

PALI GLOSSARY  
OF  
TECHNICAL TERMS

Compiled by Bhikkhu Ñāṇamoli

Edited by Bhikkhu Bodhi

## PALI GLOSSARY OF TECHNICAL TERMS

This glossary, compiled by the erudite British scholar-monk Bhikkhu Ñāṇamoli, includes renderings for technical terms from the Pali Canon and selected commentaries, as well as words and meanings not included in the PTS Pali-English Dictionary. With textual references.

# BPS

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## Editor's Preface

During his eleven years in the Sangha, the English scholar-monk Bhikkhu Ñāṇamoli had translated into lucid English some of the most difficult and abstruse texts from the Pali Canon and its Commentaries. A distinguishing feature of his translation work was a sustained endeavour to develop a rigorously precise scheme of renderings for Buddhist technical terms. Though his scheme of translation underwent several stages of evolution, all these stages give evidence to an overriding concern with the accuracy and adequacy of the terminology he chose.

In several of his major publications—*The Path of Purification, Minor Readings and The Illustrator, The Guide*—Ven. Ñāṇamoli had appended a glossary of Pali technical terms appearing in the text, in which he also included words and word-meanings he had come across that were not in the Pali Text Society's *Pali-English Dictionary* (PED). In an appendix to *Minor Readings* he also explained his reasons for devising a new scheme of renderings to replace the one he had employed in earlier works, most notably in *The Path of Purification*. These glossaries attached to the specific works were combined and expanded upon in a more comprehensive glossary that Ven. Ñāṇamoli had compiled, apparently for his own use and to share with a few fellow-scholars of the Pali texts. To my knowledge only three copies of this glossary were prepared by Ven. Ñāṇamoli himself. One now belongs to the library of the Island Hermitage at Dodanduwa, where he had spent his entire life as a monk. A second was sent to Ven. Nyanaponika Mahāthera and has been kept all these years at the Forest Hermitage in Kandy. The third had belonged to I.B. Horner, late president of the Pali Text Society, and is now in the possession of K.R. Norman, the Society's current president.

The copies at the Island Hermitage and the Forest Hermitage are both carbons consisting of about 120 typed pages. The Forest Hermitage copy is dated 1956 and also contains, as a tucked-in enclosure, a set of additions and

corrections dated 1957. The Island Hermitage copy has the same enclosure but without dates. The pages of the original glossary are themselves strewn with additions and corrections, some typed in, others entered in pencil in Ven. Nāṇamoli's own handwriting. It is quite likely that he continued to make minor changes in the glossary and to fill in references right up to his death in 1960.

In his introductory note Ven. Nāṇamoli had remarked that the glossary is both incomplete and provisional. Almost certainly he had no intention of publishing it but had compiled it primarily to guide his own translations. Nevertheless, those few of us who have had access to the typed glossary have found it very helpful in our studies. It is with the thought that this glossary could be of use to a wider circle of scholars and students that the Buddhist Publication Society is issuing it in this printed edition.

My own hand in editing the material in the technical glossary has been very light. I wished to keep the glossary in its entirety the work of Ven. Nāṇamoli and not treat his collection of terms as the starting point for a larger technical dictionary. In preparing the work for publication I compared the two copies available to me—the Island Hermitage copy and the Forest Hermitage copy—and where I found minor discrepancies between them (there were very few) I chose the reading that seemed more satisfactory. I have, of course, incorporated the list of additions and corrections directly into the body of the glossary. I also scanned the glossaries at the back of his published works and found a number of technical terms not included in the original glossary; these have now been incorporated. Several terms have also been gleaned from his marginal notes to his personal copy of the P.T.S. dictionary and from his manuscript notes to his translation of the Majjhima Nikāya. I staunchly resisted the temptation to add new entries on my own, though an exception was made for the compound *karaṇa-sādhana*. This is the third member of a traditional triad of which Ven.



Ñāṇamoli had included the other two members but for some reason had omitted this third member.

Since he had prepared the glossary principally for his private use, Ven. Ñāṇamoli had attempted to restrict his choice of renderings to those he would employ in the translation work with which he was occupied concurrently with the compilation of the glossary. In some instances, when I thought the reader needed more help to grasp the meaning of a term, I have added other renderings, including those used by Ven. Ñāṇamoli in his previous translation scheme. In all cases, with one exception, these additions have been enclosed in angle brackets (< >). The exception is the rendering of *citta*. Ven. Ñāṇamoli had chosen to render this common Pali word as "cognizance," and had used this rendering consistently in the glossary as well as in his later translations. Although I left "cognizance" as the primary rendering under *citta*, in the numerous compounds that include *citta* I have replaced "cognizance" by the more familiar "consciousness," or in some instances, by "mind." These were the renderings Ven. Ñāṇamoli had used in his earlier scheme, and it seems he adopted "cognizance" for *citta* only because he wanted to maintain, in translation, the distinctions between the Pali words *citta*, *mano*, and *viññāṇa*.

Sometimes Ven. Ñāṇamoli had included in the glossary Pali terms for which he had not provided a meaning. When I could find or determine the meaning I have added it, again in angle brackets, but when this was not possible the term had to be left undefined. Unfortunately, in a fair number of references Ven. Ñāṇamoli had given merely the source work but not a page number. This was especially common with his references to the *Aṅguttara Aṭṭhakathā* and the *Visuddhimagga Aṭṭhakathā*. Constraints of time made it impossible for me to trace these references and they therefore had to be left incomplete. Again, owing to constraints of time, I could not double-check all of Ven. Ñāṇamoli's references, and thus many have been accepted on trust as correct. A fellow monk, however, did double-check numerous references to the

commentaries, which in a few cases had to be corrected. I also managed to track down Ven. Ñāṇamoli's references to the Itivuttaka Aṭṭhakathā and the Udāna Aṭṭhakathā, for which he employed Sinhala-script editions, and have replaced the page numbers with those of the P.T.S. editions.

The use of square brackets ([ ]) and braces ( { } ) to represent, respectively, the sources giving formal definitions of terms and enumerations of kinds, has been introduced in this edition. The typescript employed only parentheses for all supplementary matter.

Besides his main technical glossary, Ven. Ñāṇamoli had also compiled, in a separate notebook, what he called an "appendix to the P.T.S 's Pali-English Dictionary" and supplementary lists of specialized Pali terms. These were all written in ink (except a few provisional entries that were in pencil), with ample space between entries to accommodate additions which he must have expected to encounter in his readings. Virtually all the items in the "appendix" were already included in the technical glossary as the terms marked by an asterisk. However, for the sake of completeness I thought it would be of benefit to include here, as supplementary glossaries, the lists of specialized terms. Even though some of these terms already appear in the main glossary in their proper alphabetical position, their inclusion again by way of topic should facilitate access to them.

These supplementary glossaries make even less of a claim to completeness and adequacy than the main glossary. It is evident that Ven. Ñāṇamoli had not made any systematic attempt to collect all the important terms under the topics heading the lists, but had merely recorded the sets of terms he came across in his reading. For example, the list of plants and flowers draws upon only a very few works and could have been greatly extended if the Vinaya Piṭaka and the Jātakas had been consulted. Some of his schemata under the heading of "numbers and measures" seem hypothetical, and his notebook here is dotted with question marks. The list

of Sanskrit logical terms refers to a single source (*Primer of Indian Logic* by S. Kuppuswami Sastri) and may have been based entirely on that work.

In editing the supplementary glossaries I have felt less bound to the original manuscript than in editing the main glossary. The list of grammatical terms has, to some extent, been reorganized and expanded by a few additions of important grammatical terms taken from A.K. Warder's *Introduction to Pali* (P.T.S. 1963) and Ven. A.P. Buddhadatta's *New Pali Course*, Part 2 (Colombo 1956). The latter work seems to be the source from which Ven. Ñāṇamoli had extracted his examples of the different kinds of compounds. The lists of numbers and measures were also partly reorganized, but while I double-checked those schemata for which Ven. Ñāṇamoli provided a textual source, I could not double-check those for which a source was not indicated.

BHIKKHU BODHI

### **Note to Second Edition**

A number of minor changes and corrections, mostly dealing with style, have been made to this edition. The abbreviations of Pali texts have been brought in line with the internationally accepted abbreviation scheme given in the *Critical Pali Dictionary*.

BHIKKHU ÑĀṆATUSITA



## Introduction

1. *Scope*: This glossary is restricted to: (a) epistemological, psychological, philosophical, etc., words and meanings of a technical or semi-technical nature (Vinaya excluded); (b) “enumerations”; and (c) words and meanings not in the PED (marked with an asterisk \*).

2. It is both *incomplete*, because few books have been collated, and it is also *provisional*, because there is more to be done in the matter of clearing up meanings.

3. *Aims*: Under 1 (a) to try to produce a practical set of English equivalents for Pali technical terms: one that can be made to work, rendering the sense with due regard to contexts and connected passages, and also to English usage. The present situation with its multiplication of variants for one idea, its poverty of terms for many ideas, and its many serious inaccuracies, tends to chaos. The scheme put forward is not claimed as the only one; a partial alternative is given below, but alterations should be made with due regard to the general allotment of terms.

4. *Renderings* have been chosen with an eye on consistent handling of roots (as far as possible), on compatibility with varying contexts and actual ideas symbolized, and on usage (e.g. the derivations of *bhū* that carry definite ontological connection with the *bhava* of the *paṭicca-samuppāda* formulation in its various contexts). There is no space here to consider the *allotment of terms*.

5. *Enumerations* (e.g. “4 *satipaṭṭhāna*,” “108 *vedanā*,” etc.) are usually not given if already in the PED; otherwise they are given with a reference. The numerical series in the *Āṅguttara Nikāya*, *Itivuttaka*, and the last two suttas of the *Dīgha Nikāya* should also be consulted.

6. *Definitions*: some references for principal definitions of important terms are given.

7. *Words not in PED* are from few sources. The *Visuddhimagga*, *Majjhima Nikāya*, *Paṭisambhidāmagga* and *Sammohavinodanī* have been combed, M-a and *Vism-a*

partially, and others mentioned sporadically treated. Some meanings need verifying.

8. If "idea" is not liked for *dhamma*, the only alternatives are to leave it untranslated or to revert to fragmentation (even as it is, one or two idiomatic phrases remain refractory). {"Idea" for *dhamma* does not simply "the world is nothing but ideas," which the use of the word in its contexts should make clear.

9. The frequent important plays on the words *brahma* and *brāhmaṇa* can be handled if the following scheme is adopted, which has much to support it both etymologically and semantically: *brahma* = divine; *Brāhmā* = (the) Divine; *brāhmaṇa* = (priestly) divine.

BHIKKHU ÑĀṄAMOLI

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**ALTERNATIVE SCHEME OF RENDERINGS  
FOR CERTAIN PRINCIPAL WORDS**

<b>Pali</b>	<b>Rendering Adopted</b>	<b>Alternative</b>
<i>rūpa</i>	form	matter, materiality
<i>rūpa-kkhandha</i>	form aggregate	materiality aggregate
<i>rūpāyatana</i>	form base	visible-object base
<i>arūpa</i>	formless	immaterial
<i>āruppa</i>	formless state	immaterial state
<i>nāma-rūpa</i>	name-and-form	mentality-materiality
<i>nāma</i>	name	mentality name
<i>dabba</i>	matter	material
<i>saṅkharoti</i> <i>abhisāṅkharoti</i>	to determine	to form
<i>saṅkhāra</i> <i>abhisāṅkhāra</i>	determination	formation
<i>saṅkhata</i> <i>abhisāṅkhata</i>	determined	formed
<i>asaṅkhata</i>	undetermined	unformed
<i>avyākata</i>	undeclared	indeterminate
<i>dhamma</i>	idea, True Idea, ideal, etc.	dhamma, Dhamma, law, state, etc.

**ROOTS OF SPECIAL IMPORTANCE  
REQUIRING PARTICULAR ATTENTION**

ROOT	MEANING	ROOT	MEANING
<i>bhū (hu)</i>	being, to be becoming to become	<i>pad</i>	to appear to have a manner to practice a way
<i>as</i>	there is essence state entity	<i>vid</i>	(a) to feel  (b) to know
		<i>dhar</i>	to hear, remember
		<i>jā</i>	to know

**PRINCIPLE WORDS  
FOR "MIND" AND "CONSCIOUSNESS"**

ROOT	WORD	TECHNICAL USAGE	LOOSE USAGE
<i>cī</i> (to vary, to think)	<i>cetanā</i> <i>ceto</i> <i>citta</i>	= <i>kanma</i> e.g., <i>cetovimutti</i> e.g., <i>akusala-citta</i>	intention mind, heart to know
<i>man</i> (to measure)  <i>jā</i> (to know)	<i>mano</i>  <i>viññāṇa</i>	<i>manāyatana</i> <i>mano-viññāṇa</i>  e.g., <i>cakkhu-viññāṇa</i> e.g., <i>viññāṇa-kkhandā</i>	synonyms for mind and conscious- ness



## Abbreviations & Notations

### ABBREVIATIONS OF TEXTS

References are to P.T.S. editions unless otherwise stated

A	<i>Aṅguttara Nikāya</i>
A-a	<i>Aṅguttara Nikāya Aṭṭhakathā/Manorathapūraṇī</i>
Abh	<i>Abhidhānappadīpikā</i>
Abhi-av	<i>Abhidhammāvatāra</i>
Abhidh-s	<i>Abhidhammatthasaṅgaha</i>
As	<i>Atthasālinī /Dhammasaṅgaṇī Aṭṭhakathā</i>
As-mṭ	<i>Dhammasaṅgaṇī Mūla-ṭīkā Pt. I (Be)</i>
It	<i>Itivuttaka</i>
It-a	<i>Itivuttaka Aṭṭhakathā</i>
Ud	<i>Udāna</i>
Ud-a	<i>Udāna Aṭṭhakathā</i>
Ja	<i>Jātaka Aṭṭhakathā</i>
Kkh	<i>Kaṅkhaṅvitarāṇī/Pāṭimokkha Aṭṭhakathā</i>
Kv	<i>Kathāvatthu</i>
Khuddas	<i>Khuddasikkhā (verse no.)</i>
Khuddas-nt	<i>Khuddasikkhā Aṭṭhakathā/Sumaṅgalapasādanī</i>
Khp	<i>Khuddakapāṭha</i>
Th-a	<i>Theragāthā Aṭṭhakathā</i>
D	<i>Dīgha Nikāya (DN = Dīgha Nikāya Sutta)</i>
D-a	<i>Dīgha Nikāya Aṭṭhakathā/Sumaṅgalavilāsinī</i>
Dhp	<i>Dhammapada</i>
Dhs	<i>Dhammasaṅgaṇī (§ no.)</i>
Nidd I	<i>Mahāniddesa</i>
Nidd II	<i>Cūlaniddesa</i>
Nett	<i>Nettipakaraṇa</i>
Paṭṭh	<i>Paṭṭhāna</i>
Paṭis	<i>Paṭisambhidāmagga</i>
Paṭis-a	<i>Paṭisambhidāmagga Aṭṭhakathā/ Saddhammappakāsinī</i>
Pp-a	<i>Puggalapaññatti Aṭṭhakathā</i>

Pv	Petavatthu
M	Majjhima Nikāya (MN = Majjhima Nikāya Sutta)
M-a	<i>Majjhima Nikāya Aṭṭhakathā/Papañcasūdanī</i>
Mil	<i>Milindapañha</i>
M-ṭ	<i>Majjhima Nikāya Ṭīkā</i> (Be)
Mv	<i>Mahāvowisa</i> (ch. & v.)
Yam	Yamaka
Vin I	Vinaya Mahāvagga
Vin II	Vinaya Cūlavagga
Vin III	Vinaya Suttavibhaṅga I
Vin IV	Vinaya Suttavibhaṅga II
Vin-a	<i>Vinaya Aṭṭhakathā/Samantapāsādikā</i>
Vin-vn	<i>Vinaya-vinicchaya</i>
Vibh	Vibhaṅga
Vibh-a	<i>Vibhaṅga Aṭṭhakathā/Sammohavinodanī</i>
Vibh-mṭ	<i>Vibhaṅga Mūla-ṭīkā</i> Pt. II (Be)
Vism	<i>Visuddhinagga</i>
Vism-a	<i>Visuddhinagga Aṭṭhakathā/Mahā-ṭīkā/Paramatthamañjūsā**</i>
S	Samyutta Nikāya
S-a	<i>Samyutta Nikāya Aṭṭhakathā/Sāratthappakāsini</i>
Sp-ṭ	<i>Sāratthadīpanī Vinaya Ṭīkā</i> (Be)
Sn	Suttanipāta
Sn-a	<i>Suttanipāta Aṭṭhakathā</i>

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\* Chs. i-xvii Ce; Chs. xviii-xxiii Be. Refs. up to p. 645 are to Ce; refs. from p. 744 and higher are to Be.

**ABBREVIATIONS OF WORDS**

absol.	absolute
abstr.	abstract
adj.	adjective
adv.	adverb
aor.	aorist
Be.	Burmese ed. (CS)
caus.	causative
Ce.	Ceylon ed. (Sri Lanka)
cf.	compare
comy.	commentary
cons.	consonant
CPD	Critical Pali Dictionary
decl.	declinable
def.	definition
ed.	edition
Ee.	European ed. (P.T.S.)
encl.	enclitic
f.	and forward
ff.	and forward (plural)
fem.	feminine
fr.	from
gen.	genitive
ger.	gerund
gram.	grammar
imp.	imperative
inf.	infinitive
kds.	kinds
log.	logic
masc.	masculine
n.	noun
no.	number
opp.	opposite
p.	page
pass.	passive

pers.	person
PED	Pali English Dictionary (P.T.S.)
prep.	preposition
ppr.	present participle
pl.	plural
pp.	past participle
P.T.S.	Pali Text Society
q.v.	which see
sing.	singular
v.	verse

### NOTATIONS

- \* word, or that meaning of the word, is not in the PED
- [ ] source for the definition of a term
- { } source for the enumeration of a term
- < > enclosed text added by editor

**PART I:**

**PALI-ENGLISH TECHNICAL  
GLOSSARY**

## A

- \***aṃsa**—a disease (piles? *Catubhānavāra* suggests phymosis):  
A V 110
- akiñcana**—non-impediment, non-owning; <nothing>
- akiriya-diṭṭhi, akiriya-vāda**—view or theory that there is no ripening of action (= *akanṇa-vāda*)
- akuppa**—unassailable, <unshakable>
- akusala**—(1) unskilful; (2) (kammically) unprofitable, <unwholesome> {3 kinds: *see: mūla, vitakka, saikappa*, and *saññā*}
- akkosavatthu**—example of abuse {the 10: Vibh-a 340; S-a I 342}
- agati**—(1) bad destination {the 4: Vism 683}; (2) no destination (= *nibbāna*: Vibh-a 400) [def. Vism 683]
- \***agaru**—aloe wood: Vism 241 (*see agaḷu* in PED)
- agocara**—wrong resort {the 5: Vibh 247; 6 kinds: M-a III 5}
- aṅga**—(1) limb; (2) factor, member (of path, jhāna, etc.); *see dhutaṅga*
- \***aṅgīrasa**—of radiant limbs (epithet of the Buddha):  
A III 239
- aṅguli**—(1) finger, toe; (2) measure of length (7 *dhaññamāsa* = 1 a.; 12 a. = 1 *vidatthi*)
- acala-cetiya-ṭṭhāna**—permanent shrine site {the 4: M-a II 166}
- acinteyya, acintaya**—unthinkable {the 4: A II 80}
- \***accantasamyoga**—(gram. term) direct governance (of acc. by transitive verb): M-a I 15; Khp-a 106
- \***accādhāya**—(ger. *ati* + *ādahati*) overlapping: M I 274

- \***accukkaṭṭha**—(*ati + u + kassati*) too high, too much pulled up (of robe): M II 139
- \***accokaṭṭha**—(*ati + ava + kassati*) too low (of robe): M II 139
- \***accosāna**—*see: abyosāna*
- acchariya-dhamma**—marvellous idea <or quality> {the 4: M-a III 365}
- \***acchādi**—covering sheath (*anacchādikata*): Khp.49
- \***acchādeti**—*also* to sustain (life or comfort), to be agreeable to the palate: M I 275, 316; D III 85; *see: chādeti*
- \***acchinna**—*also* new, not yet cut up (of cloth): Vin I 306
- \***accheda**—aor. caus. of *chindati*
- \***ajata**—limitless (?): Vism-a 323
- \***ajjattani**—(gram.) aorist tense
- ajjhatta**—internally, in oneself {4 kinds: *gocarajjhatta* (in oneself as resort); *niyakajjhatta* (in oneself as one's own); *ajjhattajjhatta* (in oneself as such); *visayajjhatta* (in oneself as objective field): Dhs-a 46}
- \***ajjhājīva**—(*adhi + ājīva*) concerning livelihood: M II 245
- \***ajjhāropeti**—(*adhi + ā + ruhati*, caus.) to superimpose: New Sub-comy. to DN 1
- ajjhāsaya**—inclination, bent {2 kinds: *vipann-* and *sampann-*: Vism-a 112; 6 kinds: Vism 116}
- ajjhāsayaṇusandhi**—*see: anusandhi*
- \***ajjhāharati**—to adduce, add, supply: Khuddas
- ajjhupekkhati**—to look on at
- \***ajjhottharamāna**—*also* threatening: Vism 187
- ajjhosita**—accepted (by affirmation), <held on to>
- \***añcita**—outstretched: Vism 635; Vibh-a 454 (= *gata*: Vibh-mṭ)
- \***añjita**—*see: añcita*
- aññā**—(fr. *ājānāti*) final knowledge (of the Arahant)
- \***aññāti**—to know (= *ājānāti*): Paṭi I 122

**aññā-vyākaraṇa**—declaration of final knowledge {5 kinds:  
A III 119}

\***aṭṭhaka**—(*ā+ ṭhā+ ka*) standing on: Vibh-a 519

**aṭṭhaka**—(material) octad: Vism 341, 364, 560, 588

**aṭṭhaṅgika-magga**—eightfold path

\***aṭṭhadantaka**—harrow, rake: A-a 394

\***aṇati**—*sec: anati* (in exegesis of *brāhmaṇa*): M-a I 109

\***aṇimā**—minuteness: Vism 211

**aṇu**—atom, minute measure (36 *paramāṇu* = 1 a.; 36 a. = 1  
*tajjārī*: Vibh-a 343)

\***atammayatā**—(*a+ taṇi+ maya+ tā*) lit. “not-belonging-to-  
that-ness,” aloofness, absence of craving, <non-  
identification>: M III 42, 220 (cf. *tammaya*: M I 318)

**aticchatā**— = *atricchatā* [def. Vibh 350]

\***atidesa**—extension (of meaning) (gram.)

\***atināmeti**—to upset the proportion, to exceed: M II 138

\***atinijjhāyitatta**—state of over-pondering, over-  
illumination, <excessive contemplation>: M III 160

\***atipātetī**—to surpass: M I 82, S I 62

\***atippasaṅga**—over-generalization (log.): Vism 472

**atimāna**—pride [def. M-a I 170]

\***atisāra**—bowel, flux, diarrhoea: Vism 345

\***atiharaṇa**—*also* shifting forward: M-a I 260; Vism 622

**atīta**—past, bygone

**atīta-kāla**—past tense (gram.)

\***atula**—unjudgeable: M I 386

\***attajjhāsaya**—(sutta given) to suit the speaker’s inclination  
(one of the 4 kinds of *sutta-nikkhepa*, q.v.)

\***attatā**—selfness, selfhood, individual self state: Vism 308

\***attanopada**—middle (reflexive) voice of verb (gram.)

\***attaparibhava**—self-despising: Vibh-a 486

**attabhāva**—person (the physical-mental personality),  
individuality, <body>



- \***attavaññā**—self-contempt: Vibh-a 486
- \***attavant**—possessed of a self, having an individual self:  
Paṭis-a362
- attavāda**—self-theory
- attā**—self [def. D I 192; II 64; M I 138; III 282; S III 46, 66]
- attānuditṭhi**—self-view, (wrong) view that self exists
- \***attānuvāda**—self-reproach: Vism 222
- \***attuññā**—self-depreciation: Vibh-a 486
- attha**—(1) benefit, good, (2) meaning, (3) purpose, aim, goal,  
need
- atthaṅgama**—subsidence, disappearance {2 kinds: *khaṇik-*  
(momentary) and *paccay-* (due to subsidence of the  
condition): M-a II 11}
- \***atthabbana-veda**—the Atharva Veda: Vism-a 239
- \***atthayati**—to be needed: Vism 98
- atthi**—to be there, there is, exists
- atthika**—seeking, <in need of>
- \***atthikatā**—(*atthika-tā*) state of seeking, <in need of,  
needing>: Vism 466
- atthikaroti**—to heed, to be aware of
- atthita-vata**—no ordinary (?); (reading?): M II 212
- \***atthin**— = *atthika*: Sn 957; Mv 37:166; 37:173
- \***atthuppatti**—(preaching of a sutta) owing to a need arisen  
(one of the 4 kinds of *sutta-nikkhepa*, q.v.)
- atricchatā**—ambition, excessiveness of wishes (*see: aticchatā*)
- \***atthabbana-veda**—the Atharva Veda: M-a III 362
- adiṭṭha**—unseen
- adinnādāna**—taking what is not given, stealing
- \***adīyati**—senses, feels (= *vedeti*): M-a III 362
- adukkkhamasukha**—neither-pain-nor-pleasure, neither-  
painful-nor-pleasant
- \***adūhala**—trap, snare: A-a 22 (?)
- adosa**—non-hate [def. Dhs 33; Vism 465]

- \***adduva (aḍḍuva?)**—knee (= *jaṇṇuka*): M II 137
- addhā, addhāna**—period, extent (time or space)
- adharāraṇī**—lower fire-kindling stick: Vism 489
- \***adhika**—*also* apart, away from: Vism-a 446
- \***adhikaraṇa**—(1) container: Dhs-a 61; M-a I 9; (2) causative voice of verb (gram.); (3) one kind of the locative case in the sense of containing (gram.)
- \***adhikaraṇa**—(adv.) because of: M I 86; Vibh 390. cf. *adhikicca*
- \***adhikāra**—subject-matter, treatise, heading: Vism 117; Dhs-a 58; Khp-a 112,113; M-a I 151
- \***adhikicca**—on account of (ger. *adhikaroti* used as adv.): Vibh-a 143; serving as: Vism 450
- \***adhigaccha**—(adv. = *adhigamma*) on account of: Vibh 325
- \***adhigata**—position, attitude to: S III 46,130 <but from D III 249 and A III 292 it seems that *avigata* is the correct reading>
- adhigama**—approach (approach to scripture), arrival: Khp-a 39; M-a I 6
- \***adhigama**—*also* “scribing” (of “scripture”): Khp-a 103; M-a I 6
- adhicitta**—the higher cognizance, higher consciousness or mind (= term for *jhāna*)
- \***adhiṭṭhāna**—(1) foundation; (2) steadying (of mind); (3) resolve
- \***adhiṭṭhāna**—*also* habitat: Vism 331, 463
- \***adhiṭṭhāna**—in terms of (i.e., sutta expressed in terms of e.g., elements): M-a I 24
- adhipaññā**—understanding connected with the path, higher understanding
- adhipati**—dominance, predominance {the 4: Vibh 216}
- adhipateyya**—dominance, predominance
- \***adhipāṭimokkha**—concerning the Code of Rules (*Pāṭimokkha*): M II 245 (not as in PED)

- adhippāya**—purport, intent
- adhimuccati**—to decide, <to resolve on>
- adhimutta**—decided, <resolved>
- adhimutti**—decision, <resolve> {2 kinds: *hīn*- (inferior) and *paṇīt*- (superior)} : Vism-a 198 [def. Vibh 340]
- adhimokkha**—decision, <resolution> [def. Vibh 165]
- \***adhirājā**—viceroy (?): Dh-p-a Epil.
- adhivacana**—designation
- \***adhisayati**—to lie on: M I 173
- \***adhisallikhatar**—too much of an effacer, <too exacting>: M I 449
- adhisīla**—the higher virtue, virtue connected with jhāna or path
- \***adhīta**—(pp. of *dhīyati*) studied, learnt: Vism-a
- anaggha**—invaluable {4 kinds: Dh-p-a III 120}
- anaññātaññassāmīndriya**—the I-shall-come-to-know-the-unknown faculty
- \***anati**—(1) to bring (= *āvahati*): M-a III 443 (see *aṇati*); (2) to breathe: Kh-p-a 124
- anati**—non-inclination
- anattā**—not-self (*-lakkhaṇa-kāraṇa*, reason for the characteristic of n-s, the 4: M-a II 113) [def. M I 138; III 282; S III 66]
- anantavant**—infinite, endless
- \***anapāya**—(*an + apa + i*) not retreating from: M III 25
- \***anaya**—(*a + naya*) wrong way: M-a I
- anaya**—(*an + aya*) calamity
- \***anala**—fire: Vism-a (to Vism 507-8)
- anāgata**—future
- anāgataṃsa-ñāṇa**—knowledge of the future`
- anāgata-kāla**—future tense (gram.)
- anāgāmin**—non-returner (3rd stage of realization)

- anicca**—impermanent (*-lakkhaṇa-kāraṇa*, reason for the characteristic of imp., the 4: M-a II 113)
- \***aniñja**—imperturbable: Vibh-a 144
- aniñjana**—non-perturbation
- anidassana**—invisible, that makes no showing
- anipphanna**—unproduced (see *nipphanna*); *-rūpa* {10 kinds.: Abhi-av 74}
- animitta**—signless
- aniyata**—uncertain, variable, unfixed
- aniyāmita**—indefinite (relative pronoun, e.g., *yaṃ*) (gram.)
- \***anīlaka**—pure, unsullied (= *ninnumakkhika*, *parisuddha*: Vin-a 18): Vin III 7
- anukampā**—compassion, pity {2 kinds: A I 92}
- \***anugati**—*also* form of belief, tenet: M I 16
- \***anugamana**—(1) inference, conclusion, form of belief: Vism 643; (2) positive (opp. of *byatireka*) (log.): Vism-a
- anuggaha**—compassion, help {2 kinds: It 98}
- \***anuggahita**—taken up: Paṭi I 160
- \***anucara**—governor: Dhṃ 294
- \***anuṭṭhāna**—(*anu* + *ṭhāna*) maintenance: Khṃ-a 229
- \***anutthunana**—brooding, mourning: Vism 506
- anudhamma**—adapted in idea to, according to dhamma
- anunaya**—approval
- anuparivattati**—to turn over parallel with, <to occur along with> Dhṃ 5; Dhṃ-a 49
- anuparivatti**—having parallel turn-over with, <occurring along with> Dhṃ 1522
- an-upalabbhamāna, anupalabbhaniya**—impossible, self-contradictory, unfindable, non-existent (log.)
- \***anupavesati**—*also* to interfere with: Vism-a 364
- anupassati**—to contemplate
- anupassanā**—contemplation {3 kinds: Paṭi I 58; 7 kinds: Vism 289, 658; 44 kinds: M-a I}

- anupādisesa**—without result of past clinging left (a term for *nibbāna* at demise of Arahant)
- \***an-upāya**—(*an* + *upa* + *i*) not approaching: M III 25
- anupālana**—maintenance, upkeep, protection
- \***anupubbikathā**—*also* previous history: M-a II 19; III 328; V 85
- anuppabandhana**—anchoring, keeping tied down (description of *vicāra*): Vism 142
- \***anuppiyabhāṇitā**—ingratiating chatter: Vibh 352
- \***anubuddhi**—conviction, certainty, discovery owed to another: M-a II 386; V 105
- anubodha**—conviction, certainty, discovery owed to another (causative form)
- anubhāva**—might, influence
- \***anubhūta**—*also* coessential with, <commensurate with> (*an-*): M I 329
- anumāna**—inference
- \***anumāssa anumāssa**—point by point: M I 146 <but correct reading should be: *anumassa anumassa*>
- \***anuyoga**—*also* corollary: Kv 56
- anuloma**—conformity (knowledge) {3 kinds: Vism 669-70; Paṭṭh 159}
- anuvahanā**—continuous following: Vism 278
- \***anuvicarāpeti**—to make walk all round, to explore: M I 253
- \***anuvicāreti**—to meditate: M II 253
- \***anusāṭa**—(pp. of *anuseti*?) underlain by: Vism 232; Paṭis I 127 (see Paṭis-a280-81)
- anusandhi**—sequence of meaning in a sutta {3 kinds: *pucch-* (s-o-m based on a question asked); *ajjhāsay-* (s-o-m dictated by another's inclination); *yath-* (s-o-m dictated by the natural course of the Dhamma): M-a I 175}
- anusaya**—underlying tendency {the 7: M I 109-10; S IV 41; Vibh 383} [def. Vism 684; Vism-a 197]
- \***anusāveti**—to proclaim: M-a IV 112; Vin II 203

- \***anusāvāna**—proclamation: Vin II 85
- \***anusvāra**—nasal consonant, *niggahīta* (gram.)
- anussati**—recollection (the 10)
- \***anekattha**—suffix (gram.)
- \***anekantikā**—inconclusiveness, over-generalization (log.)
- \***aneñja, aneja**—unperturbed: Paṭis II 206; Vism 386
- anesanā**—improper search: M-a I 115 {21 kinds: Khp-a 236}
- \***anogāḷha**—unfathomed (*-paññā*—wisdom): M-a I 292
- anottappa**—shamelessness, <fearlessness of wrongdoing, moral recklessness>
- \***antarakappa**—<intermediary aeon> {3 kinds: Vism-a 415}
- antaradhāna**—disappearance {3 kinds: M-a IV 115; 5 kinds: A-a to A I 42}
- antarābhava**—the (heretical notion of an) interval between existences: Ud-a 92-93
- antarāyika-dhamma**—obstructive idea <or state> {the 5: M-a III 102}
- antavant**—finite
- \***antokaraṇa**—the Inner Organ (as described in brahmanical philosophy = *antaḷikaraṇa*): Vism-a
- \***antokaraṇa**—appropriation: Dhs-a 48
- \***antokaroti**—to appropriate: Dhs-a 48
- \***andolika**—swinging seat: Khuddas-a 398 Be, Sp-ṭ III 294.
- \***andhandhaṃ**—darkly: M III 151
- \***anvakāsi**—(aor. of *anukassati* [?]) threw down into (= *khīpi, chaḍḍesi*: M-a III 334); M II 100 <but M II 100 reads *anvakāri; anvakāsi* is from Th 869>
- anvaya**—necessity (*dhamm-* necessity of an idea <or principle>)
- \***anvaya**—also positive (opp. of *byatireka* = *anugamana*) (log.): Vism-a 580
- anvaye ñāṇa**—knowledge of necessity

- \***anvāgameti**—to allow to go, to revive, <to review>: M III 187
- \***anvāvaṭṭana**—(attention that) occurs parallel with, follows: M-a I 64
- \***apakaṭṭha**—worn loosely (of robes): M II 139
- \***apakassa**—*also* (ger. *apa* + *kas*?) shrinking back: S II 198
- apacaya**—dispersal
- \***apadāna**—conduct (*bālāpadāna*—fools' conduct: M-a IV 210): M III 163
- \***apanayana**—objection: M-a I 244
- apariyāpanna**—unincluded
- \***aparisaṅṭhita**—turbulent, unquiet: Vism 194
- \***apaloketi**—*also* to look away: M I 120
- apavārita**—(*apa* + *vārita*) opened up: Vism 178
- \***apasaddapayoga**—ungrammatical construction
- \***apassena**—(?): Khp-a 30
- apāya**—(1) state of deprivation or loss (the 4); (2) detriment: Vibh 326f.
- apilāpanatā**—state of non-drifting (in definition of *sati*) (but see Mil 37; M-a I 82)
- \***apekkha**—*also* passion, interest: M II 223
- appa**—few, little {4 kinds: A II 26}
- \***appaccattha**—suffix (gram.)
- appaṭigha**—without resistance, <not impinging on senses>
- \***appaṭivibhatta**—not sharing impartially: M I 322; M-a II 396
- appaṇihita**—desireless, not looking to something superior
- appanā**—fixing, absorption: M III 73 (no sutta ref. in PED)
- \***appanā**—conclusion (in argument): M-a II 30; Dhs-a 55; Vibh-a 401
- \***appabaddha**—unhesitant: M I 213
- appamaññā**—measureless state (the four: = divine abidings)
- appamāṇa**—measureless
- appamāda**—diligence

- \***appāyati**—to satisfy (in exegesis of *āpo*): Vism 364; Vibh-a 9  
**appiccha**—of few wishes {4 kinds: A-a }  
**appicchatā**—(*appa + icchā + tā*) fewness of wishes {4-fold: Sn-a to Sn 707}  
**\*appita**—done away with: Vibh 258; Vism 157  
**appita**—absorbed, fixed: Vibh 195  
**\*aphassita**—uncontacted: M I 475 (cf. PED *phassita*)  
**\*abbokāra**—(*a + vokāra*) not mixing: Vibh-a 51  
**abbokiṇṇa**—consecutive, continuous  
**abbohārika**—negligible, can be disregarded  
**\*abbyāhati**—to draw out: M II 216 (reading?)  
**\*abbhaṅga**—unguent: Vism 29  
**\*abbhantara**—measure of length (4 *yaṭṭhi* = 1 a.; also 28 *hattha* = 1 a.; 4 a. = 1 *usabha*)  
**\*abbhāhata**—buffeted, shaken: Vism 279 (cf. *samabbhāhata*)  
**\*abbhutita**—(*abbhūṇi + ita?*) obscured: Vin-a 976  
**abhussāhita**—motivated, moved to: Khp-a 192  
**\*abyabhicārin**—without exception (gram. and log.): Vism 441  
**abyāpāda**—non-ill will  
**abyābajjha**—non-affliction  
**\*abyosāna**—not stopping half-way: Vism 613 (another reading is *accosāna*)  
**abrahmacariya**—what is not the life divine <the holy life>, unchastity  
**abhāva**—absence, non-entity, non-existence  
**\*abhāva**—sexless: Vism 551  
**\*abhāsati**—to transcend, to ward off (= *abhibhavati, paṭibāhati*): M-a V 20  
**\*abhigacchati**—to rely on: Khp-a 81, 85; Vism 211  
**abhighāta**—impact  
**abhiḥānāti**—to know directly, to know definitely (either by “book-knowledge” or by experience)



- abhijjhā**—covetousness [def. Vibh 252]: M-a I 169
- \***abhijjhāna**—coveting: M-a IV 58
- abhiññā**—(1) direct knowledge; (2) knowledge of supernatural success (the 5 kinds and 6 kinds)
- abhito**—(adv.) near: M I 338; no sutta ref. in PED
- \***abhidhāna**—act of naming (gram.)
- \***abhidheyya**—thing named (gram.)
- abhinandati**—to relish, <to delight in>
- abhinandana**—act of relishing, <delighting in> {5 kinds: Vism 514; Vism-a 208}
- abhinipāta**—engagement, conjunction
- \***abhinipphajjati**—to be produced: M I 86
- \***abhinipphanna**—produced: M II 225
- abhiniropana**—act of directing on to (exegesis of *saṅkappa*)
- \***abhinivisati**—*also* to interpret, to misinterpret, to insist upon (either rightly or wrongly): M-a II 338; Vism 661 (ger. *abhinivissa*: M I 136; III 210)
- \***abhinivesa**—*also* insistence: M I 73,136; interpretation: M-a I 276; Vism 462; misinterpretation: M I 136
- \***abhinīhāra**—*also* conveying: Vism 365, 411; guidance: Paṭiṣ I 17; I 61
- abhibhavati**—to be transcendent, to transcend, to overcome
- abhibhāyatana**—base for transcending (form) (the 8: D II 110)
- abhibhū**—the Transcender, the Transcendent Being (brahmanical?): name for one of the Brahmā gods
- abhimata**—outstanding
- \***abhimāna**—assumption: Vism-a 467
- \***abhiyuñjana**—act of entering: Khuddas-a 11-12
- \***abhiyuñjeti**—to enter: Khuddas-a 11-12
- abhivadati**—(1) to welcome, to praise; (2) to affirm
- \***abhidhi**—restriction (gram.)
- \***abhivyatti**—particular distinction: *anuṭṭikā* to DN Sutta 1

- \***abhisamharati**—to make a profit: Vism 312; to bring together: Vibh-a 6
- abhisankharoti**—to determine, <to form>
- abhisankhāra**—determination, <formation> {the 3: S II 58}
- abhisañcetaḥita**—involving exercise of will or volition
- abhisañceteti**—to will, to exercise volition
- abhisandana**—act of moistening
- abhisandahati**—to collect (in exegesis of *cetanā*): Vism 463; Dhs-a 111
- \***abhisandhi**—(*sābhisandhika*) preparation: M-a V 16
- abhisamaya**—penetration to, arrival at, convergence {2 kinds: Vism 216}
- \***abhihaṭṭhum**—(inf.) to allow to be brought (*abhihaṭṭhum pavāreti*: invites to have (robes, etc.) brought and accepted): M I 222 (= *abhiharitvā pavāreti*, M-a II 264; cf. Vin Nissaggiya-pācittiya no. 7) PED does not agree
- abhihāra**—bringing of offerings {2 kinds: M-a II 264}
- amata**—deathless (term for *nibbāna*)
- amanasikāra**—non-attention
- \***amarā**—(explained by M-a as aor. of *marati*): M II 73; (explained by Th-a as nom. pl. of adj. *amara*): Th 779
- amoha**—non-delusion [def. Dhs 34; Vism 465]
- \***ambaṇa**—kind of coin (*kaḥāṇa-nāmaṇi*): Vibh-a 519
- \***ambilaka**—tamarind: A-a
- aya**—way
- \***aya**—also reason, source: Vism 427 (in exegesis of *apāya*); way to pleasure: Vism 495
- \***ayakanta-pāsāṇa**—lodestone, magnet: M-a V 87
- \***ayita**—(pp. of *eti*?) gone to (?): Vibh-a 75
- ayoni**—no reason: M III 141; no Piṭaka ref. in PED
- ayoniso**—(adv.) a. *manasikāra*: unreasoned <unwise> attention
- \***araṇa**—non-conflict: M III 235

- \***araṇīya**—(absol. of *ariyati*) to be served, to be honoured:  
Khp-a 81, 236; M-a I 21, 173 (= *payirūpāsita*): MA-a.);  
Vibh-a 386
- arati**—boredom, non-delight [def. Vibh 352]
- \***arahati**—*also* to be likely: Vin I 278; to be fitting: M II 165
- arahant**—arahant, accomplished one (4th and final stage of realization) [def. Vism 198]
- \***aritt̥ha**—kind of thorny tree with fruits: M-a IV 136;  
Vism 249; Vism-a
- ariya**—noble (*-puggala*) {the 7: Vism 659} [def. M-a I 21]
- \***ariyati**—to be served, to be honoured: Vism 440 (CPD has “to approach”)
- ariya-vaṃsa**—noble ones’ heritage {the 4: A II 27}
- arūpa**—formless, <immaterial>
- arūpa-dhātu**—formless <immaterial> element
- arūpa-bhava**—formless <immaterial> being
- arūpa-loka**—formless <immaterial> world (Vism 511, 548)
- arūpāvacara**—formless <immaterial> sphere
- alabbhamāna**—impossible, self-contradictory (log. =  
*anupalabbhanīya*)
- \***aluta**—inestimable: M I 386
- alobha**—non-greed [def. Dhs 32; Vism 465]
- \***allīna**—(*ā + līyati*) relied on for shelter (see PED *leṇa*):  
Vism 217
- \***allīna**—(*a + līyati*) unsheltered: Vism 612
- \***avakaṃsato**—(adv.) at the minimum: Vism 552
- \***avakāri**—analysis (= *vinibbhoga*): Vibh 393
- \***avakhaṇḍana**—hiatus: Vism 60
- \***avagata**—descended into (only uncertain reading in PED:  
Khp-a 15)
- \***avagantar**—(m.) a descender into: Khp-a 135
- \***avagāha**—grasping (= *ogāha*): Vism 516
- \***avacāreti**—to be occupied with: Vibh-a 144

- \***avacchinna**—separated (?): Vism-a 814
- \***avaṭṭhāyi**—(*kālantara*) lasting for a time: Vism-a to Vism 629
- \***avatthapīyati**—to be settled on (gloss for *avadhāna*): Paṭis-a8
- \***avatthā**—occasion, opportunity, position:  
Vism 161, 584, 612
- \***avatthāpana**—act of defining: Paṭis II 21
- \***avatthāpeti**—to make defined: Paṭis II 38
- \***avatthika**—defined (*svāvattika*: well defined): Paṭis II 38
- \***avadāriyati**—to dig, to break up (gloss for *khaṇati*): Abh
- \***avadisati**—to point out: M-a I 92
- \***avadhāna**—application (*sotāvadhāna*: applying or lending the ear): M II 175; Paṭis I 1 (cf. *ohita-sota*)
- \***avadhāraṇa**—also memorizing: M-a I 3-4; Khp-a 100
- \***avadhi**—limit, limitation: Vism 31 (= *odhi*) {2 kinds:  
*abhividhivisayo avadhi* and *anabhividhivisayo avadhi*: As-mṭ 51}
- \***avadhīyati**—to learn about: Paṭis-a8
- avabodha**—awareness, discovery
- avayava**—constituent (of compound) (gram.)
- \***avarodha**—inclusion: Vism 478; Vibh-a 31
- \***avaloketi**—to survey, to look back at (= *oloketi*): D II 96; M II 137
- \***avassaṃ**—also without fail (adv.): M-a II 67
- \***avāsa**—non-residence, eviction: Vism 120
- \***avi**—goat or sheep: Vism 543
- avikkhepa**—non-distraction (function of *samādhi*) [def. Dhs 57]
- avijjā**—ignorance, nescience, unknowing {4 kinds: Dhs-a 51} [def. Dhs 1152; Vibh 85, 135; Vism 528]
- \***avisārī**—decisive, musical, not discordant (of voice): M II 140
- \***avyaya**—indeclinable adverb (gram.)
- avyayībhāva**—adverbial compound (gram.)

- \***avyākata**—(1) undeclared (i.e., in the first triad of the Abhidhamma Mātikā = “not called either *kusala* or *akusala*,” “morally undeclared”); (2) undeclared, unanswered (i.e., the 10 or 14 types of question unanswered by the Buddha)
- avyāpāda**—non-ill will (= *abyāpāda*)
- \***avyāya-taddhita**—indeclinable numeral as adverb (gram.)
- \***asa**—(*as’asmi*) eternal (*tattha atthī ti asa; niccass’ etaṇ adhivacanaṇṇu*: Vibh-a 514): Vibh 392
- asaṅkhata**—undetermined, <unformed, unconditioned> (term for *nibbāna*) [def. M III 63; S iv.359f.; A I 152]
- asaṅkhāra, asaṅkhārika**—unprompted
- \***asajjamāna**—*also* unhesitating: Vism 635
- asaññin**—non-percipient
- \***asati**—to reap, to cut: MA-a.
- asani**—thunderbolt {9 kinds: D-a 569}
- \***asabhāvadhamma**—an idea <or state> (*dhamma*) with no individual essence (e.g., *paññatti, nirodha-samāpatti, ākāsa, aniccatā, vikāra-rūpa*, etc.):
- \***asamāhāra**—*dvandva* compound with plural termination (gram.)
- asammoha**—non-confusion, non-delusion
- \***asita**—reaped, cut (*asitabyābaṅgin*): M II 180; Vibh-a 515
- asubha**—foul, ugly, foulness, ugliness
- asekha**—an adept, <one beyond training> (= an arahant)
- asmi-māna**—the conceit “(I) am”
- \***assati**—to abandon (= *nirassati, pajahati*): Vism-a 135; A-a
- assāda**—gratification, <attraction, enjoyment>
- \***assādeti**—*also* to like, to be attracted by: Vism 554
- \***assāvi**—*also* discharging (of wound): M II 257
- assāsa-passāsa**—in-breath and out-breath
- \***assu**—aor. 2nd pers. sing. of *suṇāti* (see under *suṇāti* in PED): M I 228

**assutavant**—untaught

\***ahata**—new (of cloth): M-a IV 187

**ahirājakula**—family of royal (serpents): {the 4: A II 72}

**ahirika**—consciencelessness, <shamelessness>

\***ahu**—aor. 3rd pers. sing. of *hoti*: M I 376, 403, 487; II 51;  
A I 197

**ahetu**—non-reason, non-cause

**ahetuka**—(1) without reason, without cause; (2)  
(consciousness) unaccompanied by *hetu*; q.v. *hetu* (2):  
Vism 454-55

**ahetuka-dit̐hi**—view that nothing has a reason, cause

**ahetuka-vāda**—theory that nothing has a reason, cause

\***aho-ratta**—day and night: M I 98; III 294

\***ahosi-kamma**—lapsed kamma (i.e., kamma that has been  
performed and has not and will not have ripening):  
Vism 601 (see Paṭis II 78)

## Ā

\***ākara**—*also* store, <mine>: Vism 482

\***ākallaka**—sick: Khuddas

\***ā-kāra**—the prefix *ā-* (*kāra* = syllable): M-a I 61 (gram.)

**ākāra**—mode, aspect, evidence {the 32: Vism 240} Khp.2

\***ākāra**—derivative verbal noun ending in *-ana* (gram.)

\***ākāra-rūpa**—form as mode (e.g., mark of the female, etc.):  
Vism

\***ākāra-vikāra**—mode-alteration (e.g., *aniccatā, viññatti*):  
Vism 448

**ākāsa**—space [def. M I 423; Dhs 638; Vibh 84]

**ākāsānañcāyatana**—base consisting of infinity of space (1st  
of the 4 *ārūppa*)

**ākiñcañña**—nothingness

**ākiñcaññāyatana**—base consisting of nothingness (3rd of the  
4 *ārūppa*)

- \*ākulayati—(caus. fr. *ākula*) to mix up: Vism-a 106
- \*ākhyāta—verb (gram.)
- āgama—“scripture,” body of texts handed down: M-a I 6;  
Khp-a 39
- āgamana—act of coming to
- āgamanīya—according to the way of arrival (at the path): M-  
a II 367
- āgamma—(ger. of *gam*) (1) having come to; (2) owing to,  
<dependent on> (adv.)
- āghāta—annoyance
- ācaya—setting up (one of the kinds of *upādā-rūpa*)
- ācariya—teacher {3 kinds: *Gandhavaṇṇisa*}
- \*ācariyaka—also teachers’ doctrine: M I 164; II 32
- \*ājānāti—also to acknowledge: Kv 1
- ājīva—livelihood [def. Vibh 105,107; Vism 510]
- ājīvaṭṭhamaka—with livelihood as eighth: Vism 11; Vism-a  
28; M-a II 387
- ātapatappana—mortification {5 kinds: M-a II 11}
- \*ātapa-pattaka—(palm)-leaf sunshade: Khuddas 74
- ādāna—act of grasping (*sārādāna* = grasping at a core [of  
permanence, etc.])
- ādi—(1) beginning; (2) et cetera (encl.): *ti ādisu* (after  
quotation) = “in such passages as”; *ti ādi* (after quotation) =  
“in the passage beginning”; *ti ādinā nayena* (after quotation)  
= “in the way beginning thus”
- \*ādissa—(adj. *ādisati*) reproachable: M I 12 (see PED  
*Corrigenda*)
- \*ādīna—wretched: Vism 612
- ādīnava—inadequacy, danger, disability, disadvantage {5  
kinds: Vibh 378}
- \*ādhāna (ādāna)—lighting: A IV 41
- ādhāra—support to stand something on
- \*ādhāra—the locative case (gram.)

- \***ādhāraka**—also a parcel (?): Vibh-a 448
- \***ādhāraṇa**—upholding, subserving: M-a II 52; Vism 447
- \***ādhīyati**—to be collected (gloss of *samādhi*): M-a I 174
- \***ādhunika**—from the start (-neyya = to be guided from the start)
- ānantarika**—(action) with immediate result after death {5 kinds: Vibh 378; M-a II 102; IV 110}
- ānāpāna**—breathing, inhalation-exhalation
- \***ānīta**—(-*pañhā*) leading question: M-a II 292
- ānuttariya**—unsurpassable (the 4)
- āneṅja**—imperturbability (term for the 4th jhāna and the *ārurpa* attainments)
- āpajjati**—to enter upon
- \***āpajjati**—also to follow logically (loc.): Vism 80, 507
- \***āpajjana**—(undesirable) logical consequence (log.): Vism 507
- \***āpaṇika**—from a shop (= *pāpaṇika*): Vibh-a 480; Vin III 64
- \***āpatti**—also = *āpajjana*: Vism 509
- āpatti**—offence (against Vinaya rules) {5 *āpatti-kkhandha*: Dhs-a 7, 52; M-a II 33}
- \***āpātaparipāta**—fall on and around: Ud 72
- āpātha**—threshold (of door to consciousness), range, focus, horizon
- \***āpādana**—production: Vism 64; Vibh-a 102
- \***āpādikā**—nurse: M III 253
- \***āpādetar**—nurse: M III 248
- āpo**—water (as element), liquidness [def. M I 422; Dhs 652; Vism 350, 351-52, 353, 363, 365; Vism-a 359; Vibh 83]
- \***ābaddha**—also belonging to (*nānābaddha* belonging to many; *ekābaddha* a man's own): Vism 706
- ābandhana**—cohesion (exegesis of *āpo-dhātu*)
- ābādha**—affliction



- \***ābhāñjati**—to lean upon (= *olambati* in exegesis of *asitabyābaṅgin* at M II 180): M-ṭ III 197
- ābhoga**—concern (the mind's concern with a special aspect)
- \***āmaṇḍa**—gall-nut (= *āmalaka*): M III 101
- āmantā**—(expression of assent) “agreed”: Kv 4; Yam.
- āmisa**—material, <worldly, bait> {2 kinds: M-a I 89; 3 kinds: Vibh-a 421; Vism 650}
- āmeṇḍita**—reduplicated (word) (gram.): M-a II 127
- āya**—improvement: Vism 427
- \***āyatati**—to range over (to activate?): Vism 481; cf. Paṭis II 20
- āyatana**—base (range) for contact (the 6 in oneself <internal>/external) [def. Vism 481,528]
- \***āyatana**—also opportunity: M III 96; act of ranging over (actuating?): Vism 481
- \***āyatika**—based on (*kusal*-): M III 115
- \***āyana**—way, act of going: Vism 26
- \***āyava**—see: *āsava*
- āyu**—life-span, life
- āyu-saṅkhāra**—vital determination, <formation> (= *usmā* and *āyu*)
- āyūhana**—accumulation (of kamma)
- \***āyūhita**—accumulated (kamma): M-a V 55
- ārati**—refraining (*ārati virati*): M III 74; no sutta ref. in PED
- ārabbha**—(ger. as adv.) contingent upon, owing to
- \***āramaṇa**—act of shunning: Khp-a 142
- ārambha-vatthu**—ground for initiative {the 8: D-a 530}
- ārammaṇa**—objective support, object {2 kds: Vibh-a 403; 4 kds: Vibh 332}
- āruppa**—formless, <immaterial> states (the 4)
- \***āropita**—strung (of a bow): Vism 72
- \***āropeti**—also to attribute to: Vism 618; M-a I 73
- \***ārohati**—to climb, to cast back to: Vism 422
- \***ālapana**—also vocative case (gram.)

**ālaya**—reliance, thing relied on

\***ālasīya**—indolence: M-a III 145,181; Vibh 352 (cf. PED *alasi*)

**āloka**—light

\***ālocita**—illuminated: Vism-a 851

**ālhaka**—measure of volume (1 a. = 4 *pattha*)

**āvajjana**—adverting (of consciousness: first member of *cittavōṭṭhi*)

\***āvattthā**—occasion, point: Vism-a 478

\***āvattthika**—(name) denoting a period or occasion: Vism 209

\***āviñchati (āviñjati)**—to move towards: Vibh-a ; As-mṭ 137 (*āviñchana*)

\***āviñjana**—picking up (see PED *āvijjhati*), dealing with, directing towards: Vism 444; As-mṭ 137

**āsatti**—clutching, attachment

\***āsana**—*also* altar: Vism 173

**āsaya**—(1) bias; (2) abode, physical basis: Khp-a 39; M-a I 6 {4 kinds: Vism 344; Vism-a 197}; (3) purpose

\***āsarati**—to approach: Vibh-a 493

**āsava**—canker, taint {2 kinds: Vin III 21; 3 kinds: M I 55; 4 kinds: Vibh 373; 5 kinds: Vibh-a } [def. Vism 683; Dhs-a 48; M-a I 61]

\***āsava (āyava, āsāva)**—energy (= *virīya*): Paṭi I 107

**āsivisa**—snake poison {4 kinds: A II 110; many kinds: S-a III 8}

\***āsevanā**—repetition, cultivation

\***āhañchaṃ**—fut. 1st pers. sing. of *āhanati*: M I 171

**āhattar**—bringer: M II 123

\***āhanana**—striking at: Vism 142

**āhāra**—(1) nutriment; (2) quotation: Kv 69 {3 kinds: Vibh 405; 4 kinds: M I 48; A IV 106; another four kinds: Khp-a 207} [def. M I 47; Vism 341]

**āhāra-samuṭṭhāna**—having nutriment as origin, nutriment-originated (form)

## I - Ī

- icchatā**—state of having wishes {4 kinds: M-a II 138}
- icchati**—to wish
- \*icchati**—to stir: M I 189 (see PED *aticchati*)
- icchā**—wish
- iñjita**—perturbation {the 9: Vibh 390}
- \*itarathā**—(adv.) otherwise: Vism 96; Dhs-a 44; M-a II 51
- itthambhūta-vacana**—ablative of likeness (gram.)
- itthi**—woman, female {the 9: M I 286; the 10: Vin III 138; M-a I 199}
- itthindriya**—femininity faculty
- itthi-liṅga**—feminine gender (gram.)
- idappaccayatā**—specific conditionality (= dependent origination)
- iddhi**—success, power, supernormal power {2 kinds: A I 93; 10 kinds: Paṭis II 205} [def. Vibh 217; Vism 670]
- iddhi-pāda**—basis for success, road to power (the 4) {8 *iddhiyā pāda*: Paṭis II 205-6} [def. Vibh-a 303f.]
- iddhi-bala**—power of success {the 10: Paṭis II 174}
- iddhi-vidha**—the kinds of supernormal success, power
- \*indana**—fuel: Vism 505; Vibh-a (a spelling of *indhana*)
- indriya**—faculty {2 kinds: S V 223; 3 kds: S V 204, 224; 4 kds: S V 223; 5 kds: S V 201, 211, 217; 6 kds: S V 205; 8 kds: Paṭis I 116; 22 kds: Vism 491} [def. Vism 491, 679]
- iriyāpatha**—posture, deportment {4 kinds: S V 78}
- irubbedā**—the Rig Veda: M-a III 362
- \*isati**—to shine: Ud-a 299
- issara**—overlord, <creator God>
- issā**—envy
- īhaka**—having curiosity, activity

## U - Ū

- \***ukkaṃsato**—(adv.) at the maximum: Vism 552
- \***ukkaṭṭha**—(acc-) also hitched up (of robe): M II 139
- \***ukkara**—(*mūsik-*) thrown up (by rats): M II 51 (so read for *mūsikukkura*)
- \***ukkirati**—to paint (?): M-ṭ III 396
- \***ukkhaya**—ending (*niddukkhayavibuddha* = *niddā* + *ukkhaya* + *vibuddha*; probable misreading for *niddākkhaya-*): Khp-a 15
- uggaha**—learning
- uggaha-nimitta**—learning-sign (manifestation in contemplation)
- ugghaṭita**—condensed, abbreviated (opp. of *vipañcita*)
- \***ugghaṇita (ugghaṭita?)**—decayed: Vism 184
- \***ugghāta**—exhilarated: Vism 370
- \***ugghāti**—removal: Vism 113
- \***ugghātita**—removed (of *kasiṇa* concept when entering upon 1st *ārūppa*): Vism 134
- \***ugghātīyati**—to get agitated: M-a II 83
- uccheda**—cutting off, annihilation
- uccheda-diṭṭhi**—annihilation view
- uju**—straight, erect
- ujukatā**—rectitude
- uṭṭaṇḍa (uddaṇḍa)**—granary (?): Nidd I 67; Vibh-a 481
- \***uṭṭhāhika**—vigilant, active: M-a II 99
- \***uḍḍita**—caught up (glossed with *ullaṅghati*): Paṭis I 128
- uṇha**—heat
- \***uṇhisa**—also capital of column (?): D II 184
- utu**—(1) temperature; (2) season; (3) climate {2 kinds: Vism 616; 3 kinds: Vism-a 258; 4 kinds: Vism-a 794; 6 kinds: Vism 621}
- utu-samuṭṭhāna**—temperature-originated (class of components of the form-aggregate, *rūpakkhanda*)

- \***uttama-purisa**—1st person (gram.)
- \***uttara**—*also* conclusion (log.): Vism-a to Vism 451; M-a V 83
- \***uttarāraṇi**—upper fire-stick: Vism 489
- uttari manussa-dhamma**—dhamma higher than the human state (= *jhānas, abhiññās, maggas*, etc.)
- udaya**—rise
- udayabbaya**—rise and fall (*see also: vaya*)
- \***udāharīyati**—to be uttered: Vism 481
- \***uddānato**—briefly (adv. = *saṅkhepato*): M-ṭ III 218
- uddesa**—summary, indication, indicative pronoun (gram.)
- uddhacca**—agitation [def. Dhs 429; Vibh 276; Vism 469]
- uddhacca-kukkucca**—agitation and worry [def. M I 275-76]
- \***uddharati**—*also* to derive (a meaning): M-a I 86; to adduce: Vibh-a 316
- \***uddhata**—risen (*uddhaste aruṇe*—dawn having arisen): Vin II 236; A IV 205 (PED and Ee Vin have v.l. *uddhata*)
- \***uddhāra**—*also* derivation (*atth-* der. of meaning): M-a IV 74
- \***unnītaka**—led off (= *uggaṇhitvā nīto*: Paṭis-a): Paṭis I 129
- \***upakāri**—bastion: M I 86
- \***upakuṭṭha**—smallpox (?): Vism 569 (cf. *kuṭṭha*)
- upakkilesa**—imperfection, defilement
- \***upakkhittaka**—a convert: Paṭis II 196
- upaga**—passing on to (used of consciousness's linking at death with a new existence)
- upacaya**—growth (of *rūpa*)
- \***upacarita**—*also* used metaphorically: Vism-a 513
- upacāra**—(1) neighbourhood, precinct; (2) access concentration
- \***upacāra**—*also* metaphor (*phal-* metaphorical use of fruit's name for its cause): Vism 508, 521; (*kāraṇ-* metaphorical use of cause's name for its fruit): Vism 683 (= *saṃmuti* and *volhāra*: It-a to It 43)

- \***upajjati**—(*upa + ajjati*) to get together, to obtain: Khp-a 223  
(*upajjetabba*)
- \***upaṭṭhāna**—*also* (1) establishment (= *paṭṭhāna* in that sense):  
Paṭis I 177; (2) appearance, manifestation: Paṭis I 1;  
Vism 645 {3 kinds: Paṭis I 58; 5 kinds: Khp-a 127}
- upatthambhana**—consolidating, stiffening up, supporting
- \***upadussati**—to begrudge, to show hate for through envy:  
M III 204
- upaddava**—risk, undoing, <calamity> {3 kinds: M III 115; 4  
kinds: M-a I 237}
- \***upadhā**—pillow: M I 79
- \***upadhāna**— = *upadhū*: M I 75
- \***upadhāraṇa**—upholding, holding up, supporting:  
Vism 8, 51
- upadhi**—essential of existence, substrate of being {4 kinds:  
M-a II 112}
- \***upanaya**—(1) inducement, on-leading; (2) application (of  
example in syllogism) (log.): Vism 217
- \***upanayana**—(1) act of inducing; (2) applying (of example in  
syllogism) (log.): Vism 217, 449; Kv 3
- upanāha**—revenge, vengefulness [def. M-a I 169]
- \***upanikkhitta-paññatti**—additive description (concept): Pp-  
a 173-74
- upanidhā**—comparison
- upanidhā-paññatti**—appositional (comparative) descriptive  
(concept): Pp-a 174
- \***upanisinna-kathā**—form of discourse (*see: kathū*): Dhs-a 78;  
M-a III 30
- upanissaya**—decisive support {3 kinds: Vism 536}
- upapatti**—reappearance, rebirth
- \***upapada-tappurisa**—verbal dependent derivative  
compound (gram.)
- upapāramī**—minor perfection {the 10: M-a III 22}

**upabrūhaṇa**—intensification (function of *sukha*): Vism 147, 148

\***upabrūhayati**—to intensify: Vism

**upabhuñjaka**—user, experiencer

**upayoga-vacana, upayoga**—accusative case (gram.)

**upalabbhati**—to be possible, to be apprehendable (log.)

**upalabbhamāna**—possible, apprehendable (log.)

\***upavadati**—*also* to assume (*abhimānena upavadati*): M-a IV 27

\***upavicarati**—to approach (with the mind): M III 216

**upavicāra**—approach (by the mind)

\***upasa**—prefixed vowel (gram.)

**upasaṃharati**—to connect (mentally), to associate (mentally)

**upasaṃhita**—(mentally) connected, associated

\***upasagga**—relinquishment: Paṭis-a324

\***upasagga**—prefix (gram.)

\***upasaṅkamar**—visitor: M I 72

\***upasaṅghatā**—(*upa + saṅ + tā*) menacedness: Vism 612

**upasama**—stillness, peace

\***upasamaya**—(*du-vūpasamaya* =) difficult to still: S V 114

**upādā**—secondary, accessory (derivative) [def. Dhs 596]

**upādāna**—(1) fuel; (2) clinging {2 kinds: M-a II 156; 4 kinds: M I 66} [def. Vism 569; Vibh 136, 375; Vism-a 184]

**upādāna-kkhandha**—aggregate affected by clinging (the 5) [def. M III 16f.; S III 47f., 58f.; Vism Ch. XIV]

**upādāniya**—provocative of clinging (derivative)

**upādā-paññatti**—accessory (derivative) description (concept)

**upādā-rūpa**—secondary form, accessory (derivative) form (i.e., accessory to the 4 *maḥā-bhūta*); {24 kinds: Vism 444f.; 23 kinds: Dhs 596ff.}

**upādi**—liable to arise, liability to arising: M II 257; It 38 (*anupādisesa*); Dhs p. 2, §§1037, 1416 (*dhammā upādino*)

- upādiṇṇa**—clung-to (by kamma): M I 185; no sutta ref. in PED [def. Dhs 653]
- upāya**—(1) means; remedy: Vibh 326 {2 kinds: Nidd I 80} (see: *anaya*); (2) bias
- upāyāsa**—despair [def. Vibh 100; Vism 504]
- upekkhā**—onlooking, equanimity {2 kinds: M-a V 26; 3 kinds: S IV 235; 10 kinds: Vism 160} [def. Dhs 153; Vism 160, 167, 318; Vism-a 92]
- uposatha**—observance day (at full-moon and half-moon) {3 kinds: A I 205; Kkh 3; 9 kinds: Kkh 10} [def. M-a IV 75]
- \***uppajjati**—*also* to be tenable (as a proposition): M III 282
- \***uppaṭṭipāṭiya**—out of its order, out of place in succession (not as in PED): M-a V 52; Vibh-a 390
- uppatti**—appearance, arising, rebirth
- \***uppatti**—see: *nikkhepa*
- uppatti-bhava**—being as re-arising, rebirth-process becoming {3 kinds: Vism 514; 9 kinds: Vibh 137}
- uppanna**—arisen {4 kinds: M-a III 251f.; Dhs-a 66}
- \***uppalaka**—rending (*-vāta*): Vibh 84
- uppāda**—arising
- \***uppādika**—storm: M-a V 88
- \***ubbattana**—rubbing (gloss for *ucchādana*): Vism-a 70
- \***ubbhajati**—to hitch up (the robe): Khuddas 165
- \***ubbhaṭṭhaka**—(*ubbhaṇṇi + ṭṭha + ka*) constantly standing (one of the Nigaṇṭha mortifications): M I 92
- ubhatobhāgavimutta**—one liberated in both ways (i.e., one who has attained the 4 *ārūppas* and the fruition of arahantship) {5 kinds: M-a III 188}
- \***ummaṅga**—tunnel (?): Vibh-a 367
- \***uyyojaniya**—connected with dismissing: M III 111
- \***uyhati**—(pass. of *uddharati*) to be flooded (in gloss of *ogha*): Nidd I 146
- \***ulumpa**—boat, raft, float: D II 89
- \***ullikhāpeti**—having one's hair dressed: M II 61



**usabha**—measure of length (20 *yatthi*=1 u.; 80 u.=1 *gāvouta*)

**ussada**—prominence; (-*niraya*) prominent (hell) {16 kinds: Vism 300; Vism-a 296}

\***ussaya**—(*puññ-*) heap (of merit): M-a I 51; (*vant-*) heap (of what is thrown up by ants: gloss of *vanmūka*): M-a II 128

**ussahati**—to be active in

**ussādeti**—to extol

**ussāha**—activity

\***ussedeti**—(*u + sedeti*) to steam: Vin-a 176

**ussoḷhi**—(n. fr. *ussahati*) activity, active involvement, active commitment

\***uhadati**—to defecate

\***ūkā**—*also* measure of length (7 *likhā* = 1 ū.; 7 ū. = 1 *dhaññānāsa*) (see PED *Corrigenda*)

\***ūrunda**—large, spacious (of room): M III 238

\***ūhana**—hitting upon: Vism 142

## E

**ekaggatā**—unification (of mind), one-pointedness (synonym for *samādhi*) [def. Dhs 11]

\***ekaṭṭha**—coefficient with: Paṭis I 33; M-a I 74 {2 kinds: *pahān-* = *dhammas* (ideas, <states>) coefficient with the *micchatta* abandoned, and *sahajāt-* (or *sahaj-*) = *dhammas* (ideas, <states>) coefficient with the *sammatta* conascent, at the path moment Paṭis-a94}

**ekatta**—(1) unity; (2) identity; (3) single state

\***ekadesa**—(log.) *see under: desa*

\***ekanāḷika (kathā)**—(a discourse) taking each word in a basic paragraph and explaining it (e.g., as MN Sutta 33): M-a II 258

\***ekavacana**—singular (gram.)

\***ekasesa**—(log.) *see under: desa*

\***eta-parama**—that at most: M I 80; M-a III 3; Vism 478

\***etāva**—this much (*-parama*: this much at most): M I 246

\***eraṇa**—act of moving: Khuddas

\***eva**—*also* (1) too, as well: Khp-a 32, 99; Vism ; (2) only:  
Khp-a 28 (this latter very commonly used)

**evaṃ-dhammatā**—ineluctable regularity (method of):  
Vism 585

**esanā**—search (not as in PED) {2 kinds: A I 93; 3 kinds:  
D III 216} *see also: anesanā*

## O

\***okappaniya**—believable: M I 249

**okāsa**—(1) location; (2) opportunity

\***okāseti**—to scatter on: S IV 290; Vism 394; Vism-a 391

\***okkaṭṭha**—let down too low (of robe): M II 139

\***okkhandhati**—to descend into: M-a I 238; Vism 636

\***ogaḷati**—to run downwards: Vism 260

\***ogāḷha**—fathomed (*anogāḷhapañña*: having understanding  
that has not fathomed): M-a I 135

**ogha**—flood (the 4) [def. Vism 684]

**ociṇṇa**—*see: otiṇṇa*

**ojaṭṭhamaka**—octad (of form) with nutrition as eighth:  
Vism 341, 364, 588; Khp-a 72

**ojā**—nutritive-essence, nutrition, sap

\***ojharaṇa**—<removing of bodily vitality (by disease) (?)>:  
M-a IV (?)

\***otāreti**—*also* to expound (a doctrine): Vism ; M-a II 250; Mv  
37

\***otiṇṇa (ociṇṇa)**—*also* convinced, successfully deceived: S I  
79

**ottappa**—shame, <fear of wrongdoing, moral dread> [def.  
Dhs 31; Vism 464]

\***oddeti**—to be burst open: S-a I 56

\***odhasta**—placed ready (not as in PED): M I 124

- \***odhāpeti**—to cause to put down: A-a
- \***opakkamika**—due to striving (= *upakkama*): M II 218
- \***opañati**—to bargain down: M-a III 194
- \***opañavidhā (-viyā)**—bargaining: M-a III 194
- opapātika**—apparitional, of apparitional birth
- \***opārambha**—censurable: M II 113
- \***obhagga**—looped: Vism 258; Vibh-a 241
- \***obhañjati (obhujati)**—to loop, to coil: Vism 358; Vibh-a 62
- obhāsa**—light, lighting up, radiance
- \***omaññanā**—conceit of inferiority: Vibh 353
- \***omatta**—subordinate: Vism 622; M-a I 260; Vibh-a 354
- \***omāna**—*also* conceit of inferiority (= *lāmaḥo hetṭhā māno*: Vibh-a 486): Vibh 353; A III 445
- \***oruhati**—to come down, to descend, to dismount: Vism 144
- \***olayati**—Khuddas-a 343
- oḷārika**—gross
- \***ovaṭṭi**—(fem.) lip, brim (?), hem: M-a III 238
- \***ovaṭṭikasāra**—a valuable worthy of being kept in the *ovaṭṭikā* (cf. Sinh. *hasta sāra vastu*: a valuable to be carried to safety by hand, i.e., in case of fire): M-a 284, 292, 360
- \***ovaṭṭikā**—pouch (formed by twisting hem of waist-cloth): M-a II 322
- \***ovaṭṭha**—(pp. *ovassati*) rained down upon, showered down: Vism 360; Vin IV 38
- \***osāpeti**—to realize the actual facts: S I 79
- \***osāraṇa**—(*dhamm-*) investigation (of ideas <or states>): M-a III 30
- \***osāreti**—*also* to be drowned (*udakaṇṇi osāretvā*): Vibh-a 430
- \***ohanati (oharati?)**—to drag down, to engulf: Vibh-a 140
- \***ohārika**—active, activated (*sabbohārika-citta*: fully active cognizance): A-a III 317
- \***ohīlanā**—self-detesting: Vibh-a 486
- \***ohīlitatta**—self-detestation: Vibh-a 486

## K

- \***ka**—(*ko*) also where?: M II 52, 155
- kañka**—crow: M I 364, 429; PED gives “heron,” but this will not fit context
- kañkhā**—doubt
- \***kaccha**—also appointment (?): Vibh-a 256
- kaṭatta**—performedness (of kamma) (*kaṭattā*—owing to kamma’s having been previously performed)
- \***kaṇḍūyati**—to tickle, <to itch>: Vism 260; Vibh-a 243
- \***kaṇṇikā**—fungus, mould: Vism 250
- \***kataka**—also water-clearing nut: Vism 254; M-a II 13
- \***kattā**—subject of verb (gram.)
- \***kattu-kāraka**—active voice of verb (gram.)
- \***kattu-sādhana**—derivation of word from agent, e.g., *socatī ti soko* (gram.)
- kathā**—talk {32 kinds of *tiraacchāna*:- M-a III 222; 3 kinds of *kathā*: M-a II 258; III 30; 4 kinds: Khp-a 125}
- kathāvattu**—(1) name of Abhidhamma book; (2) the ten instances of (profitable) talk: M I 145; M-a I 98
- kanta**—desired
- kappa**—aeon, age {2 kinds: Nidd I 97} [def. M-a II 125]
- kappita**—conjectured
- kappiya**—allowable
- kabaliṅkārāhāra**—physical nutriment, food
- kampana**—shaking, wavering
- kamma**—(1) action, deeds, kamma; (2) work {2 kinds: Vibh-a 410; 4 kinds: D III 230; Vin II 89; 5 kds: Vibh 378; 12 kds: Vism 601; Paṭis II 78; 16 kds: Vibh 358}
- \***kamma**—also object of verb (gram.)
- \***kamma-kāraka**—passive voice of verb (gram.)
- \***kamma-kāraṇa**—torture {32 kinds: M-a II 116; Vism 499}
- kammaññatā**—wieldiness (of *kāya* and *citta*)

**kammaṭṭhāna**—place of work, meditation subject {2 kinds:  
Vism 97; 40 kinds: Vism 110}

\***kamma-dhāraya**—adjectival compound (gram.)

**kammanta**—acts [def. Vibh 105-6; Vism 510]

**kamma-patha**—mode of action, course of action [def. Dhs-a  
88; Vism 684]

**kamma-bhava**—being as action, kamma-process becoming

**kamma-vaṭṭa**—round of kamma {the 5: Vism 579}

**kamma-vāda**—theory that action is valid (= *kiriya-vāda*)

**kamma-samuṭṭhāna**—kamma-originated (form)

**karaja**—physical

**karaṇa**—(1) reason, cause; (2) act of doing

\***karaṇa-vacana**—instrumental case

\***karaṇa-sādhana**—derivation of word from instrumental  
sense (e.g., *etena socatī ti soko*)

**karuṇā**—compassion [def. Vibh 273; Vism 318]

\***kala-bhāga**—a fractional part: M III 166

**kalāpa**—(1) group; (2) form-group (*aṭṭhaka*, *navaka* and  
*dasaka*)

\***kalāpa-sammasana**—comprehension by groups (i.e., of the  
*khandhas* by the groups beginning with “*atīta*”): Vism 606

**kalyāṇa**—good (3 *kalyāṇatā*: Vism 147)

**kalyāṇa-puthujjana**—magnanimous ordinary man (i.e., one  
who has not attained a path but is practising for it): M-a I  
40

**kaviṭṭha**—kind of fruit: A-a

\***kaṣaṭa**—*also* dregs: M I 229; Paṭis II 86

**kasāva**—*see*: *kasāya* in PED

**kaṣiṇa**—(1) (adj.) whole (M I 328); (2) wholeness, totality,  
*kaṣiṇa* as a contemplation device {the 10: M II 14; Vism Chs.  
IV-V}

\***kasimāna**—emaciation: M I 80

\***kātara**—timid: M-a I 116

- kāma**—sensual desire, <sensual pleasure> (either the subjective defilement (*kilesa*) or the object of desire [*vattthu*]): Nidd I 1; cf. A III 410f. [def. Vibh 256; Nidd I 1; Dhs-a 62]
- kāmaṃ**—(adv.) of course, certainly, admittedly
- kāma-guṇa**—cords (strands) of sensual desire, <cords of sensual pleasure> (the 5): M I 85; cf. A III 411
- kāma-cchanda**—zeal for sensual desires, <sensual desire> [def. M I 275-76; Vism-a 137]
- kāma-bhava**—sensual-desire becoming; being or existence in the mode of sensual desires, <in the sensual-desire sphere> (i.e., with all 5 *indriyas* beginning with *cakkhu*)
- kāma-rāga**—lust for sensual desires, <for sensual pleasure>
- kāmāvacara**—(1) belonging to sensual-desire becoming (adj.); (2) the sensual-desire sphere (n.) (11-*loka*: A-a)
- kāmesu micchācāra**—misconduct in sensual desires
- kāya**—(1) body, group, order (of creatures); (2) body ([a] physical = *sarīra*, [b] mental = *nāma*); see: *rūpa*- and *nāma*- {2 kinds: Paṭi I 183} [def. Dhs-a 82]
- \***kāyati**—to talk (= *katheti*): Vism-a 101
- kāya-sakkhin**—body-witness (one who has attained all 8 *samāpatti* and any of the 4 paths or first 3 fruitions)
- kāyānupassanā**—contemplation of the body {the 14: M-a I 274}
- kāra**—syllable (gram.)
- \***kāraka**—also (*dukkara*-) performance (of difficult feats): M I 81
- kāraka**—doer
- kāraṇa**—(1) act of causing to do; (2) instrument; (3) cause, reason; (4) case, instance
- kāla**—time {4 kinds: A II 140} [def. Dhs-a 58]
- \***kāla**—tense (gram.)
- \***kālatthambha**—time-measuring post, solar time-piece: M-a I 122

- \***kālātipatti**—conditional derivative substantive (gram.)
- kiicca**—function (*see also: buddha-kiicca*)
- kiicca-rasa**—nature as function (*see also: sampatti-rasa*)
- \***kiñcati**—to obstruct (?): M-a II 354
- kiñcana**—something, obstruction, owning: Ud-a 344; Vibh 368; *k.-palibodha*—impediment of owning: M-a I 27 {3 kinds: D III 217}
- \***kiñcanatā**—owning, ownership: M II 263; A I 206; II 177; III 170; Vism 654
- \***kiṇāti**—*also* to combat: Vism 318 (= *hiṇsati*)
- \***kittima-loha**—alloyed metal: Vibh-a 63 {3 kinds: M-ṭ I 73}
- kimi**—worm {32 kinds: Vism 258; 80 kinds: Vism 235}
- \***kirati**—to sprinkle: Vism 179
- kiriya**—(*-citta*) functional (consciousness or mind): Vism 456
- kiriya-vatthu**—example of action {3 kinds: Vism-a 135}
- kiriya-vāda**—theory that action is valid (= *kanumavāda*)
- kilesa**—defilement (term for *taṇhā*, etc.) {10 kinds: Vism 683; 500 kinds: S-a I 187; 8 *kilesa-vatthū*: Vibh 385; 10 kinds: Vibh 341} [def. Vism 683]
- \***kisora**—foal: M II 153
- \***ku**—(prefix in sense of) bad (e.g., *kummagga*—wrong road)
- \***kukata**—what is ill-done: Vism 470 (in exegesis of *kukkucca*)
- \***kukkuka**—*also* a plaintain tree that has not yet flowered: M I 233
- kukkucca**—worry [def. Vism 470]
- \***kuṭi**—hut: Vin IV 48
- \***kuḍuba**—measure of volume (4 *nutṭhi* = 1 k.): Vism-a 361
- \***kuṇapa**—*also* ordure: Vism 259, 345
- \***kuṇḍa**—(*aggi-*) stove (?): Vism-a 37
- \***kuṇḍika**—(4-footed) water-pot: Vism 170
- \***kummāsa**—food made of wheat flour (PED gives “junket”): Khuddas 85; Vin IV 83; Vin-a 823

- kulaputta**—clansman {2 kinds: M-a I 180}
- \***kulumba**—foetus (= *gabbha* or *kula*: As-mṭ 76): Dhs-a 90-91
- kusala**—(1) skilful; (2) good; (3) (kammically) profitable, <wholesome> [def. Dhs-a 38-39, 62]
- kusīta**—idle, <lazy> {4 kinds: M-a III 358; 8 *kusīta-vatthu*: A IV 332}
- kuhanā**—scheming (to deceive) {3 *kuluunā-vatthu*: Nidd I 224} [def. Vibh 352]
- \***kūṭa**—*also* wild, savage: Vism 268; M-a II 82
- \***kūṭāgāra**—*also* (1) catafalque in which bier is carried to charnel ground: M-a IV 39; (2) palanquin in which a traveller is carried: Vism 390; M-a V 90
- \***kūpa**—pit, well, cesspit: Khuddas 167
- \***kūpaka-yatṭhi**—masthead, spar (?): Vism 657
- \***ketakī**—kind of plant: Khp-a 46
- \***keḷaṇā**—(from *keḷāyati*) tricking out (in finery), pranking: Vibh 351
- \***koccha**—*also* a brush: Kkh 80
- \***koṭṭika**—(*dvi-*, *catu-*) proposition in double, quadruple relation (log.): Vism 653; *ubhato-koṭṭika-pañhā*—dilemma, two-pronged question: M I 393
- \***koṭṭha**—flat (*koṭṭh-aṭṭhi*—“flat bone” = shoulder-blade, not “stomach-bone” (!) as in PED): Vism 254-55
- \***koṭṭhalika**—flattened: Vism 252
- kodha**—anger [def. Vibh 357]
- \***kosa**—measure of length (about 1 mile): Vism 127; Vism-a 123 (1 k. = 2000 *dhanu*)
- \***kriyā**—verb (gram.): Khp-a 17
- kriyā**—functional (consciousness or mind): Vism 456
- \***kriyā-visesa**—adjective (gram.)

## KH

- \***khajjūrika**—kind of plant (the wild date-palm): Khp-a 49



**khaṇa**—moment {3 kinds: Vism-a 423}

\***khaṇati**—also to consume (in exegesis of *sukha* & *dukkha*):  
Vism 145, 527; As-mṭ 92

\***khaṇitti**—spade: M-a II 347

**khanti**—patience

\***khanti**—also preference, liking; acquiescence in: M II 171ff.,  
218; Vism 434; Khp-a 19,134

**khandha**—aggregate {the 5 = *rūpa-*, *vedanā-*, *saññā-*, *saṅkhāra-*,  
*viññāṇa-*; also the 5 = *sīla-*, *samādhi-*, *paññā-*, *vimutti-*,  
*vimuttiññāḍassana-*}

**khaya**—exhaustion, destruction [def. Vism 293, 508; M-a I  
63; Dhs-a 58]

**khara**—hard, solid

\***kharaṇā**—raw, uncooked: Khuddas-a 85

\***khariḅata**—solidified: M I 185; Vibh 82

**khāra**—caustic {3 kinds: Vibh-a }

\***khijjana**—excitement: Vism-a 450

\***khinna**—fatigued, wearied, exhausted: Vism 145

\***khupati**—also to sneeze: Vin II 140

\***khīṇa**—(pp. *khīyati*) also critical, censorious: M III 230

**khīṇa**—(pp. *khayati*) exhausted, destroyed

**khīṇāsava**—one whose cankers are destroyed {2 kinds: M-a  
IV 70; *-bala*: D III 283; Paṭis II 173; A IV 224}

\***khīṇeti**—(caus. *khayati*) to cause destruction of: Vism 508

\***khudā**—hunger: M-a IV 187

**khura-cakka**—razor-wheel (a figure used for *atricchatā*)  
Vibh-a 471

\***khurappa**—hoof tip: M I 429

\***khulukhulukāraka**—making a splashing noise: M II 138  
(see PED *Corrigenda*)

**khetta**—field {the 3: M-a IV 114}

\***khyāta**—celebrated: Khp-a 101

## G - GH

- \***gaṇḍa**—*also* cheek: Khp-a 46; Abh 262
- \***gaṇḍikā**—wooden gong: Khp-a 223, 251
- \***gaṇḍuppādaka**—*also* worm in the body: Vism 258
- \***gaṇḍūsa**—*also* medicinal oil (?): Khp-a 64
- gaṇhāti**—to seize, to apprehend, to assume
- \***gata-paccāgata**—(1) duty of going to and returning from the alms round with the meditation subject: M-a I 257; (2) kind of refuse-rag for robe-making: Vism 62
- gati**—destination (upon rebirth)
- \***gada**—poison: M-a II 107 (*see: agada* in PED)
- \***gadati**—to enunciate: Vism 203 (*see: gada* in PED)
- gantha**—(1) tie (the 4); (2) book [def. Vism 683; Vibh 374]
- gandha**—odour
- \***gandhabba**—*also* being about to be born (= *tatr'ūpaka-satto*: M-a II 310; not "(demigod) said to preside over childbirth conception" as in PED, which is unfounded. Derivation most likely fr. root √*gam* and gerundive suffix = *gantabba*, with insertion of aspirant on analogy of *nekkhamma*: the meaning then is "one who has to go": M I 265; II 157)
- \***gandhayati**—to be smelt: Vism 481
- \***gamī (gamin)**—what is gone to: Khp-a 18
- \***gammati**—to be gone to (pass. of root √*gam*): Khp-a 170
- \***galavāṭaka**—nape of the neck (not in this sense in PED, but elsewhere base of the neck seems indicated): M-a II 58; Vism 249; Vibh-a 232
- gahaṇa**—apprehending, assuming
- \***gāmaṇḍala**—a village boy (= *gāma-dāraka*: M-a III 411): M II 155
- gāvuta**—measure of length, quarter-league (80 *usabha* = 1 *gāvuta*; 4 *gāvuta* = 1 *yojana*)
- gāha**—apprehension, assumption (*atta*- assumption of a self) {3 kinds: M-a II 110}

- \***gāhita**—(*vippaṭṭikkula*-) treatment (?): Vibh 351
- gūṇa**—(1) special quality, virtue; (2) thread, strand, cord; (3) layer [def. M-a I 55]
- gocara**—(1) pasture; (2) domain, resort {3 kinds: Vism 19}
- \***gocchaka**—block (set of dyads in Abhidhamma Mātikā): Dhs p. 2
- gotta**—lineage
- gotrabhū**—change-of-lineage (state of consciousness preceding jhāna or path)
- \***gonasa**—kind of snake (“scorpion snake”?): A-a
- \***gopa**—(fr. *gopeti*) guardian, herdsman; M II 180; Vism 166
- \***ghaṭi-kāla**—o’clock (*nava-ghaṭikāle*—at nine o’clock)
- ghaṭṭana**—impinging, knocking together
- \***ghaṭṭha**—(pp. of *ghaṇṣati*) pressed down: Khp-a 49
- ghana**—compact {4 kinds: *santati*-, *samūha*-, *kipca*-, *ārammaṇa*- : Vism-a 68}
- ghana-vinibbhoga**—resolution of what appears compact (into elements)
- ghāna**—nose

## C - CH

- cakkavāla**—world-sphere, universe (one of many which make up a *lokadhātu*: see M-a to MN 115)
- \***cakkhati**—to relish (?) (in exegesis of *cakkhu*): Vism 481; As-mṭ 136
- cakkhu**—eye, eyesight {2 kinds: S-a (Ce.) II 1; 3 kinds: D III 219; 5 kinds: M-a III 407} [def. Dhs 596; Vism 444-45, 481]
- cakkhusamphassaja**—born of eye-contact
- \***caṅgavāra**—seive (= *khāraparissavana*: M-a II 128): M I 142
- catuttha-jhāna**—fourth jhāna {13 kinds: Vibh-a 372}
- \***catutthī**—dative case (gram.)

- \***caturassā (kathā)**—one of the 3 kinds of *kathā*; “four-square” discourse, in which, e.g., the bad herdsman and bad bhikkhu are compared and then the good herdsman and the good bhikkhu, all rounded off with a conclusion (e.g., MN 34): M-a II 258; cf. *nisinnavattika*
- catusamuṭṭhāna**—(*rūpa*) of fourfold origination (i.e., by *citta*, *kamma*, *utu* and *āhāra*)
- \***capala**—personally vain (*see: cāpalya*): M I 32; III 6; (not as in PED)
- \***carāṇa**—art, <painting or art exhibition>: S III 151; Dhs-a 64
- carāṇa**—conduct
- \***carasā**—prowling: M I 449
- cariya, carita**—conduct, temperament {3 kinds: Paṭi I 79; Vism 101-2; 6 kds: Vism 101; 14 kds: Vism 101} [def. Vism-a 197]
- cāga**—(1) generosity; <(2) giving up>
- \***cāpalya (cāpalla)**—personal vanity: M II.167; Vibh 351; Vism 106 (so explained in Vibh-a and M-a on refs. given; PED gives “fickleness,” which is wrong)
- \***cāraka**—prison: Vism 479, 495
- \***cikicchā**—(desiderative of *kicchati*, to cure) wish to be cured: Vism 471
- citta**—cognizance, (manner of) consciousness, mind (loosely synonymous with *ceto*, *mano* and *viññāṇa*; technically *viññāṇa* considered with its affective colouring, and classified as such into 89 kinds in Dhs ); the oblique inflexions of *ceto* & *citta* are used indiscriminately for *citta* in the suttas {2 kinds: Vibh-a 413; 4 kinds: Vibh 405; 7 kinds: Vibh 401} [def. Dhs 6; Dhs-a 63f., 112; M II 26; S II 94]
- citta-ṭṭhiti**—steadiness of consciousness

**cittavīthi**—cognitive series (in the occurrence of consciousness; in the 5 doors composed of 17 members, namely: 3 *bhavaṅga*, 1 *āvajjana*, 1 seeing, (or hearing, etc.), 1 *sampaṭicchana*, 1 *santīraṇa*, 1 *voṭṭhapana*, 7 *javana*, 2 *tadāranmaṇa*; in the mind-door composed of 3 *bhavaṅga*, 1 adverting, 7 *javana*, 2 *tadāranmaṇa*)

**citta-saṅkhāra**—mental determination, <mental formation> (i.e., *vedanā* and *saññā*)

**citta-samuṭṭhāna**—(*rūpa*) originated by consciousness, mind-originated

**cittuppāda**—arising of consciousness or mind [def. Vism 684]

\***cira**—rag (?): M-a II 259

\***cilīma**—*should read: vilīmaṇisa* (q.v.): M III 274

\***cīna**—China

**cīyati**—to accumulate: D II 136; M I 338; no sutta ref. in PED

\***cuṇṇiya**—fragmentary, short (*-pada*—short quotation): M-a II 167

**cuti**—death (lit. fall)

**cuti-citta**—death consciousness: Paṭṭh 324; Vism 460

\***culli (cūḷi)**—head-rest (made of ring of twisted cloth [?]): Khp-a 50

**cetana**—choice, <volition> {3 kinds: M-a V 67; 4 kinds: Vibh 405; 7 kinds: Vibh 401; 12, 13 and 24 kinds: Vism 530} [def. Dhs 5; Vism 463; Vism-a 21]

**cetana-kāya**—body of choice, <class of volition> {the 6: S III 60}

**cetāsika**—mental (adj.), mental concomitant (n.) {7 kinds: Vism 589; 52 kinds: Abhidh-s Pt.II 1}

**cetiya**—shrine [def. Khp-a 221-22; 3 kinds]

**ceto**—mind, “heart” (see also: *citta*)

**cetopariya-ñāṇa**—encompassing of mind (with mind)

**cetovimutti**—deliverance of mind, heart-deliverance (term principally for *samādhi* and *sammā samādhi*) {6 kinds: M I 296-98}

**copana**—stirring, motor activity: Dhs-a 92

\***chaṭṭhī**—genitive case (gram.)

**chanda**—zeal, <desire> [def. Vibh 208; Vism-a 387]

**chādeti**—*also* to sustain (life), <to be agreeable to>: M I 275  
(see also: *acchādeti*)

**cheka**—genuine: M I 509

## J - JH

\***jajjharikā**—a kind of plant: M-a II 407

\***jaññā**—*also* ger. of *jānāti*: M III 187, 230

\***jatuka**—bat, pipistrelle: Vism 107

\***janaka**—*also* father, begetter: Vism 575; Khp-a 82

\***janayati**—to produce, to generate: Khp-a 170

\***jappeti**—(*mānaṇi jappeti*) to work up (conceit): Vibh 353

\***jara**—fever: A V 110; Vism 350; Nidd I 17

**jarā**—ageing, old age {2 kinds: Vism 502; 3 kinds: Vism 449}  
[def. D II 305; Vism 502]

**jarā-maraṇa**—ageing and death

\***jalukā**—leech: D-a I 117; Khp-a 72

\***jallaka**—wetness: Vibh 32

**javana**—(1) speed; (2) impulsion (consciousness): Paṭis I 80;  
II 72; member of *citta-vīthi*, q.v. {3 kinds: Dhs-a 74; 7 kinds:  
Vism 459}

**jāta**—born, produced

**jāti**—birth [def. D II 305; Vism 498]

\***jāti-bhūmī**—birthplace: M I 145

\***jāti-loha**—kind of metal {7 kinds: M-ṭ I 73}

\***jānitum**—<to confiscate> (inf. of *jahati*?): M-a III 353

\***jāpeti**—(caus. of *jahati*) to confiscate: M II 122

**jivhā**—tongue

**jīva**—soul

**jīvita**—life [def. Dhs 19,635; Vism 447, 464]

**jīvita-saṅkhāra**—vital determination, <vital formation> {the 3: Paṭis II 738 & Paṭis-a}

\***juṭṭha**—fostered: Vism 491

**jhāna**—jhāna, meditation {2 kinds: Vism-a 146; 4 & 5 kinds: Vism Ch. IV} [def. M I 276f.]

**jhānaṅga**—jhāna factor {the 5: M I 294; the 7: Vism 539}

## Ñ

\***ñatta**—also renown: M I 318

**ñāṇa**—knowledge (in general sense) {2 kinds: D III 274; 3 kds: D III 275; 4 kds: Vibh 328-29; 33 kds: M-a II 26; 73 kds: Paṭis I 1-3; 77 kds: M-a II 26}

**ñāṇa-cakkhu**—eye of knowledge {5 kinds: S-a II 1 (Ce.)}

**ñāṇa-cariya**—behaviour of knowledge {the 16: Paṭis I 99}

**ñāṇa-vatthu**—basis for knowledge {44: S II 56; 77: S II 59}

**ñāta**—known

**ñāta-pariññā**—full knowledge of the known (*see: pariññā*)

\***ñāyati**—(pass. of *jānāti*) to be known: Vism-a 240

\***ñeyya**—what can be known: Paṭis I 134

## ṬH

-**ṭhaka**—that stands on, that remains as a fixture, that lasts;

*tatratṭhaka*—that remains where it is: Vism 65; *pabbataṭṭhaka*

that stands on the mountain: Vibh-a 519; *mattatṭhaka*—that lasts a while: M I 185

\***ṭhāna**—(1) place; (2) possibility (*ṭhānatṭhāna*—the possible & impossible); (3) reason [def. Dhs-a 53]

\***ṭhānantara**—official position, post: M-a I 57; II 121

**ḥiti**—(1) presence (*uppāda, ḥiti, bhaṅga*: 3 moments of arising, presence & dissolution); (2) station, standing-place (*viññāṇaṭṭhi*—station or standing-place of consciousness); (3) steadiness, stability (*cittassa ḥiti*—steadiness of consciousness = weak concentration); (4) stagnation, stationariness

## T - TH

**takka**—rational thought

**takkana**—act of rational thinking, reasoning

**takkara**—(*taṇṇi + kara*) one who does that

\***tacchati**—to pare, to plane: M I 31; III 183; Vism 254

**tajja**—appropriate, <corresponding>

\***tajjā-paññatti**—verisimilar description (concept): Pp-a 174

\***tajjārī**—measure of length (36 *aṇṇu* = 1 t.; 36 t. = 1 *rathareṇṇu*): Vibh-a 343 (see PED *Corrigenda*)

**taṇhā**—craving {2 kinds: A-a ; 6 *taṇhā-kāya*: M I 51; 18 *taṇhā-  
vicarita*: Vibh 392, 396; 108 kinds: Vibh 400} [def. D II 308; Vibh 136, 365; Vism 528]

**tatra-majjhataṭṭā**—specific neutrality

**tathāgata**—Perfect One [def. M-a I 45f.]

**tadaṅga**—substitution of opposites (function of insight in substituting, e.g., perception of impermanence for perception of permanence); <in a certain respect>

\***taḍārammaṇa**—(1) having that (aforesaid thing) as its object; (2) registration (consciousness, which has the same object as the *javana* that preceded it in the *citta-vīthi*): Vism 459-60; the object of that: Vism 328

\***taddhita**—secondary derivative substantive (gram.)

\***tanana**—range: Vism 481

\***tapassitā**—asceticism: M I 77

\***tappika**—tormenting (*a-*): M-a V 107

\***tappurisa**—dependent determinative compound (gram.)



**tamo**—(1) gloom (*caturaṅga-tamo*: S-a I 170); (2) turbidity (in Sāṃkhya system: Vism-a )

\***tammayā**—(see *atanmayatā*) unaloof, <identified with> (*no ca tena tammayo*: I remain aloof from it, <I do not identify with it>): M I 319

\***tarala**—unsteady, fickle: Vism-a

\***taḷāka**—lake: Khp-a 157

**tādibhāva**—equipoise (= *upekkhā*: Vism-a 222)

\***tāvatva**—just-so-much-ness: Vism 481

\***ti-ṭṭhānika**—having three places: Vism-a 575

**tiṭṭhiya**—(non-Buddhist) sectarian

\***ti-pukkhala**—“the Threefold Lotus” (one of the five divisions of the *Netti*)

\***tipu-cuṇṇa**—bath-powder (?): M-a IV 155

**tiyaddhagata**—included in the three periods of time

**tiracchāna-kathā**—pointless talk (see: *kathā*)

**tiracchāna-yoni**—the animal (lit. “horizontal”) womb, animal birth

**tiratana**—the Triple Gem (Buddha, Dhamma, Saṅgha)

\***tirokkha**—(opp. of *paccakkha*) hidden from the eyes, out of sight: M-a I 149

**ti-lakkhaṇa**—the three (general) characteristics (of impermanence, pain and not-self)

**ti-santati-rūpa**—form of triple continuity (= 3 decads present at the moment of rebirth-linking consciousness)

**ti-samuṭṭhāna**—(form) of triple origination (i.e., by *kamma*, *utu*, and *āhāra*, excluding *citta*)

**tīraṇa**—judgement, investigation

**tuccha**—empty, hollow

\***tuvantuvaṃ**—reciprocal abuse, answering back: D II 59; M I 110; A IV 401; Vibh 390

\***tūlikā**—kind of colour (?): M-a II 101

\***tūlini**—silky: M I 128

**tejo**—fire, heat {5 kinds: Paṭis I 103} [def. M I 422; Vism 350, 351-53, 363, 365; Vibh 83; Vism-a 359]

\***thaṇḍila-pīṭhaka**—<a kind of chair>: M-a II 385

**thaddha**—stiffened, stiff

\***thāvariya**—landlord: Dhs-a 111

**thīna-middha**—lethargy and drowsiness [def. Vibh 253-54; Vism 469; M I 275-76]

\***thullakumārī**—an old maid (= *mahallikā anuwiddhakumārī*: Vibh-a 339): Vibh 247

**thera-bhikkhu**—bhikkhu of more than 10 years' seniority

**theriya**—belonging to the elders: Vism 711; Khp-a 78

## D

\***dakasīlaka**—edible white water-lily: Vism 258

\***dajja**—3rd. pers. sing. opt. of *dadāti* (= *dadeyya*): M II 261

\***datti**—*also* saucer: M-a II 45

\***dadhāti**—to put (in exegesis of *dhātu*): Vism-a 513

**dabba**—matter, material (= *drabya*)

\***dabba-sambhāra**—*also* material framework (e.g., for a wattle and mud wall): Vibh-a 252

\***darita**—worn away (by water): Vibh-a 367

\***dava**—*also* fluid (= *drava*)

\***davatā**—fluidity (= *dravatā*): Vism-a 459

**dasaka**—(1) decad (of *rūpa* = *aṭṭhaka* + 2 additional elements, i.e., *jīvita* in each case and any one of the following: eye, ear, nose, tongue, body, sex, heart-base); (2) decade {3 kinds: Vism 613; 10 kinds: Vism 616}

**dassana**—seeing, vision

\***dātta**—sickle: Khp-a 50; Abh 448

**dāna**—giving, gift

\***dāna**—gap: Vism 60

\***dāmarika**—ruffian, thug, brigand: M-a I 34; IV 103

- dāsa**—bondsmen {4 kinds: Vin-a 1000; Nidd I 11}
- \***dāsabya (dāsavya)**—bondsmanship: Vibh-a 487
- \***digu**—numerical determinative compound (gram.)
- diṭṭha**—seen
- diṭṭhi**—view, (right) view, (wrong) view [def. Dhs 20, 381; Vibh 104; Vism 509]
- diṭṭhigata**—recourse to views, field of views {6 kinds: Paṭis I 130; 2 kinds: It 43}
- diṭṭhiṭṭhāna**—standpoint for views {8 kinds: Paṭis I 138}
- diṭṭhi-nijjhāna-khanti**—choice after pondering over (illustrating) views, <acceptance of a view as a result of reflection> (PED gives conflicting meanings under the various components)
- diṭṭhippatta**—one attained (to the noble path by predominance in) right view {6 kinds: M-a III 189}
- diṭṭhi-samudaya**—origin of view {2 kinds: M-a II 11}
- dibba-cakkhu**—divine eye
- dibba-sotadhātu**—divine ear element
- divasa-vihāra**—daytime abiding
- dukkha**—pain, painful, suffering, unease, unpleasure, unpleasantness, ill [def. D II 305-6; Dhs 416; Vibh 99, 100, 106; Vism 462, 499-500, 503]
- dukkha-dukkha**—intrinsic suffering (i.e., painful feeling)
- dukkha-lakkhaṇa-kāraṇa**—reason for the characteristic of suffering {4 kinds: M-a II 113}
- duggati**—bad or unhappy destination {2 kinds: M-a I 167}
- duccarita**—misbehaviour, misconduct
- \***duṭṭha**—(pp. *dussati*) corrupted by hate (used as verbal adj. for *dosa*)
- \***duṭṭhulla**—also inertia (glossed by *ālasīya*): M I 435; III 151, 159; irritability: Vism 151
- \***dunnigamana**—hard to get away from: M-a I 71

- \***dubbaca**—unamenable to verbal correction, difficult to speak to (never means ill-spoken); see PED under *su-*: M I 95
- \***dussata**—ill-remembered: M I 520
- dussati**—to corrupt with hate (*dosa*; used as a verb from *dosa*)
- \***dussantappīya**—hard to satisfy: M-a II 139
- deva**—god, mode of address to king [def. M-a I 33; Vibh-a 518]
- desa**—(1) place, location; (2) part: *eka desa-sarūp'ekasesa*—making one member of a whole represent any of the others (gram.): Vism 561-62, 565; (3) *desantaruppatti*—successive arisings in adjacent locations (in explanation of phenomenon of motion): Vism-a 452
- desanā**—teaching, showing {2 kinds: M-a I 137}
- \***desantaruppatti**—see under: *desa* (3)
- doṇi**—measure of volume (16 *nāli* = 1 *doṇi*)
- domanassa**—grief [def. D II 306; Dhs 417; Vism 461, 504]
- dovacassatā**—(n. fr. *dubbaca*) resistance to admonition [def. Vibh 359; Dhs-a 52]
- \***dosa**—humour (of the body): Vism 103
- dosa**—hate (n.) [def. Dhs 418; Vibh 362; Vism 470]
- \***dosa**—angry (adj.): Pāṭim, Vin Saṅghādisesa 8
- \***drabya**—matter, material (= *dabba*): Vism-a 753; M-ṭ II 91
- \***drava**—fluid (= *dava*): Vism 351; Vism-a 361
- \***dravatā**—fluidity (= *davatā*): Vism-a 459
- dvāra**—door; *pañca-*, the 5 doors (of the eye, ear, nose, tongue and body); *kamma-*, door of action (i.e., body, speech and mind); *mano-*, the mind-door {5 kinds: Vism 459; 9 kinds: Vism 346}

## DH

- \***dhaññamāsa**—measure of length (7 *ūkā* = 1 dh.; 7 dh. = 1 *aṅgula*)

- dhanu**—(1) bow; (2) measure of length (2000 dh. = 1 *kosa*)
- \*dhamakaraṇa (dhammakaraṇa)**—filtering-cup: Nidd I 324; Vibh-a 481
- dhamma**—In general: ideas, dhamma (ger. of *dharati*—to bear, to remember—and of *dahati*—to put; lit. “what can be carried in the mind”). In particular: (1) dhamma, idea; (2) the Dhamma, <=the Buddha’s Teaching> (the “True Idea”); (3) dhamma, state; (4) idea (as in 12th base), object of mind-consciousness. Loosely and inaccurately: thing, phenomenon. For commentarial definitions see: D-a I 99; Dhs-a 38; M-a I 17 {5 kinds: Dhs-a 95-96}
- dhamma**—inseparable from the idea of, subject to, having the nature of (*vayadhamma*—inseparable from the idea of fall, having the nature of fall)
- dhammaṭṭhiti-ñāṇa**—knowledge of relationship of ideas <or states>, knowledge of structure of ideas <or states> (term for dependent origination)
- dhammatā**—natural law, essentialness to the idea of
- \*dhammatā-rūpa**—natural form (i.e., stones, trees, etc.): Vism 625
- dhamma-dhātu**—(1) idea element, <element of mind-objects>; <(2) element of things: M I 396; S II 56> [def. Vibh 89; Dhs 69]
- \*dhammani**—rat-snake: Vism 358; S-a III 7
- dhamma-nijjhāna-khanti**—choice after pondering over the True Idea (Dhamma); <acceptance of the Dhamma as a result of reflection>
- dhamma-vavaṭṭhāna**—definition of ideas <or states> (opp. of *vicikicchā*) {9 kinds: Paṭis I 84}
- dhammavicaya**—investigation of ideas <or states> (of the True Idea, of dhammas, of the Dhamma)
- dhammānusārin**—one mature in the Dhamma
- dhammāyatana**—idea base, <base of mind-objects> [def. Dhs 66; Vibh 72]
- \*dhammin**—thing qualified (log.): Vism-a

- \***dhammuddhacca**—agitation about whether a state is of the noble path or not: Paṭis II 100; Vism 633
- dhammūpanissaya**—support for the Dhamma or True Idea {the 5: M-a II 89}
- \***dharaṇī**—the earth (*-talaṇi bhinditvā viya*): M-a III 350
- dhātu**—(1) element; (2) (bodily) humour [def. Vism 485]
- \***dhātu**—(1) verbal root (gram.); (2) (metal) ore: Vism 345; (*vaṇṇa-*) colour paint: Vism 172
- \***dhīyati**—to be borne (in exegesis of *dhātu*): Vism 485
- dhutaṅga**—ascetic practice (the 13)
- \***dhutta**—(*soṇḍikā-*) (brewer's) mixer, shaker: M I 228
- \***dhura-bhatta**—meal given in a principal house: Vism 66 (not as in PED)
- dhuva**—everlasting
- \***dhūnaka**—an instrument for carding cotton: Vism-a 844

## N

- nati**—bent, bias
- natthika-vāda**—theory of nullity (in giving, etc.), <ethical nihilism>
- nadī**—river {the 5: Vism 416; Vism-a 412}
- nandi**—relish, relishing, <delight, delighting>
- napuṃsaka-liṅga**—neuter gender (gram.)
- \***namakkāra**—paying homage: M-a II 128
- namati**—to bend on to, to apply
- naya**—(1) method; (2) induction {5 kinds: Nett 2}
- naya-vipassanā**—inductive insight (= *kalāpa-saṃmasana*): Vism 606)
- \***nayana**—also act of leading, of inducing: Vism 481; Vibh-a 45
- \***nayana-nipāta**—glance with the eye: M-a I 14
- \***narati**—(in exegesis of *nara*, man): Vism-a 12

- \***narassika**—manly, masculine: M II 143
- navaka**—ennead (of form) = the *aṭṭhaka* + sound
- nava-bhikkhu**—bhikkhu with less than five years' seniority
- \***nahanā**—(fr. *nayhati*) tying: Vism 27
- \***nāganāsila-loha**—(= *vijāti-loha*) kind of metal: M-ṭ I 73
- \***nāgabalā**—kind of tree (Sinh. *domba*): Vism 261, 344
- nāṭaka**—dancer {3 kinds: Vism 399; Vism-a 394}
- nānakkhaṇika**—(kamma) acting from a different (earlier) moment of time
- nānatta**—difference, variety
- nānā**—different
- nāma**—(1) a name; (2) name, <mentality> (as the 3 aggregates: *vedanā*, *saññā*, and *saṅkhārā*); (3) noun (gram.) {4 kinds: Vism 209; Paṭis-a212} [def. Vibh 136; Vism 209-210, 528; Dhs-a 51]
- nāma-kāya**—the name-body, mental-body (term for the three mental aggregates excluding consciousness: *not* equivalent of *nāmarūpa* as stated in PED)
- \***nāma-nāma**—substantive (gram.)
- nāma-paññatti**—name-description (concept): Pp-a 171
- nāma-rūpa**—name-and-form, <mentality-materiality> (term for 4 of the 5 khandhas omitting consciousness as used in the suttas, but sometimes for all 5 aggregates as used in the Commentaries) [def. M I 53; Vibh 136; Vism 528]
- nāmarūpa-vavatthāna**—definition of name-and-form, <of mentality-materiality>
- \***nāma-visesa**—adjective (gram.)
- \***nāyati**—(= *ñāyati*: Vism-a 295) is known: Vism
- \***nāyare**—(3rd pers. pl. pres. middle *jānāti*) = *ñātanti*: Vism 236
- \***nārāyaṇa**—radiance, beam, flash: M-a II 26
- \***nāḷi**—*also* measure of volume (4 *kuḍuba* = 1 n.; 16 n. = 1 *doṇa*; also 1 *nāḷi* = 1 *patṭha*)
- nikanti**—attachment, attraction

- nikkha**—coin (1 n. = 5 *suvaṇṇa*: M-a IV 152; 1 n. = 20 or 25 *suvaṇṇa*: M-ṭ III 321)
- \***nikkhepa**—also (1) *suttanikkhepa*—delivery of a sutta {4 kinds: *attajjhāsayā*—according to the speaker’s inclination; *parajjhāsayā*—according to another’s inclin.; *pucchāvāsika*—as result of a question; *atthuppattika*—on account of a need arisen: M-a I 15; (2) placing (of a sutta) in a collection, position there: Khp-a 75, 89
- \***niggaṇṭhika**—not intricate: Vibh-a
- \***niggamana**—(*dun-*) with (difficult) exit: M-a I 71
- \***niggaha**—refutation: Kv 1
- \***niggahīta**—the consonant *ṇi* (= *anusvāra*)
- \***niggahīta**—refuted: Kv 2; M II 3
- \***niggaheti**—to rebuke: M-a II 307
- \***nigghāta**—mental depression: Vism 370
- nicca**—permanent
- \***niccakappaṇ**—(adv.) constantly: M III 266
- \***niccam-atāṇa**—permanently without refuge: Paṭis I 129
- \***niccoriyati**—to be sifted (gloss for *vaṭṭayamāna*): Vism-a
- nicchaya**—(adv.) certainly, exactly
- niccharaṇa**—utterance
- nijjīva**—soulless
- nijjhatti**—<persuasion>: M I 320 (*nijjhatti-bala*—power of persuasion: Paṭis II 176)
- nijjhāna**—illustrating, brooding, pondering, <contemplating>
- nijjhāpeti**—<to persuade>: Paṭis II 176; M I 320
- \***niṭumba**—spelling of *niṭamba* at Vibh-a 367
- \***niṭṭhura**—scorning: Vibh-a 493
- \***niṭṭhuriya**—scorn (so according to Vibh-a 493): Vibh 357
- \***niḍahati**—to burn: Vibh-a 101
- \***nideti**—to produce: M-a II 18



- niddesa**—(1) detailed exposition, demonstration, demonstrative; (2) name of 2 books in Tipiṭaka
- \***niddhāraṇa**—*also* deduction: Vism-a 354; emphasis: Vism-a ; withdrawal: Khp-a 224
- nidhi**—store {4 kinds: Khp-a 217}
- nipāta**—(1) dropping (*see: nayana-nipāta*); (2) particle (gram.)
- \***nippadesa**—comprehensive, inclusive (cf. *sappadesa*): Vism 514; Dhs-a ; Vibh-a 391
- \***nippapañca**—non-diversification: M I 65; A III 431; IV 229
- \***nipparipphanda**—inactive: Vism 171
- \***nippariyāya**—*also* direct, literal, non-metaphorical (*nippariyāyena*—literally): M-a I 89 (see also: *pariyāya*)
- \***nippimsati**—to scrape off, to grind away: Vism 29; Vibh-a 485
- \***nippuñchati**—to wipe off: Vism 29; Vibh-a 485
- \***nippesikatā**—belittling (lit. “scraping off”): M III 75; Vism 29; Vibh 353 (not as in PED)
- \***nippeseti**—(caus. of *nippimsati*) to scrape off: Vism 29; Vibh-a 485
- \***nipp Hanna**—produced (term for certain kinds of *rūpa*)
- \***nibbacana**—verbal derivative (gram.): Vism 60, 494; M-a I 61, 105; Vibh-a 83-84
- \***nibbaṭṭita**—picked over: Vism 657 (*-kappāsa*)
- nibbattati**—is generated, is reborn
- nibbatti**—generating, rebirth, production
- nibbāna**—extinction (of *rāga, dosa, moha*); *nibbāna* = 3rd Noble Truth (2 *nibbāna-dhātu*: It 38) [def. It 38; S IV 251; Vism 293, 507f.; Vism-a 534-40; Vibh-a 51f.]
- \***nibbikappa**—“without thinking about,” without planning
- nibbidā**—dispassion, revulsion
- nibbindati**—to become dispassionate towards (with loc.)
- \***nibbinna**—pp. of *nibbindati*: Vism-a 536
- \***nibbisa**—without poison: Vism 208, 401

**nibbedha**—penetration

**nimitta**—(1) sign; (2) for the sake of (encl.) {2 kinds: D III 213; Vism 125; 3 kinds: A I 256-57; Vism 125}

\***nimmathita**—also produced: M II 130

\***nimmada**—without vanity: M-a I 56

**nimmāna**—creation

**nimmita**—created

**niyata**—certain, invariable

**niyati**—fate

**niyati-vāda**—theory of determinism, fatalism

\***niyanti-viññāṇa**—consciousness that leads to rebirth (= *saṃvattanika-viññāṇa*): M-a IV 66

\***niyamita**—demonstrative pronoun (e.g., *so*) (gram.)

\***niyāma**—certainty

\***niyuñjana**—act of stimulating: Khp-a 132

\***niyyātana**—also assigning: Vibh-a 12; setting going: Vism 449

**niyyāna**—outlet

**niyyānika**—giving an outlet, <emancipating>

\***niruḍha**—spelling of *nirullha*: Vibh-a 513

\***niruttara**—(1) one without superior: Abhi-av 1; (2) one who cannot give a conclusive reply to a refutation

**nirutti**—language, expression

**nirutti-patha**—mode of language {3 kinds: S III 71}

\***nirūpita**—differentiated (*anirūpitarūpena*—in undifferentiated form): Vism-a 190

\***nirūpeti**—to wield power: M-ṭ II 264

**nirodha**—cessation {2 kinds: M-a II 299; Vism 508} [def. D II 310; S III 24; Vibh 103; Vism 506f.]

**nirodha-samāpatti**—cessation attainment (= *saññāvedayita-nirodha*): S II 151 (no sutta ref. in PED)

\***nillekhana**—scraping: M-a II 228

\***nillehaka**—licking: Vin Sekhiya 51-53

- \***nisinnavattika**—sutta in which e.g., the bad herdsman, bad bhikkhu, good h. and good bh. are each treated right to the conclusion before the next is started (as opposed to the *caturassā kathā*, q.v.): M-a II 258
- \***niseti**—to sharpen: Dhs-a 90
- \***nisevita**—well imprinted (?) (= *nighaṇṣita*: M-a II 198): M I 178
- nissajja-dosa**—fault in sitting down {6 kinds: M-a I 110}
- nissatta**—no-creature, not a creature, not a being
- nissaya**—(1) support, physical support; (2) dependence (given by teacher to pupil) {2 kinds: Vism 12}
- nissaraṇa**—escape
- \***nissasati**—to be anxious (see: *vissasati* in PED): M-a IV 170
- \***nissita-vacana**—dependent locution (where e.g., name of cause is given to fruit): Vism 21; Vism-a 40
- \***nihanim**—1st pers. sing. aor. *nidahati* (?): M II 82
- nīvaraṇa**—hindrance [def. M I 275-76; Vism 684]
- \***nīhaṭa**—faultless: M III 243
- \***nīharati**—also to fix: Vism 72
- \***nīhāra**—film (of oil): Khp-a 65
- \***nuhi (nuhī)**—kind of plant: Khp-a 46; Abh 587
- nekkhamma**—renunciation
- \***nemittika**—(a name) signifying an acquirement: Vism 209
- \***nemittikatā**—also hinting: M III 75; Vism 23; Vibh 352

## P

- \***paṃsadhovaka**—earth-washer (?): Khp-a 30
- \***paka**—a drinker: Ud 91
- paḍaṭṭha**—distant: Vism 216 (= *dūra*: Vism-a 227)
- pakati**—(1) nature; (2) normal, natural
- \***pakati**—Primordial Essence, Prakṛti: Vism 513, 518, 525; Vism-a 752

- \***pakāsa**—lighting up: Vism 535  
**pakāsana**—explanation  
**pakāseti**—to explain  
**pakkhandati**—to enter into, to launch out into, to leap forth  
(in exegesis of *saddhū*)  
**pakkhandana**—act of entering into, launching out into  
\***pakkhapāsa**—lath (of roof): Dhs-a 83 (see As-mṭ)  
\***pakkhepa**—assumption, <positing>(?): M-a I 244  
**paguṇa**—proficient, familiar  
**paggaha**—exertion [def. Dhs 56]  
**paccakka**—actual personal experience (“before one’s eyes”)  
**paccatta**—for oneself  
\***paccatta-vacana**—nominative case (gram.)  
\***paccanīkatā**—opposition: M I 402  
\***paccanubhoti**—to experience, to have access to, to exploit, to be coessential with, to exploit for one’s being (existence): M I 295; Khp-a 209 (*paccanubhavantā*)  
\***paccapādi**—3rd. pers. sing. aor. of *paṭipajjati*: M III 270  
\***paccabyatha (= paṭividdhatha)**—Vin I 40; Vin-a 975 (Ee & Be: *paccabyattha*); Ap-a 231, Th-a III 95, Vjb 416  
**paccaya**—(ger. of *paṭi* + *eti* used as noun) (1) condition (for what is conditionally arisen) (the 24: Paṭṭh 1); (2) requisite, necessary condition for the bhikkhu life (the 4)  
**paccayatā**—conditionality  
**paccaya-pariggaha**—discernment of conditionality (preparation for insight)  
**paccaya-samuppanna**—conditionally arisen  
**paccayākāra**—structure of conditionality (term for dependent origination)  
**paccavekkhaṇa**—reviewing {2 kinds: Vism 676; 5 kinds: Vism 676; 10 kinds: M-a I 268; 19 kinds: Vism 676}  
\***paccāhāra**—excuse: S-a I 306

\***paccuddharati**—formally to renounce ownership of a robe:  
Vin II 151

**paccupakāra**—recompense: M-a V 70

**paccupaṭṭhāna**—manifestation

**paccuppanna**—the present (time), present, presently arisen  
{3 -*addhā*: Vibh-a 7}

\***pacchābhattika**—one who, while eating food given only  
before noon, refuses any extra food after he has accepted  
his meal; after-food refuser (a practiser of one of the 13  
*dhutaṅga*)

**pajānāti**—to understand

**pañcamī**—ablative case (gram.)

**pañca-viññāṇāni**—the five consciousnesses (i.e., eye, ear,  
nose, tongue, and body consciousness)

\***pañjara**—frame (not quite in this sense in PED): Vism 255;  
Vibh-a 238

**paññatti**—(1) description (concept) (see Pp-a); <(2)  
prescription (of training rule)>

**paññā**—understanding, <wisdom> (i.e., in one who has  
reached the path or is practising insight for it, or else  
“native wit”) {3 kinds: Vibh 324-25; 4 kinds: Vibh 329-30}  
[def. S V 197; Dhs 16; Vibh 350; Vism 436f.; M-a IV 83f.]

**paññāpīyati**—to be caused to be described, to be made  
manifest

**paññāpeti**—(1) to describe; (2) to lay out (robe), to prepare (a  
seat); <(3) to promulgate, to lay down (a training rule)>

**paññāyati**—to be understood, <to be discerned, to be  
manifested>

**paññā-vimutta**—liberated by understanding <or wisdom>  
{5 kinds: M-a III 188}

**pañha**—question (see also: *ovattikasāra-pañha*, *ānīta-pañha*) {4-  
*vyākaraṇa*: D III 229}

\***paṭatantuka**—kind of worm in the body: Vism 258

\***paṭapaṭeti**—to crackle: Vibh-a 4; Vism 626

- \***paṭalita**—played (of musical instrument): Khp-a 172
- \***paṭikamma**—rejoinder after inconclusive refutation (log.):  
Kv 2
- \***paṭikaroti**—*also* to obey: M III 133
- \***paṭikāra**—<?> M-ṭ II 260
- \***paṭikkamana**—refectory: Vism 66; Sn-a 53
- paṭikkūla**—repulsive
- paṭigha**—(1) resistance (resentment) [def. Vibh 167]; <(2)  
sensory impingement [def. Vism 329]>
- paṭicca**—(ger. of *paṭi* + *eti*) having depended, due to,  
dependent on
- \***paṭicca**—(as last but decl. adj.) ought to be arrived at:  
Vism 521; Vibh-a 465
- paṭicca-samuppanna**—dependently arisen
- paṭicca-samuppāda**—dependent origination [def. D II 55f.;  
M I 46f., 259f.; S II 1f.; A I 177; Vibh 135f.; Vism Chs. XVII  
and XIX]
- \***paṭijānāti**—(1) to claim: M I 69; (2) to make a logical  
proposition (log.): Kv 2
- paṭiññā**—claim
- \***paṭiññā**—proposition, first member of syllogism (log.):  
Vism 532; Kv 2; Vism-a
- paṭiniddesa**—redescription
- \***paṭiniyata**—certain, definite: Vism-a
- \***paṭiniyyātetī**—to discharge (an obligation): M-a II 317
- paṭinissagga**—relinquishment
- paṭinissajjati**—to relinquish
- paṭipatti**—way, progress, practice
- \***paṭipatti**—theory: Vism 468, 471, 528, 583; Vibh-a 137
- paṭipadā**—way; *also* name for certain suttas (see S-a III 291;  
M-a I 92; III 6; Vism 93) {3 kinds: A I 295; 4 kinds: D III 228}  
[def. Vibh 104, 106, 331; Vism 509f.; Vism-a 92]
- \***paṭipadāna**—maintaining (on course); producing: Vism 128

- paṭipannaka**—one entered on the way {4 kinds: M-a II 137}
- \***paṭipassanā**—looking back: Vism 278
- \***paṭipāṭiyamāna**—following successively in order: Vism 245
- \***paṭipāda**—placing end to end: Vibh-a 117
- paṭipuggala**—person who is the equal of another person
- \***paṭipuggalika**—*see: paṭipuggalika*
- paṭibaddha**—(1) bound up with; (2) ready to (his adverting) (*āvajjana-*): Paṭis I 172
- paṭibhāga**—counterpart
- paṭibhāga-nimitta**—counterpart-sign
- paṭibhāṇa**—perspicuity (intelligence) (4th of the 4 *paṭisambhidā*)
- \***paṭibhāṇeyyaka**—*also* one who arouses (others') intelligence: A I 25 (see A-a )
- \***paṭivatti**—performance (?), but better reading is *paṭipatti*: Khp-a 240
- \***paṭivānarūpa**—displeased: M II 244
- paṭivijjhati**—to penetrate, to pierce, to prick
- \***paṭivipassanā**—insight into past insight (as impermanent, etc.): Vibh-a 423
- paṭivibhatti**—sharing {2 kinds: D-a 33}
- \***paṭiveti**—to vanish: Vism 630; M III 25
- paṭivedha**—penetration, piercing
- paṭisaṃvedeti**—to experience
- paṭisaṅkhā**—having reflected, reflexion
- \***paṭisaṅkhārāpati**—to fortify: M III 7
- paṭisandhi**—(1) link: M III 230 (PED gives no sutta ref.); (2) rebirth-linking, rebirth-linking consciousness: Paṭis I 11; II 72; Paṭṭh 74 (not “metempsychosis” as in PED) [def. Vism 457, 545]
- paṭisambhidā**—discrimination {the 4: *attha-* = d. of meanings; *dhanuṃ-* = d. of ideas <or states>; *nirutti-* = d. of language; *paṭibhāṇa-* = d. of perspicuity (in expression and knowledge)} {3 kinds: Vibh 297} [def. Vibh 293; Vism 440]

- \***paṭisiddha**—excluded, denied (log.): Vibh-a 164, 339;  
Vism 555; M-a I 85; IV 123
- \***paṭisedha**—exclusion, negation (log., gram.)
- \***paṭissaya**—gloss for *vilāra*: Vism-a 63
- \***paṭihaññati**—to resist, resent (as verb for *paṭigha*):  
Vism 320; Dhs-a 72
- \***paṭihāra**—(1) (*vāda*-) defense (M II 220) (2) escort: M-a IV  
133
- \***paṭihita (paṇihita?)**—drawn on: A III 306
- \***paṭṭhita**—gone out (= *nikkhanta*: M-a ): M I 79
- \***paṭhama-purisa**—3rd person (gram.)
- \***paṭhamī**—nominative case (gram.)
- paṭhavī**—earth {4 kinds: M-a I 25} [def. M I 421; Vibh 82;  
Vism 349, 351-53, 363, 365; Vism-a 359]
- \***paṇati**—to bargain price up: M-a III 194
- \***paṇāli**—slit: M-a IV 215 (= *chidda*: M-ṭ)
- paṇidhi**—disposition, desire
- paṇihita**—desired, to which one is disposed
- paṇīta**—sublime, superior, the (more) sublime [def. Vism-a  
92]
- \***paṇopana-vidhā**—bargaining, haggling: M I 480
- \***paṇḍati**—to pick one's way, to be wise (exegesis of *paṇḍita*):  
Khp-a 124
- paṇḍita**—wise (3 -*paññatta*: A I 151; 3 -*lakkhaṇa*: A I 102)
- patati**—to fall
- \***patati**—to gather; to wander for: Vism 60
- \***pati**—*also* concerning, about (prep.): Vism-a to Vism 507
- \***pati**—3rd. pers. sing. aor. of *patati*
- paṭiṭṭhāpana**—founding: Paṭis II
- \***paṭiyamāna**—being gone back to: Vism 521
- \***pattaṅga**—kind of plant: Vism 173
- pattha**—measure of volume (1 p. = 1 *nāli*; also 4 p. = 1 *ālhaka*)
- \***patthaṭa**—(*a*-) (un-) sought-after: Vibh-a 467



**patthanā**—aspiration {2 kinds: M-a I 41}

\***patthanīyatā**—famousness, state of being sought after:  
Vism 118

**patha**—way, mode, course, track

\***pathati**—to keep on the track, to carry on (*apathamāna* not carrying on): Vibh-a

**pada**—(1) state; (2) word; (3) foot (in verse); (4) part of speech (gram.); [4 *padāni*, 4 parts of speech: *nāma* (nouns, adjs., pronouns); *ākhyāta* (verbs); *nipāta* (particles: adv., prep., interjections, etc.); *upasagga* (prefixes)]

\***padaccheda**—elision of a word (gram.)

\***padalopa**—elision of a word (gram.)

\***padasiddhi**—establishment (derivation) of word (gram.)

**padahati**—to control, to endeavour

**padahana**—act of controlling, of endeavouring

\***padumaka**—kind of wood: M II 152

\***padose**—in the evening, in the dark: Khp-a 151 (cf. *dosā* in PED)

**padhāna**—endeavour, control {2 kinds: A I 49; see *sanma-*}  
[def. Vism 679]

\***padhāna**—the Basic Principle (Sāṃkhya system): Vism 511;  
Vism-a

\***padhāvin**—traveller: M II 98 (the proper spelling is *pathāvin* as at M I 333 and Vin III 108 (see Vin-a 859 and M-a II 417); meaning given under *padhāvin* in PED should be deleted)

**papañca**—(1) obstacle, delay: Vism 125; (2) diffuseness: M-a I; (3) diversification (by craving, conceit and wrong views according to Commentary): M I 109 (not obsession as given in PED) {3 kinds: M-a I 157, 183}

**papañceti**—to diversify (as function of craving, conceit and wrong view, according to Commentary)

\***pabbaka**—(*vññā-*) body (of lute) (?): Vibh-a

**pabbata**—rock, mountain (“larger than an elephant”: Vibh-a 366) {5 kinds: M-a III 135}

- \***pabbanīya**—(lunar) quarter-day: Khp-a 114
- \***pabbāhati**— = *pabāhati*
- \***pabbhāra**—also overhang of rock (under which a cave dwelling can be made: Vism 75; Vism-a 107)
- \***pabyāharati**—(*pa + vi + ā + harati*) to announce, to utter: M-a I 152
- pabhava**—providing with being (production) (*ime ... cattāro āhārā ... kimpabhavā? ... ime ... taṅhāpabhavā*—What provides these four kinds of nutriment with being? Craving provides them with their being); also giving being, giving existence (function of a *paccaya*): M I 67, 261
- \***pabhavati**—to give being, to give existence (function of a *paccaya*): M I 329
- pabhavana**—act of providing with being (act of producing)
- \***pabhavika**—that which provides being (that which produces): M II 106 (*piya-pabhavika*—which endears itself)
- pabhassara**—transparent, limpid
- pabhā**—radiance {4 kinds: A II 139}
- \***pabhāvanā**—causing provision with being (production): Paṭis I 185
- \***pabhivatta**—selected: M II 51
- \*-**pabhuti**—(encl.) also, and so on, et cetera (= *-ādi*): Vism 233, 258
- pabheda**—class, category
- pamāda**—negligence
- \***pamukha**—a forecourt: Vism 120; a verandah: Vism 342, 409; M-a III 351 (= *ālinda*): Vism-a 391
- payoga**—(1) means; (2) instrumentality: Khp-a 29, 39; M-a I 6; (3) addition: Khp-a 19 (*a-*)
- payojana**—purpose
- \***payojayitar**—one who takes a purpose upon oneself: M-a IV 195
- \***paradavutta**—(*para + da + vutta*) dependent on others' gifts (not as in PED; see M-a III 167): M I 450

\***parapiṭṭhimamsikatā**—stabbing others in the back, “back-biting”: Vibh 353

\***paramāṇu**—smallest measure of length (hypothetical: 36 p. = 1 *aṇu*): Vibh-a 343; Vism-a 361

**paramattha**—(1) the supreme goal (Paṭis I 180; II 184); (2) the ultimate sense (as opposed to *volhāra* and *saṃmuti*: this last meaning only used apparently in the Commentaries): M-a I 138

\***parassapada**—active voice (of verb) (gram.)

\***parācarayoga**—term for faulty construction in a sentence (example given: *appatvā nadiṇi pabbato, atikkamma pabbataṇi nadi*): Vism-a 520 (gram.)

**parābhava**—ruin

**parāmatṭha**—misapprehended (i.e., *sīla* of which more is expected than it is capable of providing, as e.g., *go-sīla*, or *sīla* in a *puthujjana* who has no *saṃmā ditṭhi*): Paṭis I 42

**parāmāsa**—misapprehension (adherence); *sīlabbata-parāmāsa*—misapprehension of virtue and duty <or of rules and observances, rites and rituals> [def. Vibh 365; Vism 684]

**parikathā**—roundabout talk

\***parikappa**—abstract conjecture: Vism-a 110

\***parikappanatā**—conjecturing: Vism 102

**parikamma**—preliminary work

**parikkamana**—avoiding, by-passing: M I 43

\***parikkilesa**—defilement: Khp-a 16; M-ṭ II 46

\***parikkhaṇati**—to dig in: Vibh-a 476

\***parikkhata**—*also* presented, available: Vism 463

**parikkhāra**—(1) equipment; (2) requisite or equipment for a bhikkhu (the 4, etc.)

\***parikkhepa**—circumference: M-a IV 220

**pariggaṇhāti**—to grasp, to embrace, to discern, to appropriate as a chattel (*pariggaha*)

**pariggaha**—(1) inclusion; (2) embracing (*attha* of *sammā vācā*); (3) chattel; (4) reinforcement; (5) discerning (stage in insight)

**paricita**—consolidated, <familiarized>

**pariccāga**—giving up

**pariccheda**—(1) a chapter (of a book), a division; (2) delimitation

\***pariccheda-rūpa**—delimiting-form (i.e., space):

Vism 448, 451

**parijānāti**—to fully know (with the 3 kinds of *pariññā*)

**pariññā**—full knowledge {3 kinds: *ñāta-pariññā* f.k. of the known (q.v.), *tīraṇa-pariññā* f.k. as judgement, *pahāna-pariññā* f.k. as abandoning: Vism 606} [def. Vism 606, 692; M-a I 29]

**pariṇāma**—change

**paritassati**—to have anguish, <to be agitated>

**paritassanā**—anguish, <agitation> {2 kinds: *bhaya*—due to fear, and *taṇhā*—due to craving: M-a III 390}

**paritta**—(1) small; (2) limited (term for the sensual-desire sphere); (3) protection (term for certain suttas recited for that purpose) [def. Vism-a 92]

**parittatā**—limitedness {2 kinds: Nidd I 43,117}

**parideva**—lamentation

\***parinijjhāpana**—brooding, or burning up (with sorrow):

Vism 503

\***parinipphanna**—*also* positively-produced (term for *rūpa-rūpa*; cf. *nipphanna*): Vibh-mṭ 23

**parinibbāna**—attainment of extinction (either by full enlightenment (*sa-upādisesa-nibbāna*) or by the ending of the arahant's life-term (*anupādisesa-nibbāna*): It 38

**parinibbāyin**—one attaining extinction {5 kinds: A V 120}

**paripācana**—maturing (definition of *tejo-dhātu*: Vism 351)

\***paripphandana**—*also* interference, activity: Vism 142, 465

\***paribyākulatā**—perplexedness: Vism 102

\***paribhaṭa**—(pp. *paribhaṭati*) nursed, carried about: Vism 28; Vibh-a 338

\***paribhaṭati**—to nurse, to carry about (in exegesis of *paribhaṭatā*): Vism 28; Vibh-a 338

\***paribhaṇḍa**—(1) repairing: M-a I 291; IV 157; Vism 706; (2) stone or earth bench on verandah or at back of house: Khuddas 74

**paribhuñjati**—to use

**paribhoga**—(1) use; (2) utility

**pariyatti**—(1) mastery; (2) scripture {3 kinds: M-a II 107}

**pariyādāna**—(1) invasion, seizure {2 kinds: M-a II 61}; <(2) exhaustion>

**pariyāpanna**—(1) included; (2) included <within the world> (term for all *lokiyadhammā* as opposed to *lokuttaradhammā*)

**pariyāya**—(1) metaphor, figure of speech; (2) manner, way, method; (3) presentation, discourse [def. M-a I 18, 89]; (4) *pariyāya-vacana*—paraphrase: Khp-a 16

\***pariyāhanana**—threshing, striking on: Vism 142

**pariyuṭṭhāna**—obsession {7 kinds: Vibh 383}

**pariyogāhana**—fathoming

**pariyodāta**—bright

**pariyodāna**—terminating

\***pariyonahana**—covering, envelope: Vism 257

**pariyosāna**—end

\***pariyosāna**—intensity (*pari + ava + sāreti* [?]): Vism 185

**parilāha**—fever (*kilesa-parilāha* fever of defilement)

\***parivattaka**—also with turn-over (*see: anuparivattana*): Dhs-a 61

\***parivattana**—also (1) turn-over (*see: anuparivattana*); (2) converting: Kkh 73

**pariveṇa**—also surroundings of a building, surrounding walk: Vism 152, 342

\***parisañṭhita**—quiet (*apariśaṅṭhita*: turbulent): Vism 194

**parisuddha**—pure (*tikoṭi-*: M-a III 46)

- \***parissavati**—to flow away (= *vissavati*: Vism-a 361):  
Vism 365
- \***pariharitabba**—*also* to be avoided: Vism 475
- parihāniya**—detriment (6 -*dhanuna*: Vibh 381)
- \***parihāra**—explanation, exegesis: Vism 543; M-a IV 141;  
implication: Vism-a 158
- \***parokkhā**—perfect tense (gram.)
- \***palala (phalla)**—(gloss for *tilapiṭṭha*): Vism-a 85
- palāsa**—domineering [def. M-a I 169]
- \***palāsati**—to domineer: Vibh-a 492
- \***palibuddha**—*also* stuck together: Vism 259
- palibodha**—impediment [def. Vism-a 97; M-a I 27; Khp-a 38]
- \***paluṭṭha**—scalded: Ud 22 (= *jhāmaya-paccaṅga*: Ud-a )
- \***pavaṭṭikā (paṭṭika, pavaḍḍhikā)**—piece of jewelry: M III  
243
- pavatta**—occurred, occurrence (*see pavatti*)
- pavatti**—(1) occurrence: Vism 471; (2) course of an  
individual existence (excluding *paṭisandhi* and *cuti*):  
Vism 546
- \***pavana**—draught (of air): Vism 345, 500
- \***pavara**—upper (*kadaliṅga-pavara-paccattharaṇa*): M I 76
- \***pavāyita**—(*su-*) with the warp well stretched (in weaving of  
cloth): Vin III 259
- \***pavāraṇa-saṅgaha**—postponement of Pavāraṇa ceremony:  
M-a IV 138
- pavicaya**—investigation
- paviveka**—seclusion {3 kinds: M-a II 143}
- \***pavutta**—fallen (= *patita*: M-a IV 53): M II 254
- pasaṅga**—(*see atippasaṅga*) scope
- \***pasāṭa**—*also* relaxed: M-a I 280
- \***pasahati**—*also* to endure: Vism 501
- pasāda**—(1) clearness; (2) sensitivity (of *rūpa* = the 5 senses);  
(3) confidence [def. Vibh 170]

**pasādana**—confidence (the clearing of doubt in the mind by the act of faith = *saddhā*)

**pasīdati**—(1) to subside (e.g., cloudiness in water); (2) to acquire confidence

**passaddhi**—tranquillity

\***pahaṃ (or pabhaṃ)**—most likely a contracted form of ppr. of *pahoti (pabhavati)*: M I 329; D I 223 (where spoken by the Buddha, *not* by Baka Brahmā, see Be.); *sabbato-pahaṃi* (or *-pabhaṃi*) should probably resolve into *sabbato apahaṃi* and so refer to the *sabbato nāpahosiṃ* (so read with Be.) instead of the Ee *nāhosiṃ* 3 lines above in MN Sutta 49; derivation from root  $\sqrt{bhū}$  suggested in M-a

\***pahāna**—abandoning, abandonment {3 kinds: Vism 693; 4 kinds: M-a I 71; Dhs-a 351; 6 kinds: M-a II 67}

\***pahān'ekatṭha**—see: *ekatṭha*

\***pahāya**—(ger. of *pahoti*)

**pahitatta**—(pp. *padahati* or (according to Comy.) of *pahiṇāti + attā*) self-controlled, self-exerted, <resolute>

**pahīna**—abandoned

\***paheyya**—abandonable: Vism 514

**pākata**—evident, obvious

\***pāga**—prior (*-bhāva*—immediately preceding state)

**pāguññatā**—proficiency (of *citta* and *kāya*)

\***pātipuggalika**—belonging to an individual person (*-dāna*—gift to an individual person): M III 254; Dhs-a 46

\***pātibhoga**—agent, intermediary, proxy (not quite as in PED): Vism 55-56

**pāṭimokkha**—the Rule of the Community {2 kinds: Ud-a 298}

**pāṭihāriya**—wonder, marvel {3 kinds: A I 170}

**pāṇati**—to breathe: Khp-a 241

**pāṇātipāta**—killing breathing things, <taking life>

\***pāṇika**—also a trowel: Vism 124

\***pāṇupeta**—also as long as breath (i.e., life) lasts: M I 24

- \***pātabyatā**—drinkability (fr. root √*pā*, *pivati*; not as in PED):  
MI 305
- \***pāda**—*also* part of a building: Dhs-a 107
- \***pāda**—*also* piece of money (5 or 2 *māsaka* = 1 p.; 4 p. = 1  
*kahāpaṇa*)
- \***pādapiṭhika**—part of shrine: M-a III 246 (= Vibh-a 293, Dhs-  
a 72)
- \***pādānatā**—Khuddas 7
- \***pāduddhāra**—footstep, lifting of the foot: M-a I 260;  
Vism 202
- \***pāpaka**—(fr. *pāpuṇāti*) what reaches, causes to reach:  
Vism 437, 508
- pāpaka**—bad (= *pāpa*)
- \***pāpana**—(fr. *pāpuṇāti*) (1) reaching: Vism 508; Paṭis II 116;  
(2) the consequent (log.)
- \***pāpana**—(fr. *pāpa*) denigration: Vism 29, 353
- pāpicchatā**—evilness of wishes [def. Vibh 351]
- \***pāpiṭṭha**—bad: A I 148
- pāmojja-mūlaka-dhamma**—idea <state> that is a root of  
gladness {9 kinds: Paṭis I 85}
- pāramī**—perfection {10 kinds: M-a I 45; II 2; III 22; 30 kinds:  
Vism-a 181}
- \***pārāvata**—pigeon (spelling for *pārāpata*): Vism 342
- \***pārisesa**—limitation (*parisesena*—in a limited sense): As-mṭ  
28-29
- \***pārihāriya**—special: Vism 98
- pāli**—text
- \***pāli**—(*vāpi*-) causeway, embankment: Vibh-a 446
- pāli-muttaka**—(method) not included in the texts
- \***pāvā**— = *pavadati*: Sn 782
- \***pāvāra**—*also* cloth: Vism 258
- pāsaṇḍa**—sect (96: M-a II 12)
- \***pāsati**—to throw: A-a



- \*pāsādanīya—inspiring confidence, pleasing: M II 118; Ud 58
- \*piṇḍa—stalk (of a toadstool): Vism 260
- piṇḍapāta—almsfood {16 kinds: and 15 piṇḍapātakhetta: A-a }
- \*piṇḍika—calf of the leg: Vism 252, 343
- \*pitar, cūla—uncle: M-a II 61
- \*pittala—kind of metal alloy <brass?>: M-ṭ I 43
- \*pidhānī—lid: Vism 346
- \*pisati (piṃsati)—also to beat, to pound (uraṇi pisati—he beats his breast): Vibh-a
- \*pisāca-loha—kind of metal (not necessarily copper): Vibh-a 63 {8 kinds: M-ṭ I 73}
- pisuṇa—malicious, <slandering> (of speech)
- \*piṇana—act of refreshing: M II 188; Vism 146
- pīti—happiness, <rapture, zest, joy> {3 kinds: S IV 235; 5 kinds: Vism 143} [def. Dhs 9; Vism 143]
- \*pīneti— = piṇeti—to refresh: Vism 143 (= M-a I 84)
- \*piyatam—(imp. of pivati?): M II 186
- \*puṃs—masculine gender (gram.)
- puggala—person {2 kinds: A I 76, etc.; 3 kinds: A I 107, etc.; Nett 7, etc.; 7 kinds: D III 253, etc.; 8 kinds: D III 255, etc.; 10 kinds: A V 23}
- pucchā—questions {2 kinds: M-a II 328; 5 kinds: M-a II 334-35}
- \*pucchāvasika—see under: nikkhepa
- puñña—merit {3 kinds: Vibh 325}; puññakiriyavatthu—ground for making merit {3 kinds: It 51; 5 kinds: M II 205; 10 kinds: M-a I 132}
- puññābhisanda—outcome of merit {4 kinds: A II 54}
- \*puttaka—roller, rolling pin (gloss of nisadapoṭa): Vism-a 250
- putta-maṃsa—child's flesh (allusion to S II 98f.; not as conjectured in PED): Vism 32; M-a I 16
- puthujjana—ordinary man, <worldling> (i.e., who has not reached the path) {2 kinds: M-a I 20}

- \***puthuvacana**—plural (gram.)
- \***pupphaka**—balloon, swelling: Vism 258
- \***pupphula**—spelling of *bubbula* in Burmese texts
- pubbakicca**—preparatory task
- pubbanimitta**—portent {5 of deities' death: M-a IV 170}
- \***pubbenivāsānussati**—recollection of former life: M I 22
- purakkhata**—(encl.) preceded by, led by: Sn 199; M-a I 210
- \***purāṇa**—(-*taṇḍula*) also selected (rice): M-a I 294
- \***purindada**—First Giver (epithet of the Buddha): M I 386; see M-a III 98. PED seems to have gone astray
- purisa**—man, male (3 *purisa-sadassa*: A I 289; 7 *purisassa bhariyā*: A IV 92; 7 *purisa-gati*: A IV 70; (*purisa-mala*: Vibh 389) [def. Vism-a 12]
- \***purisa**—person (gram.)
- \***purisa**—World Soul (in Sāṃkhya system), *puruṣa*: Vism 518; Vism-a 752
- \***purekkhāra**—objective: Khp-a 40
- pulliṅga**—masculine gender (gram.)
- \***pekkha**—also stage show: D I 16
- \***pekkhatar**—seer, looker: Paṭis II 194
- peta**—(1) ghost; (2) departed one
- pettivisaya**—realm of ghosts
- \***pellana (phellana)**—pushing, propelling: Vism-a 270, 362; M-ṭ I 83
- \***pesika**—scraper: Vism 29
- \***poṭṭhalika**—see: *koṭṭhalika*
- \***pothetvā**—(ger.) having pressed: M-a V 67
- \***porisa**—also measure of height (foot to extent of fingertips extended above height)

## PH

**pharaṇa**—act of extending, pervasion, intentness upon (= *āraṇṇaṇa-karaṇa*)

**pharati**—to extend to, to pervade, to be intent upon

**pharusa**—harsh

**phala**—(1) fruit; (2) fruit of a reason {2 kinds: M I 62; 4 kinds: D III 227; 7 kinds: S V 314}; (3) fruition (of the noble path) (4 -*citta*: Vism 459)

\***phalakasata**—target: Vism 674

**phassa**—contact, touch {4 kinds: Vibh 405; 6 kinds: M I 52; 10, 22, and 32 kinds: Vism 565} [def. M I 52; Dhs 2; Vibh 136; Vism 463, 528, 565]

**phassa-kāya**—body of contact (i.e., eye-contact, etc.) {6 kinds: M III 216}

**phassati**—to be touched, to contact

**phassa-dvāra**—door of contact {6 kinds: Dhs-a 95}

**phassana**—being touched, being contacted

**phassa-pañcaka**, **phassa-pañcamaka**—contact-pentad (in sutta forms: M I 53; III 25; in commentarial form: M-a I 249; Nett)

**phassāyatana**—base for contact {6 kinds: A II 161}

\***phālaka**—a vessel: Khuddas 2

\***phāsu**—comfortable: D II 99; Vism 118

**phāsu-vihāra**—comfortable abiding {5 kinds: A III 119}

\***phudhamanaka**—branch of medicine: Vibh-a 410

\***phullāpeti**—to blossom: M-a II 336

**phusati**—to touch

**phusana**—touching

**phusīyati**—to be touched

\***phellana**—spelling of *pellana* (q.v.)

**phoṭṭhabba**—tangible (i.e., object of *kāyāyatana*) {3 kinds: as 3 of 4 *mahābhūta*: Vism 483} [def. Dhs 647]

## B

- \***bajjhati**—(pass. *bandhati*) also to be responsible (for action: *kaṇṇuunā bajjhati*): M-a I 200; Dhs-a 99; Khp-a 29
- \***baddha**—(1) imprisoned: M I 275; (2) responsible (for action: *kaṇṇuunā baddho*): Khp-a 29
- \***bandha**—(1) imprisonment: M I 115; (2) responsibility (for action: *kaṇṇabandho*): Khp-a 29
- \***bandhati**—also to set up; *khandhāvaraṇi bandhati*—to halt a caravan: M-a V 44; *issaṇi bandhati*—to nurse envy: M III 204; *khandhāvaraṇi bandhitvā*—having made an encampment; *āghātaṇi bandhati*—to nurse a grievance: M-a III 24
- \***bandhana**—imprisonment: M I 275
- bala**—power [def. Vism 679]
- balivadda**—yoke ox {4 kinds: A II 108}
- \***balīpurisa**—conscripted man: Dhs-a 111
- bavh**—compound form of *bahu* (e.g., *bavhatthena*)
- bavhābādha**—having much affliction {3 kinds: M-a III 358}
- \***bahala**—intense: M-a I 79
- bahiddhā**—(adv.) externally
- \***bahubbīhi**—relative compound (gram.)
- bahulikaroti**—to cultivate, to make much of
- bahuvacana**—plural (gram.)
- bahussuta**—who has learnt much {2 and 4 kinds: D-a 530}
- bāla**—(1) child; (2) fool; (3) *-lakkhaṇa*: A I 102
- \***bālatta**—dotage: Vism 502
- \***bālavasanta**—name for month of Citta (approx. April): Khp-a 192
- \***bāliiso**—(adv.) as a fool (?): M-a I 39
- bāhira**—(adj.) external
- bāhiraka**—(1) one outside the Buddha's Dispensation; (2) outward: M-a II 128

- \***bāhulika**—one who indulges in luxury: M I 171
- \***bindava**—spot (?): M-ṭ II
- \***bissanu**—Viṣṇu
- buddha**—enlightened; the Buddha, the Enlightened One {2 kinds: A I 77} [def. Vism 198f].
- buddha-kicca**—Enlightened One's function {5 kinds: S-a I 243}
- buddha-kkhetta**—Buddha's field {3 kinds: Vism 414}
- buddha-guṇa**—Enlightened One's special qualities, <Buddha's virtues> {3 kinds: Vism-a 217}
- buddha-ñāṇa**—Enlightened One's knowledge {14 kinds: Paṭis I 133; II 31}
- buddha-dhamma**—Enlightened One's idea, <Buddha's quality> {6 kinds: Vism-a 208}
- buddhi**—(1) enlightenment, discretion; (2) intelligence: Vism 101
- \***buddhi**—recognition: Vism-a 134
- buddhi-carita**—intelligent temperament
- \***budha**—possessed of wit: Vism 136; Khuddas 20; M-a I 39, 129
- bundi**—(in *aggijalanasālākābundi*): (goldsmith's) fire-lighting twig-faggot (?) (alternative reading—*panti*): Khp-a 50 (cf. PED *bundika*)
- bojjhaṅga**—enlightenment factor (7: M II 12, 14; S V 110) [def. Vism-a 128-29; M-a I 82]
- bodhi**—enlightenment [def. M-a I 54]
- bodhipakkhiya-dhamma**—idea <state> partaking of enlightenment {5 kinds: S V 227; 14 kinds: Vism 680-1}
- bodhisatta**—bodhisatta, creature pledged to enlightenment, <being who has vowed to become a Buddha>
- by**—see also *vy-*
- \***byañjana**—particle: Vibh-a 387 (= *nipāta*: Vibh-mṭ)
- \***byañjana-buddhi**—<augmenting of a syllable> {10-fold: M-a II 253}

\***byatti**—*see: vyatti*

\***byabhicarati**—to be an exception, to be irregular: Vism-a (gram.)

\***byabhicāra**—exception, irregularity: Vism 441 (gram.)

\***byasati**—to ruin: Vibh-a 102

\***byāpanicchā**—repetition, reduplication (gram.): Vism-a 229, 407

**byāpanna-citta**—with mind affected by ill will

**byāpāda**—*see: vyāpāda*

**byābajjha**—(a-) (non-) affliction

**byābādha**—affliction

**byāma**—measure of length (head to foot)

**byāvaṭa**—*see: vyāvaṭa*

**brahma**—divine, perfect, life

**brahmacariya**—(1) the life divine, <the holy life>, chastity {2 kinds: Vism 214}

\***brahmañña**—lover of brahmans: D III 74

**brahmabhavana**—realm of a (Brahmā) Divinity {10-fold: M-a I}

**brahmaloka**—world of the (Brahmā) Divinity {9 *brahmaloka-deva*: Vibh 424; 19 *brahmaloka*, 20 *brahmaloka*: M-a II 333}

**brahmavihāra**—divine abiding (the 4)

**brahmā**—Divinity, Brahmā Divinity [def. M-a I 34; Vism-a 307]

**brāhmaṇa**—one belonging to the divine caste, a divine, a brahman {3 kinds: Vism-a 307; 5 b.- *aṅga*: D I 119} [def. M-a I 109; II 418; III 443]

**brūhana**—intensification

## BH

**bhaṅga**—dissolution

\***bhañjati**—to gather (flowers): M-a III 247

- \***bhaṭṭha**—ground up (*-dhañña*): Khuddas 85
- \***bhatta**—biscuit (?): Khuddas 87
- bhatta**—meal {2 kinds: M-a II 208; 14 kinds: Vism 66; Vism A 307}
- \***bhattar**—(1) employer: Vism 150; (2) employee: M II 123
- \***bhattavant**—(1) possessed of cultivation (of seclusion, etc.): Vism 212; (2) possessed of devotees: Vism-a 214
- bhabba**—capable, able
- bhaya**—(1) fear, terror, cause of fear, fearful {3 kinds: Vibh 367; 5 kinds: S V 387; Vibh 379}; (2) famine (4 *abhayassa bhayanti*: M-a IV 22)
- bhayat'upaṭṭhāna**—appearance as fearful (stage in insight)
- \***bhayānaka**—*also* fearing: Vibh 367
- bhava**—being, becoming, existence {2 kinds: Vibh 137; 3 kinds: M I 50; 6 kinds: Vism 573; 9 kinds: Vibh 137; 24 kinds: Vism 573} [def. M I 50; Vibh 136,145; Vism 528, 571, 576]
- bhavaṅga**—the “factor of being,” life-continuum consciousness (Paṭṭh 159, 160, 169, 322; no Piṭaka ref. in PED)
- bhavati**—to be, to become, to exist (= *hoti*)
- \***bhavantara**—the immediately-next existence upon rebirth
- bhava-sāta**—attraction in being
- \***bhavyatā (bhabbatā)**—(*sakkhi-*) ability to be a witness: M III 96
- \***bhavya-rūpatā**—apparent ability: A I 189
- \***bhāti**—brother (compound stem): Vism 654
- bhāra**—burden {18 kinds: Vibh-a 388}
- bhāva**—(1) essence, state, -ness (sometimes used in Commentaries to replace verb *hoti*); (2) sex; (3) substantive-essence (gram.): Khp-a 106, 224
- \***bhāva-taddhita**—gerundial derivative (abstr. + suffix *-tā, -tta, (ṇ)ya*) (gram.)
- \***bhāva-napumsaka**—neuter gender abstract noun (gram.)

- bhāvanā**—maintaining in being, development,  
<meditation> {2 kinds: Vism 697; 3 kinds: D III 219; 4  
kinds: Paṭis I 172}
- \***bhāva-sādhana**—formula of establishment by state (e.g.,  
*socanan ti soko*) (gram.); cf. *kattu-sādhana*
- bhāvitatta**—self-developed
- bhikkhu**—bhikkhu, <monk>, mendicant [def. Vibh 245;  
Vism 3; Vibh-a 327]
- bhikkhu-saṅgha**—Community of Bhikkhus {12-fold: Dhs-a  
80}
- \***bhindati**—also to utter speech (*vācā*): M I 301; to complete a  
course of action (*kanuapathanṇi bhindati*): Vibh-a 75
- \***bhujasāsa**—kind of pearl: M-ṭ I 73
- \***bhumma-vacana**—locative case (gram.); *bhāvena bhāva-*  
*lakkhaṇe bhummaṇṇi*—locative absolute construction (gram.)
- bhūta**—(1) been; (2) actually existing; (3) entity (the 4 *mahā-*);  
(4) living being [def. M-a I 31; Vism 366; Dhs 663]
- \***bhūti**—“beingness,” becoming, coming-to-being: M-a V 20
- bhūtūpādā-rūpa**—*rūpa* secondary to (derived upon) the four  
*mahābhūta* {24 kinds: Vism 444}
- bhūmi**—(1) ground, soil; (2) plane {2 kinds: Vism 439; A I 61;  
3 kinds = 3 *avacara*; 4 kinds: Paṭis I 83}
- bheda**—breach, schism {3 kinds: M-a II 210}
- \***bheda**—(*vacī-*) breaking into speech, speech utterance:  
Vism 448; (*kanu-*) breaking into action, effecting of  
action: Dhs-a 90
- bhoga**—riches {2 kinds: A I 92}

## M

- \***maṃ**—also weal, good (in exegesis of *maṅgala*): Khp-a 123
- maṃsa-cakkhu**—the fleshly eye, physical eye {2 kinds: S-a I}
- makkha**—contempt
- \***makkhika**—honey-bee



- magadha-nāḷi**—measure of volume (1 m.n. = 12 1/2 *pala*)
- magga**—(1) path {the 4}; (2) (Noble Eightfold) Path; (3) passage {the 3: Khuddas 9}; [def. D II 311; Vism 509]
- maṅgala**—blessing {5 kinds: Vin-a 1008}
- macchariya, macchera**—avarice [def. Vism 683]
- majjhatta**—neutral, central
- majjhataṭṭā**—neutrality
- majjhima**—middle, medium
- \***majjhima-purisa**—second person (gram.)
- majjhima-bhikkhu**—bhikkhu with more than 5 and less than 10 years' seniority since *upasanupadā*
- maññati**—to conceive
- maññanā**—conceit, conceiving {3 kinds: M-a I 26}
- maññita**—conceit, <conceived>, concept
- \***maññussava**—stream of conceits <of conceivings>: M III 246
- \***maṇati**—to crush (in exegesis of *veramaṇī*): M-a I 203; IV 133; (or *maṇāti*): Khp-a 24
- maṇi**—gem (examples at Ud-a 103)
- maṇḍa**—fine-extract (3-fold: Paṭis II 86)
- maṇḍala**—circle, round {3 kinds: M-a II 150}
- matta**—a little, measure, (*-matta*) merely
- \***mattaṭṭhaka**—lasting only a little: M I 185
- \***mattaso-kata**—done in fair measure: Vibh-a
- \***mattha**—instrument for churning milk: M III 141
- matthaka**—(1) top, summit, acme; (2) conclusion
- mada**—vanity, intoxication {3 kinds: A I 146} [def. Vibh 350; M-a I 170]
- maddati**—(1) to trample on; (2) to squeeze, to press
- \***manayati**—to cause to think (exegesis of *mano*): Vibh-a 45
- manasi-karoti**—to give attention to, to bring to mind
- manasikāra**—attention, bringing-to-mind (10-fold *kosalla* in m.: Vism 243-44) [def. Vibh 373; Vism 466]

- manāpa**—agreeable
- manāyatana**—mind base [def. Dhs 65; Vibh 71; Vism 481]
- mano**—loosely—mind; technically—mind (as *manāyatana*, *manodhātu*, etc.) [def. Dhs 17; Dhs-a 87; M I 295]
- manodhātu**—mind element [def. Vibh 88; Vism 456, 484]
- manopavicāra**—mental approach {18 kinds: M III 216}
- manoviññāṇa**—mind-consciousness
- manoviññāṇa-dhātu**—mind-consciousness element {68 kinds: Vism 588} [def. Vibh 89-90; Vism 456, 484; Dhs 68]
- mantheti**—to churn: Vibh-a 141
- mamatta**—fondness, <possessiveness> {2 kinds: Nidd I 49}
- maṇaṇa**—death {2 kinds: Vism 502} [def. D II 305; Vism 229, 502]
- mariyāda**—barrier, dam, embankment {2 kinds: M-a IV 89}
- \***marisayati**—to believe (?): M-a III 298
- \***marisāna**—(a-) (dis-) belief (?): M-a III 298
- maru**—also cliff: Vism 531
- mala**—stain {3 kinds: A I 105; 4 kinds: Vin II 295-96; 8 kinds: A IV 195} [def. Vism 684]
- mahagatta**—exalted, enlarged (i.e., consciousness exalted from the *kāmāvacara-bhūmi* to the *rūpāvacara-bhūmi* or to the *arūpāvacara-bhūmi* by practice of jhāna and also enlarged in the area of its awareness at that time)
- \***mahacca**—great pomp: D I 49; M II 65; D-a I 148
- mahatta**—greatness {2 kinds: Nidd I 49}
- \***mahamahādivasa**—festival: Vibh-a 474
- mahākaruṇā-kāra**—act of the great compassion {89: Paṭis-a277}
- mahākula**—great family, great clan {3 kinds: M-a I 168, i.e., *khattiyamahāsāla*, *brāhmaṇamahāsāla*, *gahapatimahāsāla*} [def. Vibh-a 518]
- mahādīpa**—continent
- mahānādī**—principal river {the 5: Vism 416}

**mahāniraya**—principal hell {the 8: Vism 300}

\***mahāpadesa**—principal authority {the 4: D II 123} (see PED under *padesa*, though does not the compound resolve into *mahā + apadesa*?)

**mahāpariccāga**—the great relinquishment {the 5: M-a I 45}

**mahāpurisa-anubyañjana**—details of a Great Man {80: Vism 234; cf. MN Sutta 91}

**mahāpurisa-vitakka**—thought of a Great Man {the 7 & the 8: A IV 229}

**mahābhaya**—great fear {16: Vibh 376 and Vibh-a }

**mahābhūta**—great entity (great primary element of *rūpa*, i.e., *paṭhavī, āpo, tejo, vāyo*) [def. see *bhūta*]

**mahāmaṅgala**—great blessing {the 5: Vin-a 1008}

**mahāvatta**—principal duty {80: M-a III 30}

**mahāvitakka**—principal thought {9 kinds: M-a I 82; see Vibh 355}

**mahāvippassanā**—principal insight {the 18: Vism 628, 694; see Paṭis I 20}

**mahāsandhi**—principal joint of the body {14: Vism 185}

**mahāsamudde acchariya-abbhuta-dhamma**—wonderful and marvellous ideas <qualities> connected with the great ocean {the 8: Ud 53}

**mahāsara**—great lake {the 7: Vism 416, 650; A IV 101; M-a III 135}

**mahāsilā**—great rock {the 7: Vism 206}

**mahicchātā**—greatness of wishes [def. Vibh 351]

\***mahī**—also greatness (*puñña-*): M I 236

**mātikā**—(1) schedule; (2) Code (term for *Pātimokkha*. *dve mātikā*—term for *Bhikkhu-* and *Bhikkhunī Pātimokkha*), summary manual (e.g., the *Khuuddasikkhā* as a summary of the Vinaya), etc. [def. Vism-a 17]

- māna**—conceit (pride: connected etymologically with *māneti*—to honour, and semantically with *maññati*—to conceive a conceit) {3 kinds: A III 445; 7 kinds: Vibh 383; 9 kinds: Vibh 389; 18 kinds: Vibh 346} [def. Vibh 355; M-a I 170]
- mānasa**—notion, mind, thought: M II 262; M-a I 40
- māyā**—deceit, magic
- Māra**—Māra {2: Vism 612; 5: Vism 211}
- \***māḷaka**—(*vitakka-*) debating lodge (“*kattha nu kho ajja bhikkhāya caritabbanti ādinā vitakka-māḷake*”: Vism-a ): Vism 342; M-a II 284; III 149
- micchatta**—wrongness {the 8 and the 10} [def. Vism 683]
- micchā**—wrong {2 kinds: A I 90}
- micchā-diṭṭhi**—wrong view {20 kinds: M-a I 73; II 360}
- \***miḍḍhi**—shelf, plinth: Khuddas 74; Vin II 113
- middha**—drowsiness (torpor)
- \***milāpana**—withering, causing to wither: Vism 461
- \***missaka-samāsa**—mixed compound (gram.)
- mukha**—(1) mouth, face; (2) paragraph, heading; (3) way (*mukhena*—by way of: Vism 346); (4) *mukham oloketi*—to pander to: M-a IV 73; (5) *mukha-vatṭi*—wall-plate (in architecture): Dhs-a 107
- muccitukamyatā**—desire for deliverance (stage in insight)
- \***muṭṭhi**—measure of length (from elbow to knuckles of closed fist)
- \***muṭṭhi-potthaka**—handbook, pocketbook: M-a II 91
- muta**—sensed (i.e., smelt, tasted or touched) [def. M-a I 37]
- muttā**—pearl (see Ud-a 302 and M-ṭ I 73)
- muditā**—(altruistic) gladness [def. Vibh 274; Vism 318]
- modu**—malleable
- modutā**—malleability (of *citta* and *kāya*)
- \***munāti**—to measure (exegesis of *mano*): Vism 481
- musā**—false

**musā-vāda**—false speech, lying

\***muhuṃ**—(adv.) gradually: S I 110

**mūla**—(1) root (of plant); (2) root (cause, origin) [def. M-a I 12]

**mūla-pada**—root-word (18: Nett 2)

\***metabba**—must be measured (absol. of *mināti*): Vin I 94

**mettā**—lovingkindness; *-cetovimutti*—deliverance of mind through *mettā* {3 kinds: Paṭis II 130} [def. Vibh 273; Vism 318]

**methuna-saṃyoga**—sexual bond {the 7: see A IV 54-56}

\***mehana**—Vism 212 (= organ of generation according to Abh )

**moha**—delusion [def. Dhs 1061; Vibh 362; Vism 468]

## Y

\***yajrabbedā**—the Yajur Veda: M-a III 362

**yañña**—sacrifice {5 kinds: A-a }

**yatthi**—(1) pole; (2) measure of length (7 *ratana* = 1 y.; 20 y. = 1 *usabha*. Also 4 y. = 1 *abbhantara*; 4 *hattha* = 1 y.)

**yathākammūpaga-ñāṇa**—knowledge of creatures' <beings' > passing on according to actions

**yathānusandhi**—see under: *anusandhi*

\***yathāyogaṃ**—(adv.) following the order stated: Vism 474

\***yāna**—also footwear, sandals: M-a III 222

\***yānar**—one who gains his keep: M II 123

**yāmayantanāḷika**—stick contrivance for telling the time

\***yāva**—also measure of length (8 y. = 1 *aṅgula*)

\***yuga**—also measure of length (1 y. = 9 *vidatthi*)

**yuga-naddha**—coupling, coupled (of *samatha* and *vipassanā*)

**yugala**—pair {8: Paṭis-a167}

**yugalaka**—pair {the 6: i.e., *kāya*- and *citta-passaddhi*, etc.}

**yebhuyyena**—(adv.) mostly, generally

**ye-vā-pana-ka**—or whatever state (commentarial term for *saṅkhārā* besides those specified in Dhs § 1 and referred to there by the words *ye vā pana*)

**yoga**—bond (the 4) [def. Vism 684]

**\*yogita**—impalement: Vism 611

**yojana**—measure of length, league (between 3 and 7 miles) (4 *gāvuta* = 1 y.; 68,000 y. = Mt. Sineru's height)

**yonī**—(1) womb; (2) generation, mode of birth (the 4);(3) reason, cause, source (*see: ayonī*)

**yoniso**—with ordered reasoning, <methodical, wise> (*yoniso manasikāra*—reasoned attention)

## R

**\*raṭṭhiya**—governor: Vibh-a 487 (= *raṭṭhika*)

**raṇa**—conflict (*araṇa*—non-conflict; *see* M III 235) [def. Dhs-a 50]

**ratana**—jewel, treasure {2 kinds: A I 94; 3 kinds: = Buddha, Dhamma, Saṅgha; 5 kinds: A III 240; 7 kinds: D II 16; 10 kinds: *see* Ud 56}

**ratana**—measure of length (2 *vidatthi* = 1 r.; 7 r. = 1 *yaṭṭhi*)

**rati**—delight

**ratha**—chariot {2 kinds: M-a II 194}

**rathareṇu**—measure of length (36 *tajjāri* = 1 r.; 36 r. = 1 *likhā*)

**rasa**—(1) taste, flavour {6 kinds: Dhs 629}; (2) nature as function (*kicca*) or achievement (*sampatti*); (3) essential juice, filtrate, solution [def. Vism 8, 481]

**\*rasa**—kind of metal: M-ṭ I 73

**\*rasaka-dhātu**—*rasa* (metal) ore (?): M-ṭ I 73

**\*rasati**—to taste: Vism 481

**\*rasada**—candy: Vibh-a 112

**\*rasāyana**—elixir, philtre: Vism 568; D-a II 568; Ud-a 399

**rāga**—lust {3 kinds: M-a II 176}

**rājākakudhabhaṇḍa**—royal insignia {the 5: M-a IV 185}

\*rājī—also a crack: Kkh 74-75

rāmaṇeyyaka—what is delightful {2 kinds: M-a II 250}

ritta—empty, hollow

rukkha—tree {4 kinds: A II 109; 7 kinds: Vism 206}

rucci—preference, opinion

rūpa—form: (1) “material” form (i.e., *rūpakkhanda*); (2) “visible” form (i.e., *rūpāyatana*); (3) *-rūpa* (encl.) <having the quality of> [def. S III 47, 59, 86; Dhs 583f.; Vibh 1, 12, 136; Vism 443f.; D III 217; M III 17]

\*rūpa—stem of verb, etc. (gram.)

rūpa-kalāpa—form-group (i.e., *aṭṭhaka*, *navaka* and *dasaka*; not object of *kalāpa-sammaṣana*, q.v.)

rūpa-kāya—the form (“physical”) body

rūpa-kkhandha—form aggregate (for def. see: *rūpa*)

rūpa-dhātu—form element (as opposed to *kāma-* and *arūpa-*)

rūpa-bhava—being which is accompanied by form (as opposed to *kāma-* and *arūpa-*)

\*rūpayati—is (visibly) formed: Vism 481

\*rūpa-rūpa—concrete form (= *parinipphanna-rūpa* as distinct from *pariccheda-rūpa*, *ākāra-rūpa* and *vikāra-rūpa*): Vism 590

rūpa-saṅgaha—<classification of form> {3 kinds: D III 217}

rūpāyatana—form base [def. Dhs 617]

rūpāvacara—frequenting form, belonging to the form sphere, the form sphere

rūpin—having form

## L

lakkhaṇa—characteristic {2 kinds: Paṭis II 179; 3 kinds: 5, 10 and 50 kinds: Paṭis I 54-57}

\*lakkhaṇa-rūpa—matter as characteristic: Vism 451

\*laghimā—lightness: Vism 211

\*lavitta—(fr. *luṇāti*) reaped harvest: M-ṭ III

- lahutā**—lightness (of *citta* and *kāya*)
- lābha**—gain {5 kinds: M-a II 148}
- \***likhā**—measure of length (36 *rathareṇu* = 1 l.; 7 l. = 1 *ūkā*)
- liṅga**—(1) mark; (2) sex; (3) gender (gram.)
- \***liṅgika**—(name) denoting a mark: Vism 210; Khp-a 107
- \***litta**—(pp. *limpati*) smeared, plastered: Khuddas-a 22
- \***lega**—string, cord: Dhs-a 90
- \***lesa**—also part, fraction: M-a II 126 (= *apadesa* M-ṭ): Vism-a 828
- loka**—world {1-18 kinds: Paṭi I 122} [def. S IV 52; Vibh 195, 252; Vism 204; Dhs-a 47]
- lokapālaka-dhamma**—world-guarding ideas <states> (i.e., the 2, *hiri* and *ottappa*: see A I 51)
- lokavāda-paṭisaṃyutta-diṭṭhi**—view associated with theories about the world {8 kinds: M-a I 182}
- lokiya**—mundane, belonging to the world; *lokiya-citta*—mundane consciousness {81 kinds: Vism 588}; *lokiya-pariññā*—mundane full knowledge {3 kinds: Vism 606}; *lokiya-vipassanā*—mundane insight {7 kinds: D-a 531}
- lokuttara**—supramundane, beyond the world (the meaning given in PED as equivalent of “highest in the world” = *lokagga* seems without any foundation); *lokuttara-citta*—<supramundane consciousness> {8 kinds}; *lokuttarā-dhammā*—<supramundane state> {the 9: Dhs 1094; the 37 = the 37 *bodhipakkhiya-dhamma*}; *lokuttara-vipassanā*—supramundane insight {2 kinds: D-a 331}
- \***loṇi**—sea: M-a V 73
- lobha**—greed [def. Dhs 389; Vibh 361; Vism 468]

## V

- \***vaṃsa**—also ridge-pole of roof (?): M-a II 50
- \***vaca**—in compounds *dubbaca* and *suvaca*, q.v.



- vacana**—designation, word: *taṇṇi-vacana*—indirect speech (refers to enclitic *iti*): Khp-a 19
- \***vacanattha**—<word-meaning> (= *saddattha*): Vism 535 (cf. *vacanāyattha*)
- \***vacanāvayava**—member of syllogism (log.): Vism 532
- \***vacanāyattha**—meaning or thing verbalized: Vism-a 586 (cf. *saddattha*)
- vacī-duccarita**—verbal misconduct {the 4 kinds}
- \***vacī-bheda**—breaking into speech, speech utterance: Vism 448
- vacī-saṅkhāra**—verbal determination, <verbal formation> (i.e., *vitakka-vicāra*)
- vacī-sucarita**—verbal good conduct
- vajja**—censurable {2 kinds: A I 47}
- vaṭṭa**—round (e.g., *kaṇṇa-*, *vipāka-*, *kilesa-*, as aspects of the wheel of being [*bhavaṅga*]); term for dependent origination as arising (opp. of *vivaṭṭa*)
- vaḍḍhana**—extension, increase {2 *vaḍḍhana-bhūmi*: Vism 152}
- vaṇijjā**—trade {5 kinds: A III 208}
- \***vaṇita**—inflated: Vism 183
- vaṇṇa**—(1) colour {5 kinds: Vin III 112}; (2) appearance; (3) caste
- \***vaṇṇa**—*also* syllable: Vism 211; Khp-a 107
- vata**—duty, vow (see also: *sīlabbata*)
- vatta**—duty (see also: *mahā-*) (i.e., to preceptor, etc.)
- \***vattana**—performance of duties (to preceptor, etc.): Vism 100; Vin I 61
- \***vattana**—act of saying: M-a to M II 228
- \***vattamāna-kāla**—present tense (gram.)
- vattum**—inf. of *vatti* (= *vadati*): M-a III 222
- \***vattha**—corn: Vibh-a 445; Vism 216
- \***vatthika**—clothable: Vism 216

**vatthu**—(1) land, ground; (2) basis, physical basis, organ; (3) (heart-) basis (= *hadaya-vatthu*); (4) object; (5) instance, example; (6) story

\***vatthum**—inf. of *vasati*

\***vatthu-dasaka**—physical-basis deced (serving for *mano-viññāṇa* as *cakkhū-dasaka* serves for *cakkhū-viññāṇa*):  
Vism 128

\***vatthu-rūpa**—*rūpa* belonging to the heart-basis: Vism-a 367

**vana**—grove {2 kinds: M-a I 11}

**vappa**—sowing (of crops) {2 kinds: S-a I 242}

**vaya**—fall (see also: *udaya*), disappearance

**vaya (vayo)**—stage of life {the 3: Vism 619; 3 -*kkhandha*: Nd.2}

\***varanaka**—a plait (? of straw): A-a

\***varāhadāṭha**—kind of pearl: M-ṭ I 73

\***varitatta**—(abstract) fr. *varāti (vuiṇāti)* restrainedness: M-a I 140

**valāhaka**—(1) thundercloud {4 kinds: A II 102}; (2) the name of “Horse Treasure” (*assa-ratana*: M III 174)

\***valāhakajā**—kind of pearl: M-ṭ I 73

**vavatṭhāna**—defining

**vasa**—mastery; *vasena* (either encl. or with gen. in commentarial usage = instrumental case) (1) through, by means of; (2) as

**vasa-vattana**—(susceptible to) exercise of mastery (in definition of *anattā*)

**vasi**—mastery {5 kinds: Paṭis I 99}

**vācā**—speech {4 kinds: see M I 345} [def. Vibh 105; Vism 509; Dhs-a 86]

**vāta**—wind, air

**vādītā**—telling: M III 29

\***vāna**—fastening: Vism 293

**vāyāma**—effort [def. D II 312; Dhs 12; Vibh 105, 107; Vism 510]

- vāyo**—air [def. M I 422; Vibh 84; Vism 350-52, 363, 365; Vism-a 359]
- vāra**—(1) turn; (2) instance, case; (3) section, sub-section
- \*vāvāṭa (vyāvāṭa, byāvāṭa)**—turned towards, involved: M-a IV 178; Vibh-a 313, 475
- \*vāhanika**—float, catamaran: Vism 561; Vibh-a 171
- \*vikappa**—alternative: Vism 365; M-a I 67; ambiguity: M-a II 126
- \*vikappana**—(1) suggestion: M-a I 94; (2) transference (of one of the 4 requisites to someone else): Vin IV 122
- vikampati**—to shake, to waver
- vikampana**—shaking, wavering
- vikāra**—alteration, alterability
- \*vikāra-rūpa**—*rūpa* as alteration (term for certain kinds of *rūpa*, e.g., *aniccatā*): Vism 451
- \*vikuppati**—to be damaged: Vism 706
- vikubbana**—(1) versatility (in development of *brahma-vihāra*); (2) transformation (by *iddhi-vidha*)
- vikkhambhana**—suppression (of *nīvaraṇa* by *samatha*)
- vikkhepa**—distraction (*a-* used in def. of *samādhi*)
- \*vigaccha**—hideous (= *virūpa*: Vism-a ): Vism 652 (is this a reading for *bībaccha*?)
- vighāta**—annoyance
- vicāra**—(1) exploring; (2) (mentally) exploring, pondering (1 of the 5 *jhānaṅga*) {6 kinds: Paṭi I 6} [def. Dhs 8; Vism 142]
- \*vicāraka**—helper: Vism 65
- vicikicchā**—uncertainty {5-fold: Vism 599; 6-fold: Vism 599; 8 kinds: Vibh 364; M-a I 73} [def. M I 275; Dhs 425; Vibh 364; Vism 471]
- \*vicchikālika**—out of season—M-a IV
- \*vijambhati**—to stretch, to yawn: Vism 311
- vijānana**—act of cognizing
- vijānāti**—to cognize

- vijjati**—to exist, to be found, to be possible (lit. is known)
- vijjatisāri**—*read: vippaṭṭisāri*: M-a V 9
- vijjamāna**—factual, existent, possible
- vijjā**—(1) true knowledge {the 3 and the 8}; (2) science
- viññatti**—intimation, communication [def. Dhs 636-37; Vism 447-48]
- viññāṇa**—consciousness {6 kinds: M I 53; 81 kinds: Vism 588; 89 kinds: Vism 457; 121 kinds: Abhidh-s Pt 1} [def. M I 53; II 17; III 17, 242; S III 47, 61, 87; M I 111; Dhs 63; Vibh 9, 53; Vism 452f., 528]
- viññāṇa-kāya**—body of consciousness {the 6}
- viññāṇa-tṭhiti**—foundation for consciousness {the 4: D III 228; the 7: D III 253}
- viññāṇa-dvāra**—door of consciousness {the 5: Dhs-a 95}
- viññāṇa-dhātu**—consciousness element
- viññāṇa-ppavatti-ākāra**—mode of occurrence of consciousness {the 14: Vism 457}
- viññāta**—cognized (i.e., by the *mano*: in expression *ditṭha-suta-muta-viññāta*)
- \***viṭabhi**—canopy: M I 306 (*not* as in PED)
- vitakka**—thought {3 kinds: A I 275; 6 kinds: Vibh 346; Paṭṭis I 6} [def. Dhs 7; Vism 142; Vism-a 138] *see also: mahā- and mahā-purisa-*
- vitakkana**—thinking, act of thinking
- vitakka-māḷaka**—*see māḷaka*
- \***vitinṇa**—*also* wide: Khuddas-a 74
- \***vitthambhana**—distension (in definition of *vāyo-dhātu*): Vism 352 (cf. *rūpassa thanbhitatta* in description of *vāyo* at Vibh 84, *also samudṭṭraṇa* as other def. of *vāyo*)
- vitthāra**—detail
- vidatthi**—span (measure of length: 12 *anigula* = 1 v.; 2 v. = 1 *ratana*; 1 *sugatavidatthi* = 3 v.)
- \***vidhi**—*also* invitation: Vism 216
- \***vidheyya**—to be arranged: Vism 252

- \***vinana**—joining together: Vism 293
- vinaya**—(1) removal, discipline, leading away (discipline by leading away faults); (2) the Vinaya, 1st book of the Tipiṭaka {2 kinds: M-a I 22; II 208; 10 kinds: M-a I 22} [def. M-a I 22]
- \***vinicchaya**—definition, exposition {4 kinds: Vibh-a 512}
- \***viniddhuta**—shaken off: Vibh-a
- \***viniddhunaka**—which shakes off: Vibh-a 121
- \***viniddhunāṇa**—shaking off: Vism 510
- \***viniddhunāti**—to shake off: Vism 510 (= *viddhanṇasati*: Vism-a )
- vinipāta**—perdition
- \***vinibbedha**—diameter: M-a IV 220
- vinibbhoga**—resolution (of compact into elements): M-a I 242
- \***vinivāraṇa**—holding back: Khp-a 185
- \***vipakkamati**—to go away: M III 148
- \***vipacita**—spelling of *vipañcita*: Vism-a 224
- vipañcita**—expanded (meaning)
- \***vipañceti**—to expand (meanings): Vism-a 225
- vipatti**—unsuccess, failure {2 kinds: D III 21; 3 kinds: A I 268, 270}
- viparāmosa**—brigandage {2 kinds: M-a II 211}
- vipariṇāma**—change
- vipariṇāma-dukka**—suffering (pain) due to change
- \***vipariyāsa**—*cetaso-* out of one's mind, <mental derangement>: M II 248
- vipariyesa**—perverseness
- vipallāsa**—perversion {3 kinds: A II 52} [def. Vism 683]
- vipassati**—to see with insight, to have insight into
- vipassanā**—insight (primarily into the 3 *lakkhaṇa* of *anicca*, *dukka* and *anattā*) {3 kinds: Vism 705; 4 kinds: Paṭis I 58} [def. Dhs 55]

- vipassanā-yānika**—one whose vehicle is insight
- vipassanūpakkilesa**—imperfection of insight {the 10: Paṭis II 100; Vism 633}
- vipāka**—ripening, result (of action)
- vipāka-vaṭṭa**—the round of ripening of action {5-fold: Vism 579, 600; M-a IV 65}
- vipāka-viññāṇa**—consciousness as ripening of action, kamma-resultant consciousness
- \***vipekkhati**—to look to one side: M II 137
- vippayutta**—dissociated
- \***vipphandana**—*also* excitement: Vism 278
- vipphandita**—vacillation (of views)
- \***vipphāra**—*also* intervention: Paṭis II 211; Vism 142, 378, 462 (= *vega*: Paṭis-a36; = *vyāpāra*: Vism-a 484)
- \***vipphāravant**—possessing intervention: Vism 142
- \***vibuddha**—awakened: Khp-a 15
- \***vibhagga**—coming unstuck: M-a IV 183
- vibhaṅga**—(1) analytical exposition; (2) 2nd book of the Abhidhamma-piṭaka in 18 parts
- \***vibhatta**—built, constructed (?): M-a I 15
- \***vibhatti**—inflexion, declension, personal suffix of verb and case-ending of noun (gram.)
- vibhava**—(1) non-being, non-becoming, <destruction>; (2) success
- \***vibhāvita**—explained: M-a III 350; Dhs-a 55
- \***vimatṭa**—smooth (= *vimatṭha*)
- \***vimaddha**—smooth (= *vimatṭha*): M II 13
- vimuttāyatana**—base for deliverance {5 kinds: A III 21}
- vimutti**—deliverance {2 kinds: Paṭis II 143; 5 kinds: M-a IV 168}
- vimutti-paripācana-saññā**—perception ripening in deliverance {5 kinds: D III 243}

- vimokkha**—liberation {3 kinds: Vism 658; 8 kinds: M II 12; 68 kinds: Paṭis II 168; 75 kinds: Paṭis-a385}
- vimokkha-mukha**—gateway to liberation {the 3: Paṭis II 48}
- \***vimhaya**—*also* hypothetical: M-a II 284
- \***vimhāpana**—*also* hypocrisy
- \***viyoga**—disjunction (i.e., the word *vā*) (gram.)
- \***viyojati**—to separate: Vism 252
- virajjati**—to fade away, to cause fading of lust (*rāga*)
- virati**—abstinence: M III 74; Sn 264 {2 kinds: Vism-a 21; 3 kinds: M-a I 203; Khp-a 142}
- viramaṇa**—abstaining
- \***viraha**—(subst.) absence: Vism 158
- virahita**—devoid of, destitute of
- virāga**—fading, fading away of lust {2 kinds: Vism 290}
- virīya**—energy (*caturaṅga-v.:* M-a I 124; II 257: refers to phrase *kāmaṇi taco ca nahārū ca aṭṭhi ca avasissatu sarīre upasussatu maṇsalohitaṇi* (S II 28) according to M-ṭ) [def. S V 197; Dhs 13; Vism 464]
- viriyārambha-vatthu**—basis for arousing energy (the 7)
- \***virodha**—*also* conflict, contradiction (log.) {6 *virodha-vatthu:* Vibh 380}
- \***vilīmaṇsa**—(*so read for: cilīma* at M III 274) flesh just under the skin (*vilīmaṇsan ti canṇanissitamaṇsaṇi:* M-ṭ III): M III 274
- \***vilopeti**—to haul (*maccha*): A III 31
- vivaṭṭa**—(1) cessation of the round (*see: vaṭṭa*); (2) turning away (stage in insight); (3) expansion of *loka* after *saṇvaṭṭa*, q.v.
- vivitta**—secluded
- viveka**—seclusion {4 kinds: Vism-a 114; 5 kinds: M-a I 85}
- \***visaṅketa**—failure of rendezvous: Khuddas-a 122
- visaṅkharoti**—to analyse (= *vibhajati:* Vism-a): Vism 623
- visada**—(1) clean; (2) clear-cut, definite

- visaya**—(1) abode, habitat; (2) objective field (term for 6 *bāhirāyatana*); (3) subject-matter discussed
- \***visayin**—possessor of objective field (term for 6 *ajjhakkāyatana*): Vism-a
- \***visavana**—displaying, production: Khp-a 15
- \***visavitā**—burgeoning (alternative readings: *vikasitā*, *visatitā*): Paṭis I 174; II 206; Vism 384; Dhs-a 109 (= *arahaṭā*: As-mṭ 84; Khp-a 14-15)
- \***visahati**—to suffer, to bear: Vism 69
- \***visādana**—dejection: Vism 504
- \***visārin**—rambling (*a-*): M II 140
- \***visikhā-kathā**—talk about streets (not as in PED; see M-a III 223)
- visuddhi**—purification {7 kinds: MN Sutta 24; 9 kinds: D III 288}
- visūka**—distortion
- \***vissaṭṭhi**—indolence (?): A IV 52 (see PED *visaṭṭhi*)
- \***vihaṭamāna**—being carded: Vism 657 (= *vihaṇṇamāna*: Vism-a )
- \***vihata**—beaten: D II 141
- \***vihata**—spread out, stretched out (*su-*): M III 105
- viharati**—to abide, to dwell [def. M-a I 10]
- vihāra**—(1) dwelling place, abode; (2) monastery (18 *vihāra-dosa*: Vism 118); (3) (mode of) abiding {3 kinds: D III 220; Vism-a 211}
- vihiṃsā**—cruelty
- \***vītaccika**—without flame (*vi + ita + acci + ka*): D II 133
- \***vītharaṇa**—also shifting sideways: Vism 621; M-a I 260
- vīthi**—(1) street; (2) (*citta-*) cognitive series (in the occurrence of consciousness): Vism 22
- vīthi-citta**—consciousness belonging to the cognitive series
- \***vīna**—weaving (= *vāyana*): M-ṭ III 410
- \***vībaccha**—reading for: *bībaccha*



**vīmaṃsaka**—inquirer {2 kinds: M-a II 387; 3 kinds: M-a II 378}

**vīmaṃsā**—inquiry

**vuṭṭhāti**—to emerge, <to be rehabilitated>

**vuṭṭhāna**—(1) emergence (from a meditative attainment); (2) <rehabilitation (from an *āpatti*)>

**vuṭṭhānagāmini-vipassanā**—insight leading to emergence (of the path)

\***vuḍḍha**—half (= *aḍḍha*): Vism 622

**vutta**—said (*idaṃ vuttaṃ hoti*—“this is what is meant”: common commentarial idiom introducing paraphrases; *vuttaṃ h’etaṃ*—“for this is said”: as above introducing a quotation)

\***vuddha**—increased (= *vaḍḍhita*): M II 165

**vuddhi**—increase {2 kinds: A I 94}

\***vuyhati**—see: *uyhati*

\***vekurañjāya**—(?): M II 153 (Be suggests *vekulasō* (adv.)—belonging to no clan)

**vega**—urgency, need

**veda**—(1) inspiration, joy; (2) wisdom; (3) the Vedas

**vedaka**—one who feels

**vedanā**—feeling (only in the narrow sense of pleasure, pain, and neither) {2 kinds: M I 397; 3 kinds: D III 216; Vism 460; 4 kinds: Vibh 405; 5 kinds: Vism 461; 6 kinds: see M I 302-3; 6 kinds: Paṭi I 6; 7 kinds: Vibh 401; 8 kinds: S IV 230; see also MN Sutta 59 [def. M I 51, 89, 293, 302, 397; S III 47, 59, 86; IV 204f.; Dhs 3, 60, 415, 433; Vibh 3, 15, 130; Vism 460, 528; Dhs-a 41, 109]}

**vedanā-kāya**—feeling body {the 6: M I 51}

**vedanānupassanā**—contemplation of feeling {9 kinds: D II 298; M I 59}

**vedayita**—what is felt, feeling

**vedīyati**—to feel, to be felt

**vedeti**—to feel

- \***vedeyya**—what experiences: M I 8, 258
- venayika**—one who leads away, who disciplines (*see: vinaya*: there is a pun here made at Vin III 3; cf. M I 140), nihilist, discipliner; also one who has to be led away, got rid of (A-a to A V 190 )
- \***veyyābādhika**—*also* causing affliction: M I 10 (see M-a )
- veramaṇī**—abstention {5 kinds: see A IV 220} [def. M-a I 203]
- velā**—time, season [def. M-a II 95]
- \***veḷuja**—kind of pearl: M-ṭ I 73
- vesārajja**—intrepidity {4 kinds: M I 71-72}
- \***vessantara**—beyond temptation, <crossed over entirely (?)> M I 386 (M-a: *rāgādivisaṇaṇi* [M-ṭ *rāgādivisaṇi*] *taritvā vitaritvā ṭhito*)
- vokāra**—constituent (*eka-vokāra-bhava*: one-constituent being, i.e., *rūpa*, only as *asaññi*; *catu*:- four-c.-b., i.e., the *arūpa-bhava* with the 4 *nāma-kkhandha*; *pañca*:- five-c.-b., i.e., rest of *rūpa-bhava* and *kāma-bhava* with all 5 *khandha*)
- voṭṭhapana**—determining (consciousness: one of the members of the *citta-vīthi*)
- vodāna**—cleansing (technically the consciousness that precedes *appanā* or *magga*)
- vosāna**—stopping halfway
- \***vosāsana**—instruction, education: Khp-a 241
- vossagga**—relinquishment {2 kinds: M-a I 85; II 299}
- vohāra**—(1) commerce, trade; (2) communication, term, way of speech; (3) common usage
- vy**—*see also: by-*
- vyañjana**—(1) sauce; (2) consonant (gram.), syllable; (3) detail
- \***vyatireka**—negative, negation (log., gram.)
- \***vyatti**—particular distinction: Vism 214; (= *viyatti* and *veyyatti*): M-a I 6; Paṭis-a430
- \***vyatti**—extension, pervasion (synonym for *pharati* in logical sense), concomitance (of *sādhya* & *hetu* in syllogism) (log.)

- vyappanā**—fixity: M III 73 (no sutta ref. in PED)
- \***vyappita**—gone away (*vi + apa + ita*): Vibh 258; Vism 157
- vyasana**—ruin {10 kinds: A V 169}
- \***vyasanīyatā**—malpractice (*a-*): Khp-a 139
- \***vyākaraṇa**—*also* prose (gram.)
- \***vyādāna**—averting, turning away (*mukhaṇi vyādāya sayati*: Vism-a)
- vyāpaka**—*also* (1) coextensive, spreading throughout (Vism 211, 447); (2) concomitant (log.)
- \***vyāpajjitar**—one who undertakes: M III 127
- \***vyāpanna**—*also* (adj. fr. *vyāpāda*) with mind of ill will (*-citta*)
- vyāpāda**—ill will [def. M I 275-76; Dhs 419]
- \***vyāpāra**—*also* interest, interestedness: Vism 585, 595

## S

- sa**—(prefix) (1) with, affected by (= *saha*, e.g., *sāsava*); (2) true (= *sat*, e.g., *sappurisa*); (3) own (= *saka*, e.g., *sabhāva*)
- sa-uttara**—surpassed (by something else)
- saṃ**—(1) own (= *sayanī*); (2) (= *siyanī*: A II 212); Vism-a
- saṃyoga**—bondage
- \***saṃyoga**—conjunction (= *sampiṇḍana*, i.e., the words *ca* and *pi* meaning “and”) (gram.); *see also*: *accanta-*
- saṃyojana**—fetter {7 kinds: A IV 7, 8; Vibh 383; 11 kinds: Paṭis I 143} [def. D III 234; Vibh 361; Vism 682]
- saṃyojaniya**—provocative of fetters
- saṃvaṭṭa**—contraction (of *loka*: opp. of *vivaṭṭa*) {3 *saṃvaṭṭa-sīnū*: Vism 414}
- \***saṃvaṇṇa**—detailing: Khp-a 224
- saṃvaṇṇita**—*also* in detail: Vism 411 (= *vitthārīta*: Vism-a 407); Khp-a 135
- \***saṃvaṇṇeti**—to detail: Khp-a 224

- saṃvara**—restraint {5 kinds: M-a I 62; Vism 7; 8 *saṃvara-dvāra*: Dhs-a 95} [def. M-a I 62]
- saṃvega**—sense of urgency {8 *saṃvega-vatthū*: M-a I 298; Khp-a 235 (PED omits the 8th)}
- \***saṃvedanika**—which feels, experiences: Vism 477
- saṃsagga**—conjoinedness, association {5 kinds: M-a II 143}
- saṃsatṭha**—conjoined, associated
- saṃsāra**—round of rebirths, roundabout
- \***saṃsilesa**—joining, junction, cohesion: M-a I 37
- saṃsīdati**—to founder
- \***saṃhanana**—*also* paralysis: Vism 469 Vism-a 493
- saka**—own
- sakadāgāmin**—once-returner (2nd stage of realization)
- \***sakalika**—*also* scale (of fish): Vism 250
- \***sakkarā**—sugar (= *sakkharā*)
- sakkāya**—embodiment, <personality> [def. M I 299; II 265]
- sakkāya-diṭṭhi**—embodiment view, <personality view>
- sakkhin**—witness, example
- sagga**—heaven, paradise
- \***sagga**—relinquishment: M-a I 190
- saṅkanti**—transmigration
- saṅkappa**—intention
- saṅkamana**—transmigrating
- \***saṅkara**—confounding, confusing: Vism 447, 711
- \***saṅkalana**—definition: M-a I 2
- \***saṅkāmana**—casting (*kusa* grass): Khuddas 95
- \***saṅkāmeti**—to cast (*kusa* grass): Khuddas 95
- \***saṅkitteti**—to announce, to publish (? in exegesis of *saṅkitti*): M-a II 44
- saṅkiliṭṭha**—defiled
- saṅkilesa**—defilement {3 kinds: Vism 4, 5}
- saṅkilesika**—defiling

- \***saṅkileseti**—to defile: Dhs-a 42
- \***saṅkupatha**—*also* a path on piles: Vism 305
- saṅkhata**—determined, <conditioned, formed> (i.e., not *nibbāna*; 3 *saṅkhata-lakkhaṇa*: A I 152)
- saṅkhā**—calculation, reckoning [def. M-a I 75]
- saṅkhāra**—determination, <formation> {3 kinds: M I 301; 6 kinds: Vism 526; 50 kinds: Vism 462f.} [def. D III 217; M I 54, 301; III 17; S III 47, 60, 86; Vism 462f., 528, 530; Vism-a 386; Dhs 62, 398; Vibh 7, 41, 135, 144]
- saṅkhāra-kkhandha**—determinations <formations> aggregate
- saṅkhāra-dukkha**—suffering (pain) inseparable from determinations <formations>
- saṅkhāra-pariccheda**—delimiting of determinations <formations> (preparation for insight)
- saṅkhārupekkhā**—equanimity about determinations <formations> (last stage of insight before *anuloma*)
- \***saṅkhyā-taddhita**—numerical derivative (gram.)
- saṅgati**—(1) chance, coincidence; (2) coincidence, coming together
- saṅgaha**—help {2 kinds: A I 92; 4 kinds: M-a II 218} (4 - *vatthu*: M-a III 165)
- \***saṅgaha**—*also* (1) postponement (of *pavāraṇā*): M-a II 150; IV 138; (2) holding together (a function of *āpo*): Vism 365; (3) group, collection
- \***saṅgahita**—held together: Vism 365
- saṅgha**—community, the Community (of Bhikkhus) (7 *saṅghagata-dakkhiṇa*: see MN 142)
- saṅghaṭṭana**—impingement, knocking together
- sacca**—truth, fact {2 kinds: M-a I 138; 3 kinds: Vibh 405; the 4: MN Sutta 141} [def. Vism 494f]
- sacca-ñāṇa**—knowledge of truth {2 kinds: Vism 510}
- saccānulomika-ñāṇa**—knowledge in conformity with truth
- \***saccālika**—distortion of truth: S IV 306; Vibh-a 338

- \***sacchika**—based on realization: Paṭṭi I 174
- sacchikaraṇīya-dhamma**—idea <state> to be realized {4: D III 230}
- sacchikaroti**—to realize (especially of the 3rd *sacca*)
- sacchikiriyā**—realization {2 kinds: M-a III 275; 3 kinds: Vism 696}
- sañcetanā**—choice, <volition>: S II 39-40 {3 kinds: Vism 530}
- sañcetanā-kāya**—body of choice, <class of volition> {6: D III 244}
- sañjānana**—act of perceiving
- sañjānāti**—to perceive
- saññā**—(1) perception (both as perceiving and percept); (2) label, indicating sign {4 kinds: A V 63; Vibh 405; 5 kinds: A III 79, 85; 7 kinds: Vibh 401; Vism 607; A IV 46; 9 kinds: D III 289; 10 kinds: D III 291; A V 109} [def. M III 17; S III 47, 60, 87; Dhs 4, 61; Vibh 5, 28; Vism 461; Dhs-a 110]
- saññā-kāya**—body of perception {6: D III 244}
- saññā-vimokkha**—(1) liberation through perception, <liberation accompanied by perception>: Sn 206 <= 4 jhānas and 3 lower *ārūppas*: Sn-a to Sn v.1072>; <(2) release from a disciplinary offense by not perceiving an action as an offense (Kkh 24)>
- saññāvedayitanirodha**—cessation of perception and feeling
- saññin**—percipient
- saññivāda**—theory of percipience (of self after death)
- \***saññūlha**—composed, made up, concocted: M I 386
- \***saṭṭhayati**—to defraud: M-a I 189
- saṅṭhāna**—shape
- \***saṅṭhāna**—*also* (1) steadying, settling down, stationariness: Vism 88, 245; Vism-a 40; (2) co-presence: Vism 535
- sata**—mindful
- \***sata**—*also* remembered (*dussata*: ill-remembered; *sussata*: well-remembered): M I 520

**satata-vihārin**—one who abides in constant mindfulness and full awareness: M-a IV 70

\***sa'tasmi**—I am temporary (*sīdatī ti sataṇi, aniccass' etaṇi adhivacanaṇi*: Vibh-a 514): Vibh 392

**sati**—mindfulness [def. D II 313; S V 197; Dhs 14; Vibh 102; Vism 162, 464, 510]

**sati-paṭṭhāna**—(*sati + paṭṭhāna*: M-a I 238; *sati + upaṭṭhāna*: Paṭis I 177) foundation of mindfulness, establishment of mindfulness {3 kinds: M III 221; 4 kinds: MN 10} [def. DN 22; Vism 678]

**satta**—creature, <being> (at S III 190, derived from *sajjati*: to clutch, <but properly derived from *sat*, to exist>)

\***satta**—bright principal, *sattva* (of the Sāṃkhya): Vism 310; Vism-a

**sattapada**—position for beings {the 36: M III 217}

\***sattamī**—(1) optative tense; (2) locative case (gram.)

**satta-saññā**—the seven perceptions (= 1st seven of 18 *mahā-vipassanā*)

**satta-saññā**—perception of a being

**sattāvāsa**—abode of beings {the 9: D III 263}

\***satthahāraka**—also lethal weapon (see M III 266: *satthañi āhāresi*)

\***satthācariya**—arms instructor: M-a II 94

**sadda**—(1) sound; (2) word, grammar (gram.) {10 kinds: D II 147}

**saddattha**—word-meaning, dictionary meaning (opp. of *vacanīyattha*, q.v.): Vism-a 586

**sadda-navaka**—sound ennead (i.e., *aṭṭhaka* + sound)

**sadda-lakkhaṇa**—grammar (gram.)

**sadda-sattha**—grammatical science (gram.)

**sadda-siddhi**—establishment of a word (see: *sādhana*)

**saddahati**—to have faith, to place faith in

**saddāyatana**—sound base (what is heard)

- saddhamma**—the true idea, <i.e., (1) the true teaching: M I 404; S II 224; (2) true idea, good quality> {the 4 kinds: A II 47; the 7: D III 252}
- saddhā**—faith {4 kinds: M-a III 326} [def. S V 197; Dhs 12; Vism 464]
- saddhānusārin**—mature in faith {6 kinds: M-a III 189; D-a 529}
- saddhā-vimutta**—liberated by faith {6 kinds: M-a III 189}
- \***saddheyya**—faith-inspiring: Vism 214
- sanidassana**—with visibility, visible
- \***sanidāna**—with sources: M II 9
- santati**—continuity {2 kinds: Vism 431; 3 kinds: *see: ti-santati*; 4 kinds: (*catusantati-rūpa*): Vism-a ; 7 kinds: (*satta-santati-rūpa*): Vism 614}
- santati-paññatti**—description (concept) of continuity: Pp-a 174
- \***santati-sīsa**—continuity-heading (term for *dasaka*): Vism 559
- santāna**—continuity
- santi**—peacefulness {3 kinds: Nidd I 74}
- \***san ti**—(= *siyan ti*: see A-a ): A II 212
- santiṭṭhati**—to settle down
- santi-pada**—state of peacefulness (term for *uḍḍhāna*)
- santiraṇa**—investigation (consciousness: member of *citta-vṛthi*)
- santosa**—contentment {3 kinds: M-a II 141; 12 kinds: M-a II 211}
- \***santha**—(in exegesis of *santhāgāra*): M-a III 16
- \***santhambhati**—to stiffen: Khuddas-a 84
- santhambhana**—stiffening
- \***sandana**—flowing: M-a I 80
- \***sandahana**—*also* connecting, putting together: Dhs-a 112
- \***sandhāraṇa**—upholding, holding together: Vism 445



- sandhi**—(1) joint, hinge; (2) liaison (gram.)
- \***sannikkhepana**—*also* putting down: Vism 622; M-a I 260
- \***sannicchaya**—definition, exposition: Vism 711 (= *vinicchaya*)
- sannitthāna**—(1) deciding, conviction (in explanation of *adhimokkha*): Vism 466; (2) decision, decisive pronouncement, deciding action: Dhs-a 88; As-mṭ 75
- \***sannittheyya**—fit to be convinced about: Vism 466
- sannipāta**—concurrence
- \***sannirujjhana**—*also* fixing down: Vism 143, 622
- \***sannirumbhana**— = *sannirujjhana*: M-a I 260
- \***sanniviṭṭha**—constructed, interpretively constructed: Vism-a 41; Khp-a 232
- \***sannivesa**—*also* construction, interpretive construction: Vism-a 41; Khp-a 226
- \***sannissaya**—waiting on, dependence: Vism 442
- sappa**—serpent {3 kinds: Vism-a 48-49}
- sappaṭigha**—with resistance, <with sensory impingement, said of 5 *indriyas* and their *ārammaṇas*>
- \***sappati**—(passive of *sapati*: to swear); to be emitted, spoken; (in exegesis of *sadda*): Vism 481
- \***sappadesa**—selective, not inclusive (cf. *nippadesa*): Vism 514; Dhs-a
- sappāya**—suitable {7 kinds: Vism 127}
- sappurisa**—true man (7 *sappurisa-dhamma*: D III 252; 8 *sappurisa-dāna*: A IV 243)
- sappurisa-paññatti**—description of a true man {the 3: A I 151}
- sabba**—all {2 kinds: It-a I 52; 4 kinds: It-a I 52; S-a II 3} [def. M-a I 17; S IV 15]
- \***sabbanāma**—pronoun (gram.)
- \***sabbohārika**—normally accepted, ordinary, normal: A-a to A V 196
- \***sabbhāva**—(*sat* + *bhāva*) presence: Vism 51; Vibh-a 32

- \***sa-bhāva**—with sex: Vism 552
- sabhāva**—individual essence (Paṭis II 178; see Paṭis-a= *saha-bhāva*: Vism-a 282; or *saka bhāva* or *samāna bhāva*: Vism-a 432)
- sabhāva-dhamma**—idea <or state> with individual essence (opp. of *asabhāva-dhamma*: an idea <or state> with no individual essence, e.g., *ākāsa*, *paññatti*, *saññāvedayitanirodha*, *rūpassa aniccatā*, etc.)
- \***sama**—(1) even, level; (2) righteous: M I 285
- \***samacintesuṃ**—aor. 3rd pers. pl. of *sañcinteti*: M I 151
- samaṇa**—monk {12 kinds: D-a 588} [def. M-a II 4]
- samatikkama**—surmounting {2 kinds: Vism 111}
- samatha**—peace (term for *jhāna* and synonym for *samādhi*) {3 kinds: Paṭis-a} [def. Dhs 54]
- samatha-vipassanā**—peace and insight (the 2 forms of *bhāvanā* which coupled (*yuganaddha*) lead to the path)
- samanantara**—contiguity, immediate proximity {2 kinds: D-594}
- samanupassanā**—way of seeing {4 kinds: M-a II 111}
- \***samanumajjati**—to work out: M II 247
- samanta**—(adj.) surrounding: Vism 181
- \***samantato**—(adv.) all round: Vism 181
- \***samanniṭṭha**—(*su-*) (well) sought: M I 320
- \***samanvāneti**—to send after: M III 188
- \***samabbhāhata**—*also* (1) stretched out (= *suviḥata*): Vism 153; (2) propelled (= *pellana*): Vism 365 Cf. *abbhāhata*
- samaya**—occasion [def. Dhs-a 57-58; M-a I 7]
- \***samavāya**—*also* (1) event: Dhs-a 57; (2) inherence (of cause in effect, according to brahmanical philosophy): Vism 513; Vism-a 753
- \***samaveta**—inherent: Vism 513
- samasīsin**—<one who reaches arahatship simultaneously with the ending of life: Pp 13; Pp-a 186> [3 kinds: S-a I 183; see Paṭis I 101]

**samādāna**—giving effect to, <undertaking>

**samādhāna**—coordinating

\***samādhāneti**—to cause to put together (?): Khuddas 86

**samādhi**—concentration {2 kinds: A I 219-20; Vism 85; 3 kinds: D III 219 (twice); Vism 85; Vism 144; 4 kinds: D III 223, 277; Vism 85; 5 kinds: D III 277, 278; Vism 85} [def. D II 313; M I 301; S V 197; Dhs 15; Vibh 105; Vism 84f., 464, 510]

**samādhi-cariya**—behaviour of concentration {the 9: Paṭis I 99}

**samāpatti**—attainment {the 9: M I 159-60}

\***samāpana**—conclusion (gram.): Vism-a 99

\***samāpanna**—one who has attained (e.g., the *ārūppāni* by means of *bhāvanā* as opposed to one who has been reborn (*nibbatta*) there): Dhs 1282

**samāropana**—attribution

\***samāropeti**—to attribute: Vism 652

**samāsa**—compound (gram.)

\***samāhata**—brought in, adduced: Vism 166

\***samāhāra**—copulative compound with singular termination (gram.)

\***samugghātetī**—to abolish: M-a II 368; Vism 370

**samuccaya**—conjunction (= *sampīṇḍana* and *saṇṇiyoga*) (gram.)

**samuṭṭhāna**—origination (of *rūpa*) {4 kinds: Vism 614}; (of a Vinaya offence) {6 kinds: Kkh 22-23}

\***samuṭṭhāpaya**—rousable: S V 112; Vism 31

**samudaya**—origin (either as arising or as cause) [def. Vibh 101, 106, 109; Vism 506]

**samudācarati**—to exercise

**samudācaritatta**—exercisedness

**samudācāra**—exercise

**samudāciṇṇa**—exercised

**samudīraṇa**—moving (function of *vāyo*)

- \***samunnāhana**—pressing talk: Vibh 352
- \***samuppātana**—dissecting away: Khp-a 21
- \***samullapanā**—*also* flattering talk: Vibh 352
- samūha**—mass [def. Dhs-a 38]
- samūhatā**—massiveness
- samodahati**—to combine
- samodhāna**—combining
- samodhāna-paññatti**—collective description (concept): Pp-a 174
- sampajañña**—full-awareness, full understanding [def. Vism 162; M-a I 253]
- sampaṭicchana**—receiving (consciousness: member of the *citta-vīthi*)
- \***sampaṭipādaka**—application (of simile): M-a II 70
- \***sampaṭipādana**—keeping to the track: Vism 187
- \***sampatta**—*also* customary: Khp-a 25, 142
- \***sampatta-virati**—abstinence (by family custom, etc.) from a (temptation) encountered: M-a I 203; Khp-a 25, 32, 142
- \***sampatta-visaya**—having a contiguous objective field (of *pasāda* other than *cakkhu* and *sota*): Vism 445
- sampatti**—(1) success; (2) achievement (one of the 2 kinds of *rasa*)
- sampadāna**—dative case (gram.)
- \***sampadāna**—(i) making of: Vism 417; (ii) (*piṭaka-*) *also* what is handed down (in the texts): A I 189; M I 520 (reading *sampadāya*):
- sampanna**—perfected in, <possessed of> {3 kinds: M-a I 153}; *sampann'ajjhāsayā* {2 kinds: Vism-a 112}
- sampayutta**—associated with
- \***sampavattati**—to occur: Vism 135
- sampasāda**—confidence {2 kinds: M-a IV 59}
- \***sampasādayati**—to make confident: Vism 156
- \***sampāpanā**—denigrating: Vibh 353

- \***sampiṇḍana**—*also* conjunction (the words *ca* and *pi*) (gram.) (= *saṇṇiyoga* and *sanuccaya*): Khp-a 228
- \***sampiṇḍeti**—to conjoin (i.e., to perform the function of a conjunction): M-a I 40 (gram.)
- \***sampekkhāyana**—observation: Paṭis II 197
- samphappalāpa**—gossip
- samphassa**—contact
- sambuddha**—Fully Enlightened One
- sambojjhaṅga**—enlightenment factor (the 7)
- \***sambhava**—*also* being, existence, positive being: M I 261
- \***sambhava**—(encl.): implication (*tadattha-sambhava*: of that meaning, because that meaning is actually there): Khp-a 19, 106
- sambhāra**—accessory
- sambhāveti**—*also* to estimate, reckon, judge: Vism 321; Vism-a 313
- \***sambhuñjati**—to exploit, <to enjoy>: Dhs-a 110
- \***sambhoga**—*also* exploitation, <enjoyment>, making use of: Vism 461, 528
- sammatta**—rightness (the 8 and the 10)
- sammatta-niyāma**—certainty of rightness (term for 1st path)
- sammā**—right
- sammā-diṭṭhi**—right view {2 kinds: see M III 72; 5 kinds: M-a IV 135} [for def. see *diṭṭhi*]
- sammā-samādhi**—right concentration (5-factored: Vibh 334)
- sammā-sambuddha**—Fully Enlightened One (the 7)
- sammukha**—confrontation {4 kinds: M-a IV 43}
- sammuti**—convention, conventional: M-a I 25, 137-38
- sammuti-dhamma**—conventional idea: Vism-a 190
- sammuti-sacca**—conventional truth (e.g., *kasiṇa-paññatti*: It-a to It 44)
- \***sammussana**—forgetting
- sammosa**—forgetfulness

- sammoha**—delusion
- sara**—vowel (gram.)
- saraṇa**—refuge (the 3) [def. M-a I 130f.; Khp-a 13f.]
- saraṇa**—remembering
- sa-raṇa**—with conflict: M III 235; Dhs 1294
- \***sarasandhi**—vowel-liaison (gram.)
- \***sarūpena**—(adv.) in its own form: Vism 462, 508
- sa-lakkhaṇa**—specific characteristic (e.g., *kakkhalatā* of *paṭhavī*)
- \***salākiya**—lancet, a lancet-user, remover of cataracts:  
Khp-a 21
- salla**—dart {5 kinds: Vibh 377; 7 kinds: Nidd I 59}
- sallakkhaṇā**—observation
- sallakkheti**—to observe
- \***sallāna**—settling down: M-a I 181
- \***sallekha**—effacement
- saḷāyatana**—the sixfold base [def. M I 52; III 215f., 258f.; S IV 1f.; Vibh 136; Vism 528, 562]
- savana**—hearing
- savana**—flowing
- \***savana**—exudation: Vism 683 (cf. *pa-savana*)
- \***saviggaha**—state of having an individual graspable entity:  
Vism-a 68
- savyābajjhatabhāva**—censurable personality {4 kinds: M-a IV 100}
- \***sasaṅkhāra**—prompted: D III 237; Dhs 146
- \***sasambhāra**—with its accessories (e.g., “empirical” *paṭhavī* as opposed to *paṭhavī-dhātu*): M-a I 25; Vism 445
- \***sasambhāra-kathā**—accessory locution: Vism 20 (log.)
- sassata**—eternal
- sassata-diṭṭhi**—eternity view
- sassata-vāda**—theory of eternity (of the *attā*)
- saha**—with, together with

- \***sahakāra**—twin (2 fruits with 1 stalk): Khp-a 53  
**sahagata**—accompanied by  
**sahajāta**—conascent {7 kinds: Th-a II 221}  
\***sahaṭṭhāna**—co-present: Vism 432  
\***sahabyeti**—to accompany: Vism-a 371  
**sahabhū**—co-existent with  
\***sahekaṭṭha**—*see: ekaṭṭha*  
**sahetuka**—(consciousness) with root-cause (by being accompanied by *hetu*)  
**sā**—(masc.) dog (*see: san* in PED)  
\***sākalla**—right, befitting: Khuddas 69  
**sātheyya**—fraud  
**sāta**—gratifying, gratification  
\***sātisaya**—(*sa* + *atisaya*) exceeding: Vism-a  
**sādhana**—(1) accomplishing; (2) establishment of meaning of word (*see: kattu-*, *karaṇa-*, and *bhāva-*)  
**sādhāraṇa**—common to, shared with  
\***sādhika**—accomplishing: Vism 146  
\***sāphalya**—fruitfulness: M-a I 167  
\***sāmaggī**—reconciliation, harmony  
**sāmañña**—(1) general (adj.); (2) general usage (n.)  
**sāmañña**—state of the monk, asceticism, (state of the *samaṇa*) [def. S V 25]  
\***sāmañña**—lover of *samaṇas*: D III 74  
**sāmañña-phala**—fruits of asceticism  
**sāmañña-lakkhaṇa**—general characteristics {the 3: *anicca*, *dukkha*, *anattā*}  
**sāmantajappā**—indirect talk (Vibh 353; Vism-a 46)  
\***sāmivacana**—genitive case (gram.)  
**sāmuksika**—peculiar to (*buddhānaṃ sāmukksika-desanā*: the teaching peculiar to Buddhas, i.e., the four noble truths): M I 380; A V 194; Vin I 16 (not as in PED)  
**sāra**—core, heartwood {4 kinds: A II 141; Vism-a }

- \***sāraṇa**—dispersal: Vism 612
- \***sārambha**—presumption: M I 37; M-a I 170
- sārammaṇa**—that has an object
- \***sārādheti**—to congratulate: Khp-a 231
- \***sāli**—possessing, abounding in, full of: Dhs-a (name of Dhs-a = *Atthasālīnī*)
- sāvaka**—disciple (hearer)
- sāsana**—message, instruction, dispensation
- sāsava**—affected by cankers
- sikkhā**—training
- sikkhāpada**—training precept
- \***siṅga**—*also* foppery: Vibh 351
- \***siṅgāra**—foppishness: Vibh 351
- \***singhāṭaka**—*also* a tripod, and a road bifurcation: Khp-a 44, 206
- \***siṭṭha**—prepared: Vism 491
- siddhi**—establishment (of word (*pada-*) or meaning (*attha-*) = *sādhana*, q.v.)
- \***sineheti**—to liquefy: M-a I 268
- sippa**—craft {2 kinds: Vibh-a 410}
- \***sippikā**—a bag: Vism 264
- \***sippijā**—a kind of pearl: M-ṭ I 73
- \***sibbanī**—the Seamstress (name of *taṇhā*): Sn 1042; A III 399-401; Dhs 1059
- silā**—stone, marble {8 kinds: M-ṭ I 74}
- \***siliṭṭha**—consistent: M-a III 237
- \***silesa**—cement: Vism 354
- śidanta**—bottomless (name for ocean around Mt. Sineru): Vism-a 199
- \***śimā**—*also* boundary within which acts of Vinaya are carried out, “chapter-house”: Vin I 106-107
- śīla**—virtue, custom, rite
- \***śilaka**—good-tempered: Vism 103



- sīlana**—composing: Vism 8
- sīlabbata**—(*sīla* + *vata*) virtue and duty, <rules and observances>
- sīsa**—head {2 kinds: S-a I 184; 13 kinds: Paṭi I 102}
- sukkha-vipassaka**—bare- (or dry-) insight worker
- sukha**—pleasure, pleasant [def. M I 302; Dhs 10; Vism 145, 461]
- \***sukha**—*also* tepid (of water): Vism 338
- \***sukhana**—act of pleasing: Vism 145
- sukhallikānuyoga**—devotion to pleasure {4 kinds: D III 130}
- sukhuma-rūpa**—subtle *rūpa* (i.e., all kinds except the 4 *mahā-bhūta*;) {16 kinds: Vism 450}
- sugati**—happy destination {3 *sugati-bhava*: Vism 650; Vism-a }
- \***suṅkaghātaka**—customs defrauder, tax evader: Khp-a 218
- sucarita**—good conduct {3 kinds: *kāya*, *vacī*, *mano*}
- suñña, suññata**—void
- suññatā**—voidness (*dvi-koṭīkā*, *ti-koṭīkā* and *catukoṭīkā*): M-a IV 64; Vism 654; M-a II 112 {2 kinds: Comy. to Kv xix,2} [def. M III 104f., 109f.; Paṭi II 177f.]
- \***suṅhā**—daughter-in-law (*kula-suṅhā* = *suṅisā*): Vism 20
- suta**—heard [def. M-a I 4]
- \***sutavant**—well taught
- \***suttaka**—kind of worm in the body: Vism 258
- \***sudassana**—name of one of the 5 mountains surrounding Lake Anottatta: Vism 206; M-a III 35
- suddhāvāsa**—the Pure Abodes (the 5 heavens where the *anāgāmin* is reborn and attains nibbāna)
- suddhika**—bare: Dhs 343
- \***sunaka (sūnaka, suṅaka?)**—sausage? (*maṃṣa*-): Khp-a 46
- \***sunibbuta**—quite extinguished: Vism 45
- sunhāta**— = *sunahāta* (Burmese spelling)
- supina**—a dream [def. Vibh-a 407; A-a III 316f.; Vin-a 520]

- \***subba**—ordinary (?) (*subba-tiṇāni*): M-a II 160
- \***subbata**—(*su + vata*) with good duties undertaken: Vism 45
- subha**—beauty, beautiful
- \***surati**—to shine: Ud-a 299
- \***surabhi**—perfume: Vism 100, 195, 339; Khp-a 129; Ja VI 236
- \***suvaca**—meek, amenable to verbal correction (not as in PED under *su*): Sn 143; M I 96
- \***suvaṇṇa**—a (gold) coin (5 s., or 25 s. = 1 *nikkha*): Vibh-mṭ 321)
- \***susukā**—*also* a shark (?): Vibh 376 (= *caṇḍa-maccha*: Vibh-a )
- \***sussuta**—well remembered
- \***suhajja**—companionship, companion: M III 266; A IV 96; Sn 37
- \***suhada**—companion: D III 187
- \***sūcayati**—to indicate, to betray (presence of): Vism 481
- \***sūci**—*also* kind of insect: M-a IV 156
- \***sūceti**—to hint: Vibh-a 475
- sūdana**—cleansing: Vism 372; M-a (name of M-a = Papañca-sūdanī)
- \***sūlī**—midwife (?): M-a IV 199 (?)
- sekha**—initiate, <learner, one in training> {7 kinds: one who has attained any of the 4 paths and 1st 3 fruitions} [def. M-a I 40]
- setṭha-bhāva**—supremacy {3 kinds: Vibh-a }
- senāsana**—resting-place, lodging {the 9: see M I 181; 15 kinds: A-aA-a }
- \***semāna**—(p.pr. of *seti*) lying down: M I 88; III 179
- seyya**—mode of lying down {4 kinds: M-a II 316; A II 244}
- sesa**—remainder, rest (*katekasesa*: one member of group representing all or any of the others [log.]): Vism 561, 562; *ekasesanaya*: Vism-a 229; *see under: desa*
- soka**—sorrow [def. D II 305; Vism 503]
- socana**—act of sorrowing

- soceyya**—purenness {3 kinds: A I 271}  
**\*soṇḍavant**—possessing a pond: Vism-a 116  
**sotāpatti**—stream-entry (1st stage of realization)  
**sotāpanna**—stream-enterer (one who has reached the 1st stage of realization)  
**sobhana**—creditable, <beautiful>  
**somanassa**—joy (6 *somanassopavicāra*: D III 244) [def. Dhs 18; Vism 461]  
**\*svāvatthita**—well defined: Vibh 193

## H

- \*haṃsa-vaṭṭaka**—<a decorative design having a circle of geese (?)> M-a II 268 (*haṃsa-vaṭṭakachannena ti haṃsavatṭaka-ṭaṭṭicchannena; haṃsa-maṇḍalākārenā ti attho*: Sp-t)  
**\*hattha**—*also* measure of length (from elbow to extended little-finger tip: 4 h. = 1 *yaṭṭhi*; 28 h. = 1 *abbhantara*)  
**\*hatthagahita-pañha**—“hand-grasping question”: Vism 266; Vibh-a 260  
**\*hattha-pāsa**—hand’s reach  
**\*hatthikumbhajā**—kind of pearl: M-ṭ I 73  
**\*hadati**—to defecate: Pv  
**hadaya**—heart (either the physical organ or in the sense of “mind”)  
**hadaya-vatthu**—heart-basis (i.e., physical basis of *mano*)  
**\*harampaccā**—(ger.) having brought back: Khuddas 21  
**\*harita**—(pp. of *harati*) brought, carried  
**\*haritaka**—gall-nut, myrobalan: Nidd I 225  
**\*hassaka**—laughable, ridiculous: M II 201  
**\*hāra**—necklace (*muttā-hāra* pearl-necklace): Vism 10  
**\*hārakuta**—metal alloy: M-ṭ I 73  
**hiri**—conscience, <shame> [def. Dhs 30; Vism 464]

**hīna**—(1) abandoned: M i.,38, 460; (2) inferior

**\*hīḷana**—self-loathing: Vibh-a 486

**hetu**—(1) reason, cause (loosely); (2) root-cause (technically:  
3 *akusala*: Vibh 402; 3 *kusala*: Vibh 402; 3 *avyākata*: Vibh 402,  
408 {4 kinds: Vibh-a 402; M-a IV 77; Paṭṭh 27; 6 kinds: Vibh  
407; 8 kinds: Vibh 405} [def. Dhs-a 61]

**honto**—ppr. of *hoti*: Khp-a 239

## **PART II:**

### **SUPPLEMENTARY GLOSSARIES**

# Grammatical Terms

## ORGANIZED LISTINGS

*The 4 parts of speech (padajāti):*

**nāma**—noun, substantive

**ākhyāta**—verb

**upasagga**—prefix

**nipāta**—particle

**sandhi**—liaison, euphonic junction:

**sara-sandhi**—vowel liaison

**vyañjana-sandhi**—vowel-consonant liaison

**niggahīta-sandhi**—liaison with *niggahīta*

*Case-endings (vibhatti):*

**paccatta-vacana**—nominative case (*paṭhamū*: first)

**ālapana-vacana**—vocative

**upayoga-vacana**—accusative (*dutiyā*: second)

**karāṇa-vacana**—instrumental (*tatīyā*: third)

**sampadāna-vacana**—dative (*catutthī*: fourth)

**nissakka-vacana**—ablative of separation (*pañcamī*: fifth)

**itthambhūta-vacana**—ablative of likeness

**sāmi-vacana**—genitive (*chaṭṭhī*: sixth)

**bhumma-vacana**—locative case (*sattamī*: seventh)

*Words relating to substantives:*

**liṅga**—gender (*liṅga-vipallāsa*: change of gender; *tīṇi liṅgāni*: 3 genders)

**pulliṅga**—masculine gender

**itthiliṅga**—feminine gender

**napuṃsakaliṅga**—neuter gender

**ekavacana**—singular

**bahuvacana**—plural

**nāma-nāma**—substantive, proper name

- sabba-nāma**—pronoun  
**guṇa-nāma**—adjective  
**aniyamita**—relative pronoun (e.g., *yaṃ*)  
**niyamita**—demonstrative pronoun (e.g., *taṃ*)  
**samāsa-nāma**—compound noun  
**taddhita-nāma**—derivative from noun  
**kitaka-nāma**—derivative from verb

*The verb (ākhyaṭa):*

- kāla**—tense  
**dhātu**—verbal root (e.g.,  $\sqrt{pā}$ )  
**rūpa**—form of stem (e.g., *piva*)  
**vattamānakāla**—present indicative tense  
**ajjatanī**—aorist  
**bhavissantī**—future indicative  
**pañcamī**—imperative (mood)  
**sattamī**—optative (mood)  
**hīyattanī**—imperfect  
**parokkhā**—perfect  
**kālātipatti**—conditional  
**kārita**—causative  
**tumanta**—infinitive  
**parassapada**—active  
**attanopada**—middle (reflexive)  
**kammapada**—passive  
**kāraka**—voice  
**kattukāraka**—active voice  
**kammakāraka**—passive voice  
**bhūvādigaṇa**—first conjugation (e.g.,  $\sqrt{bhū}$ )  
**rudhādigaṇa**—second conjugation (e.g.,  $\sqrt{rudh}$ )  
**divādigaṇa**—third conjugation (e.g.,  $\sqrt{div}$ )  
**suvādigaṇa**—fourth conjugation (e.g.,  $\sqrt{su}$ )  
**kiyādigaṇa**—fifth conjugation (e.g.,  $\sqrt{ki}$ )

**tanādigaṇa**—sixth conjugation (e.g., √*tan*)

**curādigaṇa**—seventh conjugation (e.g., √*cur*)

**purisa**—person

**paṭhama-purisa**—third person (N.B.)

**majjhima-purisa**—second person

**uttama-purisa**—first person

**akammaka**—intransitive

**sakammaka**—transitive

**dvikammaka**—bitransitive

*The particle (nipāta):*

**paṭisedha**—negative (*na, no, mā*)

**sampiṇḍana**—conjunction (*ca, pi*)

**kriyā, kiriya**—adverb, predicate

**samuccaya**—conjunction (*ca*)

**saṃyoga**—conjunction (*ca*)

*The prefix (upasagga):*

*ati, adhi, anu, apa, api, abhi, ava (= o), ā, u, upa, du, ni, nī, pa, pati, parā, pari, vi, saṃ, su*

*Compounds (samāsa):*

(1) **kammadhāraya**—adjectival compound [adj. + subs.]  
(e.g., *nīluppalaṇi*: the blue waterlily)

(2) **diḡu**—numerical determinative compound [num. + subs.]

(a) **samāhāra**—collective grammatically singular termination (e.g., *tilokaṇi*: the three worlds)

(b) **asamāhāra**—individual plural termination (e.g., *pañcīndriyāni*: the five faculties)

(3) **tappurisa**—dependent determinative compound [subs. in oblique case + subs. or adj.]

(a) **dutiya-tappurisa** [acc. subs. + subs. or adj.] (e.g., *gāmagato = gāmaṇi gato*: gone to the village)



- (b) **tatīyā-tappurisa** [instr. subs. + subs. or adj.] (e.g., *buddhadesito* = *buddhena desito*: taught by the Buddha)
- (c) **catutthī-tappurisa** [dat. subs. + subs. or adj.] (e.g., *pāsādadabbaṇi* = *pāsādāya dabbaṇi*: material for the palace)
- (d) **pañcamī-tappurisa** [abl. of sep. subs. + subs. or adj.] (e.g., *rukkhapatito* = *rukkhā patito*: fallen from the tree)
- (e) **chaṭṭhī-tappurisa** [gen. subs. + subs. or adj.] (e.g., *jinavacanaṇi* = *jinassa vacanaṇi*: the word of the Conqueror)
- (f) **sattamī-tappurisa** [loc. subs + subs. or adj.] (e.g., *gāmaṅvāsī* = *gāme vāsī*: dweller in a village)
- alutta-samāsa** [inflected subs. + subs. or adj.] (e.g., *manasikāro* = *manasi kāro*: keeping in mind, attention)
- upapada-tappurisa**—verbal dependent determinative compound [subs. + verbal subs.] (e.g., *kumbhakāro* = *kumbhaṇi kāro*: pot-maker, potter)
- (4) **dvanda**—copulative compound [subs. + subs.]
- (a) **samāhāra**: with singular termination (e.g., *hatthassarathapattikaṇi* = *hatthīno ca assā ca rathā ca pattikā ca*: elephants, horses, chariots, and infantry)
- (b) **asamāhāra**: with plural termination (e.g., *candasuriyā* = *cando ca suriyo ca*: the moon and the sun)
- (5) **avyayībhāva**—adverbial compound [indecl. adv. + subs.] (e.g., *upanagaraṇi* = *upa + nagaraṇi*: near the town)
- (6) **bahubbīhi**—relative compound [combination of subs, + subs. used as adj. to qualify another subs.] (e.g., *lohitaṃakkhitasāso* (*puriso*) = (*purisassa*) *lohiteṇa makkhitaṇi sīsanaṇi* (*atthi*): (a man) whose head is smeared with blood)
- missaka-samāsa**—complex compound (e.g., *suranaramahito* = (a) *surā ca narā ca* (dvanda); (b) *suranarehi mahito* (tappurisa): honoured by gods and men)

*Secondary derivatives (taddhita)* [subs. (or subs. + suffix) + suffix]:

- (1) **sāmañña-taddhita**—general secondary derivative

- (a) **appaccattha**—denoting lineage (suffixes = (ṅ)a, (ṅ)āna, (ṅ)era, (ṅ)eyya)
- (b) **anekattha**—of various meanings (suffixes = (ṅ)ika, (ṅ)a, ima, iya, tā, ka, maya)
- (c) **atthyattha**—denoting endowment, possession (suffixes = ava, ala, ila, ika, ī, vī, ssī, vantū, mantū)
- (d) **saṅkhyā**—numerical derivatives [number + suffix] (suffixes = ma, tiya, ttha, ī, ka)
- (2) **bhāva-taddhita**—gerundial used as abstract subs. [subs. + suffix] (suffixes = tā, tta, ttana, (ṅ)ya, (ṅ)a)
- (3) **avyaya-taddhita**—indeclinable numbers and adverbs (e.g., num. + *kkhattum* (adv.), *dhā*, *so*, *thā*, *tana*)

*Primary derivative (kitaka)[verbal root + suffix = substantive]:*

- (1) **kicca**—for formation of passive participles (suffixes = tabba, anīya, (ṅ)ya, (ṅ)iya, tayya, icca)
- (2) **kita**—for formation of active participles or nouns expressing an active meaning (suffixes = nta, māna, ta, etc.)

*Establishment of word-meaning (pada-siddhi, sadda-siddhi)*

- (1) **karaṇa-sādhana**—definition by way of instrumental sense (e.g., *saranti etāyā ti sati*: by this they are mindful, thus it is mindfulness)
- (2) **kattu-sādhana**—definition by way of agent (e.g., *sayaṇi saratī ti sati*: this itself is mindful, thus it is mindfulness)
- (3) **bhāva-sādhana**—definition by way of state (e.g., *saraṇamattam eva eṣā ti sati*: this is mere being mindful, thus it is mindfulness)

## VOCABULARY

- akammaka**—intransitive verb
- akkhara**—letter (of alphabet)
- accantasam̐yoga**—direct governance (of acc. by transitive verb)
- ajjatanī**—aorist (tense)

- atidesa**—extension of meaning  
**atītakāla**—past tense  
**attanopada**—middle (voice)  
**adhikaraṇa**—one kind of locative (= container)  
**anāgatakāla**—future tense  
**aniyamita**—relative pronoun  
**aniyamuddesa**—relative clause  
**anunāsika**—the letter णि, the nasal  
**anussāra**—the letter णि, the nasal  
**anekattha**—type of suffix  
**apādāna**—function of ablative, i.e., separation  
**appaccattha**—type of suffix  
**alutta**—type of compound (see above)  
**avayava**—constituent of compound  
**avuddhika**—weak strengthening of root in vowel gradation  
**avyaya**—indeclinable  
**avyaya-taddhita**—indeclinable numerals and adverbs  
**avyayībhāva**—adverbial compound  
**asamāhāra**—(compound) with plural termination  
**ākhyāta**—verb  
**ādhāra**—locative, support  
**ālapana**—vocative case  
**itaritara**—dvanda with plural ending  
**itthambhūta-vacana**—ablative of likeness  
**itthiliṅga**—feminine gender  
**uttama-purisa**—first person  
**upacāra**—figure of speech, metaphor  
**upapada-tappurisa**—verbal dependent determinative compound  
**upayoga-vacana**—accusative case  
**upasa**—prefixed vowel  
**upasagga**—prefix, suffix, affix

- ekavacana**—singular  
**okāsa**—locative case  
**kattā**—subject of verb  
**kattukāraka**—active voice  
**kattusādhana**—definition of word by way of agent  
**kamma**—object of word  
**kammakāraka**—passive voice  
**kammadhāraya**—adjectival compound  
**karaṇa-vacana**—instrumental case  
**karaṇa-sādhana**—definition of word by way of instrumental sense  
**kāra**—letter or syllable (e.g., *makāro* = the letter *ma*)  
**kāraka**—voice (of verb); syntax  
**kārita**—causative  
**kāla**—tense  
**kālātipatti**—conditional derivative substantive  
**icca**—function, kind of verbal noun suffix  
**kita**—verbal noun suffix  
**kitaka**—verbal noun suffix  
**kiriya-visesa**—adverb  
**kriyā, kiriya**—adverb, predicate of verb  
**gaṇa**—conjugation  
**guṇa**—strong vowel gradation  
**guṇa-nāma**—quality noun, adjective  
**catutthī**—dative case  
**chatthī**—genitive case  
**tatiya**—instrumental case  
**taddhita**—secondary derivative substantive  
**tappurisa**—dependent determinative compound  
**tumanta**—infinitive  
**tumicchatta**—desiderative  
**digu**—numerical determinative compound

- dutiya**—accusative case  
**dvanda**—copulative compound  
**dvikammaka**—bitransitive verb  
**dhātu**—verbal root or stem  
**dhāturūpakasadda**—denominative  
**napuṃsakaliṅga**—neuter gender  
**nāma**—noun, substantive  
**nāmā-nāma**—noun  
**niggaḥīta**—the final letter *ṇi*  
**nipāta**—particle  
**nibbacana**—derivative form, derivation  
**niyamita**—demonstrative pronoun (e.g., *taṇṇi*)  
**nissaka-vacana**—ablative of separation  
**nissita-vacana**—dependent locution (cf. *Vism* 20, *Vism-a* 40)  
**paccatta-vacana**—nominative case  
**paccaya**—suffix  
**paccuppanna (kāla)**—present (time)  
**pañcamī**—imperative (mood); ablative of separation (case)  
**paṭisedha**—negative (*na, no, mā*)  
**paṭhamā**—nominative case  
**pada**—word; syllable; phrase; sentence  
**padaccheda**—contraction, elision of word  
**padalopa**—elision of a word  
**pada-siddhi**—establishment of word-meaning  
**parassapada**—active (voice)  
**pariyāya**—metaphor  
**parokkhā**—perfect tense  
**puṭhuvacana**—plural  
**pubbakiriya**—gerund  
**purisa**—person  
**pulliṅga**—masculine gender  
**bahubbīhi**—relative compound

- bahuvacana**—plural  
**bhavissantī**—future (tense)  
**bhāva**—state; a kind of verbal noun; abstract noun  
**bhāva-taddhita**—gerundial  
**bhāva-napumsaka**—neuter desiderative abstract noun  
**bhāva-sādhana**—definition of word by way of state  
**bhāvena bhāvalakkhaṇa-bhummaṃ**—locative absolute  
**bhumma-vacana**—locative case  
**majjhima-purisa**—second person  
**missaka-samāsa**—mixed compound  
**missakiriya**—present participle  
**rūpa**—form of stem or root  
**lakāra**—tense (of verb)  
**liṅga**—gender; word stem  
**vaṇṇa**—phonetically distinct sound  
**vattamānakāla**—present tense  
**vākya**—sentence  
**vikappa-samāhāra**—dvanda with either sing. or plural ending  
**vibhatti**—case ending  
**vibhatti-lopa**—elision of case ending  
**viyoga**—disjunction (*vā*)  
**visesana**—“distinguishing,” i.e., adjective  
**visesana-parapada**—*kammadhāraya* (second member qualifying first)  
**visesana-pubbapada**—*kammadhāraya* (first member qualifying second)  
**vuddhi**—lengthened vowel gradation  
**vyañjana**—consonant  
**vyatireka**—negative  
**saṃyoga**—conjunction (e.g., *ca*, *pi*)  
**sakammaka**—transitive verb

- saṅkhā**—number (in word formation)  
**saṅkhya-taddhita**—numerical derivative  
**sattamī**—optative (mood); locative (case)  
**sadda**—word  
**sadda-sattha**—grammar  
**sadda-siddhi**—establishment of word-meaning  
**sandhi**—liaison  
**sabba-nāma**—pronoun  
**samāsa**—compound noun  
**samāhāra**—compound with singular termination  
**samuccaya**—conjunction (e.g., *ca*, *pi*)  
**sampadāna-vacana**—dative case  
**sampiṇḍana**—conjunction, abbreviation  
**sambandha**—construction  
**sara**—vowel  
**sasambhārakathā**—substitutional location (cf. *Vism* 20,  
*Vism-a* 40)  
**sādhana-siddhi**—derivation of word  
**sāmañña**—general  
**sāmi-vacana**—genitive case  
**hīyattanī**—imperfect (tense)

## Plants & Flowers

- akka**—(Sinh. *varā*): Vism 249
- \*ariṭṭhaka**—kind of creeper (Sinh. *penela*): Vism 249
- alābu, lābu**—pumpkin (Sinh. *labu*): Vism 251
- assattha**—pippul, Bo tree (Sinh. *āsatu*): D II 4; Vism 183
- ākulī**—kind of flower (Sinh. *raṭṭavarā*): Vism 260
- uppala**—water lily (Sinh. *upul*): D I 75; M I 169 (= S I 138)
- eraṇḍa, elaṇḍa**—castor-oil plant: M II 152
- kacchaka**—kind of tree (Sinh. *kalusuya*): Vism 183
- kaṇavīra**—oleander (Sinh. *kaṇeru*): Vism 183
- kaṇikāra**—tree with yellow flowers (Sinh. *kinihirimal*):  
D II 111; Vism 173
- kataka**—kind of seed, “clearing nut” (Sinh. *ingini*): Vism 254
- kandaḷa**—kind of yam (Sinh. *kandala*): D I 264; Vism 253, 254,  
255
- kapiṭṭhaka, kapitthana**—wood-apple (Sinh. *divul*): Vism 183
- kamala**—lotus (Sinh. *piyuni*): Vism 250
- karāṇja**—a tree used medicinally (Sinh. *karanda* or *magul*  
*karanda*): Khp-a 46
- karamaṇḍa**—kind of bush (Sinh. *kaḷu*): Vism 183
- kālavalli**—black creeper (Sinh. *kaḷu*): Vism 183
- kiṃsuka**—tree with red flowers (Sinh. *kāla*): Vism 196, 252
- kumuda**—white water-lily (Sinh. *kumudu, hālmāli*):  
Vism 174, 256
- kuvalaya**—blue water-lily (Sinh. *mahanil*): Vism 250
- kumbaṇḍī**—sweet melon (Sinh. *komaḍu*): Vism 183
- \*ketakī**—screw-pine (Sinh. *vātakeyya*): Khp-a 46
- koraṇḍaka**—red flower (Sinh. *karaṇḍu*): Vism 174, 183
- koviḷāra**—kind of tree with red flowers (Sinh. *koppila*):  
A IV 117; Sn 44; Vism 257
- kosātaki**—loofah gourd (Sinh. *vāṭakolu*): Vism 256, 260
- khajjūrika**—wild date palm: Khp-a 49



- giriḱaṇṇikā**—blue morning glory (Sinh. *nil kaṭaroḷu*):  
Vism 173
- candana**—sandalwood (Sinh. *sandun*): M II 152
- jayasumana**—red flower: Vism 174
- tagara**—shrub yielding a fragrant powder: It 68; Khp-a 128
- tāla**—palmyra palm: Vism 250
- tumba**—calabash gourd: Khp-a 44
- dakasīḷalika**—white water-lily (Sinh. *hālmūli*): Vism 258
- dambuli**—pomegranate
- nāgabalā**—leaf with white juice (Sinh. *kāliyakola*): Vism 261
- nālikera**—coconut palm (Sinh. *polgaha*)
- nigguṇḍi**—blue flower (Sinh. *nika*): Vism 257
- nigrodha**—banyan (Sinh. *nuga*): Vism 183
- niluppala**—blue lotus (Sinh. *nilupul*): Vism 173
- pattaṅga**—yellow flower (Sinh. *patangi mal*): Vism 173
- paduma**—white lotus (Sinh. *hāl piyumu, nelum*): Vism 174;  
D I 75; M I 169 (= S I 138)
- padumaka**—kind of scented wood: M II 152
- pāḷibaddhaka**—red flower (Sinh. *erabadu*): Vism 256;  
Khp-a 46
- puṇḍarīka**—white lotus: D I 75; M I 169 (= S I 138)
- punnāga**—kind of tree bearing fruit (Sinh. *domba*): Vism 254,  
256; Khp-a 50
- pūtilatā**—stinking creeper (Sinh. *rasakinda*): Vism 183;  
Khp-a 47
- bandhujīvaka**—hibiscus flower (Sinh. *bandu*): D II 111;  
Vism 174
- makaci**—kind of fibre (Sinh. *niyanda*): Vism 249
- maṇila**—kind of tree: Vism 313
- mallikā**—jasmine (Sinh. *dāsaman*): Vism 251
- lābu (= alābu)**—pumpkin (Sinh. *labu*): Vism 183
- lodda**—leaf used for washing robes (Sinh. *bombu*): Vin-vn
- vassikā**—jasmine (Sinh. *dāsaman*): Vism 174

**veḷu**—bamboo (Sinh. *uḷa*): Vism 1

**salaḷa**—kind of scented wood: M II 152

**sāla**—kind of scented wood: M II 152

**sāmā**—brown creeper (Sinh. *pūḍā*): Vism 183

**sinduvāra,indhavāra**—kind of flower (Sinh. *nika*):  
Vism 105

**sumana**—(Arabian) jasmine (Sinh. *dāsaman*): Vism 174, 250

**hata**—mushroom (?) (Sinh. *hatu*): A II 206

**haliddā**—turmeric (Sinh. *kaha*): Vism 250

## Months & Seasons

(Source: Vis 621 and Ṭikā)

Season	Sub-season	Month	Equivalent
<i>hemanta</i> (cold)	<i>hemanta</i> (winter)	<i>māgasira</i> <i>pluussa</i>	Nov-Dec Dec-Jan
	<i>sisira</i> (cool)	<i>māgha</i> <i>phagguna</i>	Jan-Feb Feb-Mar
<i>gimhāna</i> (heat)	<i>vasanta</i> (spring)	<i>citta</i> <i>vesākha</i>	Mar-Apr Apr-May
	<i>gimha</i> (summer)	<i>jetṭha</i> <i>āsāḷha</i>	May-Jun Jun-July
<i>vassāna</i> (rains)	<i>vassāna</i> (rains)	<i>sāvana</i> <i>poṭṭhapāda</i>	July-Aug Aug-Sep
	<i>sārada</i> (autumn)	<i>assayuja</i> <i>kattika</i>	Sep-Oct Oct-Nov

**Note:** The Indian month begins on the first day of the waning moon and ends on the full moon.

## Numbers & Measures

*High numbers (Nett-a 220)*

**koṭi** = 10,000,000

**pakoṭi** = 100 × 100,000 *koṭi*

**koṭippakoṭi** = 100 × 100,000 *pakoṭi*

**nahuta** = 100 × 100,000 *koṭippakoṭi*

**ninnahuta** = 100 × 100,000 *nahuta*

**abbuda** = 100 × 100,000 *ninnahuta*

**nirabbuda** = 20 *abbuda*

**aṭaṭa** = 20 *nirabbuda*

**ahaha** = 20 *aṭaṭa*

**kumuda** = 20 *ahaha*

**sogandhika** = 20 *kumuda*

**uppala** = 20 *sogandhika*

**puṇḍarīka** = 20 *uppala*

**paduma** = 20 *puṇḍarīka*

*High numbers (Nett-a 259, Abh v. 475f.)*

**koṭi** = a unit of 7 ciphers (10,000,000)

**pakoṭi** = a unit of 14 ciphers

**koṭippakoṭi** = a unit of 21 ciphers

**nahuta** = a unit of 28 ciphers

**ninnahuta** = a unit of 35 ciphers

**akkhobhaṇī** = a unit of 42 ciphers

**bindhu** = a unit of 49 ciphers

**abbuda** = a unit of 56 ciphers

**nirabbuda** = a unit of 63 ciphers

**ahaha** = a unit of 70 ciphers

**ababa** = a unit of 77 ciphers

**aṭaṭa** = a unit of 84 ciphers

**sogandhika** = a unit of 91 ciphers

**uppala** = a unit of 98 ciphers  
**kumuda** = a unit of 105 ciphers  
**puṇḍarīka** = a unit of 112 ciphers  
**paduma** = a unit of 119 ciphers  
**kathāna** = a unit of 126 ciphers  
**mahākathāna** = a unit of 133 ciphers  
**asaṅkheyya** = a unit of 140 ciphers

*Measures of capacity (Nett-a 219)*

**kosala pattha** = 4 māgadhaḥka pattha  
**ālhaḥka** = 4 kosala pattha  
**doṇa** = 4 ālhaḥka  
**māṇikā** = 4 doṇa  
**khāri** = 4 māṇikā  
**vāha** = 20 khāri  
**sakaṭa** = vāha

*Measures of capacity (Vinayālanikāra I p.102 Be, Sp-ṭ II p. 427 Be, Abh)*

**kuṭuva (kuḍuba)** = 4 muṭṭhi  
**pattha (patta)** = 4 kuṭuva  
**nāli** = pattha  
**ālhaḥka** = tumba  
**doṇa** = 4 ālhaḥka (or 4 tumba)  
**māṇikā** = 4 doṇa  
**khāri** = 4 māṇikā  
**vāha** = 20 khāri  
**sakaṭa** = vāha (Nett-a 219, Sn-a 476)  
**vāha** = 2 sakaṭa (M-a III 287)

*Units of length (Vibh-a 343, Abh v. 196-97)*

**paramāṇu** = “atom”  
**aṇu** = 36 paramāṇu  
**tajjārī** = 36 aṇu

**rathareṇu** = 36 *tajjārī*

**likkhā** = 36 *rathareṇu*

**ūkā** = 7 *likkhā*

**dhaññamāsa**—rice grain = 7 *ūkā*

**aṅgula**—finger = 7 *dhaññamāsa*

**vidatthi**—span = 12 *aṅgula*

**ratana**—cubit = 2 *vidatthi*

**yaṭṭhi**—pole = 7 *ratana*

**usabha** = 20 *yaṭṭhi*

**gāvuta** = 80 *usabha*

**yojana**—league = 4 *gāvuta*

*Units of length:*

**hattha**—hand = elbow to fingertip

**muṭṭhi**—fist = elbow to knuckles (?)

**vidatthi**—span = thumb to little finger extended

**byāma**—fathom = head to foot

**porisa**—man's height = foot to fingertips of upheld arm

**sugatavidatthi**—“Buddha span” = 3 *vidatthi*

**yuga** = 9 *vidatthi*

**yaṭṭhi**—pole = 4 *hattha*

**abbhantara** = 28 *hattha*

**usabha** = 20 *yaṭṭhi*

*Money*

**pāda** = 5 (or 2) *māsaka*

**kahāpana** = 4 *pāda*

**nikkha** = 5 *suvaṇṇa* (M-a IV 151)

**nikkha** = 20 or 25 *suvaṇṇa* (M-ṭ to above)

## Sanskrit Logical Terms

(See S. Kuppuswami Sastri, *Primer of Indian Logic*)

*Four conditions for knowledge*

**pramātī**—subject, knower

**prameya**—object, the known

**pramiti**—state of knowledge

**pramāṇa**—means or category of knowing

*Four means of knowing (pramāṇa)*

**pratyakṣa**—direct perception, personal experience

**anumāna**—inference

**upamāna**—comparison, analogy

**sabda**—verbal testimony

*The syllogism of five terms (nyāya-vaiśeṣika system) (see *Vism-a* 581-82; *Kathāvattu trans.*, p. 1)*

(a) **pratijñā (paṭijñā)**—proposition

[The mountain (*pakṣa*, *pakkha* = subject) has fire (*sādhyā* = probandum).]

(b) **hetu**—reason

[For it has smoke (*liṅga* = probans).] (Note: Strictly, *pakṣa* = the mountain having smoke.)

(c) **udāharaṇa**—example

[Whatever has smoke (*liṅgaparāmāsa* = subsumption of probans) has fire (*vyāpti*, *vyatti* = concomitance of *sādhyā* and *liṅga*), like a hearth (*udāharaṇa* = example).]

(d) **upanaya, upanayana**—deduction, application

[And so is this.]

(e) **nigamana**—conclusion

[Therefore it is such.]—This may be shortened to three members

(a), (b), (c), or (c), (d), (e), and (c) may even be omitted leaving only (d) and (e).

## VOCABULARY

- ativyāpti**—definition with too wide a scope  
**anavasthā**—infinite regress  
**anityadoṣa**—occasional defect  
**anupasaṃhārin**—non-conclusive  
**anubhūti**—perception  
**anumāna**—inference  
**anumiti**—inference  
**anusandhāna**—(= *upanaya*)  
**anaikanta, anaikantika**—over-generalized, inconclusive (= *savyabhicāra*)  
**anvaya**—affirmation, positive  
**apadeśa**—(= *hetu*)  
**apekṣa**—relative  
**aprayojakatvaśaṅkā**—doubt about an exception  
**abādhitatva**—not being invalidated by a stronger proof  
**abhāva**—non-existence  
**abhidheyatva**—nameableness  
**artha**—sense object  
**arthāpatti**—presumptive conclusion  
**avacchedaka**—invariable  
**avayava**—part of whole  
**avayavin**—composite whole  
**avinābhāva**—non-existence in the absence of (= *pūrvapakṣavyāpti*)  
**avyāpti**—definition with too narrow a scope  
**asatpratipakṣitatva**—non-vitiation by a counter-probans  
**asambhava**—inappropriate definition  
**asiddha**—unestablished  
**asiddhi**—non-establishment  
**āgama**—verbal testimony



- āśrayāsiddha**—unestablished with respect to abode, e.g.,  
“sky-flowers”
- indriya**—sense faculty
- uttara**—response
- utpatti**—production
- udāharaṇa**—example
- upanaya**—deduction, application
- upamāna**—analogy
- upādhi**—adventitious factor
- karaṇa**—instrument
- kṛtakava**—produceability
- kevalānvayin**—inconceivable
- guṇa**—quality
- cakraka**—circular argument
- chala**—quibbling
- jalpa**—successful advocacy, wrangling
- jāti**—genus
- jāti**—futile replies or objections
- tattvādhyavasāya**—establishment of truth
- tadātmya**—identity
- tadutpatti**—causality
- tarka**—reasoning, indirect argument or proof
- duṣṭahetu**—(= *hetvābhāsa*)
- dīṣṭānta**—example
- doṣa**—defect, flaw (in reasoning)
- dharmin**—thing qualified, minor term
- nigamana**—conclusion
- nigrahassthāna**—weakness; occasion for reproof
- nityadoṣa**—permanent defect
- nidarśana**—(= *udāharaṇa*)
- nirṇaya**—determination of the truth
- nyāya**—general rule, axiom; logical or syllogistic argument

- nyāyaprayoga—syllogism  
 pakṣa—subject; a thesis, proposition to be proved  
 pakṣadharmatā—presence of reason (*hetu*) in subject (*pakṣa*)  
 parāmāsa—subsumption  
 pūrvapakṣalakṣaṇa—provisional character of the proof  
 pūrvapakṣavyāpti—provisional concomitance of the proof  
 pratijñā—proposition  
 pratiyogin—counter-correlative  
 pratyakṣa—direct perception, personal experience  
 pratyabhijñā—recognition of a thing seen before  
 pramayatva—knowability  
 pramāṇa—means or category of knowing  
 prameya—object of knowledge  
 bādhitā—overruled by a more cogent proof, i.e., by sensory  
 experience  
 buddhi—sensory knowledge, sensation  
 bhinna—differentiated  
 bhūyodarśana—repeated observation  
 yukti—logic  
 lakṣaṇa—characteristic, attribute; definition  
 lāghava—economy, parsimony  
 liṅga—reason, mark, probans  
 vāda—discussion; doctrine, proposition  
 vitaṇḍa—cavil, destructive criticism  
 vipakṣa—counter-example  
 viruddha—self-contradictory  
 vyatireka—negation  
 vyabhicāra—exception, irregularity  
 vyāpaka—concomitant, the pervading  
 vyāpāra—intermediate cause  
 vyāpti—concomitance, pervasion  
 vyāpya—the pervaded

- vyāpyatvāsiddha**—unestablished with respect to concomitance
- śabda**—verbal testimony
- saṁśaya**—doubt
- sattā**—existence
- satpratipakṣa**—vitiated by having an opposite
- saṁdigdha**—dubious reason
- saṁnikarṣa**—contact of senses with their objects
- sapakṣa**—similar instance
- samavāya**—inherence, inseparable concomitance
- samprayoga**—presentation of a part or aspect instead of the whole
- savyabhicāra**—inconclusive argument; vitiated by exception, not invariable
- sādhana**—demonstration, proof; reason (middle term) in proof
- sādhya**—thesis to be proved (major term, probandum)
- sādhāraṇa**—common, shared
- sāhacaryaniyama**—constant co-existence
- siddha**—established
- siddhāntalakṣaṇa**—characteristic of a completely established truth
- siddhāntavyāpti**—concomitance with a completely established truth
- siddhi**—establishment
- svarūpa**—own form
- svarūpāsiddha**—unestablished with respect to its own form, e.g., “sound is visible”
- hetu**—reason, middle term
- hetudoṣa**—defect in a reason
- hetvābhāsa**—fallacy; apparent but false reason

## About the Author

Osbert Moore (as the author was known in lay life) was born on the 25th June 1905, in England. He graduated at Exeter College, Oxford, and during the Second World War he served as an army staff-officer in Italy. It was at that time, by reading an Italian book on Buddhism, that his interest in that teaching was aroused. This book—*The Doctrine of Awakening* by J. Evola—was later translated by a friend and fellow-officer, Harold Musson, who, in 1948, accompanied Osbert Moore to Ceylon. In 1949, both received novice ordination as Buddhist monks, at the Island Hermitage, Dodanduwa; and in 1950, the higher ordination as bhikkhus, via the Vajirarama Monastery, Colombo. Osbert Moore, our author, received the monastic name of Ñāṇamoli, and his friend that of Ñāṇavīra. Both returned soon to the Island Hermitage (an island monastery situated in a lagoon) where the Venerable Ñāṇamoli spent almost his entire monk life of eleven years. Only very rarely did he leave the quietude of the island, and it was on one of these rare occasions, on a walking tour undertaken with the senior monk of the Hermitage, that he suddenly passed away on 8th March 1960, through heart failure. He had not yet completed his 55th year. His death took place at a lonely little village, Veheragama near Maho.

In addition to the present volume, he translated, from the original Pali into lucid English, some of the most difficult texts of Theravāda Buddhism. These translations, listed below, were remarkable achievements in quantity as well as in quality. His translations show the highest standard of careful and critical scholarship and a keen and subtle mind philosophically trained. His work in this field is a lasting contribution to Buddhist studies.

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