

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. *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 *na*². 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 *aṇṇa*. Identical with this *a-* is the *a-* which functions as base of some pronominal 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:

- *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*

- *paccamaṃsa* according to each one's share [AN iii.38] ▪

puṭamaṃsa 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 *ams*, 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 84³⁵] ▪ As part of a carriage-pole [Vv 64²] = *kubbara-phale patiṭṭhitā heṭṭhima-aṃsā* [Vv-a 265]

▶ See next

Aṃsi FEMININE **a corner, edge** = *aṃsa*² [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* (*Halāyudha*) 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,**

stability [Mil 354]

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

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

- [Ja iv.440] *akaluṇ candanaṇṇa* (BURMESE VARIANT *aggalum*) ▪ COMMENTARY explains as *kālākaluṇ ca rattacandanaṇṇa*, thus implying a blacking or dark ointment ▪ [Ja vi.144] **candana-vilita* (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 60³]

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 + kāsi*ka?

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*^o

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 i.171] [AN iii.119] [AN iii.198] [Mil 361]

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

Akuppata 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 31²⁸

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 akkosavatthūhi 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 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 ▪ ADORIST *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 *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 +

īsā + *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 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 *dlea* 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 *akkhi*

Akkhaka the collar-bone

▪ *adhakkhakam* Vin v.216 Vin iv.213

*akkha*¹ + *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.370f. identical AN ii.202 ▪ AN iv.423 AN iv.425 ▪ Ja ii.91 Explained as either *avirādhita-vedhī* or *akkhaṇaṃ 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 + *vālavedhin* ▪ Ja v.129 the 4 kinds of archers:

a°, *vālavedhin*, *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 *ṣṣuṇa* = Sanskrit *ṣṣaṇa*. 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 *akṣana* Avs i.291 = Avs i.332

Akkhata ADJECTIVE unhurt, without fault Mhvs 19, 56 COMMENTARY

niddosa

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

phrase Vv 84³² *paccāgamuṃ Pāṭaliputtaṃ akkhataṃ &* Pv iv.11¹

nessāmi taṃ Pāṭaliputtaṃ akkhataṃ ▶ See Vv-a 351 Pv-a 272

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

Akkhaya ADJECTIVE not decaying, in *akkhayapaṭibhāna*, of

unfailing skill in exposition Mil 3 Mil 21

a + *khaya*, *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 *vyāñjana* 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: *akkharaṃ* 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** (*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** = *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*

Akkhātār **one who relates, a speaker, preacher, story-teller** **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 *aggarā 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°

FREQVENTATIVE *is ācikkhati*

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

Akkhāna NEUTER **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 **ND² 91** ▪ *dharm°* the 5th Veda **Ja v.450**

vedam akkhānapaṇcamarā COMMENTARY *itihāsapāṇcamarā*

vedacatukkarā

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 akkhihi* ▪ **Snp 197** **Snp 608** **Ja i.223** **Ja i.279** **Ja v.77**

Ja vi.336 ▪ **Pv ii.926** *akkhiṇi paggharanti*, shed tears, cp. **Pv-a 123** ▪

Vv-a 65 *°ini bhamanti*, my eyes swim, cp. *akkhiṇi 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-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 *og, cp. Sanskrit iksate, 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 1, 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 32³** ▪ *tamb°* red-eyed **Dhp-a i.11**

Akkhobbha ADJECTIVE **not to be shaken, imperturbable** **Mil 21**

a + kṣubh ▶ 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**

= *akkhobhiṇī*

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 53³** *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

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** *agāraṃ*

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*

agāraṃ āvasati vijeyya paṭhavim imarā 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 Dipavamsa.i.36

anagāra

▪ **ADJECTIVE** **houseless, homeless**; a mendicant. Opposite

gahatṭha 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

°agāra. 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 ▪ *ittḥ°* 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.1.134 cp. DN-a.1.295 SN.i.89 ▪ *tiṇ°* a house covered

with grass SN.iv.185 AN.i.101 ▪ *bhus°* threshing shed, barn

AN.1.241 ▪ *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** **a small house, a cottage** MN.i.450 Ja.vi.81

from *agāra*

Agārika **ADJECTIVE** **having a house, in *eka°*, *dva°*, etc.** DN.1.166 =

AN.1.295 = AN.ii.206 **a householder, layman** Vin.1.17

▪ **FEMININE** *agārikā* a housewife Vin.1.272 ▪ ► 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.52² (= *gehassāmimī* Vv-a.225)

Pv.iii.4³ identical Pv-a.194

from *agāra*

Agāriya **Agārika** **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.1.15 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.1.112

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

saṅgaharṃ first collection ► See compounds of **space: the**

highest, topmost Ja.i.52 *°sākhā* **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.1.29 ▪ *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

NEUTER **top, point** *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

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 *aggenna 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-aggā* highest

wisdom Snp.693 = *sabbāññuta-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.1.124

SN.iii.156 SN.iii.264 AN.ii.17 *Tathāgato* Iti.87 identical Nd²517

appamādo Mil.183

Cases as **ADVERB**

▪ *aggēna* **INSTRUMENTAL** in the beginning, beginning from, from (as preposition) by (identical)

▪ *aggēna gaṇhāti* to take from, to subtract, to find the

difference Vin.ii.167

KERN, Toevoegselen s.v. unnecessarily changes *aggēna* into *agghēna*

▪ *yadaggēna* 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** ▪ 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

▪ **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

adyāgrenā Avs.ii.13 ▪ at the end: *bhattagge*, after a meal

Vin.ii.212

▪ *°aṅguli* 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 = *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.1.354 ▪ *°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.ii.229 ▪ *°nikkhitta*

highly praised or famed Mil.343 ▪ *°nikkhittaka* an original

depository of the Faith Dipavamsa.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 ▪ *°bija* 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 [Dipavamsa vi.68] ▪
°vāda the original doctrine = *theravāda* [Dipavamsa 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* ▪ [Dipavamsa iv.1] *gunaggataṃ 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 + uḍake temanaṃ* ▪ 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] (*uḍake* through water) [Mil 304] ▪ *aggi nibbuto* the fire is extinguished (cp. *°nibbāna*) [Ja i.61] [Mil 304]

▪ *agginaḍaḥati* 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°utṭhān*° the universal conflagration [Ja iii.185] ▪ *dāv*° a wood or jungle fire [Ja i.212] ▪ *naḷ*° 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 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-saman̐ jalitaṃ* [Snp 668] (= *saman̐ato jali taṃ aggin̐* [Snp-a 480]); *aggini-samāsu* [Snp 670] (= *aggisamāsu* [Snp-a 481]) The form *aggini* in phrase *nicaaggini* 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 *agginiṃ*), 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]; [Dipavamsa 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.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 (-*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.354] ▪ *°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 i.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 i.71] *jaṭilaka* ▪ [DN ii.339f] *jaṭila* ▪ [SN i.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 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*, *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]

°*lakkhaṇaṃ nāma mantariṃ*

▪ 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] *satasahassaṃ, aḍḍhamāsakaṃ* ▪ [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 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] (—°) **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] **priceless, invaluable, beyond the reach of money** [Mil 192]

in function & form GERUNIVE 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]

GERUNIVE 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]

GERUNIVE form from *agghati*

Agha¹ [NEUTER] **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] **the sky, originally the dark sky, dark space, the abyss of space**

▪ [DN ii.12] [SN v.45] ▪ [Vv 16¹] *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 aghagāminarṇ

The etymology suggested by MORRIS *Journal of the Pali Text Society* 1889, 200 (with reference to [MN i.500] which belongs under *agha²*) 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 thitā* = *oppaṭṭighe ākāse 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 asarivutā andhakārā* [DN ii.12] [SN v.454] and Buddhist Hybrid Sanskrit *aghasamvṛta* [Mvu i.240] [ADJECTIVE] dark [Mvu i.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] = *aghāvaha 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 iv.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] *nisidāpeti* 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] *nisidāpeti*

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.