Pali Glossary of Technical Terms

This glossary, compiled by the erudite British scholar-monk Bhikkhu Ānānamoli, 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.
A Pali-English Glossary of Buddhist Technical Terms

Compiled by Bhikkhu Ñāṇamoli
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Edited by Bhikkhu Bodhi

BUDDHIST PUBLICATION SOCIETY KANDY SRI LANKA
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During his eleven years in the Sangha, the English scholar-monk Bhikkhu Nāṇamoli 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. Nāṇamoli 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. Nāṇamoli 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. Nāṇamoli 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. Ṛṇāṇamoli’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. Ṛṇāṇamoli 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. Ṛṇāṇamoli 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.
Ñañamoli 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. Ñañamoli 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. Ñañamoli 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. Ñañamoli 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. Ñañamoli 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. Ñañamoli 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. Ñañamoli 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. Ñañamoli’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 Āṭṭhakathā and the Udāna Āṭṭhakathā, 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. Ñañamoli 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. Ñañamoli provided a textual source, I could not double-check those for which a source was not indicated.

**BHIKKHU BODHI**

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**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**
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Pali Technical Glossary
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 Aṅguttara 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 imply “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; Brahmā = (the) Divine; brāhmaṇa = (priestly) divine.

BHIKKHU ĀNAMOLI
<table>
<thead>
<tr>
<th>Pali</th>
<th>Rendering Adopted</th>
<th>Alternative</th>
</tr>
</thead>
<tbody>
<tr>
<td>rūpa</td>
<td>form</td>
<td>matter, materiality</td>
</tr>
<tr>
<td>rūpa-kkhandha</td>
<td>form aggregate</td>
<td>materiality aggregate</td>
</tr>
<tr>
<td>rūpāyatana</td>
<td>form base</td>
<td>visible-object base</td>
</tr>
<tr>
<td>arūpa</td>
<td>formless</td>
<td>immaterial</td>
</tr>
<tr>
<td>āruppa</td>
<td>formless state</td>
<td>immaterial state</td>
</tr>
<tr>
<td>nāma-rūpa</td>
<td>name-and-form</td>
<td>mentality-materiality</td>
</tr>
<tr>
<td>nāma</td>
<td>name</td>
<td>mentality</td>
</tr>
<tr>
<td>dabba</td>
<td>matter</td>
<td>material</td>
</tr>
<tr>
<td>saṅkharoti</td>
<td>to determine</td>
<td>to form</td>
</tr>
<tr>
<td>abhisaṅkharoti</td>
<td></td>
<td></td>
</tr>
<tr>
<td>saṅkhāra</td>
<td>determination</td>
<td>formation</td>
</tr>
<tr>
<td>abhisāṅkhāra</td>
<td></td>
<td></td>
</tr>
<tr>
<td>saṅkhata</td>
<td>determined</td>
<td>formed</td>
</tr>
<tr>
<td>abhisāṅkhata</td>
<td></td>
<td></td>
</tr>
<tr>
<td>asaṅkhata</td>
<td>undetermined</td>
<td>unformed</td>
</tr>
<tr>
<td>avyākata</td>
<td>undeclared</td>
<td>indeterminate</td>
</tr>
<tr>
<td>dhamma</td>
<td>idea, True Idea,</td>
<td>dhamma, Dhamma, law, state, etc.</td>
</tr>
<tr>
<td></td>
<td>ideal, etc.</td>
<td></td>
</tr>
</tbody>
</table>
ROOTS OF SPECIAL IMPORTANCE
REQUIRING PARTICULAR ATTENTION

<table>
<thead>
<tr>
<th>ROOT</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhū (hu)</td>
<td>being, to be becoming to become</td>
</tr>
<tr>
<td>as</td>
<td>there is essence state entity</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ROOT</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>pad</td>
<td>to appear</td>
</tr>
<tr>
<td></td>
<td>to have a manner</td>
</tr>
<tr>
<td></td>
<td>to practice a way</td>
</tr>
<tr>
<td>vid</td>
<td>(a) to feel</td>
</tr>
<tr>
<td></td>
<td>(b) to know</td>
</tr>
<tr>
<td>dhar</td>
<td>to hear, remember</td>
</tr>
<tr>
<td>jā</td>
<td>to know</td>
</tr>
</tbody>
</table>

PRINCIPLE WORDS
FOR “MIND” AND “CONSCIOUSNESS”

<table>
<thead>
<tr>
<th>ROOT</th>
<th>WORD</th>
<th>TECHNICAL USAGE</th>
<th>LOOSE USAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>cit (to vary, to think)</td>
<td>cetanā</td>
<td>= kamma</td>
<td>intention</td>
</tr>
<tr>
<td></td>
<td>ceto</td>
<td>e.g., cetovimutti</td>
<td>mind, heart</td>
</tr>
<tr>
<td></td>
<td>citta</td>
<td>e.g., akusala-citta</td>
<td>to know</td>
</tr>
<tr>
<td>mano (to measure)</td>
<td>mano</td>
<td>manāyatana</td>
<td>synonyms for mind and consciousness</td>
</tr>
<tr>
<td></td>
<td>mano-вишнана</td>
<td>e.g., cakkhu-вишнана</td>
<td></td>
</tr>
<tr>
<td>jā (to know)</td>
<td>viññāṇa</td>
<td>e.g., viññāṇa-kkhandha</td>
<td></td>
</tr>
</tbody>
</table>
Abbreviations & Notations

ABBREVIATIONS OF TEXTS

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

A Aṅguttara Nikāya
A-a Aṅguttara Nikāya Aṭṭhakathā/Manorathapūraṇī
Abh Abhidhānappadīpikā
Abhi-av Abhidhammāvatāra
Abhidh-s Abhidhammatthaśaṅgaha
As Aṭṭhasālinī /Dhammasaṅganī Aṭṭhakathā
As-mṭ Dhammasaṅganī Mūla-ṭīkā Pt. I (Be)
It Itivuttaka
It-a Itivuttaka Aṭṭhakathā
Ud Udāna
Ud-a Udāna Aṭṭhakathā
Ja Jātaka Aṭṭhakathā
Kkh Kaṁkhāvitarani/Pāṭimokkha Aṭṭhakathā
Kv Kathāvatthu
Khuddas Khuddasikkhā (verse no.)
Khuddas-nṭ Khuddasikkhā Aṭṭhakathā/Sumaṅgalapāsādanī
Khp Khuddakapāṭha
Th-a Theragāthā Aṭṭhakathā
D Dīgha Nikāya (DN = Dīgha Nikāya Sutta)
D-a Dīgha Nikāya Aṭṭhakathā/Sumaṅgalavilāsinī
Dhp Dhammapada
Dhs Dhammasaṅganī (§ no.)
Nidd I Mahāniddesa
Nidd II Cūlaniddesa
Nett Nettippakaraṇa
Paṭṭh Paṭṭhāna
Paṭṭis Paṭṭisambhidāmagga
Paṭṭis-a Paṭṭisambhidāmagga Aṭṭhakathā/
Saddhammappakāsinī
Pp-a Puggalapaññatti Aṭṭhakathā
**Pali Technical Glossary**

**Pv** Petavatthu
**M** Majjhima Nikāya (MN = Majjhima Nikāya Sutta)
**M-a** Majjhima Nikāya Āṭṭhakathā/Papañcasūdanī
**Mil** Milindapañha
**M-ṭ** Majjhima NikāyaṬīkā (Be)
**Mv** Mahāvaṃsa (ch. & v.)
**Yam** Yamaka
**Vin I** Vinaya Mahāvagga
**Vin II** Vinaya Cūlavagga
**Vin III** Vinaya Suttavibhāṅga I
**Vin IV** Vinaya Suttavibhāṅga II
**Vin-a** Vinaya Āṭṭhakathā/Samantapāśādikā
**Vin-vn** Vinaya-vinicchaya
**Vibh** Vibhaṅga
**Vibh-a** Vibhaṅga Āṭṭhakathā/Samhohavinodanī
**Vibh-ṃṭ** Vibhaṅga Mūla-ṭīkā Pt. II (Be)
**Vism** Visuddhimagga
**Vism-a** Visuddhimagga Āṭṭhakathā/Mahā-ṭīkā/
**Paramatthamañjūsā**
**S** Saṁyutta Nikāya
**S-a** Saṁyutta Nikāya Āṭṭhakathā/Sāratthappakāsinī
**Sp-ṭ** Sāratthadīpanī VinayaṬīkā (Be)
**Sn** Suttanipāta
**Sn-a** Suttanipāta Āṭṭhakathā

* 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

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

*aṁsa—a disease (piles? Catubhānavāra suggests phymosis):
A V 110

aksiṅcana—non-impediment, non-owning; <nothing>

akiriya-diṭṭhi, akiriya-vāda—view or theory that there is no
ripening of action (= akamma-vāda)

akuppa—unassailable, <unshakable>

akusala—(1) unskilful; (2) (kammically) unprofitable,
<unwholesome> {3 kinds: see: mūla, vitakka, saṅkappa, and
saṅgā}

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 agalu 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
dhutāṅga

*aṅgirasa—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}

*accantasamyoγa—(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*

*ajjata*—limitless (?): Vism-a 323

*ajjattanī*—(gram.) aorist tense

**ajjhāṭṭha**—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: *vipanna* - and *sampann* -:

Vism-a 112; 6 kinds: Vism 116}

*ajjhāsayānusandhi*—see: anusandhi

*ajjhāharati*—to adduce, add, supply: Khuddas

*ajjhupakkhati*—to look on at

*ajjhotttharamāna*—also threatening: Vism 187

**ajjhosisa**—accepted (by affirmation), <held on to>

*añcita*—outstretched: Vism 635; Vibh-a 454 (= *gata*: Vibhm-

mṭ)

*añjīta*—see: añcita

**aññā**—(*fr. ājānāti*) final knowledge (of the Arahant)

*aññāti*—to know (= *ājānāti*): Paṭis I 122
añña-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
*aṇāti—see: 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 + taṁ+ 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
*atiniṭhyaṅitatta—state of over-pondering, over-illumination, <excessive contemplation>: M III 160
*atipāteti—to surpass: M I 82, S I 62
*atippasaṅga—over-generalization (log.): Vism 472
atimāṇa—pride [def. M-a I 170]
*atisāra—bowel, flux, diarrhoea: Vism 345
*atihaṅraṇa—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: Pañis-a362

attavāda—self-theory

attā—self [def. D I 192; II 64; M I 138; III 282; S III 46, 66]

attānudiṭṭhi—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: khaṇīk- (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.)

aticchatā—ambition, excessiveness of wishes (see: aticchatā)

*athabbana-veda—the Atharva Veda: M-a III 362

adīṭṭha—unseen

adinnādāna—taking what is not given, stealing

*adīyati—senses, feels (= vedeti): M-a III 362

adukkhamasukha—neither-pain-nor-pleasure, neither-painful-nor-pleasant

*adūhala—trap, snare: A-a 22 (?)

adosa—non-hate [def. Dhs 33; Vism 465]
*adhipāṭimokkha

*adhipāṭimokkha*—concerning the Code of Rules (*Pātimokkha*): M II 245 (not as in PED)

*adduva (aḍḍuva?*)—knee (= *jaṭṭuka*): M II 137

*addhā, addhāنا*—period, extent (time or space)

*adharārañī*—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*)

*adhīṭṭhāna*—(1) foundation; (2) steadying (of mind); (3) resolve

*adhīṭṭhāna*—also habitat: Vism 331, 463

*adhīṭṭhāna*—in terms of (i.e., sutta expressed in terms of e.g., elements): M-a I 24

*adhipaṇṇā*—understanding connected with the path, higher understanding

*adhipati*—dominance, predominance {the 4: Vibh 216}

*adhipateyya*—dominance, predominance

*adhipāṭimokkha*—concerning the Code of Rules (*Pātimokkha*): 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 paññīt- (superior)} : Vism-a 198 [def. Vibh 340]
adhimokkha—decision, <resolution> [def. Vibh 165]
*adhirājā—viceroy (?): Dhp-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: Dhp-a III 120}
anāññātaññassāmītindriya—the I-shall-come-to-know-the-unknown faculty
*anati—(1) to bring (= āvahati): M-a III 443 (see anāti); (2) to breathe: Khp-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
anāgatamsa-ñāṇa—knowledge of the future`
anāgata-kāla—future tense (gram.)
anāgāmin—non-returner (3rd stage of realization)
anicca—impermanent (\textit{lakkhaña-kāraña}, 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); \textit{rūpa} \{10 kinds.: Abhi-av 74\}

animitta—signless

aniyata—uncertain, variable, unfixed

aniyāmita—indefinite (relative pronoun, e.g., \textit{yaṁ}) (gram.)

*anīlaka—pure, unsullied (= nimmakkhika, parisuddha: Vin-a 18): Vin III 7

anukampā—compassion, pity \{2 kinds: A I 92\}

*anugati—\textit{also} form of belief, tenet: M I 16

*anugamana—(1) inference, conclusion, form of belief: Vism 643; (2) positive (opp. of \textit{byatireka}) (log.): Vism-a

anuggaha—compassion, help \{2 kinds: It 98\}

*anuggahita—taken up: Patīs I 160

*anucara—governor: Dhp 294

*anuṭṭhāna—(\textit{anu} + \textit{ṭhāna}) maintenance: Khp-a 229

*anutthunana—brooding, mourning: Vism 506

anudhamma—adapted in idea to, according to dhamma

anunaya—approval

anuparivattati—to turn over parallel with, \textit{<to occur along with>} Dhs 5; Dhs-a 49

anuparivatti—having parallel turn-over with, \textit{<occurring along with>} Dhs 1522

an-upalabbhamāna, anupalabbhanīya—impossible, self-contradictory, unfindable, non-existent (log.)

*anupavesati—\textit{also} to interfere with: Vism-a 364

anupassati—to contemplate

anupassanā—contemplation \{3 kinds: Patīs 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
*anuppiyabhāññitā—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
*anusaṭa—(pp. of anuseti?) underlain by: Vism 232; Paṭṭis I 127 (see Paṭṭis-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
*anusāvana—proclamation: Vin II 85
*anussvāra—nasal consonant, niggahīta (gram.)
anussati—recollection (the 10)
*anekattha—suffix (gram.)
*anekantikatā—inconclusiveness, over-generalization (log.)
*aneñja, aneja—unperturbed: Paṭis II 206; Vism 386
anesanā—improper search: M-a I 115 {21 kinds: Khp-a 236}
*anogālīha—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 = antahkaraṇa): Vism-a
*antokaraṇa—appropriation: Dhs-a 48
*antokaroti—to appropriate: Dhs-a 48
*andolika—swinging seat: Khuddas-a 398 Be, Sp-ṭ III 294.
*andhandhaī—darkly: M III 151
*anvakāsi—(aor. of anukassati [?]) threw down into (= khipi, 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 ŋāña—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
*aparisaṃṭhita—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 satī) (but see Mil 37; M-a I 82)
*apekkha—also passion, interest: M II 223
appa—few, little {4 kinds: A II 26}
*appacattha—suffix (gram.)
appatīgha—without resistance, <not impinging on senses>
*appativibhatta—not sharing impartially: M I 322; M-a II 396
appañihita—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
appamañña—measureless state (the four: = divine abidings)
appamāṇa—measureless
appamāda—diligence
abhijānāti—to know directly, to know definitely (either by “book-knowledge” or by experience)

*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
abbokīṇṇa—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 hatthā = 1 a.; 4 a. = 1 usabha)
*abbhāhata—buffeted, shaken: Vism 279 (cf. samabhāhata)
*abbhutita—(abhumm + ita?) obscured: Vin-a 976
abbhussāhita—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)
abrahamacariya—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, paṭībāhāti): M-a V 20
*abhigacchati—to rely on: Khp-a 81, 85; Vism 211
abhighāta—impact
abhijānāti—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
abhīnā—(1) direct knowledge; (2) knowledge of supernormal 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>
abhinandanā—act of relishing, <delighting in> {5 kinds: Vism 514; Vism-a 208}
abhinipāta—engagement, conjunction
abhinippajjati—to be produced: M I 86
abhinippanna—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: Paṭis I 17; I 61
abhībhavati—to be transcendent, to transcend, to overcome
abhībhāyatana—base for transcending (form) (the 8: D II 110)
abhībhū—the Transcender, the Transcendent Being (brahmanical?): name for one of the Brahmā gods
abhima—outstanding
abhima—assumption: Vism-a 467
abhīyuñjana—act of entering: Khuddas-a 11-12
abhīyuñjeti—to enter: Khuddas-a 11-12
abhivadati—(1) to welcome, to praise; (2) to affirm
abhividhī—restriction (gram.)
abhivyatti—particular distinction: anuṭīkā to DN Sutta 1
*abhisam̄harati*—to make a profit: Vism 312; to bring together: Vibh-a 6

*abhisaṅkharoti*—to determine, <to form>

*abhisaṅkhāra*—determination, <formation> {the 3: S II 58}

*abhisaṅcetayita*—involving exercise of will or volition

*abhisaṅceteti*—to will, to exercise volition

*abhisandana*—act of moistening

*abhisandahati*—to collect (in exegesis of *cetanā*): Vism 463; Dhs-a 111

*abhisandhi*—(*sābhisaṅdhika*) preparation: M-a V 16

*abhisamayā*—penetration to, arrival at, convergence {2 kinds: Vism 216}

*abhīhaṭṭhum*—(inf.) to allow to be brought (*abhīhaṭṭhum pavāreti*: invites to have (robes, etc.) brought and accepted): M I 222 (= *abhīharītva pavāreti*, M-a II 264; cf. Vin Nissaggiya-pācittiya no. 7) PED does not agree

*abhīhāra*—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 (*kahāpana-nāmaṇī*): 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 (= *payīrūpāsītabba*: 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]

*ariṭṭha*—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 *lena*):
  Vism 217

*allīna*—(a + *līyati*) unsheltered: Vism 612

*avakamsato*—(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*): Paṭīs-a8
*avathā*—occasion, opportunity, position: Vism 161, 584, 612
*avatthāpana*—act of defining: Paṭīs II 21
*avatthāpeti*—to make defined: Paṭīs II 38
*avatthika*—defined (svāvatthika: well defined): Paṭīs II 38
*avadāriyati*—to dig, to break up (gloss for *khanati*): Abh
*avadisati*—to point out: M-a I 92
*avadhāna*—application (*sotāvadhāna*: applying or lending the ear): M II 175; Paṭīs I 1 (cf. *ohita-sota*)
*avadhāraṇa*—also memorizing: M-a I 3-4; Khp-a 100
*avadhī*—limit, limitation: Vism 31 (= *odhi*) [2 kinds: *abhividhivisayo avadhi* and *anabhividhivisayo avadhi*: As-mṭ 51]
*avadhīyati*—to learn about: Paṭīs-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]
*avisāri*—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’asmī) eternal (tattha attī ti asa; niccass’ etam adhivacanaṃ: 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

asaṅnīn—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 suñāti (see under suñāti in PED): M I 228
**ākiñcaññāyatana**

assutavant—untaught  
*a*ahata—new (of cloth): M-a IV 187  
ahirājakula—family of royal (serpents): {the 4: A II 72}  
ahirika—consciencelessness, <shamelessness>  
*a*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-diþþhi—view that nothing has a reason, cause  
ahetuka-váda—theory that nothing has a reason, cause  
*a*aho-ratta—day and night: M I 98; III 294  
*a*ahosi-kamma—lapsed kamma (i.e., kamma that has been performed and has not and will not have ripening): Vism 601 (see Paþis 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-rúpa—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 āruppa)  
ākiñcañña—nothingness  
ākiñcaññāyatana—base consisting of nothingness (3rd of the 4 āruppa)
*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
āgamaniya—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—anoyance
ācaya—setting up (one of the kinds of upādā-rūpa)
ācariya—teacher {3 kinds: Gandhavaṁsa}
*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”
*ādisa—(adj. ādisati) reproachable: M I 12 (see PED Corrigenda)
*ādina—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)

āneñja—imperturbability (term for the 4th jhāna and the āruppa attainments)

āpajjati—to enter upon
*āpajjati—also to follow logically (loc.): Vism 80, 507
*āpajjana—(undesirable) logical consequence (log.): Vism 507

*āpaniṣika—from a shop (= paṇiṣika): 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 (nābaddha belonging to many; ekābaddha a man’s own): Vism 706

ābandhana—cohesion (exegesis of āpo-dhātu)

ābādha—affliction
*ābhañjati—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}
āmenḍīta—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-saṇkhāra—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
*ālasiya—indolence: M-a III 145,181; Vibh 352 (cf. PED *alasi)
āloka—light
*ālocita—illuminated: Vism-a 851
āḷhaka—measure of volume (1 a. = 4 pattha)
āvajjana—adverting (of consciousness: first member of cittavīthī)
*āvattā—occasion, point: Vism-a 478
*āvatthika—(name) denoting a period or occasion: Vism 209
*āviñchati (āviñjati)—to move towards: Vibh-a ; As-mṭ 137
*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 (= viriya): Paṭis 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)
icchatā—state of having wishes {4 kinds: M-a II 138}
icchatī—to wish
*icchatī—to stir: M I 189 (see PED aticchatī)
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: Paṭīs II 205} [def. Vibh 217; Vism 670]
iddhi-pāda—basis for success, road to power (the 4) {8 iddhiyā pāda: Paṭīs II 205-6} [def. Vibh-a 303f.]
iddhi-bala—power of success {the 10: Paṭīs 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: Paṭīs I 116; 22 kds: Vism 491} [def. Vism 491, 679]
iriyāpatha—posture, deportment {4 kinds: S V 78}
irubbeda—the Rig Veda: M-a III 362
*isati—to shine: Ud-a 299
issara—overlord, <creator God>
issā—envy
īhaka—having curiosity, activity
*ukkaṁsato—(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 \(\text{niddukkhayavibuddha} = \text{niddā} + \text{ukkhaya} + \text{vibuddha; probable misreading for niddākkhaya-}\): Khp-a 15
uggaha—learning
uggaha-nimitta—learning-sign (manifestation in contemplation)
ugghāṭīta—condensed, abbreviated (opp. of vipaṅcita)
*ugghanīta (ugghaṭīta?)— decayed: Vism 184
*ugghāta—exhilarated: Vism 370
*ugghāti—removal: Vism 113
*ugghāṭīta—removed (of kasiṇa concept when entering upon 1st āruppa): Vism 134
*ugghāṭīyati—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
*uḍḍīta—caught up (glossed with uḷḷaṅghati): Paṭis I 128
uṇha—heat
*uṇhīsa—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, rūpakkhandha)
*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-þ 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

*uddhasta—risen (uddhaste aruñe—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 (= uggāṇhitvā nīto: Paṭīs-a): Paṭīs I 129

*upakāri—bastion: M I 86

*upakuṭṭha—smallpox (?): Vism 569 (cf. kuṭṭha)

upakkilesa—imperfection, defilement

*upakkhittaka—a convert: Paṭīs 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; (kārañ- metaphorical use of cause’s name for its fruit): Vism 683 (= sammuti and vohāra: It-a to It 43)
*upajjati—*(upa + ajjati) to get together, to obtain: Khp-a 223 (upajjetabba)

*upāṭṭhāna—*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— = upadhā: M I 75

*upadhārāṇa—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: kathā)*: 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

*upabrūhāyatī—to intensify: Vism

upabhuñjaka—user, experiencer

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

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

upalabbhāmaṇa—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.)

upasamāharati—to connect (mentally), to associate (mentally)

upasamāhita—(mentally) connected, associated

*upasagga—relinquishment: Paṭis-a324

*upasagga—prefix (gram.)

*upasaṅkamitar—visitor: M I 72

*upasaṭṭhatā—(upa + saj + 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 mahā-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)
upādīnna—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]

*uppaḷajati—also to be tenable (as a proposition): M III 282

*uppaṭipāṭiya—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—(ubbham + ṭha + 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 āruppas 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 gāvuta)
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 vammīka): M-a II 128
ussahati—to be active in
ussādeti—to extol
ussāha—activity
*ussedeti—(u + sedeti) to steam: Vin-a 176
ussoḥhi—(n. fr. ussahati) activity, active involvement, active commitment
*uhadati—to defecate
*ūkā—also measure of length (7 likhā = 1 ū.; 7 ū. = 1 dhaññamāsa) (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]
*ekattha—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
*ekañjika (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)
evam-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

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
ogalati—to run downwards: Vism 260
ogālha—fathomed (anogāḷhapāñña: having understanding that has not fathomed): M-a I 135
ogha—flood (the 4) [def. Vism 684]
ocinna—see: otiṇṇa
ojatthamaka—octad (of form) with nutrition as eighth: Vism 341, 364, 588; Khp-a 72
ojā—nutritive-essence, nutrition, sap
ojoharana—<removing of bodily vitality (by disease) (?)>: M-a IV (?)
otāreti—also to expound (a doctrine): Vism ; M-a II 250; Mv 37
otinna (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
*opāṇati—to bargain down: M-a III 194
*opāṇavidhā (-viyā)—bargaining: M-a III 194
opapāṭika—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 (= lāmako heṭṭhā 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 (udakaṇṭa 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

kaṭṭatta—performedness (of kamma) (kaṭṭattā—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 tiracchāna-: M-a III 222; 3 kinds of kathā: M-a II 258; III 30; 4 kinds: Khp-a 125}

kathāvatthu—(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; Paṭīs II 78; 16 kds: Vibh 358}

*kāmma—also object of verb (gram.)

*kamma-kāraka—passive voice of verb (gram.)

*kamma-kāraṇā—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)
kara—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
*kasāta—also dregs: M I 229; Paṭis II 86
kasāva—see: kasāya in PED
kasiṇa—(1) (adj.) whole (M I 328); (2) wholeness, totality, kasiṇa 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 [vatthu]): Nidd I 1; cf. A III 410f. [def. Vibh 256; Nidd I 1; Dhs-a 62]

kāmaṁ—(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: Paṭis 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.)
kicca—function (see also: buddha-kicca)
kicca-rasa—nature as function (see also: sampatti-rasa)
*kiṇcati—to obstruct (?): M-a II 354
kiṇcana—something, obstruction, owning: Ud-a 344; Vibh 368; k.-palibodha—impediment of owning: M-a I 27
{3 kinds: D III 217}
*kiṇcanatā—owning, ownership: M II 263; A I 206; II 177; III 170; Vism 654
*kiṅāti—also to combat: Vism 318 (= hiṁsati)
*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 (= kammavāda)
kilesa—defilement (term for tanhā, etc.) {10 kinds: Vism 683; 500 kinds: S-a I 187; 8 kilesa-vatthu: 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)
*kukkucca—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 muṭṭhi = 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
*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-, sañkhāra,
   viññāṇa-; also the 5 = sīla-, samādhi-, paññā-, vimutti-,
   vimuttiñāṇadassana-}

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

khara—hard, solid

*kharapā—raw, uncooked: Khuddas-a 85

*kharigata—solidified: M I 185; Vibh 82

khāra—caustic {3 kinds: Vibh-a }

*khijjana—excitement: Vism-a 450

*khinna—fatigued, wearied, exhausted: Vism 145

*khipati—also to sneeze: Vin II 140

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

khīna—(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

*ganḍa—also cheek: Khp-a 46; Abh 262
*ganḍikā—wooden gong: Khp-a 223, 251
*ganḍuppādaka—also worm in the body: Vism 258
*ganḍūsa—also medicinal oil (?): Khp-a 64

ganha—apprehending, assuming

*ganḍhā—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 ƒgam 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)

*ganḍhayati—to be smelt: Vism 481
*gamī (gamin)—what is gone to: Khp-a 18
*gammati—to be gone to (pass. of root ƒgam): Khp-a 170
*galavāṭaka—nap 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

gaha—apprehension, assumption (atta- assumption of a self) [3 kinds: M-a II 110]

gāvuta—measure of length, quarter-league (80 usabha =1 gāvuta; 4 gāvuta = 1 yojana)

Gāha—apprehending, assuming (atta- assumption of a self) [3 kinds: M-a II 110]
*gāhita—(vipāṭikkula-) treatment (?): Vibh 351

guṇa—(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)
ghanathana—impinging, knocking together
*ghaṭṭha—(pp. of ghaṁsati) pressed down: Khp-a 49
ghana—compact {4 kinds: santati-, samūha-, kicca-, ārammaṇa-: Vism-a 68}
ghana-vinibbhoga—resolution of what appears compact (into elements)
ghāṇa—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; Asmṭ 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 (= kharaparissavana: M-a II 128): M I 142
catuttha-jhāna—fourth jhāna {13 kinds: Vibh-a 372}
*catutthi—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

catusamutthāna—(rūpa) of fourfold origination (i.e., by citta, kamma, utu and āhāra)

*capala—personally vain (see: cápalya): M I 32; III 6; (not as in PED)

*caranā—art, <painting or art exhibition>: S III 151; Dhs-a 64

caraṇa—conduct

*carasā—prowling: M I 449

cariya, carita—conduct, temperament {3 kinds: Paṭis 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 sampāṭicchana, 1 santīraṇa, 1 voṭṭhapana, 7 javana, 2 tadārammaṇa; in the mind-door composed of 3 bhavaṅga, 1 adverting, 7 javana, 2 tadārammaṇa)

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

citta-samutṭhāna—(rūpa) originated by consciousness,
mind-originated

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

*cira—rag (?): M-a II 259
*cilīma—should read: vilīmaṇsa (q.v.): M III 274
*cūna—China

ciyati—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

cetanā—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]

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

cetasika—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—(mānaṁ 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): Paṭīs I 80; II 72; member of citta-viṭhi, 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-þ 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: Paṭīṣ II 738 & Paṭīṣ-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}

*ã*

*ñatta*—also renown: M I 318

**ñāna**—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:
Paṭīṣ I 1-3; 77 kds: M-a II 26}

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

**ñāna-cariya**—behaviour of knowledge {the 16: Paṭīṣ I 99}

**ñāna-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: Paṭīṣ I 134

*ã*

**-ṭhaka**—that stands on, that remains as a fixture, that lasts;
*tatra-ṭhaka*—that remains where it is: Vism 65; pabbataṭṭhaka

that stands on the mountain: Vibh-a 519; mattaṭṭhaka—that

lasts a while: M I 185

*ṭhāna*—(1) place; (2) possibility (*ṭhānaṭṭhāna*—the possible &

impossible); (3) reason [def. Dhs-a 53]

*ṭhānāntara*—official position, post: M-a I 57; II 121
**tappurisa**

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

**T - TH**

takka—rational thought
takkana—act of rational thinking, reasoning
takkara—(*tam + 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 *aṇu* =1 t.; 36 t. = 1 *rathareṇu*): Vibh-a 343 (see PED Corrigenda)
tañhā—craving [2 kinds: A-a ; 6 *tañhā-kāya*: M I 51; 18 *tañhā- vicarita*: Vibh 392, 396; 108 kinds: Vibh 400] [def. D II 308; Vibh 136, 365; Vism 528]
tatra-majjhātātā—specific neutrality
tathāgata—Perfect One [def. M-a I 45f.]
tadāṅga—substitution of opposites (function of insight in substituting, e.g., perception of impermanence for perception of permanence); <in a certain respect>
*tadārammana*—(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-viṭhi*): 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 )

*tammaya*—(*see atammayatā*) 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 (*= upekkā*: Vism-a 222)

*tāvatva*—just-so-much-ness: Vism 481

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

titthiya—(non-Buddhist) sectarian

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

*tipu-cunṇa*—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 decades present at the moment of rebirth-linking consciousness*)

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

tirāṇa—judgement, investigation

tuccha—empty, hollow

*tuvantuvaṁ*—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 anuviddhakumārī: 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

*dakasītalika—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

*darīta—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

*dāttta—sickle: Khp-a 50; Abh 448

dāna—giving, gift

*dāna—gap: Vism 60

*dāmarika—ruffian, thug, brigand: M-a I 34; IV 103
dāsa—bondsman {4 kinds: Vin-a 1000; Nidd I 11}
*dāsabya (dāsavya)—bondsmanship: Vibh-a 487
*digu—numerical determinative compound (gram.)
dīṭṭha—seen
dīṭṭhi—view, (right) view, (wrong) view [def. Dhs 20, 381; Vibh 104; Vism 509]
dīṭṭhigata—recourse to views, field of views {6 kinds: Paṭis I 130; 2 kinds: It 43}
dīṭṭhiṭṭhāna—standpoint for views {8 kinds: Paṭis I 138}
dīṭṭhi-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)
dīṭṭhīppatta—one attained (to the noble path by predominance in) right view {6 kinds: M-a III 189}
dīṭṭhi-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
*duṣṭha—(pp. dussati) corrupted by hate (used as verbal adj. for dosa)
*duṣṭhulla—also inertia (glossed by ālasiya): M I 435; III 151, 159; irritability: Vism 151
*dunnigamana—hard to get away from: M-a I 71
*dubbaça—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)
doni—measure of volume (16 nāli = 1 doni)
domanassa—grief [def. D II 306; Dhs 417; Vism 461, 504]
dovacassatā—(n. fr. dubbaça) 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 (dhāmmakaraṇa)—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}

*dharanī—the earth (-talaḥ 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; (vanaṇṇa-) colour paint: Vism 172

*dhīyati—to be borne (in exegesis of dhātu): Vism 485

dhutaṅga—ascetic practice (the 13)

*dhutta—(sonḍikā-) (brewer’s) mixer, shaker: M I 228

*dhura-bhatta—meal given in a principal house: Vism 66 (not as in PED)

dhuvā—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>

napuṁsaka-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-sammasana: 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
*nahaná—(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}
nānakhaṇiKA—(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 sañkhāra); (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—(= nāyati: Vism-a 295) is known: Vism
*nāyare—(3rd pers. pl. pres. middle jānāti) = nātanti: Vism 236
*nārāyaṇa—radiance, beam, flash: M-a II 26
*nāli—also measure of volume (4 kuḍuba = 1 n.; 16 n. = 1 doṇa; also 1 nāli = 1 pattha)
nikanti—attachment, attraction
nikkha—coin (1 n. = 5 suvañña: M-a IV 152; 1 n. = 20 or 25 suvañña: M-t III 321)

*nikkhepa—also (1) suttanikkhepa—delivery of a sutta {4 kinds: attajjhāsaya—according to the speaker’s inclination; parajjhāsaya—according to another’s inclin.; pucchāvasika—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 ı ( = anusvāra)

*niggahīta—refuted: Kv 2; M II 3

*niggahetī—to rebuke: M-a II 307

*nigghāta—mental depression: Vism 370

nicca—permanent

*niccakappam—(adv.) constantly: M III 266

*niccam-ataṇa—permanently without refuge: Paṭis I 129

*niccoriyati—to be sifted (gloss for vaṭṭayamāna): Vism-a

nicchaya—(adv.) certainly, exactly

niccharaṇa—utterance

nijjiva—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)

*nippiṁsati—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 nippiṁsati) to scrape off: Vism 29; Vibh-a 485

*nipphanna—produced (term for certain kinds of rūpa)

*nibbacana—verbal derivative (gram.): Vism 60, 494; M-a I 61, 105; Vibh-a 83-84

*nibbatṭīta—picked over: Vism 657 (-kappāsa)

nibbatti—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-viññāna—consciousness that leads to rebirth (= saṃvattanika-viññāna): 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 nirulha: 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
niruddha—cessation {2 kinds: M-a II 299; Vism 508} [def. D II 310; S III 24; Vibh 103; Vism 506f.]
niruddha-samāpatti—cessation attainment (= saññāvedayita-niruddha): S II 151 (no sutta ref. in PED)
nillekhana—scraping: M-a II 228
*nillehaka—licking: Vin Sekhiya 51-53
*nisinnavatti*ka—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 (?) ( = nighaṁsita: 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

*nihaniṁ*—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

*nakkhamma*—renunciation

*nemittika*—(a name) signifying an acquirement: Vism 209

*nemittikatā*—also hinting: M III 75; Vism 23; Vibh 352

**P**

*pamṣadhovaka*—earth-washer (?): Khp-a 30

*paka*—a drinker: Ud 91

*pakaṭṭha*—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 saddhā)
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]
paccakkha—a actual personal experience ("before one’s eyes")
paccatta—for oneself
*paccatta-vacana—nominative case (gram.)
*paccanikatā—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 (= paṭividhatha)—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)
paccavekkhāna—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: ovaṭṭikasāra-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
paṭinā—claim
*paṭinā—proposition, first member of syllogism (log.): Vism 532; Kv 2; Vism-a
paṭiniddesa—redescription
*paṭiniyata—certain, definite: Vism-a
*paṭiniyyāteti—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}
*paṭivetī—to vanish: Vism 630; M III 25
paṭivedha—penetration, piercing
paṭisamvedeti—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; dhamma- = 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]
*patthaṭa—excluded, denied (log.): Vibh-a 164, 339; Vism 555; M-a I 85; IV 123

*paṭisedha—exclusion, negation (log., gram.)

*paṭissaya—gloss for vihāra: Vism-a 63

*paṭihaṇṇati—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

*paṭhitā—gone out (= nikkhanta: M-a ): M I 79

*paṭhamapaṇi—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-t )

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 -paṇṇatta: 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

patiṭṭhāpana—founding: Paṭis II

*patiyamāṇa—being gone back to: Vism 521

*pattāṅga—kind of plant: Vism 173

pattha—measure of volume (1 p. = 1 nāli; also 4 p. = 1 āṭhaka)

*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 samma-\}
  [def. Vism 679]

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

*padhāvin—traveller: M II 98 (the proper spelling is padhāvin 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—(vīna-) body (of lute) (?): Vibh-a

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

*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 ... tañhāpabhavā—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

*pabhadavati—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 añu): Vibh-a 343; Vism-a 361

**paramatthā**—(1) the supreme goal (Paṭis I 180; II 184); (2) the ultimate sense (as opposed to vohāra and sammuti: 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 nadiṇī pabbato, atikkamma pabbataṇī nadiṇī): 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 sammā diṭṭhi): 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

*parikkheta*—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 *paribhaṭyatā*): 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

paribhuñjaṭi—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 lokiyadhāmmā as opposed to lokuttaradhāmmā)

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

*paryāhanana*—threshing, striking on: Vism 142

pariyuṭṭhāna—obsession {7 kinds: Vibh 383}

pariyogāhana—fathoming

pariyodāta—bright

pariyodāna—terminating

*paryōnahana*—covering, envelope: Vism 257

pariyosāna—end

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

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

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

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

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

parisāṇṭhita—quiet (*aparisaṇṭhita*: 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-dhamma: Vibh 381)
*parihāra—explanation, exegesis: Vism 543; M-a IV 141;
implication: Vism-a 158
*parakkha—perfect tense (gram.)
*palala (phalla)—(gloss for tilapiṭṭha): Vism-a 85
palāsa—domineering [def. M-a I 169]
*palasa—also 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-paccāṅga: 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
*pavaraṇa-saṅgaha—postponement of Pavaraṇa 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
*pasaṭa—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

*pahāṃ (or pabhaṃ)—most likely a contracted form of ppr. of pahotī (pabhavati): M I 329; D I 223 (where spoken by the Buddha, not by Baka Brahmā, see Be.); sabbato-pahāṃ (or -pabhaṃ) should probably resolve into sabbato nāpahasīṃ (so read with Be.) instead of the Ee nāhosīṃ 3 lines above in MN Sutta 49; derivation from root ṇhū 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}

*pahāṇ’ekāṭṭha—see: ekāṭṭha

*pahāya—(ger. of pahotī)

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

pahīna—abandoned

*paheyya—abandonable: Vism 514

pākata—evident, obvious

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

pāguṇṇatā—proficiency (of citta and kāya)

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

*pāṭibhoga—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
*pāsati—

*pātabyatā—drinkability (fr. root ṣpā, pivati; not as in PED): M I 305

*pāda—a part of a building: Dhs-a 107

*pāda—a piece of money (5 or 2 māsaka = 1 p.; 4 p. = 1 kahāpana)

*pādapiṭhika—a part of shrine: M-a III 246 (= Vibh-a 293, Dhs-a 72)

*pāḍānatā—Khuddas 7

*pādudhāra—footstep, lifting of the foot: M-a I 260; Vism 202

*pāpa—(fr. pāpunāti) what reaches, causes to reach: Vism 437, 508

pāpa—bad (= pāpa)

*pāpana—(fr. pāpunāti) (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—a cloth: Vism 258

pāṇaṣaṇḍa—a sect (96: M-a II 12)

*pāsati—to throw: A-a
*pāsādanīya*—inspiring confidence, pleasing: M II 118; Ud 58

*pīṇḍa*—stalk (of a toadstool): Vism 260

*pīṇḍapātā*—almsfood {16 kinds: and 15 *pīṇḍapātakhetta*: A-a }

*pīṇḍika*—calf of the leg: Vism 252, 343

*pītar, cūla*—uncle: M-a II 61

*pīṭṭala*—kind of metal alloy <brass?>: M-† I 43

*pidhānī*—lid: Vism 346

*pisati (piṁsati)*—also to beat, to pound (*urañṭ pisati*—he beats his breast): Vibh-a

*pisāca-loha*—kind of metal (not necessarily copper): Vibh-a 63 {8 kinds: M-† I 73}

pisuṇa*—malicious, <slanderous> (of speech)

*pīṇana*—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*—= *piṅeti*—to refresh: Vism 143 (= M-a I 84)

*pīyatam*—(imp. of pivati?): M II 186

*puṁs*—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}; *puññaquiriyavatthu*—ground for making merit {3 kinds: It 51; 5 kinds: M II 205; 10 kinds: M-a I 132}

puññaḥbhisaṃda*—outcome of merit {4 kinds: A II 54}

*puttaka*—roller, rolling pin (gloss of *nisadapoṭa*): Vism-a 250

putta-mamsa*—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}
*porisa

*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—(-tāṇḍula) 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
bharīyā: 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.)
*pekkhā—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
*potṭhalika—see: koṭṭhalika
*poṭhetvā—(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 (= ārammaṇa-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]
*bajjhati*—(pass. *bandhati*) also to be responsible (for action: *kammunā bajjhati*): M-a I 200; Dhs-a 99; Khp-a 29

*baddha*—(1) imprisoned: M I 275; (2) responsible (for action: *kammunā baddho*): Khp-a 29

*bandha*—(1) imprisonment: M I 115; (2) responsibility (for action: *kammabandho*): Khp-a 29

*bandhati*—also to set up; *khandhāvaraṃ bandhati*—to halt a caravan: M-a V 44; *issāṃ bandhati*—to nurse envy: M III 204; *khandhāvaraṃ bandhitvā*—having made an encampment; *āghātaṃ 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.)

bahulīkaroti—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

*bāli*—(adv.) as a fool (?): M-a I 39

bāhirā—(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
*bīndava—spot (?): M-ṭ II
*bīsanu—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-gunā—Enlightened One’s special qualities, <Buddha’s virtues> {3 kinds: Vism-a 217}
buddha-ñāna—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 aggijalanasaḷākābundī): (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
brahmbhavana—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
*bhaṅjati—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’upāṭṭhāna—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, (n)ya) (gram.)
*bhāva-napuṃsaka—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 (kammapathaṁ bhindati): Vibh-a 75
*bhujaṅgasīsaja—kind of pearl: M-ṭ I 73
*bhumma-vacana—locative case (gram.); bhāvena bhāva-lakkhaṇe bhummaṁ—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}
bhedā—breach, schism {3 kinds: M-a II 210}
*bheda—(vacī-) breaking into speech, speech utterance: Vism 448; (kamma-) breaking into action, effecting of action: Dhs-a 90
bhoga—riches {2 kinds: A I 92}

M

*maṁ—also weal, good (in exegesis of maṅgala): Khp-a 123
maṁsa-cakkhu—the fleshly eye, physical eye {2 kinds: S-a I}
makkha—contempt
*makkhika—honey-bee
magadha-nāli—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
majjhattatā—neutrality
majjhima—middle, medium
*majjhima-purisa—second person (gram.)
majjhima-bhikkhu—bhikkhu with more than 5 and less than 10 years’ seniority since upasampadā
maññati—to conceive
maññanā—conceit, conceiving [3 kinds: M-a I 26]
maññīta—conceit, <conceived>, concept
*maññussava—stream of conceits <of conceivings>: M III 246
*mañati—to crush (in exegesis of veramaṇī): M-a I 203; IV 133; (or mañāti): Khp-a 24
maṇi—gem (examples at Ud-a 103)
maṇḍa—fine-extract (3-fold: Paṭīs II 86)
maṇḍala—circle, round [3 kinds: M-a II 150]
matta—a little, measure, (-matta) merely
*mattasotthaka—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}
marana—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
mahānadi—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?)
mahāparicccāga—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., paññavi, 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}
mahāvipassanā—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}
mahicchatā—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 Khuddasikkhā 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

māya—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}

*miḍhi—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-vaṭṭi—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]

mudu—malleable

mudutā—malleability (of citta and kāya)

*munāti—to measure (exegesis of mano): Vism 481

musā—false
musā-vāda—false speech, lying

*muhum*—(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)

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

Y

*yajrabbeda*—the Yajur Veda: M-a III 362

yañña—sacrifice {5 kinds: A-a}

yaṭṭhi—(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

yathāanusandhi—see under: anusandhi

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

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

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

yāmayantanaḷīka—stick contrivance for telling the time

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

*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 sanikhārā 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)
yoni—(1) womb; (2) generation, mode of birth (the 4); (3)
reason, cause, source (see: ayoni)
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]
rājakakudhabhaṇḍa—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]
rittā—empty, hollow
rukkha—tree [4 kinds: A II 109; 7 kinds: Vism 206]
ruči—preference, opinion
rūpa—form: (1) “material” form (i.e., rūpakkhandha); (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-sammasana, 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

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
*liṭṭa—(pp. limpati) smeared, plastered: Khuddas-a 22
*lega—string, cord: Dhs-a 90
*lesi—also part, fraction: M-a II 126 (= apadesa M-ṭ): Vism-a 828
loka—world [1-18 kinds: Paṭis 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-paṭisamyutta-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-pariṇā—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]; lokuttara-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

*vamśa—also ridge-pole of roof (?): M-a II 50
*vaca—in compounds dubbaca and suvaca, q.v.
vacana—designation, word: tam-vacana—indirect speech (refers to enclitic iti): Khp-a 19
*vacanattha—<word-meaning> (= saddattha): Vism 535 (cf. vacanīyattha)
*vacanāvayava—member of syllogism (log.): Vism 532
*vacanīyattha—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., kamma-, vipāka-, kilesa-, as aspects of the wheel of being [bhavacakka]); term for dependent origination as arising (opp. of vivaṭṭa)
vaḍḍhana—extension, increase {2 vaḍḍhana-bhūmi: Vism 152}
vaṇijjā—trade {5 kinds: A III 208}
*vaṇīta—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.)
vattuṇ—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 decad (serving for mano-viññāṇa as cakkhu-dasaka serves for cakkhu-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

*varāhadātha*—kind of pearl: M-ṭ I 73

*varitatta*—(abstract) fr. *varāti* (*vuṇāti*) 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

vavaṭṭhāna—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

vāditā—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
*vāvaṭa (vyāvaṭa, byāvaṭa)—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: Paṭis 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]
*vicikālīka—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)
vijjatisari—read: vippatisari: M-a V 9
vijjamana—factual, existent, possible
vijja—(1) true knowledge {the 3 and the 8}; (2) science
viññatti—intimation, communication [def. Dhs 636-37; Vism 447-48]
viññanā—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]
viññanā-kāya—body of consciousness {the 6}
viññanā-ṭṭhiti—foundation for consciousness {the 4: D III 228; the 7: D III 253}
viññanā-dvāra—door of consciousness {the 5: Dhs-a 95}
viññanā-dhātu—consciousness element
viññanā-ppavatti-ākāra—mode of occurrence of consciousness {the 14: Vism 457}
viññāta—cognized (i.e., by the mano: in expression diṭṭhasuta-muta-viññāta)
*viṭabhi—canopy: M I 306 {not as in PED}
vitakka—thought {3 kinds: A I 275; 6 kinds: Vibh 346; Paṭis I 6} [def. Dhs 7; Vism 142; Vism-a 138] see also: mahā- and mahā-purisa-
vitakkana—thinking, act of thinking
vitakka-mālaka—see mālaka
*vitiṣṭa—also wide: Khuddas-a 74
*vithambhāna—distension (in definition of vāyo-dhātu): Vism 352 (cf. rūpassa thambhitatta in description of vāyo at Vibh 84, also samudirāṇa as other def. of vāyo)
vitthāra—detail
vidatthi—span (measure of length: 12 aṅgula = 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 (= viddhamśati: 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 vipaṅcita: Vism-a 224
vipaṅcita—expanded (meaning)
vipaṅceti—to expand (meanings): Vism-a 225
vipatti—unsuccess, failure {2 kinds: D III 21; 3 kinds: A I 268, 270}
viparāmasa—brigandage {2 kinds: M-a II 211}
vipariṇāma—change
vipariṇāma-dukkha—suffering (pain) due to change
vipariyāsa—cetaso- out of one’s mind, <mental derangement>: M II 248
vipariyēsa—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 lakkhāna of anicca, dukkha and anattā) {3 kinds: Vism 705; 4 kinds: Paṭis I 58} [def. Dhs 55]
vīpāka—ripening, result (of action)
vīpāka-vatṭa—the round of ripening of action {5-fold:
Vism 579, 600; M-a IV 65}
vīpāka-vīññāna—consciousness as ripening of action, kamma-resultant consciousness
*vipekkhāti—to look to one side: M II 137
vippayutta—dissociated
*vipphandana—also excitement: Vism 278
vipphandita—vacillation (of views)
*vippāra—also intervention: Paṭis II 211; Vism 142, 378, 462
(= vega: Paṭis-a36; = vyāpāra: Vism-a 484)
*vippāravant—possessing intervention: Vism 142
*vibuddha—awakened: Khp-a 15
*vibhagga—coming unstuck: M-a IV 183
vibhānga—(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
*vimaṭṭa—smooth (= vimaṭṭha)
*vimaddha—smooth (= vimaṭṭha): M II 13
vīmuttāyatana—base for deliverance {5 kinds: A III 21}
vīmutta—deliverance {2 kinds: Paṭis II 143; 5 kinds: M-a IV 168}
*vimuttī-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.)

*viyojeti—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}

viriya—energy (caturaṅga-v.: M-a I 124; II 257: refers to phrase kāmaṃ taco ca nāhārū ca aṭṭhi ca avasissatu sarīre upasussatu maṃsalohitam (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}

*vilimaṁsa—(so read for: cilīna at M III 274) flesh just under the skin (vilimaṁsan ti cammanissitamaṁsaṇ: 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 saṅvaṭṭa, 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
visayā—(1) abode, habitat; (2) objective field (term for 6 bāhirāyatana); (3) subject-matter discussed

*visayin—possessor of objective field (term for 6 ajjhattikāyatana): Vism-a

*visavana—displaying, production: Khp-a 15

*visavitā—burgeoning (alternative readings: vikasitā, visatitā): Paṭis I 174; II 206; Vism 384; Dhs-a 109 (= arahatā: 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

*vissatthi—indolence (?): A IV 52 (see PED vissatthi)

*vihaṭamāna—being carded: Vism 657 (= vihaññamāna: Vism-a)

*vihaṭa—beaten: D II 141

*vihaṭa—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]

viheiṁsā—cruelty

*vītaccika—without flame (vī + ita + acci + ka): D II 133

*vītiharana—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

*vibaccha—reading for: bībaccha
vīmaṃsāka—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)>
vuṭṭhānagāminī-vipassanā—insight leading to emergence (of the path)
*vuḍḍha—half (= aḍḍha): Vism 622
vutta—said (idam vuttaṁ hoti—“this is what is meant”: common commentarial idiom introducing paraphrases; vuttaṁ h’etaṁ—“for this is said”: as above introducing a quotation)
*vuḍḍha—increased (= vaḍḍhita): M II 165
vuddhi—increase {2 kinds: A I 94}
*vuyhati—see: uyhati
*vekurañjāya—(?): M II 153 (Be suggests vekulaso (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: Paṭis 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)

veramanī—abstention [5 kinds: see A IV 220] [def. M-a I 203]

velā—time, season [def. M-a II 95]

*veluja*—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: rāgādiviṣamaṇī [M-ṭ rāgādiviṣaṇī] taritvā vitaritvā ṭhito)

vokāra—constituent (*eka-vokāra-bhava*: one-constituent being, i.e., rūpa, only as asaññī; *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-viṭṭhi)

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 (= sayanti); (2) (= siyaṇṭ: A II 212); Vism-a
samyoga—bondage
*samyoga—conjunction (= sampiṇḍana, i.e., the words ca and pi meaning “and”) (gram.); see also: accanta-
samyojana—fetter [7 kinds: A IV 7, 8; Vibh 383; 11 kinds: Paṭis I 143] [def. D III 234; Vibh 361; Vism 682]
samyojaniya—provocative of fetters
samvaṭṭa—contraction (of loka: opp. of vivaṭṭa) [3 samvaṭṭa-sīmā: Vism 414]
*samvanaṇṇa—detailing: Khp-a 224
samvaṇṇita—also in detail: Vism 411 (= vitthārita: Vism-a 407); Khp-a 135
*saṃvaṇṇeti—to detail: Khp-a 224
saṃvarā—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-vatthu: 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}
saṃsaṭṭha—conjoined, associated
saṃsāra—round of rebirths, roundabout
*saṃsīlesa—joining, junction, cohesion: M-a I 37
saṃsīdati—to founder
*saṃhanana—also paralysis: Vism 469 Vism-a 493
saka—own
sakadāgāmin—one-returner (2nd stage of realization)
*saikalika—also scale (of fish): Vism 250
*sakkarā—sugar (= sakkharā)
sakkāya—embodiment, <personality> [def. M I 299; II 265]
sakkāya-dīṭṭhi—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)

*saṅkhya-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

*saṅghahita—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]

saccānuñulomika-ñāṇa—knowledge in conformity with truth

*saccālika—distortion of truth: S IV 306; Vibh-a 338
*sacchika—based on realization: Paṭis 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 āruppas: Sn-a to Sn v.1072>; <(2) release from a disciplinary offense by not perceiving an action as an offense (Kkh 24)>
saññāvedayatinirodha—cessation of perception and feeling
saññin—percipient
saññivāda—theory of percipience (of self after death)
*saññūḷha—composed, made up, concocted: M I 386
*saṭhayati—to defraud: M-a I 189
saṇṭhāna—shape
*saṇṭhāna—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

*saṭ’asmi—I am temporary (sīdatī ti satanī, aniccass’ etaṇ adhivacanaṇā: Vibh-a 514): Vibh 392

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

satipatthāna—(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: satthaṁ āharesi)

*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-satṭhā—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)
**saddhārṇa**

*saddhārṇa*—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-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

*santiṭhati*—to settle down

*santi-pada*—state of peacefulness (term for nibbāna)

*santīraṇa*—investigation (consciousness: member of citta-vīthi)

*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)
sanniṭṭhāna—(1) deciding, conviction (in explanation of adhimokkha): Vism 466; (2) decision, decisive pronouncement, deciding action: Dhs-a 88; As-mṭ 75
*sanniṭṭheyya—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
*sanniṭṭaya—waiting on, dependence: Vism 442
sappa—serpent {3 kinds: Vism-a 48-49}
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-paṇñatti—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)
samanantarā—contiguity, immediate proximity {2 kinds:
D-594}
samanupassanā—way of seeing {4 kinds: M-a II 111}
*samanimajjati—to work out: M II 247
samanta—(adj.) surrounding: Vism 181
*samantato—(adv.) all round: Vism 181
*samanniṭṭha—(su-) (well) sought: M I 320
*samavnāṇeti—to send after: M III 188
*samabbhāhata—also (1) stretched out (= suvihata):
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 āruppāni 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.)
*samugghāteti—to abolish: M-a II 368; Vism 370
samuccaya—conjunction (= sampieḍana and saṃyoga) (gram.)
samuṭṭhāna—origination (of rūpa) [4 kinds: Vism 614]; (of a Vinaya offence) [6 kinds: Kkh 22-23]
*samuṭṭhāpayā—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
samudācīṇṇa—exercised
samudīraṇa—moving (function of vāyo)
*sampāpanā—denigrating: Vibh 353
*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)
*sampāṭipādaka—application (of simile): M-a II 70
*sampāṭipādana—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’ajjhāsaya [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.)

(= saññyoga and samuccaya): 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

*sambhuṅjati—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)

samma—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-panṇatti*: 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
savābajjhattabhāva—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-dīttyi—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}
*sahāṭṭhāna—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
sāṭheyya—fraud
sāta—gratifying, gratification
*sāṭisaya—(sa + atisaya) exceeding: Vism-a
sādhana—(1) accomplishing; (2) establishment of meaning of word (see: kattu-, karaóa-, and bhāva-)
sādhāraóa—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 samaña) [def. S V 25]
*sāmañña—lover of samañas: D III 74
sāmañña-phala—fruits of asceticism
sāmañña-lakkhaña—general characteristics {the 3: anicca, dukkha, anattā}
sāmantajappā—indirect talk (Vibh 353; Vism-a 46)
*sāmivacana—genitive case (gram.)
sāmukkaṃsika—peculiar to (buddhānaṃ sāmukkaṃsika-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}
*sārana—dispersal: Vism 612
*sārambha—presumption: M I 37; M-a I 170
sārammaṇa—that has an object
*sāradheti—to congratulate: Khp-a 231
*sāli—possessing, abounding in, full of: Dhs-a (name of Dhs-a = Atthasālinī)
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
*sīghāṭaka—also a tripod, and a road bifurcation: Khp-a 44, 206
*sīṭṭha—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- timespec 73
*sibbanī—the Seamstress (name of taṇhā): Sn 1042; A III 399-401; Dhs 1059
silā—stone, marble {8 kinds: M- timespec 74}
*siliṭṭha—consistent: M-a III 237
*silesa—cement: Vism 354
sīdanta—bottomless (name for ocean around Mt. Sineru): Vism-a 199
*sīmā—also boundary within which acts of Vinaya are carried out, “chapter-house”: Vin I 106-107
sīla—virtue, custom, rite
*sīlaka—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: Paṭis 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}
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}
*sunākaghātaka—customs defrauder, tax evader: Khp-a 218
sucarita—good conduct {3 kinds: kāya, vacī, mano}
suṇṇa, suṇṇata—void
suṇṇatā—voidness (dvi-koṭikā, ti-koṭikā and catukoṭikā): M-a IV 64; Vism 654; M-a II 112 {2 kinds: Comy. to Kv xix,2}
 [def. M III 104f., 109f.; Paṭis II 177f.]
*sunāhā—daughter-in-law (kula-suṇhā = suṇisā): 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, suṇaka?)—sausage? (maṅsa-): 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-tīṇāni): 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

suhaṭṭha—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]

seṭṭha-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—pureness {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

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*haṁsa-vatṭaka—a decorative design having a circle of geese (?)> M-a II 268 (haṁsa-vatṭakachannena ti haṁsavaṭṭaka-paṭicchannena; haṁsa-maṅdalākārenā ti attho: Sp-ṭ)
*hattha—also measure of length (from elbow to extended little-finger tip: 4 h. = 1 yāṭṭhi; 28 h. = 1 abhantara)
*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: Mi., 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
vyāñjana-sandhi—vowel-consonant liaison
niggahīta-sandhi—liaison with niggahīta

Case-endings (vibhatti):
paccatta-vacana—nominative case (paṭhamā: first)
ālapana-vacana—vocative
upayoga-vacana—accusative (duṭiya: second)
karaṇa-vacana—instrumental (tatiyā: 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
napuṁsaṅkaliṅga—neuter gender
ekavacana—singular
bahuvacana—plural
nāma-nāma—substantive, proper name
sabba-nāma—pronoun
GUṣa-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 (ākhyāta):
kāla—tense
dhātu—verbal root (e.g., √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
bhūvādigaṃa—first conjugation (e.g., √bhū)
rudhādigaṃa—second conjugation (e.g., √rudh)
divādigaṃa—third conjugation (e.g., √div)
suvādigaṃa—fourth conjugation (e.g., √su)
iyādigaṃa—fifth conjugation (e.g., √ki)
Grammatical Terms

**tanādigana**—sixth conjugation (e.g., \( \sqrt{tan} \))

**curādigana**—seventh conjugation (e.g., \( \sqrt{cur} \))

**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, pī)

**kriyā, kiriya**—adverb, predicate

**samuccaya**—conjunction (ca)

**saṁyoga**—conjunction (ca)

*The prefix (upasagga):*

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

*Compounds (samāsa):*

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

2. **digu**—numerical determinative compound [num. + subs.]
   (a) **samāhāra**—collective grammatically singular termination (e.g., tilokaṁ: the three worlds)
   (b) **asamāhāra**—individual plural termination (e.g., pañcindriyāni: 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 = gāmaṁ gato: gone to the village)
Part II — Supplemental Glossaries

(b) tatiyā-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., pāsadadabbaṁ = pāsādaya dabbāṁ: 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., jinavacanaṁ = jinassa vacanaṁ: the word of the Conqueror)

(f) sattamī-tappurisa [loc. subs + subs. or adj.] (e.g., gāmavāsī = 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 = kumbhaṁ kāro: pot-maker, potter)

(4) dvanda—copulative compound [subs. + subs.]

(a) samāhāra: with singular termination (e.g., ḍaṭṭhassarathapattikāṁ = ḍaṭṭhino ca assā ca rathā ca pattikā ca: elephants, horses, chariots, and infantry)

(b) asamāhāra: with plural termination (e.g., candanuriyā = cando ca surīyo ca: the moon and the sun)

(5) avyayībhāva—adverbial compound [indecl. adv. + subs.]

(e.g., upanagaraṁ = upa + nagaraṁ: near the town)

(6) bahubbhīhi—relative compound [combination of subs, + subs. used as adj. to qualify another subs.] (e.g., lohitamakkhitasīso (puriso) = (purisassa) lohitena makkhitaṁ sīsaṁ (atthī): (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) sāmanāña-taddhita—general secondary derivative
(a) appacattha—denoting lineage (suffixes = (ŋ)a, (ŋ)āna, (ŋ)era, (ŋ)eyya)
(b) anekattha—of various meanings (suffixes = (ŋ)ika, (ŋ)a, ima, iya, tā, ka, maya)
(c) atthyattha—denoting endowment, possession (suffixes = ava, ala, ila, ika, ī, vī, sī, vantu, mantu)
(d) sānkhya—numerical derivatives [number + suffix]
(suffixes = ma, tiya, tíha, ī, ka)
(2) bhāva-taddhita—gerundial used as abstract subs. [subs. + suffix] (suffixes = tā, tta, ttana, (ŋ)ya, (ŋ)a)
(3) avyaya-taddhita—indeclinable numbers and adverbs (e.g., num. + ḳkhattum (adv.), dhā, so, thā, tana)

Primary derivative (kitaka)[verbal root + suffix = substantive]:
(1) kicca—for formation of passive participles (suffixes = tabba, aniya, (ŋ)ya, (ŋ)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., sayam saratī ti sati: this itself is mindful, thus it is mindfulness)
(3) bhāva-sādhana—definition by way of state (e.g., saranamatam eva esā ti sati: this is mere being mindful, thus it is mindfulness)

VOCABULARY

akammaka—intransitive verb
akkhara—letter (of alphabet)
accantasāmyoga—direct governance (of acc. by transitive verb)
ajjatanī—aorist (tense)
atidesa—extension of meaning
atítakāla—past tense
attanopada—middle (voice)
adhikaraṇa—one kind of locative (= container)
anāgatakāla—future tense
aniyamita—relative pronoun
aniyamuddesa—relative clause
anunāsika—the letter ṇ, the nasal
anussaṇa—the letter ṇ, 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
avyyaya—indeclinable
avyyaya-taddhita—indeclinable numerals and adverbs
avyyāṭībhāva—adverbial compound
asamāhāra—(compound) with plural termination
ākhyaṭa—verb
āḍhāra—locative, support
ālapana—vocative case
itaritara—dvanda with plural ending
itthambhūta-vacana—ablative of likeness
itthiliṇga—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
kicca—function, kind of verbal noun suffix
kita—verbal noun suffix
kitaka—verbal noun suffix
kiriyaivisesa—adverb
kriyā, kiriya—adverb, predicate of verb
gāna—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
tumicchattha—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
niggahīta—the final letter ṃ
nipāta—particle
nibbacana—derivative form, derivation
niyamita—demonstrative pronoun (e.g., taṃ)
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
puthuvacana—plural
pubbakiriya—gerund
purisa—person
pulliṅga—masculine gender
bahubbīhi—relative compound
bahuvacana—plural
bhavissanti—future (tense)
bhāva—state; a kind of verbal noun; abstract noun
bhāva-taddhita—gerundial
bhāva-napuṣsaka—neuter desiderative abstract noun
bhāva-sādhana—definition of word by way of state
bhāvena bhāvalakkhaṇa-bhummaṇ—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
vākyā—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
sañkhā—number (in word formation)
sañkhya-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
hiyattanī—imperfect (tense)
Plants & Flowers

akka—(Sinh. *varā*): Vism 249
*ariṣṭha—*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. *raṇavarā*): 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. *piyum*): Vism 250
karaṇja—a tree used medicinally (Sinh. *karanda* or *magul
   karanda*): Khp-a 46
karamaṇḍa—kind of bush (Sinh. *kaḷu*): Vism 183
kālavallī—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
kumbanḍī—sweet melon (Sinh. *komaṇḍu*): Vism 183
*ketakī—*screw-pine (Sinh. *vāṭakeyya*): 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
girikānñikā—blue morning glory (Sinh. nil kaṭarolu): 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

dakasitalika—white water-lily (Sinh. hälmäli): Vism 258

dambuli—pomegranate

nāgabalā—leaf with white juice (Sinh. käliyakola): Vism 261

nālikera—coconut palm (Sinh. polgaha)

niggunđi—blue flower (Sinh. nika): Vism 257

nigrodha—banyan (Sinh. nuga): Vism 183

niluppala—blue lotus (Sinh. nilupul): Vism 173

pattañga—yellow flower (Sinh. patangi mal): Vism 173

paduma—white lotus (Sinh. häl piyum, nelum): Vism 174; D I 75; M I 169 (= SI 138)

padumaka—kind of scented wood: M II 152

pālibaddhaka—red flower (Sinh. erabadu): Vism 256; Khp-a 46

puṇḍarīka—white lotus: D I 75; M I 169 (= SI 138)

puṇnāga—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

mañila—kind of tree: Vism 313

mallikā—jasmine (Sinh. däsaman): Vism 251

lābu (= alābu)—pumpkin (Sinh. labu): Vism 183

lodda—leaf used for washing robes (Sinh. bombu): Vin-vn

vassikā—jasmine (Sinh. däsaman): Vism 174
veḷu—bamboo (Sinh. uṇa): 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, sindhavāra—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 Þïkä)

<table>
<thead>
<tr>
<th>Season</th>
<th>Sub-season</th>
<th>Month</th>
<th>Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>hemanta (cold)</td>
<td>hemanta (winter)</td>
<td>māgasira phussa</td>
<td>Nov-Dec Dec-Jan</td>
</tr>
<tr>
<td></td>
<td>sisira (cool)</td>
<td>māgha phagguna</td>
<td>Jan-Feb Feb-Mar</td>
</tr>
<tr>
<td>gimhāna (heat)</td>
<td>vasanta (spring)</td>
<td>citta vesākha</td>
<td>Mar-Apr Apr-May</td>
</tr>
<tr>
<td></td>
<td>gimha (summer)</td>
<td>jeṭṭha āsālha</td>
<td>May-Jun Jun-July</td>
</tr>
<tr>
<td>vassāna (rains)</td>
<td>vassāna (rains)</td>
<td>sāvana poṭṭhapāda</td>
<td>July-Aug Aug-Sep</td>
</tr>
<tr>
<td>sārada (autumn)</td>
<td>assimyāja kattika</td>
<td></td>
<td>Sep-Oct Oct-Nov</td>
</tr>
</tbody>
</table>

**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
pakōṭi = 100 x 100,000 koṭi
koṭippakoṭi = 100 x 100,000 pakōṭi
nahuta = 100 x 100,000 koṭippakoṭi
ninnahuta = 100 x 100,000 nahuta
abbuda = 100 x 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
akkhobhaṇi = 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
upppala = a unit of 98 ciphers  
kumuda = a unit of 105 ciphers  
punḍarīka = a unit of 112 ciphers  
paduma = a unit of 119 ciphers  
kathāna = a unit of 126 ciphers  
maḥākathāna = a unit of 133 ciphers  
asaṅkheyya = a unit of 140 ciphers  

Measures of capacity (Nett-a 219)  
kosala pattha = 4 māgaḍhaka pattha  
āḷhaka = 4 kosala pattha  
doṇa = 4 āḷhaka  
māṇikā = 4 doṇa  
khāri = 4 māṇikā  
vāha = 20 khāri  
sakaṭa = vāha  

Measures of capacity (Vinayālankāra I p.102 Be, Sp-ṭ II p.427 Be, Abh)  
kuṭuva (kuḍuba) = 4 muṭṭhi  
pattha (patta) = 4 kuṭuva  
nāli = pattha  
āḷhaka = tumba  
doṇa = 4 āḷhaka (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
abhantara = 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; Kathāvatthu trans., p. 1)

(a) pratiṣñā (paṭiññā)—proposition
[The mountain (pakṣa, pakkha = subject) has fire (sādhya = probandum).]

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

(c) udāharaṇa—example
[Whatever has smoke (liṅgapurāṇa = subsumption of probans) has fire (vyāpti, vyatti = concomitance of sādhya 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)  
anai-kanta, 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  
abhidheyaatva—nameableness  
artha—sense object  
artha-patti—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
upatti—production
udāharaṇa—example
upanaya—deduction, application
upamāṇa—analogy
upādhi—adventitious factor
karaṇa—instrument
kāṭakava—produceability
kevalānvayin—inconceivable
guṇa—quality
cakraka—circular argument
chala—quibbling
jalpa—successful advocacy, wrangling
jāti—genus
jāti—futile replies or objections	
tattvādhvyavāsāya—establishment of truth
tadātmya—identity
tadutpatti—causality
tarka—reasoning, indirect argument or proof
duṣṭahetu—(= hetvābhāsa)
dṛṣṭānta—example
doṣa—defect, flaw (in reasoning)
dharmin—thing qualified, minor term
nigamana—conclusion
nigrahaṁstāna—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
pakṣadharma—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
pramāṇa—means or category of knowing
prameya—object of knowledge
bādhita—overruled by a more cogent proof, i.e., by sensory experience
buddhi—sensory knowledge, sensation
bhūnna—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
saṃśaya—doubt
sattā—existence
satpratipakṣa—vitiated by having an opposite
saṃdīgḍha—dubious reason
saṃnikarṣa—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
śādhanā—demonstration, proof; reason (middle term) in proof
śādhyā—thesis to be proved (major term, probandum)
śādharāṇa—common, shared
śāhacaryaniyama—constant co-existence
siddha—established
siddhāntalakṣaṇa—characteristic of a completely established truth
siddhāntavyāpti—concomitance with a completely established truth
siddhi—establishment
svārūpa—own form
svārūpāsiddha—unestablished with respect to its own form, e.g., “sound is visible”
hetu—reason, middle term
hetudōsa—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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