

PTS Pali to English Dictionary

A

A.¹ The preposition ā shortened before double

consonants, as *akkosati* (ā + *krus*), *akkhāti* (ā + *khyā*), *abbahati* (ā + *brh*). 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 80⁷](#)) ▪ *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 **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. *appañicchavin*). 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 [ā⁴](#)

Vedic *a-*, *an*, Indogermanic **n* gradation form to **ne* ▶ See [na²](#). Latin **en-*, *in-*, Gothic, Old High German & Anglo-Saxon *un-*, Old Irish *an-*, *in-*

A.³ 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 the sound a-kāra [Ja vi.328](#) [Ja vi.552](#) [Vv-a 279](#) [Vv-a 307](#) [Vv-a 311](#)**Aṃsa¹ the shoulder** [AN v.110](#) [Snp 609](#)

- *aṃse karoti* to put on the shoulder, to shoulder [Ja i.9](#)

a part (literally side) ▶ Cp. **āsa* in *koṭṭhāsa* and

explanation of *aṃsa* as *koṭṭhāsa* at [DN-a i.312](#)

- *atit'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:

- *ekamaṃsa* 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 [ekamaṃsa](#)

- *paccamaṃsena* according to each one's share [AN iii.38](#) ▪

puṭamaṃsena 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 334⁰](#) TEXT **bandhana* COMMENTARY VARIANT READING **vaṭṭaka* [Dhp-a iii.452](#)

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

Aṃsa² 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 84⁵](#) ▪ As part of a carriage-pole [Vv 64²](#) = *kubbara-phale patiṭṭhitā*

heṭṭhima-aṃsā [Vv-a 265](#)

▶ See next

Aṃsi FEMININE **a corner, edge** = *aṃsa²* [Vv 78²](#) = *aṃsa-bhāga* [Vv-a 303](#)
cp. Vedic *aśri*, *aśra*, *aśani*; Latin *acer* sharp. Further connections in *WALDE Lateinisches Etymologisches Woerterbuch under acer*

Aṃsu **a thread** [Vin iii.224](#)

- **mālin*, sun [Sāsv 1](#)

cp. Sanskrit *aṃśu* (*Haladyudha*) a ray of light

Akaṭa ADJECTIVE **not made, not artificial, natural**

- **yūsa* natural juice [Vin i.206](#)

a + kaṭa

Akampiyatta NEUTER **the condition of not being shaken, stableness** [Mil 354](#)

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

Akalu cp. *agalu* **an ointment**

- [Ja iv.440](#) *akaluṅ candanañca* (BURMESE VARIANT *aggalurm*) ▪ COMMENTARY explains as *kālākaluṅ ca rattacandanañ ca*, thus implying a blacking or dark ointment ▪ [Ja vi.144](#) **candana-vilitta* (BURMESE VARIANT *aggalu*°) ▪ [Mil 338](#) **tagara-tālisaka-lohita-candana*

Akāca ADJECTIVE **pure, flawless, clear** [DN ii.244](#) [Snp 476](#) [Ja v.203](#)
a + kāca

Akācin ADJECTIVE = *akāca* [Vv 60⁴](#)

KERN, *Toevogeselen* (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 "not from the Kāsi-country" (?) Official name of certain tax-gatherers in the king's service [Ja vi.212](#)

COMMENTARY *akāsiya-saṅkhātā rāja-purisā*

a + kāsiika?

Akiccakāra ADJECTIVE **not doing one's duty, doing what ought not to be done** [AN ii.67](#) [Dhp 292](#) [Mil 66](#) [DN-a i.296](#) **ineffective** (of medicine) [Mil 151](#)

a + kicca + kāra

Akiriya ADJECTIVE **not practical, unwise, foolish** [Ja iii.530](#) COMMENTARY

**rūpa* = *akattabba-rūpa* [Mil 250](#)

a + kiriya

Akilāsu ADJECTIVE **not lazy; diligent, active, untiring** [SN i.47](#)

[SN v.162](#) [Ja i.109](#) [Mil 382](#)

a + kilāsu

Akissava at [SN i.149](#) is probably faulty reading for *akiñcana*

Akutobhaya ADJECTIVE ▶ See *ku*°

Akuppa ADJECTIVE **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 "state of not being shaken", surety, safety. Epithet of Nibbāna [Thag 1, 364](#)

ABSTRACT from last

Akka **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 stepped upon, mounted on [AN i.8](#) [Ja i.71](#) [Mil 152](#)

[Dhp-a 1.200](#)

PAST PARTICIPLE OF *akkamati*

Akkandati to lament, wail, cry [SN iv.206](#)

ā + *kandati*, *krand*

Akkamana NEUTER going near, approaching, stepping upon, walking to [Ja i.62](#)

cp. Buddhist Hybrid Sanskrit *ākramana* [Jtm 31⁵⁸](#)

Akkamati 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.7²](#) ▪ PAST PARTICIPLE *akkanta* ▶

ā + *kamati*, *kram*

Akkuṭṭha ADJECTIVE NOUN ADJECTIVE being reviled, scolded, railed at

[Snp 366](#) (= *dasahi akkosavattūhi abhisatto* [Snp-a 364](#)) [Ja vi.187](#) 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 confused, perplexed, agitated, frightened

▪ [Ud 5](#) *akkulopakkula* and *akkulapakkulika* ▪ ▶ See *ākula*

= *ākula*

Akkosa 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* = *kruñic* ▶ See *kuñico* & *koñica*² to sound, root *kr* ▶ See note on *gala*

Akkosaka ADJECTIVE 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 to scold, swear at, abuse, revile [Ja i.191](#) [Ja i.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 *kruḍh* by KACCĀYANA vi.417, cp. FRANKE, *Einh. Pāli-gramm.* 37, and GEIGER, *Pāli Grammar* § 164

▪ PAST PARTICIPLE *akkuṭṭha* ▶

to *kruś* ▶ See *akkosa*

Akkha¹ the axle of a wheel [DN ii.96](#) [SN v.6](#) [AN i.112](#) [Ja i.109](#) [Ja i.192](#)

▪ [Ja v.155](#) *akkhassa phalakaṃ yathā* COMMENTARY *suvaṇṇaphalakaṃ viya* i.e. shiny, like the polished surface of an axle ▪ [Mil 27](#) +

tāś + *cakka* ▪ [Mil 277](#) *atibhārena sakaṭassa akkho bhijjati* the

axle of the cart breaks when the load is too heavy [Pv-a 277](#) ▪

akkhaṃ 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*

Akkha² 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 *accha³*

▪ *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](#) *dhamma-nagare* ▪ *dhutta* one who has the vice of

gambling [DN ii.348](#) [DN iii.183](#) [MN iii.170](#) [Snp 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 *dēa* game at dice (from "asclea?")

Akkha³ ADJECTIVE (—°) 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 *akhi*

Akkhaka the collar-bone

▪ *adhakkhakam* [Vin v.216](#) [Vin iv.213](#)

akkha¹ + *ka*

Akkhaṇa 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 *aḥṣuṇṇavedha* at

[Divy 58](#) [Divy 100](#) [Divy 442](#) always with *dūrevedha*, where

manuscripts however read *aḥṣuṇa*°. Also at [Lal 178](#) It is a

Sanskritised Pāli form, cp. Mathurā *ḥṣuṇa* = Sanskrit

ḥṣaṇa. 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* = *akhi* 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 *aḥṣana* [Avs 1.291](#) = [Avs 1.332](#)

Akkhata ADJECTIVE unhurt, without fault [Mhvs 19, 56](#) COMMENTARY

niddosa

▪ ACCUSATIVE *akkhatam* ▪ ADVERB in safety, unhurt. Only in one

phrase [Vv 84⁵²](#) *paccāgamum Pāṭaliputtam akkhatam &* [Pv iv.11¹](#)

nessāmi tam Pāṭaliputtam akkhatam ▶ See [Vv-a 351](#) [Pv-a 272](#)

PAST PARTICIPLE OF *a* + *kṣan*, cp. *parikkhata¹*

Akkhaya ADJECTIVE not decaying, in *akkhayapaṭibhāna*, of

unfailing skill in exposition [Mil 3](#) [Mil 21](#)

a + *khaṇa*, *kṣi*

Akkhara ADJECTIVE 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: *akkharām* 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 1.88**
(*akkharappabheda 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** = *akkharāṇaṃ sannipāto* **Dhp 352**
Vedic akṣara

Akkharikā FEMININE 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 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 one who relates, a speaker, preacher, storyteller **SN i.11** **SN i.191** **SN iii.66** **Snp 167**

Akkhāti to declare, announce, tell **Snp 87** **Snp 172**
▪ IMPERATIVE *akkhāhi* **Snp 988** **Snp 1085** ▪ AORIST *akkhāsi* **Snp 251** **Snp 504**
Snp 1131 = *ācikkhi* etc. **Nd² 465** ▪ FUTURE *akkhissati* **Pv iv.143** ▪ 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 OI°

FREQUENTATIVE is *ācikkhati*
ā + khyā, hypothesized Indogermanic *seq; cp. Sanskrit *ākhyāti*, Latin *inquam*, Gothic *saihan*, German *sehen* etc ▪ See also *akkhi* & *cakkhu*

Akkhāna NEUTER telling stories, recitation; tale, legend **DN i.6**
(= **DN-a i.84** *Bhārata-Rāmāyānādi*) **DN iii.183** **MN i.503** **MN iii.167** **Sdhp 237**
▪ preaching, teaching **Nd² 91** ▪ *dhamm°* the 5th Veda **Ja v.450**
vedam akkhānapaṇḍamam COMMENTARY *itihāsapāṇḍamam vedacatukkam*

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

Akkhāyika ADJECTIVE relating, narrating **Ja iii.535**
▪ *lokakkhāyikā kathā* talk about nature-lore **DN i.8** **Mil 316**
Akkhāyin ADJECTIVE telling, relating, announcing **SN ii.35** **SN iii.7**
Ja iii.105

Akkhi NEUTER 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.92b** *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* & *sakchi* ▪ As ADJECTIVE (—°) = *akkha³* (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 akkhicchiddehi apanīta-ttaca-mamsasadiṣo 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 assuṃ* (*assu?*) an eye full of tears **Ja vi.191** ▪ *°mala* dirt from the eye **Pv iii.53** COMMENTARY *°gūtha* ▪ *°roga* eye disease **Dhp-a i.9**

to *oks, an enlarged form of hypothesized Indogermanic *oq, cp. Sanskrit *ikṣate*, *kṣana*, *pratika*, *anika*, Latin *oculus*, Anglo-Saxon *ēowan* = English *eye* & *wind-ow*, Gothic *augō* ▪ See also *cakkhu* & cp. *akkha²*, *ikkhanika*

Akkhika¹ ADJECTIVE having eyes, with eyes **Thag i.960**
▪ *°añjan°* with eyes anointed **Dhp-a iv.98** ▪ *°addh°* with half an eye, i.e. stealthily **Sdhp 286** ▪ *tamb°* red-eyed ▪ *an°* having no eyes **Dhp-a i.11**

Akkhika² NEUTER the mesh of a net **Ja i.208**
▪ *°hāraka* one who takes up a mesh (?) **MN i.383**
Corresponding with *aṇḍahāraka*
cp. Sanskrit *akṣa*
Akkhitta¹ ▶ See *khita* **Akkhitta²** ADJECTIVE hit, struck, thrown

Ja iii.255 = *ākaddhita* COMMENTARY
Buddhist Hybrid Sanskrit *ākṣipta* **Divy 363** PAST PARTICIPLE OF *ā + kṣip*

Akkhin ADJECTIVE = *akkhika* **Ja iii.190**
▪ *mand°* soft-eyed **Vv 32²** ▪ *tamb°* red-eyed **Dhp-a i.11**

Akkhobbha ADJECTIVE not to be shaken, imperturbable **Mil 21**
a + *ksubh* ▪ See *khobha*

Akkhobhana ADJECTIVE = *akkhobbha* **Ja v.322** = *khobhetun na sakkhā* COMMENTARY

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

Akhaṇḍaphulla ▶ See *khaṇḍa*
Akhāta ADJECTIVE not dug ▶ See *khāta*

Akhetta barren-soil ▶ See *khetta*
▪ In compound *°ññu* the negative belongs to the whole: “not knowing a good field (for alms)” **Ja iv.371**

Agati ▶ 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 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 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**

disrespectful, irreverent against GENITIVE **DN i.89** **Snp p. 51**
cp. Sanskrit *aguru*, a + *garu*

Agalu fragrant aloe wood, Agallochum
▪ **Vv 53²** *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 *ahālim* (aloe)

Agāra NEUTER
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 *kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā 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. **Nd² 172** ▶ See also

▪ **SN i.185** *agārasmā anagāriyaṃ nikkhanta* ▪ **MN ii.55** *agāram ajjhāvasatā* ▪ **Snp 274** **Snp 805** *°m āvasati* ▪ and with *pabbajita* **DN i.89** **DN i.115** **DN i.202** **DN i.230** **Pv ii.1317**

of a *rājā cakkavattin* compared with a *sambuddha*: *sace agāram āvasati vijeyya paṭhavim imam adaṇḍena asatthena ... sace ca so pabbajati agārā anagāriyaṃ vivatcchādo 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.151 Ja.156 Ja.iii.392 Dīpavaṃsa.i.36

anagāra

▪ ADJECTIVE **houseless, homeless**; a mendicant. Opposite *gahaṭṭha* Snp.628 = Dhp.404 Snp.639 Snp.640 + *paribbaje* Pv.ii.25 = *anāvāsa* Pv-a.80 ▪ NEUTER **the homeless state** = *anagāriyā* Snp.376
 ▶ See also *agga*²

^o*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*^o reception hall for strangers or guests SN.iv.219
- SN.v.21 ▪ *itth*^o lady's bower SN.i.58 SN.i.89 ▪ *kūṭ*^o 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*^o storehouse granary DN.i.134 cp. DN-a.1.295 SN.i.89 ▪ *tiṇ*^o a house covered with grass SN.iv.185 AN.i.101 ▪ *bhus*^o threshing shed, barn AN.i.241 ▪ *santh*^o a council hall DN.i.91 DN.ii.147 SN.iv.182 SN.v.453
- AN.ii.207 AN.iv.179f ▪ *suññ*^o 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 *gahaṭṭha*

Agāraka NEUTER a small house, a cottage MN.i.450 Ja.vi.81
 from *agāra*

Agārika ADJECTIVE having a house, in *eka*^o, *dva*^o, etc. DN.i.166 = AN.i.295 = AN.ii.206 a householder, layman Vin.i.17

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

Agārin ADJECTIVE one who has or inhabits a house, a

householder Snp.376 Thag.1.1009 Ja.iii.234

▪ FEMININE *agārinī* a housewife Vv.527 (= *gehassāmimī* Vv-a.225)

Pv.iii.43 identical Pv-a.194

from *agāra*

Agāriya Agārika a layman MN.i.504 ^o*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.133f DN-a.i.112

Agga¹ ADJECTIVE NOUN ADJECTIVE of time: the first, foremost Dīpavaṃsa.iv.13

saṅgahaṃ first collection ▶ See compounds of space: the highest, topmost Ja.i.52 ^o*sākhā* of quality: illustrious, excellent, the best, highest, chief Vin.i.232

▪ *agga-m-agga* most excellent DN.ii.4 ▪ *a*^o *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.347 ▪ ^o*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

NEUTER **top, point** literally: the top or tip. Nearly always —^o

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

▪ *dum*^o the best of trees, an excellent tree Vv.3541 Cp. Vv-a.161
 ▪ *dhan*^o plenty DN.iii.164 ▪ *madhur*^o SN.i.41 SN.i.161 SN.i.237 ▪ *bhav*^o the best existence SN.iii.83 ▪ *rūp*^o extraordinary beauty Ja.i.291 ▪ *lābh*^o highest gain Ja.iii.127 ▪ *sambodhi-y-aggā* 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*^o *koṭṭh*^o *kumbhi bhojan*^o Snp-a.270 (after which the name Pañcaggadāyaka) ▪ *sukh*^o perfect bliss Sdhp.243 ▪ Thus frequently in phrase *aggaṃ 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 Nd².517

appamādo Mil.183

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*^o from alms Vin.ii.294
 ▪ *vass*^o by the number of years Vb.423
 ▪ *agгато* ABLATIVE in the beginning ▪ Snp.217 + *majjhato, sesato*
 ▪ *agгато kata* taken by its worth, valued, esteemed
Thag.2.386 Thag.2.394

▪ *agge* LOCATIVE ▪ at the top AN.ii.201 Opposite *mūle*, at the root Ja.iv.156 identical

▪ *phusit*^o with flowers at the top Snp.233

supupphitaggasākhā Kp-a.192 ▪ *ukkh*^o Ja.ii.153 ▪ *kūp*^o Ja.iii.126

▪ PREPOSITION from, after, since, usually in phrases.

▪ *yad*^o (following by *tad*^o) 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 *adyāgreṇa* Avs.ii.13 ▪ at the end: *bhattagge*, after a meal Vin.ii.212

▪ ^o*āṅguli* the main finger, i.e. index finger Ja.vi.404 ▪ ^o*āsana* main seat DN-a.i.267 ▪ ^o*upaṭṭhāka* chief personal attendant DN.ii.6 ▪ ^o*kārikā* first taste, sample Vin.iii.80 ▪ ^o*kulika* of an esteemed clan Pv.iii.55 = *seṭṭh*^o Pv-a.199 ▪ ^o*ñña* recognized as primitive primeval DN.iii.225 *porāṇa* + AN.ii.27f AN.iv.246 Kvu.341 ▪ ^o*danta* one who is most excellently self-restrained (of the Buddha) Thag.i.354 ▪ ^o*dāna* a splendid gift Vin.iii.39 ▪ ^o*dvāra* main door Ja.i.114 ▪ ^o*nakha* tip of the nail Vin.iv.221 ▪ ^o*naḡara* the first or most splendid of cities Vin.i.229 ▪ ^o*nikkhitta* highly praised or famed Mil.343 ▪ ^o*nikkhittaka* an original depository of the Faith Dīpavaṃsa.iv.5 ▪ ^o*pakatimant* of the highest character Ja.v.351 = *aggasabhāva* ▪ ^o*patta* having attained perfection DN.iii.48f ▪ ^o*pasāda* the highest grace AN.ii.34 Iti.87 ▪ ^o*piṇḍa* the best oblation or alms MN.i.28 MN.ii.204
 ▪ ^o*piṇḍika* receiving the best oblations Ja.vi.140 ▪ ^o*puggala* the best of men (of the Buddha) Snp.684 Dhp-a.ii.39 Sdhp.92 Sdhp.558
 ▪ ^o*purohita* chief or prime minister Ja.vi.391 ▪ ^o*phala* the highest or supreme fruit, i.e. Arahantship Ja.i.148 Pv.iv.188
Pv-a.230 ▪ ^o*bija* having eggs from above. Opposite *mūla*^o, i.e. propagated by slips or cuttings DN.i.5 DN-a.i.81 ▪ ^o*magga* ADJECTIVE having reached the top of the path, i.e. Arahantship Thag-a.20 ▪ ^o*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

Agga² NEUTER (only—°) 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 pre-eminence, prominence, superiority

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

ABSTRACT OF *agga*

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

ABSTRACT OF *agga* = Sanskrit *agratvan*
Aggavant ADJECTIVE occupying the first place, of great eminence [AN i.70](#) [AN i.243](#)

Aggalu ▶ See *agalu*

Aggaḷa Aggaḷā FEMININE also occasionally with *l* a contrivance to fasten anything for security or obstruction a bolt or cross-bar [Vin i.290](#)

▪ [DN i.89](#) °*m̐ 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](#) °*m̐ uppīleti* to lift up the cross-bar

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](#) °*m̐ 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 *raksati* to protect, Anglo-Saxon *ealh* temple. Cp. also °*areg* in Latin *arceo*, *Orcus*, Old High German *rigil* bolt

Aggi fire 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 tāpanaṃ + udake temanāṃ* ▪ The various phases of lighting and extinguishing the fire are given at [AN iv.45](#)
 ▪ *aggim̐ ujāleti* kindle, make burn ▪ *ajjhupekkhati* look after, keep up ▪ *nibbāpeti* extinguish, put out ▪ *nikkhipati* put down, lay
 ▪ Other phrases are e.g.
 ▪ *aggim̐ 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](#) ▪ *na!*° the burning of a reed

[Ja vi.100](#) ▪ *padip*° fire of a lamp [Mil 47](#)

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](#)

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

[Snp p. 79](#) ▪ *aggim̐ namati & santappeti* to worship the fire.

[AN v.235](#) ▪ *aggissa* GENITIVE *paricāriko* [Ja vi.207](#) (cp. below

°*paricārika*); ▪ *aggissa ādhānaṃ* [AN iv.41](#)

(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*°, *dakkhineyy*°, *kaṭṭh*°. 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 becoming [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 jalī taṃ agginī* [Snp-a 480](#)); *aggini-samāsu* [Snp 670](#) (= *aggisamāsu* [Snp-a 481](#)) The form *aggini* in phrase *niccaggini* can either be referred to *gini*° or has to be taken as nominative of *aggini* (in ADJECTIVE function with *i* metri causa otherwise as ADJECTIVE *agginiṇi*), meaning looking constantly after the fire, i.e. careful, observant, alert.

▪ °*agāra agyāgāra* 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*) ▪ °*ṭṭha* fire-place [Ja v.155](#) ▪ °*ṭṭhāna* fire-place [Vin ii.120](#) *jantāghare*, in bathroom ▪ °*dadḍha* consumed by fire [Dhp 136](#) [Pv i.74](#) ▪ °*dāha* (mahā°) a holocaust [AN i.178](#) ▪ °*nikāsina* 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* (-ṭṭhāna) 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](#) *ayogūḷa* ▪ °*hutta* NEUTER the sacrificial fire
 ▶ See above 2, [Vin i.33](#) [Vin i.36](#) = [Ja i.83](#) [Vin i.246](#) = [Snp 568](#)
 °*mukha-yañña* [SN i.166](#) [Dhp 392](#) [Snp 249](#) [Snp 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 [Snp-a.456] (BURMESE VARIANT °hutta). ▪ °homa fire-oblation (or perhaps sacrificing to Agni [DN.19] = *aggi-jūhana* [DN-a.1.93])
Vedic *agni* = Latin *ignis*. Besides the contracted form *aggi* we find the diaeretic forms *gini* ▪ and *aggini* ▪ See below

Aggika ADJECTIVE one who worships the fire

▪ [Vin.1.71] *jaṭilaka* ▪ [DN.ii.339f] *jaṭila* ▪ [SN.1.166] *brāhmaṇa*

aggi + ka

Aggha price, value, worth [Mil.244] [Mhvs.26.22] ; [Mhvs.30.76] [Vv-a.77]

▪ *mahaggha* ADJECTIVE Of great value [Ja.1v.138] [Ja.v.414] [Ja.vi.209] [Pv.ii.118]

► See also *mahāraha*. ▪ *appaggha* ADJECTIVE of little value

[Ja.1v.139] ; [Ja.v.414] ▪ *-anaggha* NEUTER pricelessness, [Ja.v.484] *cattari*

anagghāni the four priceless things, viz. *setacchatta*,

nisīdanapallanka ādhāraka, *pādapiṭṭhikā* [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

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]

°*lakkaṇaṃ nāma mantarī*

► See *agghati*

Agghaka ADJECTIVE = *aggha* worth, having the value of (—°)

[Mhvs.30.77]

▪ *an*° priceless [Mhvs.30.72]

Agghati INTRANSITIVE to be worth, to have the value of ACCUSATIVE to deserve

▪ [Ja.i.112] *satasahassāṃ, aḍḍhamāsakāṃ* ▪ [Ja.vi.174] [Ja.vi.367]

padarajam ▪ [Dhp-a.iii.35] *maṇin nāgghāma* ▪ [Mhvs.32.28] ▪

Frequently in stock phrase *kalam nāgghati* (*nāgghanti*)

soḷasim not to be worth the 16th part of (cp. *kalā*) [Vin.ii.156]

[SN.1.233] [Dhp.70] [Vv.20⁷] (*nānubhoti* [Vv-a.104] [Vv.43⁷] [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 (—°) having the value of, equal to,

worth [Vin.1v.226]

▪ [Ja.i.61] *satasahass°* ▪ [DN-a.i.80] *kahāpaṇ°* ▪ [Dhp-a.iii.120]

cuddasakoṭi° ▪ [Mhvs.26.22] ; [Mhvs.34.87] ▪ FEMININE °*ikā* [Ja.i.178]

satasahass°

from **agghana*, ABSTRACT to *agghati*

Agghaniya ADJECTIVE priceless, invaluable, beyond the reach

of money [Mil.192]

in function & form GERUNDIVE of *agghati*

Agghāpanaka a valuator, appraiser [Ja.i.124] [Ja.i.125] [Ja.v.276] °*ika*

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

Agghāpaniya ADJECTIVE that which is to be valued, in °*kamma*

the business of a valuator [Ja.iv.137]

GERUNDIVE of *agghāpeti* ► See *agghati*

Agghika NEUTER (—°) an oblation, decoration or salutation in

the form of garlands, flowers etc., therefore meaning

“string, garland”. Cp. Sinhalese *āgā* “festoon work”

▪ [Mhvs.19.38] *pupph°* ▪ [Mhvs.34.73] *ratan°* ▪ [Mhvs.34.76] *dhaj°* ▪ [Dāvs.139]

pupphamay° ▪ [Dāvs.v.51] *kusum°*

= *agghiya*

Agghiya ADJECTIVE~NOUN ADJECTIVE valuable, precious, worth

▪ [Ja.vi.265] *maṇi* ▪ [Dhp-a.ii.41] *ratan* of jewel’s worth ▪ [Mhvs.30.92]

NEUTER a respectful oblation [Ja.v.324] = [Ja.vi.516] ; [Dipavaṃsa.vi.65]

[Dipavaṃsa.vii.4]

GERUNDIVE form from *agghati*

Agha¹ NEUTER evil, grief, pain, suffering, misfortune [SN.1.22]

[MN.1.500]

▪ *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

Agha² MASCULINE NEUTER the sky, originally the dark sky, dark space, the abyss of space

▪ [DN.ii.12] [SN.v.45] ▪ [Vv.16¹] *aghasi gama* LOCATIVE *vehāsāṃ 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*

setṭho aghagāmināṃ

The etymology suggested by MORRIS *Journal of the Pali Text Society* 1889, 200 (with reference to [MN.1.500] which belongs under *agha²*) is untenable (to Sanskrit *kha*, as *a-kha* = *agha*, cp. Jain Prakrit *kāha*). Neither does the popular etymology of BUDDHAGHOSA offer any clue (= *a* + *gha* from *ghan* that which does not strike or *aghatāniya* is not strikeable [Dhs-a.326] cp. *Dhs.* translation 194 & [Ja.iv.154] *aghe thitā* = *oppatighe akāse thitā* the air which does not offer any resistance) On the other hand the primary meaning is *darkness*, as seen from the phrase *lokantarikā aghā asaṃvutā andhakārā* [DN.ii.12] [SN.v.454] and Buddhist Hybrid Sanskrit *aghasaṃvṛta* [Mvu.1.240] ADJECTIVE dark [Mvu.1.41] [Mvu.ii.162] [Lal.552]

Aghata 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 a sort of wild animal

▪ [Ja.vi.247] = *agghāvaha miga* ▪ [Ja.vi.507] = *aghakara* ▪ Cp.

Buddhist Hybrid Sanskrit *agharika* [Divy.475]

to *agha²*?

Aghavin ADJECTIVE suffering pain, being in misery [Snp.694] (=

dukkhita [Snp-a.489])

to *agha²*

Añka¹ = *anga* sign, mark, brand [Mil.79]

▪ °*karana* branding [Ja.iv.366] [Ja.vi.375] ▪ ► See also *anketi*

Añka² a hook [Ja.v.322] [Ja.vi.218] BURMESE VARIANT *anga* the lap (i.e. the bent position) or the hollow above the hips where infants are carried by Hindu mothers or nurses

▪ *añkena vahati* [Vin.ii.114] ▪ *añke 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] *añkena vahitvā* ▪ [Thag.1.299] [Ja.i.262] *añke nisinna* ▪

[Ja.ii.127] [Ja.ii.236] [Ja.vi.513] [Dhp-a.i.170] *añkena vahitvā* ▪ [Pv-a.17] *nisīdāpeti*

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

Añkita marked, branded

▪ [Ja.i.231] *cakkankitā Satthu padā* ▪ [Ja.ii.185] °*kaṇṇaka* with

perforated ears

PAST PARTICIPLE of *anketi*

Añkura 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.