 Mhvs 26, 22; Mhvs 30, 76 Vv-a 77

- *mahaggha* ADJECTIVE of great value Ja iv.138 Ja v.414 Ja vi.209 Pv ii.1<sup>18</sup> ▶ See also *mahāraha*.
- *appaggha* ADJECTIVE of little value Ja iv.139; Ja v.414
- -*anaggha* NEUTER pricelessness, Ja v.484 *cattari anagghāni* the four priceless things, viz. *setacchatta*, *nisīdanapallanka ādhāraka*, *pādapīṭhikā* Dhp-a iii.120 Dhp-a ii.186.
- ADJECTIVE priceless, invaluable Ja v.414 Mhvs 26, 25 Dhp-a iv.216
- *agghena* INSTRUMENTAL for the price of Vin ii.52 cp. BUDDHAGHOSA on p. 311, 312

### 2. an oblation made to a guest DN ii.240 Ja iv.396 = Ja iv.476

- °*kāraka* a valuator Ja i.124
  - °*pada* valuableness Ja v.473 °*lakkhaṇaṃ nāma mantarī*
- ▶ See *agghati*

## Agghaka

ADJECTIVE = *aggha*

### 1. worth, having the value of (—°) Mhvs 30, 77

- *an°* priceless Mhvs 30, 72

## Agghati

INTRANSITIVE

### 1. to be worth, to have the value of ACCUSATIVE to deserve

- [Ja i.112](#) *satasahassaṃ, aḍḍhamāsakaṃ*
- [Ja vi.174](#) [Ja vi.367](#) *padarajaṃ*
- [Dhp-a iii.35](#) *mañin nāgghāma*
- [Mhvs 32, 28](#)
- Frequently in stock phrase *kalaṃ nāgghati (nāgghanti) soḷasim* not to be worth the 16th part of (cp. *kalā*) [Vin ii.156](#) [SN i.233](#) [Dhp 70](#) [Vv 20<sup>7</sup>](#) (*nānubhoti* [Vv-a 104](#)) [Vv 43<sup>7</sup>](#) [Ja v.284](#)
- CAUSATIVE *agghāpeti* to value, to appraise, to have a price put on ACCUSATIVE [Ja i.124](#) [Ja iv.137](#) [Ja iv.278](#) [Mil 192](#) [Mhvs 27, 23](#)
- Cp. *agghāpanaka* & *agghāpaniya*

Sanskrit *arghati*, *argh* = *arh* ▶ See *arhati*

## Agghanaka

ADJECTIVE (—°)

### 1. having the value of, equal to, worth [Vin iv.226](#)

- [Ja i.61](#) *satasahass°*
- [DN-a i.80](#) *kaḥāpaṇ°*
- [Dhp-a iii.120](#) *cuddasakoṭi°*
- [Mhvs 26, 22](#); [Mhvs 34, 87](#)
- FEMININE °*ikā* [Ja i.178](#) *satasahass°*

from \**agghana*, ABSTRACT to *agghati*

## Agghaniya

ADJECTIVE

### 1. priceless, invaluable, beyond the reach of money [Mil 192](#)

in function & form GERUNDIVE of *agghati*

## Agghāpanaka

### 1. a valuator, appraiser [Ja i.124](#) [Ja i.125](#) [Ja v.276](#) °*ika*

from *agghāpana* to *agghāpeti*, CAUSATIVE of *agghati*

## Agghāpaniya



ADJECTIVE

1. **that which is to be valued**, in °*kamma* the business of a valuator Ja iv.137

GERUNDIVE of *agghāpeti* ▶ See *agghati*

## Agghika

NEUTER (—°)

1. **an oblation, decoration or salutation in the form of garlands, flowers** etc., therefore meaning “string, garland”. Cp. Sinhalese *ägä* “festoon work”

- Mhvs 19, 38 *pupph°*
- Mhvs 34, 73 *ratan°*
- Mhvs 34, 76 *dhaj°*
- Dāvs i.39 *pupphamay°*
- Dāvs v.51 *kusum°*

= *agghiya*

## Agghiya

ADJECTIVE-NOUN

1. ADJECTIVE **valuable, precious, worth**

- Ja vi.265 *maṇi*
- Dhp-a ii.41 *ratan* of jewel’s worth
- Mhvs 30, 92

2. NEUTER a respectful oblation Ja v.324 = Ja vi.516 ; Dīpavaṃsa vi.65 Dīpavaṃsa vii.4

GERUNDIVE form from *agghati*

## Agha<sup>1</sup>

NEUTER

1. **evil, grief, pain, suffering, misfortune** SN i.22 MN i.500

- *roga gaṇḍa salla agha* AN ii.128 (identical) Ja v.100 Thag 2, 491 Sdhp 51
- ADJECTIVE painful, bringing pain Ja vi.507 *agha-m-miga* = *aghakara miga* COMMENTARY
- °*bhūta* a source of pain SN iii.189 + *agha* & *salla*

cp. Sanskrit *agha*, of uncertain etymology

## Agha<sup>2</sup>

MASCULINE NEUTER

## 1. the sky, originally the dark sky, dark space, the abyss of space

- [DN ii.12](#) [SN v.45](#)
- [Vv 16<sup>1</sup>](#) *aghasi gama* LOCATIVE *vehāsaṃ gama* [Vv-a 78](#)
- [Ja iv.154](#)
- [Dhs 638](#) + *aghagata*
- [Vb 84](#) identical
- °*gata* going through or being in the sky or atmosphere [Dhs 638](#) [Dhs 722](#) [Vb 84](#)
- °*gāmin* moving through the atmosphere or space i.e. a planet [SN i.67](#) = [Mil 242](#)  
*ādicco seṭṭho aghagāmināṃ*

The etymology suggested by MORRIS *Journal of the Pali Text Society* 1889, 200 (with reference to [MN i.500](#) which belongs under *agha*<sup>1</sup>) is untenable (to Sanskrit *kha*, as *a-kha* = *agha*, cp. Jain Prakrit *khaha*). Neither does the popular etymology of BUDDHAGHOSA offer any clue (= *a* + *gha* from *ghan* that which does not strike or *aghaṭṭaniya* is not strikeable [Dhs-a 326](#) cp. Dhs. translation 194 & [Ja iv.154](#) *aghe ṭhitā* = *appaṭighe ākāse ṭhitā* the air which does not offer any resistance) On the other hand the primary meaning is *darkness*, as seen from the phrase *lokantarikā aghā asarīvutā andhakārā* [DN ii.12](#) [SN v.454](#) and Buddhist Hybrid Sanskrit *aghasarīvṛta* [Mvu i.240](#) ADJECTIVE dark [Mvu i.41](#) [Mvu ii.162](#) [Lal 552](#)

## Aghata

1. at [Thag 1, 321](#) may be read as *agha-gata* or (preferably) with VARIANT READING as *aggha-gataṃ*, or (with Neumann) as *agghaṃ agghatānaṃ* ▶ See also MRS. RHYS DAVIDS, *Psalms of the Brethren*, p. 191

## Aghammiga

### 1. a sort of wild animal

- [Ja vi.247](#) = *agghāvaha miga*
- [Ja vi.507](#) = *agghakara*
- Cp. Buddhist Hybrid Sanskrit *agharika* [Divy 475](#)

to *agha*<sup>1</sup>?

## Aghavin

ADJECTIVE

1. suffering pain, being in misery [Snp 694](#) (= *dukkhita* [Snp-a 489](#))

to *agha*<sup>1</sup>

## Aṅka<sup>1</sup>

1. = *anga* sign, mark, brand [Mil 79](#)
  - °*karana* branding [Ja iv.366](#) [Ja iv.375](#)
  - ▶ See also *anketi*

## Aṅka<sup>2</sup>

1. a hook Ja v.322 Ja vi.218 BURMESE VARIANT *anga*
2. the lap (i.e. the bent position) or the hollow above the hips where infants are carried by Hindu mothers or nurses
  - *aṅkena vahati* Vin ii.114
  - *aṅke pariharati* to hold on one's lap or carry on one's hips DN ii.19
  - DN ii.20 *nisīdāpeti* seat on one's lap
  - MN ii.97 *aṅkena vahitvā*
  - Thag I, 299 Ja i.262 *aṅke nisinna*
  - Ja ii.127 Ja ii.236 Ja vi.513 Dhp-a i.170 *aṅkena vahitvā*
  - Pv-a 17 *nisīdāpeti*

Vedic *anka* hook, bent etc., *anc*, cp. *ankura* & *ankusa*. Latin *uncus* nail, Old High German *angul* = English *angle*

## Aṅkita

### 1. marked, branded

- Ja i.231 *cakkankitā Satthu padā*
- Ja ii.185 °*kaṇṇaka* with perforated ears

PAST PARTICIPLE of *anketi*

## Aṅkura

1. a shoot, a sprout (literally or figuratively) Ja ii.105 Ja vi.331 (Buddh °a nascent Buddha), Ja vi.486 Dhs 617 °*vaṇṇa* Mil 50 Mil 251 Mil 269 Sdhp 273 Mhvs 15, 43

cp. Sanskrit *ankura*, to *anka* a bend = a tendril etc.