

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 80⁷](#))
- *amajjapa* (for *ā-majjapa* = *majjapa* [Ja vi.328](#))
- *amāpaya* (for *āmāpaya* = *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 [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

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](#)

Amsa¹

1. **the shoulder** [AN v.110](#) [Snp 609](#)
- *amse karoti* to put on the shoulder, to shoulder [Ja i.9](#)
2. **a part** (literally side) ▶ Cp. °āsa in *koṭṭhāsa* and explanation of *amsa* as *koṭṭhāsa* at [DN-a i.312](#)
- *atīt'amse* in former times, formerly [DN ii.224](#) [Thag 2, 314](#)
 - *mettāmsa* sharing friendship (with) [AN iv.151](#) = [Iti 22](#) = [Ja iv.71](#) In which connection [Mil 402](#) reads *ahimsā*. Note VARIANT READING *mettāsa* for *mettāmsa* at [Iti 22](#)
 - DISJUNCTIVE *ekena amsena ... ekena amsena* on the one hand (side) ... on the other, partly ... partly [AN i.61](#) From this:
 - *ekāmsa* ADJECTIVE on the one hand (only) i.e. incomplete. Opposite *ubhayāmsa* or (as not admitting of a counterpart) definite, certain, without doubt. Opposite *dvidhā* ▶ See [ekāmsa](#)
 - *paccāmsena* according to each one's share [AN iii.38](#)
 - *puṭāmsena* 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 *amsa*; cp. Latin *umerus*, Goth *ams*, Armenian *us*

Amsa²

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 84¹⁵](#)
 - As part of a carriage-pole [Vv 64²](#) = *kubbara-phale patitṭhitā heṭṭhima-amsā* [Vv-a 265](#)
- ▶ See next

Amsi

FEMININE

1. **a corner, edge** = *aṁsa*² Vv 78² = *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 60¹

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 31⁵⁸

Akkamati

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

- **to rise** Vin iii.38
- ABSOLUTE *akkamma* ▶ Cp. Vin iii.7²
- 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* = *kruñic* ▶ See *kuñca* & *koñca*² 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](#)

Akkha¹

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 phalakaṃ yathā* COMMENTARY *suvaṇṇaphalakaṃ 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](#)
- *akkhaṃ abbañjati* 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 *aša*, Latin *axis*, Old High German etc. *ahsa*, English *axle*, to root of Latin *ago*, Sanskrit *aj*

Akkha²

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 ayaṃ 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*³
- °*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 *ālea* game at dice (from* *asclea*?)

Akkha³

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**

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

*akkha*¹ + *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 *akkhatam*
- ADVERB in safety, unhurt. Only in one phrase [Vv 84⁵²](#) *paccāgamuṃ Pāṭaliputtam akkhatam* & [Pv iv.11¹](#) *nessāmi tam Pāṭaliputtam akkhatam* ▶ See [Vv-a 351](#) [Pv-a 272](#)

PAST PARTICIPLE of *a + kṣan*, cp. *parikkhata*¹

Akkhaya

ADJECTIVE

1. **not decaying**, in *akkhayapaṭibhāna*, of un failing 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. [Nd² 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 *saihvan*, 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 Nd¹ 91
- *dharm*° the 5th Veda Ja v.450 *vedam akkhānapañcamarṃ* COMMENTARY
itihāsapañcamarṃ vedacatuṅgarṃ

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.9²⁶ *akkhīni paggharanti*, shed tears, cp. Pv-a 123
- Vv-a 65 °*ṇi bhamanti*, my eyes swim, cp. *akkhīni me dhūmāyanti* Dhp-a i.475
Dhp-a ii.26
- Dhp-a iii.196 °*ṇi ummīletvā*, opening the eyes
- Sdhp 103 Sdhp 380
- In combination with *sa-* as *sacchi* & *sakkhi* ▶
- AS ADJECTIVE (— °) = *akkha*³ (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-māṃsasadiṣo 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*, *kṣaṇa*, *pratīka*, *anīka*, Latin *oculus*, Anglo-Saxon *ēowan* = English *eye* & *wind-ow*, Gothic *augō* ▶See also *cakkhu* & cp. *akkha²*, *ikkhaṇika*

Akkhika¹

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](#)

Akkhika²

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*

Akkhitta¹

1. ▶See *khitta*

Akkhitta²

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 32³
 - *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 *khaṇḍa*

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 537](#) *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. [Nd² 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.13¹⁷](#)

b. of a *rājā cakkavattin* compared with a *sambuddha*: *sace agāraṃ āvasati vijeyya paṭhavim imam adaṇḍena asatthena ... sace ca so pabbajati agārā anagāriyaṃ vivaṭacchado 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.2⁵](#) = *anāvāsa* [Pv-a 80](#)
- NEUTER **the homeless state** = *anagāriyā* [Snp 376](#) ► See also *agga*²

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*¹

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 52⁷ (= *gehassāmimī* Vv-a 225) Pv iii.4³ 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.13¹⁶ DN-a i.112

Agga¹

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.347](#)
- °*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 35⁴¹](#) 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 [Nd² 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: *bhattagge*, 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.5⁵ = *setṭh°* 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
 - °*nikkhattaka* 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 *agr̃s* early

Agga²

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](#) °*ṛiṅ 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 °ṛ *ākoteti* 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 °ṛ *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 °ṛ *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](#)
 - *na!*° 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°*, *dakkhineyy°*, *katth°*. 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 *agginīm*), 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
- °*daḍḍha* consumed by fire [Dhp 136](#) [Pv i.7⁴](#)
- °*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* (-*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](#) *ayogulā*
- °*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 °m 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 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.1¹⁸ ▶ 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*, *pādapiṭhikā* 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 °*lakkhaṇam 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](#) *satasahassam, adḍhamāsakaṃ*
- [Ja vi.174](#) [Ja vi.367](#) *padarajaṃ*
- [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 i.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 (—°)

1. having the value of, equal to, worth [Vin iv.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

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*

Agha¹

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

Agha²

MASCULINE NEUTER

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

- [DN ii.12](#) [SN v.45](#)
 - [Vv 16¹](#) *aghasi gama* LOCATIVE *vehāsam 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 aghagāminam*

The etymology suggested by MORRIS *Journal of the Pali Text Society* 1889, 200 (with reference to [MN i.500](#) which belongs under *agha*¹) 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 asarivutā andhakārā* [DN ii.12](#) [SN v.454](#) and Buddhist Hybrid Sanskrit *aghasarivṛta* [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 *agha-gatam*, or (with Neumann) as *aggham agghatānam* ▶ See also MRS. RHYS DAVIDS, *Psalms of the Brethren*, p. 191

Aghammiga

1. a sort of wild animal

- [Ja vi.247](#) = *aghvāvaha miga*
 - [Ja vi.507](#) = *aghakara*
 - Cp. Buddhist Hybrid Sanskrit *agharika* [Divy 475](#)
- to *agha*¹?

Aghavin

ADJECTIVE

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

Aṅka¹

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

Aṅka²

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 *nisidāpeti* seat on one's lap
 - MN ii.97 *aṅkena vahitvā*
 - Thag 1, 299 Ja i.262 *aṅke nisinna*
 - Ja ii.127 Ja ii.236 Ja vi.513 Dhp-a i.170 *aṅkena vahitvā*
 - Pv-a 17 *nisidāpeti*

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 °*kaṅṅaka* 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 °*vaṅṅa* Mil 50 Mil 251 Mil 269 Sdhp 273 Mhvs 15, 43

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