
DICTIONARY OF PĀLI IDIOMS

AN AID TO THE STUDENT OF PĀLI

BY

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DEDICATED
with a
deep sense of gratitude
to my
parents, teachers
and to
The Vidyālaṅkāra Pirivena

INTRODUCTION

I was prompted to compile a dictionary of this form by my students in the University of Kelaniya, Sri Lanka. They were, by descent, Chinese and Koreans, who had been studying Pāli for the Diploma Examination. I found, in my experience with them, that the study of a structured language like Pāli, to say more specifically the declension of nouns and the conjugation of verbs, was difficult for them. In order to make them more and more familiar with the Pāli idiom, without resorting to the traditional method of Pāli teaching, I collected some Pāli phrases and clauses from the Pāli texts, particularly from the Mahāparinibbāna Suttanta which was a prescribed text for them, and explained to them their meaning and grammatical significance. Emphasis was, however, laid on keeping them in their minds, with the meaning. This method proved more successful. Since that time I had been collecting Pāli phrases and clauses for training the students to learn the language of Pāli through the literature. When the Venerable Dhammajoti of Kuala Lumpur, currently the Professor and head of the department of Buddhist Literary Sources in the Post Graduate Institute of Pāli and Buddhist Studies, University of Kelaniya, saw me collecting Pāli phrases and clauses, he proposed that the materials thus collected should be used to compile a dictionary. The Dictionary of Pāli Idioms is the result.

I selected only eight texts from the Pāli Canon for this compilation, four from the Sutta Piṭaka and four from the Vinaya Piṭaka. The Sutta Piṭaka texts were The Dīgha Nikāya, The Majjhima Nikāya, The Saṃyutta Nikāya and The Aṅguttara Nikāya. The Vinaya Piṭaka texts were the Vinaya Piṭakaṃ, Vol. I (The Mahāvagga), The Vinaya Piṭakaṃ, Vol. II (The Cullavagga), The Vinaya Piṭakaṃ, Vol. III (The Suttavibhaṅga, part 1), and The Vinaya Piṭakaṃ, Vol. IV (The Suttavibhaṅga, part 2). They were all Pali Text Society editions, published in different years, covering approximately seven thousand pages. The reason for selecting only these eight texts was that they were, on the one hand, homogeneous in character and on the

other, their idiom was more or less the same. The rest of the Pāli Canon I hope to deal with in my next attempt.

Turning the pages of the texts patiently, I made a search for Pāli phrases and clauses which, I thought, would be useful for the student, learning Pāli. I found, to my satisfaction, several thousands of such phrases and clauses and enshrined them here after sorting them out carefully. There were many phrases and some clauses which were repetitive throughout the literature. For example, *evaṃ me sutaṃ*, *ekaṃ samayaṃ*, *tena kho pana samayena*, *ekamantaṃ nisīdi*, *Bhagavantaṃ abhivādetvā*, *Bhagavā etadavoca*, *yena Bhagavā tenupasaṃkami* and so on. I added to them only a few reference numbers because their meaning was just the same, wherever they occur. I thought it would be a waste of time to give all the reference numbers to such repetitive phrases. There were some other phrases and clauses which appear with minor variations in different texts and at different contexts. I put them together, mentioning the variation at the end of the reference number.

The second part of my work was to write the meaning of what I sorted out for the dictionary and to make a grammatical analysis on important terms therein, for the benefit of the student. I preferred literal translation of the text. When it was not totally possible as in the case of idiomatic expressions like *hatthiṃ datvā kacche sajjeyya*, I clarified the idiomatic meaning expressed by the phrase or the clause separately. In discerning the meaning, I consulted the relevant P.T.S. translations and Pāli commentaries. Pride of place was given to the commentarial explanations, particularly on the explanation of doctrinal and disciplinary matters, because they carry the legacy of Buddhist tradition, down the ages. A Sanskrit – English Dictionary by Sir Monier Monier-Williams, The Pali – English Dictionary by T. W. Rhys Davids and William Stede, and A Pāli Grammar by Wilhelm Geiger were of much help for me in analysing grammatical terms. I omitted the special sign, cerebral ṇ, added to certain suffixes by the traditional Pāli grammarians to illustrate some grammatical

functions. For this reason the suffixes *ṇa, ṇya, ṇiya, ṇika, ṇī, ṇeyya, ṇe, ṇaya, ṇāpe, ṇāpaya* in the traditional grammar appear in this dictionary as *a, ya, iya, ika, ī, eyya, e, aya, āpe, āpaya*. The student can easily understand, I suppose, the distinctive characteristic of these suffixes when he sees the changes taken place in the first vowel of the noun or of the root, if they are not followed by a conjunct consonant. Further, I gave equal treatment to two forms of derivative nouns, primary and secondary, by putting them under one designation, *der*. Instrumental and agent nouns are also treated alike, referring to both one abbreviation, *instr.*, has been given. I followed the way adopted by the P.T.S. Pali-English Dictionary in giving roots to Pāli terms, although it was not the way followed by the traditional Pāli grammarians.

I had to type the computer myself and to put the diacritical marks on several thousands of Pāli terms. It was, of course, a tedious job for me, particularly the putting of diacritical marks. The strain was so much. It was reduced, to a certain extent, by one of my Pāli students in the Chi Lin Evening College, Miss Cheung Sin Yi who went through the manuscript very carefully and with a very sharp eye. Mr. Hsin Han Wei who is one of my colleagues at the Chi Lin Cultural Centre, looked into my computer problems, whenever they occur, and indexed this volume according to the Pāli alphabet which was foreign to my computer. The assistance given by both of them, I appreciate very much.

It is, I think, obligatory on my part to mention here that the Chi Lin Nunnery, a beautiful monastic complex, built at Diamond Hill in Kowloon, on the architectural design of the Tang (T'ang) dynasty (618 - 907) in China, was my sole support. It provided me with every necessary facility for my stay and work in Hong Kong. I take this opportunity to express my heartfelt thanks to the nunnery for supporting me in carrying out my work with ease. Also, I am grateful to the Chi Lin Nunnery for taking immediate steps to publish this volume, showing its commitment to the

promotion of Buddhist education and culture.

My colleagues and friends at the Chi Lin Cultural Centre, and the Chi Lin Evening College come to my mind at this moment. They helped me in various ways and stood behind me all the time. The Chi Lin Buddhist Library, the Buddhist Library in Singapore, and Mr. Siu Sik Kau of the Chi Lin Cultural Centre provided me with necessary Pāli texts, commentaries, translations, and dictionaries for my work. I remember, with gratitude, the services rendered by them. It is my pleasure to place on record my sincere thanks and gratitude to the following friends, colleagues, students, and devotees for their good will and co-operation shown to me while this work was in progress: Ven. Dr. Jin Yin (Nanda), acting director, Centre of Buddhist Studies, The University of Hong Kong; Ven. Sek Shang Miao (Thuang Neng) in Taiwan; Dr. Li Kwok Fu and Mr. Ma Siu Hung who are my friends and colleagues doing research in the cultural department of Chi Lin; Mr. and Mrs. Zhang, and Dr. Ms. Ling Kwai Chun in Hong Kong and Ms. Yeoh Pow Li and Ms. Jenny Queck in Singapore.

Kākkāpalliye Anuruddha Thera

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20th, August 2003

ABBREVIATIONS

A.	: Aṅguttara Nikāya (P.T.S. 5 Vols., Reprints, 1999, 1976, 1976, 1979, 1979)	m.	: masculine
abl.	: ablative	meta.	: metathesis
absl.	: absolute	mid.	: middle
absol.	: absolutive	neg.	: negative
acc.	: accusative	nom.	: nominative
analog.	: analogical	nt.	: neuter
caus.	: causative	onom.	: onomatopoeic
comp.	: compound	opp.	: opposite
cond.	: conditional	P.	: Pāli
cp.	: compare	p.	: particle
Cy.	: commentary	pass.	: passive
D.	: Dīgha Nikāya (P.T.S. 3 Vols., Reprints, 1995, 1995, 1992)	P.E.D.	: Pali English Dictionary
dat.	: dative	pl.	: plural
denom.	: denominative	pp.	: past participle
der.	: derivatives, primary and secondary	pr.p.	: present participle
desid.	: desiderative	pres.	: present tense
emph.p.	: emphatic particle	pst.	: past tense
f.	: feminine	P.T.S.	: Pali Text Society
fut.	: future tense	redup.	: reduplicated
fut.pp.	: future passive participle	S.	: Saṃyutta Nikāya (P.T.S. 5 Vols., Reprints, 1991, 1989, 1975, 1990, 1994)
gen.	: genitive	S. E. D.	: Sanskrit English Dictionary
inf.	: infinitive	sg.	: singular
instr.	: instrumental	Skt.	: Saṃskrit
intens.	: intensive	Sn.	: Sutta Nipāta
interr.	: interrogative	Th.I	: Theragāthā
loc.	: locative	Vin.	: Vinaya Piṭakaṃ (P.T.S. 4 Vols., Reprints, 1969, 1977, 1984, 1984)
M.	: Majjhima Nikāya (P.T.S. 3 Vols., Reprints, 1993, 1993, 1994)	voc.	: vocative

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDHASSA

A

Akaṭṭhapāko sāli pāturahosi, akaṇo athuso sugandho taṇḍulapphalo – D. III. 88

Wild rice, which has no coating, no husk and is fragrant, pure and ready for eating, appeared; *akaṭṭhe bhūmibhāge araṇṇe sayameva jātaṃ - Cy. 869; a + Kṛṣ + ta, pp.; Pac + a, der.; another meaning also is possible for akaṭṭha pāka (uncooked with fire wood), if pāka can be interpreted as a contracted form of pakka, see D.A. 965; pātu + ® + ahosi*

Akaṇṭakanikkaṇṭakā arahanto – A. V. 135

Arahants have no thorns, they have removed thorns

Akaṇṭakā bhikkhave viharatha – A. V. 134-5

Bhikkhus, abide without thorns (distresses)

Akatakalyāṇā akatakusalā akatabhīruttānā – A. I. 155

Those who have done no good, no wholesome things, and nothing to allay fear; *a + Kṛ + ta, pp. + bhīru + uttāna*

Akatapātarāso āgamissati – A. IV. 64

(He) will come without taking breakfast; *a + kata + pātarāsa: pāta+ ® + āsa (from Aś)*

Akataṃ vā vihāraṃ vippakataṃ vā

navakammaṃ dātuṃ – Vin. II. 172
To renovate a dwelling place not built or unfinished; *Dā + tuṃ, inf.*

Akatayūsenā attho hoti – Vin. I. 206
There is a need for a drink prepared with unpolished greengram

Akatānudhammo nāma ukkhitto anosārito – Vin. IV. 137

Not taken follow up action means suspended but not reinstated; *a + Kṛ + ta, pp. + anu + dhamma; u(t) + Kṣip + ta, pp.; an + o + Sṛ + e + i + ta, caus. pp.*

Akatena me ettha kataṃ, avusitena me ettha vusitaṃ – M. I. 515

Here in this teaching what was done by me is equal with what was not done, what was lived by me is equal with what was not lived; *a + Kṛ + ta, pp.; a + vi + Vas + i + ta, pp.*

Akathaṃkathī kusalesu dhammesu – M. III. 35

The one who has no doubt as to the matters of good; *kathaṃ + kathaṃ + ī, der.*

Akappiyaṃ anulometi, kappiyaṃ paṭibāhati – Vin. I. 250

It agrees with impermissible, rejects permissible; *kappa + iya, der.; anuloma + e + ti, denom. pres. 3rd. sg.; pati + Bāh + a + ti, pres. 3rd. sg.*

Akappiye kappiyasaṇṇī – A. I. 84

The one who has permissible sense of what is not permissible; *kappa + iya, der. + saññā + ī, der.*

Akappiyena āsādeti – M. I. 371

Causes to attack by providing unsuitable food; *ā + Sad + e + ti, caus. pres. 3rd. sg.*

Akammakāmā alasā mahagghasā – A. IV. 92

The one who does not like to do any work, lazy and eats too much; *mahā + ghasa*

Akaraṇīyaṃ bhārehi paccatthikehi paccāmittehi – A. IV. 106

Nothing could be done by external adversaries and enemies; *pati + attha + ika, der.*

Akaraṇīyāni ācikkhituṃ – Vin. I. 96

To tell specifically what should not be done; *four akaraṇīyāni: sexual intercourse, stealing, killing a human being and making a false statement on supernatural qualities; a + Kṛ + anīya, fut. pp.; ā + Khyā + i + tuṃ, intens. inf.*

Akaraṇīyāva yadidaṃ yuddhassa – D. II. 26

They are indeed incapable of fighting the battle; *akaraṇīyā + eva; Yadidaṃ, incl.*

Akaraṇīyo māraṣṣa – A. IV. 109

Nothing could be done by the evil one; *gen. is used for instr.(agent). sense*

Akarāmeva mayaṃ pubbe na nākaramha – M. II. 214

Certainly, we did in the past nor we did not; *a + Kṛ + ā + mha, double pst. 1st. pl. + eva; na + akaramha,*

Akale senaṃ uyyojeti – A. V. 82; Vin. IV. 160

Causes the army to march forward at a wrong time; *u(t) + Yuj + e + ti, caus. pres. 3rd. sg.*

Akāmākānaṃ mātāpitunnaṃ assumukhānaṃ rudantānaṃ – D. I. 115; M. I. 163

While disagreeing parents are crying with tearful faces; *Rud + a + nta, pr. p.; gen. abs.*

Akāmā vyākātabbo – D. I. 94

You should explain, even if you don't like; *vi + ā + Kṛ + tabba: kartabba > kattabba > kātabba, fut. pp.*

Akārako so bhikkhu – Vin. IV. 132

That bhikkhu is innocent; *a + Kṛ + aka, der.*

Akālacīvaraṃ uppannaṃ hoti – Vin. IV. 284

An untimely robe was available; *u(t) + Pad + ta, pp.*

Akālamegho udapādi – Vin. I. 3

There occurred an untimely rain; *u(t) + a + Pad + i, pst. 3rd. sg.*

Akālo kho gahapati imaṃ kālaṃ

taṃ Bhagavantam dassanāya upasaṃkamituṃ – Vin. II. 155

Householder, this is not the right time to go and see that Blessed One, at this hour; *imaṃ kālaṃ, acc. for loc.; upa + saṃ + Kram + i + tuṃ, inf.*

Akālo kho Bhagavantam dassanāya, paṭisallīno Bhagavā – M. II. 23

This is not the proper time to see the Blessed One, (because) the Blessed One is in solitude; *paṭi + saṃ + Lī + ta, pp.*

Akālo kho mānavaka atthi me ajja bhesajjamattā pītā – D. I. 205

Young man, the time is not suitable, today I have had a little medicine drunk; *ajja, incl.; Pī + ta, pp.*

Akālo tāva pañhassa – S. II. 19

The time is still not suitable for the question (for asking the question); *tāva, incl.*

Akiccakārī assa – D. I. 135

He would be the one doing what should not be done; *a + Kṛ (t) + ya, pp. + Kṛ + a + ī, der.; As + yā(Skt. yāt), opt. 3rd. sg.*

Akiccaṃ karoti kiccaṃ aparādheti – A. II. 67

He does what should not be done and fails to do what should be done; *apa + Rādhi + e + ti, caus. pres. 3rd. sg.*

Akiriyaṃ bhavaṃ Gotamo – Vin. III. 2

Venerable Gotama is an advocate of non-action or no effect of action

Akiriyaṃ saṅghahanti – A. I. 173

Settle in non-action; *saṃ + Sthā + a + nti, pres. 3rd. pl.*

Akilanto addhānaṃ gamissati – Vin. I. 292

Will go on the long road without being

tired; *a + Klam + ta, pp.*

Akappaṃ paṭivijjhati – A. III. 119, 120

Realises the immutable state; *paṭi + Vyadh + ya + ti, pres. 3rd. sg.*

Akuppā me cetovimutti – Vin. I. 11

Liberation of my mind is unshakable; *a + Kup + ya, fut. pp.*

Akusalaṃ āpanno kiñciveva desaṃ kāyena – A. I. 54

I have committed myself to something unwholesome with the body; *ā + Pad + ta, pp.; kiṃ + ci + (d) + eva*

Akusalaṃ pajahatha, kusalaṃ bhāvētha – A. I. 58

Abandon the unwholesome and cultivate the wholesome; *pa + Hā + tha, root redupl., pres. 2nd. pl.; Bhū + e + tha, caus. pres. 2nd. pl.*

Akusalaṃ pajahatha, kusalesu dhammesu ābhogaṃ karoṭha – M. I. 124

Give up the unwholesome and focus mind on the wholesome; *ā + Bhuj + a, der., = samannāhāra, manasikāra; Kṛ + o + tha, pres. 2nd. pl.*

Akusalaṃ bhayaṃ bhavaṃ avhayanti – M. I. 17

Call up vicious object of fear; *ā + Hva + ya + nti, meta., pres. 3rd. pl.*

Akusalasañcetanikā hetu – A. V. 294

Due to unwholesome intent; *saṃ + cetanā + ika, der.*

Akusalā dhammā anvāssaveyyuṃ –

S. IV. 104

Unwholesome things would gradually flow into; *anu + ā + Śru + a + eyyuṃ, opt. 3rd. pl.*

Akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti – M. III. 46

Unwholesome things grow up and wholesome things decline; *abhi + Vṛdh + a + nti, pres. 3rd. pl.; pari + Hā + ya + nti, pres. 3rd. pl.*

Akusalā dhammā sarasaṃkappā saṃyojanīyā – S. IV. 77

Unwholesome things, memories and thoughts, which have a binding effect; *Smṛ + a, der.; saṃ + Yojana + iya, der.*

Akusalānaṃ dhammānaṃ pahānaṃ kusalānaṃ dhammānaṃ upasampadaṃ – M. II. 215

Abandonment of unwholesome things and attainment of wholesome things; *pa + Hā + ana, der.; upa + saṃ + Pad + ā*

Akusalā vitakkā samudācaranti – A. III. 353

Evil thoughts become active in the mind; *saṃ + u (t) + ā + Car + a + nti, pres. 3rd. pl.*

Akusalā vuṭṭhāpetvā kusale patiṭṭhāpeti – M. I. 32

Having pulled out from unwholesome thing, he is established on a wholesome thing; *vi + u(t) + Sthā + āpe + tvā, caus. absol.; pati + Sthā + āpe + ti, caus. pres. 3rd. sg.*

Akusalena citā vaṃkā bhitti paripati – Vin. II. 159

The crooked wall built by an unskillful collapsed; *Ci + ta, pp.; pari + Pat + i, pst. 3rd. sg.*

Akusalehi vitakkehi anvāsatto – A. IV. 356

Possessed by evil thoughts; *anu + a + sak (from Sañj) + ta, pp.*

Akūṭaṃ kūṭavādena pāpesi – Vin. IV. 5

(You) caused to insult (me), who is not fraudulent, with the word fraudulent; *pa + Āp + e + s + i, caus. pst. 3rd. sg.*

Akkamitvā pavaṭṭesi – Vin. III. 38

Having attacked, caused (her) to fall down; *ā + Kram + i + tvā, absol.; pa + Vṛt + e + s + i, caus. pst. 3rd. sg.*

Akkosakaparibhāsako – A. II. 58; III. 252

Reproacher and abuser; *ā + Kruś + aka, der.; pari + Bhās + aka, der.*

Akkosati paribhāsati vihimsati vitudati roseti vācāya – A. III. 366

Reproaches, abuses, harasses, attacks, makes(others) angry with words; *vi + Hims + a + ti, pres. 3rd. sg.; vi + Tud + a + ti, pres. 3rd. sg.; Rus + e + ti, caus. pres. 3rd. sg.*

Akkosantaṃ na paccakkosati – A. III. 371

Does not reproach, in return, the one who is reproaching; *ā + Kruś + a + nta, pr.p.; pati + ā + Kruś + a + ti, pres. 3rd. sg.*

Akkosādhippāyo vadeti – Vin. III. 166

He speaks with the intention of abusing; *ā + Kruś + a, der. + adhippāya; Vad + e + ti, pres. 3rd. sg.*

Akkositabbaṃ paribhāsitaṃ maññeyyāsi? – M. II. 210

Would you think that he should be reproached and reviled?; *Man + ya + eyyāsi, opt. 2nd. sg.*

Akkhaṇā asamayā brahmacariyavāsāya – A. IV. 225

Unfit moments and times for leading the highest way of life; *a + khaṇa*

Akkhadassā mahāmatā – Vin. III. 47

Judges of the criminal court and the chief ministers; *akkhadassāti dhammavinicchanakā, mahāmatāti ṭhānantarappattā mahā amaccā, Cy. 309*

Akkhamo appadakkhiṇaggāhī anusāsanī – Vin. III. 178

The one who is intolerant and takes the instruction in a wrong way; *a + Kṣam + a, der.; a + pa + dakkhiṇa + Gṛh + ī, der.;*

Akkhaṃ abhañjeyya yāvadeva bhārassa nittharaṇatthāya – S. IV. 177

Would oil the axle just for the transportation of the load; *abhi + Añj + eyya, opt. 3rd. sg.; yava + (d) + eva; ni(s) + Tr + ana, der. + attha*

Akkharakkharāya āpatti – Vin. III. 76

There is an offence, letter by letter;

akkhara + akkharāya

Akkharāya pariyāpuṇāti – Vin. IV. 305

Learns, syllable by syllable; *pari + Āp + (u) ṇā + ti, pres. 3rd. sg.*

Akkharikāyapi kīlanti – Vin. II. 10

They play with words too; *akkhara + ikā, der.; Krīḍ + a + nti, pres. 3rd. pl.*

Akkhānena pāpuṇituṃ – M. III. 167

To understand by a narration; *ā + Khyā + ana, der.; pa + Āp + (u) ṇā + i + tuṃ, inf.*

Akkhitto anupakkuṭṭho jātivādena – D. I. 113

Not cast out, not reproached by birth; *a + Kṣip + ta, pp.; an + upa + Kruś + ta, pp.*

Akkhiṃ vā nikhaṇissāmi, bhamukaṃ vā ukkhipissāmi – Vin. III. 53

I will scratch (my) eye or raise (my) eye brow; *ni + Khaṇ + i + ssāmi, fut. 1st. sg.; u(t) + Kṣip + i + ssāmi, fut. 1st. sg.*

Akkhīni dukkhā bhavissanti – Vin. I. 77; IV. 129

The eyes will be painful

Akkhuddāvakaṣo dassanāya – D. I. 114

Not appearing inferior; *bhoto sarīre dassanassa okāso na khuddako, mahā, sabbān'eva te aṃgapaccamaṅgāni dassanīyān'eva, tāni cāpi mahantān'eva'ti dipenti, Cy. 282; a + khudda + avakāso*

Akkhena akkham cakkena cakkaṃ yugena yugaṃ paṭivattesi – D. II. 96
 (She) caused to move (the chariot) back and forth striking against the axle with the axel, the wheel with the wheel, the yoke with the yoke ;
paṭi + Vṛt + e + s + i , caus. pst. 3rd. sg.

Akkhe pajohissāmi – D. II. 348
 I will offer the dice; *pajohataṃ karissāmi, balikammaṃ karissāmi attho, D.A. 812; pa + Hu + i + ssāmi, root redup., fut. 1st. sg.*

Akkhesu dhanaparājayo – A. V. 171
 Loss of wealth in gambling with dice

Akkhehi dibbanti – M. I. 106
 They play with dice; *Div + ya + nti, pres. 3rd. pl.*

Akhīne yeva kamme pitaro ca pitāmahā ca kālaṃkatā – Vin. II. 181
 Fathers and grandfathers died when the work remained unfinished; *a + Kṣi + ta, pp.*

Agatapubbaṃ disaṃ gaccheyyaṃ – A. IV. 418
 I should go to a direction which I have not visited before

Agatiṃ gacchati – A. II. 18; III. 274
 Takes up a wrong course (one becomes prejudiced)

Agadaṃgāraṃ vaṇamukhe odaheyya – M. II. 216
 Would apply medicated charcoal on the surface of the wound; *agada +*

aṅgāra; o (ava) + Dhā + eyya, opt. 3rd. sg.

Agadhito amucchito anajjhāpanno ādinavadassāvī nissaraṇapañño paribhuñjati – S. II. 194
 He appropriates without being bound to it, infatuated by it and adhered to it, without seeing the danger of it and with the knowledge of escape from it; *a + grath + i + ta, pp.; Mūrch + i + ta, pp.; adhi + ā + Pad + ta, pp.; Drś + āvi, der.; pari + Bhū(ñ)j + a + ti, pres. 3rd. sg.*

Agamā kho tvaṃ mahārāja yathāpemaṃ – D. I. 50
 Great king, you went on as if you were moved by love(you were overcome by emotions) ; *a + Gam + ā, pst. 3rd. sg.; kho and yathā, incl.*

Agamā nu? – D. I. 108
 Did you go?

Agaru kho pana Bhagavato – D. I. 89
 Not heavy (difficult) for the Blessed One.

Agāmake araññe aḍḍhajojane aḍḍhajojane – Vin. IV. 295
 In the forest, where there are no villages, in every half yojana (about four miles)

Agāraṃ ajjhāvasati – D. I. 88; S. IV. 240; A.I. 281
 Leads a household life; *adhi + ā + Vas + a + ti, pres. 3rd. sg.; agāraṃ is governed by the prefix adhi*

Agāravā appatissā asabhāgavuttikā

viharanti – Vin. IV. 14
 (They) abide without respects, without deference and without equal sharing; *a + garu + a, der.; a + pati + Śru + a, der.; a + sabhāga + vutti + ka, der.*

Agāravo appatisso asabhāgavuttiko sabrahmacārīsu – A. III. 14
 The one who is disrespectful , disobedient and non co-operative towards co-celibates

Agāasmā anagāriyaṃ pabbajati – D. I. 18
 Proceeds from home-life to homeless life (renounces the family life); *an + agāra + iya, der.; pa + Vraj + a + ti, pres. 3rd. sg.*

Agārikabhūta sato me – S. II. 219
 When I was a householder;
agāra + ika, der.; As + nta, pr. p.; gen. absl.

Agilāno nāma sakkoti piṇḍāya gantuṃ – Vin. IV. 183
 The unsick means the one who can go on alms collection; *Śak + (no) + ti, pres. 3rd. sg.*

Agutto arakkhito – D. III. 183
 Unguarded and unprotected ; *a + Gup + ta, pp.; a + Rakṣ + i + ta, pp.*

Aggākārikaṃ adāsi – Vin. III. 80
 Gave the first portion; *a + Dā + ā + s + i, double pst. 3rd. sg.*

Aggaññaṃ akkharaṃ anupatanti – D. III. 88
 They repeat ancient words ; *anu + Pat + a + nti, pres. 3rd. pl.*

Aggaññe ariyavaṃse ṭhito – A. II. 27
 The one who has established himself on the ancient lineage of the nobles;
Sthā + i + ta, pp.

Aggappatto sārappatto suddho sāre patiṭṭhito – A. I. 241
 The one who has reached the peak, reached the core, been pure and established (himself) in the highest value; *sīlasamādhīpaññāsāre patiṭṭhito, Cy. II. 355; agga + pa + Āp + ta, pp.; Śudh + ta, pp.; pati + Sthā + i + ta, pp.*

Aggamakkhāyati dhammeneva no adhammena – D. III. 83
 (He) is said to be the highest according to the Law and not otherwise ; *agga + ā + Khyā + ya + ti, pass. pres. 3rd. sg.*

Aggamakkhāyati yadidaṃ āyuna ceva yasaṃ ca – M. II. 141
 He is said to be the highest in age and fame; *yadidaṃ, incl.; ca + eva*

Aggamaggāni bhojanāni denti – Vin. IV. 232
 (They) give the best food; *agga + (m) + aggāni; Dā + e + nti, pres. 3rd. pl.*

Aggaṃ dhammaṃ arahattaṃ – A. III. 433
 Arahamhood, the highest state

Aggaḷagutti vihāro vā hoti – Vin. I. 298
 Or it is a residence with a door-lock; *aggaḷa + Gup + ti, der.*

Aggaḷaṭṭhapanāya – Vin. IV. 47

To fix the door-lock; *aggaḷa* + *ṭhapaṇa*

Aggaḷaṃ acchupeyyaṃ – Vin. I. 290
I should add a patch; *ā* + *chup* + *eyyaṃ*, opt. 1st. sg.

Aggi accimā ca vaṇṇimā ca pabhassaro ca – M. II. 152, 203
The fire which has a flame, colour and radiance; *acci* + *manta*, der.; *vaṇṇi* + *manta*, nom. sg.

Aggi tiṇakaṭṭhūpādānaṃ paṭicca jalati, tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbutotveva saṃkhaṃ gacchati – M. I. 487
Fire blazes depending on the fuel of grass and wood, due to the ending of that fuel and not supplying of another, being without fuel, it is reckoned as extinguished; *upa* + *ā* + *Dā* + *ana*, der.; *Jval* + *a* + *ti*, pres. 3rd. sg.; *pari* + *ā* + *Dā* + *ana*, der.; *an* + *upa* + *Hr* + *a*, der.; *an* + *āhāra*; *ni* + *Vr* + *ta*, pp. + *iti* + *eva*; *saṃ* + *Khyā*; *gaccha* + *ti*, pres. 3rd. sg.

Aggidaddhova tappati – A. IV. 97
(He) suffers like the one scorched by fire; *aggi* + *Daddho*: *Dah* + *ta*, pp. + *iva*; *Tap* + *ya* + *ti*, pass. pres. 3rd. sg.

Agginā aggikaranīyaṃ kātum – M. II. 152
To do what is to be done with fire; *aggi* + *Kr* + *anīya*, fut. pp.; *Kr* + *tum*: *kartum* > *kattum* > *kātum*, inf.

Agginā daddho hoti – Vin. I. 149
Is burnt down by fire; *Dah* + *ta*, pp.

Aggimpi janeyya, dhūmampi janeyya – A. IV. 72

Would produce fire, produce smoke; *Jan* + *eyya*, opt. 3rd. sg.

Aggiṃ abhinibbatteyya, tejo pātu-kareyya – M. I. 242
He would produce fire and make heat manifest; *abhi* + *ni* + *Vrt* + *e* + *eyya*, caus. opt. 3rd. sg.; *pātu* + *kareyya*: *Kr*. + *o* + *eyya*, opt. 3rd. sg.

Aggiṃ ādhento yūpaṃ ussāpento – A. IV. 42
Causing to kindle fire and to hoist sacrificial post; *ā* + *Dhā* + *e* + *nta*, caus. pr.p.; *u(t)* + *Śri* + *āpe* + *nta*, caus. pr.p.

Aggiṃ juhati – A. II. 207
Performs fire-sacrifice; *Hū* + *a* + *ti*, root redup. pres. 3rd. sg.

Aggiṃ datvā pakkamiṃsu – M. I. 333
Having set fire on, they went off; *Dā* + *tvā*, absol.; *pa* + *Kram* + *iṃsu*, pst. 3rd. pl.

Aggiṃ paricaranto acchati – D. I. 101
He stays while going round sacrificial fire; *pari* + *Car* + *a* + *nta*, pr.p.; *Ās* + *ya* + *ti*, pres. 3rd. sg.

Aggi vā viṣaṃ vā satthaṃ vā kamati – A. IV. 150
Fire, poison or weapon affects (him); *Kram* + *a* + *ti*, pres. 3rd. sg.

Aggisikhāriva – D. II. 260

As a flame; *aggisikhā* + ⑩ + *iva*, simile

Aggihuttamukhā yaññā – Vin. I. 246
All sacrifices start with the fire sacrifice; *aggihutta* (*Agnihotra*); *Yaj* + *ya*, fut. pp.

Aggihuttaṃ paricarati – S. I. 167
Goes round the sacrificial fire; *pari* + *Car* + *a* + *ti*, pres. 3rd. sg.

Aggī ujjāletum – Vin. I. 31
To cause to kindle up fires; *u(t)* + *Jval* + *e* + *tum*, caus. inf.

Aggī pahātabbā, parivajjetabbā – A. IV. 43
Fires should be abandoned, should cause to be avoided completely; *pa* + *Hā* + *tabba*, fut. pp.; *pari* + *Vrj* + *e* + *tabba*, caus. fut. pp.

Aggī vijjhāpetum – Vin. I. 31
To cause to extinguish fires; *vi* + *Kṣī* + *āpe* + *tum*, caus. inf.

Agge virajjati, pageva hīnasmiṃ – A. V. 59
He is disinterested not only in the low but in the high as well; *vi* + *Raj* + *ya* + *ti*, pass. pres. 3rd. sg.; *pageva*, incl.

Aggo seṭṭho makkho uttamo pavaro – S. III. 264
The chief, the supreme, the prominent, the highest, the excellent

Agghati adhikasatasahassaṃ – A. III. 50
It is worth more than one hundred thousand; *Argh* + *a* + *ti*, pres. 3rd. sg.

Agghaṃ kurutu – D. II. 240
Please accept the offering; *agghanti* *athitino upanāmetabbaṃ*, Cy. 664; *kurutu*, a rare form, seems to be the imper. 3rd. sg. of *Kr*.

Aṇumattesu vajjesu bhayadassāvī – D. I. 63
Seeing fear in the tiniest faults; *Vad* + *ya*, der.: *blameworthy act*; *Dṛś* + *ya* + *āvī*, der.

Aṇuṃ vā thūlaṃ vā – M. I. 129, 456
Small or large

Aṇḍaṃ kaṇḍūvantassa – Vin. III. 117
When (he was) scratching the testicle; *kaṇḍu* + *a* + *nta*, denom. pr.p.

Acakkhussā duggandhā – Vin. II. 148

(They were) bad for the eyes and smelly; *a* + *cakkhu* (*s*) + *ya*, der.; *du* + *gandha*

Acittikatvā deti – A. III. 171
Offers without respects

Acirakāritaṃ hoti anajjhāvutthaṃ – S. IV. 182
Caused to be built recently and not yet occupied; *a* + *cira* + *Kr* + *e* + *i* + *ta*, caus. pp; *an* + *adhi* + *ā* + *Vas* + *ta*, pp.

Acirapakkantassa Bhagavato – D. I. 8, II. 189; M. I. 13, 110; S. I. 54; III. 95; A. I. 237
Not long after the departure of the Blessed One; gen. abs.; *a* + *cira* + *pa* + *Kram* + *ta*, pp.

Acirapakkante Devadatte – S. I. 153
Not long after the departure of
Devadatta; *loc. absl.*

**Acirapakkante Vassakāre brāhmaṇe
Magadhamahāmatte – D. II. 76**
Not long after the departure of the
brahmin Vassakāra, chief minister of
Magadha; *loc. absl.*

**Acirapakkanto hoti imasmā
dhammavinayā – M. I. 68**
It was not long ago that he left this
doctrine and discipline

**Aciraparinibbute Bhagavati – D. I.
204; M. III. 7**
Not long after the parinibbāna of the
Blessed One.; *loc. absl.*; *pari + ni +*
Vṛ + ta, pp.

**Aciraparinibbutesu
Sāriputta Moggallānesu – S. V. 163**
Not long after the parinibbāna of
Sāriputta and Moggallāna

Aciraṃ goyoniyā cuto – Vin. II. 132
Recently shifted from the cow-birth;
Cyu + ta, pp.

**Aciravatiyā nadiyā osārenti – Vin.
III. 63**
Cause to stow away in the river,
Aciravati; *o (ava) + Sṛ + e + nti, caus.*
pres. 3rd. pl.

Aciravibbhantā vijātā – Vin. IV. 216
Not long after the turning back
(disrobed) she gave birth; *vi + Bhram*
+ ta, pp.; *vi + Jan + ta, pp.*

Aciravutthito gelaññā – D. II. 99; S.

V. 153; A. I. 219, IV. 335
Not long after the recovery from
sickness; *acira + vi + u(t) + Sthā + i*
+ ta, pp.; *gilāna + ya, der.*

**Acirūpasampanne āyasmante
Raṭṭhapāle, addhamāsūpasampanne
– M. II. 60**
Not long after the ordination of the
venerable Raṭṭhapāla, two weeks after
his ordination; *a + cira + upa + saṃ*
+ Pad + ta, pp.; *addha + māsa +*
upasampanna

**Acirvutthitāya parisāya – Vin. III.
12**
Not long after the disperse of the
crowd, *loc. absl.*

Acelako muttācāro – M. II. 161
One who is naked and free from
conventional behaviour; *mutta: Muc*
+ ta, pp. + *ācāra*

**Accantaniṭṭhaṃ nibbānaṃ
ārādhenti – M. III. 4**
They accomplish absolute goal of
Nibbāna; *ati + anta + niṭṭhā; ni*
+ Vā + ana or ni + vāna; der.; *ā +*
Rādh + e + nti, caus. pres. 3rd. pl.

**Accayaṃ accayato disvā yathā-
dhammaṃ paṭikaroti – D. I. 85**
Having seen the offence as offence,
takes necessary steps to redress it;
Drś + tvā, absol.; *paṭi + Kṛ + o + ti,*
pres. 3rd. sg.

**Accayaṃ accayato desema – Vin. I.
314**
We confess offence as offence; *ati +*

aya (from I), der.; *Drś + e + ma,*
caus. pres. 1st. pl.

Accayaṃ accayato passati – S. I. 239
See the offence as offence; *passa + ti,*
pres. 3rd. sg.

**Accayo accagamā suṃkadāyikaṃva
bhaṇḍasmiṃ – A. I. 54**
The offence overcame me like the
tax payer on goods; (*if a person*
who should pay the tax on his
goods at the customs goes beyond
the check point concealing the
goods, the offence overcomes him,
Cy. II. 102); ati + a + Gam + ā, pst.
3rd. sg.

**Accayo maṃ bhante accagamā yathā
bālaṃ yathā mūḷhaṃ yathā
akusalaṃ – D. I. 85**
Venerable sir, the offence overcame
me just as it overcomes a fool, a
confused and an unskilled; *yathā,*
indcl.

**Accasarā brāhmaṇa pañhaṃ – S. V.
218**
Brahmin, the question went beyond the
limit; *ati + a + Sṛ + ā, pst. 3rd. sg.*

Accāyikaṃ karaṇīyaṃ – M. II. 112
Urgent matter to be attended; *ati +*
aya (from I) + ika, der.; *Kṛ + anīya,*
fut. pp.

**Accāraddhaviriyaṃ uddhaccāya
saṃvattati – A. III. 375; Vin. I. 182**
Excessively made effort leads to
restlessness of mind; *ati + ā + Rabh*
+ ta, pp.; *u + Dhṛ or Hṛ + (t) + ya,*
der.; *saṃ + Vṛt + a + ti, pres. 3rd. sg.*

**Accāraddhaviriyassa caṃkamato –
Vin. I. 182**
While walking with excessive effort;
gen. absl.; *caṃkamato, intens of*
Kram, pr.p.

**Accāsanne kammaṃ karoti – A. IV.
339**
Works too near (home); *ati + āsanna*

Acci vātavegena khittā – A. IV. 103
The flame thrown afar by the gust of
wind; *Kṣip + ta, pp.*

**Accekaṭvaramaṃ paṭiggahetvā
nikkhipitum – Vin. III. 260**
To accept additional or casual robe and
keep it; *accekaṭvaramanti accāyikaṃ*
cīvaram, Cy. 729; ati + eka; paṭi +
Gṛh + e + tvā, absol.; *ni + Kṣip + i +*
tum, inf.

Acchaṃ udakaṃ āgamma – M. I. 38
Having come to the clean water, i. e.
because of the clean water; *ā + Gam +*
ya, absol.

Accharānaṃ hetu – Vin. III. 17
For the reason of divine nymphs

**Accharāsaṃghātamattampi – A. I.
10; IV. 396**
Even for a time of snapping fingers;
accharā + saṃghāta: saṃ + Ghan +
ta, pp. + *mattam + api*

Accharikaṃ pahareyya – M. III. 299
(He) would snap fingers; *pa + Hṛ + a*
+ eyya, opt. 3rd. sg.

**Acchariyabbhutajātā ahesum – M. I.
330**

(They) became astounded; *acchariya* + *abbhuta* + *jāta*: *Jan* + *ta*, *pp.*

Acchariyamanusso – A. I. 22
Extraordinary human being

Acchariyamidaṃ abbhutamidaṃ
yadidaṃ idhāgamaṇaṃ – D. II. 270
Wonderful and unprecedented is this
visit here; *yadidaṃ*, conjunctive
indecl.

Acchariyaṃ bhante abbhutaṃ
bhante yāva parisuddho bhante
Tathāgatassa chavivaṇṇo
pariyodāto! – D. II. 133
It is wonderful, venerable sir, it is
unprecedented, venerable sir, how
clean and bright is the skin colour of
the Tathāgata!; *yāva*, *incl.*, used here
for emphasis.; *pari* + *Śudh* + *ta*, *pp.*;
pari + (*y*) + *odāta*

Acchariyaṃ bhante abbhutaṃ
bhante yāva subhāsitañcidaṃ
bhante Bhagavatā – S. I. 61
It is wonderful venerable sir, it is
unprecedented, venerable sir, how
nicely it was said by the Blessed One;
acchariya and *abbhuta* occur
together

Acchariyaṃ vata bho, abbhutaṃ
vata bho, evarupopi nāma satto
bhavissati, evarupopi nāma yakkho
bhavissati, evarupopi nāma
attabhāvapaṭilābho bhavissati –
Vin. III. 105

It is surprising indeed that there
will be a being of this kind, a
demon of this kind, a form of life
of this kind; *acchariyaṃ vata bho*

and *abbhutaṃ vata bho*, expression
of astonishment; *evarūpo* + *api*;
atta + *bhāva* + *paṭi* + *Labh* + *a*,
der.

Acchariyā puggalā dullabhā
lokasmiṃ – A. III. 356
Very rare are the wondrous persons in
the world; *du* + *labha* (from *Labh*)
der.

Acchādessāmi dassāmi – Vin. III.
216

Acchādessāmi means I will offer (the
robe); *ā* + *Chad* + *e* + *ssāmi*, *caus.*
fut. 1st. sg.; *iti* is missing here; *Dā* +
ssāmi, *fut. 1st. sg.*

Acchā vipasannā anāvilā sandittha
– D. II. 129

(The river) flowed down clean,
extremely clear and unstirred; *vi* + *pa*
+ *Sad* + *ta*, *pp.*; *Syand* + *i* + *ttha*,
mid. pst. 3rd. sg.

Acchidaṃ Bhagavā kathaṃ,
acchidaṃ Sugato kathaṃ – M. II. 35
Blessed One, clear is this point,
Well - gone One, clear is this point;
acchaṃ + *idaṃ*

Acchinditvā gaṇhanti – Vin. III. 197
Plunder (take by force); *ā* + *Chi(n)d*
+ *i* + *tvā*, *absol.*; *Gṛh* + *ṇā* + *nti*,
meta. pres. 3rd. pl.

Acchinnakāni dhārenti
dantakasāvāni – Vin. I. 287
Wear uncut ivory-coloured robes; *a* +
Chid + *ta* + *ka*, *pp.*; *kasāva* + *a*, *der.*

Acchinnā bhavissanti – Vin. IV. 245
They might have been robbed; *ā* +

Chid + *ta*, *pp.*

Acchinne theve na pakkamitabbam
– Vin. I. 50

One should not leave the place while
the dropping down is still on; *pa* +
Kram + *i* + *tabba*, *fut. pp.*

Acchecchi taṇhaṃ vāvattayi
saṃyojanaṃ, sammā mānābhi-
samayā antamakāsi dukkhassa – M.
I. 12; A. I. 134

Cut off craving, made inoperative
fetters, put an end to affliction by
right understanding of conceit;
checchati is a future tense verb from
Chid + *ssati* (*Skt. syati*); by taking
checcha as the verbal base and
adding the suffix *i*, *pst. 3rd. sg. is*
made; *vi* + *ā* + *Vṛt* + *aya* + *i*, *caus.*
pst. 3rd. sg.; *saṃ* + *Yuj* + *e* + *ana*,
caus. der.; *māna* + *abhi* + *saṃ* +
aya (from *I*), *antaṃ* + *akāsi* : *a* + *Kṛ*
+ *ā* + *s* + *i*, *double pst. 3rd. sg.*

Ajakāpi pasukāpi uparope
viheṭhenti – Vin. II. 154

Little goats and little calves destroy
little plants; *aja* + *ka*, *der.*; *pasu* + *ka*,
der., the suffix *ka* is used here to give
the meaning of a little one; *upa* +
ropa: *Ruh* + *a*, *der.*; *vi* + *Hīd* + *e* +
nti, *pres. 3rd. pl.*

Ajaddhumārikaṃ marissati – A. IV.
283

(He) will die like a destitute; *ajaddhu-*
mārikanti anāthamaṇaṃ, *Cy. IV.*
138

Ajanesi samaṇesu samaṇapemaṃ –
M. II. 177

Generated love towards recluses; *a* +
Jan + *e* + *s* + *i*, *pst. 3rd. sg.*

Ajānato pana apassato etadeva
ujukaṃ hoti, yadidaṃ na jānāmi na
passāmīti – M. I. 427

This is indeed uprightness of a person,
who is not knowing and who is not
seeing, to say that I don't know and I
don't see; *apassanta*, *pr.p.*; *etaṃ*
(*etad*) + *eva*; *yadidaṃ*, *incl.*; *Jān* +
nā + *mi*, *pres. 1st. sg.*; *passa* + *mi*,
pres. 1st. sg. + *iti*

Ajānantena mayā bhaṇitaṃ – Vin.
III. 164

It has been spoken by me not knowing;
Bhaṇ + *i* + *ta*, *pp.*

Ajānanto pucchati – Vin. IV. 37

Not knowing he questions; *a* + *Jān* +
nā + *nta*, *pr.p.*; *Pṛch* + *ya* + *ti*, *pres.*
3rd. sg.

Ajānamevaṃ āvuso avacaṃ jānāmi,
apassaṃ passāmīti – Vin. III. 90-1

Brothers, not knowing thus I said, "I
know", not seeing thus I said, "I see";
a + *Jān* + *nā* + *nta*, *pr.p.*; *a* + *Vac* +
am, *pst. 1st. sg.*; *Jān* + *nā* + *mi*, *pres.*
1st. sg.; *a* + *passa* + *nta*, *pr.p.*

Ajānaṃ apassaṃ yathābhūtaṃ – M.
III. 287

Without knowing and seeing the reality
as it is; *ajānaṃ*, *apassaṃ*, *pr.p.*

Ajānaṃ vā āha jānāmi, jānaṃ vā
āha na jānāmīti – M. I. 286; III. 48

Not knowing he said, "I know" or
knowing he said, "I don't know"; *a* +
Ah + *a*, *pst. 3rd. sg.*

Ajinakkhipaṃ nivāsetvā – Vin. III. 34

Having caused to clad with the cloak made of black antelope's hide; *ni + Vas + e + tvā, caus. absol.*

Ajeḷakapaṭiggahanā paṭivirato – D. I. 5

Refrained from accepting sheep and goat; *aja + eḷaka; paṭi + Grh + ana, der.; paṭi + vi + Ram + ta, pp.*

Ajjaṭagge āvarāmi dvāraṃ Nigaṇṭhānaṃ Nigaṇṭhīnaṃ – M. I. 380

From today onward, I close the door to the Nigaṇṭhas and Nigaṇṭhīs (Jaina disciples); *ajja + to + agga; ā + Vr + a + mi, pres. 1st. sg.*

Ajjaṭagge paṭikkhipāmi – Vin. I. 56

I refuse from today onward; *paṭi + Kṣip + a + mi, pres. 1st. sg.*

Ajjaṭagge pāṇupetaṃ saraṇaṃ gataṃ – S. IV. 310; Vin. I. 4,

pāṇupete saraṇaṃ gate.
The one who has gone for refuge from today onward until the last breath; *pāṇa + upeta: upa + I + ta, pp.*

Ajjaṭagge maṃ bhaginivādena samudācarati – Vin. III. 17

From today onward (he) addresses me in terms of sister; *saṃ + u(t) + ā + Car + a + ti, pres. 3rd. sg.*

Ajjaṭagge saṃghe dānaṃ dassāmi – A. III. 392

I will give alms to the Saṃgha, from today onward; *Dā + ssāmi, fut. 1st. sg.; rarely a loc. is used with the root*

Dā, cp. saṃghe gotami dehi

Ajjanā pavāretvā aparajju bhikkhusaṃghaṃ pavāretuṃ – Vin. II. 275

Having invited today, to invite the community of Bhikkhus on the following day; *ajjanā, der.; pa + Vr + e + tvā, caus. absol.; aparajju, incl.*

Ajja paṭiggahetvā aparajju khāditaṃ – Vin. IV. 87

Accepted today and eaten on the following day; *paṭi + Grh + e + tvā, absol.; aparajju, incl.; Khād + i + ta, pp.*

Ajja me uposathoti adhiṭṭhātabbaṃ – Vin. I. 125

One should fix attention on, "today is my uposatha, day of recital"

Ajja me pavāraṇāti adhiṭṭhātabbaṃ – Vin. I. 163

One should fix attention on, "today is my Pavāraṇā, ceremony of invitation"; *ajja, incl.; pa + Vr + e + ana, caus. der. + iti; adhi + Sthā + tabba, fut. pp.*

Ajja vā hiyyo vā pare vā gacchāma – Vin. IV. 63

Let's go today, tomorrow or day after; *although the word hiyyo (yesterday) is used here, the meaning, according to the context, may be tomorrow; gacchāma, imper. 1st. pl.*

Ajjasattāhāparinibbuto – D. II. 162; Vin. I. 284

Entered into Parinibbāna, a week ago today; *satta + aha + pari + ni + Vr + ta, pp.*

Ajjūṇho bhante āgamehi – Vin. III. 220; IV. 80, ayyā

Venerable sir, please wait for to-night; *ajja ekadivasaṃ, Cy. 672; ajja + jūṇho, haplology; ā + Gam + e + hi, imper. 2nd. sg.*

Ajjeva kiccaṃ ātappaṃ – M. III. 187

Effort must be made today itself; *Kr + icca (Skt. krtya) fut. pp.; ā + Tap + ya, fut. pp.*

Ajjeva me dhañṇāni jāyantu, sveva gabbhiniyo hontu, uttaraseva paccantu – A. I. 240

Let my crops spring up today itself, let them be pregnant tomorrow itself, and let them be ripened, right on the following day; *Jan + ya + ntu, imper. 3rd. pl.; sve + eva; uttara + sve + eva; Pac + ya + ntu, imper. pass. 3rd. pl.*

Ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati – M. I. 121; III. 89; S. IV. 196

Mind stands still within itself, settles down, becomes one-pointed and is concentrated; *saṃ + tiṭṭha + ti, pres. 3rd. sg.; saṃ + ni + Sad + a + ti, pres. 3rd. sg.; eka + odi (odhi, ava + Dhā); saṃ + ā + Dhā + iya + ti, pass. pres. 3rd. sg.*

Ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti – D. I. 70; M. I. 180; III. 34

(He) causes to experience

unblemished happiness inwardly; *ajjhattaṃ, (adhi + attam) incl.; paṭi + saṃ + Vid + e + ti, caus. pres. 3rd. sg.*

Ajjhattaṃ appahīṇo – M. I. 91

Not abandoned internally; *a + pa + Hā + ta, pp.*

Ajjhattaṃ avūpasantacittā – M. III. 291

Those who have no calmed mind internally; *a + vi + upa + Śam + ta, pp. + citta*

Ajjhattaṃ avyāsekasukhaṃ paṭisaṃvedeti – D. I. 70; M. I. 181
(He) causes to experience untarnished happiness inwardly; *a + vi + ā + Sic + a, der.*

Ajjhattaṃ itthindriyaṃ manasikaroti, itthikuttaṃ, itthākappaṃ, itthividhaṃ, itthicchandaṃ itthissaraṃ itthālamkāraṃ – A. IV. 57

(A woman) ponders over, within herself, femininity, feminine behaviour, feminine attitude, feminine measure; feminine impulse, feminine voice, feminine charm; *itthi + indriya, itthi + Kḷp + ta, pp.; itthi + ākappa, itthi + vidhā, itthi + chanda, itthi + sara, itthi + alamkāra*

Ajjhattaṃ uppajjamāno uppajjati – A. I. 189

Keeps on arising within oneself; *adhi + atta; u(t) + Pad + ya + māna, pr. p.; u(t) + Pad + ya + ti, pres. 3rd. sg.*

Ajjhattaṃ kathaṃkathī assatha – M.

I. 265

You would be inquisitive within yourself; *kathaṃ kathaṃ + ī, der.; As + yātha (Skt.yātha); opt. 2nd, pl.*

Ajjhattaṃ kāyasandosam – A. III. 358

Corruption in physical behaviour

Ajjhattaṃ cetosamathamānuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ – M. I. 213

One who has engaged in inner calmness of mind, not disregarded meditational process, equipped with insight and been a promoter of solitude; *ceto + samathaṃ + anu + Yuj + ta, pp. a + niraṃ + kata + jhāna; vi + passa + ana, der.; sam + anu + ā + Gam + ta, pp.; Brh + e + tu, der.*

Ajjhattaṃ paccavekkhitvā paro codetabbo – A. V. 79; Vin. II. 248

Having reviewed on oneself, another should be accused; *pati + ava + Īkṣ + i + tvā, absol.*

Ajjhattaṃ manasikarivā paro codetabbo – Vin. II. 250

Having reflected on oneself, one should accuse another; *Cud + e + tabba, caus. fut. pp.*

Ajjhattaṃ manosandosam – A. III. 358

Corruption in mental behaviour

Ajjhattaṃ me cittaṃ t̥hitaṃ, susaṅghitaṃ – A. IV. 299

My mind has become still and well

established within me; *su + sam + Sthā + i + ta, pp.*

Ajjhattaṃ me saṃkhittaṃ cittaṃ – A. IV. 32

My mind is contracted within me; *saṃ + Kṣip + ta, pp.*

Ajjhattaṃ yeva sati sūpaṅghitā hoti – A. II. 244

Mindfulness is well established in one's own mind; *niyakajjhatte yeva sati suṅghu upaṅghitā hoti, Cy. III. 217.*

Ajjhattaṃ vacīsandosaṃ – A. III. 358

Corruption in verbal behaviour

Ajjhattaṃ vā kāye kāyānupassī viharati – D. II. 292; M. I. 56

Abides with observation of the body within the body; *bahiddhā is the opp. of ajjhataṃ; kāya + anu + passa + ī, der.; vi + Hr + a + nta, pr.p.*

Ajjhattaṃ vā bahiddhā vā – D. III. 246

Within oneself or outside oneself; *adv. incl.*

Ajjhattaṃ vā bahiddhā vā samanupasseyyātha – M. II. 246

Would you observe internally or externally; *saṃ + anu + passa + eyyātha, opt. 2nd, pl.*

Ajjhattaṃ vūpasantacitto vihareyya – M. I. 504

He would abide with a mind calmed down internally; *vi + upa + Sam + ta, pp.; vi + Hr + a + eyya, opt. 3rd, sg.*

Ajjhattaṃ vūpasamā samaṇasāmīci-
paṭipadaṃ paṭipannoti vadāmi – M. I. 284

For the reason of internal calmness, I say that he has entered into the right course of the recluses; *vi + upa + Śam + a, der.; paṭi + Pad + ta, pp.; Vad + a + mi, pres. 1st, sg.*

Ajjhattaṃ susamāhito – A. II. 31; 346

The one who is well composed within oneself; *su + sam + ā + Dhā + i + ta, pp.*

Ajjhattarūpe moceti, bahiddhārūpe
moceti – Vin. III. 112

Causes to discharge (semen) on internal image and external image; *Muc + e + ti, caus. pres. 3rd, sg.*

Ajjhattikabāhiresu āyatanesu – M. I. 61

In the internal and external spheres; *adhi + atta + ika, der.*

Ajjhattikaṃ aṃganti karitvā – A. I. 16

Making it an internal factor; *aṃgam + iti; Kr + i + tvā, absol.*

Ajjhattikassa upādāya – A. II. 212

Hanging on internal conditions; *upayogathe sāmivacanaṃ, Cy. III. 206; gen. for acc.; upa + ā + Dā + ya, absol.*

Ajjhattikānaṃ āyatanānaṃ
adhivacanaṃ – S. IV. 180

A synonym for internal bases

Ajjhācāre ācāravipanno – Vin. I. 63

The one who has gone wrong in celibate behaviour; *adhi + ācāra; vi + Pad + ta, pp.*

Ajjhāyako upanīto – M. II. 154

Learned and initiated; *ā + jhā (from Dhyai) + ya + ka, der.; upa + Nī + ta, pp.*

Ajjhāyako mantadharo tiṇṇaṃ
vedānaṃ pāragū sanighaṇḍu
keṭubhānaṃ sākkharappabhedānaṃ
itihāsapañcamānaṃ padako
veyyākaraṇo lokāyatamahāpurisa-
lakkhaṇesu anavayo – D. I. 88

The one who is learned, a holder of mantras, mastered the three Vedas with lexicography, science of poetry, phonology and legends as the fifth, versed in the Padapāṭha (method of recitation of the Vedic texts), a grammarian, well versed in Lokāyata (world lore, science of reasoning), and characteristics of a Great Being; *pāra + Gam + ū, der.; ana + vāya*

Ajjhārāme upāhanaṃ dhāretuṃ –
Vin. I. 188

To use sandals inside the monastery; *adhi + ārāma; Dhṛ + e + tuṃ, caus. inf.*

Ajjhārāme vā ajjhāvasathe vā – Vin. III. 239; IV. 163

Inside the monastery or inside the house (residence); *adhi + ā + vasatha*

Ajjhāsayaṃ ādibrahmacariyaṃ – D. II. 224

Abiding with high moral principles;

adhi + ā + Śri + a + nta, pr.p.
(= *ajjhāvasaṃ*), *nom. sg.*

Ajjhesanaṃ viditvā – M. I. 169

Having understood the request; *adhi + es (from Iṣ) + ana, der.; Vid + i + tvā, absol.*

Ajjhokāse caṃkamati – Vin. I. 15

Walks to and fro in the open-air; *Kram + a + ti, intens. pres. 3rd. sg.*

Ajjhokāse cīvarakammaṃ karonti – Vin. II. 218

Make robes in the open-air; *adhi + okāsa*

Ajjhokāse cīvaraṃ pattharivā – Vin. III. 57

Having spread out the robe in the open air; *pa + Str + i + tvā, absol.*

Ajjhokāse nisinno hoti – S. III. 100; V. 163

Has been sitting in the open-air; *ni + Sad + ta, pp.*

Ajjhokāse senāsaṃ paññāpetvā – Vin. IV. 39

Having caused to prepare the lodging in the open-air; *pa + Jñā + āpe + tvā, caus. absol.*

Ajjhogahetvā paccuttarivā – D. II. 173

Having plunged into (the sea) and come back up; *adhi + o (ava) + Gah + e + tvā, absol.; pati + u(t) + Tr. + a + i + tvā, absol.*

Ajjhositaṃ natthi Tathāgatānaṃ – A. II. 26

The Tathāgatas don't have clinging or idea of mine; *ajjhosita is always coupled with mamāyita (what is thought as mine)*

Ajjhositaṃ mamāyitaṃ parāmaṭṭhaṃ – S. II. 94

Hung on, claimed and adhered to; *adhi + o + Sā + i + ta, pp.; mama + āya + i + ta, denom. pp.; parā + Mrś + ta, pp.*

Ajjhohāre ajjhohāre āpatti pācittiyassa – Vin. IV. 67

For each mouthful there is an offence of expiation; *adhi + o (ava) + Hr + a, der.*

Añjanī apārutā honti – Vin. I. 203

The boxes of ointment are not covered; *apa + Vr + ta, meta., pp.*

Añjalikammaṃ sādiyeyya – A. IV. 130

He would cause to enjoy the greeting (of others); *añjali + kamma; Svad + aya + eyya, caus. opt. 3rd. sg.*

Añjalīnā pivitvā – A. III. 187

Having drunk (water) with both palms put together; *Pā or Pt + i + tvā, absol.*

Añjalimpanāmetvā – S. I. 81, 191

Having caused to turn folded palms reverentially; *pa + Nam + e + tvā, caus. absol.*

Añjaliṃ paggaṇheyyaṃ – D. I. 125

(I) would hold both palms together; *pa + Grh + nā + eyyam; meta. opt. 1st. sg.*

Añjalismim patitṭhāpehi – M. II. 77

Cause to put (it) on (my) both palms; *pati + Sthā + āpe + hi, caus. imper. 2nd. sg.*

Aññataraṃ kuḍḍaṃ nissāya – M. II. 62; S. II. 238

Having leaned against one parapet wall; *ni + Śri + ya, absol.*

Aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati – M. I. 102; S. IV. 180

(He) follows the highest way of life aspiring to be (born) in a certain group of gods; *deva + nikāya; pa + ni + Dhā + ya, absol.; Car + a + ti, pres. 3rd. sg.*

Aññataraṃ nīcaṃ āsanaṃ gahetvā – D. I. 179; M. II. 30; S. V. 384

Having taken a low seat; *Grh + e + tvā, absol.*

Aññataraṃ manomayaṃ kāyaṃ upapanno – A. III. 192

Reaching a form of existence, mind-made; *mano + maya, der.; upa + Pad + ta, pp.*

Aññatarasmim rukkhamūle divāvihāraṃ nisīdi – S. III. 235

Sat down under the foot of a tree for siesta; *divā + vihāraṃ, acc. for dat.*

Aññatarasmim rukkhamūle paññatte āsane nisīdi – S. IV. 105

Sat down on the seat prepared at the foot of a tree; *pa + Jñā + āpe + ta, caus. pp.; ni + Sad + i, pst. 3rd. sg.*

Aññatarasmim vā kule paccājāto –

D. I. 250

Or reborn in one of the families; *pati + ā + Jan + ta, pp.*

Aññatarissā visikhāya – Vin. IV. 312

On one of the streets

Aññatarena samādhinā nisinno hoti – D. III. 270

He has been sitting with one form of Samādhi; *ni + Sad + ta, pp.*

Aññatitthiyapubbo – D. II. 152; S. II. 21

One who belonged to a different religious sect, previously; *pubbe aññatitthiyo, aññatitthiyapubbo*

Aññatitthiyā ācariyassa ācariya-dhanaṃ pariyesanti – M. I. 353

Those who belong to the other religious sects seek teacher's fee for the teacher; *añña + tittha + iya, der.; ācariya + dhana; pari + es (from Iṣ) + a + nti, pres. 3rd. pl.*

Aññatitthiyā upāraddhāva jānanti upāraddhamhāti – A. V. 230

Only being attacked, the people of other religious sects know, "We have been attacked"; *upa + ā + Rabh + ta, pp.; upāraddhā + amha; As + ma, meta., pres. 1st. pl.*

Aññatitthiyā paribbājakā – S. IV. 51; A. I. 199, IV. 338

Wanderers belonging to other religious sects; *pari + Vraj + aka, der.*

Aññattha sabbattha – Vin. II. 274

In all other places; *añña + ttha, der.*;
sabba + ttha, der.

Aññatra adhimānā – Vin. III. 91

With the exception of over-estimation;
aññatra, incl, used with abl. or
instr.

Aññatra asitapītakhāyitasāyitā – M. I. 83; S. I. 62; A. II. 48

Except for the time of eating, drinking,
biting, and tasting; *As + i + ta, pp.*; *Pī*
+ i + ta, pp.; *Khād + i + ta, pp.*; *Svad*
+ aya + i + ta, caus. pp.

Aññatra uccārapassāvakkammā – M. I. 83; S. I. 62

Except for the time of urinating and
defecating; *uccāra + passāva +*
kamma

Aññatra upalāpanāya aññatra
mīthubhedā – D. II. 76

Except for coaxing or creating mutual
distrust; *upa + Lap + e + ana, caus.*
der.; *mīthu, incl*; *Bhid + a, der.*

Aññatra kappā vuṭṭhāpeyya – Vin. IV. 226

Should ordain except for the eligible
(who has already been a renounced)

Aññatra catūhapañcāhā – Vin. IV. 280

Except for four-five days; *catu + aha,*
pañca + aha

Aññatra Tathāgatassa vā
Tathāgatasāvakkassa vā – S. I. 169;
Vin. I. 225

Except for the Tathāgata or the
disciple of the Tathāgata; *aññatra is*

used here with dat.

Aññatra tiriyaṃtaraṇāya – Vin. IV. 65

Except for crossing over, *tiriyaṃ,*
incl.

Aññatra diṭṭhapadehi – A. IV. 103

Except for those who have seen the
Truth; *Dṛś + ta, pp. + pada*

Aññatra naggeyyā ca aññatra
muṇḍeyyā ca pavālanipphoṭanāya ca
– S. IV. 300

Except for nudity, shaven headedness
and counting beads(?); *Bhūmiyaṃ*
nisīdantassa āsanatṭhāne laggānaṃ
pamsu-raja- vālikānaṃ
phoṭanattaṃ gahita morapiṇja
mattato, Cy. III. 101; nagga + eyya,
der.; *muṇḍa + eyya, der.*; *pavāla +*
ni + photana; Sphuṭ + e + ana, caus.
der.

Aññatra
niddākilamathapaṭivivodanā – M. I. 83;
S. I. 62; A. II. 48

Except for the time of driving away
sleep and fatigue; *niddā + kilamatha*
+ paṭi + vi + Nud + e + ana, caus.
der.

Aññatra nimantitā – Vin. I. 223

Being invited elsewhere; *nimanta + e*
+ i + ta, denom. pp.

Aññatra pakatattena, aññatra
antarāyā – Vin. II. 32

Without a regular member, without a
danger

Aññatra paccayā natthi viññāṇassa

sambhavo – M. I. 257

Without a condition there is no arising
of consciousness; *na + As + ti, pres.*
3rd. sg.; *atthi is also used as an incl.*

Aññatra paribhogam aññatra
paribhuñjissanti – Vin. III. 65

They will make use of consumer
goods at one place which should
actually be appropriated at a different
place; *pari + Bhuj + a, der.*; *pari +*
Bhu(ñ)j + i + ssanti, fut. 3rd. pl.

Aññatra phassā paṭisaṃvedissantīti
netam ṭhānam vijjati – D. I. 43

That they will experience without
contact is not to be found; *paṭi + saṃ*
+ Vid + e + i + ssanti, caus. fut. 3rd.
sg.; *na + etaṃ; Vid + ya + ti, pass.*
pr. 3rd. sg.

Aññatra bhikkhusammutiyā – Vin. III. 229; IV. 31

Except for the approval given by the
bhikkhus; *saṃ + Man + ti, der.*>
sammati > sammuti

Aññatra bhotā Gotamena – A. I. 172.

Except for venerable Gotama

Aññatra samayā – Vin. IV. 56

Except for the proper time

Aññatra Saṃghena aññatra
antarāyā – Vin. I. 134

Without the quorum of the Saṃgha,
without a danger; *saṃghapahonakehi*
bhikkhūhi vinā, Cy. 1066

Aññatra Sugatavinayā – A.V. 237

Except for the discipline of Sugata
(the Well Gone One)

Aññatra suddhāvāsehi devehi – M. I. 82

Except for gods in pure abode;
(*aviha, atappa, sudassa, sudassī and*
akaṇiṭṭha, five pure abodes, D. III.
237)

Aññatra heṭṭhimāya aṇaniyā – Vin. IV. 168

Except for the support below

Aññatreva kāmehi aññatra
akusalehi dhammehi – M. I. 91

Without indeed sense desires, without
unwholesome things; *aññatra + eva*

Aññatreva rattibhojanā – M. I. 473

Except for eating in the night; *ratti +*
Bhuj + e + ana, caus. der.

Aññatreva saddhāya aññatra
ruciyā aññatra anussavā aññatra
ākāraparivitakkā aññatra
diṭṭhinijjhānakkhantiyā – M. II. 234

Except indeed for faith, preference,
tradition, logical thinking and
agreement with reflective thoughts;
anu + Śru + a, der.; *ākāra +*
pari + vi + takka; Dṛś + ti + ni +
jhā(from Dhyai) + ana + Kṣam +
ti, der.

Aññathā kho ariyassa vinaye
anuttarā indriyabhāvanā – M. III. 298

Different is the supreme cultivation of
faculties in the discipline of the
nobles; *indriya + bhāvanā*

Aññathā ca kāyena samudācaranti,
aññathā vācāya, aññathā ca nesam
cittaṃ hoti – M. I. 340

Physically they behave in one way, verbally in another way, their mind takes another way too; *saṃ + u(t) + ā + Car + a + nti, pres. 3rd. pl.; aññathā, incl.*

Aññathā tumhākaṃ adhippāyo – D. II. 160

Your intention is different

Aññadatthikena parikkhārena aññuddisikena – Vin. IV. 251

With the requisite meant for some other purpose; *añña + (d) + attha + ika, der.; u(t) + Dṛś + ika, der.*

Aññadatthu akkosameva alattha – M. II. 62

Received only abuse; *aññadatthu, incl.; a + Labh + ttha; pst. mid. 3rd. sg.*

Aññadatthu Bhagavato sāvaka sampajjanti – M. II. 122

Definitely they become disciples of the Blessed One; *Śru + aka, der.; saṃ + Pad + ya + nti, pres. 3rd. pl.*

Aññadeva uppajjati, aññaṃ nirujjhati – S. II. 95

One is born, one ceases to exist; *aññaṃ (Skt. anyat) + eva; u(t) + Pad + ya + ti, pass. pres. 3rd. sg.; ni + Rudh + ya + ti, pass. pres. 3rd. sg.*

Aññabhāgiyassa adhikaraṇassa kiñcideva lesamattaṃ upādāya – Vin. III. 167

Concerning some trivial matter connected with another legal question; *añña + bhāga + iya, der.; kiñci + (d)*

+ *eva; upa + ā + Dā + ya, absol.*

Aññamaññakhādikā ..vattati dubbalakhādikā – S. V. 456

Eating each other, eating the weak prevails there (in purgatory); *Khād + ika, der.; Vṛt + a + ti, pres. 3rd. sg.*

Aññamaññamhi cittāni dūsentī – D. I. 20

They make (their) minds pollute towards each other; *Duṣ + e + nti, caus. pres. 3rd. pl.*

Aññamaññaṃ aṃgulipatodakena saṃjagghantā saṃkīlantā – D. I. 91; A. IV. 343

Laughing together and playing together by tickling one another; *aṃgulipatodalatthiṃ katvā vijjhanena, Cy. IV. 159; saṃ + Jaks + a + nta, pr.p.; saṃ + Krīd + a + nta, pr.p.*

Aññamaññaṃ dūsesuṃ – Vin. I. 79

Spoiled each other; *Duṣ + e + s + uṃ, caus. pst. 3rd. pl.*

Aññamaññaṃ na vyābādhessanti – Vin. II. 75-6; III. 159

(They) will not disturb each other; *vi + ā + Bādh + e + ssanti, caus. fut. 3rd. pl.*

Aññamaññaṃ (na) nijjhāpentī – M. I. 320

They do not make them understand each other or convince each other; *nijjhātī saññatti, vevacanamevetam, Cy. II. 393; ni + jhā (from Dhyai) + āpe + nti, caus. pres. 3rd. pl.*

Aññamaññaṃ pavāretuṃ – Vin. I. 162

To make each other invite (for confession); *pa + Vṛ + e + tuṃ, caus. inf.*

Aññamaññaṃ pāñhipi upakkamanti, leḍḍūhipi upakkamanti, daṇḍehipi upakkamanti – M. I. 86

Attack each other with palms, clods, sticks and with weapons; *upa + Kram + a + nti, pres. 3rd. pl.*

Aññamaññaṃ migasaññaṃ pañilabhanti – D. III. 73

(They) identify each other as wild beasts; *pañi + Labh + a + nti, pres. 3rd. pl.*

Aññamaññaṃ sagāravā sappatissā sabhāgavuttino viharantā – Vin. I. 45

Abiding with mutual respect, deference and with equal sharing; *sa + gāravā; sa + patissā (patissavā); sa + bhāga + vuttino*

Aññamaññaṃ sañthapesuṃ – M. I. 171; Vin. I. 8

They made each other stand together; *saṃ + Sthā + āpe + s + uṃ, caus. pst. 3rd. pl.*

Aññamaññaṃ sañjānanti – D. II. 12; M. III. 120; A. II. 130

(They) recognise each other; *aññamaññaṃ seems to be used as an incl.; saṃ + Jān + nā + nti, pres. 3rd. pl.*

Aññamaññaṃ saññāpetuṃ – S. I. 80

To make each other convince; *saṃ + Jñā + āpe + tuṃ, caus. inf.*

Aññamaññaṃ saññāpentī – A. I. 76

Cause to convince each other; *saṃ + Jñā + āpe + nti, caus. pres. 3rd. pl.*

Aññamaññaṃ sutena accāvadante – S. II. 204

Criticising each other in terms of learning; *the text is aññamaññaṃsu + tena; accāvadanteti atikkamma vadante. sutapariyattiṃ nissāya ativiya vādaṃ karonteti attho, Cy. II. 173; ati + ā + Vad + a + nta, pr. p.*

Aññamaññaṃ uju vipaccanīkavādā – D. I. 1; M. I. 402

Those who hold views in direct opposition to each other; *vi + pati + anīka + vāda*

Aññamaññaṃ jīvītā voropenti – A. I. 160

Make each other deprive of life; *vi + o + Ruh + e + nti, caus. pres. 3rd. pl.; for acc. gen. is used*

Aññamaññaṃ vacīsaṃkhāro uppajjeyya, diṭṭhipalāso cetaso āghāto appaccayo anabhiraddhi – M. II. 242

There would arise mutual verbal friction, clashing views, mental annoyance; distrust and displeasure; *vacī + saṃkhāra (traditionally vacīsaṃkhāra is defined as vitakka and vicāra, discursive thoughts); diṭṭhi + palāsa; ā + Ghan + ta, pp.;*

a + pati + aya; an + abhi + Rādh + ti, der.

Aññamaññassa subhāsitaṃ samanumodimsu – M. I. 32, 151

They appreciated each other's good speech; *su + Bhās + i + ta, pp.; saṃ + anu + Mud + a + imsu, pst. 3rd. pl.*

Aññamaññassa subhāsitaṃ sulapitaṃ na samanujānissanti, na samanumaññissanti, na samanumodissanti – M. I. 398

They do not approve, do not assent and do not appreciate good speech of each other; *su + Lap + i + ta, pp.; saṃ + anu + Jān + nā + i + ssanti, fut. 3rd. pl.; saṃ + anu + Man + ya + i + ssanti, fut. 3rd. pl.; saṃ + anu + Mud + a + i + ssanti, fut. 3rd. pl.*

Aññamhi chettabbhamhi aññam chindi – Vin. II. 110

(He) cut off one thing when there was another to be cut; *Ched (from Chid) + tabba, fut. pp.; Chi(n)d + i, pst. 3rd. sg.*

Aññam ārādheti – S. V. 69

Cause to attain Arahantood (gnosis); *ā + Jñā; ā + Rādh + e + ti, caus. pres. 3rd. sg.*

Aññam cetāpetvā aññam cetāpessati – Vin. IV. 250

Having got one thing in exchange (she) will ask for another in exchange; *cetāpetvāti viññāpetvā jānāpetvā icceva attho, Cy. 917; Cit + āpe + tvā, caus. absol.; Cit + āpe + ssati, caus. fut. 3rd. sg.*

Aññam pariyāyaṃ ācikkhatu – Vin. III. 70

Please give another mode of instruction; *ā + Khyā + tu, intens. imper. 3rd. sg.*

Aññam byākaroti – M. III. 29; S. V. 222; Vin. I. 183, vyākareyyaṃ

Declares gnosis; *ā + Jñā, a technical term for Arahantood; vi + ā + Kṛ + o + ti, pres. 3rd. sg.*

Aññam bhañissāmīti aññam bhaṇati – Vin. IV. 4

Saying, "I will speak of one" he speaks of another; *Bhaṇ + a + ti, pres. 3rd. sg.*

Aññam bhattaṃ (na) pāṭikaṃkhati – M. II. 139

He does not expect of another meal; *paṭi + Kāṃkṣ + a + ti, pres. 3rd. sg.*

Aññam satthāraṃ uddiseyyātha – M. I. 265; A. I. 27

Would you point out another teacher (would you show allegiance to another teacher); *u(t) + Dṛś + eyyātha, opt. 2nd. pl.*

Aññavādakaṃ ropetu – Vin. IV. 36

Bring the charge of evasion; *Ruh + e + tu, caus. imper. 3rd. sg.*

Aññavādake pācittiyaṃ – Vin. IV. 36

In evading the issue there is an offence of expiation

Aññavādake vihesake pācittiyaṃ – Vin. IV. 36

There is an offence of expiation in

evading the issue and harassing others

Aññavāde na sañṭhāti – A. I. 197-8

Does not stand on recognised theory; *nātavāde jānitavāde, Cy. II. 309; ā + Jñā + vāda; saṃ + Sthā + ti, pres. 3rd. sg.*

Aññavihito nisīdati – Vin. IV. 69

Sits down keeping the mind somewhere else; *añña + vi + Dha + i + ta, pp.; ni + Sad + a + ti, pres. 3rd. sg.*

Aññassa mukhaṃ ulloketi – S. V. 443

They look at another's face; *u(t) + Lok + e + nti; pres. 3rd. pl.*

Aññā cittaṃ upatṭhapenti – A. III. 172

They keep the mind directed towards gnosis (Arahantood); *ā + Jñā; upa + Sthā + āpe + nti, caus. pres. 3rd. pl.*

Aññāṇakena āpannāti jānantu – Vin. IV. 144

Let (the Saṃgha) know that we have committed offences by sheer ignorance; *ā + Pad + ta, pp.; Jān + nā + ntu, imper. 2nd. pl.*

Aññāṇatthaṃ pasādatthaṃ sataṃ ve hoti mantanā – A. I. 199

Good people's deliberation is indeed for the purpose of clear understanding and clarity of mind; *ā + Jñā + ana, der. + attha*

Aññātakavesena

paribbājakacchannena paṭivasati – Vin. I. 342

Clothed as a wandering mendicant, he abides in disguise; *a + Jñā + ta, pp. + ka, der.; pari + Vraj + aka, der. + Chad + ta, pp.; paṭi + Vas + a + ti, pres. 3rd. sg.*

Aññātameva taṃ tena purisena assa, atha so puriso kālaṃ kareyya – M. I. 430

Surely, it would not have been understood by that man, then he would die, (he would die without understanding it); *a + Jñā + ta, pp.; As + yā (Skt. yāt), opt. 3rd. sg.; Kṛ + eyya, opt. 3rd. sg.*

Aññātaṃ Bhagavā aññātaṃ Sugata – S. III. 35; Vin. II. 158

Understood, Blessed One, understood, Well Gone One; *ā + Jñā + ta, pp.*

Aññātānaṃ nivāretā nātānaṃ paveṣetā – D. II. 83

The one who refuses entrance to the unknown and allows to the known; *a + Jñā + ta, pp.; ni + Vṛ + e + tu, caus. der.; pa + Viś + e + tu, caus. der.*

Aññātāro ca dullabhā – A. I. 133

Very rare are those who understand clearly; *ā + Jñā + tu, der.; du + labha (from Labh)*

Aññāpekkhova pucchati no vihesāpekkho – D. II. 150

(He) questions (me) solely for knowledge, not for harassing; *ā + Jñā + apekkho + eva; no, neg. p.; vi + hesā (from Himṣ) + apekkho*

Aññāya sañṭhaheyya – Vin. III. 70
Would establish in gnosis; *ā + Jñā;*

saṃ + Sthā + a + eyya, opt. 3rd. sg.

**Aññāva samaññā ahoṣi,
aññā paññatti – M. III. 68**

There was indeed a different name and different designation; *aññā + eva, saṃ + aññā; pa + Jñā + āpe + ti, caus. der.*

**Aññā sudam pāyenti, aññā
nahāpenti, aññā dhārenti, aññā
aṃkena pariharanti – D. II. 19**

Some (nurses) cause (the baby) to suck, some cause to bathe, some cause to hold and some carry (the baby) on the hip; *sudam, incl.; Pā + (y) + e + nti, caus. pres. 3rd. pl.; Snā + āpe + nti, meta. caus. pres. 3rd. pl.; Dhṛ. + e + nti, caus. pres. 3rd. pl.; pari + Hṛ + a + nti, pres. 3rd. pl.*

Aññe deve adhigaṇhanti – S. IV. 275
(They) surpass other gods; *adhi + Gṛh + ṇā + nti, meta., pres. 3rd. pl.*

**Aññena aññaṃ paṭicarati, bahiddhā
kathaṃ apanāmeti, kopañca dosañca
appaccayañca pātukaroti – M. I. 96**
He evades the issue, turns the talk to another direction and shows anger, hatred and discontent; *paṭi + Car + a + ti, pres. 3rd. sg.; bahiddhā, incl.; apa + Nam + e + ti, caus. pres. 3rd. sg.; pātu + karoti, pres. 3rd. sg.*

Aññena aññaṃ vyākāsi – D. I. 57
Explained one thing with another; *vi + ā + Kṛ + ā + s + i, double pst. 3rd. sg.*

Aññena pariyāyena apucchi – A.V. 195

(He) asked in a different way; *a + Pṛch + ya + i, pst. 3rd. sg.*

**Aññenapi gacchanti, aññenapi
mukhaṃ karonti, dvārampi
thakenti – Vin. III. 144**

(They) change their route, turn their face in another direction and close the door; *Stak + e + nti, pres. 3rd. pl.*

**Aññena purisena saddhiṃ
santiṭṭhantiṃ sallapantiṃ
saṃjagghantiṃ saṃhasantiṃ – M. II. 223**

Standing together, talking together, laughing together and making fun together with another man; *saddhiṃ, incl., used with instr.; saṃ + tiṭṭha + nta + ī, pr.p.; saṃ + Lap + a + nta + ī, pr.p.; saṃ + Jaks + a + nta + ī, pr.p.; saṃ + Hṛs + a + nta + ī, pr.p.*

Aññena maggena agamāsi – Vin. III. 208
(He) went by a different path; *a + Gam + ā + s + i, double pst. 3rd. sg.*

Aññena maggena uyyojesi – Vin. II. 193
Caused (him) to go by a different route; *u(t) + Yuj + e + s + i, caus. pst. 3rd. sg.*

Aññeneva agamaṃsu – D. II. 30
(They) went on a different way, indeed; *aññena + eva; a + Gam + ā + imsu, double pst. 3rd. pl.*

**Aññeneva senā agamāsi, aññeneva
ratho – Vin. I. 346**

Indeed, the army went on one way, the chariot on another; *a + Gam + ā + s + i, double pst. 3rd. sg.*

**Aññehi ovadiyo anusāsiyo aññaṃ
ovadituṃ anusāsituṃ maññissasi –
Vin. I. 59**

Being one, who is to be advised and instructed by others, you will think to advise and instruct another; *o + Vad + iya, der.; anu + Śās + iya, der.; Man + ya + i + ssasi, fut. 2nd. sg.*

Añño me ākappo karaṇīyo – A.V. 210

A different attitude should be adopted by me; *Kṛ + anīya, fut, pp.*

Añño hetu añño paccayo yena – S. IV. 111

Another cause and condition with which

Aṭṭaliyo upāhanā ārohitvā – M. II. 155

Having put on solid sandals; *ā + Ruh + a + i + tvā, absol.*

Aṭṭakaṃ bandhanti – Vin. III. 81

(They) fix a scaffolding; *aṭṭakoti vehāsamañco, Cy. 466; Ba(n) dh + a + nti, pres. 3rd. pl.*

Aṭṭassaraṃ karoti – Vin. III. 105

Gives a cry of distress; *aṭṭa + sara*

Aṭṭāne nahāyanti – Vin. II. 105

Bathe at a place where there is a rubbing board fixed on the ground; *rukkaṃ phalakaṃ viya tacchetvā aṭṭhapadākārena rājiyo chinditvā nahānatitthe nikkhaṇanti, tattha*

cuññāni ākiritvā manussā kāyaṃ ghaṃsanti, Cy. 1199

Aṭṭe cīvaraṃ nikkhipivā – Vin. III. 201

Having kept the robe in the watch-tower; *paṭirājādīnaṃ paṭibāhatthaṃ iṭṭhakāhi kato bahalabhittiko catupañcabhūmiko paṭissayaviseso, Cy. 654*

**Aṭṭhakavaggikāni sarena abhāsi –
Vin. I. 196**

He recited with intonation the contents of the chapter of Eights; *aṭṭhaka + vagga + ika, der.; a + Bhās + i, pst. 3rd. sg.*

Aṭṭhagarudhammā paññattā – A. IV. 279

Eight grave conditions have been proclaimed; *pa + Jñā + āpe + ta, caus. pp.*

Aṭṭhapadakaṃ kātuṃ – Vin. I. 297

To mend; *aṭṭhapadacchannena pattamukhaṃ sibbituṃ, Cy. 1129; Kṛ + tuṃ, inf.*

Aṭṭhapadepi kīḷanti – Vin. II. 10

They play in 'the eight squares'; *this may be a playing in a gambling board or a playing in eight squares on the ground; Krīḍ + a + nti, pres. 3rd. pl.*

**Aṭṭhparivaṭṭaṃ adhivedaṇāṇa-
dassanaṃ – A. IV. 304**

Eightfold circle of knowledge and vision of the higher Devas; *pari + Vṛt + ta, pp.*

Aṭṭhamāse channaṃ na upenti – M. II. 8

They do not go into a shelter for eight months; *Chad + ta, pp.* (what is covered); *upa + I + nti, pres. 3rd, pl.*

Aṭṭhamiyā aññā udapādi – S. II. 221

There arose gnosis on the eighth day; *ā + Jñā; u(t) + a + Pad + i, pst. 3rd, sg.*

Aṭṭhamgasamannāgataṃ āhāraṃ āhāreti – M. II. 138

He takes food comprising eightfold purpose; *neva davāyāti vuttehi aṃgehi samannāgataṃ, Cy. III. 392; aṭṭha + aṃga + saṃ + anu + ā + Gam + ta, pp.; āhāra + e + ti, denom. pres. 3rd, sg.*

Aṭṭhamgasamannāgato ghoso niccharati – M. II. 140

The voice comprising eightfold quality issues forth; *ni (s) + Car + a + ti, pres. 3rd, sg.*

Aṭṭhamgiko micchā maggo, abrahmacariyaṃ – S. V. 16

Eightfold wrong path is not the highest way of life; *aṭṭha + aṃga + ika, der.*

Aṭṭhamgulaparamaṃ sugataṃgulena – Vin. IV. 168

Eight inches or finger-breadths maximum, in terms of Sugata (standard) inch; *aṭṭha + aṃgula; sugata + aṃgula*

Aṭṭhānañca anavakāsaṃ ca pavedetvā – M. III. 129

Having made him understand that it is

impossible and there is no room for this to happen; *pa + Vid + e + tvā, caus. absol.*

Aṭṭhānametaṃ anavakāso – M. III. 21; A. I. 26; Vin. II. 240, III. 23

This is impossible, this has no ground, *aṭṭhānanti hetupaṭikkhepo, anavakāsoṭi paccayapaṭikkhepo, A. Cy. II. 1*

Aṭṭhānametaṃ anavakāso yaṃ arahato asuci mucceyya – Vin. I. 295

It is impossible and groundless that there would be an emission of semen for an arahant; *Muc + ya + eyya, pass. opt. 3rd, sg.*

Aṭṭhāne parikkappaṃ vadati – A. V. 271

Advocates possibility on unsuitable ground; *a + ṭhāna; Vad + a + ti, pres. 3rd, sg.*

Aṭṭhārasavassāya kumāribhūtāya .. sikkhāsammutiṃ dātuṃ – Vin. IV. 328

To give the consent for training (for two years) for the female novice of eighteen years; *Dā + tum, inf.*

Aṭṭhikasamkhalikaṃ vehāsaṃ gacchantam – Vin. III. 105

Skeleton going to the sky

Aṭṭhikāni apagatasambandhāni disāvidisāsu vikkhittāni – M. I. 89

The bones, disjoined and scattered all over; *apa + Gam + ta, pp.; vi + Kṣip + ta, pp.*

Aṭṭhikāni puñjakitāni terovassikāni

– M. I. 89

The bones, piled up and one hundred years old; *tiro + vassa + ika, der.; puñja + Kṛ + ta, pp.*

Aṭṭhikāni putīni cuṇṇakajātāni – M. I. 89

The bones, rotten and crumbled to dust; *cuṇṇaka + Jan + ta, pp.*

Aṭṭhikāneva sesesi – D. II. 344

Caused to leave over only bones; *aṭṭhikāni + eva; Śiṣ + e + si, caus. pst. 3rd, sg.*

Aṭṭhitadhammaṃ samaṇā sakyaputtiyā – D. III. 133

Samanas, sons of the Śākyan, are of stable nature; *ā + Sthā + i + ta, pp. + dhamma; Sakya + putta + iya, der.*

Aṭṭhita vata bho Gotamassa padhānaṃ ahoṣi, sappurisa vata bho Gotamassa padhānaṃ ahoṣi – M. II. 212

Gotama's striving was indeed stable, Gotama's striving was indeed that of a good man; *aṭṭhita vata bho and sappurisa vata bho seem to be colloquial exclamations; ā + ṭhita, pp.*

Aṭṭhittacena onaddham – M. II. 64

Covered with bone and skin; *aṭṭhi + taca; o + Nah + ta, pp.*

Aṭṭhillena jaghanaṃ ghaṃsāpentī – Vin. II. 266

(They) cause to beat the loin with a cow's calf-bone; *aṭṭhillenāti gojanghaṭṭhikena, Cy. 1299; Ghṛṣ + āpe + nti, caus. pres. 3rd, pl.*

Aṭṭhī katvā manasi katvā sabbacetaso samannāharitvā ohitasoto dhammaṃ suṇāti – M. III. 201; S. I. 111; V. 95

Making himself a seeker of meaning, he gives ears and listens to the Dhamma with full attention directing his mind totally towards it; *aṭṭhikatvāti, atthaṃ karitvā, atthiko hutvāti vuttaṃ hoti, Cy. III. 147; aṭṭha + katvā; Kṛ + tvā, absol.; saṃ + anu + ā + Hr + i + tvā, absol.; o (ava) + Dhā + i + ta, pp. + sota; Śru + nā + ti, pres. 3rd, sg.*

Aṭṭhī katvā manasi katvā sabbacetaso samannāharitvā paññatte āsane nisīdi – D. II. 204

Keeping (his) mind on full alert, he sat down on the seat already prepared; *pa + Jñā + āpe + ta, caus. pp.; ni + Sad + i, pst. 3rd, sg.*

Aṭṭṭiyamānā harāyamānā jigucchamānā – S.V. 320

Being troubled by, ashamed of, and disgusted with; *aṭṭa + iya + māna, pass. pr.p.; Hrī + ya + māna, pass. pr.p.; Gup (s) + ya + māna, desid. pass. pr.p.*

Aḍḍhakahāpaṇenapi bandhanaṃ nigacchati – A. I. 251

Goes to jail even for a half Kahāpaṇa (copper coin); *kahāpaṇena + api; ni + gaccha + ti, pres. 3rd, sg.*

Aḍḍhakāsikaṃ kambalaṃ pāhesi – Vin. I. 281

Caused to send a shawl, worth five hundred; *kāsīti sahassa? vuccati, taṃ agghanako kāsīyo, ayaṃ pana*

pañcasatāni agghati, tasmā
aḍḍhakāsiyoti vutto, Cy. 1119;
pa + Hi + e + s + i, caus. pst.
3rd. sg.

Aḍḍhakuḍḍakā uparito olokenti –
Vin. II. 152

They look out from the top of the half
wall; upari + to; o + Lok + e + nti,
pres. 3rd. pl.

Aḍḍhateyyakaṃsaparamaṃ – Vin.
IV. 256

At most, two and a half kaṃsa; kaṃsa
is bronze coin worth four kahāpaṇas,
old. Cy. 256

Aḍḍhateḷasehi bhikkhusatehi – D. I.
47; Vin. I. 226

With twelve hundred and fifty bhikkhus

Aḍḍhamāsaṃ paṭisalliyitum
icchāmi – Vin. III. 68

I wish to be in solitude for half a
month; paṭi + saṃ + Lī + ya + i +
tum, inf.

Aḍḍharukaṃ kārāpentī – Vin. II.
134

They make the hair arrangement on the
stomach; udare lomarājīthapaṇaṃ,
Cy. 1211

Aḍḍhānaṃ jīvitam upādāya
daḷiddānaṃ jīvitam pāpakaṃ – Vin.
III. 73

The life of the poor is miserable, as
compared with the life of the rich; upa
+ ā + Dā + ya, absol.

Aḍḍhā mahaddhanā mahābhogā
pahūtajātarūparajatā pahūta-

vittūpakaraṇā pahūtaḍḍhanadhaññā –
S. I. 71

(Those who are) prosperous, with
great treasure, great wealth, gold
and silver; property and means,
money and agricultural products in
abundance; mahā + dhana; pahūta
(Skt prabhūta) + jātarūpa + rajata;
pahūta + vitta + upakaraṇa; pahūta
+ dhana + dhañña

Aḍḍhāḷhakodanaṃ gaṇhāti – Vin.
IV. 243

It takes a half Āḷhaka measure of
boiled rice; aḍḍha + āḷhaka +
odanaṃ; Gṛh + ṇā + ti, meta. pres.
3rd. sg.; āḷhaka = 4 Patthas
(handfuls)

Aḍḍho mahaddhano mahābhogo
pahūtajātarūparajato pahūta-
vittūpakaraṇo pahūtaḍḍhanadhañño
paripuṇṇakosakoṭṭhāgāro – D. I.
134

The one who is prosperous, very rich,
quite wealthy and having many gold
and silver, many items of use, many
crops and having store houses
completely full; aḍḍha (Skt. āḍhya);
vitta + upakaraṇa

Aḍḍho mahaddhano mahābhogo
mahabbalo mahāvāhano mahāvijito
paripuṇṇakosakoṭṭhāgāro – Vin. I.
342

The one who is prosperous, very
rich, with great wealth and power,
with a large number of vehicles and
a territory and with a treasury
completely full; mahā + dhana;
mahā + bala; pari + Pr + ta, pp.;
koṭṭha + agāra

Aḍḍhavasamāno aḍḍhavādaṃ
vadeyya – A. V. 45

Being indeed prosperous he would
talk about prosperity; aḍḍho + eva +
As + māna, pr.p.; Vad + eyya, opt.
3rd. sg.

Atammayataṃ nissāya
atammayataṃ āgamma yāyaṃ
upekkhā ekattā ekattasitā taṃ
pajahatha – M. III. 220

Having resorted to and come to
non-identity, abandon this
equanimity which is singular and based
on singularity; Tammayatā nāma
taṇhā, tassa pariyādānato
vuṭṭhānagāminī vipassanā
atammayatāti vuccati, Cy. IV. 27;
ekattasitāti ekārammaṇanissitā, 26;
ni(s) + Śri + ya, absol.; ā + Gam +
ya, absol.; eka + tta, der.; ekatta +
Śri + ta, pp.; pa + Hā + tha, root
redup., imper. 2nd. pl.

Atammayataṃ yeva antaraṃ karitvā
– M. III. 44

Keeping non-identity (the state free
from desire) inside; tammayatā
vuccati taṇhā, Cy. IV. 99; Kṛ + i +
tvā, absol.

Ataramāno ālindaṃ pavisitvā – D. I.
89; M. II. 119; Vin. I. 248

Having stepped onto the verandah
without haste; a + tara (Skt. tvāra) +
māna, pr.p.; pa + Viś + i + tvā,
absol.

Ataramāno deva yāhi, yathātaṃ
mayaṃ cirataraṃ passeyyāma – D.
II. 178; M. III. 176

My lord, please move slow, so that we

would see you a longer time; Yā + hi,
imper. 2nd. sg.; yathātaṃ, incl;
passa + eyyāma, opt. 1st. pl.

Atikālena gāmaṃ pavisati, atidivā
paṭikkamati – S. I. 200; A. III. 117;
Vin. I. 70

Enters the village too early and comes
back too late; ati + kāla; pa + Viś +
a + ti, pres. 3rd. sg.; paṭi + Kram + a
+ ti, pres. 3rd. sg.; atikālena, atidivā,
adv.

Atikkantavarā Tathāgatā – Vin. I.
280

The Tathāgatas have gone beyond
promises (They don't give promises);
ati + Kram + ta, pp. + vara

Atikkamma devānaṃ
devānubhāvaṃ – D. II. 12

Surpassing the majesty of gods;
ati + Kram + ya, absol.; deva +
anubhāvaṃ

Atikkammeva mūlaṃ atikkamma
khandhaṃ – A. V. 226

Ignoring indeed the root and the trunk

Aticārinī hoti – Vin. IV. 225

(She) is unfaithful; ati + Car + ī + inī,
der.

Aticiranivāseṇa sā sati muṭṭhā – M.
I. 329

(You have) lost that memory
because of living (here) too long;
Mṛṣ + ta, pp.

Aticiraṃ (me) anuvitakkayato
anuvicārayato – M. I. 116

While I was reasoning and

investigating too long; *gen. abs.*;
aticiraṃ, adv.

Aticiraṃ, samma, sattavassāni –
Vin. II. 182

Seven years, friend, is a long time;
samma, indcl.

Atiṇṇe tāresi – Vin. III. 69

(You) caused to cross those who
had not yet crossed; *a + Tr + ta,*
pp.; *Tā + e + s + i, caus. pst.*
2nd. sg.

Atidiṭṭhiyā diṭṭhivipanno – Vin. I.
63

Gone wrong with an extreme view;
diṭṭhi + vi + Pad + ta, pp.

Atidūre vā gacchati accāsanne vā –
A. III. 137

Goes far behind or too close; *ati + ā*
+ Sad + ta, pp.

Atippago kho tāva – D. III. 1; M. I.
84; S. II. 32, V. 108

It is still too early; *ati + pago*
(Skt. atiprāk); tāva, indcl.

Atibāḷhaṃ nimmā denti – D. I. 95

Cause to press too hard; *Ni + Mṛd + e*
+ nti, caus. pres. 3rd. pl.

Atibāḷhaṃ pamatto viharati – M. I.
253

He abides with so much negligence;
pa + Mad + ta, pp.

Atibāḷhaṃ (mā) paridevesi – D. II.
231

Don't bemoan excessively;
atibāḷhaṃ, adv. pari + Div + e

+ s + i, caus. pst. 2nd. sg.

Atibāḷhaṃ mayi vyāvaṭṭā – A. IV.
195

Excessively keen on me; *vi + ā + Vr +*
ta, pp.

Atirittaṃ bhuñjituṃ – Vin. IV. 82

To eat what is left over; *Bhu(ñ)j + i +*
tuṃ, inf.

Atiriva obhāsajāto – D. II. 264

Excessively illuminated; *ati + ① + iva*

Atirekacīvaraṃ dhāreyya – Vin. III.
195

Should cause to wear an extra robe;
Dhṛ + e + eyya, caus. opt. 3rd. sg.

Atirekacīvaraṃ vikappetuṃ – Vin. I.
289

To assign the extra robe (to another);
vi + kappa + e + tuṃ, denom. inf.

Atirekachārattaṃ vippavasanti –
Vin. III. 263

(They) keep themselves away more
than six nights; *vi + pa + Vas + a +*
nti, pres. 3rd. pl.

Atirekatiyojanaṃ āvuso – Vin. III.
233

More than three yojanas, brothers;
yojana, a measure of length,
equivalent perhaps to 8 miles;
other words attached to yojana
are gāvuta and usabha, gāvuta
is one fourth of a yojana, usabha
is 40 yaṭṭhis (about 200 ft.) they
are all connected with the yoking
and unyoking of the cows in a
caravan

Atirekamāse sese gimhāne – Vin.
III. 253

When one more month remains in the
hot season; *loc. abs.*

Atirocanti vaṇṇena ceva yasasā ca –
D. II. 208; S. I. 195; A. III. 239,
atirocati

Outshine in beauty and glory;
ati + Ruc + a + nti, pres. 3rd. pl.;
ca + eva

Atilahukampi nivattanti – Vin. II.
215

Turn back too soon; *ni + Vr + a + nti,*
pres. 3rd. pl.

Atilahaṃ bāhullāya āvatto – Vin. I.
59

Has turned back very shortly into the
life of abundance; *ati + lahaṃ, adv.;*
bahula + ya, der.; *ā + Vr + ta, pp.*

Atilinaṃ viriyaṃ kosajjāya
saṃvattati – A. III. 357; Vin. I. 183
Sluggish effort leads to indolence; *ati*
+ Lī + ta, pp.; *kusīta or kusīda + ya,*
der.

Ativiya aññehi manussehi – M. III.
176

More than any other human beings; *ati*
+ viya, adv.

Ativiya maṃ lobhadhammā
parisahanti – S. IV. 112

Things attached to lust press me so
hard; *pari + Sah + a + nti, pres. 3rd.*
pl.

Ativelaṃ aññamaññaṃ
upanijjhāyanti – D. I. 20; III. 32

Look on each other too long;
ativelaṃ, adv.; *upa + ni + jhā*
(from Dhyai) + ya + nti, pres.
3rd. pl.

Ativelaṃ kulesu cārittaṃ āpajjati –
S. II. 270

Visits and stays too long in families; *ā*
+ Pad + ya + ti, pass. pres. 3rd. sg.

Ativelaṃ gihīsaññattibahulo
viharati – S. I. 199

Abides too long conversing too much
with the laity; *gihī + saṃ + Jñā + āpe*
+ ti, caus. der. + bahula; *vi + Hr + a*
+ ti, pres. 3rd. sg.

Ativelaṃ saṃsaṭṭho viharati – M. I.
122

Being mixed with (bhikkhunīs) he
abides too long; *saṃ + Srj + ta, pp.*

Atisahasāpi vaccakuṭiṃ pavisanti –
Vin. II. 221

(They) enter the toilet even with
haste; *pa + Viś + a + nti, pres.*
3rd. pl.; *sahasā, indcl. + api*

Atiharitvā āgacchāmi – S. I. 89

I come after sending them (to the
royal treasury); *ati + Hr + a + i + tvā,*
absol.

Atītaṃ addhānaṃ ārabha – A. I.
197

Concerning past time; *ati + I + ta, pp.;*
ā + Rabh + ya, absol.

Atītena paṭisantharati – D. III. 186

Welcomes in terms of the past;
atītena saṃgaṇhāti, Cy. 949; *paṭi +*
saṃ + Str + a + ti, pres. 3rd. sg.

Atīrakam nānadassanam paññāpeti
– D. III. 134

Causes to proclaim unlimited
knowledge and vision; *atīrakanti*
atīram aparicchadam mahantam,
Cy. 913; *pa + Jñā + āpe + ti, caus.*
pres. 3rd. sg.

Atīradakkhiniyā nāvāya – D. I. 222

When the boat was out of the sight of
the shore; *loc.absl.*; *atīra + dakkha*
(from *Dṛś*) + *inī*

Atoyam āhuto sambhūto – A. IV. 45

This has come into existence because
of this; *āhutoti āgato*, Cy. IV. 30; *ato*
+ *ayam*; *ā + Hū + ta, pp*; *saṃ + Bhū*
+ *ta, pp*.

Attakāmapāricariyāya vaṇṇam
bhāseyya – Vin. III. 133

Should speak in praise of the
service to be rendered to sensuality
of oneself; *atta + kāma + pari +*
cariya + a, der.; *Bhās + eyya, opt.*
3rd. sg.

Attakāmarūpā viharanti – M. I.
205; III. 155

They abide, as they wish; *atta + kāma*
+ *rūpa*

Attagarahino mayam
anaññagarahino – Vin. III. 23

We blame ourselves, not others; *an +*
añña + garahā + ī, der.

Attaguttiyā attarakkhāya

attaparittam katum – Vin. II. 110

For self guard, self security and to
make the self perfectly protected;
Gup + ti, der.; *Kṛ + tum, inf.*

Attaguttiyā attarakkhāya

attaparittāya – A. II. 72

For self guard, self security and self
protection; *This is the commonly used*
phrase

Attaguttodāni kumāro nālam
pamādāya – A. III. 6

The boy is now self-guarded, unfit for
being unmindful; *atta + Gup + to, pp.*
+ *idāni, incl.*; *na + alam; dat. is*
used here with alam

Attattham vā nassati parattham vā
nassati ubhayattham vā nassati – A.
I. 9; III. 63

He will realise what is good for
himself, good for others and good for
both; *atta + attha; Jñā + ssati, fut.*
3rd. sg.; *para + attha; ubhaya +*
attha

Attadīpā viharatha attasaraṇā
anaññasaraṇā, dhammadīpā
dhammasaraṇā anaññasaraṇā – D. II.
100

Be an island to yourself, be a
refuge to yourself, don't abide by
any other refuge, take Dhamma as an
island, take Dhamma as a refuge,
don't abide by any other refuge;
mahāsamuddagatam dīpam viya,
Cy. 548; *vi + Hṛ + a + tha, pres.*
2nd. pl

Attadutiyo Kusinārāyam pāvisi – D.
II. 147

Entered Kusināra without a second;
loc. is used for acc.; *pa + Viś + i, pst.*
3rd. sg.

Attanā adanto avinīto aparinibbuto

– M. I. 45

Being himself untamed, untrained and
unperfected; *a + Dam + ta, pp.*; *a + vi*
+ *Nī + ta, pp.*; *a + pari + ni + Vṛ +*
ta, pp.

Attanā duggahītena amhe ceva
abbhācikkhasi, attānañca khaṇasi,
bahuñca apuññam pasavasi – M. I.
132; Vin. II. 26; IV. 135

Because of your misunderstanding,
you accuse us, hurt yourself and
produce enormous demerit; *du + Gṛh*
+ *i + ta, pp.*; *abhi + a + Khyā + si,*
intens. pres. 2nd. sg.; *Kṣan + a + si,*
pres. 2nd. sg.; *pa + Su + a + si, pres.*
2nd. sg.

Attanā paribhuñji – Vin. III. 61

(He) used himself; *attanā is used here*
in the nom. sg. sense; *pari + Bhu(ñ)j*
+ *i, pst. 3rd. sg.*

Attanā palipapalipanno param
palipapalipannam uddharissatīti
netam thānam vijjati – M. I. 45

It is not to be found that one, being
stuck himself in the mud, will pull out
another who is also stuck in the (same)
mud; *palipa + pari + Pad + ta, pp.*;
ud + Dhṛ or Hṛ + i + ssati, fut. 3rd.
sg.; *na + etam; Vid + ya + ti, pres.*
3rd. sg.

Attanāpi attānam jīvītā voropenti –
Vin. III. 68

(They) cause to deprive themselves of
life; ; *vi + o + Ruh + e + nti, caus.*
pres. 3rd. pl.

Attanā piyataro – S. I. 75

Dearer than the self; *the suffix tara is*

used with instr. or abl. to make a
comparison

Attanāpi sare sārājati – A. III. 251

The person himself or herself is
attached to the intonation; *saṃ + Raj*
+ *ya + ti, pass. pres. 3rd. sg.*

Attanāva attano karonti – S. I. 72

(They) do to themselves

Attanāva attānam anuminitabbaṃ –
M. I. 97

One should judge oneself; *attanā +*
eva; anu + Ma or Mi + nā + i +
tabba, fut. pp.

Attanāva attānam

paccavekkhitabbaṃ – M. I. 98

One should review oneself; *paṭi + ava*
+ *Īkṣ + i + tabba, fut. pp.*

Attanāva attānam pātukarissati – A.
III. 123; Vin. II. 186

One will reveal oneself; *pātu +*
karissati, fut. 3rd. sg.

Attanāva attānam vyākareyya – D.
II. 93; S. II. 68, V. 356

One should declare of oneself; *vi + ā*
+ *Kṛ + eyya, opt. 3rd. sg.*

Attanāva attānam sammannitabbaṃ
– Vin. I. 94

One should get oneself agreed upon;
saṃ + Man + ya + i + tabba, fut. pp.

Attanāva jāneyyātha – A. I. 189

You should know for yourself; *Jān +*
eyyātha, opt. 2nd. pl.

Attanā vā attānam

samānasamvāsakaṃ karoti – Vin. I. 340

Either one makes oneself a co-existent with equal rights; *attanā* (instr.) is used as the subject

Attanā vippakataṃ attanā pariyoṣāpeti – Vin. III. 155

He causes to complete what is left unfinished by himself; *vi + pa + Kṛ + ta, pp.; pari + o(ava) + Sā + āpe + ti, caus. pres. 3rd. sg.; attanā* is used here as the subject as well as the agent

Attanā voyogaṃ āpajjati – A. IV. 24
Keeps himself away; *vi + (o) + Yuj + a, der.*

Attani (kusale dhamme) upaneti – Vin. III. 91

He refers good things to himself; *upa + Nī + a + ti, pres. 3rd. sg.*

Attani ca bhikkhave attaniye ca saccato thetato anupalabbhiyamāne – M. I. 138

Bhikkhus, when the soul and that which belongs to the soul is not to be found truly and really; *atta (n) + iya, der.; an + upa + Labh + (i) + ya + māna, pass. pr.p.; loc. absol.*

Attani vā bhikkhave sati attaniyaṃ meti assa? – M. I. 138

Bhikkhus, when there is soul, would there be the idea that, which belongs to soul, is mine?; *sati: As + nta, loc. sg., pr.p.; As + yā (Skt. yāt), opt. 3rd. sg.*

Attani samanupassati – A. V. 105

Finds in oneself; *saṃ + anu + passa + ti, pres. 3rd. sg.*

Attano atthāya viññāpetvā – Vin. IV. 88

Having caused to ask for personal use; *vi + Jñā + āpe + tvā, caus. absol.*

Attano cāgaṃ anussarati – A. V. 331

Recollects one's own generosity; *anu + Smṛ + a + ti, pres. 3rd. sg.*

Attano parināmesuṃ – Vin. III. 265

Caused to offer to themselves; *pari + Nam + e + s + uṃ, caus. pst. 3rd. pl.*

Attano paribhogatthāya dinnam – Vin. II. 270

Given for his own use; *pari + Bhuj + a, der. + atthāya; Dā + ta, pp.*

Attano bhattaṃ pariyesamāno – Vin. I. 292

Searching for one's own food; *pari + es (from Iṣ) a + māna, pr.p.*

Attano bhājanagataṃ vā karoti, muṭṭhiṃ vā chindati – Vin. III. 48

Either he puts it into his own vessel or breaks the fist; *yathā aṅgulantarehi nikkhantakahāpaṇā kumbhigate kahāpaṇe na samphusanti, evaṃ muṭṭhiṃ karonto muṭṭhiṃ chindati nāma, Cy. 316; (at the end of a deal the dealer interlocks his ten fingers and press them downward making a sound. The belief is that the transaction was done in his favour. Muṭṭhiṃ chindati sounds a similar idea.)*

Attano maññamāno – Vin. III. 58

Thinking that it was his own; *Man + ya + māna, pass. pr.p.*

Attano samasamaṃ ṭhapesi – M. I. 165

Caused to place me on an equal footing with himself; *Sthā + āpe + s + i, caus. pst. 3rd. sg.*

Attano samasamaṃ (na) samanupassāmi – D. I. 174

I don't see anyone equal to myself; *saṃ + anu + passa + mi, pres. 1st. sg.*

Attapaccatthike saññāpetuṃ nijjhāpetuṃ pekkhetuṃ passituṃ pasādetuṃ – Vin. II. 96

To make the opponents of oneself convince, understand, re-consider, see, and to make them happy; *pati + attha + ika, der.; saṃ + Jñā + āpe + tuṃ, caus. inf.; ni + jhā (from Dhyai) + āpe + tuṃ, caus. inf.; pa + Īkṣ + e + tuṃ, caus. inf.; passa + i + tuṃ, inf.; pa + Sad + e + tuṃ, caus. inf.*

Attaparitāpanānuyogamanuyutto – M. II. 159

The one indulged in self-torture; *atta + pari + tāpana + anu + yogaṃ + anu + yutta: Yuj + ta, pp.*

Attabyābādhāyapi saṃvattati – M. I. 115; II. 114

It leads to the harm of oneself; *atta + vi + ā + Bādh + a, der.; saṃ + Vṛt + a + ti, pres. 3rd. sg.*

Attabhāvapaṭilābhaṃ paṭisaṃvedeti – S. II. 256

(vediyati); Vin. III. 105

(He) experiences the gaining of a form of existence; *atta + bhāva + paṭi + lābha*

Attabhāvaṃ abhinimminivā – A. I. 279

Having created a form of existence; *abhi + ni + Mi + nā + i + tvā, absol.*

Attabhāvassa abhinibbatti hoti – M. II. 181

Birth of a being takes place; *abhi + ni + Vṛt + ti, der.*

Attabhāvā santi – Vin. II. 238

There are forms of existence; *As + a + nti, pres. 3rd. pl.*

Attamanā abhiraddhā – M. III. 271

Happy and satisfied; *abhi + Rādh + ta, pp.*

Attamanā pamuditā pītisomanassajātā – S. I. 64

Being happy, glad, rapturous and joyful; *pa + Mud + i + ta, pp.; pīti + somanassa + Jan + ta, pp.*

Attamano attamanavācaṃ nicchāresi – M. I. 32; Vin. III. 119

Being happy (he) caused to express a word of happiness; *ni(s) + Car + e + s + i, caus. pst. 3rd. sg.*

Attamano hoti udaggo abhiraddho – Vin. I. 70

Becomes happy, elated and satisfied; *u(t) + agga; abhi + Rādh + ta, pp.*

Attamano hoti paripuṇṇasaṃkappo

– M. I. 192; S. I. 80; D. II. 236, pl. and pst.

He becomes happy and satisfied to all intents and purposes; *pari + Pṛ + ta, pp. + saṃ + kappā*

Attarūpāya paribhāsāya – D. III. 81
With an accusation befitting them

Attarūpena appamādo sati cetaso āraṅkho karaṇīyo – A. II. 120
Mindfulness, attention and guard of mind should be made by one who loves himself; *attano anurūpena anucchavikena hitakāmenāti attho, Cy. III. 122*

Attavadhāya phalaṃ deti – A. II. 73
Gives fruit for self-destruction; *Dā + e + ti, pres. 3rd. sg.*

**Attavādapaṭisaṃyuttā vā lokavāda-
paṭisaṃyuttā vā diṭṭhiyo – M. I. 40**
The theories connected with the soul or the world; *paṭi + saṃ + Yuj + ta, pp.; Dṛṣ + ti, der.*

**Attasañcetanā kamati no
parasañcetanā – A. II. 159**
One's own intention becomes effective not that of others; *attasañcetanā kamatiṭi attanā pakappitā cetanā vahati, pavattati, Cy. III. 147; Kram + a + ti, pres. 3rd. sg.*

**Attahitaṃ parahitaṃ ubhayahitaṃ
sabbalokahitameva cintento – M. II. 139-40**
While thinking only of the well-being of himself, others, both and of the whole world; *sabba + loka + hitaṃ +*

eva; Ci(n)t + e + nta, pr. p.

**Attahitāya ca paṭipanno parahitāya
ca – A. II. 95**

The one who has been working for self-benefit and the benefit of others; *paṭi + Pad + ta, pp.*

**Attahitāya paṭipanno no parahitāya
– A. IV. 220**

Involved in one's own benefit, not of others

**Attahetu vā parahetu vā
āmisakiñcikkahetu vā – M. III. 48;
A. I. 128**

For the reason of himself, others or some material need; *āmisā + kiñcikkha + hetu*

**Attādānaṃ ādātukāmena
bhikkhunā – Vin. II. 247**
By the bhikkhu who wishes to take up the (legal) question himself; *yaṃ adhikaraṇaṃ attanā ādiyati, taṃ attādānanti vuccati, Cy. 1288; attā + ā + Dā + ana, der.; ādātuṃ + kamena*

**Attā dibbo rūpī kāmāvacaro
kabaḷiṃkārahārabhakkho – D. I. 34**
The soul which is divine, with a form, moving in the sphere of senses, feeding on material food; *kāma + avacara; kabaḷa + kāra + āhāra + bhakkha*

**Attā dibbo rūpī manomayo
sabbamgapaccamgī ahīndriyo – D. I. 34**
The soul, which is divine, with a form, made of mind, with all its major and

minor parts and with no deficiency in faculties; *Div + ya, der.; rūpa + ī, der.; mano + maya, der.; sabba + aṅga + pati + aṅga + ī, der.; a + Hā + ta, pp. + indriya*

Attānañca khanasi – M. I. 132; Vin. II. 26; IV. 135

You hurt yourself; *Kṣan + a + si, pres. 2nd. sg.*

Attānañca parañca anupahacca – A. III. 172, 184

Without making any reference to oneself or another; *an + upa + Han (hat) + ya, absol.*

**Attānaṃ adassayamāno kulesu
carati – D. III. 44**

Concealing his real nature, he moves on in the families; *a + Dṛṣ + aya + māna, caus. pr.p.; Car + a + ti, pres. 3rd. sg.*

**Attānaṃ avacanīyaṃ karissati –
Vin. III. 177**

(He) will make himself inadvisable; *a + Vac + anīya, fut. pp.*

**Attānaṃ ukkaṃseti paraṃ
vambheti – D. III. 42; M. III. 37, M. I. 192, 402, attānukkaṃseti**

Praises himself and disparages the other; *ukkaṃsa + e + ti, denom. pres. 3rd. sg.; Vambha + e + ti, denom. pres. 3rd. sg.*

**Attānaṃ uppāṭesi, ubho pecca
bhavissāmāti – M. II. 110**

Committed suicide praying, "we shall be (together) in the next world"; *u(t) + Paṭ + e + s + i, caus. pst. 3rd. sg.;*

pecca, indcl.; Bhū + a + i + ssāma, fut. 1st. pl. + iti

**Attānaṃ kusalesu dhammesu
upaneti – Vin. III. 91**

(He) presents himself in whole some things; *upa + Nī + a + ti, pres. 3rd. sg.*

Attānaṃ gaveseyyātha – Vin. I. 23
Make a search into yourself; *gava + es (from Iṣ) + eyyātha, imper. 2nd. pl.*

Attānaṃ jānāti – A. IV. 114

(He) knows of himself; *Jān + nā + ti, pres. 3rd. sg.*

Attānaṃ na pariccaje – S. I. 44

One should not give away the self; *pari + Tyaj + e, opt. 3rd. sg.*

**Attānaṃ na pātetabbaṃ yo pāteyya
āpatti dukkaṭassa – Vin. III. 82**

One should not cause to commit suicide, whoever would cause to commit suicide there is an offence of wrong doing; *Pat + e + tabba, caus. fut. pp.*

Attānaṃ paribhoti – A. III. 174

Treats oneself with contempt; *pari + Bhū + a + ti, pres. 3rd. sg.*

**Attānaṃ parimocessāmīti gacchati
– Vin. IV. 151**

Thinking, "I will make myself free" he goes (there); *pari + Muc + e + ssāmi, caus. fut. 1st. sg. + iti*

Attānaṃ pariharāmi – A. I. 192

I lead a life; *pari + Hṛ + a + mi, pres. 1st. sg.*

Attānaṃ yeva atisitvā – A. I. 145
Forgetting himself or going beyond himself; *ati + Smṛ or Sr + i + tvā*,
absol.

Attānaṃ yeva ādhipateyyaṃ karitvā – A. I. 148
Making himself the sole authority;
attānaṃ + (y) + eva; adhipati + eyya,
der.; Kr + i + tvā, absol.

Attānaṃ vadhitvā vadhitvā rodati – Vin. IV. 277
Beating herself continuously, she cries; *Vadh + i + tvā, absol.; Rud + a + ti, pres. 3rd. sg.*

Attānaṃ samavekkhiyāna – D. III. 25
Reviewing himself fully; *saṃ + ava + Īkṣ + i + (ya) + āna, pr.p.*

Attānaṃ sukheti pīṇeti – D. I. 51; III. 131; A. II. 67
Makes oneself happy and contented;
sukha + e + ti, denom. pres. 3rd. sg.; Prī + ṇā + e + ti, pres. 3rd. sg.

Attānaṃ sukheti pīṇeti, saṃvibhajati, puññāni karoti – A. V. 178
He makes himself happy and contented, shares (with others) and makes merits; *saṃ + vi + Bhaj + a + ti, pres. 3rd. sg.*

Attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassati – M. I. 8
The Soul is permanent, stable, eternal, of unchanging nature and will stay as it is forever; *tathā +*

eva; Sthā + ssati, fut. 3rd. sg.

Attānudiṭṭhiyā pahāṇāya anattasaññā bhāvetabbā – A. III. 447
The idea of no-soul should be cultivated for the abandonment of the wrong view of self; *atta + anu + diṭṭhi; sakkāyadiṭṭhi, Cy. III. 415*

Attānupekkhī no parānupekkhī – A. III. 133

The one who reviews oneself, not others; *atta + anu + pa + Īkṣ + ī, der.*

Attāno loko anabhissaro – M. II. 68
The world has no protection, no authority; *a + Trā + ana, der.; an + abhi + issara*

Attāpi attānaṃ upavadati – A. I. 57; II. 255

Conscience too upbraids the self; *attā is used here in the sense of conscience; attā + api; upa + Vad + a + ti, pres. 3rd. sg.*

Attāpi gutto rakkhito – S. I. 89
The self too is guarded and protected; *Gup + ta, pp.; Rakṣ + i + ta, pp.*

Attāpi maṃ upavadeyya – M. I. 361
(My) conscience too would criticise me; *upa + Vad + eyya, opt. 3rd. sg.*

Attā rūpī cātummahābhūṭiko, mātāpettikasambhavo – D. I. 34
The soul, which is with a form, made of four great elements and is born of mother and father; *catu + mahā + bhūta + ika, der.; mātā + petti*

(Skt. pitṛ) + ka, der. + sambhava

Attā vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti – M. I. 8
The soul, that speaks, feels, and experiences the result of good and bad actions, here and there; *Vid + e + eyya, caus. der.; tatra tatra, indel.; paṭi + saṃ + Vid + e + ti, caus. pres. 3rd. sg.*

Attā sīlato na upavadati – A. V. 88
The conscience does not reprove in terms of moral virtues; *attāti cittaṃ, Cy. V. 39; upa + Vad + a + ti, pres. 3rd. sg.*

Attā hi paramaṃ piyo – A. IV. 97
The self is indeed the dearest; *hi, emph. p.*

Attukkaṃsako hoti paravambhī – M. I. 95
(He) becomes a self praiser and a disparager of others; *atta + u(t) + Kṣ + aka, der.; para + Vambh + ī, der.*

Attuddesanti attano atthāya – Vin. III. 149

Attuddesaṃ means for the benefit of oneself; *atta + u(t) + Drś + a, der.*

Attūpanāyikaṃ dhammapariyāyaṃ – S. V. 353
Self-referent mode of teaching; *atta + upa + naya (from Nī) + ika, der.*

Atthakāmo hitakāmo phāsukāmo yogakkhemakāmo – D. III. 164
The one, desiring good, well-being,

convenience and security; *yoga + khema + kāma*

Atthakāraṇā sevati – D. III. 186
Associates for his own benefit; *Sev + a + ti, pres. 3rd. sg.*

Atthakusalo ca hoti dhammakusalo ca vyañjanakusalo ca niruttikusalo ca pubbāparakusalo ca – A. III. 201
He becomes skilful in meaning, text, words, etymology and context; *pubba + apara + kusala; atthakusaloti aṭṭhakathāya cheko, dhammakusaloti pāliyaṃ cheko, niruttikusaloti niruttivacane cheko, vyañjanakusaloti akkharappabhede cheko, pubbāparakusaloti atthapubbāparaṃ, dhammapubbāparaṃ, padapubbāparaṃ, akkharapubbāparaṃ, anusandhi pubbāparanti imasmiṃ pañcavidhe pubbāpare cheko, Cy. III. 300*

Atthañca dhammañca anulomenti – A. I. 69
(They) conform to the meaning and the text; *anuloma + e + nti, denom. pres. 3rd. pl.*

Atthañca dhammañca paṭibāhanti – A. I. 69
(They) reject the meaning and the text; *aṭṭhakathañca pāliñca, Cy. II. 143; paṭi + Bāh + a + nti, caus. pres. 3rd. pl.*

Atthañceva micchā gaṇhāti, vyañjanāni ca micchā ropeti – D. III. 128

He takes the meaning wrongly and use the words wrongly; *Gṛh + nā + ti*, *meta. pres. 3rd. sg*; *Ruh + e + ti*, *caus. pres. 3rd. sg*.

Atthaññū ca attaññū ca – D. III. 252
Knower of the meaning (or benefit) and knower of the self; *attha + Jñā + ū*, *der.*

Atthato ceva nānaṃ byañjanato ca nānaṃ – M. II. 239
Different indeed in meaning and in phraseology

Atthato nānaṃ byañjanato sameti – M. II. 239
Different in meaning but identical in phraseology; *samaṃ + e* (from *I*) + *ti*, *pres. 3rd. sg.*

Atthato pariyādānaṃ gacchati, no vyañjanato – A. II. 139
Comes to an end (exhausted) in terms of meaning, not in terms of phraseology; *pari + ā + Dā + ana*, *der.*

Atthato sameti, byañjanato nānaṃ – M. II. 240
Identical in meaning, but different in phraseology

Atthattāti puṭṭho samāno – S. IV. 401
Being questioned as to whether there is a self; *atthi + attā + iti*; *Prch + ta*, *pp.*; *As + māna*, *pr.p.*

Atthapaṭisaṃbhidāppatto – A. III. 113
The one who has gained analytical

knowledge of meaning; *pañcasu atthesu pabhedagatañānaṃ patto*, *Cy. III. 274*; *attha + paṭi + saṃ + Bhid* (or *Vid*); *pa + Āp + ta*, *pp.*

Atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca – D. III. 241; A. I. 151; III. 21; IV. 361

He becomes one, who has the experience of the meaning and of the text; *paṭi + saṃ + Vid + ī*, *der.*

Atthapurekkhārāya anāpatti – Vin. IV. 277

There is no offence for the one who aims at the goal (or the meaning); *aṭṭhakathaṃ kathentiyā*, *Cy. 928*

Atthamaññāya dhammamaññāya – A. II. 7, 97

Having understood the meaning and the text; *ā + Jñā + ya*, *absol.*

Atthaṃ asallakkhento vyañjanacchāyāya atthaṃ paṭibāhati – Vin. II. 96

The one who is not taking the meaning into consideration, rejects the meaning under the shadow of the letter; *paṭi + Bāh + a + ti*, *pres. 3rd. sg.*

Atthaṃgate suriye – Vin. IV. 17
At the sunset; *loc. absol.*

Atthaṃ na upaparikkhanti – M. I. 133
Do not examine the meaning thoroughly; *upa + pari + Īkṣ + a + nti*, *pres. 3rd. pl.*

Atthaṃ nānubhonti – M. I. 133; A. I.

61, anubhoti

They do not enjoy the benefit; *na + anu + Bhū + a + nti*, *pres. 3rd. pl.*

Atthavasam paṭicca – D. II. 142; A. III. 72
Concerning benefit; *paṭi + I (t) + ya*, *absol.*

Atthavasam sampassamāno – S. II. 202
Seeing the benefit; *saṃ + passa + māna*, *pr.p.*

Atthavasikena kulaputtana – S. V. 441

By a son of a family who is expecting some benefit; *attha + vasa + ika*, *der.*

Atthavase paṭicca – S. II. 218
Concerning benefits

Atthavinicchayaññū – A. III. 56
The one who knows how to decide good; *attha + vi + nicchaya + Jñā + ū*, *der.*

Atthasaṃhitam vācam bhāseyyum – M. II. 202
They would speak a meaningful word; *attha + saṃ + Dhā + i + ta*, *pp.*; *Bhās + eyyum*, *opt. 3rd. pl.*

Atthasaṃhitāyaṃ dhammapariyāyo ādibrahmacariyako – S. II. 75
This mode of teaching is beneficial and related to the principles of basic morality; *atthasaṃhito + ayaṃ*

Atthasaṃhitena codiyamānaṃ – A. III. 197
The one who is being accused with

good intention; *Cud + iya + māna*, *pass. pr.p.*

Atthasaṃhitena vakkhāmi – Vin. II. 249

I shall speak with some reason; *kāraṇanissitaṃ katvā vadanto atthasaṃhitena vadati nāma*, *Cy. 1290*; *Vac + ssāmi* (*Skt. śyāmi*), *fut. 1st. sg.*

Atthassa ca vyañjanānaṃ ca nisantiyā – D. III. 128

For the careful attention (given) to the meaning and the words; *ni + Śam + ti*, *der.*

Atthassa paṭiṃ hadayassa santiṃ – A. V. 47

Attainment of goal and peace of mind; *Pad + ti*, *der.*; *Śam + ti*, *der.*

Atthassa viññāpanāya – M. I. 118
To convey the meaning; *vi + Jñā + āpe + ana*, *der.*

Atthā accenti mānave – D. III. 185
Opportunities surpass people; *ati + e* (from *I*) + *nti*, *pres. 3rd. pl.*

Atthā pacurā honti – A. III. 172
The economy grows up abundantly

Atthābhisamayā – A. III. 49
Due to the realisation of the purpose; *attha + abhi + samaya*; *saṃ + I + a*, *der.*

Atthāvuso, maṃ so upaṭṭhāko – Vin. III. 215
Yes, brother, I have; he is my supporter; *atthi + āvuso*; *upa + Sthā*

+ aka, der.; maṃ seems to be governed by upa

Atthi āvuso pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānatthāceva nānābyañjanā ca – M. I. 297

Brother, there is a way in which these things bear different meanings and different phrases; ā + Gam + ya, absol.; nānā + atthā + ca + eva

Atthi āsavā manussalokagāminiyā – A. III. 414

There are influxes leading to the world of humans; atthi, incl, used here in the plural sense

Atthi imassa saññāgatassa uttarim nissaraṇanti pajānāti – M. I. 38

He understands that there is a way out beyond this sensory field; uttarim, incl.; ni (s) + Sṛ + ana, der.; pa + Jān + nā + ti, pres. 3rd. sg.

Atthi uttarim paṭipucchitabbaṃ – M. III. 148

There is something more to be questioned; uttarim, adv.; paṭi + Pṛch + ya + i + tabba, fut. pp.

Atthi kappo nipajjitum – D. III. 256; A. IV. 333

There is an excuse for lying down; ni + Pad + ya + i + tum, inf.

Atthikassa ohitasotassa – A. IV. 364

For the one who is in need and ready to listen; attha + ika, der.; o + Dhā + i + ta, pp. + sota

Atthikānaṃ atthikānaṃ

manussānaṃ abhikkamanīyaṃ – Vin. I. 39

Approachable by needy people; attha (Skt.artha) + ika, der.; abhi + Kram + aniya, fut. pp.

Atthi kiñcīti puṭṭho samāno – A. II. 161

Being questioned as to whether there is anything; kiñci + iti; Pṛch + ta, pp.; As + māna, pr.p.

Atthi kho idaṃ āvuso kathāpābhatam Bhagavantaṃ dassanāya – D. III. 118

Brother, this is a good news to go and see the Blessed One, pa + ā + Bhr + ta, pp.

Atthi kho me bhante Bhagavati dhammanvayo hoti – M. II. 120

Venerable sir, I have an inferential knowledge regarding the Blessed One; two verbs, atthi and hoti, have been used in this sentence; Dhamma + anvaya: anu + aya (from I)

Atthi khvesa brāhmaṇa pariyāyo – Vin. III. 2

Brahmin, there is this way; atthi + kho + esa

Atthi ca ete dhamma mayi – Vin. III. 92

These things are there in me

Atthi ca kusalamūlaṃ asamucchinnaṃ – A. III. 405

There is wholesome root, not yet cut off completely; a + saṃ + u(t) + Chid + ta, pp.

Atthi ca me dārugaha gaṇako sandiṭṭho – Vin. III. 42

The overseer of the wood-yard is a friend of mine (he is familiar to me); saṃ + Dṛś + ta, pp.

Atthitveva sassatisamaṃ – D. I. 14

There is certainly something similar to the eternal; atthi + tu + eva

Atthi nāma ābhidosikaṃ kummāsaṃ paribhuñjissasi – M. II. 62; Vin. III. 16

Is there anything to be called eating a junket prepared yester-evening; nāma, incl, used with opt. or fut. to express astonishment or abhorrence; abhidosa + ika, der.

Atthi nāma theram bhikkhum vihesiyamānaṃ ajjupekkhissatha – A. III. 194

It is indeed surprising, when an elderly bhikkhu is being harrassed, you will look on with indifference; atthi nāmāti amarisanatthe nipāto, Cy. III. 298; vi + Hims + (i) + ya + māna, pass. pr.p.; adhi + upa + Īkṣ + i + ssatha, fut. 2nd. pl.

Atthi nu kho ito bahiddhā? – M. I. 323

Is there (a recluse or brahmin) outside from here?; bahiddhā, incl.

Atthi nu kho bhante añño koci mayā upaṭṭhākataro? – M. II. 51

Venerable sir, is there any other attendant better than I?; nu, interr.p.; upa + Sthā + aka + tara, the suffix tara is used with abl. or instr. to compare

Atthi pana vo gahapatayo koci manāpo sathā yasmaṃ vo ākāravatī saddhā paṭiladdhā? – M. I. 401

Householders, is there any teacher who is dear to you and in whom you have had a formal faith?; paṭi + Labh + ta, pp.

Atthi pāpaṃ kammaṃ kataṃ paṭicchannaṃ – M. II. 121

There is an evil action done and concealed; Kṛ + ta, pp.; paṭi + Chad + ta, pp.

Atthi bhikkhave ṭhānaṃ – A. II. 118

Bhikkhus, there is a point

Atthi bhikkhave dakkhiṇesu janapadesu dhovanaṃ nāma – A. V. 216

There is, bhikkhus, a festival named dhovana (washing) in the southern states; in this festival a dead body of a relative is exhumed, washed and arranged the skeleton and on festive day they carry the skeleton while crying and lamenting, Cy. V. 71

Atthi me ajja bhesajjamattā pīta – D. I. 205

A little medicine has been taken by me today; ajja, incl.; Pā or Pī + ta, pp.

Atthi me ācariya jīvitam – Vin. I. 278

Teacher, I have a life to live; As + ti, pres. 3rd. sg.

Atthi me janapade karaṇīyaṃ – Vin. I. 177

I have something to do in the country-

side; *Kṛ + anīya, fut. pp.*

Atthi me tumhesu anukampā – M. I. 12

I have compassion towards you

Atthi Siha pariyāyo – Vin. I. 234
Siha, there is a way

Atthūpaparikkhā natthi – A. V. 126
There is no examination of meaning;
attha + upa + pari + Īkṣ + ā

**Atthūpaparikkhāya
dhammadhāraṇā bahukārā – M. II. 175**

Holding of Dhamma (in mind) is much helpful for the examination of meaning; *dhamma + Dhṛ. + e + ana, caus. der.*

**Atthūpasamhitam
dhammūpasamhitam vācam bhāsītā – D. III. 154**

Speaker of meaningful and true words;
attha + upa + sam + Dhā + i + ta, pp.; Bhās + i + tu, der.

Atthūpetā vyañjanūpetā – Vin. I. 358

With the correct phraseology and the meaning; *attha + upa + I + ta, pp.; vyañjana + upeta*

Atthetam thānam – A. III. 192

There is this possibility; *atthi + etaṃ*

**Attheneva me attho, kiṃ kāhati
vyañjanam bahum – Vin. I. 40**

I need only the meaning, what will many phrase(s) do?; *Kṛ + ssati; kassati > kāsati > kāhati*

**Attheva aññathattaṃ atthi
vipariṇāmo – A. V. 59**

Certainly, there is divergence and change; *atthi + eva; aññathā + tta, der.; vi + pari + Nam + a, der.*

**Attheva viggaho atthi vivādo atthi
nānāvādo – D. I. 236**

There is indeed an objection, a dispute and a difference of opinion

Atthesu jātesu – D. III. 184

When needs had arisen; *loc. abs.;* *Jan + ta, pp.*

Attho ayyassa ārāmikena? – Vin. III. 248

Sir, are you in need of an attendant to the monastery?; *ārāma + ika, der.*

Attho ca vutto attā ca anupanīto – A. I. 218; III. 359; Vin. I. 185

Meaning was expressed and self was not brought in (i.e. without personal reference); *Vac + ta, pp.; an + upa + Nī + ta, pp.*

**Attho ca hoti sūciyāpi suttenapi
satthakenapi – Vin. IV. 99**

There is a need of a needle, thread and a small knife

Attho bhante? – Vin. III. 132

Do you need, venerable sir?

Attho me āvuso cīvarena – Vin. III. 220

Friend, I am in need of a robe

Attho me hiraññasuvaṇṇena – D. II. 176

I am in need of gold

Atha kiñcarahi – D. II. 82, 115; M. I. 321, 437; S. II. 218; A. V. 171

Then why?; *both incl.*

Atha Bhagavā anuppatto – D. II. 2

Then the Blessed One arrived in; *anu + pa + Āp + ta, pp.*

Athāparaṃ ālopaṃ upanāmeti – M. II. 138

Then he causes to offer another morsel of food; *atha + aparaṃ; upa + Nam + e + ti, caus. pres. 3rd. sg.*

**Athenena sucibhūtena attanā
viharati – M. I. 179**

He abides with a clean and non-stealing mind; *suci + bhūta; vi + Hr + a + ti, pres. 3rd. sg.*

Adaṇḍāvacaro asathāvacaro – D. II. 285

That which is not wrought with punishment and weapon; *ava + cara, (moving in)*

**Adaṇḍena asatthena dhammena
abhivijaya ajjhāvasati – D. I. 89**

Having conquered (this earth) by Dhamma, without using punishment and weapon (he) abides; *abhi + vi + Ji + ya, absol.; adhi + ā + Vas + a + ti, pres. 3rd. sg.*

Adaṇḍena asatthena nāgo danto – Vin. II. 196

Elephant was tamed by using no stick, no weapon; *Dam + ta, pp.*

**Adantānaṃ dametā asantānaṃ
sametā aparinibbutānaṃ**

parinibbāpetā – M. II. 102

The one who causes to tame the untamed, calm the uncalmed and extinguish perfectly the ones not perfectly extinguished; *Dam + e + tu, caus. der.; a + Śam + ta, pp.; Śam + e + tu, caus. der.; a + pari + ni + Vr + ta, pp.; pari + ni + Vr + āpe + tu, caus. der.*

**Adiṭṭhe diṭṭhavādī hoti, asute
sutavādī hoti, amute mutavādī hoti,
aviññāte viññātavādī hoti – A. II. 227**

The one who says that he has seen what he has not seen, heard what he has not heard, sensed what he has not sensed, known what he has not known; *diṭṭha + vāda + ī, der.; a + Śru + ta, pp.; a + Man + ta, pp.; a + vi + Jñā + ta, pp.*

**Adiṭṭhe diṭṭhasaññino apatte
pattasaññino anadhigate adhigata-
saññino – Vin. III. 91**

Those who have the notion that they have seen what they have not seen, reached what they have not reached, attained what they have not attained; *a + Dṛś + ta, pp.; a + pa + Āp + ta, pp.; an + adhi + Gam + ta, pp.*

**Adinnadaṇḍānaṃ adinnasatthānaṃ
(rājūnaṃ) – Vin. I. 349**

Among the kings who have abandoned punishments and weapons

Adinnaṃ theyyasaṃkhātaṃ ādiyi – D. III. 65; S. IV. 345; Vin. III. 45, ādiyeyya

He took what was not given and reckoned as a theft; *theyya < steya; saṃ + Khyā + ta, pp.; ā + Dā + iya + i, pst. 3rd. sg.*

Adinnaṃ dinnanti vattuṃ – Vin. III. 43

To say what is not given as given; *dinnaṃ + iti; Vac + tuṃ, inf.*

Adinnādānaṃ pahāya adinnādānā paṭivirato, dinnādāyī

dinnapāṭikamkhī, athenena

sucibhūtena cetasā viharati – D. I. 4

Having abandoned taking what is not given, he is refrained from taking what is not given, he becomes one who takes what is given, expects what is given, and lives with a mind pure and free from stealing; *a + Dā + ta, pp.; pa + Hā + ya, absol.; paṭi + vi + Ram + ta, pp.; dinna + ādāyī: ā + Dā + (y) + ī, der.; vi + Hr + a + ti, pres. 3rd. sg.*

Adinnādānassa vipāko

bhogavyasanasamvattaniko – A. IV. 247

The result of taking what is not given is loss of wealth; *bhoga + vyasana + sam + Vrt + ana + ika, der.*

Adinnādāne samanūñño hoti – A. V. 305

(He) becomes one who approves stealing; *adinna + ā + Dā + ana, der.; sam + anu + Jñā + a, der.*

Aduṭṭhullāpatti – A. I. 21

The offence not related to chastity; *pañca apattikkhandhā aduṭṭhullāpatti nāma, Cy. I. 94; a + duṭṭhulla + āpatti*

Adubbhantassa dubbhati – S. I. 84

(He) is hostile to the one who is not hostile; *Druh + ya + nta, pr.p.*

the pres. 3rd. sg. verb dubbhati sometimes occurs as dūbhati (yo mittānaṃ na dūbhati- Mittānisamsa sutta)

Adeyyo ārāmo api koṭisantharena – Vin. II. 158

Garden is not to be given away even for a ten million spread out; *a + Dā + eyya, der.; sam + Str + a, der.*

Addasa dūratova āgacchantaṃ – S. I. 147

Saw (him) coming from afar; *a + Drś + ā, pst. 3rd. sg.; dūrato + eva; ā + gaccha + nta, pr.p.*

Addasaṃ vā assosiṃ vā – D. II. 319

Either I saw or heard; *a + Drś + aṃ, pst. 1st. sg.; a + Śru + s + iṃ, pst. 1st. sg.*

Addasaṃsu ...core vadhāya onīyamāne – Vin. I. 88

They saw the thieves who are being led disgracefully for execution; *a + Drś + ā + iṃsu, double pst. 3rd. pl.; o + Nī + ya + māna, pass. pr.p.*

Addasāsuṃ kho tā bhikkhuniyo – M. III. 271

Those bhikkhunis saw; *a + Drś + ā + s + uṃ; double pst. 3rd. pl.*

Addhadaṇḍakena vā chejjāya vā haneyyuṃ – Vin. III. 47

(They) would beat with a stick or with a weapon; *Chid + ya, fut. pp.; Han + eyyuṃ, opt. 3rd. pl.*

Addhamato hoti – D. II. 336

(He) is half dead; *Mṛ + ta, pp.*

Addhā imesaṃ kataṃ vā karissanti vā – A. IV. 81; Vin. IV. 159

Surely, it has been done by these (people) or these people will do it (sexual act); *addhā, incl. used for emph.; Kr + ta, pp.*

Addhā kho tyāhaṃ nālatthaṃ – S. IV. 307

Surely, I did not have (an answer) for you; *te + ahaṃ; na + a + Labh + ttha + aṃ, double pst. 1st. sg.*

Addhānagamanasamaye – Vin. IV. 73, IV. 118

At the time of a long distance journey

Addhānamaggapaṭipanno hoti – D. I. 1; A. II. 37

(He) has entered into a long road; *addhāna + magga + paṭi + Pad + ta, pp.*

Addhānaṃ gacchanti – Vin. IV. 73

They go on a long distance journey

Adhakkhakaṃ ubbhajānumaṇḍalaṃ – Vin. IV. 213

Below the collar-bone and above the knee-cap; *adho + akkhakaṃ; ubbha = uddha; Dharmagupta and Mūlasarvāstivāda schools take the term adhakkhaka to mean below the armpits and below the eyes respectively, Sisters in Solitude, State University of New York Press, Albany, 1996, pp. 28, 81*

Adhanānaṃ dhane

ananuppadiyamāne – D. III. 65

When the wealth is not being distributed among the poor, *loc.*

absol.; an + anu + pa + Dā + īya + māna, pass. pr. p.

Adhammakamme kayiramāne paṭikkosituṃ – Vin. I. 115

To raise objection when an illegal act is being performed; *Kṛ + ya + māna, pass. pr.p.; paṭi + Kruś + + a + i + tuṃ, inf.*

Adhammacariyā visamacariyā hetu – M. I. 285; A. I. 55; V. 307

For the reason of unjust behaviour and misconduct

Adhammacārī visamacārī assa – M. II. 186

He would be one behaving unrighteously and unevenly; *a + dhamma + Car + ī, der.; As + yā (Skt. yāt), opt. 3rd. sg.*

Adhammaṃ vidityā dhammañca – A. V. 232

Having understood right and wrong; *Vid + i + tvā, absol.*

Adhammarāgarattā visamalobhābhībūtā micchādhammaparetā – A. I. 160

Infatuated by unlawful lust, overcome by excessive greed and driven by false values; *Raj + a, der.; Raj + ta, pp.; abhi + Bhū + ta, pp.; micchā, incl.; parā + I + ta, pp.*

Adhamme maṃ tvaṃ niyojesi – Vin. II. 303

You cause to direct me to what is not right; *ni + Yuj + e + s + i, caus. pres. 2nd. sg.*

Adhammena adhiyyati – Vin. IV. 204
 (Mantra) is studied, not in the right way; *adhi + I + iya + ti, pass. pres. 3rd. sg.*

Adhammena bhoge pariyesati, sāhasena – A. V. 177
 He seeks wealth unlawfully and by force; *pari + es (from Iṣ) + a + ti, pres. 3rd. sg.; sahas + a, der.*

Adhammena vaggam uposathakammaṃ – Vin. I. 111
 Separate act of Uposatha done unlawfully

Adharakāyova iñjati – M. II. 137
 Only the lower part of the body moves; *adhara + kāyo + eva; Rñj + a + ti, pres. 3rd. sg.*

Adhāritam idaṃ varaṃ – Vin. IV. 143
 This, unheld (in mind), is better; *a + Dhṛ + e + i + ta, caus. pp.*

Adhikaraṇaṃ ādiyanti – A. I. 75; III. 171
 Take up a legal question; *ā + Dā + iya + nti, pres. 3rd. pl.*

Adhikaraṇaṃ ādiyissāma – Vin. II. 298
 We will take up the legal question; *ā + Dā + iya + i + ssāma, fut. 1st. pl.*

Adhikaraṇaṃ kakkhaḷattāya vāḷattāya bhedāya saṃvatteyya – Vin. II. 86
 The legal question would lead to rigidity aggravation and schism;

kakkhaḷa + tta, der.; Bhid + a, der.; saṃ + Vṛt + eyya, opt. 3rd. sg.

Adhikaraṇaṃ dīghattāya kharattāya vāḷattāya saṃvattissati – A. I. 53-4

The legal question will turn out to be long, hard, and fierce; *dīgha + tta, der.; khara + tta, der.; vāḷa + tta, der.*

Adhikaraṇaṃ paṭicchissāma – Vin. II. 95
 We will accept the legal question; *paṭi + icchissāma (from Iṣ), fut. 1st. pl.*

Adhikaraṇaṃ vūpasantaṃ – A. II. 239
 The legal question is settled; *vi + upa + Śam + ta, pp.*

Adhikaraṇasamuppādavūpasamakusalo – A. V. 201
 The one who is skilled in settling the coming up disputes; *adhikaraṇa + saṃ + u(t) + pāda + vi + upa + sama + kusala*

Adhikaraṇe ubhato vacīsaṃsāro – A. I. 79
 In a legal question, there is an exchange of words from both sides; *vacī + saṃ + Sṛ + a, der.*

Adhikaraṇe vinicchiyamāne – Vin. II. 95, 261
 When the legal question is being determined; *vi + ni(s) + Ci + ya + māna, pass. pr.p.*

Adhikāraṃ me saratu – Vin. I. 273
 Please remember my service; *adhi +*

Kṛ + a, der.; Smṛ + a + tu, imper. 3rd. sg.

Adhigacchati pāmujaṃ adhigacchati somanassaṃ – A. III. 238

He attains joy and pleasure; *adhi + gaccha + ti, pres. 3rd. sg.*

Adhigacchati sukhaṃ, adhigacchati somanassaṃ – A. II. 69
 He attains happiness and pleasure

Adhigataṃ parihāyati – A. III. 252; V. 169
 Falls away what is attained; *adhi + Gam + ta, pp.; pari + Hā + ya + ti, pres. 3rd. sg.*

Adhigatā kho me vipulā mānusakā bhogā – D. I. 134
 I have gained abundant wealth to be enjoyed by humans, *adhi + Gam + ta, pp.; manu(s) + aka, der.*

Adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo pañīto atakkāvacaro nipuṇo paṇḍitavedanīyo – M. I. 167; Vin. I. 4
 This Dhamma, which is deep, difficult to see, difficult to understand, serene, fine, not in the sphere of logic, subtle and to be experienced by the wise, has been realised by me; *me + ayaṃ; du + dasa (from Dṛś); du + (r) + anu + Budh + a, der.; Śam + ta, pp.; pa + Nī + ta, pp.; a + takka + avacara; paṇḍita + Vid + e + anīya, caus. fut. pp.*

Adhigato kho myāyaṃ maggo

bodhāya – S. II. 105

This path has been found by me for the realisation; *Budh + a, der.*

Adhiccamidaṃ bhante – S. V. 457
 Venerable Sir, this is spontaneous; *adhiccam, adv. + idaṃ*

Adhiccāpattiko hoti, āpattibahulo – M. I. 443
 He becomes one who violates rules spontaneously and is full of violations; *adhicca + āpatti + ka, der.*

Adhiṭṭhātuṃ na vikappetuṃ – Vin. I. 297
 To determine, not to assign; *adhi + Sthā + tuṃ, inf.; vi + kappa + e + tuṃ, denom. inf.*

Adhimattakasimānaṃ patto kāyo – M. I. 80, 245
 Body has become exceedingly slim; *adhimatta + kasimāna; pa + Āp + ta, pp.*

Adhimattā vātā kucchiṃ parikantanti – M. I. 244
 Excessive winds tear the stomach; *pari + Kṛnt + a + nti, pres. 3rd. pl.*

Adhimatto chando ca vāyāmo ca – A. IV. 320
 Too much intention and striving

Adhimānena aññaṃ vyākaroti – A. III. 119; Vin. III. 91, vyākariṃsu
 Claims gnosis due to over estimation of himself; *ā + Jñā; vi + ā + Kṛ + o + ti, pres. 3rd. sg.*

Adhimutto marissati – Vin. III. 78

Inclined to it (he) will die; *adhi + Muc + ta, pp.*

Adhivāsanakālodāni bhante

Bhagavato – A. III. 31

Now it is time for the Blessed One to have patience; *adhi + Vas + e + ana, caus. der. + kālo + idāni*

Adhivāsanam vidityā – M. II. 50

Having understood the acceptance (of invitation); *Vid + i + tvā, absol.*

Adhivāsetabbaṃ, na vyāhātabbaṃ – Vin. I. 103

Should observe silence, should not speak; *adhi + Vas + e + tabba, caus. fut. pp.; vi + ā + Hr + tabba: hartabba > hattabba, hātabba, fut. pp.*

Adhivāsetu ajjatanāya bhataṃ – D. I. 109; II. 88

Please accept the meal for today; *adhi + Vas + e + tu, caus., imper. 3rd. sg; ajja + tana, der.*

Adhivāsetu no bhante Bhagavā

āvasathāgāraṃ – D. II. 84

May the venerable Blessed One accept (use) our resting house; *āvasatha + agāraṃ*

Adhivāsetu svātanāya attacatuṭṭho bhataṃ – A. III. 36

Please accept the meal for tomorrow with three others (making yourself the fourth); *sva(s) + tana, der.; atta + catuṭṭha: catu + tha, der.*

Adhivāsetu svātanāya bhataṃ

saddhiṃ bhikkhusamghena – D. I.

125

Please accept the meal for tomorrow with the community of bhikkhus; *saddhiṃ, incl. used with instr.*

Adhivāsesi avihaññamāno – S. I. 27, 110

He endured (the pain) without being troubled (by it); *adhi + Vas + e + s + i, caus. pst. 3rd. sg.; a + vi + Han + ya + māna, pass. pr.p.*

Adhivāsesi Bhagavā tuṅhībhāvena – D. I. 109; M. I. 161; II. 50, 145; S. I. 183

By being silent, the Blessed One accepted

Adhivuttipadāni abhivadanti – D. I. 13

They put forth particular views; *adhivuttiyo 'ti diṭṭhiyo, Cy. 104; abhi + Vad + a + nti, pres. 3rd. pl.*

Adhivutthañca pana samaṇena Gotamena – Vin. II. 127

It has been accepted by the recluse Gotama; *adhi + Vas + ta, pp.*

Adhivuttho me vassāvāso – M. II. 50

I have already accepted (the invitation for) the observance of rainy retreat; *vassa + vāsa*

Adhisallikhatevāyaṃ samaṇo – A. I. 236

This recluse indeed harasses (us) exceedingly; *adhi + sam + Likh + a + ti, pres. 3rd. sg. + eva + ayaṃ*

Adhisīle samādapeti – A. III. 263

Makes others observe higher morality; *saṃ + ā + Dā + āpe + ti, caus. pres. 3rd. sg.*

Adhisīle sambhāventi – M. II. 9

They cause to esteem (him) in higher morality; *saṃ + Bhū + e + nti, caus. pres. 3rd. pl.*

Adhisīle sikkhati – A. IV. 25

Trains himself in higher morality; *sikkhati, desid. pres. 3rd. sg.*

Adhisīle sīlavipanno – Vin. I. 63

The one who has gone wrong in higher morality; *vi + Pad + ta, pp.*

Adhuttī athenī asoṇḍī avināsikāyo – A. III. 38

Not being addicts, robbers, intoxicated and wastrel; *a + vināsa + i + kā, der.*

Adhunā kālakato – D. III. 117, 210;

M. II. 243; A. III. 122; Vin. II. 185

Died recently; *adhunā, incl.; kālaṃ + kato*

Adhunāgatavadhukāsamena cetasā – A. II. 78

With the mind similar to a bride recently arrived; *vadhū + kā, der.*

Adhunāgatā imaṃ dhammavinayaṃ – S. III. 91; A. III. 138

Recently admitted to this doctrine and discipline; *adhunā + āgata*

Adhunābhisitto rajjena – D. II. 210

Anointed and crowned as the king recently; *adhunā + abhisitta: abhi + Sic + ta, pp.; sometimes abhisitta appears as avasitta, e.g.*

muddhāvasitta, D. I. 69

Adhunūpapannā Tāvatiṃsakāyaṃ – D. II. 208

Recently born in the Tāvatiṃsa community; *adhunā + upapannā: upa + Pad + ta, pp.; kāyaṃ is governed by the prefix upa*

Adhogamāni tiriyaṃgamāni mūlāni – S. II. 87

The roots which go deep down and across; *tiriyaṃ, incl.*

Adhogamī assa – S. IV. 313

Would go down; *As + yā (Skt. yāt), opt. 3rd. sg.*

Adhotehi pādehi mañcampi

pīṭhampī abhiruhanti – Vin. I. 188

(They) ascend a bed and a chair with unwashed feet; *Dhū + a + ta, pp.; abhi + Ruh + a + nti, pres. 3rd. pl.*

Adhotehi pādehi senāsanam

akkamanti – Vin. II. 174

Tread on the dwelling place with unwashed feet; *ā + Kram + a + nti, pres. 3rd. pl.*

Adhonābhi ubbhajāpumaṇḍalam – Vin. IV. 172

Below the navel and above the knee-cap; *ubbha, incl. = with uddha*

Adhobhāgā nikkameyya – A. IV. 132

It would go out from the bottom; *adho, incl.; ni(s) + Kram + eyya, opt. 3rd. sg.*

Adhomukho bhuñjasi? – S. III. 239

Do you eat with a downcast face?;

Bhu(ñ)j + a + si, pres. 2nd. sg.

Adhovāte aṭṭhāsi duggandho mātuḡāmoti – Vin. IV. 262

Stood windward saying, "Womankind smells bad"; *a + Sthā + ā + s + i, double pst. 3rd. sg.; du + gandha; mātuḡāmo + iti; mātuḡāmo, m.*

Anakkhātassa maggassa akkhātā – M. III. 8; S. I. 191

Advocate of the path which had not been advocated; *an + ā + Khyā + ta, pp.; ā + Khyā + tu, der.*

Anagāriyupetassa tuṭṭhi hoti sukhāvahā – S. I. 48

For the one who has gone to homeless life has the contentment which brings about happiness; *an + agāra + iya, der. + upa + I + ta, pp.; sukha + ā + Vah + a, der.*

Anaggāni ceva bhassāni jāyanti, na cekassa bhāsītassa attho viññāyati – Vin. II. 305

There arise unending talks, the meaning of any single talk becomes unintelligible; *an + agga; Bhās + ya, der.; Jan + ya + nti, pres. 3rd. pl.; vi + Jñā + ya + ti, pass. pres. 3rd. sg.*

Anacchariyaṃ kho panetaṃ Ānanda yaṃ manussabhūto kālaṃ kareyya – D. II. 93

Ānanda, it is not surprising that a human being would die; *an + acchara + iya, der.; pana + etaṃ; Bhū + ta pp.*

Anacchariyaṃ kho panetaṃ bhante yaṃ ayyo Sudhammo punadeva

Macchikāsaṇḍaṃ paccāgaccheyya – Vin. II. 17

Venerable sir, it is not surprising that the venerable Sudhamma would come back to Macchikāsaṇḍa again; *puna + (d) + eva; pati + ā + gaccha + eyya, opt. 3rd. sg.*

Anacchariyaṃ, te Jayaseno rājakumāro pasīdeyya – M. III. 131

It is not surprising that the prince Jayasena would be pleased with you; *pa + Sad + eyya, opt. 3rd. sg.*

Anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā – Vin. I. 5

Wonderful verses, which were unheard before, came to the mind; *anu + acchariya; paṭi + Bhā + iṃsu; pst. 3rd. pl.; a + Śru + ta, pp.; pubba is used here twice*

Anajjhāvutthaṃ samaṇena vā brāhmaṇena vā kenaci vā manussa-bhūtena – D. III. 207; M. I. 353; Vin. II. 127

Unoccupied by a recluse, a brahmin, or any human being; *an + adhi + ā + Vas + ta, pp.*

Anajjhīṭṭhā dhammaṃ bhāsanti – Vin. I. 113

(They) being uninvited preach the Dhamma; *an + adhi + Iṣ + ta, pp.; Bhās + a + nti, pres. 3rd. pl.*

Anaññāya gaṇassa chandaṃ – Vin. IV. 231

Without knowing the intention of the group; *an + ā + Jñā + ya, absol.*

Anaṇo bhuñjāmi bhogaṇaṃ – M. II.

105

I eat food without debt; *an + aṇa; Bhu(ñ)j + a + mi, pres. 1st. sg.*

Anatikkamanīyā kenaci purisena rattacittena – D. II. 13

Could not be overcome by any person with a lustful mind; *an + ati + Kram + anīya, fut. pp.; Raj + ta, pp. + citta*

Anattakatāni kammāni kathamattānaṃ phusissanti? – S. III. 103

How will the actions, done by non-self, affect the self?; *an + atta + kata, pp.; kathaṃ + attānaṃ; Sprś + i + ssanti, fut. 3rd. pl.*

Anattamano anattamanavācaṃ aniechāretvā – D. I. 53; S. II. 215

Being displeased, without expressing a word of displeasure; *a + ni(s) + Car + e + tvā, caus. absol.*

Anattamano ahosi – S. I. 86

Became displeased

Anattādhīno parādhīno na yena kāmaṃ gāmo – D. I. 72

The one who is not free, dependent on others and cannot go as he wishes; *an + atta + adhīna; para + adhīna*

Anattānupassī viharati – A. V. 109

He abides with observation on non-self; *anatta + anu + passa + ī, der.*

Anatthakāmo ahitakāmo ayogakkhemakāmo jīvitā voropetukāmo – S. III. 112

The one, wishing to harm (him), wishing to ruin (him), wishing (him) to

be in bondage, wishing to take his life; *an + attha + kāma; a + hita + kāma; a + yoga + khema + kāma; vi + o + Ruh + e + tuṃ caus. inf. + kāma*

Anatthañca viditvā atthañca – A. V. 232

Having understood what is beneficial and what is not; *an + atthaṃ + ca; Vid + i + tvā, absol.*

Anatthasaṃhite setughāto Tathāgatānaṃ – Vin. I. 59

When (the things said is) unbeneficial, the bridge of the Tathāgatas is destroyed (purpose of the Tathāgatas is lost); *an + attha + saṃ + Dha + i + ta, pp.; setu + ghāta : Ghan + ta, pp.*

Anatthāya parisakkati – A. IV. 345

He goes about to make harm; *pari + Śvaṣk + a + ti, pres. 3rd. sg.*

Anaddhabhūtaṃ attānaṃ dukkhena addhabhāveti – M. II. 223

Makes the unsoiled life soiled by affliction; *anaddhabhūtaṃ, Cy. IV 10; an + addha + bhūta; addha + Bhū + e + ti, caus. pres. 3rd. sg.*

Anadhigataṃ nādhigacchati – A. III. 252; V. 169

He does not attain what is not yet attained; *an + adhi + Gam + ta, pp.; an + adhi + gaccha + ti, pres. 3rd. sg.*

Anadhigataṃ vā bhogaṃ adhigantaṃ, adhigataṃ vā bhogaṃ phātīkātaṃ – Vin. I. 86

To gain wealth which is not yet gained or to increase wealth which is already

gained; *adhi + Gam + tuṃ, inf.; phāti (from Sphay) + kātuṃ; Kṛ + tuṃ, kartuṃ, kattuṃ, kātuṃ; inf.*

Anadhigatassa adhigamaya – M. III. 79; A. I. 243; II. 148

To attain what has not yet attained

Ananucchaviyaṃ ananulomikaṃ appatirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ – Vin. I. 45, 211; II. 7

(It is) not befitting, not in conformity, not proper, not suitable for the recluseship, not permissible, not to be done; *an + anu + chavi + iya, der.; an + anu + loma + ika, der.; a + patirūpa; a + samaṇa + a, der + ka, der.; a + kappa + iya, der.; a + Kṛ + anīya, fut. pp.*

Ananuññāto mātāpitūhi – Vin. I. 83
The one not permitted by the parents; *an + anu + Jñā + ta, pp.*

Ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpunāti – A. V. 343

Or he gradually reaches the unreached state of unique freedom; *an + anu + pa + Āp + ta, pp.; anu + pa + Āp + (u) + ñā + ti, pres. 3rd. sg.*

Ananubodhā appaṭivedhā – D. II. 55, 90; S. II. 92, V. 431; A. II. 1

For the reason of not understanding and not penetrating into; *an + anu + Budh + a, der.; a + paṭi + Vyadh + a, der.*

Ananulomikena kāyikavācasikena saṃsaṭṭhā – Vin. IV. 239, 294

Involved in inappropriate physical and verbal actions; *kāya + ika, der.; vaca (s) + ika, der.; saṃ + Sṛj + ta, pp.*

Ananuvicca apariyogāhetvā – M. II. 114; A. I. 89; II. 3, 84

Without making any investigation and scrutinization; *an + anu + Vic + ya; absol.; a + pari + o + Gāh + e + tvā, caus. absol.*

Anantaraṃ abāhiraṃ karitvā – D. II. 100; S. V. 153

Without making inclusion and exclusion; *Kṛ + i + tvā, absol.*

Anantarahitāya bhūmiyā – M. II. 57; Vin. I. 47; III. 13

On the bare ground; *an + antara + Dhā + i + ta, pp.*

Anantarahitāya bhūmiyā haritupa-littāya – M. I. 343; A. II. 207

On the bare ground covered with grass; *harita + upa + Lip + ta, pp.; haritupattāya, variant reading*

Anantarā āsavānaṃ khayō hoti – S. III. 96; A. III. 202, 319

The exhaustion of influxes takes place immediately; *maggānantaraṃ, Cy. III. 306; an + antara; Kṣi + a, der.*

Anantarā saddapātubhavā – D. II. 206

Immediately after the emergence of sound

Anantarikaṃ bhikkhuṃ āpucchitvā – Vin. II. 212

Having consulted the bhikkhu sitting next; *ā + Pṛch + ya + i + tvā, absol.*

Anantarikaṃ bhikkhuṃ vuṭṭhāpesi – Vin. II. 165

Caused the bhikkhu next to him to get up; *vi + u(t) + Sthā + āpe + s + i, caus. pst. 3rd. sg.*

Anantarikā bhikkhunī – Vin. IV. 234

The bhikkhunī next to her; *an + antara + i + kā, der.*

Anantena ñānena antavantaṃ lokaṃ jānaṃ passaṃ viharāmi – A. IV. 428

Knowing and seeing the limited world with unlimited knowledge, I abide; *jānaṃ, passaṃ, pr.p. nom. sg.*

Ananto ayaṃ loko apariyanto – D. I. 23

This world is infinite and boundless; *an + anta, a + pari + anta*

Anapekkhova gacchati – A. III. 347

He goes away without any hope (left behind); *an + apekkho + eva*

Anabbhakkhātukāmā mayaṃ – D. I. 161

We don't like to accuse; *an + abhi + ā + Khyā + tuṃ, inf. + kāma,*

Anabhinanditvā apaṭikkositvā – D. I. 53; S. V. 108

Without accepting, without rejecting; *an + abhi + Nand + i + tvā, absol.; a + paṭi + Kruś + a + i + tvā, absol.*

Anabhirati uppajjati, rāgo cittaṃ anuddhamseti – S. I. 185; Vin. III. 110

Frustration arises (in the mind), passion degrades the mind; *an + abhi*

+ Ram + ti, der.; u(t) + Pad + ya + ti, pres. 3rd. sg.; anu + Dhvaṃs + e + ti, pres. 3rd. sg.

Anabhiratiṃ paṭivinodetvā – S. I. 185

Causing to drive out frustration; *paṭi + vi + Nud + e + tvā, caus. absol.*

Anabhirato behmacariyam carati – A. III. 146; V. 169; Vin. III. 110; M. II. 121, pl.

Leads the highest way of life with frustration; *an + abhi + Ram + ta, pp.; Car + a + ti, pres. 3rd. sg.*

Anabhisambuddhassa

bodhisattasseva sato – M. II. 211; S. II. 5

While I was an unenlightened bodhisatta, the Buddha –to- be; *an + abhi + saṃ + Budh + ta, pp.; bodhi + satta (or śakta), pp.; As + nta, der.; gen. absl.*

Anabhisambhavaṃ appaṭivijjhaṃ – A. I. 234

The one who is not being able to and not being penetrative into; *an + abhi + saṃ + Bhū + a + nta, pr. p.; a + paṭi + Vyadh + ya + nta, pr.p.*

Anabhisambhunamāno – D. I. 101

Being unable to; *an + abhi + saṃ + Bhū + nā + māna, pr. p.; nā is used here as a conjugational sign for the root Bhū; usual sign is a*

Anabhisamkharonto

anabhisāñcetaṃ – S. II. 82

Not accumulating, not willing; *an + abhi + saṃ(s) + Kṛ + o + nta, pr.p.,*

an + abhi + saṃ + Cet + aya + nta,
pr.p.

Anamaṅgaṇova samāno – M. I. 24

Being, of course, free from dust or defilement; *an + amaṅgaṇo + eva; As + māna, pr.p.*

Anayamāpanno vyasanamāpanno yathākāmakaraṇīyo pāpimato – S. II. 227

Fallen into distress and disaster and subjected to what should be done by the evil one as he wishes; *anayaṃ + ā + Pad + ta, pp.; vyasanam + āpannā; yathā + kāma + karaṇīyo; pāpimato, gen. for instr.*

Anayavyasanam āpajjeyya – S. III. 137

(He) would fall into distress and disaster; *ā + Pad + ya + eyya, opt. 3rd. sg.*

Anarahantova samānā – M. II. 123

Being indeed non arahants; *an + arhanto + eva; As + māna, pr.p.*

Analanti vadami – M. I. 455

I say it is not sufficient; *Vad + a + mi, pres. 1st. sg.*

Analam karitvā – M. I. 165

Thinking insufficient

Analam ca me antarāyāya – M. II. 257

It is insufficient for doing harm to me; *an + alam*

Anavajjam yeva āharam āhāreti – M. I. 369

Takes only unblemished food; *ana, neg. p. + vajja : Vad + ya; āhāra + e + ti, denom. pres. 3rd. sg.*

Anavaññapaṭilābhāya – A. II. 143

To get no contempt (i.e. to have a good name); *an + ava + Jñā + paṭi + Labh + a, der.*

Anavaṭṭhitato khāyissanti – A. III. 443

Will appear to be unstable; *an + ava + Sthā + i + ta, pp.; Khyā + ya + i + ssanti; fut. 3rd. pl.*

Anavayhampi naṃ kareyyuṃ avivayham – D. III. 203

They would make him unfit for bringing the bride home and sending the bride out of home; *ana, neg. p.; + Vah + ya, fut. pp.; a + vi + Vah + ya, fut. pp.*

Anavasesadohī – A. V. 350

The one who milks dry; *an + avasesa + Duh + ī, der.*

Anavasesaṃ ādiyati – A. IV. 339

Takes away everything without leaving anything behind; *an + ava + Śiṣ + a, der.; ā + Dā + iya + ti, pres. 3rd. sg.*

Anavasesaṃ pahāya vattati – D. I. 163

Having abandoned completely, (he) proceeds; *pa + Hā + ya, absol.; Vṛt + a + ti, pres. 3rd. sg.*

Anavasesaṃ samādāya vattati – D. I. 163

Having observed completely, (he) proceeds

Anavasesāpatti – A. I. 21

The offence which has no remainder. (i.e. exclusive); *eko pārājikāpattikkhandho anavasesāpatti nāma, Cy. I. 94; an + avasesa + āpatti*

Anavāttidhammo tasmā lokā – S. V. 376

The one who is of the nature of not returning from that world

Anasitā acchanti – Vin. IV. 178

They stay without eating; *an + As + i + ta, pp.; Ās + ya + nti, pres. 3rd. pl.*

Anassāsakaṃ idaṃ brahmacariyaṃ – M. I. 519

This highest way of life is unsatisfactory; *an + ā + Śvas + a + ka, der.*

Anāgatabhayaṃ sampassamānena – A. III. 102

By the one who is seeing the danger in future; *an + ā + Gam + ta, pp.; saṃ + passa + māna, pr.p.*

Anāgatamaddhānaṃ – D. I. 200; S. I. 140

In the long period of time not yet come, *an + āgataṃ + addhānaṃ; acc. for loc.; cp. Atītamaddhānaṃ, dīghamaddhānaṃ*

Anāgataṃ bhāraṃ vahati – A. I. 84

(He) shoulders the burden not yet come; *Vah + a + ti, pres. 3rd. sg.*

Anāgatena paṭisantharati – D. III. 186

Accords a cordial welcome in terms of future; *paṭi + saṃ + Str + a + ti, pres. 3rd. sg.*

Anāgantā itthattaṃ – M. II. 132

The one who does not come to this life; *an + ā + Gam + tu, der.; ittha + tta, der.*

Anāgamanadiṭṭhiko deti – A. III. 171

Gives away with the view that he would not come again; *an + ā + Gam + ana, der. + diṭṭhi + ika, der.; Dā + e + ti, pres. 3rd. sg.*

Anāgamanīyaṃ vatthuṃ paccāgantuṃ – A. III. 439

To return to the point one should not come back to; *Cy. says anāgamanīya vatthu means pañcavera and dvāsatti diṭṭhi, III. 414*

Anāgāmī anāgāmissa samānatto – A. IV. 364

Non-returner is equal to the non-returner; *samāna + atta*

Anācāraṃ ācarati – Vin. I. 56

Behaves unlawfully; *paññattivūtikkaṃ karoti, Cy. 984; an + ācāra: ā + Car + a, der.; a + Car + a + ti, pres. 3rd. sg.*

Anājāniyeva samāne ājāniyāti

amaññimha – M. I. 367

We thought that they were superiors who were just equal with inferiors; *an + ājāniye + eva; ājāniyā + iti; a + Man + ya + i + mha, pst. 1st. pl.*

Anāthapiṇḍikassa gahapatissa
kammantagāmo hoti – Vin. IV. 162
There is a business village of
Anāthapiṇḍika, the householder

Anāthā appaññātā – Vin. IV. 310
Helpless and unknown; *appa* (or *a* +
pa) + *Jñā* + *ta*, *pp.*

Anādaraṃ apaṭikāraṃ
akatasahāyaṃ anuvatteyya – Vin. IV.
218

Would follow a monk who is
disrespectful, incorrigible and not
reckoned as a fellow member; *anu* +
Vṛt + *eyya*, *opt.* 3rd. *sg.*

Anādariyaṃ paṭicca – Vin. II. 220;
IV. 185

Out of disrespect; *an* + *ādara* + *iya*,
der.; *paṭi* + *I* (*t*) + *ya*, *absol.*

Anādā ce sugatavidatthiṃ – Vin. III.
232

If, without taking a cubit; *anādā* =
anādaya, *absol.*

Anādiyanto agamāsi – Vin. III. 58

(He) went away without paying any
attention; *a* + *Gam* + *ā* + *s* + *i*, *double*
pst. 3rd. *sg.*

Anādiyitvā sārathīṃ anādiyitvā
patodaṃ – A. IV. 191

Without heeding the driver and the
goad; *an* + *ā* + *Dā* + *iya* + *i* + *tvā*,
absol.

Anānākathiko hoti
atiracchānakathiko – A. IV. 153

He is not one with gossip and frivolous
talks

Anāpajja akusalaṃ – A. V. 83

Without making a mistake; *an* + *ā* +
Pad + *ya*, *absol.*

Anāpatti asādiyantiyā – Vin. III. 35

There is no offence for the one who is
not enjoying; *an* + *āpatti*; *a* + *Svad* +
aya + *nī*, *pr. p.*

Anāpatti āvuso supinanta – Vin.
III. 39

Brother, there is no offence in dream

Anāpatti iddhimantassa iddhiviseyya
– Vin. III. 67

There is no offence for the one with
psychic power, in the field of psychic
power; *iddhi* + *mantu*, *der.*

Anāpatti tiracchānagatapariggaha –
Vin. III. 58

There is no offence in what belongs to
the animals; *pari* + *Gṛh* + *a*, *der.*

Anāpatti nālaṃvacaniye – Vin. III.
144

There is no offence in talking to a
woman who is not under another's
control; *na* + *alaṃ* + *Vac* + *anīya*, *fut.*
pp.

Anāpatti niruttipathe – Vin. III. 57

There is no offence in the way of
speaking

Anāpatti pasādabhaññe – Vin. III.
103

There is no offence in saying
something with good faith; *pasāda* +
Bhaṇ + *ya*, *der.*

Anāpatti bhikkhu ajānantassa – Vin.

III. 38

Bhikkhu, there is no offence for the
one who is unaware; *a* + *Jān* + *nā* +
nta, *pr. p.*

Anāpatti bhikkhu cittuppāde – Vin.

III. 56

Bhikkhu, there is no offence in
thinking; *citta* + *uppāda*

Anāpatti vissāsaḡāhe – Vin. III. 60

There is no offence in taking on trust.;
vissāsa + *Gṛh* + *a*, *der.*

Anāpatti sambhoge saṃvāse – Vin.
I. 97

There is no offence in enjoying
privileges and participating in legal
assemblies; *saṃ* + *Bhuj* + *a*, *der.*;
saṃ + *Vas* + *a*, *der.*

Anāpucchāṃ vā gaccheyya – Vin. IV.
42

Would go without consulting (others);
anāpucchāṃ, *pr. p.*; *gaccha* + *eyya*,
opt. 3rd. *sg.*

Anāpucchā ārāmaṃ pavisitvā –
Vin. IV. 306

Having entered the monastery without
asking for permission; *an* + *ā* + *Pṛch*
+ *ya*, *absol.*; *pa* + *Viś* + *i* + *tvā*,
absol.

Anāpucchā āsane nisīdanti – Vin.
IV. 343

(They) sit down on a seat without
asking for permission; *ni* + *Sad* + *a* +
nti, *pres.* 3rd. *pl.*

Anāpucchā pakkamitabbo
nānubandhitabbo – M. I. 106

Should go away without consulting
(him), he should not be followed;
pa + *Kram* + *i* + *tabba*, *fut. pp.*;
na + *anu* + *Ba(n)dh* + *i* + *tabba*, *fut.*
pp.

Anāmantaḡāre āpajjati – A. III. 259

He commits an offence in going (to
the families) without prior notice.; *an*
+ *āmanta* + *Car* + *a*, *der.*; *ā* + *Pad* +
ya + *ti*, *pres.* 3rd. *sg.*

Anāmantetvā upaṭṭhāke
anapaloketvā bhikkhusaṃghaṃ – S.
III. 95

Without addressing the personal
attendants and without taking leave
of the community of bhikkhus;
an + *āmanta* + *e* + *tvā*, *denom.*
absol.; *an* + *apa* + *Lok* + *e* + *tvā*,
absol.

Anāyussā – A. III. 145

Not conducive to a long life;
anāyussāti āy'upacchedanā na
āyuvaddhanā, *Cy.* III. 282; *an* + *āyus*
+ *ya*, *der.*

Anālassaṃ uṭṭhānaṃ bhogaṇaṃ
āhāro – A. V. 136

Industry and readiness is the food for
wealth (cause of wealth); *an* + *alasa* +
ya, *der.*

Anāvaṭaṃ nāṇadassanaṃ bhavati –
M. II. 137

There is knowledge and vision
uncovered; *an* + *ā* + *Vṛ* + *ta*, *pp.*

Anāvattidhammaṃ me cittaṃ
kāmahavāya – A. IV. 402
My mind is of the nature of

non-returning to the world of sense-desires

Anāvattī kāmesu hoti – M. I. 91

He does not turn back to the sense desires; *an + a + Vr + a + ī, der.*

Anāvilasaṃkappo – A. V. 31

The one who has undisturbed thoughts; *an + āvila + saṃkappa*

Anāsavā sukhā vedanā vedeti – M. II. 227

Experiences happy feeling free from influxes; *an + āsava; Vid + e + ti, caus. pres. 3rd. sg.*

Anāhaṭṭe kabaḷe na mukhadvāraṃ vivaritabbaṃ – Vin. II. 214; IV. 194

The door of the mouth should not be opened when the morsel of food is not yet brought up; *an + ā + Hr + ta, pp.; vi + Vr + a + i + tabba, fut. pp.*

Anāhārūpasammāti – A. III. 347

(Fire) is extinguished without fuel; *an + āhāro + upa + Śam + ya + ti, pass. pres. 3rd. sg.*

Anāhāro nibbāyeyya – S. III. 126; IV. 213; A. IV. 72, anāhārā

It would blow out without fuel; *an + āhāra; ni + Vā + ya + eyya, opt. 3rd. sg.*

Aniketā viharanti bhikkhavo – S. I. 199

Bhikkhus abide without permanent abodes

Anikkhantarājake aniggataratanake – Vin. IV. 160

When the king and the queen have not gone out (from the bedroom); *anikkhantarājake sayanighareti attho, Cy. 880; ratanaṃ vuccati mahesī, 881; a + ni(s) + Kraṃ + ta, pp.; a + ni + Gam + ta, pp.*

Anikkhattadhuro kusalesu dhammesu – D. III. 237

One who has not put aside (given up) responsibility in wholesome matters; *a + ni + Kṣip + ta, pp.*

Aniggahīto asaṃkiliṭṭho anupavajjo appaṭikuṭṭho samaṇehi brāhmaṇehi viññūhi – A. I. 175

Not rebuked, not polluted, not censured, not rejected by the recluses, the brahmins and the intelligents; *a + ni + Grh + i + ta, pp.; a + saṃ + Kliś + ta, pp.; an + upa + Vad + ya, fut. pp.; a + paṭi + Kruś + ta, pp.*

Aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati – M. I. 436

He observes in terms of impermanence, affliction, disease, dart, darkness, obstacle, alien, disintegration, emptiness, non-substantiality; *saṃ + anu + passa + ti, pres. 3rd. sg.*

Aniccadassāvī kho panāhaṃ bhante Bhagavato – S. III. 1

Venerable sir, I am not a regular visitor to the Blessed One; *a + nicca + Drś + āvī, der.*

Aniccapaṭisaṃvedī viharati – A. IV.

145

Abides, experiencing impermanence; *paṭi + saṃ + Vid + e + ī, caus. der.*

Aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā – A. III. 85

The sense of impermanence, the sense of Dukkha in impermanence and the sense of no-soul in Dukkha; *saṃ + Jñā*

Aniccasaṃbhūtaṃ kuto niccaṃ bhavissati? – S. IV. 129

How could it be permanent that has come into existence on impermanence?; *anicca + saṃ + Bhū + ta, pp.*

Aniccānupassī viharati aniccasaññī – A. IV. 145

He abides, while observing and being conscious of impermanence; *anicca + anu + passa + ī, der.; anicca + saññā + ī, der.*

Aniccā bhikkhave saṃkhārā – A. IV. 100

Bhikkhus, conditioned things are impermanent; *saṃ(s) + Kr + a, der.*

Aniccā saṃkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā – S. IV. 214

(Feelings are) impermanent, produced, dependently arisen, of the nature of exhaustion, of the nature of destruction, of the nature of fading away, of the nature of ceasing; *saṃ(s) + Kr + ta, pp.; paṭi + I (t) + ya, absol. + saṃ + u(t) + Pad + ta, pp.*

Aniñjamāno kāyena abhāsamāno vācaṃ – M. I. 94

Without moving the body, without speaking a word; *an + Rñj + a + māna, pr. p.; a + Bhās + a + māna, pr. p.*

Anibbidhappubbaṃ appadālitapubbaṃ lobhakkhandhaṃ nibbijjhati padāleti – S. V. 88

He penetrates and splits the aggregate of craving which has not been penetrated and split before; *a + ni + Vyadh + ta, pp.; a + pa + Dr + Dal + e + i + ta, caus. pp.; ni + Vyadh + ya + ti, pass. pres. 3rd. sg.; pa + Dr + Dal + e + ti, caus. pres. 3rd. sg.*

Animittaṃ katvā pātetabbaṃ – Vin. III. 238

Should cause to drop it, without making a sign; *Kr + tvā, absol.; Pat + e + tabba, caus. fut. pp.*

Animittavihāriṃ puggalaṃ – A. IV. 78

A person abiding with no sign

Animisanto pekkhati seyyathāpi devā Tāvatiṃsā – D. II. 20

Beholds with unwinking eyes, like gods of Tāvatiṃsa; *a + ni + Miś + a + nta, pr. p.; pa + Īkṣ + a + ti, pres. 3rd. sg.; seyyathāpi, incl., used for a simile*

Anissaravikappī – A. III. 136

The one who does not behave like a lord

Anissaro tattha bhikkhusaṃgho – Vin. II. 268

The community of Bhikkhus has no authority over there; *an + issaro*

Anissito ca viharati, na ca kiñci loke upādiyati – M. I. 56

He abides without being a dependent (on it), does not grasp anything in the world; *a + ni + Śri + ta, pp.; upa + ā + Dā + iya + ti, pres. 3rd. sg.*

Anukampako Bhagavā hitesī anukampaṃ upādāya dhammaṃ deseti – M. II. 238

The Blessed One is kind and beneficial, he teaches the Dhamma out of compassion; *hita + esa (from Is) + ī, der.; upa + ā + Dā + ya, absol.; Dṛś + e + ti, caus. pres. 3rd. sg.*

Anukampanti mātā puttaṃva orasaṃ – D. II. 89

Become kind just like the mother to her beloved son; *anu + Kamp + a + nti, pr. 3rd. pl.; puttaṃ + iva; ura(s) + a, der.*

Anukampaṃ upādāya – M. III. 117; S. I. 177; A. III. 50

Out of compassion; *upa + ā + Dā + ya, absol.*

Anukkhepe dinne atirekabhāgaṃ dātum – Vin. I. 285

To give an additional share when the undistributable is given away; *anukkhepo nāma yaṃ kiñci anukkhīpitabbaṃ anuppādātabbaṃ kappiyabhaṇḍaṃ, Cy. 1125; an + u(t) + Kṣip + a, der.; Dā + ta, pp.; Dā + tum, inf.*

Anugaṇhanto anikkujjanto – D. I. 53

Neither accepting nor rejecting; *anu + Grh + ṇā + nta, pr.p.; a + ni + kujja + nta, pr.p.; anugaṇhanto 'ti sārato aṇhanto, Cy. 160; the common phrase in such contexts as this is anabhinandanto appaṭikkosanto*

Anugaṇhātu bhikkhusaṃghaṃ – M. I. 457

Please be merciful to the community of bhikkhus; *anu + Grh + ṇā + tu, meta. imper. 3rd. sg.*

Anuggaṇheyya uddesena paripucchāya ovādena anusāsaniyā – Vin. IV. 325

Should support in terms of recital, clarification, advice and instruction; *anu + Grh + ṇā + eyya, meta. opt. 3rd. sg.*

Anuggahitacitto dānaṃ deti – A. II. 172

He gives alms with the idea of supporting; *anu + Grh + i + ta, pp. + citta; Dā + e + ti, pres. 3rd. sg.*

Anuggahitaṃ idaṃ varaṃ – Vin. IV. 143

This is better unlearned; *an + u(t) + Grh + i + ta, pp.*

Anugharakaṃ anugharakaṃ āhiṇḍatha – Vin. I. 249

Go to each and every house; *anu + ghara + ka, der.; a + Hiṇḍ + a + tha, imper. 2nd. pl.*

Anucarantipi naṃ – A. III. 352

They also follow him, they go after him; *anu + Car + a + nti, pres. 3rd. pl. + api*

Anucariyaṃ upāgami – D. II. 264

Followed in attendance; *anu + Car + iya, der.; upa + ā + Gam + i, pst. 3rd. sg.*

Anuññātaṃ paṭiññāto sake ācariyake tevijjake pāvacaṇe – D. I. 88

Recognised and acknowledged in the sacred words of the threefold Veda, as explained by his teachers; *anu + Jñā + ta, pp.; paṭi + Jñā + ta, pp., sa (sva) + ka, der.; ācariya + ka, der.; ti + vijjā + aka, der.; the term pāvacaṇa is used for the Buddha's teachings too, eg. Bhagavato pāvacaṇe, D. III. 195*

Anuññāto mātāpitūhi – M. II. 56

Sanctioned by the parents; *anu + Jñā + ta, pp.*

Anuññeyyaṃ anujāneyyāsi, paṭikkositabbaṃ paṭikkoseyyāsi – M. II. 158

(If) you would approve what should be approved and reject what should be rejected; *anu + Jñā + eyya, der.; anu + Jān + nā + eyyāsi, opt. 2nd. sg.; paṭi + Kruś + a + i + tabba, fut. pp.; paṭi + Kruś + a + eyyāsi, opt. 2nd. sg.*

Anuṭṭhānamalā gharā – A. IV. 195

The non-striving families become rusty; *an + u(t) + Sthā + ana, der.*

Anuttaraṃ yogakkhemaṃ nānu-pāpuṇāti – M. I. 104

He does not reach, step by step, the unique release from bondage; *yoga + khema; na + anu + pa +*

Āp + (u) ṇā + ti, pres. 3rd. sg.

Anuttaraṃ santivarapadaṃ abhisambuddho – M. II. 237

The unique state of peace has been realised; *santi + vara + pada; abhi + saṃ + Budh + ta, pp.*

Anuttaraṃ sammāsambodhiṃ abhisambujjhimsu – D. II. 83

Realised unique and perfect enlightenment; *sammā, incl. + saṃ + bodhi.; abhi + saṃ + Budh + ya + imsu, pst. 3rd. pl.*

Anuttaraṃ sītibhāvaṃ sacchikātum – A. III. 435

To experience unsurpassing coolness; *sa + acchi + Kṛ + tum; kartum > kattum > kātum, inf.*

Anuttarassa yogakkhemassa adhigamāya – M. I. 104

To attain unique release from bondage

Anuttarā vimutti sacchikatā – S. I. 105

Supreme liberation has been experienced; *an + uttara; vi + Muc + ti, der.; sa + acchi (=akkhi) + kata, 2nd. sg.*

Anuttaresu vimokkhesu pihaṃ upaṭṭhapesi – M. III. 218

Longing was set on supreme liberations; *upa + Sthā + āpe + s + i, caus. pst. 3rd. sg.*

Anuttānīkakaṇṭha uttanīkaronti – A. IV. 152

(They) make it plain what is not

explained; *an* + *uttāna* + *Kṛ* + *ta*,
pp.; *uttāna* + *Kṛ* + *o* + *nti*, pres. 3rd.
pl.

Anudūtaṃ adamsu – Vin. II. 295
Gave a travelling companion; *a* + *Dā* +
ā + *imsu*, double pst. 3rd. pl.

Anuddayaṃ paṭicca – S. II. 200
Out of compassion; *anu* + *dayā*; *paṭi*
+ *I* (t) + *ya*, absol.

Anuddiṭṭhaṃ imaṃ varaṃ – Vin. IV.
143
This is better unrecited; *an* + *u*(t) +
Dṛś + *ta*, pp.

Anunayamāno – S. I. 232
Being led accordingly, *anu* + *Nī* + *a* +
māna, pr.p.

Anupakkamena Tathāgatā
parinibbāyanti – Vin. II. 194
The Tathāgatas do not enter into
Parinibbāna by assault; *an* + *upa* +
Kram + *a*, der.

Anupagantvā vā nālaṃ upagantum –
A. IV. 387
Not fitly for visiting, if not visited
before; *an* + *upa* + *Gam* + *tvā*,
absol.; *na* + *alaṃ*; *upa* + *Gam* + *tum*,
inf.

Anupagamma Soreyyaṃ Saṃkassaṃ
Kannakujjaṃ – Vin. III. 11
Without reaching Soreyya, Saṃkassa
and Kannakujja; *an* + *upa* + *Gam* + *ya*,
absol.

Anupaṭṭhitāya satiyā – S. II. 271; A.
II. 125; III. 95

With mindfulness, not present; *an* +
upa + *Sthā* + *i* + *ta*, pp.

Anupaṭṭhitāya satiyā ca viharati
parittacetaso – S. IV. 119
He abides with an inferior mind and
with mindfulness not present; *paritta*
+ *ceta*(s)

Anupatitvā anupatitvā
pāsuṅantarikāhi vitudenti – Vin. III.
105
Jumping on it continuously attack the
(skeleton) through the ribs; *anu* + *Pat*
+ *i* + *tvā*, absol.; *pāsuṅa* + *antarikā*;
vi + *Tud* + *e* + *nti*, pres. 3rd. pl.:
another form is vitudenti

Anupatitvā anupatitvā
vitaccheyyumaṃ virājeyyumaṃ – M. I.
364
Having jumped on it continuously,
(they) would tear it and put away;
mukhatuṅḍakena ṭhasantā
gaccheyyumaṃ, maṃsapesim nakhehi
kaḍḍhitvā pāteyyumaṃ, Cy. III. 44;
anu + *Pat* + *i* + *tvā*, absol.; *vi* +
taccha + *eyyumaṃ*, denom. opt. 3rd.
pl.; *vi* + *Raj* + *e* + *eyyumaṃ*, caus.
opt. 3rd. pl.

Anupadaṃ nāma pāṭekkaṃ
paṭṭhapetvā ekato osāpenti – Vin.
IV. 15
Following line means that they cause
to start separately and end together;
paṭi + *eka*

Anupariyāyapathaṃ
anucaṃkamamāno – D. II. 83
While walking on the circular road
(of the city); *anu* + *pari* + *Yā* + *ya* +

patha; *anu* + *Kram* + *a* + *māna*,
intens. pr.p.

Anupariyāyapatho ucco ceva
vitthāro ca – A. IV. 107
The path going round (the city) is
high and broad

Anupariveniyaṃ bhikkhūnaṃ
ārocehi – Vin. I. 80
Inform the bhikkhus in each private
chamber; *ā* + *Ruc* + *e* + *hi*, caus.
imper. 2nd. sg.

Anupalitto lokena – A. II. 39
Unsullied by the world; *an* + *upa* +
Lip + *ta*, pp.

Anupasampanna saḥaseyyaṃ
kappeyya – Vin. IV. 16
Would sleep together with an
unordained; *an* + *upa* + *saṃ*
+ *Pad* + *ta*, pp.; *saha*, incl. used
with instr.; *Śī* + *a* + *ya*, der.

Anupahacca antaraṃ maṃsakāyaṃ
– M. III. 274
Without impairing the internal layers
of flesh; *an* + *upa* + *Han* (hat) + *ya*,
absol.

Anupahacca chaviṃ ca cammaṃ
ca maṃsaṃ ca nahāruṃ ca aṭṭhiṃ
ca aṭṭhimiṅjaṃ ca – D. II. 336
Without impairing outer skin, inner
skin, flesh, sinew, bone and
bonemarrow

Anupahacca bāhiraṃ cammakāyaṃ
– M. III. 274
Without impairing the external layers
of skin

Anupādā cittaṃ vimokkha – A. I.
198
Liberation of mind without grasping;
an + *upa* + *ā* + *Dā* + *ā*, instr.; *vi* +
Muc + *a*, der.

Anupādānāya dhamme desite – Vin.
III. 20
When the Dhamma has been explained
for non-grasping; *an* + *upa* + *ā* + *Dā*
+ *ana*, der.; *Dṛś* + *e* + *i* + *ta*, caus.
pp.

Anupādāno bhikkhu parinibbāyati
– M. II. 265
The bhikkhu attains perfect extinction
without grasping; *pari* + *ni* + *Vā* + *ya*
+ *ti*, pres. 3rd. sg.

Anupādāparinibbānatthaṃ kho
āvuso Bhagavati brahmacariyaṃ
vussati – M. I. 150
Venerable, the highest way of life is
led under the Blessed One, for the
purpose of attaining perfect
extinction, without grasping; *Vas* + *ya*
+ *ti*, pres. 3rd. sg.

Anupādā parinibbānaṃ – A. IV. 74
Parinibbāna (perfect extinction)
without grasping; *pari* + *ni* + *Vā* +
ana, der.

Anupādāparinibbānāya saṃvattati
– A. I. 44
It leads to parinibbāna without
grasping; *saṃ* + *Vṛt* + *a* + *ti*, pres. 3rd.
sg.

Anupādāya āsavehi cittaṃ vimucci
– M. I. 501; III. 280; Vin. I. 14,
cittāni vimuccimsu

Mind was liberated from influxes without grasping; *an + upa + ā + Dā + ya, absol.; vi + Muc + ya + i, pass. pst. 3rd. sg.*

Anupādāvimutto Tathāgato – D. I. 17

Tathāgata is the one liberated without grasping; *vi + Muc + ta, pp.; Tatha + āgato, Tathā + āgato or Tathā + gato, Cy. explains 8 meanings, 59 f.f.*

Anupādā vimutto hoti – S. III. 136
(He is) released without grasping; *vi + Muc + ta, pp.*

Anupādāya nibbuto – A. I. 162
Extinguished without grasping; *ni + Vr + ta, pp.*

Anupādiyaṃ na paritassati, aparitassaṃ paccattaṃ yeva parinibbāyati – M. I. 67; S. II. 82
The one, who is not grasping, is not trembled, the one, who is not trembling, attains perfect extinction within oneself; *an + upa + ā + Dā + ūya + nta, pr.p.; pari + tras + ya + ti, pres. 3rd. sg.; aparitassaṃ, pr. p.; pati + attam + (y) + eva*

Anupādisesanti maññamāno – M. II. 257

Thinking that there is no trace of aggregates left behind; *Man + ya + māna, pr.p.*

Anupādisesāya nibbānadhātuyā parinibbāyati – D. II. 134; Vin. II. 239

Attains perfect extinction in the state of Nibbāna, without any residue of

aggregates, *pari + ni + Vā + ya + ti, pres. 3rd. sg.*

Anupādisesā suvimuttā – A. IV. 75
Well freed without any residue of defilements; *an + upādi + sesa; su + vi + Muc + ta, pp.*

Anupārambhacitto dhammaṃ suṇāti, na randhagavesī – A. IV. 25

He listens to the dhamma without having any intention of attacking and finding fault with; *Śru + ṇā + ti, pres. 3rd. sg.*

Anupāhano caṃkamati – Vin. I. 187
Walks to and fro without sandals; *an + upāhana; Kram + a + ti, intens. pres. 3rd. sg.*

Anupiyāyaṃ viharati Anupiyaṃ nāma Mallānaṃ nigamo – Vin. II. 180

Abides in Anupiyā at the market town of Mallas, named Anupiyā

Anupubbaninno anupubbapoṇo anupubbapabbhāro – A. IV. 198; Vin. II. 237

Gradually slant, prone and shelved

Anupubbanirodho – A. IV. 456

Gradual cessation; *anu + pubba; ni + Rudh + a, der.*

Anupubbena aggāya parenti – A. V. 312

Gradually proceed for the highest; *pari + e (from I) + nti, pres. 3rd. pl.*

Anupubbena cārikaṃ caramāno –

M. I. 166; II. 60; S. III. 95

While touring gradually; *Car + a + māna, pr. p.*

Anupubbena nibbānaṃ adhigacchanti – A. I. 162; III. 214
They attain Nibbāna gradually; *adhi + gaccha + nti, pres. 3rd. pl.*

Anupubbena saññaggaṃ phusati – D. I. 184

Gradually experiences the end of sensation (identification); *saññā + agga; Sprś + a + ti, pres. 3rd. sg.*

Anupubbannassa maggassa uppādetā – M. III. 8; S. I. 191

Producer of the unproduced path; *an + u(t) + Pad + ta, pp.; u(t) + Pad + e + tu, caus. der.*

Anuppādeto gārayho hoti upavajjo – A. II. 181

The one who is not causing to produce (good thing) becomes censurable and blameworthy; *Cy. gives two meanings: kusalaṃ dhammaṃ uppādetuṃ asakkonto, attano vacanaṃ uppannaṃ anucchavikaṃ kātuṃ asakkonto, III. 166; an + u(t) + Pad + e + nta, caus. pr.p.*

Anubandheyyaṃ atthikehi upaññātaṃ maggaṃ – Vin. I. 40

May I follow (him) up to the way known to paupers; *anu + Ba(n)dh + eyyaṃ, opt. 1st.sg.; atthi + ka, der.; upa + Jñā + ta, pp.*

Anubyañjanaṃ nāma rūpaṃ aniccanti vuccamāno vedanā aniccāti saddaṃ nicchāreti

– Vin. IV. 15

Next phrase means that when the recitation is being made as “form is impermanent” the other person causes to recite (the next phrase) “feeling is impermanent”; *ni(s) + Car + e + ti, caus. pres. 3rd. sg.*

Anubhāgampi dātuṃ – Vin. II. 167
To give an additional share too; *aparampi bhāgaṃ, Cy. 1223; Dā + tuṃ, inf.*

Anumatā mayā – D. III. 97; A. V. 328

Sanctioned by me; *anu + Man + ta, pp.*

Anumasi, paṭimasi – M. II. 135
Repeatedly touched; *anu + Mṛś + i; paṭi + Mṛś + i, pst. 3rd. sg.*

Anumāssa anumāssa vaṇṇaṃ bhāsanti – M. I. 146; 150

Taking them one by one, they praise him; *dasakathāvattūhi anupavisitvā, anupavisitvā, Cy. II. 148; anu + (m) + Ās + ya, absol.; Bhās + a + nti, pres. 3rd. pl.*

Anuyanti diso disaṃ – D. III. 200

(They) go round from region to region; *anu + Yā + nti, pres. 3rd. pl.; (disāto + disaṃ?); tāya tāya disāya caranti, Cy. 965*

Anuyūñjyamāno na paṭibalo anuyogaṃ dātuṃ – Vin. I. 171

He is not competent enough to assist (them) when he is being dealt with; *anu + Yu(ñ)j + ūya + māna, pass. pr. p.; Dā + tuṃ, inf.*

Anuyuttā ahesuṃ – D. II. 173

Became followers; *anu + Yuj + ta, pp.*; *a + Hū (Bhū) + a + (ho > he) + s + uṃ, pst. 3rd. pl.*

Anuyogo kusalānaṃ dhammānaṃ – A. I. 14

To engage oneself in wholesome things; *anu + Yuj + a, der.*

Anuyogo paccavekkhanā dhammānaṃ āhāro – A.V. 136

Practice and review are the support for the dhammas; *pati + ava + Iḥṣ + ana, der.*

Anuraho maṃ bhikkhū codeyyuṃ, no saṃghamajjhe – M. I. 27

May the bhikkhus accuse me in privacy, not in the midst of the Saṃgha; *Cud + e + eyyuṃ, caus. opt. 3rd. pl.*

Anurodhavirodhaṃ samāpanno – M. I. 266

Engaged in attraction and repulsion; *anu + Rudh + a, der.*; *vi + Rudh + a, der.*; *saṃ + ā + Pad + ta, pp.*

Anurodhavirodhehi vipparamutto Tathāgato – S. I. 111

Tathāgata is completely free from attraction and repulsion; *vi + pa + Muc + ta, pp.*

Anulomakhantiyā samannāgato – A. III. 441

Endowed with patience agreeable to the teaching; *anuloma + Kṣam + ti, der.*

Anulomapaṭilomaṃ manasākāsi –

Vin. I. 1

Pondered over in ascending and descending order; *anuloma + paṭiloma; manasi + akāsi*

Anulomapaṭilomaṃ samāpajjimpī vuṭṭhahimpī – A. IV. 448

I did enter and exit in ascending and descending order; *saṃ + ā + Pad + ya + iṃ, pst. 1st. sg.*; *api; vi + u(t) + Sthā + iṃ, pst. 1st. sg.*; *api*

Anulomaṃ abhavissa, nāṇassa upādāya, sabbe dhammā anattāti – S. IV. 401

It would be consistent, concerning knowledge, that all things are substratumless; *a + Bhū + a + i + ssā, cond. 3rd. sg.*

Anulomikāni senāsanāni paṭisevamāno – A. IV. 77

While using suitable dwelling places; *paṭi + Sev + a + māna, pr.p.*

Anuvattakā bhavissanti vaggavādakā – Vin. II. 175

They will become followers, the secessionists; *anu + Vṛt + aka, der.*; *vaggavāda + ka, der.*

Anuvasitvā anuvasitvā āvasatha-piṇḍaṃ bhuñjanti – Vin. IV. 69 - 70

Staying continuously (they) eat food provided by the people of the resting place; *anu + Vas + i + tvā, absol.*; *āvasatha + piṇḍa; Bhu(ñ)j + a + nti, pres. 3rd. pl.*

Anuvassam – Vin. III. 227

Every rain (= every year)

Anuvassam vuṭṭhāpenti – Vin. IV. 336

Cause to ordain annually; *vi + u(t) + Sthā + āpe + nti, caus. pres. 3rd. pl.*

Anuvassam sacīvarabhikkhā paññattā – Vin. III. 265

Alms-food with robes has been announced (by us) annually; *anuvassam, adv.*; *pa + Jñā + āpe + ta, caus. pp.*

Anuvātaṃ paribhaṇḍaṃ āropetuṃ – Vin. I. 297

To give a support; *anu + Vā + ta, pp.*; *ā + Ruh + e + tuṃ, caus. inf.*

Anuvātaṃ yeva gacchati, no paṭivātaṃ – A. I. 225

Goes windward, not against the wind; *anu + vāta; paṭi + vāta*

Anuvādaṃ paṭṭhapeti – Vin. II. 6

Causes to establish authority (over the monastery); *anuvādoti vihārajetṭhaka-ṭṭhānaṃ, Cy. 1156*

Anuvicca viññū garaheyyuṃ – M. I. 361; A. III. 255, garahanti

Having investigated, the wise people would censure; *anu + Vic + ya, absol.*; *Garh + a + eyyuṃ, opt. 3rd. pl.*

Anuvijjakāraṃ karohi – Vin. I. 236

Do something after careful consideration; *anu + Vid + ya + kāra; variant is anuviccekāra (doing something after investigation); Kr + o + hi, imper. 2nd. sg.*

Anusayā vyantī honti – A. II. 157

The latent tendencies of mind come to an end; *vi + anta + honti*

Anusayā samugghātaṃ gacchanti – A. I. 44

Latent tendencies of mind are completely annihilated; *anu + Śī + a, der.*

Anusayiko ābādho – M. II. 70

Chronic ailment; *anu + Śī + a + i + ka, der.*

Anusāsaṇiṃ paccāsimsanti – M. II. 10

They expect instruction (from me); *pati + ā + Śams + a + nti, pres. 3rd. pl.*

Anusāsanīyā (mā) paccavyāhāsi – D. II. 232

Don't keep away from giving instruction; *pati + a + vi + ā + Hr + a + s + i :harsi >hassi >hāsi, pst. 3rd. sg.*; *mā, prohibitive p., used with pst. or imper.*

Anusāsanī nāma apuṭṭho bhaṇati – Vin. III. 78

Instruction means that one speaks without being asked; *nāma, incl. used here to define; a + Pṛch + ta, pp.*; *Bhaṇ + a + ti, pres. 3rd. sg.*

Anussavāpettha payirupāsanti – M. II. 170

For the reason of tradition too, they keep themselves close on this matter; *anu + Śru + a, der.*; *api + ettha; pari + upa + Ās + a + nti, meta. pres. 3rd. pl.*

Anussāhaṃ pavedesi – M. I. 438
Expressed inability; *an + u(t) + Sah + a, der.; pa + Vid + e + s + i, caus. pst. 3rd. sg.*

Anekadhātupaṭivedhāya saṃvattati – A. II. 325
It leads to the realisation of multifarious elements; *an + eka + dhātu + paṭi + Vyadh + a, der.; saṃ + Vṛt + a + ti, pres. 3rd. sg.*

Anekapariyāyena asubhakathaṃ kathesi – S. V. 320
Discoursed on impurity, in manifold way; *an + eka + pari + Yā + a, der.; Kath + e + s + i, pst. 3rd. sg.*

Anekapariyāyena dhammo pakāsito – S. II. 21
Dhamma has been explained in manifold way; *pa + Kās + i + ta, pp.*

Anekapariyāyena vigarahitvā – Vin. II. 2
Having rebuked in manifold way; *vi + Garh + a + i + tvā, absol.*

Anekavihitam iddhiḍḍham paccanubhoti – S. V. 282
Experiences manifold psychic power; *an + eka + vi + Dha + i + ta, pp.; pati + anu + Bhū + a + ti, pres. 3rd. sg.*

Anekavihitāni adhivuttipadāni abhivadanti – M. II. 228
(They) assert multifarious doctrinal points; *adhi + vutti (from Vac) + pada; abhi + Vad + a + nti, pres. 3rd. pl.*

Anekavihitāni diṭṭhigatāni – S. III. 260
Multifarious wrong views

Anekavihitesu kaṃkhanīyaṭṭhānesu dhammesu – A. IV. 152
On various doubtful points; *Kāṃks + anīya, fut. pp. + ṭhāna*

Anekasatāya parisāya dhammaṃ deseti – M. II. 122
Explains the Dhamma to the assembly of several hundred followers; *Dṛś + e + ti, caus. pres. 3rd. sg.*

Anekasārīrikaṃ puññapaṭipadam paṭipannā – A. I. 168
Committed to a path of merit, open to many; *an + eka + sarīra + ika, der.; puñña + paṭipadā; paṭi + Pad + ta, pp.*

Anekākāravokāraṃ asubhabhāvanānuyogaṃ anuyuttā – S. V. 320; Vin. III. 68
Engaged in the cultivation on impurity in manifold way; *aneka + ākāra + vokāra; bhāvanā + anuyogaṃ; anu + Yuj + ta, pp.*

Anesanaṃ appatirūpaṃ āpajjati – S. II. 194; A. II. 27
(He) resorts to improper and unwarranted activities; *an + es (from Is) ana, der.; a + patirūpa; ā + Pad + ya + ti, pres. 3rd. sg.*

Anokāsakataṃ bhikkhuṃ pañhaṃ pucchanti – Vin. IV. 344
(They) ask questions from a bhikkhu who has not been given a chance (without taking his permission);

anāpucchā, old. Cy. 344; an + okāsa + kata; Pṛch + ya + nti, pres. 3rd. pl.

Anodissa opātaṃ khaṇati – Vin. III. 76
Digs a pitfall without any specific purpose; *an + o + Dṛś + ya, absol.; o (ava) + Pat + a, der.; Khaṇ + a + ti, pres. 3rd. sg.*

Anodissa yāvadattho paññatto – Vin. IV. 71
Prepared as much as (food) without any limitation; *yāva + (d) + attha; pa + Jñā + āpe + ta, caus. pp.*

Anovadiyamānā ananusāsīyamānā – Vin. I. 44
Being unadvised and uninstructed; *an + o + Vad + iya + māna, pass. pr. p.; an + anu + Śās + iya + māna, pass. pr. p.*

Angajātaṃ vivarivā āsane nisīdi – Vin. III. 205
She sat on the seat keeping the female sex-organ exposed; *vi + Vṛ + a + i + tvā, absol.; ni + Sad + i, pst. 3rd. sg.*

Antaganṭhiṃ nīharitvā – Vin. I. 276
Having removed bowel twisting; *ni(s) + Hṛ + a + i + tvā, absol.*

Antaganṭhiṃ viniveṭhetvā antāni paṭipavesetvā – Vin. I. 276
Causing to remove the bowel twist and to put the intestine back (in the stomach); *vi + ni + Viṣṭ + e + tvā, caus. absol.; paṭi + pa + Viś + e + tvā, caus. absol.*

Antaggāhikāya diṭṭhiyā samannāgato – A. I. 154; III. 130
Equipped with an extreme view; *anta + gaha (from Gṛh) + ika, der.*

Antamakāsi dukkhassa – S. IV. 205
Put an end to the dukkha; *antaṃ + akāsi*

Antamakāsi mārāṃ – A. IV. 434
Put an end to death

Antamantāneva sevati – D. III. 38
He keeps himself away from the main track (associates only the fringes); *antāni + antāni + eva; panthasenāsanāni, Cy 834; .i.e. he does not come to the society because of fear; Sev + a + ti, pres. 3rd. sg.*

Antamaso kunthakipillikaṃ upādāya – Vin. I. 97
Concerning even the ants; *upa + ā + Dā + ya, absol.*

Antamaso kesaggamattampi – Vin. III. 48
In the least, even a tip of hair; *kesa + agga + mattaṃ + api*

Antamaso gadduhanamattampi – M. III. 127; S. II. 264; A. IV. 395
Even such a little time as milking a cow; *gā + Duh + ana, der. + matta*

Antamaso tadahuṅṅatāpi dārikā, pageva mahattarī – Vin. III. 121
In the least, a girl born even on that day, how much more the grown up; *taṃ (tad) + ahu + Jan + ta + ā, pp. + api; pageva, incl.; mahā (from mahanta) + tara + ī, der.*

- Antamaso taṃkhaṇikāyapi – Vin. III. 139**
Even for a woman hired for the time being; *muhuttikā* is another name for *taṃkhaṇikā*
- Antamaso tiṇasalākaṃ upādāya – Vin. I. 96**
Concerning even a mat of grass, in the least
- Antamaso tiracchānagatāyapi – Vin. I. 96; III. 22**
Even with a female animal, in the least
- Antamaso pattapariyāpannamattampi – D. II. 80; M. I. 322; II. 251**
In the least, even that much which is contained in the bowl; *pari + ā + Pad + ta, pp.*
- Antamaso biḷāranissakkanamattampi – D. II. 83; S. V. 160**
In the least, that much (of opening), through which a cat can creep out; *antamaso, incl.; ni + Ṣvaṣk + ana, der. + mattaṃ + api*
- Antamaso mālāguṇaparikkhattāpi – A. V. 283**
In the least, the one covered with a cluster of garlands; *mālā + guṇa + pari + Kṣip + ta, pp.*
- Antamaso suññāgāre abhiramāmīti – Vin. I. 97**
At least the idea, "I take delight in solitude"; *suñña + agāra; abhi + Ram + a + mi, pres. 1st. sg. + iti*
- Antaragharaṃ pavitṭhāya hatthato – Vin. IV. 176**
From the hand of (a nun) who has entered into a house; *pa + Viś + ta, pp.*
- Antaragharaṃ pavisanto – M. II. 137**
Entering into a house; *antara + ghara; pa + Viś + a + nta, pr.p.*
- Antaraghare nisinno samāno – M. II. 138**
Being seated indoors; *ni + Sad + ta, pp.; As + māna, pr.p.*
- Antaradhāyassu sace visahasi – M. I. 330**
Disappear, if you can; *antara + Dhā + ya + ssu, imper. 2nd. sg.; vi + Sah + a + si, pres. 2nd. sg.*
- Antarantarā kathā opātentī – M. II. 122; Vin. I. 46, na opāteṭabbā**
They interrupt the conversation intermittently; *antarā + antarā, incl.; o (ava) + Pat + e + nti, caus. pres. 3rd. pl.*
- Antaraṃ paccupādi – S. V. 147**
Slipped into; *pati + u (upa?) + Pad + i, pst. 3rd. sg.*
- Antaravāsako temīyati – Vin. IV. 230**
The inner robe is made wet; *Tim + e + tya + ti, caus. pass. pres. 3rd. sg.*
- Antarā ubbhataṃ hoti – Vin. III. 196**
Removed in the middle; *u(t) + Hr or*

- Dhr + ta, pp.; uddhata = ubbhata*
- Antarā kālakato – A. II. 48**
Died on the half way; *antarā, incl.*
- Antarāgāmaṃ gacchati – Vin. IV. 166**
On the way goes to a village; *antarā, incl. + gāmaṃ*
- Antarā ca Ukkaṭṭhaṃ antarā ca Setavyaṃ – A. II. 37**
In between Ukkaṭṭhā and Setavyā
- Antarā ca Gayaṃ antarā ca Bodhiṃ – M. I. 170; Vin. I. 8**
In between Gayā and Bodhi; *antarā, incl. used before two acc. nouns to give the meaning of between*
- Antarā ca Madhuraṃ antarā ca Verañjaṃ – A. II. 57**
In between Madhurā and Verañjā
- Antarā ca Rājagahaṃ antarā ca Nālandaṃ – D. I. 1; S. II. 220**
In between Rājagaha and Nālandā
- Antarā ca velaṃ antarā ca agyāgāraṃ – A. V. 234**
In between the sand heap and the fire-house; *vālikarāsissa ca agyāgārassa ca antare, Cy. V. 73*
- Antarā ca Sāvatthiṃ antarā ca Sāketam – M. I. 149; S. IV. 374**
In between Sāvattthi and Sāketa
- Antarā parinibbāyī hoti – A. IV. 72**
He becomes one who enters into parinibbāna on the half way; *pari + ni + Vā + (y) + ī, der.*
- Antarāpi dhāyati – Vin. IV. 54**
And also disappears; *very rarely the term antaradhayati is split into two parts; antarā + api; Dhā + ya + ti, pres. 3rd. sg.*
- Antarāmaggaṃ nivattāpeti – Vin. IV. 160**
Makes it turn back from the half way; *ni + Vrt + āpe + ti, caus. pres. 3rd. sg.*
- Antarā magge kantāre sambhāvesi – Vin. I. 243**
Met him in a desert on the way; *saṃ + Bhū + e + s + i, caus. pst. 3rd. sg.*
- Antarāva kālakato – S. I. 62**
Died right on the midway; *antarā + eva; kālaṃ + kata, pp.*
- Antarā vassaṃ na pabbājetabbaṃ – Vin. I. 153**
One should not make another renounce (the family life) inside the rainy season; *pa + Vraj + e + tabba, caus. fut. pp.*
- Antarā vosānaṃ āpādi – Vin. II. 203**
(He) stopped the journey halfway; *vi + o + Sā + ana, der.; ā + Pad + i, pst. 3rd. sg.*
- Antarā satthīnaṃ karitvā – Vin. II. 161**
Keeping it between the thighs
- Antarā satthīnaṃ naṃguṭṭhaṃ anupakkhipitvā – A. II. 245**
Keeping the tail in between thighs; *anu + pa + Kṣip + i + tvā, absol.*

- Antarāyaṃ akāsi** – Vin. IV. 283
Did harm; *a + Kr + ā + s + i*, double
pst. 3rd. *sg.*
- Antarāyāya sambhavanti** – M. II.
262
Originate for harm; *saṃ + Bhū + a +*
nti, *pres.* 3rd. *pl.*
- Antarāyiko dhammo vutto**
Bhagavatā – Vin. I. 103
It has been explained by the
Blessed One as a dangerous thing, *Vac*
+ ta, *pp.*
- Antarāyeva antaradhāpeti** – S. V. 50
Makes it disappear on the half way;
antarā + (y) + eva; *antara + Dhā +*
āpe + ti, *caus. pres.* 3rd. *sg.*
- Antarena yamakasālānaṃ** – D. II.
134
In the inner space of the twin Sāla
trees
- Antalikkhā dhārā papatanti** – A. IV.
199; Vin. II. 238
Torrents (of rain) pour down from the
atmosphere; *pa + Pat + a + nti*, *pres.*
3rd. *pl.*
- Antalikkhā pātubhavanti** – D. II. 15
Appear from the atmosphere; *pātu +*
Bhū + a + nti, *pres.* 3rd. *pl.*; *pātu*,
indel.
- Antavā ayaṃ loko parivaṭumo** – D.
I. 22
This world is finite and bounded;
parivaṭumo can be compared with
parivartman in Skt. meaning a road
around, i.e. a boundary

Antimadehaṃ dhāreti – A. II. 18
Holds the last body; *Dhṛ + e + ti*,
caus. pres. 3rd. *sg.*

Antimavatthuṃ ajjhāpanako
paṭijānāti – Vin. I. 121
(He) admits that he has committed the
last (worst) offence, i.e. Defeat; *adhi*
+ ā + Pad + ta, *pp.* + *ka*; *paṭi + Jān +*
nā + ti, *pres.* 3rd. *sg.*

Antepuradvāre
atthakaraṇapamukhe – D. III. 63
At the gate of the inner town, just in
front of the court; *ante*, *Māgadhi*
form of antah in Skt.

Antepuraṃ netvā – Vin. I. 269
Having brought (him) to the inner-city,
ie. Harem; *Nī + a + tvā*, *absol.*

Antepuraṃ paccaniyyāsi – D. II. 22
Carried him back to the inner city;
pati + a + ni + Yā + s + i, *pst.*
3rd. *sg.*

Antepurassa sāmāntā – Vin. I. 345
In the neighbourhood of the inner-city

Antepure upacārakmahāmatā –
Vin. II. 190
The chief ministers who were on duty
at the harem; *upa + Car + aka*, *der.*

Antepure likhito hoti – Vin. I. 75
Gazetted in the inner-city; *Likh + i +*
ta, *pp.*

Antevāsābhisekena abhisittā – D. II.
152
Sprinkled with the sprinkling of
studentship; *antevāsa*, *living inside*;

abhi + Sic + a, *der.*; *abhi + Sic + ta*,
pp.

Antevāsikaṃ sarabhāṇakaṃ
bhikkhuṃ ajjhesissati – Vin. II. 300
Will call upon a pupil bhikkhu who is a
reciter with intonation; *adhi + es*
(from Iṣ) + i + ssati, *fut.* 3rd. *sg.*

Antevāsikā kaṭṭhahārakā mānavakā
– S. IV. 119
Young students who are carrying fire-
wood; *ante + Vas + ika*, *der.*; *kaṭṭha*
+ Hr + aka, *der.*; *mānava + ka*, *der.*

Antokoṭṭhāgārikā ime samaṇā
sakyaputtiyā – Vin. III. 251
These recluses, sons of the Śākyan,
are having store houses inside;
koṭṭhāgāra + ika, *der.*; *Sakya +*
putta + iya, *der.*

Antogatehi indriyehi abahigatena
mānasena – A. IV. 87
With the faculties shrunk back and
the mind not gone out; *anto + Gam +*
ta, *pp.*; *a + bahi + gata*; *manas + a*,
der.

Anto chārattaṃ paccuddharati –
Vin. III. 264
Carries it back within the period of six
nights; *cha + ratta*; *pati + u(t) + Hr*
or Dhṛ + a + ti, *pres.* 3rd. *sg.*

Antojālikatā – D. I. 45
Brought inside the net; *jāla + kata*

Anto tiyojane ṭhito bahi tiyojanaṃ
pāpeti – Vin. III. 234
Standing inside thee yojanas he makes
it drop outside three yojanas; *Sthā + i*

+ ta, *pp.*; *Pat + e + ti*, *caus. pres.* 3rd.
sg.

Anto paññāyissati – Vin. I. 270
The end will appear; *pa + Jñā + ya + i*
+ ssati, *fut.* 3rd. *sg.*

Antopi antepure rakkhā
susaṃvihitā bahipi antepure
ārakkhā susaṃvihitā – Vin. II. 184
Well organised was the security within
the inner city and outside the inner
city; *anto + api*; *ante (antah) + pura*;
su + saṃ + vi + Dhā + i + ta, *pp.*;
bahi, *indel.* + *api*

Antomano līnamano dukkhī
dummano pajjhāyasi – Vin. III. 19
You are (now) pensive, hiding
everything in mind, being sad and
unhappy; *Lī + ta*, *pp.* + *mano*; *dukkha*
+ ī, *der.*; *pa + jhā (from Dhyai) + ya*
+ si, *pres.* 2nd. *sg.*

Antovassaṃ cārikaṃ caranti – Vin.
IV. 296
(They) go on tour inside (during) the
rainy season; *Car + ika*, *der.*

Anto vutthaṃ anto pakkaṃ sāmaṃ
pakkaṃ – Vin. I. 211
Dwells inside, cooked inside, cooked
by himself; *Vas + ta*, *pp.*; *Pac + ta*,
pp.; *sāmaṃ*, *indel.*

Antosīmāya uposathaṃ karonti –
Vin. I. 340
(They) perform Uposatha ceremony
inside the boundary; *Kṛ + o + nti*,
pres. 3rd. *pl.*

Andhandhaṃ viya jhāyati – M. III.

151

It burns as if giving a dim light; *andhaṃ + andhaṃ + viya; viya, incl. jhā (from Kṣī) + ya + ti, pres. 3rd. sg.*

Andhaveniparamparasamsattā – D. I. 239

Clinged to a line of the blind; *andha + veni + parampara + samsatta; sam + Sañj + ta, pp.*

Andho acakkhuko – M. II. 202

The one who is blind and has no eyes to see (the one who cannot understand the reality)

Annampi pānampi khajjampi bhojjampi leyyampi peyyampi – A. V. 216

Food, drink, eatable, enjoyable and things to be sipped and drunk; *Khād + ya, fut. pp.; Bhuj + ya, fut. pp.; Lih + ya, fut. pp.; Pī + ya, fut. pp.*

Anvakkharaṃ nāma rūpaṃ aniccanti vuccamāno runti opātetī – Vin. IV. 15

Every syllable means that when the recitation is being made as “form is impermanent” (*rūpaṃ aniccaṃ*), the syllable ‘pa’ is dropped (only *ruṃ* is pronounced); *anu + akkhara; Vac + ya + māna, pass. pr.p.; o + Pat + e + ti, caus. pres. 3rd. sg.*

Anvadeva ahirikaṃ anottappaṃ – A. V. 214

Lack of moral shame and fear follow; *anva + (d) + eva, (Skt. anvag-eva) tamanubaddhaṃ eva, Cy. V. 70*

Anvadeva kusalā dhammā – A. I. 11
Subsequently the wholesome things

Anvadeva rājā Mahāsudassano – D. II. 173

The king Mahāsudassana (went) behind

Anvaddhamāsaṃ uddesaṃ āgacchati – A. I. 230

Recital comes fortnightly

Anvaddhamāsaṃ saṃghe osaranti pātimokkhuddesāya – M. II. 8

Fortnightly they come to the assembly of the Saṃgha for the recital of Pātimokkha; *anu + addha + māsa; o + Sr + a + nti, pres. 3rd. pl.; pātimokkha + uddesa: u(t) + Dṛś (dis) + a, der.*

Anvādhikampi āropetuṃ – Vin. I. 297

To offer even an additional piece of cloth; *āgantukapaṭaṃ dātuṃ, Cy. 1129; anu + adhikaṃ + api; ā + Ruh + e + tuṃ, caus. inf.*

Anvāvattesu brāhmaṇagahapatikesu – M. III. 116

When brahmins and householders (or brahmin householders) approached (him); *anvāvattantīti anuvāvattanti, upasaṃkamanti, Cy. IV. 165; anu + ā + Vṛi + ta, pp.; brāhmaṇa + gahapatika or brāhmaṇagahapatika; gahapati + ka, der.*

Anvesaṃ nādhigacchantī, idaṃ nissitaṃ Tathāgatassa viññānanti – M. I. 140

While searching, they do not find that the consciousness of the

Tathāgata depends on this; *anu + es (from Is) + nta, pr.p., nom. sg., it does not match with the plural subject, Cy. gives the plural meaning when it says anvesanti anvesantā, gavesantā, II. 117; na + adhi + gaccha + nti, pres. 3rd. pl.; ni + Śri + ta, pp.; the word Tathāgata is used here in the sense of a liberated one (vimuttacitta); Tathāgatassāti ettha satto 'pi Tathāgatoti adhippeto, uttamapuggalo khīṇāsavo 'pi; Cy. II. 117*

Apakasseva kāyaṃ apakasseva cittaṃ – S. II. 198

Dragging the body right away, throwing the mind right away; *apa + Kṛṣ + ya, absol. + eva*

Apakkaṃ paripācentī – D. II. 332

Make the unripe mature; *a + Pac + ta, pp.; pari + Pac + e + nti, caus. pres. 3rd. pl.*

Apagatā ime sāmāññā, apagatā ime brahmaññā – Vin. III. 43

These (people) have gone away from recluship, these (people) have gone away from brahmanhood (they have lost the meaning of recluship and brahmanhood); *apa + Gam + ta, pp.; samaṇa + ya, der.; brahman + ya, der.*

Apagabbho bhavaṃ Gotamo – A. IV. 175; Vin. III. 3

Venerable Gotama is not bold enough or venerable Gotama has kept himself away from the womb; *a + pagabbha or apa + gabbha*

Apacito gahaṭṭhānañceva pabbajitānañca – Vin. III. 89

Honoured by the householders and the renounced; *apa + Ci + ta, pp.; gen. for instr.*

Apaccuddhāraṃ paribhuñjeyya – Vin. IV. 121

Would use what is not taken up legally; *pati + u(t) + Dhṛ or Hṛ + aka, der.; pari + Bhū(ñ)j + eyya, opt. 3rd. sg.*

Apaṭiññāya karonti – Vin. II. 83

Carry out (formal acts) without having acknowledgement; *a + paṭi + Jñā + ya, absol.; Kṛ + o + nti, pres. 3rd. pl.*

Apaṭipucchā kataṃ – Vin. II. 3

Done without asking counter question; *a + paṭi + Pṛch + ya, absol.; Kṛ + ta, pp.*

Apañṇakatam paṭipadam paṭipanno – A. I. 113; II. 76

The one who has entered into the direct (non-dual) path; *apañṇakatam paṭipadanti aviruddhapaṭipadam, ekamsapaṭipadam...na takkagāhena vā nayagāhena vā, Cy. II. 181-2; apañṇaka + tā, der.*

Apañṇakatāya mayhaṃ – S. IV. 351

It is for my incontrovertibility, *apañṇakatāya anaparādhatāya, Cy. III. 110*

Apañṇakaṃ te ito bhavissati – M. III. 146

This will not be a question for you; *apañṇakanti avirādhitam, Cy. IV. 200*

- Apaññakam vā sotāpanno – A. V. 85**
Or a direct stream-entrant; *sota + ā + Pad + ta, pp.*
- Apaññakam sāmāñnameva seyyo – M. II. 74**
Non-conflicting recluseship is indeed better; *a + pañña (pañha) + ka, der.; samaña + ya, der. + eva*
- Apaññako maṇi uddham khitto – A. V. 296**
Undisputed gem thrown into the sky; *apaññako maṇiṭi samantato caturasso pāsako, Cy. V. 77; uddham, incl.; Kṣip + ta, pp.*
- Apadam vadhitvā – A. IV. 434**
Having killed totally; *apadam vadhitvāti nippadam niravasesam vadhitvā, Cy. IV. 202*
- Apadāne na sampāyati – M. I. 96**
He is unable to answer the questions raised on his behaviour; *apadāneti attano cariyāya; sampāyatīti... sampādetvā kathetuṃ na sakkoti, Cy. II. 66; saṃ + pa + ā + Yā + ti, pres. 3rd. sg.*
- Apanidheyya vā apandhāpeyya vā antamaso hāsāpekkhōpi – Vin. IV. 123**
Would hide or cause to hide even for fun at least; *apa + ni + Dhā + eyya, opt. 3rd. sg.; antamaso, incl.; hāsa + apekkho + api*
- Apayyāhi cīvaraṃ laddham? – Vin. IV. 245**

Venerables, have you received robe?; *api, used here as interr.p. + ayyāhi; Labh + ta, pp.*

Apayyo evarūpaṃ itthiṃ passeyyātha? – Vin. IV. 132
Venerable, did you see a woman of this sort?; *api + ayyo; passa + eyyātha, opt. 2nd. pl., used here in the pst. sense*

Aparajjugatāya Āsāḷhiyā – Vin. I. 137; II. 167
One day after the full moon of Āsāḷhi (July); *aparajju + gata*

Aparantakappikā aparantānudiṭṭhino – M. II. 228
Those who speculate and hold views on the other end (future); *apara + anta + kappa + ika, der.*

Aparantaṃ ārabha – M. II. 228
Concerning the other end; *ārabha, incl.*

Aparantaṃ vā ādhāveyyātha? – M. I. 265
Or would you run towards the future?; *ā + Dhāv + eyyātha, opt. 2nd. pl.*

Aparappaccayā nāṇamevettha hoti – S. II. 79
Without depending on another, there is knowledge on this matter; *a + para + paccaya; nāṇam + eva + ettha*

Aparikkhīṇā vā āsavā parikkhayaṃ gacchanti – A. V. 343
Or unexhausted influxes are exhausted; *a + pari + Kṣi + ta, pp.;*

ā + Śru + a, der.; a + pari + Kṣi + a, der.

Aparighamsantena asaṃghaṭṭantena kavāṭapiṭṭham nīharitvā – Vin. I. 47
Having taken out without rubbing and striking against the door and the door-post; *a + pari + Ghṛs + a + nta, pr.p.; a + saṃ + ghaṭṭa + nta, pr.p.; kavāṭa + piṭṭha; ni(s) + Hṛ + i + tvā, absol.*

Aparighamsantena dhovivā paṭisāmetabbaṃ – Vin. I. 46
Should be put back at the right place, after washing it without rubbing too hard; *paṭi + Śam + e + tabba, caus. fut.pp.*

Apariṇatabhojī – A. III. 145
The one who eats unripe things; *a + pari + Nam + ta, pp + Bhuj + ī, der.*

Apariññātaṃ tassāti vadāmi – M. I. 1
I declare that it has not been fully understood by him; *a + pari + Jñā + ta, pp.; Vad + a + mi, pres. 1st. sg.*

Aparitassaṃ paccattaṃ yeva parinibbāyati – M. III. 244
The one, who is not trembling, perfectly blows out from within; *aparitassaṃ, pr.p.; pati + attam + eva; pari + ni + Vā + ya + ti, pres. 3rd. sg.*

Aparitto mahattā appamāṇavihārī – A. I. 249
A person who is not inferior, a great personality and abiding without limitations; *so (khīṇāsavo)*

hi pamāṇakaraṇaṃ rāgādīnaṃ abhāvena appamāṇavihārī nāma, Cy. II. 361; a + paritta; mahā + attā; a + pamāṇa + vihāra + ī, der.

Aparipūraṃ hoti tenaṃgena – D. III. 123
Incomplete in that respect; *a + pari + puraṃ: Pṛ + a, der.; tena + aṃgena*

Aparimitapānabhojanā honti – A. II. 249
They have no limit in drinking and eating; *a + pari + Mi + ta, pp. + pāna + bhojana*

Apariyāputaṃ idaṃ varaṃ – Vin. IV. 143
This is better, uncommitted to memory; *a + pari + Āp + (u) + ta, pp.*

Aparisāvacarō samaṇo Gotamo, nālaṃ sallāpāya – D. III. 53
The recluse Gotama does not move in crowds, he is not fitly for a conversation; *a + parisā + avacara; na + alaṃ, incl.; saṃ + Lap + a, der.*

Aparisuddhakāyasamācāro aparisuddhacīsamācāro aparisuddhājīvo – Vin. I 171
Unclean physical behaviour, unclean verbal behaviour and unclean way of living; *a + pari + Śudh + ta, pp.; aparisuddha + ājīva*

Aparisuddhā Ānanda parisā – Vin. II. 236

Ānanda, assembly is not clean; *pari + Śudh + ta, pp.*

Aparisesaṃ nirujjhati – S. V. 213

Ceases to exist without remainder

Aparisesā nirujjhanti – D. I. 215; M. I. 110; II. 263; A. III. 165

Cease to exist without remainder; *a + pari + Śiṣ + a, der.; ni + Rudh + ya + nti, pass. pres. 3rd. pl.*

Aparihānadharmo hoti – A. III. 441
(Stream entrant) is not liable to fall back

Aparihīno kālaṃ kurumāno – A. II. 126

Dying without losing (that state); *a + pari + Hā + ta, pp.; Kr + māna, pr.p.*

Aparena samayena – D. I. 60; M. I. 20, II. 120; S. I. 82; II. 233

At another time; instr. for loc.

Apalāpāyaṃ bhikkhave parisā, nippalāpāyaṃ bhikkhave parisā – M. III. 80

Bhikkhus, this assembly of disciples is not essenceless, not unfertile; *a + palāpā + ayaṃ; ni + palāpā + ayaṃ*

Apalokitā vā anapalokitā vā – A. IV. 181

Whether consulted or not; *apa + Lok + i + ta, pp.*

Apalokito no satthā – S. III. 6

We have consulted the teacher, i.e. we have got the permission from the

teacher; *no, gen. for instr.*

Apalokema taṃ – Vin. III. 11

We take leave of you; *apa + Lok + e + ma, pres. 1st. pl.*

Apavadeva vaṇṇaṃ, apavadeva mante, apavadeva jātiṃ – D. I. 22

Indeed he reproaches the class, reproaches the scriptures and reproaches the birth; *apa + Vad + a + ti, pres. 3rd. sg. + eva, emph.p.*

Apaviddhaṃ deti – A. III. 171

Gives away trash; *apa + Vyadh + ta, pp.; Dā + e + ti, pres. 3rd. sg.*

Apavyāmato karitvā – S. I. 226

Having treated (them) with disrespect; *abyāmato karitvā, Cy. I. 346; this seems to be the opp. of padakkhiṇaṃ katvā*

Apasakka tāva bhagini – Vin. IV. 177

Sister, just move away; *apa + Śvaṣk + a, imper. 2nd. sg.; tāva, indcl.*

Apasādiyamānā rodanti – Vin. I. 79

(They), being refused, cry; *apa + Sad + e + iya + māna, caus. pass. pr.p.; Rud + a + nti, pres. 3rd. pl.*

Apasādetabbaṃ maññimha – D. I. 95

We thought that (he) should be made displeased; *apa + Sad + e + tabba, caus. fut. pp.; a + Man + ya + i + mha, pst. 1st. pl.*

Apassaṃ vā vadeyya passāmīti – M.

II. 172

Without seeing, perhaps, he would say, "I see"; *a + passa + nta, pr.p.; Vad + eyya, opt. 3rd. sg.; passa + mi, pres. 1st. sg. + iti*

Apassenaphalakaṃ heṭṭhato bhūmiṃ vilikhati, uparito bhitṭiṃ hanti – Vin. II. 175

The reclining board, from the bottom, scratches the floor, from the top, damages the wall; *heṭṭhato, uparito, adv.; vi + Likh + a + ti, pres. 3rd. sg.; Han + ti, pres. 3rd. sg.*

Apātite kuse – Vin. I. 299

When the lot is not caused to be drawn; *a + Pat + e + i + ta, caus. pp.*

Apātheyyena gantaṃ na sukaraṃ – Vin. I. 244

It is not easy to go without provision for the journey; *a + patha + eyya, der.; Gam + tuṃ, inf.*

Apāpakaṃ te maraṇaṃ apāpikā te kālakiriya – S. III. 122

Your death will not be bad, your death will not be bad

Apāpapurekkhāro brahmaññā pajāya – D. I. 115

He is not of evil intention towards brahman- people; *a + pāpa + pure (Skt. puras > puro > pure) + kāra; brahman + ya, der.*

Apāpuraṇaṃ ādāya – Vin. III. 119

Having taken the key (opener); *apa + ā + Vr + ana, meta. der.; ā + Dā + ya, absol.*

Apāyagamaṇiyo rāgo – A. III. 438

The attraction leading to purgatory; *apāya + Gam + aṇiyo, fut. pp.*

Apāyamukhāni pidaheyya – A. IV. 284

Would close down the outlets; *apa + aya + mukha; api + Dhā + eyya, opt. 3rd. sg.*

Apāyaṃ duggatiṃ vinipātaṃ nirayaṃ – D. I. 107; M. I. 73; S. I. 94, IV. 240

The purgatory which is devoid of happiness, a state of misery and into which beings are dropped; *apa + aya; du + gati; vi + ni + Pat + a, der.; ni (r) + aya*

Apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati – S. II. 92

Does not overpass the cycle of birth and death which is miserable, unhappy and into which beings are dropped; *saṃ + Sr + a, der.; na + ati + Vrt + a + ti, pres. 3rd. sg.*

Apārā pārāṃ gamaṇāya – M. I. 134; S. IV. 174; A. V. 4

To go from this shore to the other shore (to cross the river)

Apāvuso amhākaṃ satthāraṃ jānāsi? – D. II. 162; Vin. II. 284

Friend, do you know our teacher? ; *api + āvuso; api, interr. p.; āvuso, indcl. used to address in a polite and friendly way, (Skt. āyusmant); Jān + nā + si, pres. 2nd. sg.*

Api ca evaṃ vadāmi – D. I. 212

And yet I say thus, *api, ca, indcl.;*

Vad + a + mi, pres. 1st. sg.

Api ca te evamassa – M. I. 511
Nevertheless, this idea would come to you; *evam + assa: As + yā (Skt. yāt), opt. 3rd. sg.*

Api ca tyāhaṃ vyākarissāmi – S. IV. 295, 307
And yet I will explain to you; *te + ahaṃ; vi + ā + Kr + i + ssāmi, fut. 1st. sg.*

Api ca mamapi suṇātha – M. I. 219
Nevertheless, listen to my words too; *mama + api; Śru + ṇā + tha, imper. 2nd. pl.*

Api ca mayaṃ taṃ sarāma kinnu kho mahāsamaṇo nāgacchatī – Vin. I. 28
Nevertheless, we thought of you, why didn't the great recluse come; *Smy + a + ma, pres. 1st. sg. used in the pst. sense; kiṃ + nu, interr. p.; na + āgacchati + iti, pres. verb used in the pst. sense*

Api ca mayā cirapattaṃ arahattaṃ – Vin. II. 304
Nevertheless, Arahant hood has been attained by me, a long time ago; *ciraṃ + pa + Āp + ta, pp.*

Api ca mettha puggalavemattatā viditā – D. I. 176
And yet, in this context, the difference between individuals has been understood by me; *me + ettha, ettha, incl.; vi + matta + a + tā, der.*

Api ca me dhammanvayo vidito – D. III. 100

And yet the way of the Dhamma has been realised by me; *dhamma + anvaya: anu + aya (from I); Vid + i + ta, pp.*

Api cāhaṃ āyasmato nemisaddena tamhā samādhimhā vuṭṭhito – D. II. 271

And yet I have got up from that Samādhi with the rim-sound of your honour's chariot; *api + ca + ahaṃ; vi + u(t) + Sthā + i + ta, pp.*

Api cāhaṃ bhavantānaṃ vacanena gamissāmi – M. II. 148
And yet I will go at your honours' request; *Gam + i + ssāmi, fut. 1st. sg.*

Api nu ayyo tumhehi diṭṭhaṃ vā suttaṃ vā sakkhiṃ ṭhapayitvā dānaṃ diyyamānaṃ? – Vin. IV. 224

Have you seen or heard, sirs, that an alms is being given, keeping an eye-witness?; *api, nu, interr. p.; ayyo is used here in the plural sense; Dṛś + ta, pp.; Śru + ta, pp.; Sthā + āpaya + i + tvā, caus. absol.; Dā + iya + māna, pass. pr.p.*

Api nu kule dānaṃ diyyati? – A. IV. 392
Is alms given in the family; *Dā + iya + ti, pass. pres. 3rd. sg.*

Api nu ca mayaṃ garunissayaṃ gaṇhāma – Vin. II. 303
Even then we live under the teacher, don't we?; *Gṛh + ṇā + ma, meta., pres. 1st. pl.*

Api nu Tathāgato taṃ vācaṃ bhāseyya yā sā vācā dvayagāminī? – D. III. 14

Would the Tathāgata speak that word which is of double meaning (ambiguous)?; *alika-tuccha-nippala- vācāya etaṃ adhvacaṇaṃ, Cy. 825; Bhās + eyya, opt. 3rd. sg.*

Api nu taṃ upādāya evaṃ diṭṭhi uppajjeyya? – S. III. 204
Would there arise, concerning that, a wrong view as this?; *upa + ā + Dā + ya, absol.; u(t) + Pad + ya + eyya, opt. 3rd. sg.*

Api nu taṃ pātabbaṃ yaṃ pivitvā visaññī assa? – Vin. IV. 110
Should it be drunk, by drinking which one would become unconscious?; *Pā + tabba, fut. pp.; Pā or Pī + i + tvā, absol.; vi + saññā + ī, der.; As + yā (Skt. yāt), opt. 3rd. sg.*

Api nu tassa tasmim bhatte puna bhottukamyatā assa? – M. II. 255
Would there be an appetite again for him to eat that food?; *puna, incl.; Bhuj + tuṃ, inf. + Kām + ya + tā, der.*

Api nu tāhaṃ evaṃ avacaṃ – D. III. 3
Did I tell you thus?; *te + ahaṃ; a + Vac + aṃ, pst. 1st. sg.*

Api nu tumhākaṃ evamassa? – S. III. 34
Would this idea occur to you?; *evaṃ + assa, opt. 3rd. sg.*

Api nu tumhe paresaṃ subhāsita-

dubbhāsitaṃ ājāneyyātha – D. I. 3
Would you understand whether the speech of others is good or bad?; *su + Bhās + i + ta, pp.; du + Bhāsita; ā + Jān + nā + eyyātha, opt. 2nd. pl.*

Api nu tumhehi diṭṭhaṃ vā suttaṃ vā? – A. III. 299
Have you seen or heard?; *Dṛś + ta, pp.; Śru + ta, pp.*

Api nu te dhammā etarahi pavattino? – A. I. 279
Are those things existing at present?; *pa + Vṛt + ī, der.*

Api nu te vīṇā saravatī vā hoti kammaññā vā? – Vin. I. 182
Is your lute tuned or ready for play?; *sara + vanta + ī; kamma(n) + ya, der. + ā*

Api nu tvaṃ evaṃ vadeyyāsi – D. I. 60
Would you say like this?; *Vad + eyyāsi, opt. 2nd. sg.*

Api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā – D. I. 97
Would he receive a seat or water in the community of brahmins?; *Labh + etha, opt. mid. 3rd. sg.*

Api pana tumhe samaṇassa Ānandassa kiñci adattha? – Vin. II. 291
Did you give anything to the recluse Ānanda; *a + Dā + ttha, pst. 2nd. pl.*

Api panujjamānenapi – M. I. 108
Even by the one who is being chased

out; *pa + Nud + ya + mānena, pass. pr.p. + api*

Api panujjamānopi – A. IV. 32
Even if he is being chased out

Api piṇḍamalatta? – S. I. 114
Did you receive food?; *piṇḍaṃ + a + Labh + ttha; pst. 2nd. pl.*

Api bhante addasa – D. II. 130
Venerable sir, did you see?; *a + Dṛś + ā, pst. 2nd. sg.*

Api bhante evarūpaṃ dāraṃ passeyyātha – Vin. I. 76
Venerable sir, did you see a boy of this kind; *passa + eyyātha, opt. 2nd. pl. used in the pst.sense*

Api bhante piṇḍo labbhati? – Vin. II. 11
Venerable sir, is food available?; *Labh + ya + ti, pass. pres. 3rd. sg.*

Api bhante Bhagavā ekaṃ itthiṃ passeyya – Vin. I. 23
Venerable sir, did the Blessed One see a woman; *passa + eyya, opt. 3rd. sg. used in the pst.sense*

Api me bho thavikaṃ passeyyāsi? – Vin. IV. 161
Sir, did you see my purse?; *passeyyāsi, opt. 2nd. sg., used in the pst sense*

Api me mātaraṃ addasatha? – M. II. 108
Did you see my mother?; *api, interr.p.; a + Dṛś + ā + tha, pst. 2nd. pl.*

Api meyya evaṃ hoti – Vin. III. 215
Sir, I have this idea; *me + ayya*

Apuccaṇḍatāya samāpanno – M. I. 357
The one who has gained eligibility; *apūti + aṇḍatā; saṃ + ā + Pad + ta, pp.*

Apuññaṃ pasavati – D. III. 81.; S. I. 114, pasavi
Produces demerit; *pa + Su + a + ti, pres. 3rd. sg.*

Apuññaṃ pasutaṃ – Vin. III. 69
Produced demerit; *pa + Su + ta, pp.*

Apuṭṭhopi pātukaroti – A. II. 77
Even being unasked he speaks out; *a + Pṛch + ta, pp.; pātu + karoti*

Aputtakatāya paṭipanno samaṇo Gotamo – Vin. I. 43
Recluse Gotama is on the way to getting rid of children; *a + putta + ka + tā, der.; paṭi + Pad + ta, pp.*

Aputtakam sapatteyyaṃ – S. I. 89
Property with no heir; *sva + pati + eyya, der.*

Apubbaṃ acarimaṃ – D. I. 185; II. 225; A. I. 28; IV. 146
Simultaneously; *adv.*

Apetha, kiṃ tumhe jānātha – A. II. 78
Go away, what do you know; *apa + e (from I) + tha, imper. 2nd. pl.*

Apehayye – Vin. IV. 175
Venerable, get out of the way; *apehi*

+ ayye; *apa + e (from I) + hi, imper. 2nd. sg.*

Apehi tvaṃ, vinassa, mā tvaṃ addasaṃ – A. II. 182
Go away, go to hell, may I not see you; *vi + nassa, imper. 2nd. sg.; a + Dṛś + aṃ, pst. mid. 1st. sg.*

Apehi, mā me purato aṭṭhāsi – D. II. 138
Go away, don't stand in front of me; *ā + Sthā + si, imper. 2nd. sg.*

Appakataññuno – Vin. IV. 112
Those who have no knowledge of what was done by the Blessed One; *yaṃ Bhagavatā pakataṃ yaṃ paññattaṃ taṃ na jānanti attho, Cy. 860; appa + kata + Jñā + ū, der.*

Appakaṃ āyuppamāṇaṃ parittaṃ lahusaṃ – D. II. 4
Span of life is small, a little and short; *appa + ka, der.; āyu + pamāṇa*

Appakasirena samudāgacchanti – M. I. 105; A. IV. 366
Come to him with no difficulty; *appa + kasira; saṃ + u(t) + ā + gaccha + nti, pres. 3rd. pl.*

Appakasireneva paṭippassambhanti – A. IV. 127
Subside with no difficulty; *appa + kasirena + eva; kasira is often coupled with kiccha (Skt. kṛcchra); paṭi + pa + Śr(m)bh + a + nti, pres. 3rd. pl.*

Appakā te manussesu ye janā

pāragāmino – A. V. 232
Among human beings very rare are those who go to the other shore; *appa + ka, der.; pāra + Gam + ī, der.*

Appakā te sattā ye manussesu cutā manussesu paccājāyanti – A. I. 37
Very few are those beings who, departed from the human (world), are re-born among human beings; *Cyu + ta, pp.; pati + ā + Jan + ya + nti, pres. 3rd. pl.*

Appakā te sattā ye saṃviggā yoniso padahanti – A. I. 36
Very rare are those beings who, being agitated, strive wisely; *saṃ + Vij + ta, pp.; pa + Dhā + a + nti, pres. 3rd. pl.*

Appaññattaṃ na paññāpentī, paññattaṃ na samucchindanti, yathāpaññatte porāṇe Vajjidhamme samādāya vattanti – D. II. 74
(They) do not promulgate what has not been promulgated, do not abrogate what has already been promulgated, they strictly follow the ancient lore of Vajji as it has been promulgated; *a + pa + Jñā + āpe + ta, caus. pp.; pa + Jñā + āpe + nti, caus. pres. 3rd. pl.; saṃ + u(t) + Chi(n)d + a + nti, pres. 3rd. pl.; ; saṃ + ā + Dā + ya, absol.; Vṛt + a + nti, pres. 3rd. pl.*

Appaññattaṃ sāvakaṇaṃ sikkhāpadaṃ, anuddiṭṭhaṃ pātimokkhaṃ – Vin. III. 8
For the disciples, rules were not proclaimed Pātimokkha (the code of rules) was not recited (pointed out); *a + pa + Jñā + āpe + ta, caus. pp.; an + u(t) + Dṛś + ta, pp.*

Appaññātakena no paritassati – A. III. 133

He is not agitated for the reason of no fame; *appa + Jñā + ta, pp. + ka, der.; pari + Tras + ya + ti, pres. 3rd. sg.*

Appaññāto hoti – A. III. 133

He is not well known; *a + paññāto or appa + ñāto*

Appaṭikammāpatti – A. I. 21

The offence which cannot be redressed; *a + paṭi + kamma + āpatti: ā + Pad + ti, der.*

Appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi – A. II. 27

Not rejected by the recluses, brahmins and the wise; *a + paṭi + Kruṣ + ta, pp.*

Appaṭikkūle paṭikkūlasaṅgī – S. V. 295

The one who has the sense of repulsiveness in reference to the non-repulsive; *a + paṭi + kūla; saṅgī + ī, der.*

Appaṭiladdhāya paññāya paṭilābhāya – D. III. 284

To gain wisdom which has not been gained; *a + paṭi + Labh + ta., pp.*

Appaṭivānaṃ padaheyyātha – A. I. 50

You should strive without shrinking back; *a + paṭi + Vṛ + ana, der. pa + Dhā + a + eyyātha, opt. 2nd. pl.*

Appaṭivānitā padhānasmim – A. I. 50

Non shrinking back in striving

Appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇabhogī – M. II. 251

(He) shares (his gains) with virtuous co-celibates and enjoys them in common; *a + paṭi + vi + Bhaj + ta, pp. + bhoga: Bhuj + a, der. + ī, der.*

Appaṭivekkhitvā āsane na nisīditabbaṃ – Vin. III. 79

One should not sit on a seat without reviewing; *a + paṭi + ava + Īkṣ + i + tvā, absol.*

Appaṭṭho hoti appakicco subhāro susantoso jīvitaparikkhāresu – A. III. 120

The one who has less undertakings, less work and is frugal, and contented with necessities of life; *appaṭṭhoti appasamārambho, Āy. III. 276; appa + Kṛ (ti) + ya, der.; su + bhāra*

Appatarena gaṇena – Vin. I. 195

With a smaller group; *appa + tara; the suffix tara is used with instr. or abl. for comparison*

Appaṭṭhitena viññāṇena parinibbuto – S. I. 122

With unfixed consciousness, he entered into perfect extinction; *a + pa + ṭṭhit + i + ta, pp.; pari + ni + Vṛ + ta, pp.*

Appativattiyam kenaci manussa-bhūtena paccatthikena paṇinā – A. III. 150

(The wheel) which cannot be turned back by any hostile human being; *a + paṭi + Vṛt + iya, der.; paṭi + attha + ika, der.*

Appattaṃ ca sīsaṃ bimbohanaṃ, bhūmito ca pādā muttā etasmim antare – Vin. II. 286

The head had not reached the pillow, feet were released from the ground, in between this; *a + pa + Āp + ta, pp.; Muc + ta, pp.*

Appattaṃ me bhāvanāphalaṃ – A. IV. 47

The fruit of cultivation has not yet been achieved by me

Appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya – M. III. 79; S. I. 217; A. I. 243; II. 148; III. 101

To reach the state not yet reached, to attain the state not yet attained, to experience the state not yet experienced; *an + adhi + Gam + ta, pp.; a + sa + acchi + Kṛ + ta, pp.*

Appadakkhiṇaggāhī anusāsaniṃ – M. I. 95

One who misunderstands the instruction; *a + pa + dakkhiṇa + Gṛh + ī, der.*

Appadukkhavihāriṃ – D. I. 162

The one who abides with no pain

Appapañcaṃ papañceti – A. II. 161

Makes unnecessary imagination; *nappapañcetabbaṭṭhāne papañcaṃ karoti, anācaritabbaṃ maggaṃ ācarati, Āy. III. 151; papañca + e + ti, denom. pres. 3rd. sg.*

Appabhassā bhassapariyantakārino – A. III. 138

Those who talk a little and terminate

the talk; *Bhās + ya, fut. pp.*

Appamattakampi bhavaṃ na vaṇṇemi – A. I. 34

I do not praise even a trivial existence; *vaṇṇa + e + mi, denom. pres. 1st. sg.*

Appamattakaṃ kho panetaṃ bhikkhave oramattakaṃ sīlamattakaṃ yena puthujjano Tathāgatassa vaṇṇaṃ vadamāno vedeyya – D. I. 3

Bhikkhus, it is in terms of trivial, insignificant and mere morality that the worldling would speak, while praising the Tathāgata; *pana + etaṃ, pana incl.; Vad + a + māna, pr.p.; Vad + eyya, opt. 3rd. sg.*

Appamattakaṃ kho panetaṃ yadidaṃ parassa puggalassa upaghāto – M. II. 241

Less important is the hurting of another person; *upa + Ghan + ta, pp.*

Appamattakaṃ kho panetaṃ yadidaṃ byañjanaṃ – M. II. 240

Less important is this phrasing; *appa + matta + ka, der.; pana + etaṃ*

Appamattakaṃ kho panetaṃ yadidaṃ mayhaṃ vihesā – M. II. 241

Less important is my trouble

Appamattakavissajjakaṃ sammannitum – Vin. II. 177

To agree upon a disposer of trivial things; *vi + Sṛj + ya + ka, der.; saṃ + Man + ya + i + tum, inf.*

Appamattakepi (tesaṃ) kukkucaṃ

uppajjati – Vin. III. 44

There arises remorse for them even on a trivial thing; *u(t) + Pad + ya + ti*, pres. 3rd. sg.

Appamattakepi pavārenti – Vin. I. 213

Cause to satisfy themselves (stop eating) even with a little food; *pa + Vr + e + nti*, caus. pres. 3rd. pl.

Appamattako so vivādo yadidaṃ ajjhājīve vā adhipātimokkhe vā – M. II. 245

Less important is that dispute about higher livelihood or higher moral code; *adhi + ājīva*

Appamattassa ātāpino pahitattassa viharato – M. III. 89

Of the one who is mindful, energetic and abiding with a well fixed mind or when (he) was abiding with mindfulness, striving and with a mind well fixed; *gen. abs.*; *ā + Tap + ī*, der.; *pa + Dhā + i + ta*, pp. + *atta*

Appamattā ātāpino pahitattā viharantā – S. I. 117

(They), abiding with mindfulness, endeavour, and fixed minds; *ā + Tap + ī*, der.; *pa + Dhā + i + ta*, pp. + *atta*; *vi + Hr + a + nta*, pr.p.

Appamatto ubho atthe adhigaṇhāti – S. I. 87

The mindful attains both meanings (this worldly and other worldly); *a + pa + Mad + ta*, pp.; *adhi + Grh + nā + ti*, meta., pres. 3rd. sg.

Appamatto vihessati – D. II. 121

(He) will abide with diligence, *vi + Hr + ssati*, the root vowel becomes *e*; commonly used form is *viharissati*

Appamāṇaṃ cetosamādhiṃ upasampajja viharati – A. II. 54, III. 51

Having attained boundless concentration of mind, he abides; *upa + saṃ + Pad + ya*, absol.

Appamāṇā ceto vimutti – M. III. 146

Liberation of mind, unlimited; *a + pamāṇa*; *vi + Muc + ti*, der.

Appamāṇo uḷāro obhāso pātubhavi, atikkamma devānaṃ devānubhāvaṃ – M. III. 120

Immeasurable and great light appeared, surpassing the majesty of gods; *pātu + Bhū + a + i*, pst. 3rd. sg.; *ati + Kram + ya*, absol.; *deva + anubhāva*

Appamāṇo uḷāro obhāso loke pātubhavati – D. II. 12

The splendour, immeasurable and great, appears in the world; *pātu + bhavati*; *pātu*, incl., before a consonant *pātu* is used, before a vowel *pātu* or *pātur* is used, e.g. *pātvākasi* (*pātu + akāsi*), *pāturahosi* (*pātu* ® + *ahosi*)

Appamāṇo samādhi subhāvito – A. IV. 421

Well cultivated is concentration of mind on boundless; *su + Bhū + e + i + ta*, caus. pp.

Appamādagāravatā – A. III. 330

Reverence for heedfulness

Appamādādhigatā bodhi – A. I. 50
Enlightenment has been attained through mindfulness; *a + pamāda + adhi + Gam + ta*, pp.

Appamādena karaṇīyanti vadāmi – S. IV. 125

I say that it should be done with mindfulness; *Kr + anīya*, fut, pp. + *iti*; *Vad + a + mi*, pres. 1st. sg.

Appamādo kusalesu dhammesu – D. III. 272; S. I. 89

Heedfulness in wholesome things; *a + pamāda*

Appamiddho hoti, jāgariyaṃ anuyutto – A. III. 120.

He is of less sleep and more practice in the night; *appa + middha*; *jāgara + iya*, der.

Appameyyā Tathāgatā – A. I. 227

The Tathāgatas are immeasurable; *a + pa + Mā + eyya*, der.

Appampi vuttā samānā abhisajjīṃ kuppīṃ vyāpajjīṃ patitthīyīṃ, kopaṇca dosaṇca appaccayaṇca pātvākāsiṃ – A. II. 204-5

Being said even a trivial thing I became angry, irritated, wrathful and resistive. I expressed anger, hatred and displeasure; *abhi + Sad + ya + iṃ*, pst. 1st. sg.; *Kup + ya + iṃ*, pst. 1st. sg.; *vi + a + Pad + ya + iṃ*, pst. 1st. sg.; *pati + Sthyā + iṃ*, pst. 1st. sg.; *pātu + akāsiṃ*, pst. 1st. sg.

Appaṃ dinnam bahuṃ hoti, bahuṃ dinnam bahutaram – M. III. 80

A small thing, given, becomes great,

and the great thing, given, becomes greater; *Dā + ta*, pp.

Appaṃ rattiyā supanti, bahuṃ jagganti – A. III. 156

In the night they sleep a little and keep mostly awake; *Svap + a + nti*, pres. 3rd. pl.; *jagg + a + nti*, pres. 3rd. pl.; *appaṃ, bahuṃ*, adv.

Appaṃ vā nātiparivaṭṭam pahāya mahantaṃ vā nātiparivaṭṭam pahāya – D. I. 61

Having abandoned a small or big circle of relatives; *nāti + pari + Vr + ta*, pp.

Appaṃ vā bahuṃ vā bhāsassu – Vin. I. 40

Please say a little or more; *Bhās + a + ssu*, imper. mid. 2nd. sg.

Appaṃ vā bhiyyo – D. II. 4; S. I. 108
Less or more

Appaṃ vā bhogakkhandham pahāya mahantaṃ vā bhogakkhandham pahāya – D. I. 61

Having given up a small or big amount of wealth; *bhoga + khandha*; *pa + Hā + ya*, absol.

Apparajakkho imasmīṃ dhammavinaye – A. V. 192

The one who has no stains in this doctrine and discipline; *appa + raja(s) + ka*, der.

Appasaddaṃ parisam veditvā upasaṃkamitabbaṃ maññeyya – M. II. 2

Having understood that the crowd is

quiet, he would consider it worth visiting (us); *Vid + i + tvā, absol.*; *upa + sam + Kram + i + tabba, fut. pp.*; *Man + ya + eyya, opt. 3rd, sg.*

Appasaddā appakiṇṇā phāsu vihareyyāma – A. V. 134

We, being free from noise and crowds, would abide comfortably; *appa + kir?* + *ta, pp.*; *phāsu, adv.*

Appasaddā bhonto hontu, mā bhonto saddamakattha – M. II. 2

Sirs, please be silent, make no noise; *Hū (Bhū) + a + ntu, imper. 3rd, pl.*; *saddam + akattha: a + Kr + ttha, pst. 3rd, pl.*

Appasaddo upasamkamitvā – D. I. 89; M. II. 122

Having gone there without making noise; *upa + sam + Kram + i + tvā, absol.*

Appasannānaṃ vā pasādāya pasannānaṃ vā bhīyobhāvāya – A. I. 100; Vin. I. 45; Vin. III. 21, vā is missing

For the faith of the unfaithful or for the increase of the faithful; *a + pa + Sad + ta, pp.*; *bhīyyo, indcl.*; *Bhū + a, der.*

Appasādanīye thāne pasādaṃ upadaṃseti – A. I. 89; II. 3, 84; III. 139

On unpleasant matters (he) shows pleasure; *a + pasāda + anīya, fut. pp.*; *upa + Drś + e + ti, : darseti > dasseti > daṃseti, caus. pres. 3rd, sg.*

Appasādaṃ pavedeyyūṃ – A. IV. 345

(They) would express (their) displeasure; *a + pasāda; pa + Vid + e + eyyūṃ, caus. opt. 3rd, sg.*

Appassādā kāmā bahudukkhā bahūpāyāsā ādīnavo ettha bhīyyo – M. I. 91

Sense pleasures give little enjoyment, much suffering, much trouble, here the harms are many; *appa + assāda; bahu + upāyāsa; ettha, indcl.*

Appaharantassa paharati – A. IV. 339

Attacks the one who is not attacking; *a + pa + Hr + a + nta, pr.p.*; *pa + Hr + a + ti, pres. 3rd, sg.*

Appaharite kato haritaṃ ottharati – Vin. IV. 205

That, which is done on non-green, pervades the green; *appa + harita; o (ava) + Str + a + ti, pres. 3rd, sg.*

Appaharite vā chaḍḍehi, appāṇake vā udake opilāpehi – M. III. 157; Vin. I. 225, M. I. 13, 207, chaḍḍemi, opilāpessāmi

Throw it on the ground where there is no greenery or make it float on the water where there is no living thing; *appa + harita; chaḍḍa (from Chard) + e + hi, imper. 2nd, sg.*; *o (ava) + Plu + āpe + hi, caus. imper. 2nd, sg.*

Appahitepi gantūṃ, pageva pahite – Vin. I. 142

To go, not only on a call but also without a call; *a + pahite + api; pa + Hi + ta, pp.*; *pageva, indcl.*

Appābādhañca sañjānāmi

appātaṃkatañca lahuṭṭhānañca balañca phāsuvihārañca – M. I. 124, 437

I feel little affliction, little sickness, lightness of the body, physical strength and comfortable living

Appābādham appātaṃkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – D. II. 72; M. II. 141

Ask whether he has no ailment, no sickness, whether he is in good health, strength and comfort; *appa + ābādha, appa + ātaṃka, appa means little; Pṛch + ya, imper. 2nd, sg.*; *only the verbal base is sometimes used to give the imperative 2nd, sg. meaning*

Appāyo samāno uḷāraṃ jīvikam kappeti – A. IV. 283

Being of less income he leads a luxurious life; *appa + āya; As + māna, pr.p.*; *kappa + e + ti; denom. pres. 3rd, sg.*

Appāhāro hoti, anodarikattaṃ anuyutto – A. III. 120

He becomes one who takes a little food and practises non greed for food; *anodarikattanti na odariyabhāvaṃ, amahagghasabhāvaṃ, Cy. III. 276; appa + āhāra; an + udara + ika + tta, der.*; *anu + Yuj + ta, pp.*

Appicchataṃ yeva nissāya – A. III. 219

Depending solely on simplicity; *appa + iccha + tā, der.*; *ni + Śri + ya, absol.*

Appicchatāya santuṭṭhiyā sallekḥāya subharatāya

vīriyārambhāya samvattissati – M. I. 13

That will lead to simplicity of life, contentment, slashing of impurities, easy maintenance and commencement of effort; *appa + icchā (from Iṣ) + tā, su + bhara (from Bhṛ) + tā, der.*; *sam + Vrt + i + ssati, fut. 3rd, sg.*

Appicchassāyaṃ dhammo – A. IV. 228

This Dhamma is for the one who has little wants; *appa + icchassa + ayam*

Appicchā santuṭṭhā lajjino kukkucakā sikkhākāmā – Vin. I. 44

Those who are leading a simple life and contented, morally shameful, conscientious and anxious for training; *appa + icchā; sam + Tuṣ + ta, pp.*; *lajjā + ī, der.*

Appiyapāsaṃsī ca hoti piyagarahī ca – A. IV. 155

He becomes one who praises the undesirables and blames the desirables; *a + piya + pasamsā + ī, der.*; *garaha + ī, der.*

Appiyarūpe rūpe vyāpajjati – S. IV. 119

In reference to the material form which looks unpleasant, he is repulsed; *vi + ā + Pad + ya + ti, pass. pres. 3rd, sg.*

Appekacce tuṅhībūtā ekamantaṃ nisīdiṃsu – M. II. 141; Vin. I. 36

Some of them being silent sat down at one side; *tuṅhī + bhūta, pp.*

Appekacce Bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sārānīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu – M. II. 141; Vin. I. 36

Some of them exchanged friendly greetings with the Blessed One and sat down at one side after the courteous talks; *saṃ + Mud + a + iṃsu, pst. 3rd. pl.; saṃ + Mud + a + anīya, fut. pp.; Smṛ + anīya or saṃ + Ra(ñ)j + anīya, fut. pp.; vi + ati + Sr + e + tvā, caus. absol.*

Appekacce Bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu – M. II. 141; Vin. I. 36

Some of them announced their name and clan before the Blessed One and sat down at one side; *Śru + e + tvā, caus. absol.*

Appekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu – M. II. 141; Vin. I. 36

Some of them paying respects to the Blessed One sat down at one side; *api + ekacce; abhi + Vad + e + tvā, caus. absol.; ekaṃ + antaṃ, acc. for loc.; ni + Sad + iṃsu, pst. 3rd. pl.*

Appekacce manussā nāvaṃ pariyesanti, appekacce uḷumpaṃ pariyesanti, appekacce kullaṃ bandhanti – D. II. 89

Some people search for a boat, some people search for a float and some people make a raft; *api + ekacce; pari + es (from Iṣ) a + nti, pres. 3rd pl.; Ba (n)dh + a + nti, pres. 3rd. pl.*

Appekacce yena Bhagavā

tenañjaliṃ paṇāmetvā ekamantaṃ nisīdiṃsu – M. II. 141; Vin. I. 36

Some of them caused to fold their palms towards the Blessed One and sat down at one side; *tena + añjaliṃ; pa + Nam + e + tvā, caus. absol.*

Appekadā ākiṇṇo viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāvakehi – M. II. 8

Sometimes I abide, being beset with bhikkhus, bhikkhunīs, upāsakas, upāsikās, the king, chief ministers, other religious leaders and their followers; *api + ekadā; ākiṇṇa, pp. of ākirati; rāja + mahā + matta; tittha + iya, der.; Śru + aka, der.*

Appekadā Tathāgataṃ dhammadesanā paṭibhātī – A. IV. 337; V. 154

Sometimes it occurs to the Tathāgata to give a sermon; *paṭi + Bhā + ti, pres. 3rd. sg.*

Appekadāhaṃ iddhiṃ māva maññe – M. II. 69

Sometimes I feel like a person with psychic power; *api + ekadā + ahaṃ; iddhiṃ + iva*

Appena bahumicchati – D. III. 186

He expects too much for a little; *Iṣ + ya + ti, pres. 3rd. sg.*

Appeva nāma amhesu sārājjeyyunti – Vin. II. 262

May they be attracted towards us; *saṃ + Raj + ya + eyyuṃ, opt. 3rd. pl.*

Appeva nāma aṃgānipi seseyyuṃ – Vin. II. 212

May there remain even the parts; *Śiṣ + e + eyyuṃ, caus. opt. 3rd. pl.*

Appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyetha – M. I. 192

May there appear an ending of this whole lot of suffering; *dukkha + khandha; pa + Jñā + ya + etha, opt. mid. 3rd. sg.*

Appeva nāma ekapadampi ājāneyyuṃ – S. IV. 316

May they understand even a single sentence; *ā + Jān + nā + eyyuṃ, opt. 3rd. pl.*

Appeva nāma kadāci karahaci samāgaccheyyāma – M. II. 140

I wish I would meet (him), one day; *saṃ + ā + gaccha + eyyāma, opt. 1st. pl.*

Appeva nāma cittaṃ pasīdeyya – D. I. 47

May the mind be pleased; *pa + Sad + eyya, opt. 3rd. sg., vowel of the root becomes ī, cp. Nisīdeyya*

Appeva nāma taṃ bhayabheravaṃ passeyyaṃ – M. I. 20

May I see that dreadful object; *passa + eyyaṃ, opt. 1st. sg.*

Appeva nāma putto ..tuyhampi vacanaṃ kareyya – Vin. III. 17

It is better if the son would act on your word too; *Kṛ + eyya, opt. 3rd. sg.*

Appeva nāma mayaṃ kadāci

karahaci tena bhotā Gotamena samāgaccheyyāma – M. I. 177-8

I suppose I would meet with that venerable Gotama, one day; *appeva nāma, incl. used with opt.; kadāci karahaci, incl.; saṃ + ā + gaccha + eyyāma, opt. 1st. pl.*

Appeva nāma siyā kocideva kathāsallāpo – M. I. 146, 178, 228; II. 185

It is better if there would be a conversation; *koci + (d) + eva (Skt. kaścid + eva); saṃ + Lap + a, der.*

Appeva nāma siyā Bhesika, appeva nāma siyā Bhesika – D. I. 226

May it well be, Bhesika, may it well be; *As + yā (Skt. yāt), opt. 3rd. sg.*

Appeva nāmāhaṃ Bhagavato bhāsitassa dāyādo assaṃ – A. IV. 299

May I be an heir to the teaching of the Blessed One; *As + yaṃ, (Skt. yāṃ) opt. 1st. sg.*

Appeva maṃ na viheṭheyya – Vin. I. 24

I suppose, he would not trouble me; *appeva, incl. vi + Hiḍ + eyya, opt. 3rd. sg.*

Appossukkatāya cittaṃ namati, no dhammadesanāya – M. I. 168; S. I. 137; Vin. I. 5

The mind bends towards inactivity not for preaching; *appa + ussukka + tā, der.; Nam + a + ti, pres. 3rd. sg.; no, neg. p.*

Appossukkā pannalomā
paradavuttā migabhūtena cetasā
viharanti – M. I. 450

They abide with little interest, with
little elation (with the bodily hair
fallen down), with the support given by
others (or with submission) and with a
deer's mind (with an innocent mind);
appa + usukka; Pat (Pad) + ta, pp.
+ loma; para + da + vutta;
parehi dinna vuttino, parato
laddhena yāpentā, Cy. III.167

Appossukko tuṅhībhūto
saṅkasāyati – S. II. 277; IV. 178;
Being inactive and silent it whiles
away the time; *saṅ + Kṛṣ + āya +*
ti, pres. 3rd. sg; saṅkasāyatīti
kālaṃ ativatteti, Cy. I. 296; acchati,
Cy. III. 29

Appossukko tvaṃ hohi – D. II. 106;
M. III. 175; S. V. 262
Be at ease; *Hū (Bhū) + a + hi, imper.*
2nd. sg.

Abalabalo viya mandamando
viya bhākuṭikabhākuṭiko viya – Vin.
II. 11
Like a feeble of feebleness, fool of fools
and a person of ferocious look; *viya,*
indcl. used for similes

Abahukato dhammena abahukato
saṅghena – S. V. 89
(I) was not helped much by the
Dhamma and by the Saṅgha; *a +*
bahu + Kṛ + ta, pp.

Abbudam uppāditam ādinavo
uppādito – Vin. III. 18
Caused to create a problem, caused to

create a danger; *u(t) + Pad + e + i +*
ta, caus. pp.

Abbūhesiko – A. III. 84
The one whose desire is pulled out; *a*
+ Brh + ta, or a + Vah + ta, pp. +
esikā or isikā

Abbhāñjanam adhiṭṭhātum – Vin. I.
205
To apply as an ointment; *abhi + añ*
jana; adhi + Sthā + tum, inf.

Abbhatarekaṃ vetanam adāsi – Vin.
IV. 76
Gave him a special wage; *abhi +*
atirekaṃ; a + Dā + ā + s + i, double
pst. 3rd. sg.

Abbhatham gacchati – M. I. 115
Goes to an end; *abhi + attham;*
gaccha + ti, pres. 3rd. sg.

Abbhantarato vā mithubhedā – Vin.
I. 229
Or due to the breaking down of mutual
trust from within; *mithu + bheda;*
Bhid + a, der.; abhi + antarato

Abbhantaram ghaṭṭetvā bahi
mocehi – Vin. III. 36
Having touched the inner part, cause to
emit (semen) outside; *ghaṭṭa (from*
Ghṛṣ) + e + tvā, absol.; bahi, indcl.;
Muc + e + hi, caus. imper. 2nd. sg.

Abbhantarā guyhamantā bahiddhā
sambhedam gacchanti – A. V. 82;
Vin. IV. 159
Internal secret talks leak out; *guyha*
(Skt. guhya) + manta; saṃ + Bhid +
a, der.

Abbhantarānaṃ guttiyā bāhirānaṃ
paṭighātāya – A. IV. 106
For the protection of the inmates and
repulsion of the outsiders; *Gup + ti,*
der.; paṭi + ghan + ta, pp.

Abbhantarānaṃ ratiyā aparitassāya
phāsuvihārāya bāhirānaṃ
paṭighātāya – A. IV. 108
For the delight, safety (living without
fear) and easy-abiding of the inmates
and for the repulsion of the outsiders;
a + pari + tras + ya, der.

Abbhantarike vissāsikaṭṭhāne
ṭhapesi – Vin. I. 346
Caused to put (him) on the most
trustworthy position in the inner circle
(inside the palace); *abbhantara + ika,*
der; vissāsa + ika, der. + ṭhāna;
Sthā + āpe + s + i, caus. pst. 3rd. sg.

Abbhantarimena mānena – Vin. III.
149
In terms of inside measure;
abbhantara + ima, der.

Abbhantaro antojano, dāsāti vā
pessāti vā kammakarāti vā – A. III.
37-8
Attendants in the inner circle, servants,
messengers, or workers; *dāsā + iti;*
pa + Iṣ + ya, fut. pp.; kamma + Kṛ +
a, der.

Abbhāgate ca āsanodakena paṭi-
pajessāma – A. III. 37; A. IV. 265
We will welcome those who have
come (to our house) by offering them
a seat and water; *abhi + āgata; āsana*
+ udaka; paṭi + Pūj + e + ssāma, fut.
1st. pl.

Abbhāgamaṇaṃ sādīyanti – Vin. IV.
220
(They) enjoy the approach; *abhi + ā*
+ gamana; Svad + aya + nti, caus..
pres. 3rd. pl.

Abbhāghātanissitaṃ vā hoti – Vin.
III. 151
Or it is close to the house of
execution; *kāraṇagharaṃ*
verigharaṃ corānaṃ maraṇatthāya
kataṃ, Cy. 570; abhi + ā + ghāta +
ni + Śri + ta, pp.

Abbhācikkhanti asatā abhūtena – D.
I. 161; M. II. 127
Accuse with an untrue and non-factual
accusation; *abhi + ā + Khyā + nti,*
intens. pres. 3rd. pl.

Abbhānaṃ yācāmi – Vin. II. 39
I beg reinstatement; *abhi + ayana*
(from I); Yāc + a + mi, pres. 1st. sg.

Abbhānāraho hoti – Vin. I. 49, 143
The one who is fit to be reinstated; *for*
the legal act of reinstatement, twenty
ordained bhikkhus' participation in
the assembly is necessary; abbhāna
+ araho; (verb is abbheti: abhi + eti,
pres. 3rd. sg.)

Abbhāmuttova candimā – M. II.
104
Just as the moon released from the
cloud; *abbhā + Muc + ta, pp. + iva;*
iva, indcl. used for similes

Abbhutaṃ akaṃsu – Vin. II. 130; III.
138
(They) made a bet; *abbhutaṃ*
akaṃsūti paṇitakaṃ akaṃsu, Cy.

553; *a + Kr + ā + imsu, double pst. 3rd. pl.*

Abbhunnāmetvā kāyaṃ, anuviloketvā parisam – D. I. 120

Causing to turn the body straight up and looking round the assembly; *abhi + u(t) + Nam + e + tvā, caus. absol.; amu + vi + Lok + e + tvā, absol.*

Abbhūṃ me pisāco vata maṃ – M. I. 448

O my god, there is indeed a demon!; *colloquial expression; abbhūmeti utrāsavacanametam, Vin. Cy. 1205*

Abbhuyyāsi yena Kāsi – S. I. 82

Advanced up to Kāsi, *abhi + u(t) + Yā + s + i, pst. 3rd. sg.*

Abbhokāse caṃkamanti – D. I. 89; M. I. 229; M. II. 119

Walk, up and down, in the open air; *abhi + okāse; Kram + a + nti, intens. pres. 3rd. pl.*

Abbhokāse nisinnō hoti – M. I. 463

He has been sitting in the open air; *ni + Sad + ta, pp.; Hū (Bhū) + a + ti, pres. 3rd. sg.*

Abbhokāso pabbajjā – D. I. 63; S. V. 350

Renounced life is free; *abhi + o (ava) + kāsa; pa + Vraj + yā*

Abyākatañca me abyākatato dhāretha, byākatañca me byākatato dhāretha – M. I. 432

Cause to hold in mind what is unexplained by me as unexplained

and what is explained by me as explained; *a + vi + ā + Kr + ta, pp.; Dhṛ + e + tha, caus. imper. 2nd. pl.*

Abyābajjhāparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi – M. I. 90

Bhikkhus, I say that the taste of feeling culminates in non- oppression; *a + vi + ā + Bād + h + ya, der.; paramaṃ + ahaṃ; ā + Svad + a, der.; Vad + a + mi, pres. 1st. sg.*

Abyāvaṭṭā tumhe hotha, Tathāgatassa sarīrapūjāya – D. II. 141

You need not worry about honouring the Tathāgata's body; *a + vi + ā + Vr + (or Pr) + ta, pp.*

Abrahmacariyaṃ pahāya brahmacārī ārācārī virato methunā gāmadhammā – D. I. 4

Having abandoned unchastity, he becomes chaste, aloof and detached from sexuality, the common thing, *pa + Hā + ya, absol.; Vi + Ram + ta, pp.*

Abhabbā te oghassa nittharaṇāya – A. II. 201

(They are) unfit for crossing over the flood; *ni (s) + Tr + ana, der.*

Abhabbā te nāṇadassanāya anuttarāya sambodhāya – A. II. 301

(They are) unfit for knowledge and vision and supreme enlightenment; *sam + Budh + a, der.*

Abhabbā pamajjitum – M. I. 477; S. IV. 125

Unfit for being unmindful; *a + Bhū + a + ya (Skt. abhavya), fut. pp.; pa + Mad + ya + i + tum, inf.*

Abhabbe akāsi – Vin. II. 191

Made (them) unfit; *a + Kr + ā + s + i, double pst. 3rd. sg.*

Abhabbo ajjhācaritum – D. III. 133; A. IV. 370

Unfit for mis-behaviour; *adhi + ā + Car + i + tum, inf.*

Abhabbo khīrassa adhigamāya – M. III. 141

He is unfit for getting milk; *adhi + Gam + a, der.*

Abhabbo chandā dosā mohā bhayā agatiṃ gantum – Vin. II. 285

(He) is unfit for taking a wrong course through desire, anger, delusion and fear; *a + Gam + ti, der.; Gam + tum, inf.*

Abhabbo tena sarīrabandhanena jīvitum – Vin. III. 28

Unfit for living with that physical constitution; *Jīv + i + tum, inf.*

Abhabbo dukkhakkhayāya – S. IV. 17

Unfit for the exhaustion of dukkha; *dukkha + khaya; Kṣi + a, der.*

Abhabbo niyāmaṃ okkamitum kusalesu dhammesu sammattam – A. III. 174

Unfit for entering into the right course in reference to the things of good; *o + Kram + i + tum, inf.; sammā + tta, der. (Skt. smayaktva)*

Abhabbo puna Bhagavantam upasaṃkamitum, yadidaṃ vādā-dhippāyo – M. I. 234

Unfit for going to the Blessed One again with the intention of disputing; *upa + sam + Kram + i + tum, inf.; yadidaṃ, indel.; vāda + adhippāyo*

Abhabbo puna virūḥhiyā – Vin. III. 92

Unfit for growing up again; *vi + Ruh + ta, pp. + ī, der.*

Abhabbo sañcicca paṇaṃ jīvitā voropetum – D. III. 133

Unfit for depriving deliberately a living being of life; *sam + Cit + ya, absol.; vi + o (ava) + Ruh + e + tum, caus. inf.*

Abhabbo haritattāya – Vin. III. 47

Unfit for becoming green; *harita + tta, der.*

Abhayadakkhiṇaṃ yāceyyāma – S. I. 227

Let us beg for the gift of freedom from fear; *the word dakkhiṇā is normally used in the sense of offering; Yāc + eyyāma, opt. 1st. pl.*

Abhayaṃ deti, averaṃ deti, avyāpajjhaṃ deti – A. IV. 246

He gives freedom from fear, hatred and oppression; *Dā + e + ti, pres. 3rd. sg.; a + vi + ā + Bād + h or Pad + a, der.*

Abhayūparatohamasmi, nāhamasmi bhayūparato, vītarāgattā – M. I. 319

I am interested in freedom from fear, not in fear, because of the

abandonment of passion; *abhaya* + *upa* + *rato* + *ahaṃ* + *asmi*: *Ram* + *ta*, pp.; *As* + *mi*, pres. 1st. sg.; *na* + *ahaṃ* + *asmi*; *vi* + *I* + *ta*, pp. + *rāga* + *tta*, der.

Abhayūvarā ime samaṇā

Sakyaputtiyā – Vin. I. 75

These recluses, sons of the Śākya, are free from fear; *bhayena* *uparamantīti bhayūvarā*, Cy. 997

Abhāvitakāyā abhāvitasīlā
abhāvitacittā abhāvitapaññā – A. III. 106

Those who have not cultivated body, moral virtues, mind, and insight; *a* + *Bhū* + *e* + *i* + *ta*, caus. pp.

Abhāvitattā cittassa – M. I. 238

For the reason that mind has not been cultivated; *abhāvita* + *tta*, der.

Abhāvitattātissa vacanīyaṃ – S. III. 153; A. IV. 126

It should be said that it is due to non-cultivation; *abhāvitattā* + *iti* + *assa*: *As* + *yā* (Skt. *yāt*), opt. 3rd. sg.; *Vac* + *anīya*, fut. pp.

Abhāvitam (cittam) akammaniyaṃ hoti – A. I. 5

The mind uncultivated is not pliable; *kamma* (n) + *ya*, fut. pp.; *Hū* (*Bhū*) + *a* + *ti*, pres. 3rd. sg.

Abhāsamāno vācam – M. I. 94

Without speaking a word; *a* + *Bhās* + *a* + *māna*, pr.p

Abhikkantaṃ bhante,

abhikkantaṃ bhante, seyyathāpi

bhante nikkujjitaṃ vā ukkujjeyya
pañicchannaṃ vā vivareyya
mūlhassa vā maggaṃ ācikkheyya
andhakāre vā telapajjotaṃ dhāreyya
cakkhumanto rūpāni dakkhintīti,
evameva – Vin. I. 16

It is excellent venerable sir, it is excellent, just as, venerable sir, one would turn up what is already turned down, open up what is already closed down, explain the right way to the one who has lost his way, or one would hold an oil lamp in the dark with the hope that those who have eyes will see, in the same way; *seyyathāpi*, indcl. used for a simile; *ni* + *kubja* + *i* + *ta*, pp.; *u*(t) + *kubja* + *eyya*, opt. 3rd. sg.; *paṭi* + *Chad* + *ta*, pp.; *vi* + *Vr* + *a* + *eyya*, opt. 3rd. sg.; *Muh* + *ta*, pp.; *ā* + *Khyā* + *eyya*, intens. opt. 3rd. sg.; *Dhṛ* + *e* + *eyya*, caus. opt. 3rd. sg.; *Dṛś* + *ssanti* (Skt. *syanti*), fut. 3rd. pl.; *evaṃ* + *eva*

Abhikkantā gahapatayo ratti,
yassadāni kālaṃ maññatha – D. II. 86

Householders, night is mostly gone, now this is the time for you to do what you think fit (i.e. to go home); *yassadāni kālaṃ maññatha* is an idiomatic expression of giving permission to leave; *abhi* + *Kram* + *ta*, pp; *Man* + *ya* + *tha*, imper. 2nd. pl.; *yassa* + *idāni*; *Man* + *ya* + *tha*, pres. 2nd. pl.

Abhikkantāya rattiya – S. I. 1; Vin. I. 26

When the night is mostly gone; *abhi* + *Kram* + *ta*, pp.

Abhikkantāhesā yadidaṃ upekkhā – A. II. 101

It is indeed excellent what is called indifference; *upa* + *Īkṣ* + *ā*

Abhikkantāhesā yadidaṃ tattha
tattha kālaññutā – A. II. 101

The awareness of proper time in different contexts is, indeed, excellent; *abhi* + *kantā* + *hi* + *esā*; *kāla* + *Jñā* + *ū* + *tā*, der.

Abhikkante nāṇadassane
sambhāventi – M. II. 9

Cause to esteem in excellent knowledge and vision; *abhi* + *kanta*, pp.; *saṃ* + *Bhū* + *e* + *nti*, caus. pres. 3rd. pl.

Abhikkante paṭikkante – D. I. 70; M. I. 57

In moving forward and backward; *paṭi* + *Kram* + *ta*, pp.

Abhikkante paṭikkante
sampajānakārī hoti, ālokite
vilokite..sammiñjite pasārite..
samghāṭipattacīvaradhāraṇe.. asite
pīte khāyitesāyite..uccāra-
passāvakamme.. gate ṭhite nisinne
sutte jāgarite bhāsīte tuṇhībhave
sampajānakārī hoti – M. I. 57

He becomes aware and active in going forward and backward, looking ahead and looking around, folding and stretching, wearing double layer and single layer robes and holding the bowl, eating, drinking, biting and tasting, urinating and defecating, going, standing, sitting, sleeping, keeping awake, speaking, and being silent; *saṃ* + *Rñj* + *i* + *ta*, pp.; *pa* + *Sṛ* + *e* + *i* +

ta, caus. pp.; *Dhṛ* + *e* + *ana*, caus. der.; *As* + *i* + *ta*, pp.; *Pā* or *Pī* + *i* + *ta*, pp.; *Khād* + *i* + *ta*, pp.; *Svad* + *aya* + *i* + *ta*, caus. pp.; *Gam* + *ta*, pp.; *Sthā* + *i* + *ta*, pp.; *ni* + *Sad* + *ta*, pp.; *Svap* + *ta*, pp.; *jāgara* + *i* + *ta*, pp.; *Bhās* + *i* + *ta*, pp.; *tuṇhi* + *Bhū* + *a*, der.

Abhikkama gahapati abhikkama
gahapati – Vin. II. 156

Proceed, householder, proceed; *abi* + *Kram* + *a*, imper. 2nd. sg., verbal base is sometimes used for the imper. 2nd. sg.; *gaha* (Skt. *grha*) + *pati*

Abhikkamatha āyasmanto
abhikkamatha āyasmanto – D. III. 16; M. I. 205; M. III. 155

Venerable sirs, hurry up, hurry up; *abhi* + *Kram* + *a* + *tha*, imper. 2nd. pl.

Abhikkhaṇaṃ āgacchati – Vin. III. 205

Comes quite often

Abhikkhaṇaṃ udānaṃ udānesi – Vin. II. 183

Uttered a solemn utterance frequently; *udāna* + *e* + *s* + *i*, denom. pst. 3rd. sg.

Abhikkhaṇaṃ bhāseyyāsi – D. III. 116; S. V. 161

You should discourse frequently; *abhikkhaṇaṃ*, (Skt. *abhikṣṇa*), adv.; *Bhās* + *eyyāsi*, opt. 2nd. sg.

Abhikkhaṇaṃ manasikareyyātha – M. I. 129

Focus mind on, frequently; *manasi* + *kareyyātha*: *Kṛ* + *eyyātha*, opt. 2nd. pl.

Abhikkhaṇaṃ sakaṃ cittaṃ
paccavekkhitabbaṃ – M. III. 114
One should look into one's own mind
frequently; *pati + ava + Īkṣ + i +*
tabba, fut. pp.

Abhikkhaṇa sumedha, satthaṃ
ādāya – M. I. 142
Intelligent one, having taken a weapon,
dig deep; *abhi + Khaṇ + a +, imper.*
2nd. sg.

Abhikkhuke āvāse vassaṃ vaseyya –
Vin. IV. 313
Should observe the rainy retreat in a
residence where there are no
bhikkhus; *Vas + eyya, opt. 3rd. sg.*

Abhijātihetu – M. II. 222
Due to special birth

Abhijānaṃ Tathāgato no anayaṃ
āpajjati – D. III. 30
The Tathāgata having a special
knowledge does not fall into trouble;
abhi + Jān + nā + nta, pr. p.; no,
neg. p.; ā + Pad + ya + ti, pres. 3rd.
sg.

Abhijānāti pana bhavaṃ Gotamo
divā supitāti – M. I. 249
Does the venerable Gotama remember
that he has slept during the day time;
divā, incl. Svap + i + tu, der.

Abhijānāti bhavaṃ Gotamo
...sugatīṃ saggāṃ lokāṃ
upapajjitāti? – D. I. 143
Does the venerable Gotama remember
that he has gone to the heavenly world,
the happy state?; *upa + Pad + ya + i +*
tu, der.; prefix upa governs the term

loka here and therefore in the acc.

Abhijānāmi .. anekasataṃ khattiya-
parisaṃ upasaṃkamitā – M. I. 72
I remember that I have been to an
assembly of several hundred rulers;
an + eka + satam; upa + sam +
Kram + i + tu, der.

Abhijānāmi kho panāhaṃ ..
anekasatāya parisāya dhammaṃ
desetā – M. I. 249
I remember that I have been a preacher
of Dhamma in the assembly of
hundreds; *an + eka + sata; Drś + e +*
tu, caus. der.

Abhijānāmi khvāhaṃ bhante
bhikkhusaṃghassa majjhe
evarūpaṃ vācaṃ bhāsītā – S. I. 156
I remember venerable sir, that I have
made a statement of this kind in the
midst of the community of bhikkhus;
kho + ahaṃ; Bhās + i + tu, der.

Abhijānāsi no tvaṃ Ānanda, ito
pubbe evarūpaṃ nāmadheyyaṃ
sutvā? – D. II. 205
Do you remember, Ānanda, that you
have heard a name of this kind before
?; *abhi + Jān + nā + si, pres. 2nd. sg.,*
in a complex sentence where the
verb in the main clause gives the
meaning of memory, the subordinate
clause ends with a derivative noun
ending with the suffix tu (Skt. ṭṛn) as
a complement, cp. Sarasi tvaṃ
Dabba evarūpaṃ kattā? Vin. II. 79;
'sutvā' therefore seems to be a
corrupt form.

Abhijānāsi no tvaṃ mahārāja imaṃ

pañhaṃ aññe samaṇabrāhmaṇe
pucchitthoti? – D. I. 51
Do you remember, O great king, that
you have asked this question from
other recluses and brahmins?;
pucchitāti is better than pucchitthoti;
no, interr. p.; Pṛch + ya + i + tu, der.

Abhijīvanikassa sippassa kāraṇā –
Vin. I. 187
For the reason of the profession which
provides livelihood; *abhi + jīvana +*
ika, der.

Abhijjamaṇe udake āgantvā – Vin.
III. 69
Having come on the water which is not
being broken; *Bhid + ya + māna,*
pass. pr.p.; ā + Gam + tvā, absol.

Abhijjhā kaṭuvīyaṃ, vyāpādo
āmagandho, pāpakā akusalā vitakkā
makkhikā – A. I. 280
Greed is the unclean, hatred is the bad
smell (like fish), flies are the evil and
unwholesome thoughts; *kaṭuvīyanti*
uccitthaṃ, Cy. II. 378; āmagandhoti ..
vissagandho, Cy.

Abhijjhālū kāmesu tibbasārāgo
byāpannacitto
paduṭṭhamanasamkappo muṭṭhassatī
asampajāno asamāhito
vibbhantacitto pākatindriyo – S. III.
93
The one with excessive greed, strong
attachment to sense desire, angry
mind, polluted thoughts, confused
memory, lack of awareness, not
composed, upside down mind and with
undeveloped faculties; *tibba + sam +*
rāga; vi + ā + Pad + ta, pp. + citta;

pa + Duṣ + ta, pp.; Mṛṣ + ta, pp.; a +
saṃ + ā + Dhā + i + ta, pp.; vi +
Bhram + ta, pp.; pakati + indriya +
a, der.

Abhijjhālū bahulaṃ viharāmi – A.
V. 93
I abide mostly with excessive greed;
abhi + jhā (from Dhyai) + ālu, der.

Abhiññātakolañño – D. I. 89
The one of well known family; *kula +*
n? + ya, der.

Abhiññātaṃ vā suttantaṃ bhaṇati –
Vin. I. 140
Or recites a well known discourse;
Bhaṇ + a + ti, pres. 3rd. sg.; bhāṇaka
(Bhaṇ + aka = reciter) is made from
the same root

Abhiññātā abhiññātā paribbājakā –
M. II. 1
Well known wanderers; *pari + Vraj +*
aka, der.

Abhiññātā abhiññātā Māgadhikā
kulaputtā – Vin. I. 43
Well known sons of the families of
Magadha; *Magadha + ika, der.*

Abhiññātā abhiññātā Licchavī – D.
III. 16; A. IV. 179
Well known Licchavīs, *abhi + Jñā +*
ta, pp.

Abhiññātehi abhiññātehi therehi
sāvakehi saddhiṃ – M. III. 78
With well known senior disciples; *ten*
leading disciples of the Buddha have
been mentioned here: Sāriputta,
MahāMoggallāna, Mahākassapa,

Mahākaccāyana, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata and Ānanda; Śru + aka, der.

Abhiññāto nātamanusso – Vin. I. 247; II. 159

Well known public figure

Abhiññā desitā – D. II. 119

Explained with special knowledge; *abhi + Jñā + ā, instr. sg.; Drś + e + i + ta, caus. pp.*

Abhiññā pariññeyyā – S. V. 52; A. II. 246

Should be understood fully by special knowledge; *pari + Jñā + eyya, der.*

Abhiññā pahātabbā – A. II. 247

Should be abandoned by special knowledge; *pa + Hā + tabba, fut. pp.*

Abhiññā bhāvetabbā – A. II. 247

Should be cultivated by special knowledge; *abhi + Jñā + ā, instr.; Bhū + e + tabba, caus. fut. pp.*

Abhiññāya samaṇo Gotamo dhammaṃ deseti, no anabhiññāya – M. II. 9

Having had the special knowledge, recluse Gotama explains the Dhamma, not without having the special knowledge; *Drś + e + ti, caus. pres. 3rd. sg.; abhi + Jñā + ya, absol.*

Abhiññāvossānaparamippattā viharanti – M. II. 12; A. III. 9

Having reached the zenith by special knowledge, they abide; *abhiññā + vosāna: vi + o + Sā + ana, der. +*

pāramī + patta: pa + Āp + ta, pp.: vi + Hr + a + nti, pres. 3rd. pl.

Abhiññā sacchikatvā pavedeti – M. I. 179

Proclaims after realising with special knowledge; *sa + acchi + katvā (Skt. Kr + tvā), absol., pa + Vid + e + ti, caus. pres. 3rd. sg.*

Abhiññā sacchikātabbā – S. V. 52; A. I. 247

Should be experienced by special knowledge; *sa + acchi + Kr. + tabba, fut. pp.; Kr + tabba > kartabba > kattabba > kātabba*

Abhiññā sacchikiriyāya – A. III. 82; V. 36

For the realisation by special knowledge

Abhiññeyyaṃ abhijānāti – A. III. 400

He knows directly what should be known by special knowledge; *abhi + Jñā + eyya, der.; abhi + Jān + nā + ti, pres. 3rd. sg.*

Abhiñhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati – M. I. 446

Because of the frequent training and gradual training, he becomes perfect on that point; *pari + ni + Vā + ya + ti, pres. 3rd. sg.*

Abhiñhadassanena sandiṭṭhā ahesuṃ – Vin. IV. 59

(They) became friends by seeing (each other) frequently; *abhiñhaṃ, incl. adv.; saṃ + Drś + ta, pp.*

Abhiñhaṃ kittayamāno ahoṣi – M. I. 146; II. 65

Who was being frequently praised; *kitti + aya + māna, denom. pr. p.*

Abhiñhaṃ kujjhati – A. I. 283; II. 111

Becomes angry quite often; *Krudh + ya + ti, pass. pres. 3rd. sg.*

Abhiñhaṃ paccavekkhato maggo sañjāyati – A. III. 74

The path is born for the one who is reviewing frequently; *saṃ + Jan + ya + ti, pres. 3rd. sg.*

Abhiñhaṃ paccavekkhitabbaṃ – A. III. 71

Should be reviewed frequently; *pati + ava + Īkṣ + i + tabba, fut. pp.*

Abhiñhaṃ sannipātā

sannipātabahulā – D. II. 73

Those who have frequent assemblies; *abhiñhaṃ, incl.; saṃ + ni + Pat + a, der.*

Abhiñhāpattiko hoti āpattibahulo – M. I. 442

Becomes one who violates rules frequently and is full of violations; *abhiñha + āpatti + ka, der.*

Abhido aḍḍharattasamayam̐ cando – M. II. 34

Especially bright is the moon in the middle of the night; *abhido aḍḍharattasamayanti abhinne addharattasamaye, Cy. III. 274*

Abhido majjhantikasamayam̐ suriyo – M. II. 35

Especially bright is the sun in the midday; *abhi + Dyut; cp. Skt. jyotsnā with P. dosinā*

Abhidosaḍḍharattam̐ bhattachakāla-

samaye – Vin. I. 7
Passed away last evening; *abhidosā + kālaṃ + kata*

Abhidosa aḍḍharattam̐ bhattachakāla-

samaye – A. III. 407
During the meal time last evening; *abhido addharattanti abhiaddharattam̐, aḍḍharatte abhimukhībhute, Cy. III. 406*

Abhidosa majjhantike bhattachakāla-

samaye – A. III. 408
During the meal time yesterday noon; *Cy. takes the term abhidosa as abhido and gives the meaning of abhimukha(towards), III. 406*

Abhidhammakatham̐ kathenti – A. III. 392

Discuss the points of Abhidhamma; *abhidhammakathanti abhidhamma missakam̐ katham̐, Cy. III. 401*

Abhidhammakatham̐ vedallakatham̐

kathentā – A. III. 107
While discussing the points of Abhidhamma, the points to be analysed; *abhidhammakathanti uttamadhamma katham̐; vedallakathanti vedapaṭisaṃyuttam̐ nāṇamissakakatham̐, Cy. III. 271; vi + Dr̥ or Dal + ya, fut. pp. + katham̐; kathā + e + nta, denom. pr. p.*

Abhidhamme abhivinaye uḷārapāmuḷlo – A. V. 24

The one who has great joy over extended Dhamma and extended Vinaya; *tattha dhammoti suttapaṭṭakam, abhidhammoti sattapakaraṇāni, vinayoti ubhatovibhamgo, abhivinayoti khandhakaparivārā; athavā, suttapaṭṭakampi abhidhammapaṭṭakampi dhammo eva, maggaphalādīni abhidhammo, sakalam vinayapaṭṭakam vinayo, kilesavūpasamakaraṇam abhivinayo, Cy.V. 7; uḷāra (Skt. udāra) + pa + Mud + ya, der.*

Abhidhamme abhivinaye pañham puṭṭho – A. I. 288

Being questioned on Abhidhamma (extended doctrine) and Abhivinaya (extended discipline); *abhi + dhamma; abhi + vinaya; Pṛch + ta, pp.*

Abhidhamme abhivinaye yogo karanīyo – M. I. 472

Should engage in Abhidhamma and Abhivinaya

Abhidhamme okāsam kārapetvā suttantaṃ vā vinayaṃ vā pucchati – Vin. IV. 344

Having caused to get the permission (to ask questions) concerning Abhidhamma, (she) asks (questions) about Suttanta or Vinaya; *Kṛ + āpe + tvā, caus. absol.; Pṛch + ya + ti, pres. 3rd. sg.*

Abhidhamme vinetaṃ – Vin. I. 64

To discipline in the Abhidhamma; *abhidhammeti nāmarūpaparicchede, Cy. 990; vi + Nī + a + tuṃ, inf.*

Abhinandati abhivadati ajjhosāya tiṭṭhati – S. III. 14; IV. 36

Rejoices over, speaks in high terms and stands attached; *abhi + Vad + a + ti, pres. 3rd. sg.; adhi + o + Sā + ya, absol.*

Abhinandatu bhante Bhagavā bhikkhusaṃghaṃ – M. I. 457

May the Blessed One be happy with the community of bhikkhus; *abhi + Nand + a + tu, imper. 3rd. sg.; saṃghaṃ is governed by the prefix abhi*

Abhinandanti sabrahmacārī ekatta-vāseṇa – A. III. 349

The co-celibates are extremely delighted in living together; *abhi + Nand + a + nti, pres. 3rd. pl.*

Abhinanditvā anumoditvā – M. I. 113; II. 48; S. III. 2

Having rejoiced and appreciated; *abhi + Nand + i + tvā, absol.; anu + Mud + a + i + tvā, absol.*

Abhinibbhidā hoti kukkuṭacchāpa-kasseva aṇḍakosamhā – M. I. 357

There is a break out just as the break out of the chick from the egg-shell; *abhi + ni + Bhid + ā; kukkuṭa + chāpakassa + iva; iva, indcl. used for simile*

Abhinimanteyyāmapī naṃ

civarapaṇḍa-pātasenāsanagilānapaccayabhesajja-parikkhārehi – D. I. 61

We would also extend special invitation to accept robe, food, lodging, medicine and other requisites

for the sick; *with the verb nimanteti, intr. is used; cp. bhattena nimanteti, āsanena nimanteti*

Abhinisīdati abhinipajjati ajjhottharati – A. III. 92

Sits on, lies down on and gets over; *abhi + ni + Sad + a + ti, pres. 3rd. sg.; abhi + ni + Pad + ya + ti, pres. 3rd. sg.; adhi + o + Str + a + ti, pres. 3rd. sg.*

Abhinīto sakkhipuṭṭho – A. I. 128; V. 283

Being summoned and cross-examined; *abhi + Nī + ta, pp.; sa + akkhi + Pṛch + ta, pp.*

Abhinīlanetto – M. II. 137

The one who has extremely blue eyes

Abhinne sarīre paṃsukūlaṃ aggaheṣi – Vin. III. 58

Took the rag when the body was not decomposed; *a + Bhid + ta, pp.; a + Gṛh + e + s + i, pst. 3rd. sg.*

Abhippasannā Buddhē ca Dhamme ca Saṃghe ca – M. II. 209

Extremely faithful in the Buddha, the Dhamma and the Saṃgha; *abhi + pa + Sad + ta, pp.*

Abhibhuyya abhibhuyya viharati – M. III. 97; Vin. II. 202, vihareyya

Having overcome continuously (he) abides; *abhi + Bhū + ya, absol.*

Abhibhūto pariyādinnacitto – S. II. 228

The one who is overcome and has lost control over; *abhi + Bhū + ta,*

pp.; pari + ā + Dā + ta, pp. + citta

Abhimaṃgalasammatā – Vin. III. 187

Considered specially auspicious; *abhi + maṃgala + saṃ + Man + ta, pp.*

Abhirato paviveke – D. I. 60

Specially delighted in solitude

Abhirato brahmacariyaṃ carāmi – Vin. III. 17

Being happy I lead the highest way of life; *Car + a + mi, pres. 1st. sg.*

Abhiramatu āyasmā brahmacariye – A. III. 97

Let the venerable take delight in the highest way of life; *abhi + Ram + a + tu, imper. 3rd. sg.*

Abhirama devesu – M. II. 80

Take delight among gods; *abhi + Ram + a, imper. 2nd. sg.*

Abhiramasi bhante? – Vin. III. 104

Venerable sir, are you happy (with the life you are leading)?; *abhi + Ram + a + si, pres. 2nd. sg.*

Abhiruhatu bhante dussāni – M. II. 92

Venerable sir, please step on to the cloths; *abhi + Ruh + a + tu, imper. 3rd. sg.*

Abhiruheyāsi dibbaṃ yānaṃ avikampamāno – M. II. 79

You should mount the divine chariot without hesitation; *abhi + Ruh + eyyāsi, opt. 2nd. sg.; a + vi + Kamp + a + māna, pr.p.*

Abhirūpā dassanīyā pāsādikā
paramāya vaṇṇapokkharatāya
samannāgatā – D. II. 175; S. I. 95
Beautiful, attractive, pleasant, and
endowed with the highest beauty of
complexion; *Drś + ya + anīya, fut.*
pp.; *pasāda + ika, der.*; *saṃ + anu +*
ā + Gam + ta, pp.

Abhivādanapaccuṭṭhāna
añjalikammaśāmicikammaṃ – M.
II. 128

Worship; rising up (before them),
paying respects and behaving properly;
pati + u(t) + Sthā + ana, der.;
añjalikamma + sāmīcīkamma

Abhivādanam sādīyeyya – A. IV. 129
He would enjoy worship; *abhi + Vad*
+ e + ana, caus. der.; *Svad + aya, +*
eyya, caus. opt. 3rd. sg.

Abhivādeti vā paccuṭṭheti vā
āsanena vā nimanteti – Vin. III. 2
Causes to worship or gets up at the
sight or offers a seat; *abhi + Vad + e*
+ ti, caus. pres. 3rd. sg.; *pati + u(t) +*
Sthā + e + ti, pres. 3rd. sg.; *ni +*
manta + e + ti, denom. pres. 3rd. sg.

Abhivādetvā padakkhiṇam katvā –
D. II. 40; M. I. 375; II. 48; S. I. 120;
IV. 324; Vin. I. 7

Having worshipped and
circumambulated; *abhi + Vad + e +*
tvā, caus. absol.; *pa + dakkhiṇam +*
katvā, going round the object of
veneration, keeping the right hand
side towards it

Abhivādeyyāma vā paccuṭṭheyyāma
vā āsanena vā nimanteyyāma,

abhinimanteyyāmapī naṃ cīvara-
piṇḍapātasenāsanagilānapaccaya-
bhesajjaparikkhārena – M. II. 89
We would worship, rise up (before
him), or offer a seat, invite him
particularly to accept robes, alms,
lodging, medical requisites for the
sick; *abhi + Vad + e + eyyāma, caus.*
opt. 1st. pl.; *pati + u(t) + Sthā +*
eyyāma, opt. 1st. pl.; *ni + manta +*
eyyāma, denom. opt. 1st. pl.; *civara +*
piṇḍapāta + senāsana +
gilānapaccaya + bhesajja +
parikkhāra

Abhivādehi tvam me bhagini
Bhagavantam – D. II. 270

Sister, worship that Blessed One, on
my behalf; *abhi + Vad + e + hi, caus.*
imper. 2nd. sg.

Abhivijjiya ajjhāvaseyyāma – M. II.
72

We would conquer and keep
authority over it; *abhi + vi + Ji +*
ya, absol.; *adhi + ā + Vas + eyyāma,*
opt. 1st. pl.

Abhivinaye vinetum – Vin. I. 64

To train in the extended discipline;
sakale vinayapītake vinetum,
Cy. V. 990

Abhisajjati kuppati vyāpajjati
patithīyati – A. I. 124

(He) is annoyed, irritated, vexed
and resistant; *abhi + Sad + ya +*
ti, pass. pres. 3rd. sg.; *Kup + ya +*
ti, pass. pres. 3rd. sg.; *vi + a + Pad*
+ ya + ti, pass. pres. 3rd. sg.; *pati*
+ Styā + īya + ti, pass. pres.
3rd. sg.

Abhisatā atthikānam atthikānam
manussānam – Vin. I. 268

Approached by the people who were in
need; *abhi + Sr + ta, pp.*; *attha + ika,*
der.

Abhisannakāyo hoti – Vin. I. 206

Becomes one with a sweating body;
abhi + Syand + ta, pp.

Abhisamkhatam abhisāncetayitam –
A. V. 343

That which is specially made and
thought out; *kataṃ uppāditam,*
cetitam kappitam, Cy. V. 84; *abhi +*
saṃ(s) + Kr + ta, pp.; *abhi + saṃ +*
Cet + aya + i + ta, caus. pp.

Abhisamkharoti kāyena vācāya
manasā – A. I. 201

Accumulates energies physically,
verbally and mentally; *abhi + saṃ(s) +*
Kr + o + ti, pres. 3rd. sg.

Abhisamkharikaṃ dātum – Vin. II.
77

To give specially prepared food; *abhi*
+ saṃ(s) + Kr + ika, der.; *Dā + tum,*
inf.

Abhisamkharikaṃ piṇḍapātam
dātum – Vin. III. 160

To give a specially prepared alms food

Abhisallekhikā

cetovivaraṇasappāyā (kathā) – A.V.
67

(The talks) which slash (defilements)
and are conducive to the exposure of
mind; *abhi + saṃ + Likh + ika, der.*;
ceto + vi + Vr + ana, der. + sappāya:
saṃ + pā + aya (from I)

Abhihaṭṭhum pavārenti – M. I. 222
Make a request to bringing down or
after bringing down (the material
necessities); *abhiharitvā pavārenti,*
Cy. II. 264; *abhi + Hr + tum, inf.*; *pa*
+ Vr + e + nti, caus. pres. 3rd. pl.

Abhihaṭṭhum pavāreyya – Vin. III.
214

Would cause to request (him) to take
away; *harituntī attho, gaṇhituntī*
vuttam hoti, Cy. 668; *pa + Vr + e +*
eyya, caus. opt. 3rd. sg.

Abhiharati abhimaddati
anupajagghati khalitam gaṇhāti – A.
I. 198

Abuses the time, crushes the
arguments, laughs at (the interlocutor
in order to discourage him) and
catches up the faults or slips of the
tongue; *abhi + Hr + a + ti, pres. 3rd.*
sg.; *abhi + Mrd + ya + ti, pres. 3rd.*
sg.; *anu + pa + Ghar + a + ti, intens.*
pres. 3rd. sg.; *khalita, pp. of khalati;*
Gṛh + ṇā + ti, meta., pres. 3rd. sg.

Abhūtam abhūtato nibbeḥetabbam
– D. I. 3

You should unravel false as false, *a +*
Bhū + ta, pp.; *ni + Veṣṭ + e + tabba,*
fut. pp.

Abhūtam mayā bhaṇitam – Vin. III.
164

A false statement has been made by
me; *Bhaṇ + i + ta, pp.*

Abhūtam vacanam (tasmim) rūhati
– D. III. 183

False accusation comes upon him; *Ruh*
+ a + ti, pres. 3rd. sg.

Abhejjapariso hoti – D. III. 172
He becomes one with undivided followers; *a + Bhid + ya, fut. pp. + parisa*

Amakkhito uddena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā – D. II. 14
Unstained with water, with phlegm, with blood, with any other dirty thing; *a + Mrks + i + ta, pp.; ruhira (=rudhira)*

Amaccā pārisajjā negamā ceva jānapadā ca – D. I. 136
Ministers, members of the assembly, townsmen and countryfolk; *Cy. Takes the term amacca to mean piyasaḥāyakā (colleagues), 297.*

Amacce pārisajje sannipātetvā – Vin. I. 347
Making the ministers and councillors assemble; *parisa(d) + ya, der.; saṃ + ni + Pat + e + tvā, caus. absol.*

Amāññamāno na kiñci loke upādiyati – S. IV. 65
Unconceiving, (he) does not grasp anything in the world; *a + Man + ya + māna, pass. pr.p.; upa + ā + Dā + iya + ti, pres. 3rd. sg.*

Amatadvāraṃ gavesanto – A. V. 346
Searching for the way to immortality; *gava + es (from Is) + a + nta, pr.p.*

Amataṃ dhātuṃ kāyena phusitvā viharanti – A. III. 356
Experiencing the element of immortality with the (mind-)body,

they abide; *Sprś + i + tvā, absol.*

Amataṃ sacchikatvā irīyati – A. III. 450
Experiencing immortality he moves on; *sa + acchi + katvā, absol.; Ir + ya + ti, pres. 3rd. sg.*

Amatāya dhātuyā cittaṃ upasaṃharati – M. I. 436; A. IV. 423
Turns the mind towards the element of immortality; *upa + saṃ + Hr + a + ti, pres. 3rd. sg.*

Amanasikaranīye dhamme – M. I. 7
The things which should not be reflected on

Amanussā vā maṃ upakkameyyuṃ – A. IV. 320
Or the non-humans would attack me; *upa + Kram + eyyuṃ, opt. 3rd. pl.*

Amanussikābādhe āmakamaṃsaṃ āmakalohitaṃ – Vin. I. 203
Fresh meat and fresh blood when there is an illness caused by a non-human; *amanussa + ika, der.*

Amanussena gahito hoti – Vin. III. 85
(He) was possessed by a demon; *Grh + i + ta, pp.*

Amanussena paṭicca jāto – Vin. I. 277
Born of a non-human; *paṭicca is used with instr.; paṭi + I (t) + ya, absol.; Jan + ta, pp.*

Amamā apariggahā – D. III. 199

Unselfish, unmarried; *a + mama; apariggahāti itthipariggahena apariggahā, Cy. 965; a + pari + Grh + a, der.*

Amamā apariggahā niyatāyukā visesabhuno – A. IV. 396
(The people of Uttarakuru) are unselfish, they own nothing, their span of life is fixed and they are special beings; *niyata + āyuka; visesa + bhū, bhuno, pl.*

Amāhaṃ bhikkhuṃ addasaṃ – D. I. 214
I saw that monk; *amuh + ahaṃ; a + Drś + aṃ, pst. 1st. sg.*

Amittatopi daheyya – M. I. 511
He would regard him as an enemy; *amittato + api; Dhā + a + eyya, opt. 3rd. sg.*

Amitto mittapatirūpako – D. III. 186
An enemy, a fake friend; *pati + rūpa + ka, der.*

Amissīkatamevassa cittaṃ hoti ṭhitaṃ ānejjappattaṃ – A. III. 377; IV. 404; Vin. I. 184
The mind of this person is certainly unmixed, firm and unshaken; *a + missa + kataṃ + eva + assa; an + Inj (from Rñj) + ya + pa + Āp + ta, pp.*

Amukharena bhavitabbaṃ avikiṇṇavācena – M. I. 470
He should not be garrulous and a bragger; *Bhū + a + i + tabba, fut. pp.; a + vi + kir + ta, pp. + vāca*

Amute mutavādī – A. II. 227
The one who says, in reference to what he has not cognised, that he has cognised; *a + Man + ta, pp.*

Amussa sutvā imassa akkhāyanti amūsaṃ bhedāya – Vin. IV. 12
Hearing the words of that person, they convey (them) to this person, for making a rift between them

Amūlakena abrahmacariyena anuddhaṃseti – A. I. 266; Vin. III. 90
Causes to charge with a groundless sexual misbehaviour; *anu + Dhvaṃs + e + ti, caus. pres. 3rd. sg.*

Amūlikāya sīlavipattiyā anuddhaṃsetha – Vin. II. 79
Ruin him on the charge of rootless immorality; *a + mūla + ikā, der.*

Amūlikā saddhā sampajjati – M. II. 170
Faith becomes baseless; *saṃ + Pad + ya + ti, pres. 3rd. sg.*

Amūlhasa amūlḥavinayaṃ detu – Vin. II. 81
Let (the Saṃgha) pass a judgement on a person recovered from insanity; *a + Muh + ta, pp.; Dā + e + tu, imper. 3rd. sg.*

Amūlho gabbhaṃ issāmi – D. II. 286
Without being confused, I will go to a womb; *I + ssāmi, fut. 1st. sg.; variant reading is essāmi*

Amoghaṃ raṭṭhapiṇḍaṃ bhuñjati – A. I. 10

He takes meaningful alms food supplied by the country; *amogha* (not empty) + *raṭṭha* + *piṇḍa*; *Bhu(ñ)j + a + ti*, pres. 3rd. sg.

Ambakā ambakapaññā – A. III. 349
Just a woman with womanly knowledge

Ambaṭṭhaṃ yeva mānavam patimānento – D. I. 106
Expecting the young man Ambaṭṭha; *pati + Man + e + nta*, caus. pr.p

Ambaṃ vā puṭṭho labujam vyākareyya, labujam vā puṭṭho ambaṃ vyākareyya – D. I. 53
Being asked about mango (he) would talk about bread-fruit, being asked about bread – fruit he would talk about mango; *an idiomatic expression for an irrelevant talk*; *Prch + ta*, pp.; *vi + ā + Kr + eyya*, opt. 3rd. sg.

Ambalaṭṭhikāyaṃ viharati Rājāgarake – D. II. 81
Stays at the king's house in Ambalaṭṭhikā; *rāja + agāraka*

Ambā phalitā honti – Vin. II. 108
Mango trees were full of fruits; *Phal + i + ta*, pp.

Amma, tāta – M. II. 56
Dear mother, dear father

Ammā ..tattha gantvā vicinatha – Vin. IV. 227
My dear, go there and examine; *ammā* is normally used to address the mother, here it is used to address the daughters; the word is printed in the text as *amma*

Amhākampi alābhā amhākampi dulladdham – Vin. III. 224
It is a loss to us, it is ill-gotten by us; *du + Labh + ta*, pp.

Amhākaṃ ācariyo ayyo Ānando – Vin. II. 290
Our teacher, Venerable Ānanda

Amhākaṃ gāmakkhettam āgacchanti – D. I. 117
Come to our locality; *gāma* and *khetta* are joined together to indicate a demographic unit, cp. *M. III. 10*; *ā + gaccha + nti*, pres. 3rd. pl.

Amhākaṃ dātuṃ maññissanti – Vin. III. 87
They will think of giving us; *Dā + tuṃ*, inf.; *Man + ya + i + ssanti*, fut. 3rd. pl.

Amhākaṃ puttattam ajjhūpagatā – D. II. 271
(They) have come to be reckoned as our sons; *adhi + upa + Gam + ta*, pp.

Amhākaṃ Buddho, amhākaṃ dhammo, amhākaṃ ayyaputtana dhammo abhisamito – Vin. III. 177
The Buddha is ours, the Dhamma is ours, Truth has been realised by our master; *abhi + sam + I + ta*, pp.

Amhākaṃ ruccati ceva khamati ca, tenacambahā attamanā – M. I. 93
It is preferable and acceptable to us, we are happy with that; *Ruc + ya + ti*, pass. pres. 3rd. sg.; *Kṣam + a + ti*, pres. 3rd. sg.; *tena + ca + amhā*: *As + ma*, meta. pres. 1st. pl.

Amhākaṃ vihāro pāpuṇāti – Vin. II.

166; IV. 44
Dwelling place belongs to us; *pa + Āp + (u)ṇā + ti*, pres. 3rd. sg.

Amhā pacchā uppannā – D. I. 18
Born after this person; *amhā*, abl. of *idaṃ*; *pacchā*, incl.

Amhāvuso bhikkhū – A.V. 196
We are, friend, bhikkhus; *amhe + āvuso*

Amhe abhiyuñjissati – Vin. IV. 304
(She) will question us; *abhi + Yu(ñ)j + i + ssati*, fut. 3rd. sg.

Amhe vihesiyamāne ajjupekkhasi – Vin. II. 78
Do you tolerate when we are being harassed; *adhi + upa + Īkṣ + a + si*, pres. 2nd. sg.

Amhehi abhikkantatarā ca pañītarā ca – D. I. 216
More beautiful and fine than we; *the suffix tara* is used with instr. or abl. for comparison; *abhi + kanta + tara*; *pa + Nī + ta*, pp. + *tara*

Amhehi sā ussāhitā – Vin. III. 163
She was fomented by us; *u(t) + Sah + e + i + ta*, caus. pp.

Aṃkena aṃkaṃ pariharīyissati – D. II. 20
He will be carried from lap to lap; *pari + Hr. + īya + i + ssati*, pass. fut. 3rd. sg.

Aṃke nisinno hoti – M. I. 394
Has been sitting on the lap; *ni + Sad + ta*, pp.

Aṃgaṇaṃ aṃgaṇanti āvuso vuccati, kissa nu kho etaṃ āvuso adhivacanaṃ yadidaṃ aṃgaṇanti? – M. I. 27
Brother, it is said, "dust and dust", to what is this dust a synonym?; *Vac + ya + ti*, pass. pres. 3rd. sg.; *yadidaṃ*, incl. refers to *etaṃ* in the preceding clause.

Aṃgajātaṃ aggahesi – Vin. III. 117
Took up the sex-organ; *a + Grh + e + s + i*, pst. 3rd. sg.

Aṃgajātaṃ kammaniyam hoti – Vin. III. 113
Sex-organ is ready; *kamma (n) + ya*, der

Aṃgajāte aṃgajātaṃ pakkhattam – Vin. III. 20
Male organ has been put into the female organ; *pa + Kṣip + ta*, pp.

Aṃgamaṃgāni okanteyyum – M. I. 129
(They) would cut off bodily parts; *aṃgāni + aṃgāni*; *o (ava) + Kr(n)t + a + eyyum*, opt. 3rd. pl.

Aṃgamaṃgāni parāmasi – Vin. III. 119
Touched bodily parts; *parā + Mrś + i*, pst. 3rd. sg.

Aṃgamaṃgāni vatūpatthaddhāni honti – Vin. III. 37
Limbs have become stiff due to wind; *vāta + upa + Sta(m)bh + ta*, pp.

Aṃgaṃ gahetvā nippīṇaṃ – Vin. IV. 214

Holding a bodily part and pressing it against; *Grh + e + tvā, absol.*

Aṅgārakaṭāhena okiri – S. II. 260
Poured over a pot of burning coal; *o + Kīr + i, pst. 3rd. sg.*

Aṅgārakāsuyā ādittāya sampajjalitāya sajotibhūtāya – Vin. III. 20

In a pit of charcoal, burning, ablaze and glowing; *ā + Dīp + ta, pp.; saṃ + pa + Jval + i + ta, pp.; sa + joti + bhūta, pp.*

Aṅgarāgamukharāgaṃ karonti – Vin. II. 266

Apply cosmetic to the limbs and the faces; *aṅga + Raj + a, der.*

Aṅguttarāpesu viharati Āpanaṃ nāma Aṅguttarāpānaṃ nigamo – M. I. 359

Abides at the market town of Aṅguttarāpa, named Āpana, in the kingdom of Aṅguttarāpa

Aṅgulantarikāya ghaṭṭehi – Vin. III. 39

Touch between two fingers; *aṅgula + antara + ika; der.; ghaṭṭa + e + hi, denom. imper. 2nd. sg.*

Aṅgulipatodakena hāsesuṃ – Vin. III. 84; IV. 110

(They) made him laugh by tickling with fingers; *aṅgulipatodako 'ti aṅgulīhi upakacchādighaṭṭanaṃ vuccati, Cy. 860; aṅguli + pa + Tud + aka, der.; Hṛṣ + e + s + uṃ, caus. pst. 3rd. pl.*

Aṅgulipabbatemanamattampi

udakaṃ – M. I. 187

The water causing to soak even one joint of the finger; *aṅguli + pabba + temana : Tim + e + ana, caus. der. + mattaṃ + api*

Aṅgulipabbamattampi – A. IV. 102

Even to the extent of a finger-joint; *aṅguli + pabba + matta*

Aṅgulimuddikaṃ omuñcitvā te bhikkhū bhattena parivisitvā – Vin. IV. 162

Having removed the finger-ring and served those bhikkhus with food; *pari + Viṣ + i + tvā, absol.*

Aṅgulimuddikaṃ dhārenti – Vin. II. 106

(They) wear finger rings; *Dhṛ + e + nti, caus. pres. 3rd. pl.*

Aṅguliā añjanti – Vin. I. 203

Anoint with a finger; *Ṛñj + a + nti, pres. 3rd. pl.*

Aṅguliā jalamānāya – Vin. III. 160

While the finger was glowing; *loc. abs.; Jval + a + māna, pr.p.*

Aṅguliyo dukkhā bhavissati – Vin. IV. 129

The fingers will become painful

Aṅgulī poṭhesuṃ – D. II. 96

Caused to snap fingers; *Spuṭh + e + s + uṃ, caus. pst. 3rd. pl.*

Aṅgesu cārikaṃ caramāno – D. I. 111

Touring in the kingdom of Aṅga; *Car + a + māna, pr.p.*

Aṅgesu viharati Assapuraṃ nāma

Āṅgānaṃ nigamo – M. I. 271

Abides at the township of Aṅga, named Assapura, in the kingdom of Aṅga

Aṅgesu viharati Āpanaṃ nāma

Āṅgānaṃ nigamo – S. V. 225

Abides at the market town named Āpana in the kingdom of Aṅga

Aṅsakūṭena pahāraṃ datvā

pavaṭṭesi – Vin. II. 268

Giving a blow with the edge of the shoulder (she) made him fall down; *Dā + tvā, absol.; pa + Vṛt + e + s + i, caus. pst. 3rd. sg.*

Aṅsabandhakaṃ bandhanasuttakaṃ

– Vin. I. 204

Something tied on one shoulder with a strap

Ayañca tarahi Devadattassa

Bhagavati paṭhamo āghāto – Vin. II. 189

This is then the first grudge that Devadatta had against the Blessed One; *tarahi, indcl.; sometimes this occurs as carahi (Skt. tarhi)*

Ayañca me ekadhītikā – Vin. III. 135

This is also my only little girl; *eka + dhīti (Skt. dhītr) + ka, der.*

Ayañceva loko āraddho paro ca

loko – D. III. 181

This world has been won over, next world too; *ā + Rādh + ta, pp.*

Ayamanudhammo hoti

veyyākaraṇāya – M. III. 30

This is the way which conforms to the dhamma to answer (the question); *vi + ā + Kr + ana, der.*

Ayamantarā kathā udapādi – D. II. 8; III. 88; S. I. 79; V. 436; A. II. 176

This interim talk came up; *u(t) + a + Pad + i, pst. 3rd. sg.*

Ayamantimā jāti, natthidāni

punabbhavo – Vin. I. 11

This is the last birth, now there is no re-becoming; *ayaṃ + antimā; natthi + idāni; puna + bhavo*

Ayamettha dhammatā – D. II. 12

This is the nature in this context; *ayaṃ + ettha; dhamma + tā, der.*

Ayamena ca vittharena ca – D. II. 146

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In length and breadth

Ayameva ariyo aṭṭhaṃgiko maggo – S. V. 421; Vin. I. 10

This is indeed the noble eightfold path; *ayaṃ + eva; aṭṭha + aṅga + ika, der.*

Ayameva ujumaggo ayamañjasāyano – D. I. 235

This is the straight way, this is the direct path; *ayaṃ + añjasa + ayano*

Ayaṃ kālo uddesassa, ayaṃ kālo

paripucchāya, ayaṃ kālo yogassa,

ayaṃ kālo paṭisallānāya – A. IV. 114

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This is the time for lesson, asking question, practice and solitude; *u(t) + Dṛś + a, der.; pari + pucchā; Yuj + a, der.; paṭi + saṃ + Lī + ana, der.*

Ayaṃ kho kālo yaṃ putto puttana manteyya – M. II. 130

This is the time, when a son would talk with a son; *manta + eyya, denom. opt. 3rd. sg.*

Ayaṃ tattha sāmīci – Vin. III. 186
This is the right course there

Ayaṃ te patto, ayaṃ saṃghāṭi, ayaṃ uttarāsango, ayaṃ antaravāsako, idaṃ saṃkacchikaṃ, ayaṃ udakasāṭikā – Vin. II. 272

This is your bowl, this is the double layer robe, this is the outer robe, this is the inner robe, this is the vest, this is the bathing-cloth; *uttara + āsaṃga; antara + Vas + aka, der.; saṃ + kaccha + ika, der.; a bhikkhunī has five robes*

Ayaṃ te saccakālo bhūtakālo – Vin. I. 94

This is the time for you to tell the truth, this is the time for you to speak facts; *Bhū + ta, pp.*

Ayaṃ tesam aññataro – Vin. I. 39
This is one of them

Ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanam – D. II. 124; Vin. II. 199

This is the doctrine, this is the discipline, this is the instruction of the teacher (as to the way of conducting ecclesiastical acts)

Ayaṃ nu kho satto kuto āgato? – M. I. 8

From where this being has come?; *nu, interr.p.; ā + Gam + ta, pp.*

Ayaṃ no paṭisaraṇam bhavissatīti yaṃ tumhe etarahi paṭidhāveyyātha – M. III. 9

Whom you recourse to at this time thinking that this person will be our refuge; *etarahi, incl.; paṭi + Dhāv + eyyātha, opt. 2nd. pl.*

Ayaṃ me puggalo khamati – A. I. 118

This person is agreeable to me; *Kṣam + a + ti, pres. 3rd. sg.*

Ayaṃ vammīko rattim dhūpāyati, divā pajjalati – M. I. 142

This ant-hill smokes in the night and is in blaze during the day; *dhūpa + āya + ti, denom. pres. 3rd. sg.; pa + Jval + a + ti, pres. 3rd. sg.*

Ayaṃ vo amhākaṃ anusāsanī – M. I. 46

This is my instruction to you; *anu + Śās + ana + ī, der.*

Ayaṃ samādhi akāpurisasevito – A. III. 24

This concentration of mind is not associated by bad people; *a + kāpurisa + Sev + i + ta, pp.*

Ayaṃ samādhi ariyo nirāmiso – A. III. 24

This concentration of mind is noble and spiritual

Ayaṃ samādhi paccuppannasukho āyatiṇca sukhavipāko – A. III. 24

This concentration of mind brings about happiness at present and produces happy result in future

Ayaṃ samādhi santo paṇīto paṭippassaddhiladdho ekodibhāvagato na ca sasamkhāraniggayhavāritavato – A. III. 24

This concentration of mind is serene, fine, gained by calmness, gone to one-pointedness and not gained by outside pressure and suppression of polluting factors of mind; *Śam + ta, pp.; pa + Nī + ta, pp.; Labh + ta, pp.*

Ayojjhāyaṃ viharati Gaṃgāya nadiyā tīre – S. III. 140

Abides on the bank of the river Gaṃgā, in Ayojjhā

Ayoniso ca manasikaroti – A. III. 174

Apply on mind in a wrong way

Ayoniso dāyajjam gavesantī – D. II. 331

Seeking for inheritance in a wrong way; *dāyāda + ya, der.; gava + es (from Iṣ) + a + nta + ī, pr.p.*

Ayoniso pañham kattā – A. I. 103

The one who asks the question in a wrong way; *Kṛ + tu, der.*

Ayoniso pañham vissajjetā – A. I. 103

The one who answers the question in a wrong way; *vi + Sṛj + ya + e + tu, caus. der.*

Ayoniso manasikārahetu uppannā, paratoghosa paccayā vā – A. V. 187

Born of wrong application on mind or of others' words; *u(t) + Pad + ta, pp.; parato + ghosa + paccaya*

Ayoni hesā phalassa adhigamāya – M. III. 142

This is indeed not the proper way for attaining the fruit

Ayyakā kālaṃkatā hoti – Vin. II. 169

Grand mother has passed away; *both kālakata and kālaṃkata are used.*

Ayyavosāṭitakāni sāmam gahetvā bhuñjati – Vin. IV. 89

What is left in the cemetery for ancestors, he takes by himself and eats; *ayyā kho vuccanti kālakatā pitipitāmahā; vosāṭitakāni vuccanti tesam atthāya susānādisu chadditāni, Cy. 842; sāmam, incl.; Gṛh + e + tvā, absol.; Bhu(ñ)j + a + ti, pres. 3rd. sg.*

Ayyassa ārāmikaṃ dammi – Vin. I. 207

I give a servant to the venerable; *ārāma + ika, der.; Dā + mi, pres. 1st. sg.*

Ayyā bhante aggapurisā – Vin. IV. 63

Venerable sirs, you are superiors

Ayyāya dammi – Vin. IV. 244

I give (it) to the venerable (bhikkhunī)

Ayyo Udāyi uyyojessati – Vin. III. 138

Venerable Udāyi will make (her) send off; *u(t) + Yuj + e + ssati, caus. fut. 3rd. sg.*

Ayyo Nandako (no) pavāreti – M. III. 271

Venerable Nandaka invites us; *ayyo* and *ayyā* are used by the *bhikkhunis* in reference to *bhikkhus*; *pa + Vr + e + ti, caus. pres. 3rd. sg.*

Ayyo hutvā dāso hoti, dāso hutvā ayyo hoti – M. II. 149

Being a master before he becomes a slave and being a slave before he becomes a master; *ayyo- dāso, opp; Hū (Bhū) + tvā, absol.*

Arakkhitena kāyena arakkhitāya vācāya arakkhitena cittena – S. II. 271; A. II. 125; III. 95

With unprotected body, word and mind; *a + Rakṣ + i + ta, pp.*

Arakkhiyā bhikkhave Tathāgatā – Vin. II. 194

Bhikkhus, Tathāgatas should not be protected; *a + Rakṣ + (i) + ya, fut. pp.*

Araññakuṭīkāya viharati – M. III. 207

Abides in a forest hut

Araññagato vā rukkhamaḷagato vā suññāgāragato vā itī paṭisañcikkhati – S. IV. 296

The one, who has gone to the forest, to the foot of a tree or to an empty house, reflects thus; *Gam + ta, pp.; paṭi + sam + Khyā + ti, intens.. pres. 3rd. sg.*

Araññagato vā rukkhamaḷagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā – M. I. 56

The one, who has gone to the forest or to the foot of a tree or to a solitary place, sits down, making the legs crossed, keeping the body erect and focussing the mind on the meditational subject; *ni + Sad + a + ti, pres. 3rd. sg.; ā + Bhuj + i + tvā, absol.; pa + ṇi + Dhā + ya, absol.; pari + mukha; upa + Sthā + āpe + tvā, caus. absol.*

Araññaṃ rukkhamaḷaṃ pabbataṃ kandamaṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ – D. I. 71

A forest, a foot of a tree, a rock, a grotto, a rock cave, a cemetery, a thick jungle, an open air, a heap of straw; *araññanti 'nikkhamitvā bahi indakhilā sabbaṃ etaṃ araññaṃ' ti idaṃ bhikkhunīnaṃ vasena āgataṃ araññaṃ, 'āraññakaṃ nāma senāsanaṃ pañcadhanusatikaṃ pacchimaṃ' ti idaṃ pana imassa bhikkhuno anurūpaṃ, Cy. 209; vana + pattha; abhi + okāsa*

Araññasaññaṃ yeva manasikarissati ekattaṃ – A. IV. 344

Will apply on mind only the solitary nature of the forest; *saññaṃ + (y) + eva; eka + tta, der.*

Araññasmimṃ brahāvane – A. III. 44

In the thick jungle; *brahā (Skt. bṛhat) + vana*

Araññāyatane paṇṇakuṭisu sammantānaṃ – M. II. 154

Among those who are dwelling in leaf huts in the forest; *Śam + ya + nta, pr.p.*

Araññe apariggahitaṃ – Vin. III. 44
Not valid in the forest; *a + pari + Grh + i + ta, pp.*

Araññe pacalāyamaṇaṃ nisinnaṃ – A. IV. 344

The one who has been sitting in the forest drowsing; *pa + cala + āya + māna, denom., pr.p.; ni + Sad + ta, pp.*

Araññe pavane caramāno – M. I. 174; S.II. 106

While roaming in the forest and jungle thicket; *pavanaṃ vuccati vanasaṇḍo, D. A. 680; Car + a + māna, pr. p.*

Araññe vanapatthāni pantāni senāsanaṇi durabhisambhavāni – M. I. 16

Thick forests and resting places in the remote jungles are very hard to overcome; *vana + patthāni; du + @ + abhi + saṃ + Bhū + a, der.*

Araññe vanapatthāni pantāni senāsanaṇi paṭisevati appasaddāni appanigghosāni vijanavātāni manussarāhaseyyakāni

paṭisallānasārappāni – D. III. 38
Resorts to lodging places in the thick jungles and in the remote areas which are free from sound and noise, lonely and deserted by the people, fit for secret behaviour of men and suitable for solitude and retreat; *paṭi + Sev + a + ti, pres.. 3rd. sg.; raha(s) + eyya + ka, der.; paṭi + saṃ + Lī + ana, der.; sarūpa + ya, der.*

Araṇisahitaṃ na upaṭṭhāpentī – Vin. II. 217

Do not provide the attritive stick; *upa + Sthā + āpe + nti, caus. pres. 3rd. pl.*

Aratiratisaho assaṃ – M. I. 33

I should overcome likes and dislikes; *a + Ram + ti, der.; As + yaṃ, opt. 1st. sg.*

Arasarūpo bhavaṃ Gotamo – A. IV. 173; Vin. III. 2

Venerable Gotama seems to have no taste; *a + rasa + rūpa*

Arahaggaṃ satim upaṭṭhāpetha – A. III. 263 - 64

Cause to focus your attention on the worthy; *arahe + gataṃ, Cy. III. 332; upa + Sthā + āpe + tha, caus. pres. 2nd. pl.*

Arahataṃ anukaromi – A. IV. 249

I follow the way of Arahants; *anu + karomi, pres. 1st. sg.*

Arahataṃ suttaṃ – M. II. 86

Heard from the Arahants; *arahataṃ, gen. pl.; Śru + ta, pp.*

Arahatī aggāsanaṃ aggodakaṃ aggaṇḍaṃ – Vin. II. 161

He deserves the best seat, the best water, the best food; *agga + āsana; agga + udaka*

Arahatī (na) kiñci pāpakaṃ hotuṃ – Vin. I. 278

Deserves no any bad thing to happen; *Arh + a + ti, pres. 3rd. sg.; Hū (Bhū) + a + tuṃ, inf.*

Arahatī pabbajito pabbajitassa

piṇḍaṃ paṭiggahetum – Vin. IV. 74
A renounced is worthy to accept an alms-food of a renounced; *pa + Vraj + i + ta, pp.*; *paṭi + Grh + e + tum, inf.*

Arahati satthāraṃ anubandhitum, apī panujjamānopi – M. III. 115
He is fit to follow the teacher, even if he is being rejected; *anu + Ba(n)dh + i + tum, inf.*; *pa + Nud + ya + māna, pass. pr.p.*

Arahattassa maccharāyati – D. III. 7
(He is) envious of arahanthood; *macchara + āya + ti, denom. pres. 3rd. sg.*

Arahantaṃ anukaromi – A. I. 211
I emulate (follow) the Arahant; *anu + Kr + o + mi, pres. 1st. sg.*

Arahantaṃ jīvitaṃ voropeyya – A. I. 27
Would deprive an Arahant of life; *vi + o + Ruh + e + eyya, caus. opt. 3rd. sg.*

Arahantavādena samudācarati – Vin. III. 103
Addresses in terms of Arahant; *saṃ + u(t) + ā + Car + a + ti, pres. 3rd. sg.*

Arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā – D. II. 75
In reference to Arahants, right protective measures have been taken up; *dhamma + ika, der.*; *rakkhā + āvaraṇa + gutti, (protection); su + saṃ + vi + Dhā + i + ta, pp.*

Arahantomhāti paṭijānimha – M. II.

123
We claimed that we were Arahants; *arahanto + amha + iti; paṭi + Jān + nā + i + mha, pst. 1st. pl.*

Arahanto vā arahattamaggaṃ samāpannā vā – D. I. 144; A. II. 42
Either the Arahants or those who have entered into the path of arahanthood; *Arh + a + nta, pr.p.*; *Arh + a + tta, der.*; *saṃ + ā + Pad + ta, pp.*

Arahaṃ khiṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto – M. I. 4; S. III. 161; Vin. I. 183

Arahant who has exhausted cankers, lived his life, done what was to be done, put down the burden, reached the highest good, destroyed the fetters of becoming and liberated perfectly by gnosis; *Kṣi + ta, pp + ā + Śru + a, der.*; *Vas + i + ta, pp. + vanta, der.*; *Kr + ta, pp.*; *Kr + anīya, fut. pp.*; *o (ava) + Dhā + i + ta, pp. + bhāra; anu + pa + Āp + ta, pp. + saṃ (sad) + attha, pari + khīṇa + bhava + saṃ + Yuj + e + ana, der.*; *sammā, indel. + (d) + aññā + vi + Muc + ta, pp.*

Arahasi vā maṃ tvam, na vā maṃ tvam arahasi – D. I. 99
You are fit for me or you are unfit for me; *Arh + a + si, pres. 2nd. sg.*

Arahā arahato samānatto – A. IV. 364
An Arahant is equal to an Arahant; *samāna + atta*

Arahā yathā ahaṃ – Vin. I. 25
An arahant as I am

Arahopekkhā aññavihitā santiṭṭhati vā sallapati vā – Vin. IV. 269
Stands together or converses without hoping for a secluded place, keeping the mind elsewhere; *a + raho + apekkhā; añña + vi + Dhā + i + ta, pp.*

Arājakaṃ cakkaṃ vatteti – A. I. 109
Causes to set in motion the society which has no king (government); *the word cakka seems to have been used here in the sense of society; Vrt + e + ti, caus. pres. 3rd. sg.*

Ariṭṭho gaddhabādhpubbo – Vin. IV. 134
Ariṭṭha, a former vulture-hunter; *gijjhaghātaka, Cy. 869*

Arittajjhāno viharati – A. I. 10
He abides without being empty of jhāna; *a + Ric + ta, pp. + jhāna; vi + Hr + a + ti, pres. 3rd. sg.*

Ariyakantehi sīlehi samannāgato – D. II. 94; S. IV. 277, samannāgamaṇaṃ
Endowed with moral virtues loved by the nobles; *pañcasīlāni hi ariyasāvakaṇaṃ kantāni honti, bhavantarepi avijahitabbato, Cy. 544; Kam + ta, pp.*; *saṃ + anu + ā + Gam + ta, pp.*

Ariyakena milakkhukassa santike sikkhaṃ paccakkhāti – Vin. III. 27
The course of training is declared given up by an Aryan near a non Aryan;

milakkhukassa nāma yo koci anariyako andhadamilādi, Cy. 255; Ārya > ariya, meta. ayira; paṭi + ā + Khyā + ti, pass. pres. 3rd. sg.

Ariyaṃ vā tuṅhībhavaṃ nātimaññati – A. IV. 153
Does not ignore noble silence either; *na + ati + Man + ya + ti, pass. pres. 3rd. sg.*

Ariyavohārā – A. IV. 307
Noble ways of using the language

Ariyasāvakassa vicikicchā nūppajjati avyākatavattthusu – A. IV. 68
Sceptical doubt does not arise for the noble disciple in reference to the unexplained matters; *na + u(t) + Pad + ya + ti, pres. 3rd. sg.*; *a + vi + ā + Kr + ta, pp + vatthu*

Ariyasāvako āgataphalo viññātasāsano – A. III. 254
The noble disciple who has attained the fruit and clearly understood the instruction; *Śru + aka, der.*; *vi + Jñā + ta, pp. + sāsana*

Ariyasīlī kusalasīlī – D. I. 115
(He is) of noble nature, virtuous nature; *sīla + ī, der.*

Ariyassa vinaye – D. III. 181; M. I. 40; A. III. 352; IV. 430
In the discipline of the noble

Ariyassa vinaye loko – A. IV. 430
The world in the discipline of the noble

Ariyassa vinaye vadho – A. II. 113
Death in the discipline of the noble

Ariyāya jātiyā jāto – M. II. 103
Born in the noble birth (born as a noble); *Jan + ta, pp.*

Ariyāyatane paccājāti dullabhā – A. III. 441
Very rare is the birth in the noble realm; *ariya + āyatana; pati + ā + jāti; du + labha*

Ariyāya paññāya disvā – A. IV. 354
Having seen (it) by the noble insight; *Dṛś + tvā, absol.*

Ariyāya vimuttiyā samannāgato – A. III. 451
The one endowed with the noble liberation

Ariyāya vuddhiyā vaḍḍhati – A. III. 80
Grows up in the noble growth

Ariyā hi visame samā – S. I. 48
Nobles are, indeed, even in uneven matters; *hi, emph. p*

Ariyūpavādī brahmacārīnaṃ – A. III. 252
The one who reviles the nobles, leading the highest way of life; *ariya + upavāda + ī, der.; brahma + Car + ī, der.*

Ariye nāye patitṭhāpitā – A. V. 66
The one who causes to establish (others) on the noble way; *ariye nāyeti sahavipassanake magge, Cy. V. 30; pa + tiṭṭha + āpe + i + tu, der.*

Ariye tuṅhībhāve (mā) pamādo – S. II. 273
Don't be heedless on the noble silence; *pa + Mad + o, pst. 2nd. sg.*

Ariyena paññācakkhunā samannāgato – A. I. 35
Equipped with the noble wisdom-eye

Ariyo nāyo paññāya sudiṭṭho hoti suppaṭividdho – S. II. 70; A. III. 184
The noble way is well seen and well penetrated by wisdom; *ni + aya (from I); su + Dṛś + ta, pp.; su + paṭi + Vyadh + ta, pp.*

Ariyo pannaddhajo pannabhāro viṣaṃyutto – A. III. 84
The noble whose flag (conceit) is dropped, burden is laid down and who keeps himself aloof; *Pat + ta, pp. + dhaja; vi + saṃ + Yuj + ta, pp.*

Ariyo bhāvitindriyo – M. III. 301
A noble who has got his faculties developed; *Bhū + e + i + ta, caus. pp. + indriya*

Ariyo sammā samādhi saupaniso itipi sapaṛikkhāro itipi – A. IV. 40
Thus the noble right concentration of mind has a strong foundation and necessary requisites; *sa + upa + ni + Śri*

Aruṇuggaṃ upādāya yāva majjhantikā – Vin. IV. 272
From dawn to noon

Arūpabhavo – A. III. 444
The realm of no-form

Arogaṃ kātuṃ – Vin. I. 270
To cure (to make him free from disease); *Kṛ + tuṃ: kartuṃ > kattuṃ > kātuṃ*

Arogo assa serī sayamaṃvasī yena kāmaṃgamo – M. II. 216
He would be free from sickness, independent, master of himself and free to go wherever he likes; *As + yā (Skt. yāt), opt. 3rd. sg.; serī (Skt. svairī); sayamaṃ + vasa + ī, der.; yena + kāmaṃ + gamo*

Arogo parammaraṇā – M. II. 228
Becomes permanent after death; *arogoti nicco, Cy. IV. 16*

Alakkhikā mayaṃ appapuññā – Vin. III. 23
We are unlucky and of little merit

Alagaddapariyesanaṃ caramāno – M. I. 133
While wandering in search of a snake; *pari + es (from Iṣ) + ana. der.; Car + a + māna, pr. p.*

Alajjivādēna pāpetha – Vin. IV. 150
You cause to brand us as those who have no moral shame; *pa + Āp + e + tha, caus. pres. 2nd. pl.*

Alajjīnaṃ nissāya vasanti – Vin. I. 91
Abide in association with those who have no moral shame; *a + lajjā + ī, der.; ni + Śri + ya, absol.; Vas + a + nti, pres. 3rd. pl.*

Aladdhā na paritassati – S. II. 194
Without getting (it), he is not

perturbed; *a + Labh + tvā, absol.; pari + tras + ya + ti, pass. pres. 3rd. sg.*

Alabbhanīyāni ṭhānāni – A. III. 54
Unobtainable states; *a + Labh + ya + anīya, fut. pp.*

Alamattadasatarehi alamattadasataro – A. II. 180
He is superior to all others who are capable of seeing right and wrong; *passituṃ samatthā alamattadasā, te atisitvā ṭhitā alamattadasatarā, Cy. III. 165*

Alamattadasataro ceva pitarā – D. II. 231
Indeed, he is better to see the good than the father; *the suffix tara is used with instr. or abl. to make a comparison*

Alamattho kule gihī – D. III. 192
One who is fitly to be called a householder in a family; *giha (Skt. grha) + ī, der.*

Alamariyañāṇadassanavisesaṃ sacchikarissati – A. III. 64
He will experience a kind of knowledge and vision suitable for the nobles; *alam + ariya + ñāṇa + dassana + visesaṃ; sa + acchi + karissati, fut. 3rd. sg.*

Alamettāvātā, katamettāvātā – D. I. 207, II. 176
Enough to this extent, done to this extent; *ettāvātā, indcl.*

Alamettāvātā bhante? – S. IV. 290

Is it enough with this much, venerable sir?; *alaṃ + ettāvata*

Alameva appamādena sampādetuṃ – A. IV. 134

It is indeed aptly to work out with mindfulness; *alaṃ + eva; saṃ + Pad + e + tuṃ, caus. inf.*

Alameva dānaṃ dātuṃ alameva puññāni kātuṃ – A. III. 34

It is indeed good to give alms, it is indeed good to do good; *Dā + tuṃ, inf.; Kr + tuṃ, inf.*

Alameva sabbasaṃkhāresu nibbindituṃ – A. IV. 100

It is indeed appropriate to take a disinterested attitude towards all conditioned things; *ni + Vi(n) d + i + tuṃ, inf.*

Alampateyyā bhavissanti – D. III. 71
(The girls) will be suitable for marriage; *alaṃ + pati + eyya, der.*

Alaṃ attano, alaṃ pasesaṃ – A. IV. 296

Fit for himself and others

Alaṃ appamādaya – A. I. 217

It is fitly to be mindful; *alaṃ is generally used with instr. or dat.*

Alaṃ Ānanda, mā te rucci – A. IV. 275

Enough Ānanda, don't prefer that way; *alaṃ, incl. used to give the meaning of refusal or appropriateness; mā, prohibitive p. used with pst. or imper.; Ruc + ya + i, pst. 3rd. sg.*

Alaṃ, Ānanda, mā soci mā paridevi – D. II. 144

Enough Ānanda, don't be sad, don't lament;; *Śuc + a + i, pst. 2nd. sg.; pari + Div + a + i, pst. 2nd. sg.*

Alaṃ āvuso, atthi me bhattapaccāsā – Vin. IV. 77

No, brother, I am waiting for the meal; *As + ti, pres. 3rd. sg.; pati + āsā*

Alaṃ āvuso, paripuṇṇomhi – Vin. IV. 83

No need, brother, I am full; *pari + Pr + ta, pp. + As + mi: meta., pres. 1st. sg.*

Alaṃ āvuso, mā agamittha – Vin. I. 42

Enough friends, don't go; *a + Gam + i + ttha, pst. 2nd. pl.*

Alaṃ āvuso, mā Tathāgataṃ viheṭhesi, kilanto Bhagavā – D. II. 149

Enough, friend, don't disturb the Tathāgata, tired is the Blessed One; *vi + Hīd + e + s + i, caus. imper. 2nd. sg.*

Alaṃ āvuso mā socittha mā paridevittha – Vin. II. 284

Enough, brothers, don't cry, don't lament; *āvuso, incl., used in sg. and pl. for courteous address; Śuc + a + i + ttha, pst. 2nd. pl.; pari + Div + a + i + ttha, pst. 2nd. pl.*

Alaṃ upagantuṃ – S. V. 441

It is fitly to undergo (the punishment); *upa + Gam + tuṃ, inf.*

Alaṃ etaṃ sabbaṃ – Vin. IV. 82

All this is suitable

Alaṃkatapaṭiyattā gandhagandhinī – Vin. IV. 18

Well adorned and scented; *paṭi + Yat + ta, pp.*

Alaṃ kaṃkhituṃ alaṃ vicikicchituṃ – A. I. 189

It is fitly to doubt, it is fitly to hesitate; *Kāṃks + i + tuṃ, inf.; vi + Cit + i + tuṃ, desid. inf.*

Alaṃkitā mālākitā kīlanti – Vin. III. 249

(The little girls), being adorned and garlanded, play; *alaṃ + Kr + ta, pp.; mālā + Kr + ta, pp.; Krīd + a + nti, pres. 3rd. pl.*

Alaṃ Gāmaṇi, tiṭṭhatetaṃ, mā maṃ etaṃ pucchi – S. IV. 306

Enough headman, leave it, don't ask me about this; *Prch + ya + i, pst. 3rd. sg.*

Alaṃ tāva te ayye vuṭṭhāpitena – Vin. IV. 331

Venerable, it is useless to have you been ordained; *vi + u(t) + Sthā + āpe + i + ta, caus. pp.*

Alaṃ te idha vāsena – A. III. 366, Vin. III. 184

There is no meaning of your stay here

Alaṃ te ettakaṃ jīvikāya – Vin. I. 270; II. 182

This much is enough for your living

Alaṃ te tena – S. I. 104

It is of no use to you

Alaṃdānāja uyyānabhūmiyā – D. II. 26

Now it is of no use to go to the pleasure garden today; *alaṃ + idāni + ajja, incl.*

Alaṃdāni me atthakaraṇena – S. I. 74

It is now useless for me to hear the cases; *alaṃ + idāni*

Alaṃ Devadatta, mā te rucci – Vin. II. 188

No, Devadatta, don't prefer that way; *Ruc + ya + i, pst. 3rd. sg.*

Alaṃ bālassa mohāya – M. II. 64

It is fitly for fool's confusion

Alaṃ brāhmaṇa, tiṭṭhatetaṃ – M. I. 198; A. IV. 429

Enough brahmin, leave it alone; *tiṭṭhatu, imper. 3rd. sg. + etaṃ*

Alaṃ bhagini, netaṃ kappati – Vin. II. 133; III. 36

No sister, this is not permissible; *na + etaṃ; Klp + ya + ti, pass. pres. 3rd. sg.*

Alaṃ bhavissa yadidaṃ yuddhāya – S. V. 146

He would be fitly for the fight; *Bhū + a + i + ssa, cond., 3rd. sg.; yadidaṃ, incl.*

Alaṃ bhikkhave mā bhaṇḍanaṃ mā kalahaṃ mā viggahaṃ mā vivādaṃ – M. III. 153

Enough, bhikkhus, let there be no

quarrelling, brawling, wrangling and dispute

Alaṃ me, rañño va hotu – M. II. 54
I don't need it, let it be for the king;
Hū (Bhū) + a + tu, imper. 3rd. sg.

Alaṃ yojanagaṇanāni dassanāya gantum puṭaṃsenāpi – M. III. 80
It is worth journeying a number of yojanas, even with a travelling bag on the shoulder, to see it; *puṭa + aṃsena + api; variant reading is puṭosena; puṭosanti pātheyyaṃ Cy. IV. 139; api puṭaṃsenapi, A. II. 183*

Alaṃ vacanāya – M. III. 62; S. II. 115; A. IV. 37; V. 84
(He is) fitly for talk

Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāya – M. I. 167

This is, certainly, suitable for the one who is interested in the practice; *vata, incl. + idaṃ; padhāna + attha + ika, der.*

Alaṃ vo dhammapamoditānaṃ satam sitam sitamattāya – A. I. 261
It is fitly for you, who have been rejoicing over the Dhamma, to smile just for the sake of smiling; *As + nta, pr.p., gen. pl.; dhamma + pa + Mud + a + i + ta, pp.; Smi + ta, pp.*

Alaṃsājīvo sabrahmacārīnaṃ – A. III. 81, 191
The one who is fitly for co-celibates to live together; *alaṃ + sa + ājīvo*

Alaṃ hi te kukkuccāya, alaṃ

vippaṭisārāya – Vin. III. 19
It is indeed fitly for you to be remorseful and repentant; *vi + paṭi + Smṛ + a, der.*

Alaṃ hi te Vaccha aññāyāya, alaṃ sammohāya – M. I. 487
It is no wonder, Vaccha, that you don't understand and that you are confused; *a + Jñā + ana, der.; saṃ + Muh + a, der.*

Alābhakenapi bhattaṃ na bhuñjati – A. IV. 139
He does not eat food for the reason of small loss; *a + Labh + a + ka, der.*

Alābhāya parisakkati – A. IV. 345
He goes about for making a loss; *pari + Śvaṣk + a + ti, pres. 3rd. sg.*

Alippamāno mīlhena – A. III. 241
Without being contaminated by excrement; *a + Lip + ya + māna, pass. pr.p.*

Allacīvaraṃ pattharivā vihāraṃ pāvisi – Vin. IV. 282
Having spread out the wet robe (she) went into the dwelling place; *pa + Str + i + tvā, absol.; pa + Viś + i, pst. 3rd. sg.*

Allaṃ kaṭṭhaṃ sasnehaṃ – M. I. 241
Wet and moist wood; *sa + snehaṃ*

Allaṃ kusamuṭṭhiṃ ādāya – A. V. 234
Having taken a handful of fresh kusa grass

Allavattho allakeso – Vin. II. 126
The one with wet clothe and wet hair

Allāya paṭhaviyā nikkhattaṃ – A. I. 32; V. 212
Put on wet ground; *ni + Kṣip + ta, pp.*

Allena gomayena paṭhaviṃ opuñjivā – A.V. 234
Having smeared the floor with wet cow-dung; *o + puñj (from Proñch) + i + tvā, absol.*

Aḷaṃ abhininnāmeyya – M. I. 234
Would cause to project the claw; *abhi + ni + Nam + e + eyya, caus. opt. 3rd. sg.*

Aḷaṃ viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññāhi rājamahāmattehi titthiyehi titthiyasāvakehi – A. I. 279
Being mixed with bhikkhus, bhikkhunīs, male lay disciples, female lay disciples, kings, chief ministers, leaders of other religious sects, disciples of other religious sects, (The Blessed One) abides; *raññāhi, a special form; tittha + iya, der.*

Avakassanti vavakassanti āveṇi-kammaṃ karonti, – A. V. 74
They drag away, keep (themselves) apart and perform separate ecclesiastical acts; *ava + Kṛṣ + ya + nti, pres. 3rd. pl.; vi + ava + kassanti*

Avakujjaṃ nipātetha – D. II. 336
Lay (him) face down; *ava + kujja (Skt. kubja); ni + Pat + e + tha, caus. pres. 2nd. pl.*

Avakujjo papatāmi – M. I. 80, 246
I fall face down; *pa + Pat + a + mi, pres. 1st. sg.*

Avakkārapātiṃ dhovivā – M. III. 157; Vin. I. 157
Having washed the refuse bin; *Dhū + a + i + tvā, absol.*

Avagaṇḍakāraṃ na bhuñjitabbaṃ – Vin. II. 214
Should not eat stuffing the cheeks; *Bhu(ñ)j + i + tabba, fut. pp.*

Avajānāti no paṭijānāti – A. I. 202
(He) denies, does not acknowledge; *ava + Jān + nā + ti, pres. 3rd. sg.; paṭi + Jān + nā + ti, pres. 3rd. sg.*

Avajānitvā paṭijānāti paṭijānitvā avajānāti – Vin. II. 85; IV. 1
Having denied (he) acknowledges; having acknowledged (he) denies

Avañjhā bhavissati, saphalā, saudrayā – M. I. 271
Will not be barren, fruitful and yielding

Avaṇṇaṃ kattukāmo – Vin. IV. 38
Desiring to bring about disgrace; *kattuṃ + kāmo*

Avaṇṇaṃ bhaṇamānaṃ nivāreti – D. III. 187
Prevents the one speaking ill; *Bhaṇ + a + māna, pr.p.; ni + Vr + e + ti, caus. pres. 3rd. sg.*

Avaṇṇaṃ bhāsissāmīti vaṇṇameva bhāsati – M. I. 68
Thinking that I will blame him, he

actually praises me; *Bhās + i + ssāmi*,
fut. 1st. sg. + iti

Avaññārahassa avaññaṃ bhāsītā –
A. II. 100

The one who speaks ill of another who
is blameworthy; *avañña + araha*;
Bhās + i + tu, der.

Avaññe bhaññamāne kupito hoti –
Vin. I. 70

Becomes angry when being criticised;
Bhañ + ya + māna, pass. pr.p.; *Kup*
+ i + ta, pp.

Avatthusmiṃ akāraṇe
pātimokkhaṃ ṭhapenti – Vin. I. 170;
II. 240

(They) cause to suspend the recital of
Pātimokkha with no ground, no reason;
Sihā + āpe + nti, caus. pres. 3rd. pl.

Avantidakkhiṇāpatho
appabhikkhuko – Vin. I. 195

Avanti, on the road to the South, has
very few bhikkhus

Avantīsu viharati Kuraraghare
Papāte pabbate – Vin. I. 194

Abides on the mountain called Papāta
at Kuraraghara, in the kingdom of
Avanti

Avantīsu viharati Kuraraghare
Pavatte pabbate – S. III. 12

Abides on Pavatta mountain at
Kuraraghara in the kingdom of Avanti;
Cy. takes the term Papāte pabbate, II.
258

Avandiyo kātabbo – Vin. II. 262
He should be made unworthy to be

respected; *a + Vand + i + ya, fut. pp.*;
Kr + tabba, fut. pp.

Avabhūtā ca parābhūtā ca – M. II.
210

Disgraced and condemned; *ava + Bhū*
+ ta, pp.; *parā + Bhū + ta, pp.*

Avaññaṃ karonti – Vin. II. 267

Decorate the corners of eyes;
akkhiañjaniyo avaññadese
adhomukhaṃ lekhaṃ karonti, Cy.
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Avaruddhā nāma vuccanti – D. III.
204

They are called enemies; *ava + Rudh*
+ ta, pp.; *Vac + ya + nti, pass. pres.*
3rd. pl.

Avalaṅhe chaḍḍeti – Vin. IV. 266

Throws away on the trail unused

Avalekhanakaṭṭhaṃ na hoti – Vin. II.
141

There is no scraping wood; *ava + Likh*
+ e + ana, caus. der.

Avalekhanapidharo na hoti – Vin. II.
141

There is no holder for scraping

Avasesaṃ ādāya pakkamanti – A. III.
222

Having taken the remainder (of food)
they go away; *ava + Śiṣ + a, der.*; *ā +*
Dā + ya, absol.; *pa + Kram + a + nti*,
pres. 3rd. pl.

Avassutā nāma sārattā apekkhavā
paṭibaddhacittā – Vin. IV. 214
Excited means infatuated, hopeful and

fallen in love; *saṃ + Raj + ta, pp.*;
apa + Īkṣ + a + vantū, der.; *paṭi +*
Badh + ta, pp. + citta

Avassuto avassutāya – Vin. IV. 212

An excited man with an excited
woman; *avassutā tintā kilinnā, Cy.*
901; *ava + Śru + ta, pp.*

Avāpuraṇaṃ ādāya vihārena
vihāraṃ āhiṇḍati – A. IV. 374

Having taken the key he walks from
one residence to another; *ā + Hiṇḍ +*
a + ti, pres. 3rd. sg.

Avāsāya parisakkati – A. IV. 345

He goes about discouraging monks
from staying in the residence; *pari +*
Śvaṣk + a + ti, pres. 3rd. sg.

Avikkhambhiyo kenaci
manussabhūtena – D. III. 147

Could not be subdued by any human
being; *vi + Skambh + i + ya, fut. pp.*

Avigatarāgo avigatachando avigata-
pemo avigatapipāso avigatataṇho –
S. III. 11

The one whose passion has not gone
out, desire has not gone out, affection
has not gone out, thirst has not gone
out and craving has not gone out; *a +*
vi + Gam + ta, pp.

Avicinitvā uposathaṃ karonti –
Vin. I. 133

They perform Uposatha ceremony
making no investigation; *a + vi + Ci +*
nā + i + tvā, absol.

Avijjaṃ bhindati, vijjaṃ uppādeti,
nibbānaṃ sacchikaroti – S. V. 49

Breaks ignorance, causes to give
rise to wisdom and experiences
Nibbāna; *Bhi(n)d + a + ti, pres. 3rd.*
sg.; *u(t) + Pad + e + ti, caus. pres.*
3rd. sg.

Avijjaṃ bhecchati, vijjaṃ
uppādessati nibbānaṃ
sacchikarissati – A. I. 8

(He) will split ignorance, will cause
to arise wisdom, and experience
Nibbāna; *Bhid + ssati (Skt. ṣyati), fut.*
3rd. sg.; *u(t) + Pad + e + ssati, caus.*
3rd. sg.; *sa + acchi (=akkhi) +*
karissati

Avijjā aññāṇā sammohā vipaccetha
– M. II. 219

You mistakenly believe because of
ignorance, lack of knowledge and
confusion; *viparītato saddahatha*,
vipallāsagāhaṃ vā gañhātha, Cy. IV.
4; *vi + pati + e + (from I) tha, pres.*
2nd. pl.

Avijjāgatāya pajāya aṇḍabhūtāya
pariyonaddhāya – Vin. III. 3-4

Among the people who are ignorant,
born of egg, and surrounded (by
ignorance); *aṇḍe bhūtāya jātāya*
sañjātāya, Cy. 138; *pari + o + Nah +*
ta, pp.

Avijjānirodhā āsavanirodho – A. III.
414

Influxes cease to exist due to the
cessation of ignorance

Avijjānīvaraṇaṇaṃ sattānaṃ
taṇhāsamyōjanānaṃ – A. I. 223

Of the beings, covered with ignorance
and yoked with craving

Avijjānīvaraṇānaṃ sattānaṃ
taṇhāsamyojanānaṃ sandhāvataṃ
saṃsarataṃ – S. III. 149

Of the beings, covered by ignorance,
yoked by craving and running round
the cycle of birth and death; *avijjā* +
nīvaraṇa; *taṇhā* + *saṃyojana*; *saṃ*
+ *Dhāv* + *a* + *nta*, *pr.p.*, *gen. pl.*; *saṃ*
+ *Sr* + *a* + *nta*, *pr.p.*, *gen. pl.*

Avijjāpahaṃ sāhāraṃ vadāmi, no
anāhāraṃ – A. V. 113

I say, even ignorance is with a cause,
not without a cause; *avijjaṃ* + *api* +
ahaṃ; *sa* + *āhāra*; *Vad* + *a* + *mi*,
pres. 1st sg.; *an* + *āhāra*

Avijjāpubbaṃgamā akusalānaṃ
dhammānaṃ samāpattiyā – A. V.
214

Ignorance is the precursor of
committing unwholesome things; *saṃ*
+ *ā* + *Pad* + *ti*, *der.*

Avijjāvīrāgā vijjuppādā – D. II. 215;
M. I. 67

Because of the abandonment of
ignorance and the arising of wisdom;
vi + *Raj* + *a*, *der.*; *vijjā* + *u(t)* + *Pad* +
a, *der.*

Avijjāvisadosaṃ chandarāga-
byāpādena ruppatti – M. II. 256

Poison of ignorance is increased or
stirred up by lust and hatred; *ruppatti*
kuppatti, *Cy. IV. 55*; *avijjā* + *visa* +
dosa; *chandarāga* + *byāpāda*; *Ruh*
+ *ya* + *ti*, *pass. pres. 3rd sg.*

Avijjā vihatā vijjā uppannā tamo
vihato āloko uppanno – Vin. III. 4

Ignorance has been destroyed,

wisdom has arisen; darkness has been
destroyed, light has arisen; *vi* + *Han*
+ *ta*, *pp.*; *u(t)* + *Pad* + *ta*, *pp.*

Avijjūpakkiliṭṭhā paññā na
bhāvīyati – A. I. 61

The insight, polluted by ignorance, is
not cultivated; *avijjā* + *upa* + *Kliṣ* +
ta, *pp.*; *Bhū* + *e* + *īya* + *ti*, *caus. pass.*
pres. 3rd sg.

Aviññātañca vijānāti – A. III. 361

He also understands what is not yet
understood; *a* + *vi* + *Jñā* + *ta*, *pp.*; *vi*
+ *Jān* + *nā* + *ti*, *pres. 3rd sg.*

Aviññāpitattā cassa honti sāvakā
saddhamme – D. III. 121

His disciples are not made proficient
in meaning of the good teaching; *a* +
vi + *Jñā* + *āpe* + *i* + *ta*, *caus. pp.* +
attha; *ca* + *assa*; *Śru* + *aka*, *der.*

Aviññuṃ purisaviggahaṃ
upanisīdāpetvā – Vin. IV. 22

Having caused a stupid person (a male
form) to sit nearby; *a* + *vi* + *Jñā* + *ū*,
der.; *upa* + *ni* + *Sad* + *āpe* + *tvā*,
caus. absol.

Avitakko avicāro samādhi – S. IV.
360

Concentration of mind with no initial
and sustained application

Avitakko vicāramatto samādhi – S.
IV. 360

Concentration of mind with no initial
application but with a bit of sustained
application

Avidūre ambavanassa etadahosi – M.

II. 141

This idea came to him near the
mango grove; *avidūre* and *santike*
are used as synonyms.; *etaṃ* (*etad*)
+ *a* + *Hū* (*Bhū*) + *a* + *s* + *i*, *pst. 3rd sg.*

Avidūre nisinno hoti – M. I. 39

He has been sitting not too far away; *ni*
+ *Sad* + *ta*, *pp.*

Avidūre rodamāno ṭhito – Vin. II.
199

He has been standing nearby, crying;
Rud + *a* + *māna*, *pr.p.*; *Sthā* + *i* + *ta*,
pp.

Avinicchinitvā amulā mūlaṃ
gantvā – Vin. I. 358

Without making a decision, without
going to the root cause; *a* + *vi* + *ni(s)*
+ *Ci* + *nā* + *i* + *tvā*, *absol.*

Avipakkavipākaṃ pāpakammaṃ –
A. II. 196

Evil action, the fruit of which has not
yet ripened; *a* + *vi* + *Pac* + *ta*, *pp.*; *vi*
+ *Pac* + *a*, *der.*

Avipassako kusalānaṃ dhammānaṃ
– A. III. 300

The one who does not see wholesome
things directly; *a* + *vi* + *passa* + *ka*,
der.

Avippaṭisāro upadahātabbo – A. III.
196

Absence of remorse should be
created in mind; *upa* + *Dhā* + *tabba*,
fut. pp.

Avippaṭisāro pāmujjattho – A. V.
313

Absence of remorse is for joy; *a* + *vi*
+ *paṭi* + *Sr* or *Smr* + *a*, *der.*; *pa* +
Mud + *ya*, *der.* + *attha*

Avimanā devi hohi – Vin. I. 343

O queen, don't be sad; *a* + *vi* + *mana*;
Hū (*Bhū*) + *a* + *hi*, *imper. 2nd sg.*

Avimuttaṃ vā cittaṃ vimuccati – A.
V. 343

The mind unliberated is liberated
either; *a* + *vi* + *Muc* + *ta*, *pp.*; *vi* +
Muc + *ya* + *ti*, *pass. pres. 3rd sg.*

Avivaṭaṅceva vivaranti, anuttānī-
katañca uttānī karonti,
anekavīhitesu ca kaṃkhāṭṭhānīyesu
dhammesu kaṃkhaṃ paṭivinodenti
– D. III. 285; A. IV. 152

Open what is not yet opened up,
explain what is not yet explained,
dispell doubt on various doubtful
things; *a* + *vi* + *Vr* + *ta*, *pp.*; *vi* + *Vr*.
+ *a* + *nti*, *pres. 3rd pl.*; *uttāna*
becomes uttānī because of the root
Kr; *an* + *eka* + *vi* + *Dhā* + *i* + *ta*, *pp.*;
kaṃkhā + *ṭhāna* + *iya*, *der.*; *paṭi* + *vi*
+ *Nud* + *e* + *nti*, *caus. pres. 3rd pl.*

Avivaradanto – M. II. 137

The one who has no gap between the
teeth; *a* + *vivara* + *danta*

Avivittā Sāvatti arahantehi – M. II.
196

Sāvatti is not devoid of Arahants; *a* +
vi + *Vic* + *ta*, *pp.*

Avisaṃvādanā mittānaṃ āhāro – A.
V. 136

Non-contradiction is the food
for friends; *a* + *vi* + *saṃ* + *Vad* +

e + ana, caus. der.

Avisatṭhampi hoti aviññeyyaṃ taramānassa bhāsitaṃ – M. III. 234
Saying of a fast speaker is indistinct and unintelligible; *a + vi + Sṛj + ta, pp. + api; a + vi + Jñā + eyya, der.; tara (Skt. tvāra) + māna, pr.p.; Bhās + i + ta, pp.*

Avīci maññe phuṭo bhavissati manussehi – D. III. 75
(This) would have been pervaded by the people as if Avīci, the purgatory; *avīci mahānirayo viya nīrantara pūrīto bhavissati, Cy. 855; phuṭo: Sphur + ta, pp.*

Avītikkammasamādānaṃ samādiyāmi – Vin. IV. 319
I observe a non-violable observance; *a + vi + ati + Kram + ya, fut. pp.; saṃ + ā + Dā + iya + mi, pr. 1st. sg.*

Avītivattā sakkāyaṃ – A. II. 34
Those who have not gone beyond self; *a + vi + ati + Vṛt + ta, pp*

Avuṭṭhitāya parisāya – Vin. I. 129
Before the adjournment of the assembly; *a + vi + u(t) + Sthā + i + ta, pp.; loc. absl.*

Avusitaṃ tena brahmacariyaṃ – S. IV. 43
The highest way of life has not been accomplished by him; *a + Vas + i + ta, pp.*

Avusitavādēna vuccamāno – D. I. 90
Being addressed in terms of untrained; *avusitavā asikkhito*

appassuto, Cy. 255; Vac + ya + māna, pass. pr. p.

Aveccappasādena samannāgato – D. II. 93; M. III. 253; S. II. 69; IV. 271
Endowed with faith on understanding; *ava + I (t) + ya, absol. + pasāda; saṃ + anu + ā + Gam + ta, pp.*

Averena verā sammanti – Vin. I. 345
Hatreds are pacified by non-hatred; *Śam + ya + nti, pass. pres. 3rd. pl.*

Avyatto kiṃkaraṇīyesu – A. III. 258
The one who is unskillful in what should be done

Avyāpajjhaṃ lokaṃ upapajjati – A. IV. 244
(He) goes to the world free from obstruction; *upa + Pad + ya + ti, pres. 3rd. sg.*

Avyāpajjhādhimutto – A. III. 376; Vin. I. 183
The one who is inclined towards non-obstruction; *vi + ā + Bādth + ya; der.; adhi + Muc + ta, pp.*

Avyāsittacittassa pāmujaṃ jāyati – S. IV. 78
Gladness is born for the one whose mind is unsullied; *a + vi + ā + Sic + ta, pp.; pa + Mud + ya, der.; Jan + ya + ti, pass. pres. 3rd. sg.*

Asakkaccakatānaṃ kammānaṃ vipāko – A. IV. 393
Fruition of the action carelessly done; *vi + Pac + a, der.*

Asakkaccaṃ deti – A. III. 171

Gives away carelessly

Asakkhi bhikkhū saññāpetuṃ – Vin. I. 10
(He) was able to make the bhikkhus convince; *a + Śak + s + i, pst. 3rd. sg.; saṃ + Jñā + āpe + tuṃ, caus. inf.*

Asacchikatassa sacchikiriyāya – M. III. 79; A. I. 243; II. 148; III. 101
To experience what has not yet been experienced; *a + sa + acchi + kata; acchi = akkhi*

Asajjhāyamaḷā mantā – A. IV. 195
The Mantras unrehearsed become rusty; *a + sajjhāya (Skt. svādhyāya) + mala*

Asañjātassa maggassa sañjānetā – M. III. 8
The one who makes the unknown path known; *a + saṃ + Jān + ta, pp.; saṃ + Jān + nā + e + tu, caus. der.*

Asañjātassa maggassa sañjānetā – S. I. 191
Introducer of an unintroduced path; *a + saṃ + Jān + ta, pp.; saṃ + Jān + e + tu, der.*

Asaññā sammoho – M. II. 231
Non-identification is total confusion; *saṃ + Muh + a, der.*

Asaṭho hoti amāyāvī – M. II. 128
The one who is not crafty and deceitful; *a + māyā + vī, der.*

Asatā tucchā musā abhūtena abbhācikkhanti – D. III. 34; M. I. 140

Accuse with untrue, vain, false and non-factual statements; *abhi + ā + Khyā + nti, intens. pres. 3rd. pl.*

Asatā dukkhaṃ upadahati – A. I. 201
Causes pain by making a false statement; *asatā, abhūtena, avijjamānena, Cy. II. 318; upa + Dhā + a + ti, pres. 3rd. sg.*

Asatī antāraye vitthārena – Vin. I. 113
When there is no danger, (Pātimokkha should be recited) in detail; *asatī antarāye, loc. absl.*

Asatī amanasikāro tasmim puggale āpajjitabbo – A. III. 186
One should forget that person; *a + sati; ā + Pad + ya + i + tabba, fut. pp.*

Asatī kappiyakārake sāmāṃ gahetvā paribhuñjituṃ – Vin. I. 206
To take by himself and to use it when there is no one to prepare; *asatī: a + As + nta, pr.p., loc. sg.; kappa + iya, der.; Kṛ + aka, der.; sāmāṃ, incl.; Grh + e + tvā, absol.*

Asatīkirāyaṃ ..vīṇā nāma – S. IV. 197
This lute is unfaithful or of poor quality; *a + sati + kira + ayaṃ; asatīti lāmakādhi-vacanaṃ, Cy. III. 67; asakkirāyaṃ- text.*

Asatīyā pavīṭṭho – Vin. I. 298
Entered forgetfully; *pa + Viś + ta, pp.*

Asatīyāva nibbeṭheti – A. IV. 192

(He) evades the issue as if he has forgotten; *asatiyā + iva; ni + Veṣṭ + e + ti, pres. 3rd. sg.*

Asatthikā cārikaṃ caranti – Vin. IV. 295

Go on a tour without having a caravan; *a + sattha + ika, der.*

Asaddhammaṃ gāmadhammaṃ vasaladhammaṃ duṭṭhullaṃ odakantikaṃ rahassaṃ dvayaṃdvaya samāpattiṃ samāpajjissasi – Vin. III. 21

You will enter upon a malpractice, upon a common practice, upon a low practice, upon a wicked practice, upon a practice ending with water, upon a secret practice, upon a practice to be found in a couple; *udaka + anta + ika, der.; raha(s) + ya, der.; saṃ + ā + Pad + ya + i + ssasi, fut. 2nd. sg.*

Asaddhammā vuṭṭhāpetvā saddhamme patiṭṭhāpessāmi – A. III. 115, 200

Having pulled them up from false doctrine I will establish them in the true doctrine; *vi + u(t) + Sthā + āpe + tvā, caus. absol.*

Asaddhamme ativelaṃ pātavyataṃ āpajjimsu – D. III. 89

(They) spent more time, engaging in an immoral act; *Pā + tavya + tā, der.; ā + Pad + ya + imsu, pst. 3rd. pl.*

Asantaṃ abhūtaṃ uttarimanussa-dhammaṃ ullapati – Vin. III. 90

Claims a state which is not true, not factual, and which is above the ordinary human experience; *a + As + nta, pr.*

p.; a + Bhū + ta, pp.; u(t) + Lap + a + ti, pres. 3rd. sg.

Asantī nāma āpatti anajjhāpanā vā hoti āpajjitvā vā vuṭṭhitā – Vin. I. 103

Non existing offence means an offence non-committed or the offence atoned for after the commitment; *a + As + nta + ī, pr.p.; ā + Pad + ti, der.; an + adhi + ā + Pad + ta, pp.; ā + Pad + ya + i + tvā, absol.; vi + u(t) + Sthā + i + ta, pp.*

Asantuṭṭhā

adhikaraṇavūpasamana – Vin. II. 98

Being unhappy with the settlement of the dispute; *a + saṃ + Tuṣ + ta, pp.*

Asantuṭṭhitā kusalesu dhammesu – A. I. 50

Discontentment in wholesome things; *a + saṃ + Tuṣ + ti + tā, der.*

Asantuṭṭhiyā saṃvattanti no santuṭṭhiyā – Vin. II. 258

It leads to dissatisfaction, not to satisfaction; *saṃ + Vṛt + a + ti, pres. 3rd. sg.*

Asanthavavissāsī – A. III. 136

The one who trusts those who are unfit for acquaintance; *a + santhava + vissāsa + ī, der.*

Asandiddho ca akkhāti – Vin. II. 202

Speaks without any shade of doubt; *a + saṃ + Dih + ta, pp.; ā + Khyā + ti, pres. 3rd. sg.*

Asapatti agāraṃ ajjhāvasanti – S. IV.

250

Leading a household life without co-wives; *sapattī (Skt. sapatnī); adhi + ā + Vas + a + nta + ī, pr.p.*

Asappāyaṃ upanāmeti – A. III. 144

Offers what is unsuitable; *upa + Nam + e + ti, caus. pres. 3rd. sg.*

Asabbhāhi pharusāhi vācāhi akkosati paribhāsati – S. I. 221

With indecent and harsh words (he) scolds and reviles; *a + sabhā + ya, der.; a + Kruś + a + ti, pres. 3rd. sg.; pari + Bhās + a + ti, pres. 3rd. sg.*

Asamayena bhuttaṃ anojavantaṃ hoti – A. III. 260

The food eaten at improper time becomes not nutritive; *Bhuj + ta, pp.; an + oja + vanta, der.*

Asamayo padhānāya – A. III. 66

Improper time for striving

Asamavekkhitvā orimaṃ tīraṃ – M. I. 225

Without examining carefully the shore of this side; *ora + ima, der.; a + saṃ + ava + Īkṣ + i + tvā, absol.*

Asamavekkhitvā pārimaṃ tīraṃ – M. I. 225

Without examining carefully the shore of the other side; *pāra + ima, der.*

Asamāhitaṃ cittaṃ samādahissati – A. IV. 344

He will concentrate the mind which is unconcentrated; *a + saṃ + ā + Dhā + i + ta, pp.; saṃ + ā + Dhā + a + i + ssati, fut. 3rd. sg.*

Asamāhitaṃ vibbhantacittaṃ – A. II. 30

The one whose mind is turned back, not concentrated; *vi + Bhram + ta, pp.*

Asampajāno.....saṃkhāraṃ abhisamkharoti – A. II. 158

One accumulates energies without being well aware; *a + saṃ + pa + Jān + a, der.; abhi + saṃ(s) + Kṛ + o + ti, pres. 3rd. sg.*

Asambhogaṃ saṃghena karotu – Vin. II. 125

Make him unfit for sharing (receiving) material support; *a + saṃ + Bhuj + a, der.; Kṛ + o + tu, imper. 3rd. sg.*

Asammatāya bhūmiyā nisinnā pātimokkhaṃ assosum – Vin. I. 107

Sitting on a ground, not agreed upon, (they) listened to the recital of Pātimokkha (code of rules), *a + saṃ + Man + ta, pp.; ni + Sad + ta, pp.; a + Śru + s + uṃ, pst. 3rd. pl.*

Asammatāya sīmāya aṭṭhapitāya – Vin. I. 110

When the boundary was not agreed upon and not demarcated; *aṭṭhapitāyāti aparicchinnāya, Cy. 1051; a + Sthā + āpe + i + tā, caus. pp.; loc. absl.*

Asammato gihīnaṃ pakāsesi – Vin. II. 298

Without being agreed upon (he) gave information to the householders; *pa + Kāś + e + s + i, caus. pst. 3rd. sg.*

Asammukhā kataṃ – Vin. II. 3

Carried out in absence

Asammohadhammo satto – M. I. 83
A being of unconfused nature

Asammohādhimutto – A. III. 376;
Vin. I. 183

The one who is intent upon non delusion; *a + saṃ + Muh + a, der.; adhi + Muc + ta, pp.*

Asaṃkaccikā gāmaṃ piṇḍāya pāvīsi – Vin. IV. 345
(She) went to the village for alms collection, without vest; *a + saṃkacci + ka, der.; pa + ā + Viś + i, pst. 3rd. sg.*

Asaṃkhāraparinibbāyī hoti – A. IV. 72

(He) becomes completely cool naturally (without any attempt); *asaṃkhārena appayogena, Cy. IV. 39; a + saṃ (s) + Kr + a, der. + pari + ni + Vā + ya + ī + der.*

Asaṃkheyyo appameyyo mahapuññakkhandho – A. III. 52
Uncountable and immeasurable mass of merit; *a + saṃ + Khyā + eyya, der.; a + pamā + eyya, der.*

Asaṃvutehi indriyehi – S. II. 271;
A. II. 125; III. 95

With unguarded faculties; *a + saṃ + Vr + ta, pp.*

Asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ – S. II. 113
Not wrought by the self, not by others, but originated accidentally; *a + sayam + Kr + a, der.; adhicca + samuppanna; adhicca, incl.; saṃ + u(t) + Pad + ta, pp.*

Asallakkhetvāpi nivesanaṃ pavisanti – Vin. II. 215

Enter the house without much consideration; *asallakkhetvā, absol. + api; pa + Viś + a + nti, pres. 3rd. pl.*

Asallīnena cittaena vedanaṃ ajjhavāsaya – D. II. 157

With an unsluggish mind (he) caused to endure the pain; *a + saṃ + Lī + ta, pp.; adhi + a + Vas + aya (e) + i, caus. pst. 3rd. sg.*

Asassataṃ vipariṇāmadhammaṃ – M. II. 73

Non- eternal and subject to change; *vi + pari + Nam + a, der. + dhamma*

Asahatthā deti – A. III. 171

Does not give with (his/her) own hands; *a + sa + hattha + ā, instr.; Dā + e + ti, pres. 3rd. sg.*

Asādhāraṇaṇāṇena samannāgato – A. III. 441

Endowed with an uncommon knowledge

Asādhāraṇaṇaṃ puthujjanehi – M. I. 323; A. II. 128

Not common with worldlings; *puthu + jana*

Asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā – M. I. 86; II. 99; Vin. II. 192

Having taken the sword and the shield, having armoured with the bow and the quiver; *Grh + e + tvā, absol.; saṃ + Nah + ya + i + tvā, meta. absol.*

Asitapītakhāyitassa uccārapassāvo... nissando – A. III. 32

The call of nature is the natural outcome of what is eaten, drunk, and munched; *As + i + ta, pp.; Pī + i + ta, pp.; Khād + i + ta, pp.; ni + Syand + a + der.*

Asitavyābhaṃgiṃ ohāya – A. III. 5

Having given up sickle and pole (with baskets) (kāja); *o + Hā + ya, absol.*

Asitavyābhaṃgiṃ suddassa sandhanaṃ – M. II. 180

Sickle and pole (with baskets) is suddā's (outcast's) own wealth; *asita + vi + ā + Bhañj + i*

Asite pīte khāyite sāyite – D. I. 70

In what is eaten, drunk, chewed, and enjoyed; *Svad + e + i + ta, caus. pp.*

Asilokabhayaṃ – A. IV. 364

Fear of disgrace; *a + siloka + bhaya*

Asilomaṃ purisaṃ vehāsaṃ gacchantaṃ (addasaṃ) – Vin. III. 106

I saw a man with sword-like hair going in the sky; *gaccha + nta, pr.p.; a + Dṛś + aṃ, pst. 1st. sg.*

Asissa vijjotalati – Vin. II. 131

Sword of this man shines; *asi + assa; vi + Dyut + a + ti, pres. 3rd. sg.*

Asītivassasahassāni āyuppamāṇaṃ – D. II. 3

Span of life is eighty thousand years; *āyu + pamāṇa*

Asītisakaṭavāhe hiraññaṃ ohāya – Vin. I. 185

Having abandoned eighty cartload of gold; *dve sakaṭabhārā eko vāho, Cy. 1083; o + Hā + ya, absol.*

Asīsakavandhaṃ vehāsaṃ gacchantaṃ (addasaṃ) – Vin. III. 107

I saw a headless body going in the sky; *a + sīsa + kavandha*

Asuci bhante mātugāmassa naggiyaṃ jegucchaṃ paṭikkūlaṃ – Vin. I. 293

Venerable sir, a woman's nudity is ugly, disgusting and loathsome; *nagga + iya, der.; jigucchā + a, der.; paṭi + kūla*

Asuci muccati – Vin. I. 294; III. 251

Semen is emitted; *Muc + ya + ti, pass. pres. 3rd. sg.*

Asuñño loko arahantehi assa – D. II. 151

The world would not be empty of Arahants; *a + suñña; As + yā (Skt. yāt), opt. 3rd. sg.*

Asuddhe suddhadiṭṭhī – Vin. III. 166

The one who has the view of purity on what is not really pure; *a + Śudh + ta, pp.; Dṛś + ti + ī, der.*

Asubhanimittānuyogamanuyuttassa subhanimittānuyogo kaṇṭako – A. V. 134

To reflect on the sign of beauty is a thorn (obstacle) to the one who has been practising the sign of impurity;

anu + Yuj + ta, pp.; *anu + Yuj + a, der.*

Asubhābhāvanāya vaṇṇaṃ bhāsati – Vin. III. 68

Praises the cultivation of mind on impurities; *Bhās + a + ti, pres. 3rd. sg.*

Asubhasāññāparicitenā cetasā – A. IV. 46

With the mind practised on the idea of impurities; *a + subha + saññā + pari + Ci + ta, pp.*

Asubhānupassī kāye viharati – A. III. 83

He abides observing impurity in the body; *asubha + anu + passa + ī, der.*

Asurā deve abhiyaṃsu – S. I. 216; A. IV. 432, abhiyaṃsu

Asuras (rivals of gods) marched against gods; *a + sura; abhi + Yā + iṃsu; pst. 3rd. pl.*

Asure paccuyyāhi – S. I. 217

Go against Asuras; *pati + u(t) + Yā + hi, imper. 2nd. sg.*

Asurehi saṃgāmesuṃ – A. IV. 432

(They) fought with the Asuras; *saṃgāma + e + s + uṃ, denom. pst. 3rd. pl.*

Asesaṃ uparujjhati – D. I. 223

Completely stopped; *a + Śis + a, der.*; *upa + Rudh + ya + ti, pass. pres. 3rd. sg.*

Asmā kumbhamiva bhīdā – Vin. IV. 204

Broke as a pot by a stone; *iva, indel.*

Bhid + ā + pst. 3rd. sg.

Asmimānasamugghātāya saṃvattati – A. III. 325

It leads to total destruction of the conceit of 'I am'; *As + mi, pres.*

1st. sg. + māna; saṃ + u(t) + ghan + ta, pp.; *saṃ + Vrt + a + ti, pres. 3rd. sg.*

Asmiṃ loke paramhi ca – S. I. 32

In this world and the next

Assako loko sabbam pahāya gamaniyaṃ – M. II. 68

The world has nothing of its own, one should go leaving everything behind; *a + saka; pa + Hā + ya, absol.*; *Gam + anīya, fut. pp.*

Assatthassa mūle abhisambuddho – D. II. 4

Enlightened under the foot of a fig-tree; *abhi + saṃ + Budh + ta, pp.*

Assatthā assāsāya dhammaṃ deseti – A. IV. 182

Having had relief for himself he preaches the Dhamma for relief; *ā + Śvas + ta, pp.*; *Drś + e + ti, caus. pres. 3rd. sg.*

Assaddham saddhāsampadāya samādapeti niveseti patiṭṭhāpeti – A. IV. 364

(He) causes the unfaithful to observe, settle down and establish in the attainment of faith; *a + saddhā + a, der.*; *saṃ + ā + Dā + āpe + ti, caus. pres. 3rd. sg.*; *ni + Viś + e + ti, caus. pres. 3rd. sg.*; *pati + Sthā + āpe + ti, caus. pres. 3rd. sg.*

Assaddhā appasannā dubbuddhino – Vin. II. 195

Those who have no faith, no good feeling and are unintelligent; *a + saddha; a + pasanna; du + buddhi*

Assaddhiyaṃ pariyuṭṭhāya tiṭṭhati – A. III. 5

Unfaithfulness pervades; *a + saddhā + iya, der.*; *pari + u(t) + Sthā + ya, absol.*

Assapuṭaṃ khandhe āropetvā – A. II. 242

Causing to put a bag of stone on the shoulder; *Cy. takes assa to mean bhasma, (ashes) when it says "assapuṭanti chārikābhaṇḍikaṃ", Cy. III. 216; assa is similar to asma in Skt. which means stone, cp. Skt. Asmaka with Assaka in Pāli, "So Assakassa visaye – Aḷakassa samāsane, Sn. 977; the terms, mosalla, assapuṭa and upavajja which occur in the same context, show that they are different modes of punishments to be meted out for bad actions; ā + Ruh + e + tvā, caus. absol.*

Assamaṇḍalikāsu piṇḍāya caritvā – Vin. III. 6

Having gone for alms collection in the horse-rings; *Car + i + tvā, absol.*

Assaṃ nu kho ahaṃ rājā cakkavattī – D. II. 172

Should I become the universal monarch; *As + yaṃ (Skt. yām), opt. 1st. sg.*

Assavanatā dhammassa parihāyanti

– D. II. 37; M. I. 168; III. 261; S. I. 137; Vin. I. 21

(They) decline for the reason of not hearing the dhamma; *in conjunction with der. suffix, tā and tta, object is used in the gen.*; *a + Śru + ana + tā, der.*; *pari + Hā + ya + nti, pres. 3rd. pl.*

Assasmimpi sikkhati – A. III. 327

Trains himself in horse riding; *sikkhati: desid. from Śak; cp. fut 3rd. sg. form of Śak, as Sakkhati, Sn. 319 and sagghasi, Sn. 834*

Assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānanti – S. II. 176; S. III. 173, nappajānāti

They really and truly understand (their) taste, danger and the escape; *ā + Svad + a, der.*; *ni (s) + Sṛ + ana, der.*; *yathābhūtaṃ, adv.*; *na + pa + Jān + nā + nti, pres. 3rd. pl.*

Assādadiṭṭhiyā pahānāya aniccasaññā bhāvetabbā – A. III. 447

The idea of impermanence should be cultivated to remove the wrong view of enjoyment; *assāda + diṭṭhi; pa + Hā + ana, der.*; *Bhū + e + tabba, caus. pp.*

Assādeti nikāmeti – S. II. 227

Enjoys and longs for; *assāda + e + ti and nikāma + e + ti, denom. pres. 3rd. sg.*

Assāmaṇakam ajjhāciṇṇaṃ hoti, bhāsita-parikantaṃ – M. II. 248; Vin. II. 80

His behaviour was unworthy of a recluse and has gone beyond

description; *a + samaṇa + a + ka*,
der.; *adhi + ā + Car + ta, pp.*; *Bhās*
+ i + ta, pp. + *pari + Kram + ta, pp.*

Assāsapassāse uparundhiṃ – M. I. 243

I thwarted inbreath and outbreath; *upa*
+ Ru(n)dh + iṃ, pst. 1st. sg.

Assāsā adhigatā – A. I. 190

Attained reliefs; *ā + Śvas + a, der.*;
adhi + Gam + ta, pp.

Assukena makkhitaṃ – Vin. II. 289

Smearred with tears; *Mṛkṣ + i + ta, pp.*

Assutaṃ suṇāti – A. III. 361

Hears what is not heard before; *a + Śru + ta, pp.*; *Śru + ṇā + ti, pres. 3rd. sg.*

**Assutavato puthujjanassa
cittabhāvanā natthi – A. I. 10**

There is no cultivation of mind for an
unlearned worldling; *na + atthi: As +*
ti, pres. 3rd. sg.; *this is also used as*
an indcl.

**Assutavā puthujjano ariyānaṃ
adassāvī ariyadhammassa akovido
ariyadhamme avinīto – M. I. 1;
S. III. 3**

Unlearned worldling, not exposed to
the nobles, not skillful in the doctrine
of the nobles and not trained in the
doctrine of the nobles; *a + Śru + ta +*
vantu, der.; *puthu (Skt. pṛthak) +*
jana; a + Dṛś + āvī, der.; *a + vi + Nī*
+ ta, pp.

**Assuttha no tumhe bhikkhave
rattiyā paccūsasamayaṃ sigālassa**

vassamānassa? – S. II. 230

Bhikkhus, did you hear, when
the jackal was howling in early
morning of the night?; *a + Śru + ttha*,
pst. 2nd. pl.; *no, interr. p.*; *pati + ūsa*
+ samaya; sigālassa vassamānassa,
gen. abs.; *Vās + ya + māna*,
pr.p.

Assu pasannaṃ paggharitaṃ – S. II. 179

The tears flowed down; *pa + Sya(n)d*
+ ta, pp.; *pa + ghara + i + ta, pp.*

**Assumukhā rudamānā
parikammāni karonti – M. I. 344**

(They) do preparatory work with
tearful faces and crying; *Rud + a +*
māna, pr. p.; *Kṛ + o + nti, pres. 3rd. pl.*

Assūni pavattesi – S. IV. 307

Caused to shed tears; *pa + Vṛt + e + s*
+ i, caus. pst. 3rd. sg.

**Assosi kho āyasmā Anuruddho
dāyapālassa Bhagavatā saddhiṃ
mantayamānassa – M. I. 205; M. III. 155**

Venerable Anuruddha heard (it), when
the grove keeper was talking with the
Blessed One; *a + Śru + s + i, pst. 3rd. sg.*;
mantaya + māna, denom., pr.p.,
gen. abs.

**Ahañcetaṃ byākareyyaṃ, pare
ca me na saddaheyyuṃ – Vin. III. 105**

If I were to explain this, others would
not believe me; *ahaṃ + ce + etaṃ*;
saṃ or sat (from śrat) + Dhā +
eyyuṃ, opt. 3rd. pl.

**Ahatānaṃ dussānaṃ
ahatakappānaṃ diguṇaṃ
saṃghāṭiṃ – Vin. I. 290**

A two layer robe made of fresh or
fresh-like cloth; *a + Han + ta, pp.*;
ahata + kappa

**Ahatena vatthena veṭhetvā,
vihatena kappāsenā veṭhenti – D. II. 141**

(They) wrap up with unspoiled cloth
and carded cotton; *vi + Han + ta, pp.*;
Veṭ + e + nti, pres. 3rd. pl.

Ahamassa ussukkaṃ karissāmi – S. IV. 302

I will support this person; *ahaṃ +*
assa

Ahamassa mante vāceta – D. I. 123

I am this person's teacher of mantras;
ahaṃ + assa; Vac + e + tu, caus. der.

**Ahametaṃ na jānāmi, ahametaṃ
na passāmi, tasmā natthi – D. II. 328**

I do not know this, I do not see this,
therefore it does not exist; *Jān + nā*
+ mi, pres. 1st. sg.; *passa + mi, pres.*
1st. sg.; *na + atthi: As + ti, pres. 3rd. sg.*;
atthi and natthi are also used as
indcl.

Ahamettha paṭipucchitabbo – M. III. 271

On this matter I should be consulted
(separately); *ahaṃ + ettha; paṭi +*
Pṛch + ya + i + tabba, fut. pp.

Ahameva tayā bhiyyo – M. I. 329

It is only I, more than you; *bhiyyo*,
indcl. used here with an abl.

**Ahameva nūna corī, ahameva nūna
alajjinī – Vin. IV. 276**

It is only I who is a thief, it is only I
who is shameless; *ahaṃ + eva; a +*
lajjā + ī + inī, der.

Ahampi ambā ahampi amhāti – A. I. 229

Shouting, "I am a cow too, I am a
cow too", *ahampi amhāti ravaṃ*
ravamānā gāvī, ahampi gāvīti, Cy.
II. 346; amhā is the sound made
by a cow, used here as a designation
for a cow; amhā + iti

**Ahampi cetaṃ evameva
vyākareyyaṃ – A. V. 229**

I, too, would explain this in the same
way; *ahaṃ + api; ca + etaṃ; evaṃ +*
eva; vi + ā + Kṛ + o + eyyaṃ, opt.
1st. sg.

Ahaṃ ayyā itthannāmā – Vin. II. 273

Venerables, I am so and so; *itthaṃ*,
indcl. + nāma

**Ahaṃkāramamaṃkāramānānusayā
na honti – M. III. 18**

There are no latent tendencies of 'I'
consciousness, 'my' consciousness
and conceit; *ahaṃkāraditthi ca*
mamaṃkāra taṇhā ca
mānānusayocāti ete kilesā, A. Cy. II.
206; ahaṃ + kāra; mamaṃ + kāra;
anu + Śī + a, der.

**Ahaṃkāra mamaṃkāra
mānāpagataṃ mānaṃ
vidhāsamatikkantaṃ, santaṃ
suvimuttaṃ – S. III. 136; A. IV. 53**
The mind, which has gone away from

the conceit of I and mine and transcended all distinctions, is serene and perfectly liberated; *māna + apagata, pp.*; *vidhā + saṃ + ati + Kram + ta, pp.*; *Śam + ta, pp.*; *su + vi + Muc + ta, pp.*

Ahaṃ kho āvuso navo acirapabbajito adhunāgato imaṃ dhammavinayaṃ – Vin. I. 40
Friend, I am a new member who has renounced the family life and come to this doctrine and discipline recently; *a + cira + pa + Vraj + i + ta, pp.*; *adhunā, incl. + āgato*

Ahaṃ taṃ vattukāmo – Vin. I. 114
I am desirous of telling that; *Vac + tum, inf. + kāma*

Ahaṃ tayā – Vin. II. 181
With you I (will renounce); *Cy. says that he did not say that he would renounce because of his greed for political power, 1274*

Ahaṃ na ussahāmi – M. I. 437
I make no attempt; *u(t) + Sah + a + mi, pres. 1st. sg.*

Ahaṃ nu khosmi? – M. I. 8
Is it I?; *nu, interr.p.*; *As + mi, pres. 1st. sg.*

Ahaṃ ..mantānaṃ dātā, tvaṃ mantānaṃ paṭiggahetā – D. I. 89
I am the giver (teacher) of mantras, you are the receiver (student) of mantras; *Dā + tu, der.*; *paṭi + Gṛh + e + tu, der.*

Ahaṃ lasunena – Vin. IV. 258

I will provide (them) with garlic
Ahaṃ vā pana puggalesu pamāṇaṃ gaṇheyyaṃ yo vā pana mādiso – A. III. 350

It is either I or someone like me who should make an assessment in reference to individuals; *Gṛh + nā + eyyaṃ, meta. opt. 1st. sg.*

Ahaṃ vā bhikkhūnaṃ dhammiṃ kathaṃ kareyyaṃ, tvaṃ vā – S. II. 204

Either you or I would give a Dhamma talk to the bhikkhus; *Kṛ + o + eyyaṃ, opt. 1st. sg.*

Ahaṃ vāyamissāmi, tvaṃ mā vāyami – Vin. III. 36
I will exert myself, don't exert yourself; *vi + ā + Yam + i + ssāmi, fut. 1st. sg.*

Ahaṃ vā hi Moggallāna bhikkhusaṃghaṃ parihareyyaṃ, Sāriputta Moggallānā vā – M. I. 459
Moggallāna, it is indeed I or Sāriputta and Moggallāna who should take care of the community of bhikkhus; *pari + Hṛ + a + eyyaṃ, opt. 1st. sg.*

Ahaṃ vo tattha paṭipucchitabbo, ye vā panassu viyattā bhikkhū – M. I. 134
It is either I or the bhikkhus, who would be there as the experienced, should be consulted by you on that matter; *tattha, incl.*; *paṭi + Pṛch + ya + i + tabba, fut.pp.*; *pana + As + yu (Skt. yus), opt. 3rd. pl.*; *vi + Añj + ta, pp.*

Ahaṃ hi brāhmaṇa jeṭṭho seṭṭho lokassa – A. IV. 176
Brahmin, I am indeed the eldest and the best of the world

Ahāpetvā alampetvā paripūraṃ vitthārena parassa avaṇṇaṃ bhāsītā – A. II. 77

The one who speaks ill of another without making any omission or commission, but fully and in detail; *aparihīnaṃ alampitaṃ katvā, Cy. III. 107*; *a + Hā + āpe + tvā, caus. absol.*; *a + Lamb + e + tvā, caus. absol.*; *Bhās + i + tu, der.*

Ahiññā sacchikatvā paviditāni – A. II. 23

Proclaimed after experiencing with special knowledge; *sa + acchi + Kṛ + tvā, absol.*; *pa + Vid + e + i + ta, caus. pp.*

Ahitāya dukkhāya saṃvattanti – A. I. 189

Lead to unbenefit and pain; *saṃ + Vṛt + a + nti, pres. 3rd. pl.*

Ahinā daṭṭho kālakato – A. II. 72
Being bitten by a snake he died; *Da(m) s + ta, pp.*

Ahimekhalikāya .. ucchaṃge pāturahosi – Vin. II. 185
With a snake, tied around the waist, (he) appeared on the lap; *ahi + mekhalikā; pātu + ® + ahosi*

Ahivātakarogena kālaṃkataṃ – Vin. I. 78
Died of infectious disease; *māraḃyādhinā, Cy. 1003*

Ahu kho bhante samayo yaṃ Bhagavā bhikkhū āmantesi – M. I. 448

There was a time, venerable sir, when the Blessed One addressed the bhikkhus; *ahu (Skt. abhūt), pst. 3rd. sg.*; *ā + manta + e + s + i, denom. pst. 3rd. sg.*

Ahuvā sattattāya pariṇato – D. I. 29
Without prior existence (I) have evolved into a being; *pari + Nam + ta, pp.*

Ahutvā sambhonti, hutvā paṭiventi – M. III. 25

They come into being without prior existence and cease to be after coming into existence; *iminā udayaṃ vayaṃ passati, Cy. IV.89*; *a + Hū (Bhū) + tvā, absol.*; *saṃ + Bhū + a + nti, pres. 3rd. pl.*; *paṭi + vi + e (from I) + nti, pres. 3rd. pl.*

Ahudeva akkhanti ahu apaccayo – A. I. 236

There was indeed disagreement and discontent; *a + Hū (Bhū) + (d) + eva, (Skt. abhūt + eva)*; *a + Kṣam + ti*; *a + paccaya*

Ahudeva aññathattaṃ ahu domanassaṃ – M. I. 448; II. 51
There was indeed a change (of mind) and displeasure; *aññathā + tta, der.*

Ahudeva ukkaṇṭhanā, ahu paritassanā – D. II. 239
There was indeed frustration and trembling; *pari + tras + ya + ana, der.*

Ahudeva kaṃkhā ahu vicikicchā – S. IV. 350

There was indeed doubt and perplexity

Ahudeva kukkuccaṃ ahu vipphaṣāro – A. I. 237; Vin. I. 223, 314; III. 19

There was indeed remorse and regret

Ahudeva bhayaṃ ahu chambhitattaṃ ahu lomahaṃso – D. I. 49; M. II. 101

There was indeed fear, trembling and horripilation; *Skambh + i + ta, pp. + tta, der.; loma (roma) + Hr̥ṣ + a, der.: Harsa > hassa > hāsa > haṃsa*

Ahu pana bhante kocideva kathāsallāpo? – M. I. 376

Was there, venerable sir, a conversation of any type?; *koci + (d) + eva; saṃ + Lap + a, der.*

Ahu vata no, ahāyi vata no – D. III. 88

We had indeed (the creeper), we lost it; *a + Hā + y + i, pst. 3rd. sg.; vata, incl.*

Ahuvā me nūna pubbe attā, so etarahi natthi – S. IV. 401

Certainly, there was a self for me previously, it does not exist, now; *ahu (Skt. abhūt) + ā, double pst. 3rd. sg.; nūna, incl.; etarahi, incl.; na + athi: As + ti, pres. 3rd. sg.; also used as an incl.*

Ahuvāmeva mayaṃ pubbe na nāhuvamha – M. I. 93; II. 214

Surely, we existed in the past, nor not existed; *a + Hū (Bhū) + ā + mha,*

double pst. 1st. pl. + eva; na + ahuvamha; double pst. 1st. pl.

Ahetu appaccayā sattā saṃkilissanti – D. I. 53; M. I. 516; S. III. 69

Beings are polluted without any cause and condition; *saṃ + Kliṣ + ya + nti, pass. pres. 3rd. pl.*

Aho nuna satthā! – Vin. I. 180

How wonderful is the teacher!

Aho nūna ayyā amhākaññeva paṭigaṇheyyuṃ! – Vin. I. 248

How nice it is, if the venerable ones would accept our offerings only!; *aho and nūna, incl.; amhākaṃ + yeva; paṭi + Gr̥h + ṇā + eyyuṃ, meta. opt. 3rd. pl.; aho and nūna, incl.*

Aho nūna mahāsamaṇo svātanāya nāgaccheyya! – Vin. I. 27

How nice it is, if the Great Recluse would not come (here) for tomorrow; *svātana, (Skt. Svastana), der.; na + āgaccheyya, opt. 3rd. sg.*

Ahorattamatanditaṃ – M. III. 187; A. II. 40

Active, day and night; *a + tandā + e + i + ta, denom. pp.*

Ahorattaṃ – S. I. 122

Day and night; *aho (Skt. ahah) + ratta*

Ahorattānamaccaye – S. I. 69

In the course of time

Ahorattānaṃ accayena – D. II. 231

With the passing of day and night, (as time goes on); *ati + aya (from I)*

Ahorattānusikkhinā kusalesu dhammesu – M. I. 98; A. IV. 321

By a person who disciplines himself, day and night, in wholesome matters; *aho + ratta + anu + sikkhā + ī, der.*

Aho vata maṃ sake ācariyake tevijjake pañhaṃ puccheyya – D. I. 119

How nice it is, if he would ask me a question pertaining to my own traditional learning of threefold Vedic lore.; *ti + vijjā + aka, der.; Pṛch + ya + eyya, opt. 3rd. sg.*

Aho vata re amhākaṃ paṇḍitaka – D. I. 107

O! you, our so called scholar; a derogatory remark expressing indignation; *aho, vata, and re, incl.; paṇḍita + ka, der.; the suffix ka gives the derogatory sense*

Ahoṣiṃ nu kho ahaṃ aṭṭamaddhānaṃ? – M. I. 8

Did I exist in the long past?; *a + Hū (Bhū) + a + s + iṃ, pst. 1st. sg.; nu, interr. p.*

Ā

Ākappena purisaṃ bandhati – A. IV. 197

Binds a man by attitude; *Ba(n) dh + a + ti, pres. 3rd. sg.*

Ākamkhamāno saṃgho tājaniya kammaṃ kareyya – Vin. II. 4

The Saṃgha should inflict the punishment of censure, if it is desirable; *tarj + anīya, fut. pp.*

Ākamkhati pabbajjaṃ ākamkhati upasampadaṃ – D. II. 152; S. II. 21

Expects renunciation, and ordination; *pa + Vraj + ya + ā, f.; upa + saṃ + Pad + ā, f.*

Ākamkhamāno puccheyyāsi – D. III. 7

You could ask, if you wish; *ā + Kāmks + a + māna, pr.p.; Prch + ya + eyyāsi, opt. 2nd. sg.*

Ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāya – M. II. 35

Formal way to experience the world of absolute happiness; *ākāra + vantū + ī, der.; paṭi + Pad + ā; sa + acchi (= akkhi) + kiriyā*

Ākāravatī saddhā dassanamūlikā daḷhā asaṃhāriyā – M. I. 320

Rational faith, rooted in "seeing", firm and irremovable; *daḷha (Skt. dṛḍha); a + saṃ + Hr + a + i + ya, fut. pp.*

Ākāsaṃ pakkhino bhajanti – S. III. 85

Birds fly into the sky; *Bhaj + a + nti, pres. 3rd. pl.*

Ākāsasamena cetasā viharati – A. III. 315

He abides with a sky-like mind; *ākāsa + sama*

Ākāse rūpāni likhissāmi, rūpapātu-bhāvaṃ karissāmi – M. I. 127

I will draw pictures and make pictures manifest in the sky; *Likh + i + ssāmi, fut. 1st. sg.; Kr + i + ssāmi, fut. 1st. sg.*

Ākāso arūpī anidassano – M. I. 127

Sky is formless and undemonstrable; *a + rūpa + ī, der.; a + ni + Drś + ya + ana, der.*

Ākiñcaññāyatanādhimutto assa – M. II. 254

He would have inclined to the state of nothingness; *a + kiñcana + ya, der. + āyatana + adhi + Muc + ta, pp.*

Ākiṇṇo na phāsu vihāsiṃ – Vin. I. 352

Being mixed with, I did not live at ease; *ā + Kīr + ta, pp.; vi + Hr + a + s + iṃ, viharsim > vihassim > vihāsiṃ, pst. 1st. sg.*

Ākiṇṇo viharati bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññāhi rājamahāmattehi titthiyehi titthiyasāvakehi – A. I. 279

Being mixed with bhikkhus, bhikkhunīs, male lay disciples, female

lay disciples, kings, chief ministers, leaders of other religious sects, disciples of other religious sects, (The Blessed One) abides; *raññāhi, a special form; tittha + iya, der.*

Ākiṇṇo viharati hatthīhi hatthinīhi hatthikalabhehi hatthicchāpakehi – Vin. I. 352

Being mixed with elephants, she elephants, young elephants and baby elephants, he abides; *hatthi + chāpaka*

Ākirantepi atikkantepi na jānanti – Vin. IV. 190

When distributing and overflowing they do not know; *ākirantepi piṇḍapātaṃ dentepi, Cy. 891; a + Kīr + a + nta, pr.p.; ati + Kram + ta, pp.; Jān + nā + nti, pres. 3rd. pl*

Āgacchatu bhaddanto – Vin. III. 228

May the venerable come; *bhaddanto, sg.*

Āgacchatha bhikkhave mā bhāyittha – Vin. II. 195

Come along, bhikkhus, don't be afraid; *ā + gaccha + tha, imper. 2nd. pl.; mā, prohibitive p., used with pst. or imper.; Bhī + (y) i + ttha, pst. 2nd. pl.*

Āgatapaṭipāṭiyā nu kho udāhu yathāvuḍḍhaṃ – Vin. I. 285

Is it according to the order of attendance or seniority; *nu, interr.p.; udāhu, incl.; yathā, incl.; Vṛdh + ta, pp.*

Āgatapaṭipāṭiyā vaccaṃ kātum – Vin. II. 221

To relieve themselves according to the order of attendance; *āgata + paṭipāṭi; Kr + tum, inf.*

Āgatapubbā tena bhikkhunā Sāvatti – Vin. I. 293

Sāvatti has been visited by that bhikkhu previously; *pubbe + āgatā, āgatapubbā*

Āgataṃ pañhaṃ vyākattā – A. III. 81

The one who explains the question raised; *ā + gata, pp.; vi + ā + Kr + tu, der.*

Āgatānāgataṃ cātuddisassa saṃghassa paṭiṭṭhāpesi – Vin. II. 147.

Caused to dedicate to the Saṃgha of the four quarters, present and not present; *āgata + anāgata; catu + disa + a, der.; paṭi + Sthā + āpe + s + i, caus. pst. 3rd. sg.*

Āgatāni ambhākaṃ mantesu dvattimsa mahāpurisalakkhaṇāni – M. II. 134

Thirty two major marks of a Great Being have come down to us in our texts; *ā + Gam + ta, pp; mahā + purisa + lakkhaṇa*

Āgatāni kho tāta Ambaṭṭha ambhākaṃ mantesu

mahāpurisalakkhaṇā – D. I. 88

Dear Ambaṭṭha, major marks of a Great Being have come down to us in our texts; *tāta, incl. of dear address*

Āgatiṇa gatiṇca cutiṇca upapattiṇca yathābhūtaṃ pajānāmi – D. I. 162

I truly know the coming, going, departing and arriving; *yathābhūtaṃ, adv.*; *pa + Jān + nā + mi, pres. 1st. sg.*

Āgantukānaṃ bhikkhūnaṃ vattaṃ – Vin. II. 210

Duty of the incoming bhikkhus; *Vr̥ + ta, pp.*

Āgantukena ārocetabbaṃ, āgantukassa ārocetabbaṃ – Vin. II. 32

Should inform by the guest, should inform to the guest (*The bhikkhu under probation should inform the residents when he goes to another residence, the resident should also inform the guest, when he comes to his residence, that he is under probation*); *āgantukenāti kiñci vihāraṃ āgatena, tattha bhikkhūnaṃ ārocetabbaṃ, āgantukassāti attano vasaṅgāhānaṃ āgatassa, Cy. 1165*

Āgantukehi upakkilesehi upakkiliṭṭhaṃ – A. I. 10
(Mind is) polluted by adventitious defilements; *upa + Kliś + ta, pp.*

Āgamaṃ pariyāpuṇassu – A. V. 80
Let (the venerable) study texts; *pari + Āp + (u) + nā + ssu, imper. 2nd. sg.*

Āgamā nu khvidha? – M. I. 376
Did he come here?; *ā + Gam + ā, pst. 3rd. sg.*; *nu, interr.p*; *kho + idha*

Āgame kāle pavāreyyāma – Vin. I. 176
We would hold the ceremony of invitation at the coming dark fortnight

Āgame juṅhe komudiyā cātumāsiniyā – Vin. I. 176
On the full moon of the coming bright fortnight at the end of the four months period; *juṅha, Skt. jyotsnā; kumuda + ī, der.*; *catu + māsa + ī, der. + inī*

Āgame juṅhe pavāreyyāma – Vin. I. 176
We would hold the ceremony of invitation at the coming bright fortnight; *pa + Vr̥ + e + eyyāma, caus. opt. 1st. pl.*

Āgametu muhuttaṃ – M. II. 112-3
Please wait a moment; *muhuttaṃ, adv.*

Āgamentu kira bhavanto – D. I. 112, 129; M. II. 164
Please wait, sirs; *a + Gam + e + ntu, imper. 3rd. pl.*; *kira is an incl. used in reporting*

Āgamehi tāva Mahānāma āgamehi – S. V. 372
Mahānāma, you just wait; *tāva is used here for emphasis*

Āgamehi tāva Meghiya – A. IV. 355
Meghiya, wait a while

Āgamehi tvaṃ Sāriputta, āgamehi tvaṃ Sāriputta – M. I. 459; Vin. III. 9
Sāriputta, you just wait, Sāriputta, you just wait

Āgamehi bhante yāva gharaṃ gacchāmi – Vin. III. 211
Please wait, venerable sir, till I go to (my) house; *ā + Gam + e + hi, imper. 2nd. sg.*; *yāva, inde.relative to tāva*

Āgamehi bhoti, yāva vijāyasi – M. I. 384
Wait dear, till you give birth to the child; *vi + Jan + ya + si, pres. 2nd. sg.*

Āgāmī hoti āgantā itthattaṃ – A. I. 63; IV. 61
He is one who comes to this state of existence; *ā + Gam + ī, der.*; *ā + Gam + tu, der.*; *ittha + tta, der.*

Āguṃ na karoti kāyena vācāya manasā – A. III. 346
Does not commit a crime by body, word and mind

Āghātanaṃ gantvā – Vin. III. 86
Having gone to the slaughter house; *Gam + tvā, absol.*

Āghātaṃ paṭivineti – A. IV. 408
Removes grudge; *paṭi + vi + Nī + a + ti, pres. 3rd. sg.*

Āghātaṃ bandhati – A. IV. 408
Harbours grudge; *Ba(n) dh + a + ti, pres. 3rd. sg.*

Ācamanakumbhiyā udakaṃ āsiñci-ttabbaṃ – Vin. I. 49
The water should be poured into the rinsing-pot (used in the toilet); *a + Cam + ana, der.*; *kumbhi; a + Si(ñ)c + i + tabba, fut. pp.*

Ācamanasarāvakepi udakaṃ sesenti – Vin. II. 221
They let water remain even in the cup used for rinsing; *Śiṣ + e + nti, caus. pres. 3rd. pl.*; *sarāvake + api*

Ācayagāmī apacayagāmī dhammā –

A. V. 243
Increasing and decreasing factors; *ā + caya: Ci + a, der.*; *Gam + ī, der.*

Ācayāya saṃvattanti no apacayāya – Vin. II. 258
(They) lead to increase not to decrease; *apa + Ci + a*

Ācariniyā ca āpatti – Vin. IV. 320
There is an offence for the female teacher too; *ā + Pad + ti, der.*

Ācariyakaṃ aggaññaṃ paññāpetha – D. III. 30
You declare the traditional view of the origin; *ācariya + ka, der.*; *pa + Jñā + āpe + tha, caus. pres. 2nd. pl.*

Ācariyaṭṭhāne ca maṃ ṭhapesi – M. I. 166
Caused to put me in the position of a teacher; *ācariya + ṭhāna; Sthā + āpe + s + i, caus. pst, 3rd. sg.*

Ācariyadhanaṃ pariyesati – A. III. 224
Seeks for teacher's fee; *pari + es (from Iṣ) + a + ti, pres. 3rd. sg.*

Ācariyānaṃ uggaho paripucchā – Vin. IV. 114
Teachers' way of teaching

Ācariyena ajjhāciṇṇaṃ ajjhācaritūṃ – Vin. II. 301
To practice what has been practised habitually by the teacher; *adhi + ā + Car + ta, pp.*; *adhi + ā + Car + i + tuṃ, inf.*

Ācariyesu ācariyamattesu – Vin. I.

187

In reference to the teachers, the teacher-likes; *Cy. distinguishes four teachers: pabbajjācariyo, upasampadācariyo, nissayācariyo, uddesācariyo 'ti; Cy. 1085*

Ācāragocarāsampannā – A. II. 14
Perfect in behaviour

Ācāravipattiyā na
anuddhamsetabbo – Vin. II. 22
He should not be condemned on the ground of bad behaviour; *anu + Dhvaṃs + e + tabba, fut. pp.*

Ācikkhati deseti paññāpeti
paṭṭhapeti vivarati vibhajati
uttānikaroti passathāti cāha – S. II. 25, 154

Specifies, teaches, makes it known, sets it forth, exposes, analyses, makes it plain and says behold; *ācikkhatīti, katheti; deseti, dasseti; paññāpetīti, jānāpeti; paṭṭhapeti, nānamukhe ṭhapeti; vivarati, vivarivā dasseti; vibhajati, vibhāgato dasseti; uttānikaroti, pākaṭam karoti; passathāti cāhāti, passatha iti ca vadati, Cy. II. 40; ā + Khyā + ti, intens. pres. 3rd. sg.; Drś + e + ti, caus. pres. 3rd. sg.; pa + Jñā + āpe + ti, caus. pres. 3rd. sg.; vi + Vr + a + ti, pres. 3rd. sg.; vi + Bhaj + a + ti, pres. 3rd. sg.; uttāna + karoti; passa + tha, imper. 2nd. pl. + iti + ca; a + Ah + a, pst. 3rd. sg.*

Ācikkhanā desanā paññāpanā
paṭṭhapanā vivaraṇā vibhajanā
uttānikammaṃ – S. V. 443
Specifying, teaching, making it

known, setting it forth, exposing, analysing and making it plain; *ā + Khyā + ana, intens. der.; Drś + e + ana, caus. der.; pa + Jñā + āpe + ana, caus. der.; pa + Sthā + āpe + ana, caus. der.; vi + Vr + ana, der.; vi + Bhaj + ana, der.; uttāna + kamma*

Ācikkhanā nāma puṭṭho bhaṇati –
Vin. III. 78
Specifying means that he, being asked, speaks; *Prch + ta, pp.; Bhaṇ + a + ti, pres. 3rd. sg.*

Āciñṇaṃ kho panetaṃ Buddhānaṃ
Bhagavantānaṃ āgantukehi
bhikkhūhi saddhiṃ
paṭisammodituṃ – Vin. I. 59, 158;
III. 88

It is customary for the Blessed and Enlightened Ones to return friendly greetings with guest bhikkhus; *ā + Car + ta, pp.; pana + etaṃ; saddhiṃ, incl. used with instr.; paṭi + saṃ + Mud + a + i + tuṃ, inf.*

Āciñṇaṃ kho panetaṃ vassaṃ
vutthānaṃ bhikkhūnaṃ
Bhagavantaṃ dassanāya
upasaṃkamituṃ – Vin. III. 88
It is customary for the bhikkhus who have observed the rainy retreat to go and see the Blessed One.; *Vas + ta, pp.; upa + saṃ + Kram + i + tuṃ, inf.*

Ājaññaratho yutto assa ṭhito
odhastapatodo – M. I. 124; A. III. 28
The chariot would have been harnessed with thoroughbreds and ready with the whip; *Yuj + ta, pp.; As + yā (Skt. yāt), opt. 3rd. sg.; Sthā + i + ta, pp.; o +*

Dhvaṃs + ta, pp. + patoda

Ājānantīhi ājānāmātissa vacanīyaṃ
– M. III. 271
Those who understand should say, “we understand”; *ājānantī, pr.p. f.; ājānāma + iti + assa: As + yā (Skt. yāt), opt. 3rd. sg.*

Ājānīyajjhāyitaṃ jhāyatha – A. V. 323
Practise musing of a thoroughbred; *ājāniya + jhāyita: jhā (from Dhyai) + i + ta, pp.*

Ājāneyyāsi vā na vā tvaṃ
ājāneyyāsi – S. II. 124
Whether you would know or not; *ā + Jān + nā + eyyāsi, opt. 2nd. sg.*

Ājīvake uyyojesi – Vin. IV. 224
Caused to direct the naked ascetics; *u(t) + Yuj + e + s + i, caus. pst. 3rd. sg.*

Ājīvakesu pabbajito hoti – Vin. IV. 74
He has become a renounced among the ājīvakas; *pa + Vraj + i + ta, pp.*

Ājīvato rakkhaṃ paccāsiṃsati –
Vin. II. 187
Expects protection in respect of livelihood; *pati + ā + Śams + a + ti, pres. 3rd. sg.*

Ājīvavipattiyā na anuddhamsetabbo
– Vin. II. 22
He should not be condemned for the reason of the failure of right livelihood; *anu + Dhvaṃs + e + tabba, fut. pp.*

Ājīvassa hetu puttadārassa kāraṇā –
Vin. III. 224

For the reason of livelihood, for the reason of wife and children (family); *hetu and kāraṇa are used here synonymously with gen.*

Ājīvikabhayassa bhāyāmi – A. IV. 365

I am scared of the means of livelihood; *ājīvikabhayanti jīvitavuttibhayaṃ, Cy. IV. 168*

Ājīvikaseyyaṃ kārapetvā – Vin. IV. 224

Having caused to build up a lodging for the Ājīvikas; *Śr + a + ya, der.; Kr + āpe + tvā, caus. absol.*

Āṇāpetvā vipaṭṭisārī sāveti mā
ghātehīti – Vin. III. 75
Having given orders and being remorseful he tells the other “don’t kill”; *Śru + e + ti, caus. pres. 3rd. sg.; mā, prohibitive p.; ghāta + e + hi, denom. imper. 2nd. sg. + iti*

Ātappamanvāya padhānāmanvāya
anuyogamanvāya appamādamānāya
sammāmanasikāramānāya – D. I. 13; M. III. 210

Having come to ascetic practice, exertion, indulgence, right attention, and to right application of mind; *anu + aya (from I) + ya, absol.; anu + Yuj + a, der.; sammā, incl.*

Ātappaṃ karaṇīyaṃ – A. I. 153
Effort should be made; *ā + Tap + ya, der.; Kr + anīya, fut. pp.*

Ātappāya anuyogāya sātaccāya

padhānāya – D. III. 238

For the ascetic practice, indulgence, perseverance, and for the exertion; *satata + ya, der.*

Ātumāyaṃ viharāmi bhusāgāre – S. II. 131

I stayed in Ātumā at the chaff-house; *vi + Hr + a + mi, pres. 1st. sg., meaning refers to the pst.; bhusa + agāra*

Āturakāyo abhikkhaṇātaṃko – S. III. 1

The one who is with a sick body and prone to sickness quite often; *ātura + kāya; abhikkhaṇa + ātaṃka; abhikkhaṇaṃ, incl.*

Āturaṃ gatayobbanam khaṇḍadantiṃ palitakesiṃ vilūnam khalitasiraṃ valinaṃ tilakāhatagattiṃ – M. I. 88

A woman who has become frail and whose youth had gone, teeth had broken, hairs had turned into grey and scanty, head had become bald, skin had become wrinkled and limbs had been marked by black spots; *gata + yobbana; khaṇḍa + danta + ī, der; palita + kesa + ī, der; khalita + sira; tilaka + āhata (ā + Han + ta, pp.) + gatta + ī, der.*

Āturasseva bhesajjaṃ – D. II. 266

Just as medicine for the sick; *āturassa + iva: incl. used for comparison*

Ādāsepi udakapattēpi mukhanimittaṃ olokenti – Vin. II. 107

Examine the face in a mirror and in a

water-pot; *o + Lok + e + nti, pres. 3rd. pl.*

Ādāse vā parisuddhe pariyodāte acche vā udapatte sakaṃ mukhanimittaṃ paccavekkhamāno – D. I. 80

While one's own face is reviewed either on the mirror, pure and clean, or on the clear water-pot; *pari + Śudh + ta, pp.; pari + odata : o + Dā + ta, pp.; uda (=udaka) + patta; pati + ava + Īkṣ + a + māna, pr. p.*

Ādikattā pubbaṃgamo – Vin. III. 21

Pioneer and precursor; *ādi + Kr + tu, der.; pubbaṃ + gama*

Ādikammikāya anāpatti – Vin. IV. 259

There is no offence for the first female contravener; *an + āpatti*

Ādikeneva na vyākāsi – M. II. 213

Did not explain at the very beginning; *ādikena + eva; vi + ā + Kr + ā + s + i, double pst. 3rd. sg.*

Ādittacelo vā ādittasīso vā – A. II. 93

The one whose clothes are on fire or the one whose head is on fire; *ā + Dīp + ta, pp. + celo*

Ādittaṃ tiṇukkamādāya – M. I. 128

Having taken a glow of fire made of grass; *tiṇa + ukkaṃ; ā + Dā + ya, absol.*

Ādittassu nāma ..pajjhāyitassu nāma... jalitassu nāma ajja**Vediyako pabbato – D. II. 264**

Lo, the mount Vediyaka is on fire, burning and in flame today!; *su and nāma, incl.; ā + Dīp + ta, pp. + su; pa + jhā (from Kṣī) + ya + i + ta, pp. + su; Jval + i + ta, pp. + su; ajja, incl.*

Ādittāya bhūmiyā sampajjalitāya sajotibhūtāya – A. I. 141

On a ground, burned, blazed, and glowed; *ā + Dīp + ta, pp.; saṃ + pa + Jval + i + ta, pp. sa + joti (dyuti) + Bhūta, pp.*

Ādibrahmacariyakam paṭijānanti – M. II. 211

They acknowledge the basic principles of the highest way of life; *paṭi + Jān + nā + nti, pres. 3rd. pl.*

Ādibrahmacariyakāni brahmacariya sārubbāni sikkhāpadāni – A. I. 231

Moral precepts preliminary to the highest way of life and fit for the highest way of life; *brahmacariya + sarūpa + ya, der.*

Ādibrahmacariyakāya paññāya appaṭiladdhāya paṭilābhāya – A. IV. 152

For the attainment of the hitherto unattained insight, preliminary to the highest way of life; *ādi + brahmacariya + ka, der.; a + paṭi + Labh + ta, pp.; paṭi + Labh + a, der.*

Ādibrahmacariyikāya sikkhāya vinetuṃ – Vin. I. 64

To discipline in the course of training,

preliminary to the highest way of life; *ādibrahmacariya + i + ka, der.; vi + Nī + a + tuṃ, inf.*

Ādimeva manasikaroto – M. I. 40

For a person focussing his mind on, from the very beginning; *ādim + eva*

Ādiyanti punabbhavaṃ – A. II. 54

They take birth again; *ā + Dā + iya + nti, pres. 3rd. pl.; puna + bhava*

Ādisova – M. III. 208

From the very beginning; *ādiso + eva; so = to*

Ādisova tesam aparaddham – D. I. 180

From the very beginning it was mistaken by them; *apa + Rādh + ta, pp.*

Ādissa ādissa ..vaṇṇam bhāsati – Vin. II. 168; III. 68

Praises, by pointing out again and again; *evampi ithampi 'ti punappuna vavatthānam katvā, Cy. 394; ā + Drś + ya, absol.; Bhās + a + ti, pres. 3rd. sg.*

Ādissa dinnam – Vin. III. 204; IV. 246

Given, by pointing at somebody; *uddisivā dinnam, Cy. 658*

Ādinavaṃ okāraṃ saṃkilesaṃ – M. I. 402

Danger, vanity and impurity

Ādinavā atinivāse – A. III. 258

Dangers of over-staying; *ati + ni + Vas + a, der.*

Ādīnavā rājantepurappavesane – A. V. 81; Vin. IV. 159

Dangers of entering into the royal harem; *rāja + ante + pura + pa + Viś + e + ana, caus. der.*

Ādīnavo ettha bhiyyo – M. I. 130

Here, the dangers are many; *ettha., incl. bhiyyo, incl.*

Ādīnavo pātubhūto – M. I. 88

Danger manifested; *pātu (Skt. prādur) + Bhū + ta, pp.*

Ādeyyavaco – D. III. 173

The one who is trustworthy; *ā + Dā + eyya, der.*

Ādesanāpāṭihāriyānusāsanīyā ovadi, anusāsi – Vin. II. 200

Advised and instructed in terms of the instruction on the wonder of thought reading; *ādesanā + pāṭihāriya + anusāsanī; o + Vad + a + i, pst. 3rd. sg.; anu + Śās + a + i, pst. 3rd. sg.*

Ānañjapaṭisaṃyuttāya kathāya kacchamānāya – M. II. 253

When a discussion is being held on unshakable state; *ānañja + paṭi + saṃ + Yuj + ta, pp.; Kath + ya + māna, pass. pr.p.*

Ānañjaṃ manasikaroti – M. III. 112

He focusses attention on unshakable state; *an + Rñj + a, der.; mansi + karoti*

Ānañjaṃ samādhīṃ samāpanno .. saddaṃ assosiṃ – Vin. III. 107

Entered into unshakable concentration

of mind, I heard the sound; *saṃ + ā + Pad + ta, pp.; a + Śru + s + iṃ, pst. 1st. sg.*

Ānañjādhimutto assa – M. II. 254

He would be inclined to unshakable state; *an + Rñj + a, der. + adhi + Muc + ta, pp.; As + yā (Skt. yāt), opt. 3rd. sg.*

Ānaṇyamuttamaṃ – A. III. 354

The highest indebtedness; *an + aṇa + ya, der.*

Ānantariko cetosamādhī – D. III. 273

Immediate concentration of mind; *ceto + saṃ + ā + Dhā + i*

Ānantariyakammaṃ upacitaṃ – Vin. II. 193

Accrued a Kamma which will be resulted in the immediate birth; *anantara + iya, der.; upa + Ci + ta, pp.*

Ānantariyaṃ pāpunāti, āsavānaṃ khayāya – A. II. 150

He reaches immediate Samādhī for the exhaustion of influxes; *pa + Āp + (u) + ṇā + ti, pres. 3rd. sg.*

Ānandaṃ apalokesi – M. II. 92

Looked at Ānanda; *apa + Lok + e + s + i, pst. 3rd. sg.*

Ānandena pacchāsamaṇena – S. V. 381

With Ānanda as the recluse going behind

Ānāpānasati ..bhāvītā bahulikatā

mahapphalā hoti māhanisaṃsā – M. III. 82

Mindfulness on breathing in and breathing out, cultivated and constantly practised, brings about great results and great benefits; *Bhū + e + i + ta, pp.; bahula + kata*

Ānāpānasatisamādhī sādhuṃkaṃ manasikātabbo – S. V. 317

Concentration of mind through mindfulness on breathing in and breathing out is to be well applied on the mind; *āna + apāna + sati + samādhī; sādhuṃkaṃ, adv.*

Ānisaṃsaṃ dassetvā nivāreti – Vin. IV. 284

Causes to prevent, pointing out the benefit; *Dṛś + e + tvā, caus. absol.; ni + Vr + e + ti, caus. pres. 3rd. sg.*

Ānisaṃsaṃ vodānapakkhaṃ – M. I. 402

Benefit and bright aspect; *vi + o (ava) + Dā + ana, der.*

Ānisaṃsā pāṭikaṃkhā – M. III. 97; S. V. 69; A. II. 239

Benefits are to be expected; *paṭi + Kāṃkṣ + ya, fut. pp.*

Ānisaṃsā samavattanivāse – A. III. 258

Advantages of living together on equal terms; *sama + vattha + nivāsa; vattha is taken by the Cy. as vavattita, III. 330*

Ānupubbikathaṃ kathesi – D. I. 110; Vin. I. 15, anupubbikathaṃ

Gave preliminary talk; *anu + pubba*

+ī, der. kathā; *kathā + e + s + i, denom. pst. 3rd. sg.*

Āneñjaṃ nāma kāraṇaṃ karoti – M. III. 133

Trains in the act named “being still”, *an + Rñj + a, der.*

Āneñjasappāyapaṭipadā – M. II. 262

The practice suitable for the unshakable state; *āneñja + sappāya + paṭipadā*

Ānema mayaṃ taṃ kumārikaṃ imassa kumārassa – Vin. III. 135

We bring that girl to this boy; *ā + Nī + a + ma, pres. 1st. pl.*

Āpajjatipi vuṭṭhātipi – A. I. 231

(He) violates the rules and gets himself absolved; *ā + Pad + ya + ti, pres. 3rd. sg. + api; vi + u (t) + Sthā + ti, pres. 3rd. sg. + api*

Āpaṇaṃ pasārenti – Vin. II. 267

(They) cause to put up a shop; *pa + Śr + e + nti, caus. pres. 3rd. pl.*

Āpaṇikassa ghare kahāpaṇaṃ

nikkhipissāmi – Vin. IV. 249

I will keep a Kahāpaṇa (a copper coin) at the shop-keeper's house; *āpaṇa + ika, der.; ni + Kṣip + i + ssāmi, fut. 1st. sg.*

Āpatti omasavādena dukkaṭassa – Vin. III. 166

There is an offence of wrong doing together with insulting

Āpatti kārukānaṃ tinnāṃ

dukkāṭānaṃ – Vin. III. 154

There are three offences of wrong doing for the makers; *kāruka* = *kāraka*

Āpatti desāpetabbā – Vin. II. 20
Should cause to confess the offence; *Drś + āpe + tabba, caus. fut. pp.*

Āpatti dvinnaṃ saṃghādisesena, dvinnaṃ dukkaṭānaṃ – Vin. III. 152

There are two offences with formal meeting of the Saṃgha, two offences of wrong doing; *dvīhi saṃghādisesehi saddhiṃ dvinnaṃ dukkaṭānanti ādinā nayena attho veditabbo, Cy. 572*

Āpattinikāyassa nāmakammaṃ adhivacanaṃ – Vin. III. 112
A name, a synonym for the group of offences

Āpatti paṭikātabbā – Vin. II. 259
Offence should be remedied; *paṭi + Kṛ + tabba: kartabba > kattabba > kātabba, fut. pp.*

Āpatti paṭiggahetabbā – Vin. II. 260; III. 196
(Confession of) the offence should be accepted; *paṭi + Grh + e + tabba, fut. pp.*

Āpattipariyantā ca kulapariyantā ca – Vin. IV. 31
Limited to offences and limited to families

Āpatti pācittiyassa – Vin. IV. 2
There is an offence of expiation; *ā + Pad + ti, der.*

Āpattiṃ paṭikarissāma – Vin. I. 127
We will take remedial measures to expiate the offence; *paṭi + karissāma*

Āpattiṃ passitum na icchati – Vin. II. 21
(He) does not wish to see the offence; *lṣ + ya + ti, pres. 3rd. sg.*

Āpattiṃ sarati vivarati uttanīkaroti deseti – Vin. II. 103

Remembers the offence, exposes it, makes it manifest and confesses it; *Smṛ + a + ti, pres. 3rd. sg.; vi + Vr + a + ti, pres. 3rd. sg.; uttāna + Kṛ + o + ti, pres. 3rd. sg.; Drś + e + ti, caus. pres. 3rd. sg.*

Āpattiyā adassane ukkhittako paṭijānāti – Vin. I. 121

He acknowledges that he has been suspended on failing to see the offence; *a + Drś + ya + ana, der.; u(t) + Kṣip + ta, pp. + ka, der.*

Āpattiyā appaṭikamme ukkhitto – Vin. I. 98

Suspended on failing to take the remedial measures for the offence

Āpattiyā āpattidiṭṭhī – Vin. I. 337
The one who has the view of an offence, as offence; *Drś + ti + ī, der.*

Āpattiyā codiyamāno – A. IV. 192
Being accused of an offence; *Cud + iya + māna, pass. pr.p.*

Āpattiyā nāmaṃ gottam – Vin. I. 127
Name and category of the offence

Āpattiyā vuṭṭhānaṃ jānāti – Vin. I. 64
(He) knows the atonement of the offence; *Jān + nā + ti, pres. 3rd. sg.*

Āpattiyā vematiko hoti – Vin. I. 126
Holds different opinion regarding the offence; *vi + mati + ika, der.*

Āpattiyo na chādeti – Vin. II. 62
Does not make the offences cover up; *Chad + e + ti, caus. pres. 3rd. sg.*

Āpatti vācāya vacaya pacittiyassa – Vin. IV. 7
There is an offence of expiation, word by word

Āpatti saṃghādisesena dukkaṭassa – Vin. III. 152

There is an offence of wrong doing together with the offence requiring a formal meeting of the Saṃgha

Āpattisāmantā bhaṇamānaṃ na nivāreti – A. III. 137

Does not cause to prevent the speaker who is about to commit an offence; *ni + Vr + e + ti, caus. pres. 3rd. sg.*

Āpattisāmantā bhaṇamāno – Vin. I. 46
The one who is about to commit an offence while speaking; *āpatti + sāmanta; Bhaṇ + a + māna, pass. pr.p.*

Āpadatthāya nikkhattāni – Vin. III. 43
Reserved for emergency; *āpadā + athāya; ni + Kṣip + ta, pp.*

Āpadāsu thāmo veditabbo – A. II. 187
Courage (of a person) should be understood at the time of disasters; *Vid + e + i + tabba, caus. fut. pp.*

Āpadāsu na jahati – A. IV. 31
Does not abandon in difficult times; *Hā + ti, pres. 3rd. sg.; root redup.*

Āpadāsu na vedhati – A. III. 56
He does not tremble in difficulties; *Vyath + a + ti, pres. 3rd. sg.*

Āpadāsu pariyodhāya vattissanti – M. II. 69-70
In the time of distress, they will stand for (our) protection; *Vrt. + a + i + ssanti, fut. 3rd. pl.*

Āpadāsu yāvadattham – Vin. II. 138
In case of dangers as much as you need; *yāva + (d) + attham*

Āpanno vā Pārājikaṃ dhammaṃ – A. II. 241
Or the one who has committed the offence incurring defeat; *ā + Pad + ta, pp.*

Āpāthakanisādī hoti – D. III. 44
He becomes one who lies down at a visible place (just to pretend that he is practising religion); *ā + patha + aka, der.; ni + Sad + ī, der.; cp. Āpātham āgacchati, comes into focus, gonisādi, resting place of cows*

Āpātham āgacchanti – Vin. I. 184
Come into focus; *ā + patha + a, der.*

Āpādakā posakā imassa lokassa

dassetāro – A. II. 70

Those who bring (them) up, foster (them) and introduce (them) to this world; *ā + Pad + aka, der.; Puṣ + aka, der.; Dṛś + e + tu, caus. der.*

Āpādeyyaṃ poseyyaṃ vaḍḍheyyaṃ – D. II. 340

I would take care, foster and brin (him) up; *ā + Pad + e + eyyaṃ, caus. opt. 1st. sg.; Puṣ + e + eyyaṃ, caus. opt. 1st. sg.; Vṛdh + e + eyyaṃ, caus. opt. 1st. sg.*

Āpāniyakamso visena saṃsaṭṭho – M. II. 260

Drinking bowl of bronze, mixed with poison; *ā + pāniya + kamsa; saṃ + Sṛj + ta, pp.*

Āpāyikā nerayikā parikuppā atekicchā – A. III. 146

Those who belong to a purgatory, a miserable state and those who are irritable and incurable; *parikuppāti kuppanasabhāvā purāṇavaṇasadisā, Cy. III. 283, in the usual phrase we find kappatṭha in place of parikuppa; kappatṭha means staying to the end of the aeon; apāya + ika, der.; niraya + ika, der.; a + Kup + ya, fut. pp.; a + tikiccha + ya, fut. pp.*

Āpāyiko nerayiko kappatṭho atekiccho – Vin. II. 202

The one who belongs to a purgatory, a miserable state of life, stays there for an aeon and is incurable

Āpucchitvā apaloketvā – Vin. IV. 267

Having asked and looked over; *ā +*

Pṛch + ya + i + tvā, absol.; apa + Lok + e + tvā, absol.

Ābādhapaccayā anāpatti – Vin. IV. 260

There is no offence (if it is done) on the ground of sickness; *an + āpatti: ā + Pad + ti, der.*

Ābādhapaccayā lasunaṃ khādītum – Vin. II. 140

To eat garlic on the ground of sickness; *Khād + i + tum, inf.*

Ābādhāṃ viriyena paṭippanāmetvā – S. V. 153

Having caused the sickness to turn back by effort; *paṭi + pa + Nam + e + tvā, caus. absol.*

Ābādhā mucceyya – D. I. 72

Would be released from sickness; *Muc + ya + eyya, pass. opt., 3rd. sg.*

Ābādhikaṃ dukkhitaṃ bāḷhagilānaṃ, sake muttakarīse palipannaṃ semānaṃ, aññehi vuṭṭhāpiyamānaṃ aññehi saṃvesiyamānaṃ – M. I. 88; A. I. 139

The one who is sick, afflicted and seriously ill, smeared with his own faeces and urine and lying on them, being caused to get up by others and being caused to lie down by others; *pari + Pad + ta, pp.; Śī + a + māna, pr. p.; vi + u(t) + Sthā + āpe + iya + māna, caus. pass. pr.p.; saṃ + Viś + e + iya + māna, caus. pass. pr. p.*

Ābādhiko assa dukkhito bāḷhagilāno – D. I. 72

Would be sick, afflicted, seriously ill; *ābādha + ika, der.; As + yā (Skt. yāt), opt. 3rd. sg.; dukkha + e + i + ta, denom. pp.*

Ābādhiko hoti dukkhito

bāḷhagilāno – S. I. 149; III. 119; A. V. 108

He is sick, afflicted and seriously ill

Ābādo ṭhānaso paṭippassambheyya – A. V. 112

The sickness would allay instantly; *ṭhānaso, adv.; paṭi + pa + Śra(m)bh + eyya, opt. 3rd. sg.*

Ābādo paccudāvattēyya – A. IV. 335

Ailment would turn up again; *pati + u(t) + ā + Vrt + eyya, opt. 3rd. sg.*

Ābādo paṭippassambhi – D. II. 99; S. I. 175

Sickness allayed; *paṭi + pa + Śra(m)bh + a + i, pst. 3rd. sg.*

Ābharaṇaṃ omuñcitvā – Vin. IV. 162

Having removed jewelry; *o + Mu(ñ)c + i + tvā, absol.*

Ābhāya phuṭaṃ hoti – A. IV. 118

Pervaded by the lustre; *Sphur + ta, pp.*

Ābhā samantā yojanaṃ phuṭā ahoṣi – D. II. 175; M. III. 174, hoti

Radiance had spread around one yojana (about eight miles); *Sphur + ta, pp.; a + Hū (Bhū) + a + s + i, pst., 3rd. sg.*

Ābhidosikaṃ kummāsaṃ – M. II. 62

Junket, prepared last evening; *abhi + dosa + ika, der.*

Ābhisamācārikāya sikkhāya sikkhāpetum – Vin. I. 64

To cause to discipline him in good behaviour; *Śak + āpe + tum, caus. desid. Inf.*

Āmakadhaññapaṭiggahanaṃ paṭivirato – D. I. 5

Refrained from accepting uncooked grains; *āmaka + dhañña + paṭiggahana; pati + vi + Ram + ta, pp.*

Āmakadhaññaṃ viññāpetvā nagaraṃ atiharanti – Vin. IV. 264

Having asked for the raw grains (they) take them to the city; *vi + Jñā + āpe + tvā, caus. absol.; ati + Hr + a + nti, pres. 3rd. pl.*

Āmagandhe avassutaṃ makkhikā nānupatissanti nānvassāvissantīti netam ṭhānaṃ vijjati – A. I. 280

It is not to be found that flies will not follow the wet and smelly raw fish and flock around it; *āmagandheti kodhasaṃkhāte vissagandhe; avassutanti tintaṃ Cy. II. 378, ava + Śru + ta, pp.; na + anu + assavissanti; nānvassāvissantīti anubandhitvā khādissanti, Cy.; could we understand the term nānvassāvissanti as, na + anu + ā + sava (from Śru + a) + i + ssanti, meaning 'will flow into'?; na + etaṃ; Vid + ya + ti, pass. pres. 3rd. sg.*

Āmattikāpaṇaṃ vā pasāressanti – Vin. III. 242

Cause to put up an earthenware shop; *ā + mattikā + āpaṇaṃ; pa + Sr + e + ssanti, caus. pres. 3rd. pl.*

Āmaṃ pakkavaññī – A. II. 106

Unripe, but looks ripe

Āmalakapattānaṃ puṇaṃ karitvā – S. V. 438-9

Having made a basket of emblic myrobalan leaves; *Kṛ + i + tvā, absol.*

Āmasanaṃ vā parāmasanaṃ vā gahanaṃ vā chupanaṃ vā paṭipīḷanaṃ vā sādiyeyya – Vin. IV. 213

Would enjoy a gentle touch, a touch, a holding, a shaking or a pressing against; *ā + Mrś + ana, der.; parā + Mrś + ana; Grh + ana, der.; Chup + ana, der.; paṭi + Pīḷ + ana, der.; Svad + aya + eyya, caus. opt. 3rd. sg.*

Āmāti paṭijānanti – A. I. 173

Acknowledge by saying 'yes', *āma + iti, āma, indcl.; paṭi + Jān + nā + nti, pres. 3rd. pl.*

Āmāvasesaṃ pāceti – A. III. 250; Vin. I. 221

It causes the digestion of food left undigested; *āma + avasesaṃ; Pac + e + ti, caus. pres. 3rd. sg.*

Āmisakhāraṃ pāyetuṃ – Vin. I. 206

To cause to drink diluted powder of burnt rice; *Pā + e + tuṃ, caus. inf.*

Āmisantaro gilānaṃ upaṭṭhāti, no mettacitto – A. III. 144; Vin. I. 303

He attends on the sick, not with a kind heart but with an ulterior motive

to gain material requisites; *āmisā + antara; up + Sthā + ti, pres. 3rd. sg.*

Āmisaṃ ussannaṃ hoti – Vin. II. 270

Food was abundant; *u(t) + Sad + ta, pp.*

Āmisasambhogo ca dhammasambhogo ca – Vin. IV. 137

Sharing of material benefit and the benefit of the dhamma

Āmisahetu – Vin. IV. 57

For the sake of material gain

Āmise kathaṃ paṭipajjitabbaṃ – Vin. I. 356

What we should do in reference to material need; *kathaṃ, indcl.; paṭi + Pad + ya + i + tabba, fut. pp.*

Āmisena upalāpetvā – Vin. III. 21

Causing to be coaxed with food; *upa + Lap + e + tvā, caus. absol.*

Āmoti paṭijānanti – D. I. 192

(They) acknowledge by saying yes; *āmo + iti, ama is the usual indcl.; paṭi + Jān + nā + nti, pr. 3rd. pl.*

Āyakusalo apāyakusalo upāyakusalo – A. III. 431

The one who is skilled in incoming, outgoing and approach; *ā + aya (from I); apa + aya; upa + aya + kusala*

Āyañca bhogānaṃ viditvā vayañca bhogānaṃ viditvā – A. IV. 282

Making an assessment of income and expenditure; *aya (from I) + a, der.;*

Vid + i + tvā, absol.

Āyatakaṇa gītassarena – A. III. 251

With an extended intonation of a song; *gīta + sara*

Āyatakaṇa gītassarena dhammaṃ gāyanti – Vin. II. 108

They recite the Dhamma with an extended intonation; *ā + Yam + ta, pp. + ka., der.; Gai + ya + nti, pres. 3rd. pl.*

Āyatakeneva aññāpaṭivedho – A. IV. 201

Penetration into gnosis straight away; *āyatakaṇa + eva; paṭi + Vyadh + a, der.*

Āyatakeneva papāto – A. IV. 198

A precipice from the beginning; *ādito 'va, Cy. IV. 107*

Āyatañca karoḥi vitthatañca appitañca suvitañca suppavāyitañca suvilekhitañca suvitacchitañca karoḥi – Vin. III. 257

Make it long, wide, solid, well woven, levelled, well combed and well carded; *ā + Yam + ta, pp.; vi + Str + ta, pp.; appitanti ghaṇaṃ, Cy. 727; su + Vā + i + ta, pp.; su + vi + Likh + e + i + ta, caus. pp.; su + vi + taccha + ika, der.; Kṛ + o + hi, imper. 2nd. sg.*

Āyatanaso paribhuttaṃ – A. II. 68

Made use of reasonably; *pari + Bhuj + ta, pp.*

Āyatane cittaṃ pasīdati – M. II. 262

Mind becomes confident on the base; *āyatane is defined in the Cy.*

as 'arahattaṃ vā arahattassa vipassanaṃ vā, catutthajjhānaṃ vā catutthajjhānassa upacāraṃ vā, IV. 59; pa + Sad + a + ti, pres. 3rd. sg.

Āyataneva dhammaḍḍanaṃ – A. I. 218

The discourse was indeed on a rational ground; *āyatane + eva; kāraṇasmim̐ yeva dhammaḍḍanaṃ, Cy. II. 331*

Āyatapaṇhī – M. II. 136

The one who has long heels

Āyatikampi vassāvāsaṃ – A. IV. 232

The future rainy retreat too; *āyati + ka, der.; vassa + āvāsaṃ or vassa + vāsaṃ*

Āyatimpi vassaṃ evameva kātabbaṃ – Vin. II. 181

The same procedure should be followed, in the next year too; *āyatimpi vassaṃ, acc. for loc.; Kṛ + tabba > kartabba > kattabba > kātabba*

Āyatim anavassavāya paṭipajjeyyātha – D. III. 246; M. II. 246; A. III. 334; Vin. II. 89

You should work for non-influx in future; *āyatim, adv.; an + ava + Śru + a, der.; paṭi + Pad + ya + eyyātha, opt. 2nd. pl.*

Āyatim anavassavo – M. I. 93

Non-influx in future.

Āyatim anuppādo – M. I. 60

Non-arising in future; *an + u(t) + Pad + a, der.*

Āyatim gabbhaseyyā
punabbhavābhiniḅbatti – A. IV. 175;
Vin. III. 3
Sleeping in the womb and coming into
being again in future; *puna + bhaya +*
abhi + nibbatti: ni + Vṛt + ti, der.

Āyatim dhammasamuppādo – A. III.
405
Co-arising of dhammas in future

Āyatim punabbhavābhiniḅbattiyā
paccayo (viññāṇāhāro) – S. II. 13
(The nutriment consciousness is) the
condition for the renewed birth and
existence in future; *pati + aya (from I)*

Āyatim bhaddako – Vin. II. 185
Valuable in future

Āyatim vassāvāsattāya
antarāmuttako gahetabbo – Vin. II.
167
An interim period should be taken for
the future observance of rainy retreat;
Grh + e + tabba, caus. fut. pp.

Āyatim samvaram āpajjati – M. III.
247
Restraints himself in future; *ā + Pad +*
ya + ti, pres. 3rd. sg.

Āyamukhāni vivareyya – A. IV. 284
(He) would open up the inlets; *vi + Vṛ*
+ a + eyya, opt. 3rd. sg.

Āyasāya teladoṇiyā pakkhipivā,
aññissā āyasāya doṇiyā paṭikujjivā
– D. II. 142; A. III. 58, paṭikujji
Having put (it) into an oil trough, made
of iron, and having closed it with
another iron trough

Āyasāya doṇiyā paṭikujjatha – A. III.
58
Cover it with a lid made of iron; *aya(s)*
+ a, der.; paṭi + Kubj + a + tha,
imper. 2nd. pl.

Āyasmato Ānandassa pañcasataṃ
vihāraṃ kārāpesi – A. V. 347
He caused to build five hundred
residences for the venerable
Ānanda; *Kṛ + āpe + s + i, caus.*
pst. 3rd. sg.

Āyasmato Sāriputtassa sutvā
bhikkhū dhāressanti – M. I. 14
The bhikkhus will cause to hold in
mind after listening to the (sermon)
of the venerable Sāriputta;
Sāriputtassa sutvā is an idiomatic
expression in which object of the
absol. is left to be understood,
a similar expressions are tassa
sutvā, Bhagavato sutvā; Śru +
tvā, absol.; Dhṛ + e + ssanti, caus.
fut. 3rd. pl.

Āyasmato hatthe pāhesim – Vin. I.
308
I sent (it) through the venerable
(i.e. you); *pa + Hi + e + s + im, caus.*
pst. 1st. sg.

Āyasmantānaṃ atthāya attano ca
atthāya – Vin. II. 87
For the benefit of the venerables and
of me

Āyasmantānaṃ saddhāya desemi –
Vin. II. 289
Out of faith in your venerables, I
confess; *Dṛś + e + mi, caus. pres. 1st.*
sg.

Āyasmantānaṃ sukhavihāritaro –
M. I. 94
The one of the two, abiding with a
happier life; *to indicate two persons*
the plural form of āyasmanta has
been used here; sukha + vihāri +
tara, der.

Āyasmā Udāyi mahākāyo hoti – Vin.
IV. 171
The venerable Udāyi had a huge body

Āyasmā Janavasabho yakkho – D. II.
206
Venerable Janavasabha; *āyasmā is used*
here for respect; it is normally used
with the leading disciples of the
Buddha; yakkha has two meanings:
demon (Yakṣ) and the one worthy of
offering (Yaj)

Āyācanahetu vā patthanahetu vā – A.
III. 47
For the reason of plea or wish

ĀyāmĀnanda yena Ambalaṭṭhikā
tenupasaṃkamissāma – D. II. 81
Come Ānanda, let's go to
Ambalaṭṭhikā; *ā + Yā + ma, pres. 1st.*
pl.; object of movement is enclosed
by yena and tena, when two or three
objects are there yena is repeated;
tena + upasaṃkamissāma

Āyāma āyāmāvusoti vatvā tattheva
saṃsappati – D. III. 19
Having said: "Friend, I am coming, I
am coming" he creeps along right
there; *Vac + tvā, absol.; tattha + eva;*
saṃ + Sṛp + ya + ti, pres. 3rd. sg.

Āyāmato vā vitthārato vā – Vin. III.

151
In length or breadth

Āyāmāvuso, ..tenupasaṃkamissāma
gilānapucchakā – S. IV. 56
Friend, let us go there, as visitors to
the patient; *tena + upa + saṃ + Kram*
+ i + ssāma, fut. 1st. pl.; gilāna +
puccha + ka, der.

Āyu usmaṃ paṭicca tiṭṭhati – M. I.
295
Span of life rests on the heat; *paṭi + I*
(t) + ya, absol.; tiṭṭha (from Sthā) +
ti, pres. 3rd. sg.

Āyu parikkhīṇo usmā vūpasantā
indriyāni viparibhinnāni – S. IV.
294
Span of life is exhausted, heat is
calmed down and the faculties are
shattered; *pari + Kṣi + ta, pp.; vi +*
upa + Śam + ta, pp.; vi + pari +
Bhid + ta, pp.

Āyusaṃkhāraṃ ossaji – D. II. 106
Gave up, "will to live"; *ava + Sṛj + a*
+ i, pst. 3rd. sg.

Āyusaṃvattanikā paṭipadā
paṭipajjitabbā – A. III. 48
The path leading to a long life should
be followed; *āyu + saṃ + Vṛt + ana +*
ika, der.; paṭi + Pad + ya + i +
tabba, fut. pp.

Āyusahagato ca usmāsahagato
ca viññāṇasahagato ca – D. II.
338
(This body) has accompanied with
vitality, heat and consciousness; *saha*
+ Gam + ta, pp.

Āyussa vā pihetuṃ – A. III. 48
Or to long for a long life; *Spṛh + e + tuṃ, inf.*

Āyo vyaṃ pariādāya ṭhassati – A. IV. 283
The income will exceed the expenditure; *pari + ā + Dā + ya, absol.; Sthā + ssati, fut. 3rd. sg.*

Ārakā inasmā dhammavinayā – S. IV. 43
Far away from this doctrine and discipline; *ārakā, incl. used with abl. or instr.*

Ārakā udakā thale nikkhattaṃ – M. I. 241
Taking out of water and placed on the ground; *ni + Kṣip + ta, pp.*

Ārakā te anuttarāya vijjācaraṇasampadāya – D. I. 99
They are far away from the attainment of supreme wisdom and conduct; *an + uttara*

Ārakā parivajjenti – S. V. 148; A. III. 269
Keep completely away; *pari + Vṛj + e + nti, caus. pres. 3rd. pl.*

Ārakāva namassanti – A. V. 325
Bow down even from afar; *ārakā + eva; nama(s) + ya + nti, pres. 3rd. pl.*

Ārakāva sāmāññā ārakāva brahmaññā – D. I. 167
(He is) completely away from recluseship and brahmanhood

Ārakāva so saṃghamhā, saṃgho ca

tena – Vin. II. 239
He is indeed far away from the Saṃgha, the Saṃgha from him

Ārakkhādhipikaraṇaṃ – D. II. 59
For the reason of protection; *ārakkhā + adhipikaraṇaṃ cp. yatvādhipikaraṇaṃ, (yato + adhipikaraṇaṃ) adhipikaraṇaṃ is used here for the sense of reason, D. I. 70*

Ārakkhāya sikkhati – S. IV. 176
Trains himself for protection; *Śak + sa + ti, desid, pres. 3rd. sg.*

Āraggakoṭinittuddanamattepi tiṭṭhanti – A. I. 65
They stand even on a space where the sharp end of a needle-head strikes; *āra + aggakoṭi + nittuddana + matte + api*

Āraññakānaṃ bhikkhūnaṃ vattaṃ – Vin. II. 217
A chart of duties for the forest dwelling bhikkhus

Āraññakāni senāsanāni sāsamkasammatāni sappaṭibhayāni – Vin. III. 263
Jungle lodgings reckoned as suspicious and frightening; *sa + samkā + sammata; sa + paṭi + bhaya*

Āraññakā piṇḍapātikā paṃsukūlikā – A. III. 391
Those who have observed the vow of living only in the forests, sustaining only on alms collected and wearing only rugs; *arañña + a + ka, der.; piṇḍapāta + ika, der.; paṃsukūla + ika, der.*

Āraññakena bhikkhunā ime dhamme samādāya vattitabbo, pageva gāmantavihārinā – M. I. 473
These things should be observed and practised by a forest-dwelling bhikkhu, much more by the bhikkhu living in the village; *saṃ + ā + Dā + ya, absol.; Vṛt + i + tabba, fut. pp; pageva, incl.*

Āraññako hoti pantasenāsano – A. III. 121
He becomes a forest dweller and has a dwelling place in a remote jungle; *panta (Skt. prānta) + senāsana: sena + āsana*

Āraddhaṃ kho pana me viriyaṃ ahoṣi asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāradhho, samāhitaṃ cittaṃ ekaggaṃ – M.I. 21; A. I. 148 (viriyam bhavissati); Vin. III. 4
Unsluggish effort was started by me, mindfulness was ready and unconfused, body was calmed down and non-violent and the mind was concentrated and one-pointed; *ā + Rabh + ta, pp; a + saṃ + Lī + ta, pp.; upa + Sthā + i + ta, pp.; a + saṃ + Mṛṣ + ta, pp.; pa + Śrabh + ta, pp.; a + saṃ + Rabh + ta, pp.; saṃ + ā + Dhā + i + ta, pp.; eka + agga*

Āraddhaviriyaṃ uppajjati pīti nīrāmisā – M. III. 87
Unworldly rapture arises for the one who has started striving; *u(t) + Pad + ya + ti, pres. 3rd. sg.; ni + ® + āmisa*

Āraddhaviriyaṃ dhammo – A. IV. 229

This Dhamma is for the one who has started striving; *ā + Rabh + ta, pp.*

Āraddhaviriyo ca viharati – A. V. 211
Also, being one with started effort, he abides

Āraddhosmi bhikkhave, āraddhacittosmi – M. III. 79
Bhikkhus, I am happy, I am pleased; *āraddhoti tuṭṭho, Cy. IV. 137; ā + Rādh + ta, pp. + citto + asmī: As + mi, pres. 1st. sg.*

Ārapathe ārapathe āpatti pācittiyassa – Vin. IV. 62
In each stitch, there is an offence of expiation; *āra + patha*

Ārabhati ca vippaṭisārī ca hoti – A. III. 165
Violates the rule of non-killing and becomes remorseful; *ā + Rabh + a + ti, ārabhati = āpattiṃ āpajjati, Cy. III. 289*

Ārācārī virato methunā gāmadhammā – M. I. 179
The one who keeps himself afar, has abstained from sexual intercourse, common practice; *ārā + Car + ī, der.; vi + Ram + ta, pp.*

Ārā cittaṃ samādhimhā – A. IV. 87
The mind is far away from concentration; *ārā, incl. used with abl.*

Ārādhako hoti – Vin. I. 70
The one who fulfills the requirements; *ā + Rādh + aka, der.*

Ārādhako hoti nāyaṃ dhammaṃ kusalam – M. II. 181, 197
He becomes one who accomplishes the wholesome way

Ārādhaniyo kho āvuso dhammo sammā payuttana – Vin. III. 103
Brother, Dhamma is to be attained by one who is rightly indulged; ā + Rādh + ana + iya, der.: pa + Yuj + ta, pp.

Ārādhayimsu vata me bhikkhave bhikkhū ekaṃ samayaṃ cittaṃ – M. I. 124
Bhikkhus, at one time, the bhikkhus made me pleased, in deed; ā + Rādh + aya + imsū, caus. pst. 3rd. pl.; vata, indcl.

Ārādhāpekho mañjunā sarena gāyī, viṇaṇca vādesi – Vin. I. 346
With the purpose of pleasing (the king) he sang with a beautiful voice and caused to play the lute; ārādha + apekho; Gai + i, pst. 3rd. sg.; Vad + e + s + i, caus. pst. 3rd. sg.

Ārāmanisādī parisāvacarō – S. V. 73
The one who stays close to the monastery and moves around the inmates; ārāma + ni + Sad + ī, der.; parisā + avacara

Ārāmaṃ agamāsi Dabbassa Mallaputtassa santike – Vin. III. 161
(He) went to the monastery, to Dabba, the son of Malla; santike, the object of movement is sometimes indicated by loc.

Ārāmaṃ abhiyūñjati – Vin. III. 50

Claims, on a false ground, the ownership of the park; parasantakam mama santako ayanti musā bhañitvā abhiyūñjati, Cy. 338; abhi + Yu(ñ)j + a + ti, pres. 3rd. sg.

Ārāmikakulaṃ bandhāpesi – Vin. I. 208
Caused to imprison the monastery attendant's family; Ba(n) dh + āpe + s + i, caus. pst. 3rd. sg.

Ārāmikabhūtā vā upāsakabhūtā vā – M. II. 5
Being residents of the monastery or lay devotees; ārāma + ika, der. + bhūta, pp.

Ārāmikaṃ dātukāmo – Vin. III. 248
Desiring to give an attendant to the monastery; Dā + tuṃ, inf. + kāma

Ārāmikaṃ paṭisūñitvā vissaritvā – Vin. I. 207
Having promised an attendant to the monastery and forgotten; paṭi + Śru + ṇā + i + tvā, absol.; vi + Smṛ + i + tvā, absol.

Ārāmikasamañuddesehi saṃsaṭṭhā viharissanti – A. III. 109
Being mixed with servants and novices (of the monastery), they abide; ārāmika + samañuddesa; saṃ + Sṛj + ta, pp.

Ārāmikiniyā dhītā – Vin. III. 249
The daughter of the female attendant of the monastery; ārāmika + inī

Ārāmiko vā saccessati samañuddeso vā – A. IV. 343

A servant of the monastery or a novice will disturb; saccessati, fut. 3rd. sg., (ghaṭṭessati?), unclear verb

Ārāme ayyo karotha, vihāre paṭiṭṭhāpetha, dānāni paṭṭhapetha – Vin. II. 158

My good fellows, build monasteries, establish residences, organise alms; ayyo seems to have been used here in the plural sense; paṭi + Sthā + āpe + tha, caus. pres. 2nd. pl.; pa + Sthā + āpe + tha, caus. pres. 2nd. pl.

Ārāme ārāmūpacāre chattaṃ dhāretuṃ – Vin. II. 131
To hold an umbrella inside the monastery and its neighbourhood; ārāma + upacāra; Dhṛ + e + tuṃ, caus. inf.

Ārāmena ārāmaṃ uyyānena uyyānaṃ – M. II. 121
From park to park, garden to garden

Ārā so thāvareyyamhā – A. II. 23
He is far away from stability; thāvara + eyya, der.

Ārogyatthāya moceti – Vin. III. 112
Causes to discharge (semen) for health reason; aroga + ya, der. + athāya; Muc + e + ti, caus. pres. 3rd. sg.

Ārogye ārogyamado – A. I. 146
Pride in good health

Ārocayāmi vo, paṭivedayāmi vo – A. IV. 128
I keep you informed and make you understand; ā + Ruc + aya + mi, caus.

pres. 1st. sg.; paṭi + Vid + aya + mi, caus. pres. 1st. sg.

Ārocehi me tvam – D. II. 220
You inform me; ā + Ruc + e + hi, caus. imper. 2nd. sg.

Āropite mohe moheti – Vin. IV. 145
He behaves like a fool when the charge is made on ignorance; ā + Ruh + e + i + ta, caus. pp.; moha + e + ti, denom. pres. 3rd. sg.

Āropentipi oropentipi – A. I. 141
Make (him) climb up and climb down; ā + Ruh + e + nti, caus. pres. 3rd. pl. + api; o + Ruh + e + nti, caus. pres. 3rd. pl. + api

Ārohapariṇāhasampanno – A. I. 288; IV. 397
The one who has a proportionate body; ā + Ruh + a, der.; pari + Nah + a, der.; saṃ + Pad + ta, pp.

Ālassānuyogo – D. III. 182
Indulgence in idleness; alasa + ya, der.; anu + Yuj + a, der.

Ālāhanaṃ gantvā gantvā kandati – M. II. 106
Having gone to the cemetery continuously he cries; Gam + tvā, absol.; continuous sense is expressed by the repetition.; Krand + a + ti, pres. 3rd. sg.

Ālindaṃ paghanaṃ pakuṭaṃ osarakaṃ – Vin. II. 153
Verandah, a door step, inner court and outer shed; ālindaṃ nāma pamukhaṃ vuccati, paghanaṃ nāma yaṃ

nikkhamantā ca pavisantā ca pādehi hananti, pakuddanti majjhe gabbhassa samantā pariyāgāro vuccati, osarakanti anālindake vihāre vaṃsaṃ datvā tato daṇḍake osāretvā kaṭaṃ chadanapamukhaṃ, Cy. 1219-20

Ālīṃgitvā upanīsideyya vā upanīpajjeyya vā – A. IV. 128
Having embraced, he would sit down close or lie down close; *ā + Ling + i + tvā, absol.; upa + ni + Sad + eyya, opt. 3rd. sg.; upa + ni + Pad + ya + eyya, opt. 3rd. sg.*

Ālumpakāraṇaṃ paribhuñjituṃ – D. III. 86

To eat in morsels; *ālopaṃ katvā, Cy. 866; pari + Bhū(ñ)j + i + tuṃ, inf.*

Ālepena apakaḍḍhi – Vin. I. 273

Removed with an ointment; *a + Lip + a, der.; apa + kaddha (from Kr̥s) + i, pst, 3rd. sg.*

Ālokasaññaṃ manasikareyyāsi – A. IV. 86

You should apply on your mind the idea of light; *manasi + kareyyāsi, opt. 2nd. sg.*

Ālokassa pātubhāvo – A. I. 22

Manifestation of a light

Āloko antaradhāyi, andhakāro pāturaḥosi – S. I. 211; Vin. II. 155

Light disappeared and darkness appeared; *antara + Dhā + ya + i, pst. 3rd. sg.; pātu + ⑩ + aḥosi*

Āḷaviyaṃ viharati Aggāḷave cetiye –

S. I. 185

Abides at the shrine of Aggāḷava in Āḷavī

Āḷaviyaṃ viharati gomagge

Siṃsapāvane – A. I. 136

Abides at the Siṃsapā grove on the cow-track in Āḷavī

Āḷiṃ muñceyya – M. III. 96; A. III. 28

Would open-up (the gate of) the dike; *Mu(ñ)c + eyya, opt. 3rd. sg.*

Āḷhakahālikāṃ upanīsiditvā – Vin. I. 240

Having sat down near the big pot containing a measure of āḷhaka; *upa + ni + Sad + i + tvā, absol.; āḷhaka, a measure of grains equal to four patthas, handfuls*

Āvaṭā nivutā ophutā pariyaṇaddhā – D. I. 246

Covered, hindered, obstructed and entangled; *ni + Vr̥ + ta, pp.; o (ava) + Vr̥ + ta, pp.; pari + o + Nah + ta, pp.*

Āvaṭā me āvuso kāma – Vin. III. 104

The sense pleasures have been shunned by me, dear; *ā + Vr̥ + ta, pp.*

Āvaṭṭanī māyaṃ jānāti – M. I. 381

He knows the magic of conversion; *Jān + nā + ti, pres. 3rd. sg.*

Āvaṭṭanti vivatṭanti – Vin. II. 284

They reel this way and that way; *ā + Vr̥ + a + nti, pres. 3rd. pl.; vi + Vr̥ + a + nti, pres. 3rd. pl.*

Āvaraṇaṃ kātuṃ – Vin. I. 84

To prohibit; *ā + Vr̥ + ana, der.; Kr̥ + tuṃ, inf.*

Āvaraṇīyehi dhammehi cittaṃ

parisodheti – A. II. 40

Causes to clean the mind of covering factors; *pari + Śudh + e + ti, caus. pres. 3rd. sg.*

Āvaraṇe kate na ādiyanti – Vin. II. 262

They ignore when prohibited; *āvaraṇanti viharappavesananivāraṇattādikaṃ āvaraṇaṃ, Cy. 1292; āvaraṇe kate, loc. abs.; ā + Dā + iya + nti, pres. 3rd. pl.*

Āvaraṇo nīvaraṇo cetaso ajjhāruho paññāya dubbalīkaraṇo – A. III. 63

The factor which covers, hinders, upsurges in mind, and makes the insight weak; *ā + Vr̥ + ana, der.; ni(s) + Vr̥ + ana; adhi + ā + Ruh + a, der.; du + bala + karaṇa*

Āvaraṇo nīvaraṇo cetaso upakkilesa paññāya dubbalīkaraṇo – S. V. 94

The factor which covers, hinders, defiles the mind and makes the insight weak; *upa + kilesa*

Āvasathacīvaraṃ anissajjitvā – Vin. IV. 303

Without handing over the robe to be used inside the dwelling (the robe to be used in the period); *a + ni(s) + Sr̥j + ya + i + tvā, absol.*

Āvasathapiṇḍaṃ bhuñjanti – Vin. IV. 70

(They) eat alms-food of the resting place; *Bhu(ñ)j + a + nti, pres. 3rd. pl.*

Āvasathaṃ anissajjitvā – Vin. IV. 304

Without handing over the dwelling place; *a + ni(s) + Sr̥j + ya + i + tvā, absol.*

Āvasathāgāraṃ paññattaṃ hoti – Vin. IV. 17

A resting house has been prepared; *āvasatha + agāra; pa + Jñā + āpe + ta, caus. pp.*

Āvasathe ḍayhamāne – Vin. IV. 304

When the dwelling place is being burnt; *ḍah + ya + māna, pass. pr.p.; loc. abs.*

Āvāsagato Mārassa, Mārassa vasaṃgato – S. IV. 91

The one who has gone to the abode of Māra, the one who has surrendered to Māra; *āvāsa + Gam + ta, pp.; vasaṃ + gata*

Āvāsaparamparañca bhikkhave saṃsatha – Vin. II. 27

Bhikkhus, proclaim at every residence; *Śaṃs + a + tha, imper. 2nd. pl.*

Āvāsamaccharī āvāsapaligedhī – A. III. 265

The one who is envious and greedy over the dwelling place; *pālī (pari) + gedha + ī, der.*

Āvāsiko hoti tantibaddho – Vin. I. 312

(He) is a resident (monk) bound by lineage; *āvāsa + ika, der.; tanti +*

Badh + ta, pp.

Āvāhavihākāṇaṃ apatthito – D. III. 183

Not sought for by those who carry out bringing in or sending out marriages; *a + pa + Arth + i + ta, pp.*

Āvāhānīpi kārāpeti vivāhānīpi kārāpeti – Vin. III. 135

He causes to carry out bringing in and sending out marriages; *in a family the son brings a bride in (āvāha) and the daughter is sent out (to the bridegroom's house (vivāha)); āvāhoti dārakassa parakulato dārikāya āharaṇaṃ, vivāhoti attano dārikāya parakulapesanaṃ, Cy. 552-3; ā + Vah + a, der.; vi + Vah + a, der.; Kr + āpe + nti, caus. pres. 3rd. pl.*

Āvāho vā bhavissati, vivāho vā bhavissati – Vin. II. 155

There will be a bringing in (a bride) or sending out (a bride) marriage

Āvi ceva raho ca – D. II. 80; III. 245; M.I. 206; III. 156; A. III. 288

In public and in privacy; *āvi and raho, incl.*

Āvibhāvaṃ tirobhāvaṃ – S. II. 121

Appearance and disappearance; *āvi + bhāva; tiro + bhāva; āvi, tiro, incl.*

Āvilaṃ sandati – D. II. 128

Flows down stirred; *Syand + a + ti, pres. 3rd. sg.; āvilaṃ, adv.*

Āvilāni ca panīyāni pivati – Vin. I. 352

Also drinks muddy water; *Pā or Pī + a + ti, root redup.: pipati > pibati > pivati; pres. 3rd. sg.*

Āvi vā yadi vā raho – S. I. 209

In public or in privacy

Āvudhabalā corā – A. IV. 223

Thieves are of weapon-power; *āvudha = āyudha*

Āvudhaṃ nāma cāpo kodaṇḍo – Vin. IV. 201

A weapon means a long bow and a short bow

Āvudhaṃ sannicitaṃ salākaṃ ceva jevaniyañca – A. IV. 107

The weapons like arrows and javelins are hoarded up; *salākanti saratomarādi nissaggiyāvudhaṃ, jevaniyanti ekatodhārādisesāvudhaṃ, Cy. IV. 54; sam + ni + Ci + ta, pp.*

Āvuso imaṃ jānāhi – Vin. III. 238

Friend, see to this – (an idiomatic expression); *Jān + nā + hi, imper. 2nd. sg.*

Āvusovādena samudācaranti – D. II. 154

Address in terms of āvuso (friend); *Vad + a, der.; sam + u(t) + ā + Car + a + nti, pres. 3rd. pl.*

Āveṇi uposathaṃ karonti – Vin. II. 204

(They) perform separate Uposatha ceremony

Āveṇi pavāraṇaṃ karonti – Vin. II.

204

(They) perform separate invitation ceremony; *āveṇikanti visum, Cy. 1280*

Āveṇipātimokkhaṃ uddisanti – A. V. 74

They perform separate Pātimokkha recital; *u(t) + Dṛś + a + nti, pres. 3rd. pl.*

Āveṇiyaṃ parihāraṃ dammi – Vin. I. 71

I give a special privilege; *āveṇiya = āveṇika, der.; Dā + mi, pres. 1st. sg.*

Āvesanavittake samākulā honti – Vin. II. 117

Containers are muddled up; *āvesanavittakaṃ nāma yaṃ kiñci pāṭicaṃgoṭakādi, Cy. 1206; āvesana + vittaka*

Āsajja appaṭinissajja cārikaṃ pakkanto – A. IV. 374

Having offended and without getting himself absolved, he has gone on a tour; *akhamāpetvā accayaṃ adesetvā, Cy. IV. 174; ā + Sad + ya, absol.; a + paṭi + ni + Srj + ya, absol.; pa + Kram + ta, pp.*

Āsajja āsajja avacāsi – D. I. 107

(As) you spoke attacking continuously; *a + Vac + ā + s + i, double pst. 2nd. sg.*

Āsajja upanīya vācā bhāsītā – M. I. 240; III. 152; A. I. 172; II. 37

Having made a personal reference (to me) words were uttered; *upa + Nī + ya, absol.; Bhās + i + ta, pp.*

Āsajjana Tathāgataṃ – M. I. 338

Having assaulted the Tathāgata; *āsajjana is to be analysed as āsajja + naṃ, niggahīta (ṃ) is elided as in the case of tamena manussā disvā, Isigili sutta*

Āsanakusalena bhavitabbaṃ – M. I. 469

He should be skillful in choosing a seat for himself; *Bhū + a + i + tabba, fut. pp.*

Āsanantarikāya nisīditabbaṃ – Vin. V. 341

Should sit, leaving one seat vacant; *āsana + antara + ika, der.; ni + Sad + i + tabba, fut. pp.*

Āsanapariyanto seyyāpariyanto vihārapariyanto dātabbo – Vin. II. 32

Should be given the last seat, last sleeping place, last dwelling place; *Dā + tabba, fut. pp.*

Āsanaṃ uddharitabbaṃ – Vin. I. 46

The seat should be removed; *u(t) + Dhṛ or Hr + i + tabba, fut. pp.*

Āsanaṃ ṭhapetabbaṃ – Vin. I. 9

A seat should be kept; *Sthā + āpe + tabba, caus. fut. pp.*

Āsanaṃ paññāpesi, udakañca pādānaṃ – M. I. 414; III. 155

Prepared a seat and fetched water for (washing) the feet; *pa + Jñā + āpe + s + i, caus. pst. 3rd. sg.*

Āsanasmim (na) kāyaṃ pakkhipati – M. II. 138

He does not put his body abruptly into the seat; *pa + Kṣip + a + ti, pres. 3rd. sg.*

Āsanā cāvetuṃ – D. III. 24

To cause to get (him) out of the seat; *Cyu + e + tuṃ, caus. inf.*

Āsanāni paṭisāmeti – M. I 207; III. 157

Sets the seats back in order; *paṭi + Śam + e + ti, caus. pres. 3rd. sg.*

Āsanā paccuṭṭhānaṃ dhāretu – D. I. 125

Please accept it as getting up from the seat; *pati + u(t) + Sthā + ana, der.; Dhṛ + e + tu, caus. imper. 3rd. sg.*

Āsanābhīhāro seyyābhīhāro – Vin. II. 22

Offering of a seat, offering of a sleeping place; *abhi + Hr + a, der.; seyyā (from Sī) + abhīhāra*

Āsanena nimantesi – D. I. 91

Offered a chair, asked to sit down; *ni + manta + e + s + i, denom. pst. 3rd. sg.; instr. is used with the verb nimanteti*

Āsanesu acchanti – Vin. I. 160

Sit on the seats; *Ās + ya + nti, pres. 3rd. pl.*

Āsandipaṅcamā purisā matam ādāya gacchanti – D. I. 55

Four persons, with bier as the fifth, take the dead body away; *Mṛ + ta, pp.; ā + Dā + ya, absol.; gaccha + nti, pres. 3rd. pl.*

Āsandimpi pallamkampi

paribhuñjanti – Vin. IV. 299

Make use of sofa and divan; *pari + Bhu(ñ)j + a + nti, pres. 3rd. pl.*

Āsanne ito, na ito dūre – D. I. 248

From here it is nearby, not far away from here; *ā + Sad + ta, pp.*

Āsabham ṭhānaṃ paṭijānāti,

parisāsu sīhanādaṃ nadati,

brahmacakkaṃ pavatteti – M. I. 69;

S. II. 27; A. II. 8-9

(He) claims supreme position, roars a lion's roar in the assemblies and sets in motion the supreme wheel; *āsabha (Skt. āṛṣabha); paṭi + Jān + nā + ti, pres. 3rd. sg.; Nad + a + ti, pres. 3rd. sg.; pa + Vṛt + e + ti, caus. pres. 3rd. sg.*

Āsabhiṃ vācaṃ bhāsati – M. III. 123

Makes a bold statement; *Vac + a, der.; Bhās + a + ti, pres. 3rd. sg.*

Āsayato bhikkhave moghapuriso veditabbo – Vin. IV. 168

Bhikkhus, a foolish man is to be understood by inclination; *ā + Śī + a, der.; Vid + e + i + tabba, caus. fut. pp.*

Āsayam ajjhupesi – D. III. 23

Entered into the lair; *adhi + upa + e (from I) + s + i + pst. 3rd. sg.*

Āsayam kappeyyāma – M. I. 153

We would abide; *kappa + e + eyyāma, denom. opt. 1st. pl.*

Āsavatṭhāniyā dhammā saṃghe

pātubhavanti – Vin. III. 9

The things causing influxes appear in the Saṃgha; *ā + Śru + a, der. + ṭhana + iya, der.; pātu + bhavanti, pres. 3rd. pl.*

Āsavanirodhagāminī paṭipadā – A. III. 413

The path leading to the cessation of influxes

Āsavapariyādānaṅca hoti

jīvitapariyādānaṅca – A. IV. 146

There is the end of influxes and the end of life; *pari + ā + Dā + ana, der.*

Āsavā adhvāsanaṃ pahātabbā – M. I. 7; A. III. 389

The influxes that should be abandoned by endurance; *a + Śru + a, der.; adhi + Vas + e + ana, caus. der.*

Āsavā assaveyyuṃ abhisamparāyaṃ – A. II. 198

Influxes would flow down (on him) to the next life; *ā + Śru + a + eyyuṃ, opt. 3rd. pl.; abhi + saṃ + parā + aya (from I)*

Āsavā dassanaṃ pahātabbā – M. I. 7

The influxes that should be abandoned by "seeing"

Āsavānaṃ khayam paṭijānāti – A. IV. 224

(He) claims the exhaustion of influxes (i.e. arahant hood); *paṭi + Jān + nā + ti, pres. 3rd. sg.*

Āsavānaṃ khayam vadāmi – M. I. 7

I proclaim the exhaustion of influxes

Āsavānaṃ khayā anāsavaṃ

cetovimuttiṃ paññāvimuttiṃ

diṭṭhevadhamme sayam abhiññā

sacchikatvā upasampajja viharati –

D. I. 156

Because of the exhaustion of cankers, experiencing and attaining canker-free liberation of mind and liberation through wisdom in this very life by himself, with higher knowledge, he abides; *diṭṭhe + eva + dhamme; sayam, incl.; abhi + Jñā + ā, instr.; sa + acchi (= akkhi) + katvā, absol., upa + saṃ + Pad + ya, absol., vi + Hr + a + ti, pr. 3rd. sg.*

Āsavānaṃ khayāya saṃvattati – A. II. 44

It leads to the exhaustion of influxes

Āsavā paṭisevanā pahātabbā – M. I. 7; A. III. 388

The influxes that should be abandoned by practice; *paṭi + Sev + ana, der.*

Āsavā parikkhayaṃ gacchanti – M. I. 349

Influxes go to the exhaustion; *pari + Kṣi + a, der.*

Āsavā parivajjanā pahātabbā – M. I. 7; A. III. 389

The influxes that should be abandoned by avoidance; *pari + Vṛj + e + ana, caus. der.*

Āsavā bhāvanā pahātabbā – M. I. 7; A. III. 390

The influxes that should be abandoned by cultivation; *pa + Hā + tabba, fut. pp.*

Āsavā vighātaparīḷhā – M. I. 10
Influxes, destructive and burning; *vi* + *Ghan* + *ta*, *pp.*; *pari* + *dāha*: *Dah* or *Dah* + *a*, *der.*

Āsavā vinodanā pahātabbā – M. I. 7; A. III. 390

The influxes that should be abandoned by giving up; *vi* + *Nud* + *e* + *ana*, *caus. der.*

Āsavā saṃvarā pahātabbā – M. I. 7; A. III. 387

The influxes that should be abandoned by restraintment

Āsādanāpekkho – Vin. IV. 84

With the purpose of attacking; *ā* + *Sad* + *e* + *ana*, *caus. der.* + *apekkho*

Āsādetabbam amāññimha – S. I. 24

We thought that we should make him the target of attack; *ā* + *Sad* + *e* + *tabba*, *caus. fut. pp.*; *a* + *Man* + *ya* + *i* + *mha*, *pst. 1st. pl.*

Āsāvachediko kaṭhinuddhāro – Vin. I. 260

Withdrawal of kaṭhina that causes the removal of desire; *āsā* + *ava* + *Chid* + *e* + *ika*, *caus. der.*; *kaṭhina* + *uddhāra*: *u(t)* + *Dhṛ* or *Hṛ* + *a*, *der.*

Āsittakūpadhāne bhuñjanti – Vin. II. 123

(They) eat in a container made of copper or silver; *tambalohena vā rajatena vā katāya peḷāya*, *Cy. 1208*; *āsittaka* + *upadhāna*: *Bhu(ñ)j* + *a* + *nti*, *pres. 3rd. pl.*

Āsittodakāni vaṭṭumāni – D. II. 343

Roads are sprinkled with water; *ā* + *Sic* + *ta*, *pp.* + *ka*, *der.*

Āsītiko me vayo vattati – D. II. 100; S. V. 153

My age turns eighty; *Vṛt* + *a* + *ti*, *pres. 3rd. sg.*

Āsītiko vā nāvutiko vā vassasatiko vā jātiyā – A. I. 68; M. I. 88

The one who is eighty, ninety or hundred years by birth; *asīti* + *ika*, *der.*; *navuti* + *ika*, *der.*; *vassasata* + *ika*, *der.*

Āsīditvā saṃsīdanti, saṃsīditvā visādam vā pāpuṇanti – D. I. 247

Having sat down with confidence, (they) sink down (in the debate); after sinking down, (they) become depressed; *ā* + *Sad* + *i* + *tvā*, *absol.*; *saṃ* + *Sad* + *a* + *nti*, *pres. 3rd. pl.*; *pa* + *Āp* + *(u)* + *ṇā* + *nti*, *pres. 3rd. pl.*

Āsīvisam ghoravisam āsajja – M. I. 236

Having struck a snake, deadly poisonous; *āsīr* or *āsu(quick)* + *visa*; *ā* + *Sad* + *ya*, *absol.*

Āhacca tiṭṭhati – M. I. 493

Stops after touching (the sea); *ā* + *Han* + *ya*, *absol.*; *tiṭṭha* (from *Sthā*) + *ti*, *pres. 3rd. sg.*

Āhañcam amatadundubhim – Vin. I. 8

I shall beat the drum of immortality; *ā* + *Han* + *ssam* (*syam*), *fut. 1st. sg.* + *Mṛ* + *ta*, *pp.*; *dundubhi*, *onom.*

Āharimehi vālehi kato – Vin. IV.

299

Made with artificial wool; *ā* + *hara* + *ima*, *der.*

Āhāratthañca phareyya – Vin. I.

199

It would also serve the purpose of food; *āhāratthañca sādheyya*, *Cy. 1089*; *āhāra* + *attham* + *ca*; *Sphar* + *eyya*, *opt. 3rd. sg.*

Āhāratthāya paṭigaṇhāti – Vin. IV. 86

Accepts for food; *āhāra* + *atthāya*; *paṭi* + *Gṛh* + *ṇā* + *ti*, *meta.*, *pres. 3rd. sg.*

Āhāram āhārenti – S. III. 240

Take food; *āhāra* + *e* + *nti*, *denom. pres. 3rd. pl.*

Āhāram nissāya āhāro pahātabbo – A. II. 145

The food should be abandoned with the support of food; *ni* + *Śri* + *ya*, *absol.*; *pa* + *Hā* + *tabba*, *fut. pp.*

Āhārasambhūtoyaṃ kāyo – A. II. 145

This body has come into existence on food; *āhāra* + *saṃ* + *bhūto* + *ayaṃ*

Āhārassa samudayā kāyassa samudayo – S. V. 184

The physical form originates depending on the origin of nutriment; *saṃ* + *u(t)* + *aya* (from *I*)

Āhāre paṭikkūlasaṇṇī – A. II. 150; III. 83

The one who has disagreeable sense on food; *paṭi* + *kūla* + *saṇṇā* + *ī*, *der.*

Āhuneyyaggi – A. IV. 45

The fire kindled for those who are worthy of gifts; *āhuneyya*: *ā* + *Hu* + *(nā)* + *eyya* + *aggi*, *der.*

Āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puñña-kkhettaṃ lokassa – D. II. 93, S. I. 220; V. 343

(The Saṃgha is) worthy of offering, worthy of hospitality, worthy of gift, worthy of greeting, the unique field of merit for the world; *ā* + *Hu* + *nā* + *eyya*, *der.*; *pa* + *ā* + *Hu* + *nā* + *eyya*, *der.*; *dakkhinā* + *eyya*, *der.*; *an* + *uttara*; *puñña* + *khetta*

Āhunderikā samaṇānaṃ

Sakyaputtiyānaṃ disā andhakārā – Vin. I. 79

The directions are gloomy and murky to the recluses, sons of the Śākyan.

I

Ikkāsaṃ kasāvaṃ – Vin. II. 151

Sticky decoction; *ikkāsanti rukkhaniyāsaṃ va silesaṃ vā*, Cy. 1219

Ikkhaṇikā ahoṣi – Vin. III. 107

(She) was a fortune-teller; *Īkṣ + ana + i + ka*, der.

Icetaṃ samasaṃ natthi kiñci atirekaṃ – A. III. 215

Thus it is equal, there is nothing more; *natthi*, incl. or *na + As + ti*, pres. 3rd. sg.

Icetaṃ kusalaṃ – Vin. I. 97

Thus it is good; *iti + etaṃ*

Icchaṃ paṇidahaṭi – A. III. 352

Holds in mind a strong wish; *pa + ni + Dhā + ti*, pres. 3rd. sg.

Icchā uppajjati lābhāya – A. IV. 293

There arises a wish for the gain; *u(t) + Pad + ya + ti*, pres. 3rd. sg.

Icchāgataṃ uppajjati – A. III. 123;

Vin. II. 185, uppajji
There arises a strong desire

Icchānaṃgale viharati

Icchānaṃgalavanasaṇḍe – S. V. 325;
A. III. 30

Abides in Icchānaṃgala at the jungle thicket of Icchānaṃgala

Icchāma daṭṭhuṃ – M. II. 79

We wish to see; *Iṣ + ya + ma*, pres. 1st pl.; *Dṛś + tuṃ*, inf.

Icchāmahaṃ āvuso imasmiṃ dhammavinaye brahmacariyaṃ carituṃ – M. I. 165

Friend, I wish to live under studentship in this doctrine and discipline; *icchāmi + ahaṃ*; *Car + i + tuṃ*, inf.

Icchāmahaṃ imasmiṃ dhammavinaye brahmacariyaṃ carituṃ – S. II. 120

I like to lead the highest way of life under this doctrine and discipline; *icchāmi + ahaṃ*; *Iṣ + ya + mi*, pres. 1st sg.

Icchāmahaṃ bhikkhave temāsaṃ paṭisalliyitūṃ namhi kenaci upasaṃkamitabbo aññatra ekena piṇḍapātānīhārakena – S. V. 13

Bhikkhus, I wish to be on my own for three months; I should not be approached by anybody except for the one who carries away alms- food; *paṭi + saṃ + Lī + ya + i + tuṃ*, inf.; *na + amhi*; *upa + saṃ + Kram + i + tabba*, fut. pp.; *aññatra*, indc. used with abl. or instr.

Icchāmi Kāṇāya āgataṃ – Vin. IV. 79

I wish Kāṇā's return

Icchāvinaye tibbacchando – A. IV. 15

The one who has a keen interest in

dispelling hanker; *tibba + chanda*

Iccheyyāsi daṭṭhuṃ? – M. I. 253

Would you like to see?; *Iṣ + ya + eyyāsi*, opt. 2nd. sg.; *Dṛś + tuṃ*, inf.

Ijjhati silavato ceto paṇidhi, suddhattā – D. III. 259

Wish of the virtuous is fulfilled, because of its purity; *Ṛdh + ya + ti*, pass. pres. 3rd. sg.; *Śudh + ta*, pp. + *ta*, der.

Iṭṭhakāsantharaṃ silāsantharaṃ dārusantharaṃ – Vin. II. 122

Spread of bricks, stones and wood; *saṃ + Str + a*, der.

Iṭṭhakāhi citā – D. II. 178

Built up with bricks; *Ci + ta*, pp.

Iṭṭhakiṭṭhakāya āpatti – Vin. IV. 48

For each and every tile there is an offence

Iṭṭhā kantā manāpā piyarūpā

kāmūpasamhitā rajaniyā – M. I. 85
Objects which are wished for, longed for, agreeable to the mind, lovely, mixed with sense-desire and attractive; *Iṣ + ta*, pp.; *Kam + ta*, pp.; *kāma + upa + saṃ + Dhā + i + ta*, pp.; *Raj (Rañj) + anīya*, fut. pp.

Iṇaṃ ādāya kammante payojeyya – D. I. 71; M. I. 275

A person, having taken a loan, would cause to invest it in a business; *ā + Dā + ya*, absol.; *pa + Yuj + e + eyya*, caus. opt. 3rd. sg.

Iṇaṃ ādiyati – A. III. 352

A loan is taken; *ā + Dā + iya + ti*, pass. pres. 3rd. sg.

Iṇaṃ ādiyitvā vaḍḍhiṃ paṭisunāti – A. III. 352

Having taken a loan, he hears about the interest; *ā + Dā + iya + i + tvā*, absol.; *paṭi + Śru + ṇā + ti*, pres. 3rd. sg.

Itarītarena cīvarena – S. II. 194

With one or the other robe; *itara + itara*

Iti kho panetaṃ vuttaṃ kiñcetaṃ paṭicca vuttaṃ – M. I. 361; A. I. 175; III. 411; IV. 47

Whatever is so far said, for what purpose was it said?; *pana + etaṃ*; *kiñca + etaṃ*; *Vac + ta*, pp.

Iti paṭisañcikkhati – D. I. 63; M. II. 66; S. III. 87

Reflects thus; *paṭi + saṃ + Khyā + ti*, intens. pres. 3rd. sg.

Iti paṭisaṃkhāya – S. V. 354; A. I. 52; V. 235

Having reflected thus; *paṭi + saṃ + Khyā + ya*, absol.

Itipi etaṃ abhūtaṃ, itipi etaṃ atacchaṃ – D. I. 3

In this way too, this is not a fact, this is not true; *iti + api*; *a + Bhū + ta*, pp.; *a + taccha* (Skt. *tathya*)

Itipi so Bhagavā arahaṃ sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā-

D. II. 93; M. I. 401; S. I. 220; V. 343
That Blessed One is thus an arahant, perfectly Enlightened One, the one who is perfect in right knowledge and conduct; of good speech, a knower of the world, unique, trainer of the untamed, a teacher of gods and men, the Enlightened Blessed One; *itipi, incl.*; *sammā, incl.*; *saṃ + Budh + ta, pp.*; *saṃ + Pad + ta, pp.*; *loka + Vid + ū, der.*; *purisa + Dam + ya, fut. pp.*; *Bhagavā: Bhagavantu, der. nom. sg.*; to reflect on the Buddha in terms of the nine qualities stipulated here is called *Buddhānussati* in Buddhist meditation

Iti puṭṭho āmoti vadeyya – D. I. 242
Questioned thus, he would say 'yes'; *āmo + iti*; usual expression is *āma*; *Vad + eyya, opt. 3rd. sg.*

Iti puṭṭho na sampādayati – Vin. II. 249
Questioned thus, he is unable to answer; *saṃ + Pad + aya + ti, caus. pres. 3rd. sg.*

Iti puṭṭho samāno – S. III. 239
Being questioned thus

Iti Bhagavato paṭisañcikkhato – S. I. 137
When the Blessed One was reflecting in this way; *paṭi + saṃ + Khyā + nta, intens. pr.p.*

Iti me arahataṃ sutam – S. I. 208
Thus the words of the Arahants have been heard by me; *iti, incl.*; *Śru + ta, pp.*

Iti yaṃ taṃ vuttaṃ idametam paṭicca vuttaṃ – D. II. 278; M. I. 86; A. I. 176

Whatever is said thus is said for this reason; *Vac + ta, pp.*; *idam + etaṃ; paṭi + I (t) + ya, absol.*

Iti vadam saccam āha, no musā – A. II. 176

Saying thus he speaks truth, not falsehood; *Vad + a + nta, pr.p.*; *a + Ah + a, pst. 3rd. sg. used here in the present sense*

Itiha tattha sampajāno hoti – M. III. 114; A. IV. 47, 167

Thus he is well aware of that matter.

Itiha me paṭisañcikkhato – Vin. I. 6
When I was reflecting thus; *itiha, incl.*; *paṭi + saṃ + Khyā + nta, intens. pr.p.*

Ito uttarim kiṃ icchasi? – S. IV. 391

What do you wish (to know) beyond this point?; *Iṣ + ya + si, pres. 2nd. sg.*

Ito ca bhiyyo haratha – D. I. 142
Take away more than this from here; *Hr + a + tha, imper. 2nd. pl.*

Ito cito ca saṃcapanam – Vin. IV. 214

Shaking from here and there

Ito cutā tatrūpapannā – S. V. 394
Departed from here they have reached (been born) there; *Cyu + ta, pp.*; *tatra, incl. + upa + Pad + ta, pp.*; in the normal usage *upa + Pad* is not coupled with *loc.*

Ito chasu yojanesu – Vin. I. 253
Within the distance of six yojanas from here; *yojana, a measure of distance, (about 8 miles) taken on the basis of yoking the new oxen into the cart*

Ito tiṇṇam māsānam accayena – D. II. 106; A. I. 11, channam māsānam
After three months from this day; *ati + aya (from I)*

Ito no matānam seyyo bhavissati – D. II. 330
It will be better for us dead than this; *Mṛ + ta, pp.*; *seyyo, incl.*

Itoparam na uposatham karissāmi – Vin. II. 240
Hereafter, I will not participate in Uposatha; *itoparam, adv.*; *Kṛ + i + ssāmi, pres. 1st. sg.*

Ito pubbe – D. I. 184
Before this

Ito bahiddhā – M. II. 120
Outside from here; *bahiddhā, incl.*

Ito – bhiyyoM. II. 37
Beyond this; *bhiyyo, incl.*

Ito bhiyyo uttaritaram – D. III. 52
Higher than this

Ito yojanasate viharati – D. I. 133
Lives one hundred yojanas away from here

Ito vā pana sutvā – M. I. 85; S.V. 109

Or having heard from here; *Śru + tvā, absol.*

Ito vā sundaratarā – Vin. III. 211
More beautiful than this; *sundara + tara, der.*; suffix *tara* is used with *abl. or instr. for comparison*

Ittarajacco samāno – M. II. 47
Being a person of mean birth; *ittara + jāti + ya, der.*; *As + māna, pr.p.*

Ittarasaddho hoti ittarabhatti – A. III. 165
He is of poor faith and poor devotion; *ittara, incl. used here to belittle something or somebody*; *Bhaj + ti + ī, der.*, this word is rarely used in Pāli

Ittara samāpanno – M. I. 318
Attained for the time being; *ittara* is used here in opposition to *dīgharattaṃ (for a long time)*; *saṃ + ā + Pad + ta, pp.*

Ittaro ca vāso bhavissati – Vin. I. 80
(Our) stay will be very short; *ittaroti appamattako, Cy. 1003*

Itthattam āgaccheyyum – D. I. 17
Should come to this existence; *ittha + tta, der.*; *ā + gaccha + eyyum, opt. 3rd. pl.*

Itthatte abhiratā sattā purisesu saṃyogaṃ gatā – A. IV. 57
Those who are delighted in and attached to femininity are gone to the association of men; *itthi + tta, der.*; *abhi + Ram + ta, pp.*; *Śak + ta, pp.*; *saṃ + Yuj + a, der.*

Itthannāmassa pāvada – Vin. III. 53
Tell so and so; *pa + Vad + a, imper. 3rd. sg.*

Itthannāmāya ayyāya pavattiniyā – Vin. II. 273
With the venerable preceptor so and so; *in the case of bhikkhus, preceptor is called upajjhāya*

Itthannāmāya ayyāya sikkhamānā – Vin. IV. 319
The trainee of the venerable so and so; *itthaṃ, incl. + nāma (name)*

Itthāgāraṃ dhammaṃ vācehi – Vin. IV. 158
Teach the Dhamma to the harem; *itthi + agāra; Vac + e + hi, caus. imper. 2nd. sg.*

Itthālaṃkāraṃ dhārenti – Vin. IV. 340
(They) wear women's ornaments; *itthi + alaṃkāra; Dhṛ + e + nti, caus. pres. 3rd. pl.*

Itthikāmehi rājā maññe paricāreti – S. IV. 344
He enjoys life with the pleasures of women like the king; *itthikāmehi itthi saddhiṃ kāmā itthikāmā, tehi itthikāmehi, Cy. III. 109; maññe, incl.; pari + Car + e + ti, caus. pres. 3rd. sg.*

Itthikā samānā – D. II. 272
Being a little woman; *itthi + kā, der.; As + māna, pr.p.*

Itthikuttaṃ, itthākappaṃ, itthividhaṃ, itthicchandaṃ,

itthissaraṃ, itthālaṃkāraṃ – A. IV. 57

Feminine behaviour, feminine attitude, feminine conceit, feminine predilection, feminine voice and feminine charm; *itthi + Klṇ + ta, pp.; itthi + ākappa; itthi + chanda; itthi + sara; itthi + alaṃkāra*

Itthikumārikapaṭṭiggaṇā paṭivirato – D. I. 5
Refrained from accepting women and girls; *paṭi + vi + Ram + ta, pp.*

Itthiccittaṃ virājetvā purisacittaṃ bhāvetvā – D. II. 271
Having caused to detach herself from woman's mentality and cultivated the mentality of man; *vi + Raj + e + tvā, caus. absol.; Bhū + e + tvā, caus. absol.*

Itthidhutto surādhutto akkhadhutto – A. IV. 283
The one who is addicted to women, drinking, and gambling

Itthiṃ itthitthikassa paṭṭhapesi – D. II. 179
Caused to establish a grant of a woman for the one who is in need of a woman; *itthi + atthikassa; pa + Sthā + āpe + s + i, caus. pst. 3rd. sg.*

Itthiṃ gantvā nassarati – Vin. IV. 159
Having gone to a woman he does not remember; *Gam + tvā, absol.; na + Smṛ + a + ti, pres. 3rd. sg.*

Itthiṃ mūlhagabbhaṃ vighātagabbhaṃ – M. II. 102

A woman with a foetus gone wrong and lost; *Muh + ta, pp. + gabbha; vi + Ghan + ta, pp. + gabbha*

Itthiṃ hanati – A. IV. 339
Kills a woman; *Han + a + ti, pres. 3rd. sg.*

Itthiyā abhirūḷhaṃ saṃkamaṃ sāratto sañcālesi – Vin. III. 127
Being infatuated (he) caused to shake the 'pass over', ascended by a woman; *abhi + Ruh + ta, pp.; saṃ + Kram + a, der.; saṃ + Raj + ta, pp.; saṃ + Cal + e + s + i, caus. pst. 3rd. sg.*

Itthiyā vā itthiṃ karitvā, purisena vā purisaṃ karitvā – D. I. 98
Having compared a woman with a woman and man with a man; *itthiyā vā itthiṃ pariyesitvā, Cy. 267*

Itthiyā vā purisamaṭṭiṃ – Vin. III. 137
(Passes) to a woman the intention of a man; *maṭṭiṃ adhippāyaṃ ajjhāsayāṃ chandaṃ ruciṃ āroceti; Cy. 554*

Itthiyā sārattacitto paṭibaddhacitto tibbaechando tibbāpekho – M. II. 223
A man who is attached and bound to a woman and has deep passion and strong hope (for her); *saṃ + Raj + ta, pp. + citta; paṭi + Badh + ta, pp. + citta; tibba + chanda; tibba + apekha*

Itthiyo vihāraṃ pekkhāpetvā – Vin. III. 127
Having made the women see the living quarter; *pekkha (is taken as the base) + āpe + tvā, caus. absol.*

Itthirūpavasānugā – A. III. 68
Those who come under the influence of woman's body; *itthi + rūpa + vasa + anuga*

Itthilīṅgaṃ pātubhūtaṃ hoti – Vin. III. 35
Female characteristic has appeared; *pātu + @ + Bhū + ta, pp.*

Itthī apagatagabbhā – Vin. II. 129
A woman who has given birth to a child or who has had a miscarriage; *apa + Gam + ta, pp. + gabbha*

Itthī alaṃkārupavicārā – A. III. 363
Woman are those who are seeking for ornaments; *alaṃkāra + upavicāra*

Itthī asapattābhinivesā – A. III. 363
The woman's adherence is to live without co-wives; *a + sapattī (Skt. sapatnī) + abhinivesa*

Itthī itthattaṃ nātivattati – A. IV. 57
The woman does not go beyond femininity; *na + ati + Vṛt + a + ti, pres. 3rd. sg.*

Itthī issariyapariyosānā – A. III. 363
Woman is authoritative; *issara + iya, der.; pari + osāna*

Itthī kho gabbhinī purisānaṃ amanāpā – Vin. I. 269
A pregnant woman is not attractive to men

Itthī pavutthapatikā – Vin. III. 83
A woman whose husband had been

living far away; *pa + Vas + ta, pp. + pati + ka, der.*

Itthī puttādhiṭṭhānā – A. III. 363

Woman's determination is to have children

Itthī purisādhippāyā – A. III. 363

Woman is intent on man; *purisa + adhippāyā*

Itthī matapatikā – Vin. III. 131

A woman whose husband is dead; *Mṛ + ta, pp. + pati + ka, der.*

Itthī sannisinnagabbhā – Vin. VI. 278

A woman who is pregnant; *saṃ + ni + Sad + ta, pp. + gabbha*

Itthīhi sikkheyyāma – D. II. 245

We would train him through women; *Śak + eyyāma, desid. opt. 1st. pl.*

Ittheke abhivandanti – M. II. 233

This is how some people assert; *itthaṃ + eke; abhi + Vad + a + nti, pres. 3rd. pl.*

Idappaccayatā paṭiccasamuppādo – Vin. I. 5

Dependent co-arising, i.e. conditionality; *ida(m) + pati + aya (from I) + tā, der.; saṃ + u(t) + Pad + a, der.*

Idamatthantissa hoti jīvitaparikkhāresu – A. V. 211

In reference to the necessities of life he has the idea that this is my provision; *idaṃ atthaṃ: ime paccayāti, Cy. V. 69; idaṃ +*

atthaṃ + iti + assa

Idamatthitaṃ yeva nissāya – A. III. 219

Depending on the idea that this is certainly enough (for me); *idaṃ + atthi + tā, der.; ni + Śri + ya, absol.*

Idamavoca Bhagavā – D. III. 181; S. V. 24; Vin. I. 11

The Blessed One said this; *idaṃ + avoca: a + Vac + a, root redup., pst. 3rd. sg.*

Idamassa musāvādasmiṃ vadāmi – A. I. 206

This, I say, is included in his false statement; *idaṃ + assa; Vad + a + mi, pres. 1st. sg.*

Idametam paṭicca vuttaṃ – A. V. 51

This has been said concerning that; *idaṃ + etaṃ; Vac + ta, pp.*

Idameva saccaṃ moghamaññaṃ – D. I. 187; M. I. 484, 498; II. 169

This alone is true, the rest is false (empty of truth); *idaṃ + eva; moghaṃ + aññaṃ*

Idampi me samma sarasi – A. II. 186

Friend, do you remember this too of me?; *Smṛ + a + si, pres. 2nd. sg.*

Idampissa hoti caraṇasmim – M. I. 358

This too is included in his conduct

Idampissa hoti vijjāya – M. I. 358

This too is included in his wisdom

Idampissa hoti sīlasmim – D. I. 63

This too is included in his moral virtue; *paccattavacanathe vā etaṃ bhummaṃ, Cy. 182; idaṃ + api + assa*

Idaṃ kho adhikaraṇaṃ kakkhaḷaṇca vālaṇca. – Vin. II. 299

This legal question is hard and dangerous

Idaṃ ca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhaṃ – D. I. 76; M. II. 17

This consciousness of me has rested and tied down here; *Śri + ta, pp.; paṭi + Badh + ta, pp.; pana and ettha, incl.*

Idaṃ tesam sammohavihārasmiṃ – M. I. 21

This is their abiding in delusion; *saṃ + Muh + a, der. + vihāra*

Idaṃ tesam hoti āsanasmim – D. II. 208

This is their seating arrangement

Idaṃ te hotu ātitheyyaṃ – A. IV. 63

May this be a gift for you; *Hū (Bhū) + a + tu, imper. 3rd. sg.; atithi + eyya, der.*

Idaṃ nānākaraṇaṃ sutavato ariyasāvakaṃ assutavatā puthujjanaena – A. I. 267

This is the difference of a learned noble disciple in comparison with an unlearned worldlyling; *suta + vantū, der.; puthu + jana*

Idaṃ nu kho Kassapa seyyo? – Vin.

I. 33

Is this, Kassapa, better?; *nu, interr.p.*

Idaṃ pajahatha, idaṃ upasampajja viharatha – D. I. 214

Abandon this, abide after attaining this; *pa + Hā + tha, root redup. imper. 2nd. pl.; upa + saṃ + Pad + ya, absol.; vi + Hr + a + tha, imper. 2nd. pl.*

Idaṃ bhante kathaṃ imassa kvattho – M. III. 271; A. I. 72-3

Venerable sir, how is this, what is the meaning of this; *kathaṃ, incl.; ko + attho*

Idaṃ bhante na channaṃ na paṭirūpaṃ – Vin. II. 79

Venerable sir, this is not suitable, this is not proper; *na + Chad + ta, pp.*

Idaṃ bhāsitaṃ hassakaṃ yeva sampajjati nāmaṃ yeva sampajjati, rittakaṃ yeva sampajjati, tucchakaṃ yeva sampajjati – M. II. 43

This saying turns out to be ridiculous, mere words, empty and hollow; *Bhās + i + ta, pp.; saṃ + Pad + ya + ti, pres. 3rd. sg.; Ric + ta, pp. + ka, der.*

Idaṃ mattikaṃ dhanam, aññaṃ pettikaṃ, aññaṃ pitāmaṃ – M. II. 63

This is the wealth coming down from the mother's side, the other from the father's side, the other from the grandfather's side; *matti (mātr) + ika, der.; petti or pitti (pitṛ) + ika, der.*

Idaṃ vatvā Sugato athaparaṃ etadavoca satthā – D. II. 90
Having said this, the Well gone, the teacher, uttered again the following; *Vad + tvā, absol.; atha + aparaṃ; etaṃ (etad) + a + Vac + a, root redup., pst., 3rd. sg.*

Idaṃ sandhāya bhāsitaṃ – M. I. 370; III. 208; A. I. 134
It has been said concerning this; *sandhāya, incl.*

Idaṃ sandhāya bhāsitaṃ Pārāyane Udayapañhe – A. I. 134
It has been said, concerning this, in the question of Udaya in the Pārāyana

Idaṃ saṃkacchikaṃ ayaṃ udakasāṭikā – Vin. II. 272
This is the vest, this is the bathing cloth; *saṃ + kaccha + ika, der.; two more robes, prescribed for the bhikkhunis in addition to the normal three robes*

Idaṃ saṃvidhānaṃ āgamma – D. I. 135
Having followed this arrangement; *ā + Gam + ya, absol.*

Idānipi mayaṃ vipassakā.. vihareyyāma – Vin. III. 23
Being insight meditators, we would abide, even now; *idāni, incl. + api; vi + Hr + eyyāma, opt. 1st. pl.*

Idāneva amhākaṃ sārājjaṃ okkantaṃ – A. III. 195
Timidity occurred to us right now; *idāni + eva; sārada + ya, der.;*

o + Kram + ta, pp.

Iddhābhisamkhāraṃ abhisamkhāsi – M. II. 99
Performed a miracle; *abhi + saṃ(s) + Kr + ā + s + i, double pst. 3rd. sg.*

Iddhābhisamkhāraṃ abhisamkhāresi – Vin. I. 16
He caused to manifest psychic power; *iddhi + abhi + saṃ(s) + Kr + a, der.; abhi + saṃ (s) + Kr + e + s + i, caus. pst. 3rd. sg.*

Iddhābhisamkhāraṃ paṭippassambhesi – Vin. I. 17
He caused to contract the manifestation of psychic power; *paṭi + pa + Śra(m)bh + e + s + i, caus. pst. 3rd. sg.*

Iddhipahutāya iddhivisavitāya iddhivikubbanatāya – D. II. 213
For the mastery over psychic power, for the proficiency in psychic power, for the proliferation of psychic power; *iddhipahutāyāti iddhipahonakatthāya, iddhivisavitāyāti ..cinnavasitāya, iddhivikubbanatāyāti .. nanappakārato katvā dassanattāya-Cy.641*

Iddhipāṭihāriyānusāsaniyā – Vin. II. 200
By means of instruction on the display of psychic power; *iddhi + pāṭihāriya: paṭi + Hr + a + iya, der. + anusāsani*

Iddhipāṭihāriye ādīnavaṃ sampassamāno – D. I. 213

While seeing harm in the performance of miracle; *saṃ + passa + māna, pr. p.*

Iddhipāṭihāriyena aṭṭiyāmi harāyāmi jigucchāmi – D. I. 213
I am sick of, I am ashamed of and I am disgusted with the performance of miracle; *aṭṭiyāmi, denom. from aṭṭa: harāyāmi, denom. from hiri (Hrī); jigucchāmi, desid. of Gup*

Iddhipādā bhāvitā honti subhāvitā – A. IV. 225
Bases of psychic power have been cultivated and well developed; *iddhi + pāda; Bhū + e + i + ta, caus. pp.*

Iddhimantassu nāmime parajanā – M. I. 153
These devils seem to be powerful; *parajanāti yakkhā, Cy. II. 161; iddhi + mantu, der. + su; nāma + ime*

Iddhimanto dibbacakkhukā paracittaviduno – A. I. 148
Those who have psychic powers, divine eye and know others' minds; *para + citta + Vid + ū, der.*

Iddhimā cetovasippatto – D. II. 108; A. III. 340
The one who has psychic power and gained mastery over the mind (emotion); *ceto + vasi + patta: pa + Āp + ta, pp.*

Iddhiyā upasaṃkami – A. IV. 235
Approached by psychic power; *upa + saṃ + Kram + i, pst. 3rd. sg.*

Idha ekacce moghapurisā dhammaṃ

pariyāpuṇanti – M. I. 133
Some stupid people in this world learn the dhamma by heart; *pari + Āp + (u) ṇā + nti; pres. 3rd. pl.*

Idha khaṇāhi – A. V. 160
Dig here; *Khaṇ + a + hi, imper. 2nd. sg.*

Idha gahitaṃ tatra mukkaṃ – Vin. II. 168
What is taken up here is given up there; *Gṛh + i + ta, pp.; Muc + ta, pp.*

Idha Tathāgato loke uppajjati – D. I. 62; A. V. 204
Here, in this world the Tathāgata is born

Idha niṭṭhā idha vihāya niṭṭhā – A. V. 120
Goal is here in this world, goal is after leaving this world; *ni + Sthā; vi + Hā + ya, absol.*

Idha nu tvaṃ mahāsamaṇa? – Vin. I. 32
Are you here, Great Sage?; *nu, interr.p.*

Idha pādaṃ karissāmīti aññena pādaṃ karomi – M. II. 69
Thinking that I shall put my foot here, I put it somewhere else; *karissāmi + iti*

Idha Bhagavā kimāha? – S. IV. 306
What does the Blessed One say on this point?; *idha, incl.; a + Ah + a, pst. 3rd. sg.; the verb āha is used for the present meaning too*

Idha bhavaṃ kimāha? – M. II. 84
Sir, what do you say on this matter?

Idha vā huramaṃ vā – S. I. 12, 67
Here, in this world or in the next;
huramaṃ, incl.

Idhalokavijayāya paṭipanno – A. IV. 269

The one who has been following the way to conquer the world here;
idha + loka + vijaya; paṭi + Pad + ta, pp.

Idhekacce sattā – S. IV. 270
Some living beings in this world

Idheva jīvitā voropeyyaṃ – Vin. IV. 34

May I cause to deprive him of life, right here; *idha + eva; vi + o + Ruh + e + eyyaṃ, caus. opt. 1st. sg.*

Idheva tāva hohi yāvāhaṃ idheva vihāra, ahaṃ te dhuvabhāttena – Vin. I. 25

Abide right here, I will supply you with daily meal; *vi + Hr + a, imper. 2nd. sg.; dhuva + bhātta*

Idheva me maraṇaṃ bhavissati pabbajjā vā – M. II. 57; Vin. III. 13
My death or renunciation will take place, right here; *Bhū + a + i + ssati, fut. 3rd. sg.*

Idheva sabbavedayitāni abhinanditāni sītibhavissanti – S. V. 319

All that is felt, and rejoiced over will become cool, right here; *idha, incl., eva, emph. p.*

Idheva samaṇo – M. I. 63
Samaṇa is only here

Inghāvuso etaṃ desakaṃ sādhukaṃ manasikarohi – M. I. 438

Friend, keep this little advice well in mind; *ingha, incl.; sādhukaṃ, adv.; manasi + Kr + o + hi, imper. 2nd. sg.*

Indakhīlaṃ atikkāmeyya – Vin. IV. 160

Would cause to cross the threshold of the bedroom; *indakhīlo nāma sayanigharassa ummāro, old. Cy. 160; ati + Kram + eyya, opt. 3rd. sg.*

Indakhīlaṃ ūhacca – D. II. 254

Having pulled out the post; *u(t) + Hr(t) + ya, absol.*

Indriyānaṃ samataṃ paṭivijjha – A. III. 375; Vin. I. 183

Realise the balance of the faculties; *sama + tā, der.; paṭi + Vyadh + ya, imper. 2nd. sg.*

Indriyānaṃ avekallatā – A. III. 441

Non- deformity of the faculties; *a + vikala + ya + tā, double der.*

Indriyānaṃ paripākamanvāya – M. I. 266

Having come to the maturity of faculties; *paripākamaṃ + anvāya: pari + Pac + a, der.; anu + I + ya, absol.*

Indriyānaṃ samattā paripūrattā arahamaṃ hoti – S. V. 200

Due to the evenness and completeness of faculties, one becomes an arahant; *sama + tta, der.; pari + pūra (from Pr) + tta, der.*

Indriyesu guttadvarō – D. III. 107; A.II. 39

The one with guarded sense- faculties

Indriyesu guttadvārassa visūkadassanaṃ kaṇṭako – A. V. 134

Funny shows is a thorn (obstacle) to the one whose sense-faculties are guarded; *Gup + ta, pp. + dvāra*

Indriyesu guttadvārena bhavitabbaṃ – M. I. 470

One should be a person with guarded sense- faculties; *Bhū + a + i + tabba, fut. pp.*

Indriyesu guttadvāro hoti bhojane mattaññū hoti jāgariyaṃ anuyutto hoti – S. IV. 104; A.I. 113

He is with guarded sense- faculties, moderate in eating and awake in practice; *matta + Jñā + ū, der.; jāgara + iya, der.; anu + Yuj + ta, pp.*

Imaṇca rattiṃ imaṇca divasaṃ – A. I. 211; IV. 249

This day and night; *acc. for loc. sense*

Imamhā kāyā aññaṃ kāyaṃ abhinimmināti, rūpiṃ manomayaṃ sabbamaṅgapaccamaṅgiṃ ahīndriyaṃ – D. I. 77; M.II. 17

From this body he creates another body which is with a form, mind made, with all major and minor limbs and with no deficiency in faculties; *abhi + ni + Mā or Mi + nā + ti, pres. 3rd. sg.; rūpa + ī, der.; mano + maya, der.; sabba + maṅga + pati + maṅga + ī, der.; a + hīna: Ha + ta, pp. + indriya*

Imaṃ kāyaṃ jarā phusati – A. III. 103

Old age affects this body; *Sprś + a + ti, pres. 3rd. sg.*

Imaṃ kālaṃ pavisitabbaṃ, imaṃ kālaṃ nikkhamitabbaṃ – Vin. III. 160

You should enter at this time, go out at this time; *imaṃ kālaṃ, acc. for loc. sense; pa + Viś + i + tabba, fut. pp.; ni(s) + Kram + i + tabba, fut. pp.*

Imaṃ dhammapariyāyaṃ abhikkhaṇaṃ bhāseyyāsi – D. III. 116

You should speak quite often this mode of teaching; *abhikkhaṇaṃ, adv.; Bhās + eyyāsi, opt. 2nd. sg.*

Imaṃ dhammapariyāyaṃ alatthamha savaṇāya – M. III. 152

We had the chance to listen to this mode of teaching; *a + Labh + ttha + mha; pst. 1st. pl.*

Imaṃ pecca paribhuñjissāmi – A. IV. 60

I will enjoy this after going to (the next world); *pa + I (t) + ya, absol.; pari + Bhū(n)j + i + ssāmi, fut. 1st. sg.*

Imaṃ rattindivaṃ vītināmeyyaṃ – M. I. 13

I would cause to spend this day and night; *ratti + divā; vi + ati + Nam + e + eyyaṃ, caus. opt. 1st. sg.*

Imasmā dhammavinayā apakkanto – D. III. 6

Departed from this doctrine and discipline; *apa + Kram + ta, pp.*

Imasmā dhammavinayā papatito – A. II. 2

Fallen down from this doctrine and discipline; *pa + Pat + i + ta, pp.*

Imasmiṃ kāye asubhānupassī viharati – A. V. 109

Reflecting on the impurity of this body, he abides

Imasmiṃ kāye ādīnavānupassī viharati – A. V. 110

Reflecting on the shortcomings of this body, he abides; *ādīnava + anu + passa + ī, der.*

Imasmiṃ ca pana veyyākaraṇasmiṃ bhaññamāne – D. I. 46; S. II. 189, III. 67, IV. 20; V. 423; Vin. I. 11

When this exposition was being made; *vi + ā + Kr + ana, der.; Bhaṇ + ya + māna, pass. pr.p.; loc. absl.*

Imasmiṃ ca saviññāṇake kāye bahiddhā ca sabbanimittesu – M. III. 18; S. II. 252; A. IV. 53

In this conscious body and in all the other external objects; *sa + vi + Jñā + ana + ka, der.; bahiddhā, incl.*

Imasmiṃ dhammavinaye ākaṃkhati pabbajjaṃ ākaṃkhati upasampadaṃ – D. I. 176; II. 152

Longs for renunciation and ordination in this doctrine and discipline; *ā + Kāmkṣ + a + ti, pres. 3rd. sg.*

Imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati – M. I. 103

He will make a growth, increase and enhancement in this doctrine and

discipline; *ā + Pad + ya + i + ssati, fut. 3rd. sg.*

Imasmiṃ yeva byāmamatte kalebare saññimhisamanake – S. I. 62

Right in this fathom-long body with mind; *kalebareti attabhāve, sasaññe sacitte, Cy. I. 117*

Imasmiṃ vā loke parasmim vā – D. II. 319

In this world or in the next

Imasmiṃ sati idaṃ hoti imassuppādā idaṃ uppajjati, imasmiṃ asati idaṃ na hoti imassa nirodhā idaṃ nirujjhati – M. II. 32; S. II. 95

When this is, this is; due to this, this arises; when this is not, this is not; due to cessation of this, this ceases to exist; *sati, loc. sg. of santa, pr.p.; imassa + uppādā: abl. sg.; two cases, loc. and abl., are used here to indicate causal relation; u(t) + Pad + ya + ti, pass. pres. 3rd. sg.; ni + Rudh + a, der.; ni + Rudh + ya + ti, pass. pres. 3rd. sg.; this is considered the general statement of causality in Buddhism*

Imasmiṃ sarīre evarūpaṃ paramanipaccākāraṃ karosi – A. V. 66

You show extreme form of humility of this kind towards this body; *parama + ni + Pat + ya + ākāra; Kr + o + si, pres. 2nd. sg.*

Imassa iminā puggalena na suppatikāraṃ vadāmi – M. III. 254

I say that it is not easy to repay this person by this individual; *su + pati + Kr + a, der.; Vad + a + mi, pres. 1st. sg.*

Imassa cittassa anantarā – D. III. 104

Immediately after this mind; *an + antarā*

Imassa bhāsitassa kathaṃ attho daṭṭhabbo? – M. II. 69, III. 9

How should the meaning of this speech be understood?; *Bhās + i + ta, pp.; Dṛś + tabba, fut. pp.*

Imassa yaṃ daṇḍaṃ icchasi, taṃ daṇḍaṃ paṇehi – D. II. 321

For this man, inflict the punishment that you wish; *iccha (from Iṣ) + si, pres. 2nd. sg.; pa + Nī + a + hi, imper. 2nd. sg.*

Imassa vā thokaṃ demi, imassa vā bahukaṃ – A. IV. 215

I give a little to this or more to this; *Dā + e + mi, pres. 1st. sg.*

Imassa sutvā amussa akkhāyanti imassa bhedāya – Vin. IV. 12

Hearing (the words) of this (person), they convey (them) to that (person) for making a rift; *imassa sutvā, object of the absol. is to be understood; Śru + tvā, absol.; ā + Khyā + ya + nti, pres. 3rd. pl.*

Imā kho Citta lokasamaññā lokaniruttiyo lokavohārā lokapaññattiyo yāhi Tathāgato voharati aparāmasaṃ – D. I. 202

These are, Citta, worldly conventions,

expressions, ways of speaking and concepts with which the Tathāgata converses without grasping them; *vi + o (ava) + Hr + a + ti, pres. 3rd. sg.; a + parā + Mrṣ + a + nta, pr. p.*

Imāyapi ratiyā acchissanti – Vin. II. 76

They will stay with this joy; *Ās + ssanti (Skt. śyanti) = acchanti, fut. 3rd. pl.; taking accha as pres. base, ssanti is added with i to make it fut.; acchissanti: double fut. 3rd. pl.*

Imāsaṃ ca imāsaṃ ca vihārasamāpattīnaṃ lābhino – M. I. 210

Those who have gained these abidings and attainments; *vihāra + samāpatti*

Imāhaṃ bhante atthavasāṃ sampassamānā icchāmi – Vin. I. 293

Venerable sir, seeing this benefit I wish; *imaṃ + ahaṃ; saṃ + passa + māna, pr.p.; Iṣ + ya + mi, pres. 1st. sg.*

Imāhaṃ bhante ārāmaṃ Buddhapamukhassa bhikkhusaṃghassa dammi – D. II. 98

Venerable sir, I donate this garden to the community of bhikkhus led by the Buddha; *imaṃ + ahaṃ; Dā + mi, pres. 1st. sg.*

Imāhi gāthāhi anumodi – D. II. 88, 221

Appreciated with these verses; *anu + Mud + a + i, pst. 3rd. sg.*

Iminā anumodaniyena anumoditvā – A. III. 50

Having thanked with this appreciative word; *anu + Mud + anīya, fut. pp.; anu + Mud + a + i + tvā, absol.*

Iminā idaṃ lacchāmi – M. II. 232

With this, I will get this; *Labh + ssāmi (Skt. śyāmi); fut. 1st. sg.*

Iminā imaṃ cetāpehi – Vin. III. 241

Exchange this for this; *Ci (t) + āpe + hi, caus. imper. 2nd. sg.*

Iminā imaṃ dehi – Vin. III. 241

Give this for this; *Dā + e + hi, imper. 2nd. sg.*

Iminā imaṃ parivatthehi – Vin. III. 241

Barter this with this; *pari + Vṛt + e + hi, imper. 2nd. sg.*

Iminā ovādena ovadito – A. III. 70

Being admonished by this advice; *o + Vad + i + ta, pp.*

Iminā nayena neti – A. II. 180

Leads in this way; *Nī + a + ti, pres. 3rd. sg.*

Iminā nīhārena – Vin. I. 13

In this way; *adv.*

Imināpaṃgena arahataṃ anukaromi – A. IV. 249

In this respect too I follow the way of arahants; *iminā + api + aṃgena; anu + Kṛ + o + mi, pres. 1st. sg.*

Iminā pariāyena – D. II. 232; S. IV.

167; imināpi

In this way

Imināpi opammena – D. III. 26

Even with this simile; *upamā + ya, der.*

Iminā pūtikāyena aṭṭiyāmi – A. IV. 377

I am troubled by this rotten body; *aṭṭa + iya + mi, denom. pass. pres. 1st. sg.*

Iminā vihārena viharato (mayhaṃ) – A. IV. 440

While I was abiding in this way; *gen. abs.*

Imissā paṭhaviyā ukkūlavikūlaṃ, nadividuggaṃ,

khāpukaṇṭhakādhānaṃ,

pabbatavisamaṃ – M. III. 105

Of this earth, ups and downs, rivers and ravines, tracts of stumps and thorns, mountains and uneven places

Imissāyeva itthiyā idaṃ kammaṃ – Vin. II. 133

This is the work of this woman indeed; *imissā + eva*

Imissāhaṃ cīvaraṃ dassāmi – Vin. IV. 275

I will give a robe to this (bhikkhunī) (as a present); *imissā + ahaṃ; Dā + ssāmi, fut. 1st. sg.*

Ime kho te dhammā ye me pubbe sutavā ahesuṃ – S. V. 226

These are those things which I have heard before; *sutavā = sutā, Cy. III. 247; a + Hū (Bhū) + a (ho > he) + s + uṃ, pst. 3rd. pl.*

Ime ca bhikkhū anuyuñjatha – Vin. III. 163

Take these bhikkhus to task; *anuyuñjatha, gavesetha, jānātha, Cy. 582; anu + Yu(ñ)j + a + tha, imper. 2nd. pl.*

Ime cepi mahāsālā aṭṭhaṃga samannāgataṃ uposathaṃ

upavaseyyuṃ – A. IV. 259

Even if these great Sāla trees would observe eight precepts on Uposatha days; *upa + Vas + a + tha; upa + Vas + eyyūṃ, opt. 3rd. pl.*

Ime cepi mahāsālā subhāsitaṃ

dubbhāsitaṃ ājāneyyūṃ, ime

cāhaṃ mahasāle vyākareyyaṃ:

sotāpannā avinipāta dhammā niyatā sambodhiparāyanāti. – S. V. 377

Even if these great Sāla trees could understand what is good and what is bad speech, I would also declare that these great Sāla trees have entered the Stream, they are not of the nature of falling into purgatory, they are destined and drifting towards perfect enlightenment; *su + bhāsita, pp. + du + bhāsita; ā + Jān + nā + eyyūṃ, opt. 3rd. pl.; ca + ahaṃ; vi + ā + Kṛ + eyyaṃ, opt. 1st. sg.; sota + ā + Pad + ta, pp.; a + vi + ni + Pat + a, der. + dhamma; ni + Yam + ta, pp.; saṃ + bodhi + parā + ayana (from I)*

Ime dhammā nānatthā ceva

nānā vyañjanā ca, udāhu ekatthā,

byañjanaṃ nānaṃ? – M. III.

145-6

Are these things different in meaning as well as in expression

or are these things one in meaning and different only in expression; *nānā + atthā; udāhu, indel.*

Ime panamhākaṃ puttamattā maññe nattamattā maññe, amhe ovaditabbaṃ anusāsitabbaṃ maññanti – M. I. 460

These people who are just like our sons and grand sons think that we should be advised and instructed (by them); *pana + amhākaṃ; maññe, indel.; o (ava) + Vad + i + tabba, fut. pp.; anu + Śās + i + tabba, fut. pp.; Man + ya + nti, pres. 3rd. pl.*

Imesaṃ puggalānaṃ

abhikkantataro ca pañītataro ca – A. II. 95

The one, more excellent and exalted, among these persons

Imehi ākārehi imehi padehi imehi vyañjanehi attho suvibhatto – A. V. 229

The meaning has been well analysed with these modes, words, and phrases; *su + vi + Bhaj + ta, pp.*

Imehi ubbāḷho Bhagavā pakkanto – Vin. I. 353

Being oppressed by these, the Blessed One went away; *u(t) + Bādh + ta, pp.; pa + Kram + ta, pp.*

Iṃgha jānāhi – Vin. IV. 149

Please understand; *iṃgha, indel.; Jān + nā + hi, imper. 2nd. sg.*

Iṃgha tāva āyasmā āgamaṃ pariyāpuṇassu – Vin. II. 249

Venerable sir, first of all, learn the doctrine; *tāva, incl.; pari + Āp + (u) nā + ssu, imper. 2nd. sg.*

Iṃgha tāva āyasmā kāyikaṃ sikkhassu – Vin. II. 248

Venerable sir, first of all, train yourself in (good) physical behaviour; *kāya + ika, der.; Śak + ssu, desid. imper. 2nd. sg.*

Iṃgha tāva āyasmā vinayaṃ pariyāpunassu – Vin. II. 249

Venerable sir, first of all, learn the discipline (disciplinary rules)

Iṃgha tāva āyasmā vinayaṃ sikkhassu – A. V. 81

Venerable sir, first of all, train yourself in the Vinaya

Iṃgha tumhe āyasmanto muhuttaṃ ekamantaṃ hotha, yāva mayaṃ mantema – Vin. II. 94

Venerable sirs, will you please keep yourselves aside for a moment, until we discuss (the matter); *muhuttaṃ, adv.; Hū (Bhū) + a + tha, imper. 2nd. pl.; manta + e + ma, denom. pres. 1st. pl.*

Iṃgha tvaṃ Upāli saṃghe viharāhi – A. V. 209

Upāli, you just live in the community; *vi + Hr + a + hi, imper. 2nd. sg.*

Iṃgha me tvaṃ Ānanda antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññāpehi, kilantosmi Ānanda, nipajjissāmi – D. II. 137

Look here Ānanda, prepare a bed for me in between the twin Sāla trees,

keeping the head northward; I shall lie down, Ānanda, I am tired; *iṃghāti codanathe nipāto, Cy. 834; pa + Jñā + āpe + hi, imper. 2nd. sg.; kilanto + asmi: Klam + ta, pp.; As + mi, pres. 1st. sg.; ni + Pad + ya + i + ssāmi, fut. 1st. sg.*

Iṃghayya bhesajjaṃ jānāhi yenāhaṃ na vijāyeyyaṃ – Vin. III. 84

Sir, please see whether there is any medicine, by which I would not be fertile; *Jān + nā + hi, imper. 2nd. sg.; yena + ahaṃ; vi + Jan + ya + eyyaṃ, opt. 1st. sg.*

Iriṇaṃ āpajjati, vipinaṃ āpajjati – A. V. 156

He becomes lost (he feels like lost himself in wilderness); *iriṇasaṃkhātaṃ araññaṃ, vipina saṃkhātaṃ mahāgahaṇaṃ ca āpanno viya hoti, Cy. V. 55*

Iriyamānaṃ brahmapathe – A. III. 346

The one who is moving on the highest way; *Īr + ya + māna, pr.p.*

Iriyāpathaṃ vikopeyya – Vin. III. 46

Would cause to change the way of movement; *Īr + ya + patha; vi + Kup + e + eyya, caus. opt. 3rd. sg.*

Isigilipasse viharati Kāḷasīlāyaṃ – S. I. 120; Vin. III. 159

Abides on the Black Rock at the slope of Isigili

Issati upadussati issaṃ bandhati – A. II. 203

Becomes angry, hateful and harbours anger; *Rṣ + ya + ti, pass. pres. 3rd. sg. Duṣ + ya + ti, pass. pres. 3rd. sg.; Ba(ñ)dh + a + ti, pres. 3rd. sg.*

Issarakuttaṃ Brahmakuttaṃ – D. III. 30

Creation of the Lord, creation of Brahma; *kutta: Klp + ta, pp.*

Issaranimmāṇahetu – M. II. 222; A. I. 173

Due to the creation of the Lord; *issara + nimmāṇa + hetu*

Issariyabalā rājāno – A. IV. 223

King have the power of authority

Issariyaṃ kāreti vasaṃ vatteti – Vin. III. 139

Causes to wield authority and keep under control; *Vrt + e + ti, caus. pres. 3rd. sg.*

Issariyassa kāraṇā – D. I. 85

For the reason of political power

Issariyādhipaccaṃ rajjaṃ kāreti – M. II. 131; S. I. 222, kārento

He causes to exercise political power; *issara + iya, der. + adhipati + ya, der.; Kṛ + e + ti, caus. pres. 3rd. sg.*

Issāpakatā – Vin. IV. 290

Overcome by jealousy; *issāya apakatā abhibhūtā, Cy. 932; issā + apa + Kṛ + ta, pp.*

Issāpariyuṭṭhitena cetasā – S. IV. 240; A. I. 281

With the mind aroused by jealousy; *pari + u(t) + Sthā + i + ta, pp.*

Issāmanikā – A. II. 203

The female with a jealous mind; *issā + mana + ika, der.*

Issāso vā issāsantevāsī vā – A. IV. 423

An archer or his apprentice; *issāsa + ante + Vas + ī, der.*

Issāso hoti – Vin. IV. 124

(He) is an archer

Issukī hoti maccharī – D. III. 45; M. I. 96; II. 246; A. III. 335

Becomes envious and selfish; *issuka + ī, der.; macchara + ī, der.*

U

Ukkaṭṭhaṃ ajjhāvasati – D. I. 87
Dwells in Ukkaṭṭhā; *adhi + ā + Vas + a + ti, pres. 3rd. sg.*

Ukkaṭṭhaṃ nāma kammaṃ: kasi vaṇijjā gorakkhā – Vin. IV. 6
The so called superior work: agriculture, trade, cattle- keeping

Ukkaṭṭhaṃ nāma sippaṃ: muddā gaṇanā lekhā – Vin. IV. 7
The so called superior craft: language of symbols, counting, writing or drawing

Ukkaṭṭhā nāma jāti: khattiyajāti, brāhmaṇajāti – Vin. IV. 6
The so called superior birth: birth as a noble, birth as a brahmin; *nāma, indel.; u(t) + Kṛṣ + ta, pp.*

Ukkaṭṭhāyaṃ viharāmi Subhagavane sālārājamūle – M. I. 1, 326
I abide at the foot of the huge sāla tree in the gove of Subhaga in Ukkaṭṭhā

Ukkaṭṭhena ukkaṭṭhaṃ vadeti – Vin. IV. 11
Speaks to a high, in a high term

Ukkaṭṭhena hīnaṃ vadeti – Vin. IV. 11
Speaks to a low, in a high term

Ukkaṭṭho patto majjhimo patto omako patto – Vin. IV. 242
A large bowl, medium sized bowl and

small bowl; *majjha + ima, der.; oma + ka, der.*

Ukkaṭṭhitarūpā vassaṃ vasiṃsu – Vin. I. 253
They observed rainy retreat as if disappointed; *u(t) + Kaṇṭh + i + ta, pp. + rūpa; Vas + iṃsu, pst. 3rd. pl.*

Ukkapiṇḍakāpi khādanti, corāpi haranti – Vin. I. 211
Vermin eat them and thieves take them away; *ukkapīṇḍakāpi khādantīti biḷāramūsikagodhamāṅgūsā khādanti, Cy. 1093; Khād + a + nti, pres. 3rd. pl.*

Ukkāmukhaṃ vā āgamma – M. I. 38
Having come to the furnace; *ā + Gam + ya, absol.*

Ukkāsikaṃ anujānāmi – Vin. II. 106
I approve a cloth rolled in; *ukkāsikanti vatthavaṭṭiṃ, Cy. 1200; anu + Jān + nā + mi, pres. 1st. sg.*

Ukkāsitaḥḥaṃ vijānāpetabbaṃ – Vin. IV. 150-1
He should clear (his) throat and make the other understand; *u(t) + Kās + i + tabba, fut. pp.; vi + Jān + nā + āpe + tabba, caus. fut. pp.*

Ukkāsitasaddaṃ khipitasaddaṃ – Vin. I. 133
Sound of clearing the throat and sneezing; *u(t) + Kās + i + ta, pp.; Kṣup + i + ta, pp.*

Ukkāsivā aggaḷaṃ ākoṭesi – M. I. 161; II. 119; A. IV. 358-9; Vin. I. 248, ākoṭehi
Having cleared the throat (he) knocked at the door; *u(t) + Kās + i + tvā, absol.; ā + Kuṭ + e + si, caus. pst. 3rd. sg.*

Ukkāsu dhāriyamānāsu – D. I. 49
When the torches were being held; *Dhṛ + e + iya + māna, caus. pass. pr.p.*

Ukkujjāvakuḷjaṃ samparivattento – S. V. 89
Turning up and down totally (reflecting on rising and fall); *ukkuḷja + avakuḷja; saṃ + pari + Vṛt + e + nta, pr.p.*

Ukkujjitvā pattaṃ dassetuṃ – Vin. II. 269
To show the alms- bowl after turning it up; *u(t) + kubja + i + tvā, absol.; Dṛś + e + tuṃ, caus. inf.*

Ukkuṭikāya antaraghare gacchati – Vin. IV. 189
Crouching down on heels (he) goes in the midst of the houses

Ukkuṭṭhiṃ akaṃsu – Vin. II. 135; IV. 345
(People) shouted out clapping their hands; *u(t) + Kruś + ti, der.; a + Kṛ + ā + iṃsu, double pst. 3rd. pl.*

Ukkūlavikūlaṃ nadīviduggaṃ khāṇukaṇṭakādhānaṃ pabbatavisamaṃ – A. I. 35
High and low lands, unfordable rivers, thorny bushes and inaccessible

rocks; *ukkūlaṃ, unnataṭṭhānaṃ; vikūlaṃ, ninnataṭṭhānaṃ, Cy. II. 35*

Ukkoṭana vañcana nikati sāciyogā paṭivirato – D. I. 5
Refrained from crookedness, cheating, fraud and insincerity

Ukkhaliparimaddanaṃ vā karonti, saṃkārakūṭe vā naṃ chaḍḍenti – A. I. 246
They wipe cooking pots (with it) or throw it into the garbage heap; *ukkhali + pari + Mṛd + ana, der.; chaḍḍa (from Chard) + e + nti, pres. 3rd. pl.*

Ukkhittakāyā antaraghare na gantabbaṃ – Vin. II. 213
Should not go amidst houses with the raised up body (jumping); *u(t) + Kṣip + ta, pp. + kāya*

Ukkhittapaligho – A. III. 84
The one who has lifted up the barrier

Ukkhittāsike vadhake – A. III. 443
A slayer with a sword drawn up; *e stands here for o in nom.sg., Māgadhi form; ukkhitta + asika*

Ukkhipa asisūnaṃ – M. I. 143
Throw up the sword and the log of wood; *u(t) + Kṣip + a, imper. 2nd. sg.; asi + sūna*

Ukkhipa uddhumāyikaṃ – M. I. 142
Throw up the frog

Ukkhipa kummaṃ – M. I. 143
Throw up the tortoise

Ukkhīpa caṃgavāraṃ – M. I. 143
Throw up the sieve

Ukkhīpa dvidhāpathaṃ – M. I. 142
Throw up the fork

Ukkhīpa maṃsapesiṃ – M. I. 143
Throw up the piece of meat

Ukkhīpa laṃgiṃ – M. I. 142
Throw up the bar

Ukkhēpakehi bhikkhūhi vuccamānā – Vin. I. 338

Being advised by the bhikkhus who impose suspension; *u(t) + Kṣip + aka, der.; Vac + ya + māna, pass. pr.p.*

Uggaṇhātha pariyāpuṇātha dhāretha – D. III. 206
Learn, master and hold in mind; *Dhr. + e + tha, caus. imper. 2nd. pl.*

Uggaṇhāhi pariyāpuṇāhi – S. II. 75
Learn and commit to memory; *sutvā tuṇhībhūtova paguṇaṃ karonto uggaṇhāti nāma, padānupadaṃ gahetvā vācāya paricitaṃ karonto pariyāpuṇāti nāma, Cy. II. 75; u(t) + Gṛh + ṇā + hi, meta. imper. 2nd. sg.; pari + Āp + (u)ṇā + hi, imper. 2nd. sg.*

Uggamaṇaṃ ogamaṇaṃ – D. I. 10
Going up and going down; *u(t) + gamaṇaṃ; o + gamaṇaṃ*

Uggavādinīṃ parisaṃ patvā – Vin. II. 202
Having come to an assembly of serious talk; *ugga + vāda + ī, der. + inī; Pad + tvā, absol.*

Uggahetabbaṃ pariyāpuṇitabbaṃ maññanti – A. I. 72
They think that those (teachings) should be studied and committed to memory; *u(t) + Gṛh + e + tabba, fut. pp.; pari + Āp + (u)ṇā + i + tabba, fut. pp.*

Uggahetā ca dhāretā ca – A. IV. 196; Vin. II. 201
The one who learns and holds (in mind); *u(t) + Gṛh + e + tu, der.; Dhr + e + tu, caus. der.*

Uggahetvā dūsesi – Vin. III. 35
Having caught, assaulted (her) sexually; *u(t) + Gṛh + e + tvā, absol.; Duṣ + e + s + i, pst. 3rd. sg.*

Uggahetvā nikkhipatha – Vin. IV. 162
Having picked up keep it at a safe place; *ni + Kṣip + a + tha, imper. 2nd. pl.*

Uggharantaṃ paggharantaṃ – D. II. 347; A. IV. 377
Oozing and dripping; *u(t) + Kṣar + a + nta, pr.p.; pa + Kṣar + a + nta, pr.p.*

Uccaṭṭhāniyaṃ nīcaṭṭhāne ṭhapenti – A. V. 82; Vin. IV. 159, ṭhapeti
Cause to induct someone of high quality into a low position (cause to demote a person who deserve to be promoted); *ucca + ṭhāna + iya, der.; Sthā + āpe + nti, caus. pres. 3rd. pl.*

Uccā kulā pabbajito – M. III. 37
The one who has renounced from a high class family; *pa + Vraj + i + ta, pp.*

Uccākulā pabbajito ādīnakkhattiya-kulā – D. I. 115
He has renounced from a high class family, a primordial royal family; *ādīna + khattiyakulā*

Uccākulinatā seyyaṃsoti na vadāmi – M. II. 179
I do not say that one becomes great due to the greatness of the family; *seyyaṃsoti seyyo, Cy. III. 428; uccā + kulīnatā, der.; seyyaṃso + iti; Vad + a + mi, pres. 1st. sg.*

Uccārapassāvakamme – D. I. 70; M. I. 57
In answering nature's call

Uccārampi passāvampi nikkhāmenti – Vin. I. 187
Cause him to pass urine and faeces; *u(t) + Car + a, der.; pa + Śru + a, der.; ni (s) + Kram + e + nti, caus. pres. 3rd. pl.*

Uccāraṃ agamāsi – Vin. III. 63
Went for relieving (himself); *purpose of the action is conveyed here by acc.; a + Gam + ā + s + i, double pst. 3rd. sg.*

Uccāretvā mañcake nipātesuṃ – Vin. I. 302
Having caused to raise him up, they made him lie on the bed; *u(t) + Car + e + tvā, caus. absol.; ni + Pat + e + s + uṃ, caus. pst. 3rd. pl.*

Uccārena vā passāvena va piḷito gacchati – Vin. IV. 153
Being pressed by nature's call, he goes out; *Piḷ + i + ta, pp.*

Uccāropi passāvopi na paguṇo – Vin. I. 275
Passing of urine and faeces is not regular

Uccāliṃgapāṇakadaṭṭhena – Vin. III. 38
For the reason of being bitten by a maw-worm; *uccāliṃgapāṇakā nāma lomasapāṇakā, Cy. 523; Da(m)s + ta, pp.*

Uccāvacaṃ āpajjati – D. II. 283
(He) finds himself in high and low birth; *ā + Pad + ya + ti, pres. 3rd. sg.*

Uccāvacaṃ vā pana sikkhati – A. III. 327
Or he trains himself in various arts, high and low; *sikkhati: desid. pres. 3rd. sg. from Śak*

Uccāvacaḥ kho purisānaṃ adhippāyā – S. I. 124
Intentions of men are diverse; *ucca + avaca*

Uccāvacaṇi karaṇīyāni – Vin. I. 70
Various things to be done; *Kṛ + aṇīya, fut. pp.*

Uccāsaddaṃ mahāsaddaṃ kākoravasaddaṃ – Vin. I. 239; IV. 82
Loud noise, huge noise, ugly noise like the crowing of crows; *uccā, indel.; kāka + orava + satta*

Uccāsaddā mahāsaddā kānici kānici selissakāni karonti – S. IV. 117
With so much noise they make various

funny sounds; *Cy. takes the term as keḷissaka and says keḷissakānīti aññaṃ upanissāya piṭṭhiṃ gahetvā laṃghitvā itocito ca dhāvana-kīlanā*, III. 397

Uccāsaddā mahāsaddā kevaṭṭā maññe macchavilope – A. IV. 91; III. 31, macche vilopenti

With so much noise as if fishermen at the fish haul; *maccha + vi + Lup + a, der.*

Uccāsaddā mahāsaddā sajjhāyaṃ karontā – Vin. II. 194

Rehearsing with so much noise; *uccā + sadda; sa + ajjhāya; Kṛ + o + nta, pr. p.*

Uccāsayanamahāsayanāni paññāpentī – Vin. II. 163

Cause to prepare high and big beds; *pa + Jñā + āpe + nti, caus. pres. 3rd. pl.*

Uccāsoṇḍaṃ paggaḥetvā – A. IV. 87

Having raised the trunk up (i.e. being proud); *uccā + soṇḍaṃ; pa + Gṛh + e + tvā, absol.*

Uccitṭhodakaṃ – Vin. IV. 266

Used water; *u(t) + Śiṣ + ta, pp. + udaka*

Uccinitvā tulayitvā vaṇṇāvaṇṇaṃ katvā bhikkhū gaṇetvā vaggamaṃ bandhitvā cīvaraṇṇaṃ

ṭhapetum – Vin. I. 285

To keep the share of robe material after sorting out, weighing, making equal, counting the number of bhikkhus and putting it into a separate

bundle; *vaṇṇāvaṇṇaṃ katvāti ..same paṭivimse ṭhapetvā, Cy. 1123; u(t) + Ci + nā + i + tvā, absol.; tulā + aya + i + tvā, denom. absol.; vaṇṇa + vaṇṇa; gaṇa + e + tvā, denom. absol.; Ba(n)dh + i + tvā, absol.; Sthā + āpe + tum, caus. inf.*

Ucche kule paccājāto – A. II. 86

Born into a high class family; *pati + ā + Jan + ta, pp.*

Ucche ṭhāne ṭhapesi – Vin. II. 191

Caused to put on a higher position; *Sthā + āpe + s + i, caus. pst. 3rd. sg.*

Ucche mañce sayati – Vin. IV. 168

Sleeps on a high bed; *Śī + a + ti, pres. 3rd. sg.*

Uccheṃge pāturahosi – Vin. II. 185

Appeared on the lap; *pātu + @ + ahosi, pst. 3rd. sg.*

Uccheṃge sīsaṃ katvā seyyamaṃ kappesi – Vin. I. 346

Keeping the head on the lap he slept; *Kṛ + tvā, absol.; Śī + ya, der.; kapa + e + s + i, denom. pst. 3rd. sg.*

Ucchinnabhavanettiko Tathāgatassa kāyo tiṭṭhati – D. I. 46

Tathagata's body, which is cut off from the desire for becoming, stays; *bhava + Nī + ti + ka, der.*

Ucchinnamūlā tālavatthukatā anabhāvakatā āyatim anuppāda-dhammā – S. III. 10; Vin. III. 3, anabhāvaṃ gatā (gone for non-existence)

Uprooted, made groundless like a

palm tree, made non-existent and of the nature of non-arising in future; *ucchinna + mūla; tāla + avatthu + kata, pp.; ana + bhāva + kata, pp.; āyatim, adv. incl.; an + uppāda + dhamma*

Ucchinnā bhavataṇhā, khīṇā bhavanetti – D. II. 90; A. II. 1; IV. 105

Cut off is the craving for becoming, exhausted is the desire for becoming; *Kṣi + ta, pp.; Nī + ti, der. (guide)*

Ucchecchāmi, vināsessāmi, anavyasanaṃ āpādessāmi – D. II. 72

I will annihilate, I will ruin, I will make (them) experience misery and misfortune; *u(t) + Chid + e + ssāmi, caus. fut. 1st. sg.; vi + Naś + e + ssāmi, caus. fut. 1st. sg.; ā + Pad + e + ssāmi, caus. fut. 1st. sg.; an + aya; vi + As + ana, der.*

Ucchedavādo bhavaṃ Gotamo – A. IV. 174; Vin. III. 2

Venerable Gotama is an advocate of annihilation; *u(t) + Chid + a, der. + Vad + a, der.*

Ucchepake vate ratā – M. II. 7

Those who take delight in the vow of gleanings; *Cy. takes ucchepaka to mean uñchācariya, going for gleanings; vate ratā is separated in the Cy. as va + te + ratā which means they take delight only in gleanings; this phrase comes after piṇḍapātikā, sapadānacārino; piṇḍapātikāti atirekalābhaṃ paṭikkhipitvā samādinnaṃ piṇḍapātikaṃgā,*

sapadānacārinoṭi loluppacāraṃ paṭikkhipitvā samādinna-sapadānacārā, Cy. III. 240; Ram + ta, pp.

Ujugatacitto labhati atthavedaṃ – A. V. 329

The one, who is upright, experiences the joy of (understanding the) meaning; *uju + gata + citta; Labh + a + ti, pres. 3rd. sg.*

Ujugameva tasmim samye cittaṃ hoti – A. V. 329

The mind at that time is indeed straightforward; *ujugataṃ + eva*

Ujuññāyaṃ viharati Kaṇṇakatthale migadāye – D. I. 161; M. II. 125

Abides at the deer park of Kaṇṇakatthala in Ujuññā

Ujumaggeneva gacchati – A. IV. 189

He goes only on the straight way; *uju + maggena + eva*

Ujjagghikāya antaraghare na gantabbaṃ – Vin. II. 213

Should not go amidst houses with a loud laughter; *u(t) + Ghar + ika, root redup.*

Ujjavanikāya ojavaṇikāya – Vin. IV. 65

Running upstream, downstream; *javana + i + ka, der.*

Ujjavujjave āpatti – Vin. IV. 300

There is an offence on every spin; *ujjave + ujjave; u(t) + java*

Ujjhattibalā bālā – A. IV. 223

The fools have grumbling as power; *u(t) + jhā (from Kṣī) + ti, der.*

Ujjhānasaññī paresaṃ pattamaṃ oloketi – Vin. IV. 194

One looks at others' bowls with the intent of criticising; *u(t) + jhā (from Kṣī) + ana + saññā + ī, der.; o + Lok + e + ti, pres. 3rd. sg.*

Ujjhāpanake pācittiyamaṃ – Vin. IV. 38

In making shout out, there is an offence of expiation; *u(t) + jhā (from Kṣī) + āpe + ana + ka, caus. der.*

Ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ – D. III. 204

Should cause to shout out, cry out and scream; *ujjhāpetabbanti parittaṃ vatvā amanusse paṭikkamāpetumaṃ asakkontena etesaṃ yakkhānaṃ ujjhāpetabbaṃ. Ete jānāpetabbāti atho, Cy. 969; vi + Krand + i + tabbaṃ, fut. pp.; vi + Ru + a + i + tabbaṃ, fut. pp.*

Ujjhāyanti khīyanti vipācenti – S. I. 156; Vin. I. 53; IV. 226

Shout out, make a nasty criticism, and make the indignation expressed; *ujjhāyantīti avajjhāyanti, lāmakato va cintenti; khīyantīti kiṃ nāma etaṃ, kiṃ nāma etanti kathenti; vipācentīti vitthāyantaṃ punappunaṃ kathenti, Cy. I. 221; u(t) + jhā (from Kṣī) + ya + nti, pres. 3rd. pl.; Kṣī + ya + nti, pres. 3rd. pl.; vi + Vac + e + nti, caus. pres. 3rd. pl.*

Uñchena kapālābhatena yāpentī – A.**I. 36**

They sustain on food gleaned and brought in the begging bowl; *kapāla + ā + Bhṛ + ta, pp.; Yā + āpe + nti, caus. pres. 3rd. pl.*

Uñchena paggahena yāpetumaṃ – Vin. I. 238; III. 6

To keep life going with what is gleaned; *pa + gaha; Yā + āpe + tum, caus. inf.*

Uññāya paribhavana akkhantiyā vebhassiyā dubbalyā evamāha – Vin. IV. 241

Says thus for the reason of contempt, insult, impatience, threat and for the reason of weakness; *uññāyāti avaññāya, Cy. 915; u(t) + Jñā; vebhassiyāti balavabhassabhāvena, Cy. 915; vi + bhassa + i + ya, der.; du + bala + ya, der.; amaṃ + āha: a + Ah + a, pst. 3rd. sg., also used for the pres.*

Uṭṭhahati ghaṭati vāyamati – A. II. 143

Gets up, exerts and strives; *u(t) + Sthā + a + ti, pres. 3rd. sg.; Ghaṭ + a + ti, pres. 3rd. sg.; vi + ā + Yam + a + ti, pres. 3rd. sg.*

Uṭṭhātā kammadheyyesu – A. IV. 285

The one who strives hard in the field of work; *u(t) + Sthā + tu, der.; kamma + dheyya: Dhā + eyya, der.*

Uṭṭhātā vindate dhanamaṃ – S. I. 214

The one who strives hard enjoys wealth; *Vi(n)d + a + te, pres. mid. 3rd. sg.*

Uṭṭhānaviriyādhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi – A. II. 67

With just wealth, which has been acquired by unceasing effort, using physical strength, shedding sweat and following right means; *uṭṭhāna + viriya + adhi + gata, pp.; bāhu + bala + pari + Ci + ta, pp.; seda + ava + Kṣip + ta, pp.; dhamma + ika, der.; dhamma + Labh + ta, pp.*

Uṭṭhānasaññaṃ manasikarivā – A. IV. 87

Keeping the idea of getting up in the mind; *u(t) + Sthā + ana, der. + saññā*

Uṭṭhāyāsanā pakkamanti avalokayamānāyeva avijahattābhāvena – M. II. 140

Having got up from the seat they depart, looking only at him and leaving nothing behind; *u(t) + Sthā + ya, absol. + āsanā; pa + Kram + a + nti, pres. 3rd. pl.; ava + Lok + aya + mānā, pr. pp. + (y) + eva; a + vi + jaha (from Hā) + atta + abhāvena, root redup.*

Uṭṭhāyāsanā pakkāmi – D. I. 126; M. III. 15; S. II. 220;

Having got up from the seat (he) went off; *pa + Kram + i, pst. 3rd. sg.*

Uṇṇabhisim, colabhisim, vākabhisim, tiṇabhisim, paṇṇabhisim – Vin. II. 150
Bolsters made of wool, cloth, bark, grass and leaves; *five kinds of bolsters allowed*

Uṇṇā bhamukantare jātā – M. II. 137

A hair is born in between eye-brows; *bhamuka + antara; Jan + ta., pp.*

Uṇṇā mudutūlasannibhā – D. II. 18
Hair between the eye brows, resembling soft cotton; *mudu + tūla + sannibha*

Uṇṇamaṃ lohitaṃ mukhato uggañchi M. I. 387; A. IV. 135; Vin. I. 42, uggacchi

Hot blood gushed out of the mouth; *u(t) + gañcha (from Gam) + i, pst. 3rd. sg.*

Uṇṇamaṃ hoti kutthitaṃ – S. IV. 289
It is hot and boiled; *kutthitanti kuthitaṃ, Cy. III. 92; Kvath + i + ta, pp.*

Uṇṇasamaye pariḷahasamaye – Vin. IV. 117

In hot weather and scorching weather (i.e. the last month of the summer and the first month of the rains); *pari + ḍāha + samaya*

Uṇṇāsāsīso – M. II. 137
The one who has a turban-shaped head; *idaṃ paripuṇṇamalāṭatañceva paripuṇṇa sisatañcāti dve atthavase paṭicca vuttaṃ, Cy. III. 385*

Uṇṇodakaṃ paṭiyādetha – Vin. I. 279

Prepare hot water; *paṭi + Yat + e + tha, caus. imper. 2nd. pl.*

Utukālaṃ eko vasi – Vin. I. 299
Lived the season alone; *utukālanti*

vassānato aññaṃ kālaṃ, Cy. 1130; Vas + i, pst. 3rd. sg.

Utukālaṃ na paṭibāhituṃ – Vin. II. 167

Not to remove during (other) seasons; *paṭi + bāh + i + tuṃ, inf.*

Utuddhaṇaṃ dussānaṃ catugguṇaṃ samghāṭiṃ – Vin. I. 290

A four layer robe made of cloths worn out by season; *ututo dīghakālato uddhatānaṃ gatavattukānaṃ pilotikaṃ, Cy. 1128; utu + u(t) + Dhṛ + or Hr + ta, pp.; catu + guṇa*

Utunī ahosi pupphaṃ uppannaṃ hoti – Vin. III. 18

She was in the period, menstruation started; *utu + inī; u(t) + Pad + ta, pp.*

Utunīdāni devo, puphaṃ devassa uppannaṃ – Vin. I. 272

Now the majesty is in the period, menstruation has started for the majesty; *utunī + idāni*

Utupariṇāmajā ābādhā – A. V. 110

Ailments caused by the change of season; *utu + pariṇāma + ja*

Uttamapuriso paramapuriso paramapattipatto – S. IV. 398

The highest person, supreme person and one who has reached the supreme state; *parama + patti + patta: pa + Ap + ta, pp.*

Uttamaṃge sirasmīṃ paṭiṭṭhāpeyya – A. IV. 278

Would cause to put it on the head, the

supreme part (of the body); *uttama + aṃga; pati + Sthā + āpe + eyya, caus. opt. 3rd. sg.*

Uttarakurukā manussā – A. IV. 396

The people of Uttarakuru (northern part of Kuru kingdom); *uttarakuru + ka, der.*

Uttarattharaṇaṃ karissāma – Vin. II. 291

We will make a coverlet; *uttara + attharaṇa*

Uttarantassa sakaṃ bhāgaṃ dātuṃ – Vin. I. 285

To give his own share for the one who is crossing over; *u(t) + Tr + a + nta, pr. p.; Dā + tuṃ, inf.*

Uttarābhimukho

sattapadavītiḥārena gacchati – D. II. 15

Goes seven steps forward facing northward; *uttara + abhimukha*

Uttarāraṇiṃ ādāya – M. I. 241; II. 183; III. 95

Having taken the attritive stick; *ā + Dā + ya, absol.*

Uttarāraṇiṃ ādāya abhimattheyya – M. III. 142

Having taken the upper stick of attrition he would rub (the wood); *uttara + araṇī; ā + Dā + ya, absol.; abhi + Math + ya + eyya, opt. 3rd. sg.*

Uttarālumpamaṃ bandhituṃ – Vin. I. 286

To make a bound on the top with lumps

(of clay); *cp. ālumpakāraṃ paribhuñjituṃ, D. III. 85; Ba(n) dh + i + tuṃ, inf.*

Uttarāsamaṃ paññāpetvā – S. IV. 290

Having made the upper robe spread; *uttara + āsama; pa + Jñā + āpe + tvā, caus. absol.*

Uttarāsamaṃ pappoḥetvā – S. IV. 290

Having beaten the upper robe (to remove dust); *pa + poḥetvā (from Sphu), absol.*

Uttarāsamaṃ bhaṇḍikaṃ bandhitvā – Vin. II. 182; III. 208, uttarāsamaṃgena

Having made them into a bundle on the upper robe; *Ba (n) dh + i + tvā, absol.*

Uttariṇca vighātaṃ āpajjeyya – S. IV. 15

Further, he would face with adversities; *ā + Pad + ya + eyya, opt. 3rd. sg.*

Uttaritarāṃ vā paṇītatarāṃ vā – S. I. 80

Superior or finer

Uttarimanussadhammassa vaṇṇaṃ bhasissāma – Vin. III. 87

We shall praise super human qualities; *Bhās + i + ssāma, fut. 1st. pl.*

Uttarimanussadhammā alamariyāñāḍassanaviseso adhigato phāsuviḥaro – M. III. 157

Attained a distinction in knowledge and vision, which is noble, super human and a comfortable abiding; *uttariṃ + manussa + dhammā; alaṃ + ariya + ñāḍassana + visesa; adhi + Gam + ta, pp.*

Uttarimanussadhammā iddhipāṭihāriyaṃ – D. III. 12

Superhuman display of psychic power; *paṭi + Hr + a + iya, der.*

Uttarimanussadhammo na ullapitabbo – Vin. I. 97

One should not talk about super human qualities; *u(t) + Lap + i + tabba, fut. pp.*

Uttariṃ abhiññeyyaṃ natthi – D. III. 102

There is nothing more to be known by special knowledge; *uttariṃ, adv.; abhi + Jñā + eyya, der.*

Uttariṃ paccavekkhitabbaṃ – Vin. II. 247

Should be reviewed further; *pati + ava + Īkṣ + i + tabba, fut. pp.*

Uttariṃ pañhaṃ apucchi – M. I. 292; 47, apucchū; S. IV. 295

Asked (him) another (further) question; *a + Pṛch + ya + i, pst. 3rd. sg.*

Uttariṃ vineti – M. III. 2

Disciplines further; *vi + Nī + a + ti, pres. 3rd. sg.*

Uttaruttariṃ paṇītapaṇītaṃ vāyamamānā – A. III. 218

Striving further and further, more and

more; *uttara + uttariṇ; vi + ā + Yam + a + māna, pr.p.*

Uttarena ca dakkhiṇena ca – D. II. 181

On the north and the south

Uttarenamukhā gacchanti – D. II. 317; M. II. 164

They move towards north

Uttasitvā marissati – Vin. III. 78
Having terrified, he will die; *u(t) + tras + i + tvā, absol.*

Uttānakuttānako viya khāyati – D. II. 55; S. II. 92

I feel it like something very very shallow; *uttānaka + uttānaka; Khyā + ya + ti, pres. 3rd. sg.*

Uttānaṃ nipajjapetvā – Vin. I. 271

Having made him lie down face up; *ni + Pad + ya + āpe + tvā, caus. absol.*

Uttānaṃ nipāteṭha – D. II. 336

Make him recline on his back; *ni + Pat + e + tha, caus. pres. 2nd. pl.*

Uttāno anassāsako kālaṃ akāsi – Vin. III. 84; IV. 110

Lying on back, he died suffocated; *u(t) + Tan + a, der.; an + ā + Śvas + aka, der.; a + Kṛ + ā + s + i, double pst. 3rd. sg.*

Uttāno gambhīrobhāso – A. II. 105

Shallow, but appears deep; *gambhīra + obhāso*

Uttāno papati – D. III. 8

Fell down on (his) back; *pa + Pat + i,*

pst. 3rd. sg.

Uttāno paripati – Vin. III. 40

(He) fell down on (his) back; *pari + Pat + i, pst. 3rd. sg.*

Uttāno sattamāse nipajjāhi – Vin. I. 275

Lie down face up for seven months; *ni + Pad + ya + hi, imper. 2nd. sg.*

Uttaṇṇaṃ karoṭha – M. II. 53

Take the grass (of the roof) off; *u(t) + tiṇa*

Uttaṇṇhapattam upanāmenti – Vin. I. 44

Cause to offer the uncleaned bowl; *u(t) + Śiṣ + ta, pp. + patta; the common form is ucciṇṇhapatta; upa + Nam + e + nti, caus. pres. 3rd. pl.*

Udakatelakena kese oṣaṇṇenti – Vin. II. 107

Soften the hair with oil mixed with water; *o + saṇṇa + e + nti, denom. pres. 3rd. pl.*

Udakapaṭiggāhe udakaṃ āsiñcītabbaṃ – Vin. II. 213

Water should be poured into the receptacle of used water; *paṭi + Gṛh + a, der.; ā + Si(ñ)c + i + tabba, fut. pp.*

Udakapattam āmasitvā vāseti – Vin. III. 140

He lets her stay, touching a pot of water (after making her swear); *ubhinnaṃ ekissā udakapātiyā hatthe oṭāretvā idaṃ udakaṃ viya saṃsaṭṭhā abhejjhā hothāti*

vatvā pariggahitāya vohāranāmaṃ, Cy. 555; ā + Mṛś + i + tvā, absol.; Vas + e + ti, caus. pres. 3rd. sg.

Udakapāno apāruto hoti – Vin. II. 122

The well is not covered; *a + pa + ā + Vṛ + ta, meta. pp.*

Udakabubbūpamaṃ jīvitaṃ manussānaṃ parittaṃ lahukaṃ – A. IV. 137

The life of human beings is too short like a water-bubble; *udaka + bubbūla + upama*

Udakamaṇiko acchiddo ahārī aparihārī – S. IV. 316

A water vessel, with no crack, no leaking; *udakaṃ na harati, na pariharati, na pariharīyatīti atho, Cy. III. 104; a + Hṛ + ī, der.*

Udakamaṇiko ādhāre ṭhapito – A. III. 27

A water vessel is placed on the holder; *ā + Dhṛ + a, der.; Sthā + āpe + i + ta, caus. pp.*

Udakamiva iṇaṃ vigāhati – D. III. 185

He falls in debt as (the stone sinks) in water; *pāsāṇo udakaṃ viya sīdanto iṇaṃ vigāhati, Cy. 948; vi + Gāh + a + ti; pres. 3rd. sg.*

Udakaṃ atinetabbaṃ – Vin. II. 180

The water should be let in; *atinetabbanti udakaṃ pavesetabbaṃ, Cy. 1274; ati + Nī + a + tabba, fut. pp.*

Udakaṃ āloṇenti – A. IV. 435

Makes the water stir up (muddy); *ā + Luḷ + e + nti, caus. pres. 3rd. pl.*

Udakaṃ āsittaṃ vivaṭṭati no saṇṭhāti – A. I. 130

The water poured on (to the vessel) goes off, does not stay; *ā + Sic + ta, pp.; vi + Vṛt + a + ti, pres. 3rd. sg.; no, neg. p.; saṃ + Sthā + ti, pres. 3rd. sg.*

Udakaṃ uddhareyya – S. V. 460

Would bring up water; *u(t) + Hṛ or Dhṛ + eyya, opt. 3rd. sg.*

Udakaṃ kalase āsiñcītvā matthena āviñjeyya – M. III. 141

Having poured water into a vessel (he) would churn it with a churning stick; *ā + Si(ñ)c + i + tvā, absol.; ā + viñj + eyya, opt. 3rd. sg.*

Udakaṃ ṭhapitaṃ pādānaṃ dhovanāya – A. I. 277

The water is fetched for washing feet; *Sthā + āpe + i + ta, caus. pp.; Dhāv + ana, der.*

Udakaṃ datvā piṇḍapāto upanāmetabbo – Vin. I. 46

After fetching water, food should be offered; *Dā + tvā, absol.; upa + Nam + e + tabba, caus. fut. pp.*

Udakaṃ ninnetabbaṃ – Vin. II. 180

The water should be let out; *ninnetabbanti yathā udakaṃ sabbaṭṭhāne samaṃ hoti evaṃ kātabbaṃ, Cy. 1274; ni + Nī + a + tabba, fut. pp.*

- Udakaṃ purāṇaṃ hoti** – Vin. II. 123
The water is stale
When the ground was flooded and muddy with water
- Udakaṃ maññe ādittaṃ** – Vin. II. 79; III. 162
As if water is on fire; *maññe, incl.*; *ā + Dīp + ta, pp.*
Udakaṃ vāhanti – Vin. II. 122
Cause to bring water up from the well; *Vah + e + nti, caus. pres. 3rd. pl.*; *vāhanti or vāhenti?*
- Udakaṃ santiṭṭhati** – Vin. II. 120
The water remains; *saṃ + tiṭṭha + ti, pres. 3rd. sg.*
- Udakarahaḍaṃ ogāhetvā** – S. V. 370
Having caused to plunge into a pool of water; *o + Gāh + e + tvā, caus. absol.*
- Udakarahaḍe ūmiṃ janeyya** – A. III. 397
It would create waves in the pool of water; *rahada, Skt. hrada, meta.*; *Jan + eyya, opt. 3rd. sg.*
- Udakarahaḍo accho vippasanno anāvilo** – D. I. 84
A pool of water, clean, clear and unstirred; *vi + p + Sad + ta, pp.*; *an + āvila*
- Udakarahaḍo āvilo lujito kalalībhūto** – A. I. 9
A pool of water, stirred up turbid and muddy; *Luṭ + i + ta, pp.*; *kalala + bhūta*
- Udakasaṃgahe udakacikkhalle** – Vin. I. 253
Udakaṃ purāṇaṃ hoti – Vin. II. 123
When the ground was flooded and muddy with water
- Udakasuddhikaṃ ādiyanti** – Vin. IV. 262
While ablution is being taken with water; *ā + Dā + iya + nti, pr.p.*
- Udakassa kājaṃ** – S. I. 175
The carrier of water
- Udakassa dhārā** – M. III. 123
Streams of water
- Udakāni ogacchanti** – A. IV. 101
Volumes of water go down; *o + gaccha + nti, pres. 3rd. pl.*; *opp. is ugacchanti*
- Udakāyatikaṃ udakaniddhamaṃ** – Vin. II. 123
Inlet and outlet of water; *udaka + ā + Yā + ta + ika, der.*; *ni + dhamana (blowing out)*
- Udake daṇḍarājūpamaṃ jīvitaṃ manussānaṃ** – A. IV. 137
The life of human beings is just like a line drawn by a stick in the water; *daṇḍa + rāji + upama*
- Udake diyyamāne** – Vin. II. 213
When water is being fetched; *loc. abs.*; *Dā + iya + māna, pass. pr.p.*
- Udake vā nakhapiṭṭhikāya vā thevakaṃ dātuṃ** – Vin. I. 286
To put a drop either on the water or on the surface of the nail; *Dā + tuṃ, inf.*
- Udakena akkhīni anumajjitvā disā anuvilokeyyāsi** – A. IV. 86

- You should rub eyes with water and have a look around; *anu + Mrj + ya + i + tvā, absol.*; *anu + vi + Lok + eyyāsi, opt. 2nd. sg.*
- Udakena anottaḥo hoti** – Vin. I. 32
Is not flooded with water; *an + o + Str + ta, pp.*
- Udakena aṃgajataṃ osiñcantassa** – Vin. III. 119
When he was pouring water on the sex organ; *o + Si(ñ)c + a + nta, pr.p.*
- Udakena otthariyati** – Vin. II. 117
Is flooded with water; *o + Str + iya + ti, pass. pres. 3rd. sg.*
- Udakena temetvā** – Vin. IV. 86
Making it wet with water; *Tim + e + tvā, caus. absol.*
- Udakena temetvā temetvā apakaḍḍhanti** – Vin. I. 295
Remove after moistening it with water; *apa + kaḍḍha + nti, pres. 3rd. pl.*
- Udakena paripphosakaṃ paripphosakaṃ piḷeyya** – M. III. 140
He would press (it) well, sprinkling water over it; *pari + Prus + aka, der.*; *Pīḍ + eyya, opt. 3rd. sg.*
- Udakena paripphosakaṃ paripphosakaṃ sanneyya** – D. I. 173
(He) would mix it well sprinkling water over it; *saṃ + Nī + a + eyya, opt. 3rd. sg.*
- Udakena paripphositvā sammajjitabbā** – Vin. I. 48
Having sprinkled (the ground) with water, it should be swept; *pari + Prus + a + i + tvā, absol.*
- Udakena (mā) vūlho ahosi** – Vin. I. 32
May (he) not be carried away by water; *Vah + ta, pp.*
- Udake hāsadhame pācittiyaṃ** – Vin. IV. 112
In playing in the water, there is an offence of expiation; *udake hāsadhhammeti udakakīlikā vuccati; Cy. 860-61*
- Udañjalaṃ kīlantassa** – Vin. III. 118
When he was playing in a muddy water; *udañjalanti udakacikkhallo vuccati, Cy. 531; Krīḍ + a + nta, pr.p.*
- Udapānapanāḷiṃ yojeti** – A. IV. 171
Use it for a water-course; *Yuj + e + ti, caus. pres. 3rd. sg.*; *acc. for dat.*
- Udapānassa kūlaṃ lujjati** – Vin. II. 122
Facing of the well is broken; *Ruj + ya + ti, pass. pres. 3rd. sg.*
- Udapānopi te Gayā** – M. I. 39
Even the drinking well becomes Gayā for you; *uda + pāno + api; Gayā was considered the place for taking sacred bath*
- Udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā** – D. III. 268; M. I. 356; S. V. 197

Endowed with wisdom on arising and ceasing, which is noble, penetrative and leading perfectly to the elimination of Dukkha; *u(t) + aya (from I) + attha + gāminī; ni + Vyadh + ika, der.; sammā, indcl; dukkha + khaya + gāminī*

Udayatthiko assapaṇiyaṃ poseyya – A. II. 199

The one, expecting profit, would cause to foster horses for sale; *udaya + attha + ika, der.; assa + paṇiya (horse for sale) Puṣ + e + eyya, caus. opt. 3rd. sg.*

Udaracchaviṃ upphāletvā – Vin. I. 276

Having caused to cut open the skin of the belly; *u(t) + Phal + e + tvā, caus. absol.*

Udaracchaviṃ sibbetvā ālepaṃ adāsi – Vin. I. 276

Stitched the skin of the belly and applied medicated ointment; *udara + chaviṃ; Sīv + ya + e + tvā, absol.; a + Dā + ā + s + i, double pst. 3rd. sg.*

Udaraṃ opādesi – D. II. 331

Opened the belly; *ava + Pad + e + s + i., (let the weapon go down the belly), caus. pst. 3rd. sg.; if we take the root as Paṭ to split, the verb used here should be opāṭesi*

Udaraṃ chupati – Vin. II. 161

Touches the belly; *Chup + a + ti, pres. 3rd. sg.*

Udarassa kāraṇā – Vin. I. 58; Vin. II. 89

For the reason of belly (food)

Udarāvadehakaṃ bhuñjivā – D. III. 238; M. I. 102; A. III. 232

Having eaten until the belly goes down the body; *udara + avadehaka; Bhu(ñ)j + i + tvā, absol.*

Udānaṃ udānesi – D. I. 47; M. I. 177; S. I. 20; III. 55; Vin. I. 2

Expressed a solemn utterance; *u(t) + An + a, der.; udāna + e + s + i, denom. pst. 3rd. sg.*

Udāhu kenacideva pariyaṇena – A. III. 402

If not, by any other means; *udāhu, indcl.; kenaci + (d) + eva*

Udukkhalabhaṇḍikaṃ akkamitvā pavaṭṭesi – Vin. III. 79

Treading on a mortar and other things (he) fell down; *ā + Kram + i + tvā, absol.; pa + Vṛt + e + s + i, pst. 3rd. sg.*

Udukkhale koṭṭetvā koṭṭetvā – Vin. III. 6

Having pounded (them) in a mortar; *Kuṭ + ya + e + tvā, absol.*

Udumbarakhādikaṃ bhoge khādati – A. IV. 283

He wastes (his) wealth in the same way as one eats fruits of the fig-tree (by shaking its branches); *idiomatic expression; Khād + a + ti, pres. 3rd. sg.*

Udenassa bhīyosomattāya attamano abhiraddho – M. II. 163
(I am) happy and satisfied very much

with Udena; *bhīyosomattāya, indcl. adv.; abhi + Rād + ta, pp.*

Uddako Rāmaputto sabrahmacārī me samāno – M. I. 166

Uddaka, the son of Rāma, being a co-celibate with me; *As + māna, pr. p.*

Uddako sudaṃ Rāmaputto evaṃ vācaṃ bhāsati, “passaṃ na passaṃ” ti – D. III. 126

Uddaka, the son of Rāma, says a word like this: While seeing he does not see; *Bhās + a + ti, pres. 3rd. sg.; passa + ti, pres. 3rd. sg. + iti*

Uddāletvā paribhuñjati – Vin. IV. 170

Having torn it off, he uses it; *u(t) + Dṛ or Dal + e + tvā, caus. absol.*

Uddisatu ..bhikkhūnaṃ pātimokkhaṃ – A. IV. 205

Please recite Pātimokkha for the bhikkhus; *u(t) + Dṛś + a + tu, imper. 3rd. sg.*

Uddisāpento paripucchanto – Vin. II. 8

While making them recite and asking them questions; *u(t) + Dṛś + āpe + nta, caus. pr.p.; pari + Pṛch + ya + nta, pr.p.*

Uddissa opātaṃ khaṇati – Vin. III. 76

Digs a pitfall aiming at (a man); *u(t) + Dṛś + ya, absol.; o (ava) + Pat + a, der.; Khaṇ + a + ti, pres. 3rd. sg.*

Uddissa pabbajito – Vin. I. 8

Has renounced family life, aiming at; *pa + Vraj + i + ta, pp.*

Uddissa pāṇaṃ ārabhanti – M. I. 368

They slaughter living beings purposely; *uddissa, indcl.*

Uddekaṃ dassati – Vin. I. 277

Will spout; *u(t) + Ric + a, der.; Dā + ssa + ti, fut. 3rd. sg.*

Uddesañca vibhaṃgañca – M. III. 187

Subject and (its) exposition; *Uddesanti mātikaṃ, vibhaṃganti vitthārabhājanīyaṃ; Cy. V. 1.*

Uddesapariyāpannesu sikkhā - padesu – Vin. III. 178

Among the rules included in the recitation; *uddesa + pari + ā + Pad + ta, pp.*

Uddesaṃ āgacchati – A. I. 230

Comes for recitation; *u(t) + Dṛś + a, der.*

Uddesaṃ dento paripucchaṃ dento – Vin. IV. 53

While giving recitation and interrogation; *Dā + e + nta, pr.p.*

Uddesaṃ patimānentā kilamanti – Vin. II. 169

While waiting for recitation they become tired; *pati + Man + e + nta, caus. pr.p.; Klam + a + nti, pres. 3rd. pl.*

Uddesena paripucchāya ovādena anusāsanīyā – Vin. I. 50

By reading the text, explaining the meaning, giving advice and instruction; *uddesoti pālivacanaṃ, paripucchāti pāḷiyā atthavaṇṇanā, ovaḍoti anotiṇṇe vatthusmiṃ idaṃ karoḥi idaṃ mā karittāti vacanaṃ, anusāsanīti otiṇṇe vatthusmiṃ. Api ca otiṇṇe vā anotiṇṇe vā paṭhamavacanaṃ ovādo, punappunaṃ vacanaṃ anusāsani. Cy. V. 982*

Uddositam datvā kālakato – Vin. IV. 223

Having given the stable or the store room, he died; *uddositanti bhaṇḍasālā, Cy. 906; Dā + tvā, absol.*

Uddosite vatthabbaṃ – Vin. III. 201

Should live in the stable or store house or garage; *uddositoti yānādīnaṃ bhaṇḍānaṃ sālā, Cy. 654; Vas + tabba, fut. pp.*

Uddosito dinno hoti – Vin. II. 278

A shed has been given; *uddositoti bhaṇḍasālā, (bhaṇḍasālā maye either mean a store house or a house for elephant and horse trainers) Cy. VI. 1295; Gustav Roth takes udu-vasita (Pāli parallel is uddosita) in the Bhikkhunī vinaya (p. 118-19) to mean 'water-residence, he maintains that udu means udaka (water), like udu-pāṇāni in Asokan inscriptions.; Dā + ta, pp.*

Uddhaccakukkucapariyuṭṭhitena cetasā – S. V. 123; A. III. 232

With the mind aroused by restlessness and worries; *uddhacca*

+ *kukkucca: (u(t) + Dhṛ or Han (hat) + ya and kau + Kṛ (t) + ya, substantivised absol.*

Uddhaccassa pahānāya samatho bhāvetabbo – A. III. 449

Calming down meditation should be practised for the abandonment of restlessness of mind; *sama = samatha; Bhū + e + tabba, caus. fut. pp.*

Uddhagāminiṃ vā adhogāminiṃ vā (nāvaṃ) – Vin. IV. 64

A boat going upward or downward; *uddhaṃ, incl. + gāmini*

Uddhaggalomo – M. II. 136

The one whose bodily hair-tips turned upward

Uddhatā avūpasantacittā – M. I. 18

Those who are agitated and with unsettled minds; *u(t) + Dhṛ or Hr + ta, pp; a + vi + upa + Śam + ta, pp. + citta*

Uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatino asampajānā asamāhitā vibbhantacittā pākatindriyā viharanti – S. I. 61

Being agitated, arrogant, quivering, garrulous, inconsistent, unmindful, unthoughtful, unconcentrated, confused and uncultured, they abide; *u(t) + Lal + a, der.; mukha + khara?; vi + kiṇṇa, pp. of vikirati; Mṛṣ + ta, pp. + sati; a + saṃ + pa + Jān + nā; a + saṃ + ā + Dhā + i + ta, pp.; vi + Bhram + ta, pp. + citta; pakati + indriya + a, der.*

Uddhate aruṇe nandimukhiyā rattiyā – Vin. I. 288

When the dawn was up and the night was with a smiling face (At the dawn when night was gone); *loc. absol.; u(t) + Dhṛ or Hr + ta, pp.; nandi + mukha + ī, der.*

Uddhanaṃ āropetvā aggim detha – D. II. 333

Having put on the oven, kindle fire; *ā + Ruh + e + tvā, caus. absol.; Dā + e + tha, imper. 2nd. pl.*

Uddhapādaṃ adhosiraṃ gahetvā – A. IV. 134

Having taken him feet up and head down; *Gṛh + e + tvā, absol.*

Uddhamadhotiriyam

ekaṃsabhāvito samādhi – D. I. 153

Concentration of mind, partially cultivated (cultivated only for one single purpose) in the direction of above, below and across; *ekaṃsabhāvitoti ekaṃsāya ekakoṭṭhāsāya bhāvito, Cy. 312; eka + aṃsa + bhāvito*

Uddhamadhotiriyam sabbadhi

sabbattatāya sabbāvantaṃ

lokaṃ mettāsahagatena

cetasā vipulena mahaggatena

appamāṇena averena

avyāpajjhena pharivā viharati

– D. I. 251

He pervades the entire world, above, below, around and everywhere, in every respect, with a loving mind, abundant, elevated, unlimited, hatred-free and kind; *Sphar + i + tvā, absol.*

Uddham adho ca tiriyaṃ – S. I. 122

Above, below and across; *incl.*

Uddham adho tiriyaṃ advayaṃ appamāṇaṃ – A. V. 46

Above, below, across, non-dual and unlimited

Uddham ulloketvā – Vin. II. 193

Having looked up; *u(t) + Lok + e + tvā, absol.*

Uddham ojaṃ abhiharanti – S. II. 90

They carry the nutritive essence up; *abhi + Hr + a + nti, pres. 3rd. pl.*

Uddhamgāmī assa – S. IV. 314

He would become one going upward; *uddhaṃ + Gam + ī, der.*

Uddham ṭhapetha – D. II. 336

Make him stand up

Uddham pādatalā adho kesamattakā – M. I. 57; S. IV. 111

Above from the sole of the feet and below from the hair on the head

Uddham pādaṃ adho siraṃ

ṭhapetvā – M. III. 166; A. I. 141

Keeping him feet up and head down; *Sthā + āpe + tvā, caus. absol.*

Uddhamṣarā āsattiṃ yeva

abhivadanti – M. II. 232

(They) going upward, i.e. going to the future, speak very high of attachment; *uddhaṃ + sara from Sr; abhi + Vad + a + nti, pres. 3rd. pl.*

Uddhamṣoto hoti akaniṭṭhagāmī – A. IV. 73

He is on the up-stream drifting towards Akaniṭṭha (highest) brahma world; *uddham*, + *sota*; *akaniṭṭha* + *Gam* + *ī*, *der.*

Uddhumātakam vinīlakam vipubbakam – M. I. 88; A. I. 140
(The dead body) bloated, turned blue and festering

Unattam vā pūrattam vā – A. IV. 199; Vin. II. 238
Completion or depletion; *ūna* + *tta*, *der.*; *pūra* (from *Pr*) + *tta*, *der.*

Unavīsativassam kumāribhūtam vuṭṭhāpenti – Vin. IV. 327
(They) cause to give ordination to a female novice of less than twenty years of age

Undūrānam vā āsayo hoti – Vin. III. 151
There is an abode of rats; *a* + *Śri* + *a*, *der.*

Undūrehipi upacikāhipi khajjanti – Vin. I. 283
They are eaten by rats and termites; *Khād* + *ya* + *nti*, *pass. pres. 3rd. pl.*

Undūrehipi vihārā okiṇṇavikiṇṇā honti – Vin. I. 209
Residences are infested with rats; *o* + *Kīr* + *ta*, *pp.*

Unnatāvanato hoti – M. I. 80, 245
Bent up and bent down; *u(t)* + *Nam* + *ta*, *pp.* + *ava* + *Nam* + *ta*, *pp.*

Unnāmī ninnāmī khettam – A. IV. 237

The field bumpy and tilted; *u(t)* + *Nam* + *ī*, *der.*; *ni* + *Nam* + *ī*, *der.*

Upakaṭṭhāya vassūpanāyikāya – Vin. I. 152

When the time for the observance of rainy retreat is getting nearer; *upa* + *Kṛṣ* + *ta*, *pp.*; *vassa* + *upa* + *Nī* + *aka*, *der.*

Upakaṭṭhe kāle – Vin. IV. 175
When the (meal) time was close; *loc. absl.*

Upakaḍḍhantipi apakaḍḍhantipi – D. I. 180

Draw in and draw out; *kaḍḍha* (from *Kṛṣ*) + *nti*, *pres. 3rd. pl.*

Upakaṇṇakajappī – A. III. 136
The one who whispers in the ear; *jappa* + *ī*, *der.*

Upakaṇṇake ārocesi – S. I. 86; A. III. 57; IV. 187; Vin. I. 237
Whispered in the ear; *upa* + *kaṇṇa* + *ka*, *der.*; *ā* + *Ruc* + *e* + *s* + *i*, *caus. pst. 3rd. sg.*

Upakaṇṇake dhammam desesi – Vin. IV. 20
Whispered the dhamma in the ear; *Drś* + *e* + *s* + *i*, *caus. pst. 3rd. sg.*

Upakam okiliniṃ okiriniṃ vehāsam gacchantam – Vin. III. 107
A woman shrivelled up, soiled, scorched, and going in the sky; *u(t)* + *Pac* + *ta*, *pp.*

Upakkhalitvā tikkhattum udānam udānesi – M. II. 209

Having stumbled, (she) exclaimed three times; *ti* + *khattum*, *der.*; *udāna* + *e* + *s* + *i*, *denom. pst. 3rd. sg.*

Upakkhalitvā vā papateyyam – A. III. 101; IV. 320

Or I would stumble and fall down; *upa* + *Skhal* + *i* + *tvā*, *absol.*; *pa* + *Pat* + *eyyam*, *opt. 1st. sg.*

Upagate jānitvā – Vin. IV. 173
Having recognised (him) when he had come closer; *upa* + *Gam* + *ta*, *pp.*; *Jān* + *nā* + *i* + *tvā*, *absol.*

Upagantvā vā nālam nisīditum – A. IV. 387

Nor is he fit to sit down after going there; *upa* + *Gam* + *tvā*, *absol.*; *na* + *alam*; *ni* + *Sad* + *i* + *tum*, *inf.*

Upaghātikena samannāgato – Vin. II. 13

Endowed with destructive elements; *upa* + *ghāta* + *ika*, *der.*; *saṃ* + *anu* + *ā* + *Gam* + *ta*, *pp.*

Upacāram ṭhapetvā – Vin. IV. 43
Keeping a neighbourhood (open space); *mahallake vihāre samantā diyaḍḍho hattho upacāro*, *Cy. 780*; *Sthā* + *āpe* + *tvā*, *caus. absol.*

Upacikānam vā āsayo hoti – Vin. III. 151
There is an abode of termites

Upacikāhi khajjati – Vin. II. 113
It is eaten by termites; *Khād* + *ya* + *ti*, *pass. pres. 3rd. sg.*

Upajānāmetassa saṃyamassa – Vin.

I. 272
We know very well of this thrift (discipline of saving); *saṃ* + *Yam* + *a*, *der.*; *upa* + *Jān* + *nā* + *ma*, *pres. 1st. pl.* + *etassa*

Upajjhāṃ gāhāpetabbo – Vin. I. 94
He should be caused to take a preceptor; *Gṛh* + *āpe* + *tabba*, *caus. fut. pp.*

Upajjhāyamūlakam cīvaram pariyesitabam – Vin. I. 71
Should find a robe from the preceptor; *preceptor is the source of robe and bowl*; *pari* + *es* (*ḷ*) + *i* + *tabba*, *fut. pp.*

Upajjhāyamhi nādhimattā bhāvanā hoti – Vin. I. 54
There is no much attention towards the preceptor; *adhimattā mettābhāvanā na hoti*, *Cy. 982*

Upajjhāyassa āpatti pācittiyassa, gaṇassa ca ācariyassa ca āptti dukkaṭassa – Vin. IV. 130
There would be an offence of expiation for the preceptor, an offence of wrong doing for the group and for the teacher; *pācittiyā* + *assa*: *As* + *yā* (*Skt. yāt*), *opt. 3rd. sg.*; *dukkaṭā* + *assa*

Upajjhāyassa mūle bahu dhammo ca vinayo ca pariyatto – Vin. II. 304
Much doctrine and discipline has been learnt (by you) at the foot of the preceptor; *pari* + *Āp* + *ta*, *pp.*

Upajjhāyānam saddhivihārikesu vattam – Vin. II. 227

Duty of the preceptors towards those who are living with them; *upa + adhi + aya* (from I); *saddhim + vihara + ika*, der.

Upajjhāye anāpucchā – Vin. I. 85

Without consulting preceptors (without taking preceptors' permission); *an + ā + Pṛch + ya*, absol.

Upajjhāyena ajjhāciṇṇam – Vin. II. 301

Has been practised habitually by the preceptor; *adhi + ā + Car + ta*, pp.

Upajjhāyesu upajjhāyamattesu – Vin. I. 187

In reference to the preceptors, and the preceptor-likes

Upajjhāyo gahetabbo – Vin. I. 45

A preceptor should be taken; *Gṛh + e + tabba*, fut. pp.

Upaṭṭhahanti paricaranti – A. III. 94

(The relatives) attend on and take care of him; *upa + Sthā + a + nti*, pres. 3rd. pl; *pari + Car + a + nti*, pres. 3rd. pl.

Upaṭṭhahiyamāno kālam akāsi – Vin. I. 303

He passed away while being treated; *upa + Sthā + iya + māna*, pass. pr.p.; *a + Kṛ + ā + s + i*, double pst. 3rd. sg.

Upaṭṭhāko ahoṣi, aggupaṭṭhāko – D. II. 6

(He) was the chief attendant; *agga + upaṭṭhāka*; *upa + Sthā + ka*, der.

Upaṭṭhāko santikāvacarō samīpacārī – D. I. 206; II. 139

Personal attendant, companion and one who moves close; *santika + ava + cara*

Upaṭṭhānasālam (anujānāmi) – Vin. II. 153

I approve a refectory

Upaṭṭhānasālāyam sannipātehi – D. II. 26

Make them assemble in the assembly hall; *saṃ + ni + Pat + e + hi*, caus. imper. 2nd sg.

Upaṭṭhitā sati asammuṭṭhā – M. I. 21, 242; A. I. 148

Mindfulness is ready and unconfused; *upa + Sthā + i + ta*, pp.; *a + saṃ + Mṛṣ + ta*, pp.

Upaṭṭhitāssa sati hoti asammuṭṭhā – M. III. 85

His mindfulness is present and unconfused; *upaṭṭhitā + assa*

Upaḍḍhapaṭivisaṃ dātuṃ – Vin. I. 285

To give half share; *upaḍḍha + paṭivisa*

Upaḍḍhapaṭham āgaccheyya – D. III. 12

He would come half way; *upa + aḍḍha + patha*; *ā + gaccha + eyya*, opt. 3rd. sg.

Upaḍḍhaphāsukā bhañjittabbā – Vin. I. 74

Half of the ribs should be broken; *Bhañj + i + tabba*, fut. pp.

Upaḍḍhamidaṃ bhante brahmacariyassa yadidaṃ kalyāṇamittatā – S. I. 87

Venerable sir, what is called good friendship is one half of the highest way of life; *upa + aḍḍham + idaṃ*; *kalyāṇa + mita + tā*, der.

Upaḍḍham vā rattiṃ upaḍḍham vā divasaṃ – A. V. 84

Half night or half day; *upa + aḍḍha*

Upaḍḍhāsanena nimantesi – Vin. II. 200

Invited to sit on one half of the seat; *ni + manta + e + s + i*, denom. pst. 3rd. sg.

Upaṭṭhitvā accāvadati – Vin. IV. 263

Standing nearby she scolds; *upa + ṭṭhā + i + tvā*, absol., *ṭṭhitvā* is a rare absol., normal usage is *ṭṭhāvā*; *ati + ā + Vad + a + ti*, pres. 3rd. sg.

Upaṭṭhitvā parivissati, Vin. II. 77

(He), standing nearby, will serve with food; *pari + Viṣ + i + ssati*, fut. 3rd. sg.

Upaṭṭhitasatissāyaṃ dhammo – A. IV. 229

This Dhamma is for the one who has mindfulness ready; *upaṭṭhita + satissa + ayaṃ*

Upadānakkhayādhimutto – A. III. 376; Vin. I. 183

The one inclined to the exhaustion of grasping; *upadāna + khaya + adhi + Muc + ta*, pp.

Upadāyupādāya paṇham puccheyyūṃ – M. I. 83

(They) would ask question continuously; *Pṛch + ya + eyyūṃ*, opt. 3rd. pl.

Upaddutā yācanāya, upaddutā viññattiyā – Vin. III. 144

Troubled by begging and hinting at; *upa + Dru + ta*, pp.; *Yāc + ana*, der.; *vi + Jñā + ti*, der.

Upadhāvitvā etadavoca – Vin. I. 78

Having run to him said this; *upa + Dhāv + i + tvā*, absol.; *etaṃ (etad) + a + Vac + a*, pst. 3rd. sg., root redup.

Upadhi dukkhassa mūlam – M. II. 261

Desire is the root of Dukkha; *upadhi vuccanti kilesā ca khandhā ca abhisamkhārā ca*, Nd.I. 27; *upa + dhi* (from Dhā)

Upadhisaṃkhaye vimutto – M. II. 260

The one who is liberated at the exhaustion of desire; *saṃ + Kṣi + a*, der.; *vi + Muc + ta*, pp.

Upadhīsu tānaṃ na karonti Buddhā – S. I. 107

The Buddhas do not seek protection in aggregates; *upadhīsūti khandūpadhīsu*, Cy. I. 174

Upanandham bhikkhuṃ etadavoca – Vin. II. 118

Said this to the bhikkhu who has harboured grudge; *upa + Nah + ta*, pp.; *etaṃ (etad) + a + Vac + a*, root redup., pst. 3rd. sg.

- Upanikkhipitvā deti** – Vin. IV. 92
Gives, keeping it nearby; *upa + ni + Kṣip + i + tvā, absol.*
- Upanidhampi na upenti** – S. V. 457
Do not come even to proximity; *upa + ni + Dhā; na + upa + e (from I) + nti, pres. 3rd. pl.*
- Upaniyya upaniyya avaca** – D. I. 107
(He) spoke attacking (us); *upa + Nī + ya, absol.; a + Vac + a, pst. 3rd. sg.; another phrase similar in meaning to upaniyya upaniyya is āsajja āsajja*
- Upanisā bhāvanāya** – A. IV. 352
A ground (condition) for the cultivation
- Upanisīdanti dhammasavaṇāya** – A. IV. 387
Sit down nearby to listen to the Dhamma; *upa + ni + Sad + a + nti, pres. 3rd. pl.*
- Upanissāya viharati** – M. I. 104; S. II. 269; V. 321, viharanti
Abides in association with; *upa + ni + Śri + ya, absol.*
- Upanissāya vihātabbā dhammā** – A. IV. 354
The things to be associated with; *vi + Hr + tabba: hartabba > hattabba > hāttabba, fut. pp.*
- Upanīyati loko addhuvo** – M. II. 68
The world (five aggregates) is unstable and led towards (death); *upa + Nī + ya + ti, pass. pres. 3rd. sg.; a + dhuva, incl.*
- Upapattīsu vyākaroti** – D. II. 200
Makes a declaration in reference to subsequent births; *vi + ā + Kr + o + ti, pres. 3rd. sg.*
- Upabhogaparibhogam** – Vin. IV. 163
That which is to be used; *upa + Bhuj + a; der.; pari + Bhuj + a, der.*
- Upamaṃ te karissāmi** – M. I. 295
I will give you a simile
- Upamā kho myāyaṃ katā atthassa viññāpanāya** – M. I. 155; S. III. 108
A simile has been given by me for conveying the meaning; *me + ayam; Kr + ta, pp.; vi + Jñā + āpe + ana, caus. der.*
- Upamāpi na sukarā yāvalahuparivattaṃ cittaṃ** – A. I. 10
It is difficult to give even a simile to show how swiftly changing is the mind; *yāva + lahu + pari + Vrt + ta, pp.*
- Upamā maṃ paṭibhāti** – M. I. 31
A simile comes to my mind; *paṭi + Bhā + ti, pres. 3rd. sg.*
- Upamāyapidekacce viññū purisā bhāsītassa atthaṃ ājānanti** – M. I. 295; S. II. 114
By means of an illustration or a simile, some wise people in this world understand the meaning of a saying; *upamāya + api + idha + ekacce; Bhās + i + ta, pp.; ā + Jān + nā + nti, pres. 3rd. pl.*

- Upari ākāse tejodhātu pakuppati** – A. III. 243
The heat element is stirred up in the high sky; *upari, incl.; pa + Kup + ya + ti, pass. pres. 3rd. sg.*
- Uparigivāya nisinno hoti** – M. III. 133
(He) has been sitting on the neck; *upari, incl.; ni + Sad + ta, pp.*
- Upari nemassa** – A. IV. 404
Above the pit;
uparinemassāti upari āvātassa, Cy. IV. 192
- Uparipabbataṃ āropetvā** – M. III. 131
Having made him ascend the top of the mountain; *ā + Ruh + e + tvā, caus. absol.*
- Uparipabbate** – A. I. 243
On the top of the mountain
- Uparipāsādavaragato** – D. I. 47; S. I. 75
Gone to the upstairs of the mansion
- Uparipāsāde divāseyyaṃ upagato** – D. I. 128
Gone for siesta in the upstairs of the mansion; *upa + Gam + ta, pp.*
- Uparivehāsakuṭiyā** – Vin. IV. 46
In the sky cell (a cell in a storeyed building); *dvibhūmakakuṭiyā vā tibhūmakakuṭiyā vā, Cy. 782*
- Uparivehāsaṃ khitto** – S. II. 184; V. 439
Thrown into the sky; *Kṣip + ta, pp.*
- Uparope viheṭhenti** – Vin. II. 154
(Little goats and cattle) harm the little plants; *upa + Ruh + a, der.; vi + Hīd + e + nti, caus. pres. 3rd. pl.*
- Upasanto sukhaṃ seti** – S. I. 83; Vin. II. 156
The one who is calmed down sleeps well; *upa + Śam + ta, pp.; Śī + a + ti, pres. 3rd. sg.*
- Upasamāya sikkhati** – S. IV. 176
Trains himself for tranquillity; *sikkhati, desid. (from Śak) pres. 3rd. sg.*
- Upasampajja viharati** – M. III. 28
Abides after attaining; *upa + saṃ + Pad + ya, absol.*
- Upasampannasamanantarā** – Vin. I. 56
Immediately after being ordained; *upa + saṃ + Pad + ta, pp.; samanantara, adv.*
- Upasampanno nāsetabbo** – Vin. I. 86
The one who is ordained should be destroyed (= expelled); *Naś + e + tabba, caus. fut. pp.*
- Upasampādenti bhikkhubhāvāya** – M. I. 391
Cause to admit to the bhikkhuhood; *upa + saṃ + Pad + e + nti, caus. 3rd. pl.*
- Upasaṃkamatu anukampaṃ upādāya** – D. I. 204; M. I. 161; S. III. 110
Please visit, out of compassion; *upa*

+ *saṃ* + *Kram* + *a* + *tu*, imper. 3rd. sg.; *upa* + *ā* + *Dā* + *ya*, absol.

Upasaṃkamanassa saddhā bahu-kārā – M. II. 176

Faith is much helpful for the approach; *upa* + *saṃ* + *Kram* + *ana*, der.

Upasaṃkamantā upasaṃkameyyuṃ – A. IV. 79

They would keep on approaching; *upa* + *saṃ* + *Kram* + *eyyūṃ*, opt. 3rd. pl.

Upasaṃkamantā kho amū āvuso Revata sappurisā, yenāyasmā Sāriputto tena, dhammasavaṇāya – M. I. 212

Brother Revata, those good people are going to the venerable Sāriputta for listening to the dhamma; *upa* + *saṃ* + *Kram* + *a* + *nta*, pr.p., continuous sense is expressed; *sa* (t) + *purisa*

Upasaṃkameyyāma gilāna-pucchakā – M. III. 263

Let us go there as visitors to the sick; *upa* + *saṃ* + *Kram* + *eyyāma*, opt. 1st. pl.; *puccha* + *ka*, der.

Upasaṃkamitā ca payirupāsītā ca paripucchitā ca – A. IV. 338

A visitor, an associate and questioner; *upa* + *saṃ* + *Kram* + *i* + *tu*, der.; *pari* + *upa* + *Ās* + *i* + *tu*, der.; *pari* + *Pṛch* + *ya* + *i* + *tu*, der.

Upasussatu maṃsalohitaṃ – A. IV. 190

Let the flesh and blood run dry; *upa* + *Śuṣ* + *ya* + *tu*, pass. imper. 3rd. sg.

Upassayaṃ agamāsi – Vin. III. 208

Went to the nunnery; *upa* + *Śri* + *a*, der.

Upassayaṃ jhāpessāmi – Vin. IV. 265

I will make the nunnery reduce to ashes; *jhā* (from *Kṣī*) + *āpe* + *ssāmi*, caus. fut. 1st. sg.

Upassayaṃ datvā – Vin. IV. 292

Having given abode; *Dā* + *tvā*, absol.

Upassayo na sammati – Vin. II. 278; IV. 336

Abode is not sufficient; *vasanokaso nappahoti*, Cy. 945; *Śam* + *ya* + *ti*, pres. 3rd. sg.

Upassutiṃ ṭhito hoti – S. II. 75; IV. 91

He has been standing nearby (standing at a place where he could overhear); *upa* + *Śru* + *ti*, der.

Upassutiṃ tiṭṭhamha – Vin. IV. 150

We stood nearby; *tiṭṭha* + *mha* + *pst*. 1st. pl.; a rare verb

Upahaccaparinibbāyī hoti – A. IV. 72

Having lived half of his life or more, he becomes one completely cool; *āyuvemajjhaṃ atikkamitvā pacchimakoṭiṃ vā āgantvā parinibbuto*, Cy. IV. 39; *upa* + *Han* (hat) + *ya*, absol.

Upahāraṃ upaharanti – A. III. 33

Offer friendly treatment; *upa* + *Hṛ* + *a* + *nti*, pres. 3rd. pl.

Upādānakkhandhe saṃgahaṃ

gacchati – M. I. 190

Is included in the aggregate with clinging; *saṃ* + *Grah* + *a*, der.

Upādānasetṭhaṃ yadidaṃ

nevasaññānāsaññāyatanaṃ – M. II. 265

The highest clinging is neither conscious nor unconscious state of mind; *na* + *eva* + *saññā* + *na* + *a* + *saññā* + *āyatana*

Upādā paritassanā hoti – S. III. 16

There is trembling due to grasping; *upa* + *ā* + *Dā* + *ā*, abl.; *pari* + *tras* + *ya* + *ana*, der.

Upādāyupādāya kathamā

katheyātha – A. V. 129

You would engage in the talk continuously; *upa* + *ā* + *Dā* + *ya*, absol. + *upādāya*

Upādīyamāno upādīyati – M. II. 237

Keeps on grasping; *upa* + *ā* + *Dā* + *ya* + *māna*, pr. p.; *upa* + *ā* + *Dā* + *ya* + *ti*, pres. 3rd. sg.; the expression is similar to *uppajjamāno uppajjati*

Upāyupādānā cetaso adhiṭṭhānābhi-nivesānusayā – M. III. 31; A. V. 111

Approaches, clingings; obstinacies, obsessions and latent tendencies of mind; *upa* + *aya* (from *I*) + *upa* + *ā* + *Dā* + *ana*, der.; *adhi* + *Sthā* + *ana*, der.; *abhi* + *ni* + *Viś* + *a*, der.; *anu* + *Śi* + *a*, der.

Upāraddhāva jānanti

upāraddhamhāti – A. V. 230

Being attacked they understand, "We

are attacked"; *upa* + *ā* + *Rabh* + *ta*, pp. + *eva*; *Jān* + *nā* + *nti*, pres. 3rd. pl.; *upāraddhā* + *amha*: *As* + *ma*, pres. 1st. pl. + *iti*

Upārambhacitto dhammaṃ suṇāti, randhagavesī – A. III. 175

He listens to the Dhamma with the purpose of attacking and finding fault with; *upa* + *a* + *Ra(m)bh* + *a*, der. + *citta*; *randha* (Skt. *randhra*) + *gava* + *es* (*Iś*) + *i*, der.

Upārambhena upārambhissanti – M. I. 433

(They) will contend with the contention; *upa* + *ā* + *Ra(m)bh* + *a*, der.

Upālissa santike vinayaṃ pariyāpuṇanti – Vin. II. 168

(They) learn vinaya under (the venerable) Upāli; *pari* + *Āp* + (u)ṇā + *nti*, pres. 3rd. pl.

Upāsakaṃ maṃ Bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatanti – D. I. 85; Vin. I. 16; M. I. 489, bhavaṃ Gotamo; saraṇagatanti

May the Blessed One accept me as a lay disciple, gone for refuge from today onward until the last moment of life; *Dhṛ* + *e* + *tu*, caus. imper. 3rd. sg.; *ajjato* + *agge*; *pāṇa* + *upa* + *I* + *ta*, pp.; *Gam* + *ta*, pp.

Upāsakaṃ maṃ bhavaṃ Ānando dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatanti – D. I. 210

May the venerable Ānanda accept me

as a lay disciple who has gone for refuge from today onward until the last moment of life

Upāsakasatāni paṭipādesi – S. IV. 63
He caused to make five hundred lay disciples; *paṭi + Pad + e + s + i, caus. pst. 3rd. sg.*

Upāsakā ārāmaṃ āgacchanti dhammasavaṇāya – Vin. IV. 15
The lay devotees come to the monastery for listening to the Dhamma

Upāsake uyyojesi – D. II. 86
Sent off the devotees, made the devotees depart; *u(t) + Yuj + e + s + i, caus. pst. 3rd. sg.*

Upāsake saddhe pasanne akkosati paribhāsati appasādaṃ karoti – Vin. II. 295
(He) reviles, scolds the faithful lay disciples, and makes them unfaithful; *pa + Sad + ta, pp.; ā + Kruṣ + a + ti, pres. 3rd. sg.; pari + Bhās + a + ti, pres. 3rd. sg.; Kr + o + ti, pres. 3rd. sg.*

Upāsako bahussuto āgatāgamo kāmesu vītarāgo – Vin. IV. 158
The lay devotee who is learned, well versed in the doctrine and free from passion for sexuality; *loc. pl. is used to single out one out of many, cp. Magadhesu viharati; kamesu micchacara; bahu + Śru + ta, pp.; āgata + āgama; vi + I + ta, pp. + raga*

Upāhanam dhāretum – Vin. I. 188
To wear sandals; *Dh + e + tum, caus. inf.*

Upāhanā ārohitvā – S. I. 226
Having got on to (put on) the sandals; *ā + Ruh + a + i + tvā, absol.*

Upāhanā omuñcitvā – Vin. I. 46
Having removed the sandals; *o + Mu(ñ)c + i + tvā, absol.*

Upāhanā orohitvā – S. I. 226; Vin. I. 186
Having got down from (removed) the sandals; *o + Ruh + a + i + tvā, absol.*

Upāhanāyo kāyabandhane bandhitvā – Vin. II. 118
Having tied sandals to the waistband; *Ba(n) dh + i + tvā, absol.*

Upāhanāyo sīsenā ghaṭṭesi – Vin. II. 118
He touched the sandals with (his) head; *ghaṭṭa + e + s + i, denom. pst. 3rd. sg.*

Upekkham bhāvayato virāgo hoti – M. II. 223
Non-attraction occurs for the one who cultivates equanimity; *vi + Ra(ñ)j + a*

Upekkhā tasmim puggale bhāvetabbā – A. III. 186
Equanimity should be cultivated towards that person; *Bhū + e + tabba, caus. fut. pp.*

Upekkhānimittam manasikātabbam – A. I. 256
Mind should be focused on the sign of equanimity; *manasi + Kr + tabba, fut. pp.*

Upekkhāsambojjhaṃgo – A. V. 211
Enlightenment factor of equanimity;

saṃ + bodhi + aṃgo

Upekkhāsahagatā saññāmanasikārā samudācaranti – A. IV. 416
Identification and pondering, accompanied with equanimity, come into play in the mind; *samudācarantīti manodvāre sañcaranti, Cy. IV. 194; upekkhā + saha + gata; saṃ + u(t) + ā + Car + a + nti, pres. 3rd. pl.*

Upekhako tattha viharati, sato sampajāno – M. III. 302; A. III. 279; V. 30, tattha is missing
He abides there equanimous, mindful and well-aware; *upekhā + ka, der.*

Upekham paṭilabhati – A. IV. 70
Gains equanimity; *vipassanūpekham, Cy. IV. 38; paṭi + Labh + a + ti, pres. 3rd. sg.*

Upekhā kusalanissitā sañṭhāti – M. I. 190
Equanimity, associated with wholesome, sustains; *upa + Īkṣ + ā; saṃ + Sthā + ti, pres. 3rd. sg.*

Upekhā nātimaññitabbā – M. II. 242
Equanimity should not be under-rated; *na + ati + Man + ya + i + tabba, fut. pp.*

Upekhā vā paṭikkūlyatā vā sañṭhāti – A. IV. 47
Equanimity or abhorrence remains

Upekhā sañṭhāti – M. III. 299
Equanimity sustains

Upeti gabbhañca parañca lokam –

M. II. 73

He goes to the womb and to the next world; *upa + e (from I) + ti, pres. 3rd. sg.*

Upetipi apetipi – D. I. 180
Comes in and goes out; *upa + e (from I) + ti + api; pres. 3rd. sg.; apa + e (from I) + ti + api, pres. 3rd. sg.*

Upehi tam saṃgītiṃ – Vin. II. 290
Acknowledge that rehearsal; *upa + e (from I) + hi, imper. 2nd. sg.*

Uposathaggampi sannisajjampi gacchantā – Vin. I. 188
While going to the uposatha hall and to the sitting hall; *uposatha + agga (agga = agāra); saṃ + ni + Sad + ya, der.*

Uposathapamukham sammaneyya – Vin. I. 107
Should agree upon a portico to the uposatha hall

Uposathapucchakañca ovaḍūpa-saṃkamanañca pucchitabbam – A. IV. 276
You should ask about the day of uposatha and the day of going for instruction

Uposathampi na pucchanti, ovādampi na yācanti – Vin. IV. 315
(They) do not ask about the day of uposatha and make no request for the advice; *Prch + ya + nti, pres. 3rd. pl.; Yāc + a + nti, pres. 3rd. pl.*

Uposatham upavasanti, ossaṭṭhakāyā ca bhavanti – S. III.

241

(They) observe moral precepts on uposatha days and escape (from snake charmers); *ahituṇḍikapathaṃ gahetvā vissatṭhakāyā*, *Cy. II. 349*; *upa + Vas + a + nti*, *pres. 3rd. pl.*; *o (ava) + Srj + ta*, *pp. + kāya*

Uposathaṃ upavasati, cātuddasiṃ paṇṇarasīṃ aṭṭhamiṇca pakkhassa – M. II. 74

He observes uposatha (the day of fasting) on the fourteenth, fifteenth and eighth day of the fortnight; *upa + vasatha (from Vas)*; *upa + Vas + a + ti*, *pres. 3rd. sg.*; *catu + dasa + ī*; *paṇṇa + rasa (pañca + dasa) + ī*, *aṭṭhama + ī*, *der.*

Uposathaṃ upavasanti, paṭijāgarenti, puññāni karonti – A. I. 142

Observe moral precepts on uposatha day, continue it for three days and do meritorious deeds; *upa + Vas + a + nti*, *pres. 3rd. pl.*; *paṭi + jāgara (from Jāgr) + e + nti*, *denom. pres. 3rd. pl.*; *Cy. takes the term as paṭijāgaronti*; *paṭijāgara is one form of uposatha, those who follow this form of uposatha observe moral precepts for three days : pre-uposatha day, uposatha day and after uposatha day, Cy. II. 233*

Uposathaṃ kareyya pātimokkhaṃ uddiseyya – Vin. I. 102

Should hold uposatha, recite Pātimokkha (code of rules); *Kṛ + eyya*, *opt. 3rd. sg.*; *u(t) + Drś + eyya*, *opt. 3rd. sg.*

Uposathaṃ karonti, saṃghakammaṃ karonti – Vin. I. 340

(They) perform uposatha ceremony (recital of Pātimokkha) and carry out ecclesiastical acts; *upa + Vas (us) + a + tha*; *Kṛ + o + nti*, *pres. 3rd. pl.*

Uposathāgāraṃ samūhaneyya – Vin. I. 107

Should abolish the hall for uposatha (fortnight assembly); *uposatha + agāra*, (*agāra generally means a house*); *saṃ + u(t) + Han + eyya*, *opt. 3rd. sg.*

Uposathikopi bhattaṃ na bhuñjati – A. IV. 139

Also the one, who has observed uposatha, does not eat food; *uposatha + ika*, *der.*; *Bhu(ñ)j + a + ti*, *pres. 3rd. sg.*

Uposatho ca me upavuttho – A. IV. 249

The uposatha has also been observed by me; *upa + Vas + ta*, *pp.*

Uposatho ṭhapetabbo – Vin. II. 5

The uposatha ceremony (recital of Pātimokkha rules) should cause to be suspended; *Sthā + āpe + tabba*, *caus. fut. pp.*

Uposatho vikāle ahoṣi – Vin. I. 108

Uposatha ceremony was (held) at improper time

Uppaṇḍīyamāno maṃku ahoṣi – Vin. III. 233

Being teased he became embarrassed;

u(t) + Paṇḍ + i + ya + māna, *pass. pr. p.*

Uppajjati ca veti ca – M. III. 286

Rises and falls; *u(t) + Pad + ya + ti*, *pres. 3rd. sg.*; *vi + eti (from I)*, *pres. 3rd. sg.*

Uppajjati sukhaṃ, sukhā bhīyo somanasam – D. II. 214

There arises physical ease, beyond physical ease, mental ease; *bhīyo*, *incl.*

Uppajjamānā uppajjanti – S. I. 70; A. I. 22, uppajjati

Keep on arising; *u(t) + Pad + ya + māna*, *pr. p.*; *this expression seems to give a continuous sense*

Uppathena gacchantā pathena gacchantassa dhammaṃ desenti – Vin. IV. 205

Those who are going on the wrong path (they) explain the Dhamma to the one going on the right path

Uppannaṃ paṭibhānaṃ duppaṭi – vinodayaṃ – A. III. 185

What has come to the mind ostentatiously is difficult to remove; *paṭibhānanti kathetukamyatā vuccati*, *Cy. III. 294*; *paṭi + Bhā + ana*, *der.*; *du + paṭi + vi + Nud + a + ya*, *fut. pp.*

Uppannānaṃ sārīrikānaṃ vedanānaṃ dukhānaṃ tippānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti – M. I. 10

He becomes a person enduring

physical pains born, unpleasant, severe, bitter, distasteful, not nice, and threat to life; *sarīra + ika*, *der.*; *a + Śvad + ta*, *pp.*; *pāṇa + hara*; *adhi + Vas + aka*, *der.* + *jatika*

Uppannā manāpāmanāpā phassa cittaṃ na pariyādāya ṭhassanti – M. I. 423

The contacts arisen on the basis of likes and dislikes will not hold sway in the mind; *u(t) + Pad + ta*, *pp.*; *manāpa + amanāpa*; *pari + ā + Dā + ya*, *absol.*; *Sthā + ssanti*, *fut. 3rd. pl.*

Uppannesu kiccakaraṇīyesu attanā tesu yogaṃ apajjati – S. III. 11; IV. 180

When there are things to be attended he involves himself therein; *kicca + karaṇīya (things to be done)*; *attanā is used here as the subject.*; *Yuj + a*, *der.*; *ā + Pad + ya + ti*, *pres. 3rd. sg.*

Uppalapattampi uccāreti – Vin. IV. 147

Causes to raise up even a petal of water lily; *u(t) + Car + e + ti*, *caus. pres. 3rd. sg.*

Uppalahatthaṃ upasiṃghatu – Vin. I. 279

May sniff up the handful of water lily; *upa + Siṃgh + a + tu*, *imper. 3rd. sg.*

Uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkaniyaṃ vā – D. I. 75

In the pond of water lily, red lotus or white lotus; *uppala + inī*

Uppādā vā Tathāgatānaṃ anuppādā vā Tathāgatānaṃ ʒhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā, taṃ Tathāgato abhisambujjhati abhisameti – S. II. 25; A. I. 286, sabbe saṃkhārā aniccā.. dukkhā.. anattā, instead of idappaccayatā

Since emergence or non-emergence of the Tathāgatas that fundamental principle has been in existence: the fixity of the Dhamma, the law of the Dhamma, the conditionality of the phenomena. The Tathāgata awakens to and relishes that; *uppādā and anuppādā, abl. or instr., Cy. takes them to mean uppade vā anuppāde, II. 40; u(t) + Pad + a, der.; ʒhitā + eva; dhamma + ʒhitatā; idaṃ + paccayatā; abhi + saṃ + Budh + ya + ti, pres. 3rd. sg.; abhi + saṃ + e (from I) + ti; pres. 3rd. sg.*

Uppādo paññāyati vayo paññāyati ʒhitassa aññathattaṃ paññāyati – S. III. 37; A. I. 152

Arising is manifested, decay is manifested, and change of the still is manifested; *pa + Jñā + ya + ti, pass. pres. 3rd. sg.*

Uppādopi vayopi paññāyati – M. III. 282

Rise and fall are manifested; *u(t) + Pad + a, der. + api*

Ubbāṭumaṃ rathaṃ karoti – A. IV. 191

Takes the carriage out of the road; *thalaṃ vā kaṇṭakadhānaṃ vā rathaṃ āropeti, Cy. IV. 104; u(t) + vaṭuma (Skt. vartma);*

Ubbandhitvā kālaṃ karohi – Vin. III. 73

Hang yourself and die; *u(t) + Ba(n)dh + i + tvā, absol.; Kr + o + hi, imper. 2nd. sg.*

Ubbāhāpetvā puñjaṃ kārāpetabbāṃ – Vin. II. 180

Having caused it to carry away, it should be made a bundle; *u(t) + Vah + āpe + tvā, caus. absol.; Kr + āpe + tabba, caus. fut. pp.*

Ubbāhikāya vūpasameyya – Vin. II. 305

Should settle down by means of a select committee; *vi + upa + Śam + eyya, opt. 3rd. sg.*

Ubbāhikāya sammannitabbo – A. V. 71

To be agreed upon for the select committee; *saṃ + Man + ya + i + tabba, fut. pp.; u(t) + Vah + ika, der.*

Ubbijjantipi uttasantipi palāyantipi – Vin. III. 144

Emotionally disturbed, tremble and run away; *u(t) + Vij + ya + nti, pass. pres. 3rd. pl.; u(t) + tras + a + nti, pres. 3rd. pl.; Palāy + a + nti, pres. 3rd. pl.*

Ubbillaṃ kho me udapādi – M. III. 159

There arose elation for me; *u(t) + Plu + a, der.; u(t) + a + Pad + i, pst. 3rd. sg.*

Ubbedhena – S. II. 134

In height

Ubbhaṭṭhakā honti āsana- paṭikkhattā – M. I. 92

They were standing up, refusing sitting; *ubbha = uddha + Sthā + ka, der.; paṭi + Kṣip + ta, pp.*

Ubbhataṃ kira kaṭhinaṃ – Vin. I. 256

I have heard that the Kaṭhina has been removed; *kaṭhina is abspecial robe offered to the monks at the end of the rainy retreat or a wooden frame used for weaving this robe; u(t) + Dhṛ or Hr + ta, pp.; kira, incl. used to indicate hearsay*

Ubbhatasmim kaṭhine – Vin. III. 198

When the Kaṭhina is removed; *uddha and abbha are synonymously used*

Ubbhujitvā aṃgaḷāte abhinisīdi – Vin. III. 40

(She) sat on (his) sex organ forcibly; *u(t) + Bhuj + i + tvā, absol.; abhi + ni + Sad + i, pst. 3rd. sg.*

Ubbhujitvāpi pavisanti – Vin. II. 221

(They) enter even forcibly; *pa + Viś + a + nti, pres. 3rd. pl.*

Ubhato avassute – Vin. IV. 214

When both are excited; *ubhato is used here as an incl.; ava + Śru + ta, pp.*

Ubhato kājaṃ haranti – Vin. II. 137

(They) carry pole which has containers on both sides; *Hṛ + a + nti, pres. 3rd. pl.*

Ubhato kūlāni vissandanāni gacchati – M. II. 117

It moves on, overflowing both banks; *vi + Syand + a + nta + ī, pr. p.*

Ubhatokoṭikaṃ pañhaṃ – M. I. 393

Double edged question

Ubhato gaḷati – Vin. I. 286

Trickles down from both sides; *Gal + a + ti, pres. 3rd. sg.*

Ubhato daṇḍakena kakacena – M. I. 129

With a saw with handles from both sides

Ubhato naṃgalamukhāni pidaheyya – A. III. 64

Would close down waterways from both sides; *naṃgalamukhānī mātikamukhāni, tāni hi naṃgalasarikkhattā naṃgalehi ca katattā naṃgalamukhānī vuccanti, Cy III. 256; . api + Dhā + eyya, opt. 3rd. sg.*

Ubhato pasannā honti – Vin. I. 216

(They) are pleased with both Saṃgha; *pa + Sad + ta, pp.*

Ubhatobyañjanako paṭijānāti – Vin. I. 121

He acknowledges that he is one who has both signs, male and female; *paṭi + Jān + nā + ti, pres. 3rd. sg.*

Ubhato bhaṭṭho ubhato parihīno – A. IV. 419

The one who is dropped from both sides, waned from both sides; *Bhramś + ta, pp.; pari + Hā + ta, pp.*

Ubhato mukhā mūtoli – M. III. 90
A bag with mouths from both sides

Ubhato vinaye pucchi – Vin. II. 287
Questioned on both vinaya; *Pṛch + ya + i, pst. 3rd. sg.*

Ubhato viyūḥmaṃ saṃgāmaṃ pakkhandanti – M. I. 86
They jump into the battle ground where two parties confront from both sides; *vi + Vah + ta, pp; pa + Skand + a + nti, pres. 3rd. pl.*

Ubhato saṃghe upasampadā pariyesitabbā – A. IV. 277; Vin. II. 255
Ordination should be sought from both Saṃgha; *pari + es (from Is) + i + tabba, fut. pp.*

Ubhato saṃghe pavāretabbaṃ – Vin. II. 255
An invitation should be made on both Saṃgha; *pa + Vr + e + tabba, caus. fut. pp.*

Ubhato sujāto, mātito ca pitito ca – D. I. 113
Well born from both sides, from the side of the mother and from the side of the father; *māti and piti = mātu and pitu (Skt. matr, pitr.)*

Ubhayattha kaṭaggaho – A. III. 354
Success on both sides; *kaṭa (kaṭa is used in the sense of good, cp. Skt. krīyuga, good period of time) + Grh + a, der.*

Ubhayattha dānaṃ dehi – Vin. I. 355
Give alms on both sides; *ubhayattha, incl; Dā + e + hi, imper. 2nd. sg.*

Ubhayattha dhammaṃ suṇa – Vin. I. 355

Listen to the Dhamma on both sides; *Śru + ṇā, imper. 2nd. sg.*

Ubhayattha paṭibāhiro – Vin. II. 168
On both sides, (you) are excluded

Ubhayabyābādhāyapi saṃvattati – M. I. 115
It leads even to the harm of both, *saṃ + Vr + a + ti, pres. 3rd. sg.*

Ubhayaṃsabhāvito samādhi hoti – D. I. 155
There is a concentration of mind cultivated for both purpose; *ubhayaṃsāya ubhayakoṭṭhāsāya bhāvitoti attho, Cy. I. 312*

Ubhayāni kho panassa pāti-mokkhāni vitthārena svāgatāni honti suvibhattāni suppavattāni suvnicchitāni suttaso anuvyañjanaso – A. IV. 279; Vin. I. 65
Both Pātimokkhas (bhikkhu and bhikkhunī) have been extensively studied, well analysed, well maintained and well judged by him in terms of the text and the commentary; *pana + assa; su + āgatāni; su + vi + Bhaj + ta, pp.; su + pa + Vr + i, der.; su + vi + ni(ś) + Ci + ta, pp.*

Ubho atthe adhigaṇhāti – A. III. 49
(He) attains both benefits; *adhi + Grh + ṇā + ti, meta., pres. 3rd. sg.*

Ubho atthe samadhigayha tiṭṭhati – S. I. 86; A. III. 364
Having attained both meanings, he stays; *saṃ + adhi + Grh + ya, meta.*

absol.; tiṭṭha + ti, pres. 3rd. sg.

Ubho antā pariggahitā bhavissanti – Vin. I. 293; Vin. IV. 278
Both ends would have been well taken up (both purposes would have been served); *pari + Grh + i + ta, pp.*

Ubho ante anupagamma – S. V. 421
Without falling into both extremes; *an + upa + Gam + ya, absol.*

Ubho ekato na yāpessāma – Vin. IV. 94
We will not keep going together; *Yā + āpe + ssāma, caus. fut. 1st. pl.*

Ubho kaṇṇasotāni āviñjeyyāsi, pāṇinā gattāni anumajjeyyāsi – A. IV. 86
You should pull down two ear-lobes, massage bodily parts with palm; *ā + vi + Añe + eyyāsi, opt. 2nd. sg; anu + Mrj + eyyāsi, opt. 2nd. sg.*

Ubho kaṇṇe samaṃ katvā – Vin. IV. 185
Keeping both corners equal

Ubho nāsetabbā – Vin. III. 33
Both should be destroyed (expelled); *Naś + e + tabba, caus. fut. pp.*

Ubhopi kaṇṇasotāni anumasi paṭimasi – M. II. 135
He touched both passages of the ear again and again; *kaṇṇa + sota; anu + Mrś + i, pst. 3rd. sg.; paṭi + Mrś + i, pst. 3rd. sg.*

Ubolokavijayāyapaṭipanno – D. III. 181

The one who works for the victory in both worlds; *paṭi + Pad + ta, pp.*

Ubho sadde suṇanti dibbe ca mānuse ca, ye dure santike ca – M. II. 19
They hear both sounds, divine and human, far away and nearby; *Śru + ṇā + nti, pres. 3rd. pl.*

Ubho hi pāṇitalehi jannukāni parimasati, parimajjati – D. III. 162
(He) touches and rubs (his) knees with both palms; *pari + Mrś + a + ti, pres. 3rd. sg.; pari + Marj + a + ti, pres. 3rd. sg.*

Ubho hi hatthehi udakaṃ omasitvā – D. II. 176
Having touched the water (or set apart the water) with both hands; *o (ava) + Mrś + i + tvā, absol.*

Ubho hi hatthehi paṭiggahetvā – M. I. 32; A. IV. 278; Vin. II. 256
Having received with both hands; *paṭi + Grh + e + tvā, absol.*

Ummaggaṃ gaṇhāti – A. IV. 191
Takes the wrong way; *Grh + ṇā + ti, pres. 3rd. sg.*

Ummaggaṃ gahetvā pakkāmi – Vin. I. 8
Having taken an off-track, he went off; *pa + Kram + i, pst. 3rd. sg.*

Ummaggaṃ gahetvā pacchāmukho gaccheyya – M. III. 5
Having taken a wrong way (he) goes towards west. ; *u(t) + magga; Grh + e + tvā, absol.*

Ummaggo abhinīhāro pañha-samudācāro – A. II. 189
Approach, framing the question and asking the question; *abhi + ni(s) + Hr + a, der.; pañha + saṃ + u(t) + ā + Car + a, der.*

Ummattakamidam ariyassa vinaya yadidam naccam – A. I. 261
What is called dancing is insanity in the noble discipline

Ummattakasammutim dadeyya – Vin. I. 123
Would give the approval of insanity (would declare insane); *saṃ + Man + ti, der.; Dā + eyya, the root redup.*

Ummattakālayam karoti – Vin. II. 82
He pretends that he is insane; *ummattaka + ālaya*

Ummattako paṭijānāti – Vin. I. 121
He admits that he is insane; *paṭi + Jān + nā + ti, pres. 3rd. sg.*

Ummattako vippalapati – Vin. I. 345
Being mad (he) talks inconsistently; *vi + pa + Lap + a + ti, pres. 3rd. sg.*

Ummattako hoti cittavipariyāsakato – Vin. II. 80
He becomes insane and mentally upset; *u(t) + Mad + ta, pp. + ka, der.; vi + pari + (y) + As + a, der. + Kr + ta, pp.*

Ummattikā khittacittā – M. II. 109
She was mad and out of mind; *Kṣip + ta, pp. + citta*

Ummattikāya anāpatti – Vin. IV. 259
There is no offence for the female insane; *u(t) + Mad + ta, pp, i + kā, der.; an + āpatti*

Ummattosmi nāmāham – S. V. 447
Have I gone mad! ; *ummatto + asmi: As + mi, pres. 1st. sg.; nāma + aham, the incl. nāma is used here to express bewilderment*

Ummaddāpentipi parimaddāpentipi – Vin. IV. 342
(They) cause to rub and massage (their bodies); *u(t) + Mṛd + āpe + nti, caus. pres. 3rd. pl.; pari + Mṛd + āpe + nti, caus. pres. 3rd. pl.*

Ummādā cittakkhepā aññam vyākaroti – A. III. 119
Declares gnosis due to insanity and deranged mind; *u(t) + Mad + a, der.; citta + Kṣip + a, der.; ā + Jñā; vi + ā + Kr + o + ti, pres. 3rd. sg.*

Ummādam pāpuṇim cetaso vipariyāsam – M. II. 248; A. V. 160
I became mad and mentally upset; *pa + Āp + (u)ṇā + im, pst. 1st. sg.; vi + pari + (y) + As + a, der.*

Ummādam vā pāpuṇāti cittakkhepam vā – A. V. 169
He becomes insane or deranged; *pa + Āp + (u)ṇā + ti, pres. 3rd. sg.*

Ummāraṃ atikkāmeti – Vin. IV. 100
Causes to go beyond the threshold; *ati + Kram + e + ti, caus. pres. 3rd. sg.*

Ummiletvā nimileyya, nimiletvā ummileyya – M. III. 299
(He) would close eyes after opening them up, he would open eyes up after closing them; *u(t) + Mīl + a + eyya, opt. 3rd. sg.; ni + Mīl + a + eyya, opt. 3rd. sg.*

Ummukam gahetvā upassayam pavisati – Vin. IV. 265
Having taken a fire-brand (he) enters the nunnery; *cp. ukkāmkha; Grh + e + tvā, absol.; upa + Śri + a, der.; pa + Viś + a + ti, pres. 3rd. sg.*

Ummujjamānā ummujjanti – D. I. 45
They keep on coming up; *u(t) + Majj + ya + māna, pass. pr. p.*

Ummujjamāno ayoniso ummujjissati – M. III. 208
While emerging, he will emerge foolishly; *an idiomatic expression for interfering foolishly; ayoniso, adv.*

Ummujjitvā tiṇṇo pārāgato – A. IV. 11
Having come up, he has crossed and gone to the other shore; *Tr + ta, pp.; pārāṃ + Gam + ta, pp.*

Ummujjitvā nimujjati – A. IV. 11
Having come up he plunges in; *u(t) + Majj + ya + i + tvā, absol.; ni + Majj + ya + ti, pres. 3rd. sg.*

Ummujjitvā paṭigādhappatto hoti – A. IV. 11
Having come up, he has found the foothold; *paṭi + gādha + pa + Āp + ta, pp.*

Ummujjitvā patarati – A. IV. 11
Having come up he crosses; *pa + Tr + a + ti, pres. 3rd. sg.*

Ummujjitvā vipassati viloketi – A. IV. 11
Having come up (from the water) he looks around; *gantabbaṃ disaṃ vipassati, viloketi, Cy. IV. 5; vi + passa + ti, pres. 3rd. sg.; vi + Lok + e + ti, pres. 3rd. sg.*

Uyyānabhūmiṃ niyyātukāmo – S. V. 351
With the hope of going out to the pleasure garden; *ni + Yā + tuṃ, inf. + kāma*

Uyyānam sodhento addasa – Vin. IV. 157
While making the garden clean, (he) saw; *Śudh + e + nta, caus. pr. p.; a + Drś + ā, pst. 3rd. sg.*

Uyyāne cittaḡāre – Vin. IV. 298
In the picture gallery of the garden; *citta + agāra; cittaḡāranti kīlanacittasālam, Cy. 934*

Uyyuttam senam dassanāya gaccheyya – Vin. IV. 104
Should go to see the army on the march; *u(t) + Yuj + ta, pp.*

Uyyojanikapaṭisaṃyuttamyeva katham kattā – A. IV. 233
The one who gives a talk leading indeed to sending (the listeners) away; *u(t) + yojana + ika, der. + paṭi + saṃ + Yuj + ta, pp.; Kr + tu, der.*

Uyyodhikaṃ vā balaggaṃ vā senābyūhaṃ vā añikadassanaṃ vā gaccheyya – Vin. IV. 107
Should go to an army in the battle, in array, in amassing or should go to see the army; *uyyodhikaṃ, sampahāraṭṭhānassetam, adhivacanaṃ; balaggaṃ, balagaṇana-ṭṭhānaṃ, Cy. 859; u(t) + Yudh + ika, der.; senā + vi + Vah + ya, der*

Uyyodhikāya nivatto – A. V. 65
Returned from the battle front; *ni + Vrt + ta, pp.*

Uracchadaṃ karonti – Vin. II. 10
(They) make a breast cover; *ura + Chad + a, der.*

Urassa dukkho bhavissati – Vin. I. 77; IV. 129
It will be painful to the heart

Uruvelāyaṃ viharati najjā Nerañjarāya tīre Ajapāla nigrodhe – S. I. 103; V. 167; D. II. 112, viharāmi
Abides in Uruvelā, under the banyan tree named Ajapāla, on the bank of the river Nerañjarā

Ure akkhīni ceva honti mukhaṃ ca – Vin. III. 107
There are eyes and also the mouth on the chest

Ulumpaṃ pariyesanti – Vin. I. 230
Seek for a raft; *ulumpanti pāraṃ, gamanatthāya añiyo kottetvā kataṃ, Cy. 1096; pari + es (from Iṣ) + a + nti, pres. 3rd. pl.*

Ulumpaṃ bandhitvā aciravatiyā nadiyā osārenti – Vin. III. 63
Having made a raft, oar it down on the river Aciravatī; *ulumpa (Skt. uḍupa); Ba(n)dh + i + tvā, absol.; o + Sr + e + nti, caus. pres. 3rd. pl.*

Ulūkapakkhakaṃ nivāsetvā – Vin. III. 34
Having caused to put on a dress made of owls' wings; *ni + Vas + e + tvā, caus. absol.*

Ullittā vā avalittā vā ullittāvalittā vā – Vin. III. 149
Plastered up, plastered down and plastered up and down; *u(t) + Lip + ta, pp.; ullitta + avalitta*

Ullumpatu brāhmaṇiṃ pajaṃ – D. I. 249
Please help (bring up) brahmin people; *u (t) + Lu(m)p + a + tu, imper. 3rd. sg.*

Ullumpatu maṃ bhante – Vin. I. 57
Venerable sirs, please lift me up; *ullumpatu manti uddharatu maṃ, akusalā vuṭṭhāpetvā kusale patiṭṭhāpetu, sāmaṇerabhāvā vā uddharitvā bhikkhubhāve patiṭṭhāpetu, Cy. 984*

Ullokaṃ akaritvā sampharanti, heṭṭhato nipphatanti, Vin. II. 150-1
(They) carry (them) away without covering it at the bottom, the stuffings come out from the bottom; *ullokaṃ akaritvāti heṭṭhā cilimikaṃ adatvā, Cy. 1218; sam + Hr + a + nti, pres. 3rd. pl.; heṭṭhā + to; ni(s) + Pat + a + nti, pres. 3rd. pl.*

Ullokaṃ karitvā santharitvā bhisim onandhitum – Vin. II. 151
To cushion the mattress, after putting a cloth underneath and spreading it out; *sam + Str + i + tvā, absol.; o + naddha or nandha (from Nah) + i + tum, inf.*

Uḷāraṃ te idaṃ āvuso Roja yaṃ tvam Bhagavato paccuggamaṇaṃ akāsi – Vin. I. 247
Friend Roja, it is very great of you that you went forward to receive the Blessed One; *āvuso is used here to address a layman*

Uḷāraṃ pasādaṃ pavedetvā – D. II. 131
Expressing great faith; *pa + Vid + e + tvā, caus. absol.*

Uḷāraṃ pubbenāparaṃ visesaṃ sañjānanti – M. II. 121; S. V. 154, sampajānanti
They realise a great distinction as compared with the past; *pubbena + aparāṃ; sam + Jān + nā + nti, pres. 3rd. pl.*

Uḷāraṃ visesaṃ adhigacchati – D. I. 227
Attains a very special status; *adhi + gacchati*

Uḷārasambhāvitā – Vin. IV. 290
The one (Bhaddā Kāpilānī) who was highly respected; *uḷārakulā pabbajitattā guṇehi ca uḷārattā uḷārātisambhāvitā, Cy. 932; sam + Bhū + e + i + ta, caus. pp.*

Uḷārā āsabhī vācā bhāsītā – D. II.

82
Made a bold statement; *Bhās + i + ta, pp.*

Uḷārāya pasamsāya pasamsati – M. I. 175
Accords a praise, in high terms; *pa + Śams + a + ti, pres. 3rd. sg.*

Uḷārāya bhattabhogāya cittaṃ namati – A. IV. 392
The mind turns towards enjoying a sumptuous meal; *Nam + a + ti, pres. 3rd. sg.*

Uḷāresu pañcasu kāmagaṇesu bhogāya cittaṃ namati – A. IV. 392
The mind turns towards enjoying the highest forms of sense-objects; *Bhuj + a, der.*

Uḷāro āloko sañjāyi – D. II. 209
A bright light appeared; *sam + Jan + ya + i, pst. 3rd. sg.*

Usabhachinnavisāṇasamena cetasā viharāmi – A. IV. 376
I abide with a mind similar to the bull whose horns are cut; *usabha + Chid + ta, pp. + visāṇa + sama (chinnavisāṇa-usabhasamena)*

Usabhasatāni muñcāmi, jīvitam demi – A. IV. 46
I set free hundred bulls and give them life; *Mu(ñ)c + a + mi, pres. 1st. sg.; Dā + e + mi, pres. 1st. sg.*

Usuyyakā ime samaṇā Sakyaputtiyā – Vin. II. 190
Jealous are these recluses, sons of the Śākyan; *usuyya + ka, der.*

**Usulomaṃ purisaṃ vehāsaṃ
gacchantaṃ – Vin. III. 106**

A person with arrow-like (spiky)
bodily hair, going in the sky; *usu* +
loma

**Usūsupi khippamānesu sattīsūpi
khippamānesu asīsūpi vijjotalantesu
– M. I. 86**

When the arrows are being thrown at,
spears are being thrown at and swords
are made flashing; *loc. abs.*; *Kṣip* +
ya + *māna*, *pass. pr.p.*; *vi* + *Dyut* +
aya + *nta*, *caus. pr.p.*

**Usmā āyumaṃ paṭicca tiṭṭhati – M. I.
295**

Heat exists depending on vitality;
paṭi + *I* (*t*) + *ya*, *absol.*; *tiṭṭha* + *ti*,
pres. 3rd. sg.

**Usmā jāyati tejo abhinibbattati –
M. III. 242; S. II. 97; IV. 215**

Heat is born, fire is produced; *Jan* +
ya + *ti*, *pres. 3rd. sg.*; *abhi* + *ni* + *Vṛt*
+ *a* + *ti*, *pres. 3rd. sg.*

**Usmīkatopi imasmim
dhammavinaye – M. I. 132, 258**

The one who has had even the warmth
of this doctrine and discipline; *usmā* +
kata

**Ussaṭṭhāya ussaṭṭhāya parisāya – M. II.
65**

With the following of high ranking
officials, *u*(*t*) + *Sṛ* + *ta*, *pp.*

**Ussaṃkitaparisamkito – A. III.
128**

The one who is mistrusted and
suspected; *u*(*t*) + *Śamk* + *i* + *ta*, *pp.*

**Ussayavādikā nāma aṭṭakārikā
vuccati – Vin. IV. 224**

The one who quarrels or sues is
called *ussayavādikā*; *u*(*t*) + *sayā*
(*from Śri*) + *vāda* + *i* + *ka*, *der.*
(*one who bursts forth with emotions*)

**Ussahati ghaṭati vāyamati lābhāya –
A. IV. 293**

Strives, makes effort and exerts for
gain; *granth* or *Ghaṭ* + *a* + *ti*, *pres. 3rd.
sg.*; *vi* + *ā* + *Yam* + *a* + *ti*, *pres. 3rd.
sg.*

Ussahanti rājaporise – D. I. 135

Take interest in government service; *u*
(*t*) + *Sah* + *a* + *nti*, *pres. 3rd. pl.*

Ussahanti vaṇijjāya – D. I. 135

Take interest in trade and commerce

**Ussahasi.. evarūpāni cīvarāni
saṃvidahitum? – Vin. I. 287**

Are you able to prepare robes of this
kind?; *u*(*t*) + *Sah* + *a* + *si*, *pres. 2nd.
sg.*; *saṃ* + *vi* + *Dhā* + *a* + *i* + *tum*,
inf.

**Ussāvabindūpamaṃ jīvitaṃ
manussānaṃ – A. IV. 137**

The life of human beings is just like a
dew-drop; *ussāva* + *bindu* + *upama*

**Ussāhassa chando bahukāro – M. II.
174**

Will is much useful for striving

**Ussukkampi karoti bhattasmim –
Vin. I. 312**

He creates eagerness in food

Ussukkaṃ karissāmi

**cīvarapiṇḍapāta
senāsanagilānapaccayabhesajja
parikkhārānaṃ – S. IV. 291**
I will generate eagerness for robes,
foods, lodgings and medical
requisites; *u*(*t*) + *suka* + *ya*, *der.*

Ussukkaṃ udapādi – D. II. 263

Eagerness arose; *u*(*t*) + *a* + *Pad* + *i*,
pst. 3rd. sg.

**Ussussanti visussanti na bhavanti –
A. IV. 100**

(They) are withered away, dried up
and do not grow up (make progress);
u(*t*) + *Śuṣ* + *ya* + *nti*, *pass. pres. 3rd.
pl.*; *vi* + *Śuṣ* + *ya* + *nti*, *pass. pres.
3rd. pl.*; *Bhū* + *a* + *nti*, *pres. 3rd. pl.*

Ussūrabhatte kule – A. III. 260

In a family, taking food late in the
morning; *u*(*t*) + *sūra* + *bhatta*

Ussūraseyyā – D. III. 184

To sleep till the sun rise; *u*(*t*) + *sūra*:
sūrya in *Skt.* becomes *sūra*, *suriya* or
sometimes *sūriya* in *Pāli*, similarly
kārya in *Skt.* becomes *kāra* or *kāriya*
in *Pāli*

Ussūre āharīyittha – Vin. IV. 77

Was brought late in the morning; *ā* +
Hṛ + *īya* + *i* + *ttha*, *pass. pst. 3rd. sg.*

**Ussūre bhattaṃ nīharissati – Vin. I.
293**

Will take out food late (when the sun
is up); *ni* + *Ṛ* + *Hṛ* + *i* + *ssati*, *fut. 3rd.
sg.*

**Ussolhipañcamānaṃ dhammānaṃ
bhāvitattā bahulikatattā – A. III. 82**

Due to the cultivation and constant
practice of five things including
exertion as the fifth; *bhāvita* + *tta*,
der.; *bahula* + *kata* + *tta*, *der.*

Ū

Ūnakamāse sese gimhāne – Vin. III. 253
When there is less than one month in the summer

Ūnachārattaṃ vippavasati – Vin. III. 264
(He) keeps himself away, less than six nights; *vi + pa + Vas + a + ti, pres. 3rd. sg.*

Ūnadvādasavassaṃ gihigataṃ vuṭṭhāpenti – Vin. IV. 321
Cause to ordain a married girl of less than twelve years; *gihigatā nāma purisantara gatā vuccati, old. Cy. 322; gihi + gata; vi + u(t) + Sthā + āpe + nti, caus. pres. 3rd. pl.*

Ūnapanācābandhanena pattena .. cetāpeyya – Vin. III. 246
Would cause to exchange with a bowl of less than five bindings; *Cit + āpe + eyya, caus. opt. 3rd. sg.*

Ūnavīsativasso puggalo akkhamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasirimsapa-samphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tippānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ anadhivāsakajātiko – Vin. I. 78
The individual under twenty years

of age is not immune to cold, heat, hunger, thirst, gadflies, wind, sun, serpents, abusive language, and unable to resist existing bodily pains, severe, acute, unpleasant, unpalatable, unhappy and deadly; *a + Kṣam + a, der.; du + @ + Vac + ta, pp.; du + @ + ā + Gam + ta, pp.; u(t) + Pad + ta, pp.; sarīra + ika, der.; an + adhi + Vas + aka + jātika, der.*

Ūnassa pāripūriyā – Vin. III. 203
To fill the gap; *paripūra + ī, der.*

Ūne gaṇe caraṇaṃ – Vin. II. 36
Moving in a group less than four or more; *ettha gaṇoti cattāro vā atirekā vā, Cy. 1170*

Ūno loko atitto taṇhādāso – M. II. 68
The world is incomplete, unsatisfied and a slave to craving; *a + Tṛp + ta, pp.; taṇhā + dāsa*

Ūrantarikāya ghaṭṭehi – Vin. III. 39
Touch between thighs; *ūru + antarikā; ghaṭṭa (from Ghṛṣ) + e + hi, imper. 2nd. sg.*

Ūrubalī bāhubalī alamatto saṃgāmāvacaro – M. II. 69
The one who is strong in thighs and arms, sturdy and moving in the battle field; *ūru + bala + ī, der.; alamattoṭṭhi samattha attabhāvo, Cy. III. 307, saṃgāma + avacara*

Ūruyā potthanikaṃ bandhitvā – Vin. II. 190
Having tied a dagger to the thigh; *Ba(ñ) dh + i + tvā, absol.*

Ūhataṃ rajojallaṃ – S. V. 321; Vin. III. 70
Stirred up dust and dirt; *uddhaṃ hataṃ ūhataṃ, Vin. Cy. 404; u(t) + Han + ta, pp.; rajo + Jal + ya*

Ūhadantipi ummihantipi – Vin. III. 227
Defecate and urinate; *u(t) + Han (hat) + a + nti, pres. 3rd. pl.; u(t) + Mih + a + nti, pres. 3rd. pl.*

Ūhasantipi ullapantipi ujjhaggantipi uppaṇḍentipi – Vin. III. 128
Laugh with contempt, talk with a loud voice, make big laughter, and make fun of him; *u(t) + Hrṣ + a + nti, pres. 3rd. pl.; u(t) + Lap + a + nti, pres. 3rd. pl.; u(t) + jaggha + nti, pres. 3rd. pl.; u(t) + Paṇḍ + e + nti, pres. 3rd. pl.*

E

Ekakamhā tāva – A. IV. 355

We are alone (I am alone) at the moment; *ekakā + amhā; tāva, incl.*

Ekakaṃ ohāya pakkamiṃsu – Vin. I. 96; II. 212

(They) went out leaving (him) behind, alone; *eka + ka; o + Hā + ya, absol.; pa + Kram + iṃsu, pst. 3rd. pl.*

Ekakulassa vihāro hoti, parikkhitto ca – Vin. III. 202

There is a dwelling place of one family, enclosed too; *pari + Kṣip + ta, pp.*

Ekako araṇṇe viharāmi – A. III. 101

I abide in the forest alone

Ekako niggahanāni kattā – A. III. 129

The one who makes thefts alone; *Kṛ + tu, der.; with the suffix trn (tu), object is generally used in gen.*

Ekaggā samāpajjimsu – D. II. 210

Took a unanimous decision; *eka + agga; saṃ + ā + Pad + ya + iṃsu, pst. 3rd. pl.*

Ekacivarā cīvarakammaṃ karonti – Vin. IV. 306

Wearing only one robe (they) are engaged in robe-making

Ekacīvaro aṭṭhāsi gattāni pubbāpayamāno – M. I. 161, III. 192; S. I. 8; A. III. 345

He stood with one robe, causing to bring the limbs back to the former position (i.e. drying up the body); *a + Sthā + s + i, pst. 3rd. sg.; pubba + āpaya + māna, caus. denom. pr.p.*

Ekaccaṃ abbhanujānāti, ekaccaṃ nābbhanujānāti – D. III. 114

Some he particularly approves and some others he does not; *abhi + anu + Jān + nā + ti, pres. 3rd. sg.; na + abbhanujānāti*

Ekaccaṃ pabbājenti, ekaccaṃ na pabbājenti – Vin. III. 184

They cause to banish some, don't cause to banish some others; *pa + Vraj + e + nti, caus. pres. 3rd. pl.*

Ekaccaṃ vadema sādhuṭi – D. I. 162

We say that some thing's good; *Vad + e + ma, pres. 1st. pl.; sādhu + iti*

Ekaccaṃ sarati, ekaccaṃ na sarati – Vin. II. 59

Some he remembers and some (others) he does not; *Smṛ + a + ti, pres. 3rd. sg.*

Ekaccānaṃ itthīnaṃ oyācantīnaṃ, ekaccānaṃ itthīnaṃ āyācantīnaṃ – Vin. III. 137

When some women were cursing and some others were entreating; *o + Yāc + a + nta + ī, pr.p.; ā + Yāc + a + nta + ī, pr.p.*

Ekacce evamāhaṃsu – S. I. 79

Some said thus; *evaṃ + āhaṃsu: a + Ah + a + iṃsu, pst. 3rd. pl.*

Ekacce bhikkhū āgamesuṃ – Vin. I. 282

Some bhikkhus waited; *ā + Gam + e + s + uṃ, pst. 3rd. pl.*

Ekaccesu ṭhānesu sameti – D. I. 162

There is an agreement on certain points; *saṃ + e (from I) + ti, pres. 3rd. sg.*

Ekacchanne āvāse (na) vatthabbaṃ – Vin. II. 33

Should not live in an abode with one roof; *eka + Chad + ta, pp.; Vas + tabba, fut. pp.*

Ekacchanne vasissāma – Vin. I. 339

We will abide under one roof

Ekacchiggaḷaṃ yugaṃ – S. V. 455

A yoke with one hole; *eka + chiggaḷa*

Ekacchiggaḷe yuge gīvaṃ paveseyya – M. III. 169

Would cause to insert the neck in the yoke with one hole; *eka + chiggaḷa; pa + Viś + e + eyya, caus. opt. 3rd. sg.*

Ekajjhaṃ sannipatāma sannipatitvā yassa yaṃ vattati taṃ ajjhesāma – M. III. 10

We assemble at one particular place, having assembled we request the one who has mastery over that; *vattatīti paguṇā hutvā āgacchati, Cy. IV. 72*

Ekajjhaṃ sannipatitvā uposatho kātabbo – Vin. I. 108

Having assembled together at one

particular place Uposatha ceremony should be held; *saṃ + ni + Pat + i + tvā, absol.; Kṛ + tabba, (kartabba > kattabba > kātabba) fut. pp.*

Ekajjhaṃ saṃsaṭṭhaṃ – M. I. 317

Concocted; *saṃ + Sṛj + ta, pp.*

Ekajjhaṃ saṃharitvā – S. II. 178; S. V. 441, saṃhareyya; A. I. 182

Having collected together at one place; *saṃ + Hr + i + tvā, absol.*

Ekatitthe nahāyanti – Vin. I. 293; IV. 260

They take bath at the same ford; *Snā + ya + nti, pres. 3rd. pl.*

Ekato āgacchanti – Vin. II. 273

Come together

Ekato uddisāpento – Vin. IV. 15

While making (the pupil) recite together; *uddesaṃ gaṇhanto, Cy. 743; u(t) + Drś + āpe + nta, caus. pr.p.*

Ekato upasampannaṃ ovadati – Vin. IV. 55

Instructs the one ordained in one Order; *upa + saṃ + Pad + ta, pp.; o + Vad + a + ti, pres. 3rd. sg.*

Ekato dhāraṃ ubhato dhāraṃ paharaṇi – Vin. IV. 201

Single-edged and double-edged weapon

Ekato vā ubhato vā ukkhipitvā – Vin. IV. 187

Lifting up from one side or both; *u(t) + Kṣip + i + tvā, absol.*

Ekato vā ubhato vā gaṇḍaṃ katvā – Vin. IV. 196

Making the swelling on one side or both

Ekato sajjhāyaṃ karonto – Vin. IV. 15

While rehearsing together; *sa + ajjhāya; Kr + o + nta, pr.p.*

Ekattakāyā ekattasaññino – A. IV. 40

Those who have uniformity in body and uniformity in mind; *eka + tta, der. + kāya; saññā + ī, der.*

Ekattakāyā nānattasaññino – A. IV. 40

Those who have uniformity in body and difference in mind; *nānā + tta, der.*

Ekathālakepi pivanti – Vin. II. 10

They drink even in the same pot; *Pā or Pī + nti, root redup., pres. 3rd. pl.*

Ekadesaṃ bhuñjitvā – Vin. III. 22

Having eaten a portion; *Bhu(ñ)j + i + tvā, absol.*

Ekadvīhikāya sattarattindivāni gaṇesi – D. III. 8

He counted seven days in terms of one day, two days and so on; *eka + dvi + aha + ika, der.; gaṇa + e + s + i, denom. pst. 3rd. sg.*

Ekadhītikā – Vin. III. 135

Only one little daughter

Ekantakālakehi akusalehi

dhammehi – A. III. 406

With unwholesome things, definitely black

Ekantaṃ manasikareyya – A. I. 256

Would apply on mind exclusively; *ekantaṃ, adv.*

Ekantasukhapaṭisaṃvedī vihareyya – A. V. 85

(He) would abide experiencing absolute happiness; *paṭi + saṃ + Vid + e + ī, caus. der.*

Ekantasukhassa lokassa

sacchikiriyāya – D. I. 192

To see the world of absolute happiness; *sa + acchi + kiriyāya*

Ekante attānaṃ upasaṃhāsi – D. II. 212

Went into one side; *eka + ante; upa + saṃ + Hr + s + i, pst. 3rd. sg.; harsi > hassi > hāsi*

Ekapañheneva saṃsādeyyāma – D. III. 38

We would make him sink down only by one question; *saṃ + Sad + e + eyyāma, caus. opt. 1st. pl.*

Ekapariyakataṃ kāyabandhanaṃ – Vin. II. 266

Waistband, going only one round

Ekapalāsikesu upāhanesu satto – Vin. I. 185

The one who is attached to the shoes with one lining; *ekapalāsikanti ekapaṭalaṃ, Cy. 1083; Śak + ta, pp.*

Ekabhattiko brahmacārī silavā

kalyāṇadhammo – M. II. 51

He is one who takes one meal a day, is a celibate, virtuous and of good nature; *eka + bhatta + ika, der.; kalyāṇa + dhamma*

Ekabhattiko hoti rattūparato

virato vikālabhojanā – D. I. 5; M. I. 180

He is one who takes one meal a day, has abstained from eating in the night and detached from eating at improper time; *ratti + upa + Ram + ta, pp.; vi + Ram + ta, pp.*

Ekabhājanepi bhuñjanti

ekathālakepi pivanti – Vin. II. 10, 124

Even in one plate they eat, even in one beaker they drink; *Bhu(ñ)j + a + nti, pres. 3rd. pl.; Pā or Pī + nti, root redup., pres. 3rd. pl.*

Ekamañcepi tuvaṭṭenti – Vin. II. 10, 124

They share one bed; *tuvaṭṭa + e + nti, denom. pres. 3rd. pl.*

Ekamattānaṃ dameti ekamattānaṃ sameti, ekamattānaṃ parinibbāpeti – A. I. 168

Disciplines one self, calms down one self and causes to extinguish one self; *Dam + e + ti, pres. 3rd. sg.; Śam + e + ti, pres. 3rd. sg.; pari + ni + Vā + āpe + ti, caus. pres. 3rd. sg.*

Ekamantaṃ aṭṭhāsi – D. I. 50, 150; S. I. 1; Vin. I. 2

Stood at one side; *a + Sthā + s + i, pst. 3rd. sg.*

Ekamantaṃ anucaṃkamamāno – M. II. 158

While walking at one side; *ekaṃ + antaṃ; anu + Kram + a + māna, desid, pr.p.*

Ekamantaṃ anusāsivā – Vin. II. 272

Having instructed at one side; *ekamantaṃ, acc. for loc; anu + Śās + i + tvā, absol.*

Ekamantaṃ apakkamma – D. I. 142, II. 180

Having gone aside; *apa + Kram + ya, absol.*

Ekamantaṃ apanetvā – D. I. 221; A. I. 219

Having led (him) aside; *apa + Nī + a + tvā, absol.*

Ekamantaṃ ṭhito – D. I. 50, 151

One who has stood at one side; *Sthā + i + ta, pp.*

Ekamantaṃ nilīyimsu – Vin. III. 22

(They) hid themselves at one side; *ni + Lī + ya + imsu, pst. 3rd. pl.*

Ekamantaṃ nisīdi – D. I. 51; M. I. 16; S. I. 183; V. 83

Sat down at one side; *ni + Sad + i, pst. 3rd. sg.*

Ekamantaṃ nisinno – D. I. 51; M. I. 16

The one who has sat down at one side; *ni + Sad + ta, pp.*

Ekamantaṃ paṭimānesi – Vin. IV. 117

Waited for at one side; *paṭi + Man + e*

+ s + i, caus. pst. 3rd. sg.

Ekamantaṃ passāvaṃ kātuṃ – Vin. II. 140

To urinate at one place; *Kṛ + tuṃ, inf.*

Ekamidaṃ samayaṃ – M. II. 97; A. IV. 369

At one time; *ekam + idaṃ*

Ekamidāham bho Ānanda samayaṃ so bhavaṃ Gotamo Vesāliyaṃ viharati – M. III. 13

One day, Ānanda, that Blessed Gotama stays in Vesāli; *ekam + idaṃ + ahaṃ, (ahaṃ means day)*.

Ekamidāhaṃ samayaṃ – D. I. 52, 157; M. I. 92; S. IV. 379; Vin. II. 284

I, at one time; *ekam + idaṃ + ahaṃ (I)*

Ekamekaṃ ca bhikkhuṃ paccekadussayugena acchādesi – M. I. 353

He offered two separate pieces of cloth to each and every bhikkhu; *pati + eka; ā + Chad + e + s + i, caus. pst. 3rd. sg.*

Ekamekaṃ vandāpessāmi – D. II. 148

I will make (them) worship one by one; *Vand + āpe + ssāmi, caus. fut. 1st sg.*

Ekamekaṃ sitthaṃ kammaṣatena niṭṭhāyati – Vin. II. 132

Each one of (these) boiled rice is produced with one hundred labour; *ni(s) + Sthā + ya + ti, pass. pres.*

3rd. sg.

Ekamekassa kamme kayiramāne – Vin. IV. 151

When a legal action is being taken against each and everyone; *eka + m + ekassa; Kṛ + iya + māna, meta. pass. pr.p.*

Ekamekassa pativiso – Vin. III. 64

The share of each and everyone

Ekamekassa bhikkhuno upatiṭṭhatha – Vin. I. 244

Stay by the side of each and every bhikkhu; *eka + (m) + ekassa; upa + tiṭṭha + tha, pres. 2nd. pl.*

Ekamekassa mātāpitāro – Vin. IV. 129

Parents of each and everyone

Ekameko evaṃ maññati – M. I. 249

Each and every one thinks thus; *eko + Man + ya + ti, pres. 3rd. sg.*

Ekam aṃgaṃ ṭhapetvā – D. I. 120

Except for one constituent; *Sthā + āpe + tvā, absol.*

Ekam āmaṇḍaṃ hatthe karitvā paccavekkheyya – M. III. 101

Would review a myrobalan, keeping it in the hand; *āmaṇḍanti āmalakaṃ, Cy. IV. 147; Kṛ + i + tvā, absol.; pati + ava + Īkṣ + eyya, opt. 3rd. sg.*

Ekam gāmakkhetaṃ upanissāya – M. III. 10

Having resorted to one single locality (village and field); *gāma + khetta; upa + ni + Śri + ya, absol.*

Ekam disaṃ pharitvā viharati – D. I. 250

Having extended (love and friendliness) to one direction, he abides; *Sphar + i + tvā, absol.*

Ekam piṇḍaṃ anāgate āpatti thullaccayassa, tasmim piṇḍe āgate āpatti saṃghādisesassa – Vin. III. 157

When the lump (of plaster) has not yet come, there would be a grave offence, when that lump has come, there would be an offence entailing a formal meeting of the Saṃgha; *loc. absol. seems to have been made in the first sentence without loc. case on both terms, ekam, piṇḍaṃ, as in the case of the second; Cy. says ekam piṇḍaṃ means the last lump, 571*

Ekam maññamāno dve pūve adāsi – Vin. IV. 91

(He) gave two cakes thinking that it was one; *Man + ya + māna, pass. pr. p.; a + Dā + s + i, double pst., 3rd. sg.*

Ekam vā rattim ekam vā divasaṃ – A. V. 84

One night or one day

Ekam samayaṃ – D. I. 1; M. I. 1; S. I. 1; A. I. 1

At one time; *loc. meaning is conveyed by acc.*

Ekamsaṃ uttarāsaṃgaṃ karitvā – D. II. 37; M. I. 168, 177; III. 246; S. I. 81, 137; III. 92; V. 167; Vin. I. 5, 36

Having arranged the outer robe on one shoulder

Ekamsaṃ cīvaraṃ katvā – M. III. 15
Having arranged the robe on one shoulder; *Kṛ + tvā, absol.*

Ekamsaṃ cīvaraṃ karitvā – M. II. 74

Having arranged the robe on one shoulder; *ekam + aṃsaṃ; Kṛ + i + tvā, absol.*

Ekamsavyākaraṇīyaṃ pañhaṃ – A. I. 197

The question to be answered directly; *ekamsa + vi + ā + Kṛ + anīya, fut. pp.*

Ekamsena apavadati paṭikkosati – S. IV. 118

Categorically, reproaches and rejects; *ekamsena, adv.; apa + Vad + a + ti, pres. 3rd. sg.; paṭi + Kruś + a + ti, pres. 3rd. sg.*

Ekamsena upakkosati upavadati – D. I. 161; A. V. 190

Absolutely upbraids and reproaches; *upa + Kruś + a + ti, pres. 3rd. sg.; upa + Vad + a + ti, pres. 3rd. sg.*

Ekamsena gahito, sīhanādo nadito – D. III. 99

Taken up directly, and made the lion-roar; *Gṛh + i + ta, pp.; Nad + i + ta, pp.*

Ekamsena dhāreyyāsi – S. IV. 326; A. IV. 143

You should hold definitely; *Dhṛ + e + eyyāsi; caus. opt. 2nd. sg.*

Ekamsena niṭṭhamettha gantabbaṃ – M. II. 213

On this matter, one should go directly to the conclusion; *niṭṭham + ettha; Gam + tabba, fut. pp.*

Ekamsena niṭṭham gacchanti – M. II. 169

They go directly to the conclusion

Ekamsena vācā bhāsītā – D. II. 118

Spoken in unequivocal terms; *Bhās + i + ta, pp.*

Ekamsena vyākataṃ – A. III. 403

Explained in conclusive terms; *vi + ā + Kr + ta, pp.*

Ekarattim vihareyya – A. I. 277

Could live only one night; *vi + Hr + a + eyya, opt. 3rd. sg.*

Ekarattivāsaṃ upagacchi – S. IV. 374

Stayed for one night; *eka + ratti + vāsa; Vas + a, der.; upa + gaccha + i, pst. 3rd. sg.*

Ekarattivāsaṃ upagañchi – D. I. 1

Stayed for one night; *upa + gañch (from Gam) + i, pst. 3rd. sg.; gañchi = gacchi*

Ekaraso loṇaraso (mahāsamuddo) – Vin. II. 238

(The great sea) has only one taste, the taste of salt

Ekavihāre vatthum – Vin. I. 196

To abide at the same lodging; *Vas + tum, inf.*

Ekasamghātampi sahitum – Vin. I. 342

To resist even one attack; *Sah + i + tum, inf.*

Ekaseyyam ekabhattam brahmacariyam – Vin. I. 194

The highest way of life with one sleep and one meal

Ekassa caritam seyyo – Vin. I. 350

Living alone is better

Ekassa cepi na paṭibhāseyya – Vin. IV. 177

If it does not occur to anyone; *ce, cond. p. + api; paṭi + Bhā(s) + eyya, opt. 3rd. sg.*

Ekaheneva – D. II. 48; Vin. II. 147

Just within one day; *eka + akena + eva*

Ekāgārikampi karonti – M. I. 87

Plunder the houses

Ekā niṭṭhā, udāhu puthu niṭṭha? – A. I. 278

Is there one goal or many?; *puthu and udāhu, incl.*

Ekānusāvane kātum – Vin. I. 93

To ordain in one pronouncement; *eka + anu + Śru + e + ana, caus. der.*

Ekārakkho – A. V. 30

The one who has a unique security; *eka + ārakkha*

Ekārāmatam anuyutto viharati – D. II. 223

Indulged in the delight of being alone, he abides; *eka + ārāma + tā, der.; anu + Yuj + ta, pp.*

Ekāva gāyi, ekāva nacci, ekāva accharikaṃ vādesi – A. IV. 263

She sang alone, danced alone and clapped hands alone; *ekā + eva; Gai + i, pst. 3rd. sg.; Nṛt + ya + i, pst. 3rd. sg.; Vad + e + s + i, caus. pst. 3rd. sg.; accharikaṃ vādesīti pāṇitalaṃ vādesi, Cy. 130*

Ekā vañjhā, ekā vijāyini – Vin. III. 83

One was barren, one was fertile; *vi + Jan + ya + inī*

Ekā vā nadīpāraṃ gaccheyya – Vin. IV. 228

Or should go beyond the river (abroad) alone

Ekā vā rattim vippavaseyya – Vin. IV. 229

Or should stay away alone for one night; *vi + pa + Vas + eyya, opt. 3rd. sg.*

Ekāsanabhojanaṃ bhuñjāmi – M. I. 124

I eat one meal a day; *eka + As + ana, der. + Bhuj + a + ana, der.; Bhu(ñ)j + a + mi, pres. 1st. sg.*

Ekāsanepi nisīdanti – Vin. II. 10

(They) sit even on one seat; *ni + Sad + a + nti, pres. 3rd. pl.*

Ekāhparivāsaṃ detu – Vin. II. 40

Let (the Saṃgha) give probation for one day; *pari + Vas + a, der.; Dā + e + tu, imper. 3rd. sg.*

Ekāhamataṃ vā dvīhamataṃ vā tūhamataṃ vā – M. I. 88; A. I. 140

The dead body, one day, two days or three days gone; *eka + aha + Mr + ta, pp.; dvi + aha; ti + aha*

Ekāham varam yācāmi – Vin. I. 82

I ask for one promise; *ekaṃ + ahaṃ; Yāc + a + mi, pres. 1st. sg.*

Ekāhena sattham āharanti – S. V. 320

Commit suicide within one day; *sattham āharati is an idiomatic expression for committing suicide; ā + Hr + a + nti, pres. 3rd. pl.*

Ekekalomo – M. II. 136

The one who has separate bodily hair; *eka + eka + loma*

Ekena eko voharati – A. II. 188

Converses with another in isolation; *vi + o (ava) Hr + a + ti, pres. 3rd. sg.*

Ekena ṭhānena gārayho – S. IV. 339

Becomes censurable by one point; *garaha + ya, meta. fut. pp.*

Ekena dāmena vā yottena vā saññuttā – S. IV. 282

Connected together with a rope or a strap; *saṃ + Yuj + ta, pp.*

Ekena padena sabbo attho vutto – S. II. 36

The entire meaning is said (given) in one word; *Vac + ta, pp.*

Ekena passena satta māse nipajjitum – Vin. I. 274

To lie down on one side for seven months; *ni + Pad + ya + i + tum, inf.*

Ekenapi ce ūno vīsatigaṇo – Vin. III. 186

If the group of twenty is less even by one; *ekena + api; ce, cond. p.*

Ekena maṃ acchādehi, ekena Ānandaṃ – D. II. 133

Dress me in one and Ānanda in one; *ā + Chad + e + hi, caus. imper. 2nd. sg.*

Ekena hatthena udakaṃ siñcittabbaṃ – Vin. II. 208

Water should be sprinkled with one hand; *Si(ñ)c + i + tabba, fut. pp.*

Ekena hatthena pādā dhovittabbā – Vin. II. 208

Feet should be washed with one hand; *Dhū + a + i + tabba, fut. pp.*

Ekenekā santiṭṭhatipi sallapatipi – Vin. IV. 268

Being alone (she) stands together and talks together with one (man); *ekena + ekā; saṃ + tiṭṭha + ti, pres. 3rd. sg. + api; saṃ + Lap + a + ti, pres. 3rd. sg. + api*

Ekeneva pañhena sakalampi rattim vītināmetum – Vin. II. 300

To spend the whole night with one question; *vi + ati + Nam + e + tum, caus. inf.*

Ekenūna pañca arahantasatāni uccini – Vin. II. 285

Selected five hundred Arahants, less one; *ekena + ūna; u(t) + Ci + nā + i, pst. 3rd. sg.*

Eke samaṇabrāhmaṇe kise lūkhe dubbaṇṇe uppaṇḍuppaṇḍukajāte

dhamanisanthatagatte – M. II. 121

Some recluses and brahmins who are emaciated, coarse, ugly looking, pale and with the veins strewn over the limbs; *lūkha (Skt. rūkṣa); u(t) + paṇḍu + u(t) + paṇḍuka + jāta; dhamani + santhata: saṃ + Str + ta, pp. + gatta*

Ekikā āgatā – Vin. IV. 227

Came alone; *eka + (i) + kā, der.*

Ekikā ohīnā – Vin. IV. 229

Remained alone; *o + Hā + ta, pp.*

Ekikā ohīyitvā – Vin. IV. 229

Having remained alone; *o + Hā + iya + i + tvā, absol.*

Ekidaṃ sattā dubbāṇṇā – D. III. 69

Some of the beings were ugly; *ekidaṃ, incl.; du + vaṇṇa, v = b*

Ekindriyaṃ jīvaṃ viheṭhētā – Vin. I. 137; IV. 296

Injuring living being with one faculty; *eka + indriya; vi + Hīḍ + e + nta, caus. pr.p.*

Ekindriyaṃ jīvitaṃ viheṭhenti – Vin. IV. 34

(They) cause to harm life with one faculty; *vi + Hīḍ + e + nti, caus. pres. 3rd. pl.*

Ekissā lokadhātuyā – D. II. 225

For one world system; *loka + dhātu*

Eko adutiyo cārikaṃ pakkāmi – S. III. 95

He went alone on a tour, without a second; *a + du + tiya, der.*

Eko ekāya mātuḡāmena sallape – A. III. 69

Being alone himself, he would converse with a lonely woman; *ekāya mātuḡāmena, two genders for adj. and substantive; mātuḡāma, m. sg.; saṃ + Lap + e, opt. 3rd. sg.*

Eko ekāya raho paṭicchanne āsane alaṃkammaniye nisajjaṃ kappesi – Vin. III. 187

(He) being alone with a woman, sat down in privacy on a seat, fully covered and suitable for sexual act; *raho, incl.; alaṃkammaniye, yattha ajjhācāraṃ karontā sakkonti taṃ kammaṃ kātuṃ tādiseti attho, Cy. 631-2; paṭi + Chad + ta, pp.; ni + Sad + ya, der.; kappa + e + s + i, denom. pst. 3rd. sg.*

Eko gaṇamhā vūpakaṭṭho – M. III. 110; A. IV. 435, Vin. I. 353

The one who is alone and withdrawn from the group; *vi + apa + Kr̥ṣ + ta, pp.*

Eko dve paṭibāhasi? – Vin. II. 168

Being one do you hold back two (lodgings)?; *paṭi + Bāh + a + si, pres. 2nd. sg.*

Eko pañho, ekuddeso ekaṃ veyyākaraṇaṃ – S. IV. 299

One question, one subject and one explanation; *eka + uddesa; vi + ā + Kr̥ + aṇa, der.*

Ekomhi sammāsambuddho – Vin. I. 8

I am the only Sammāsambuddha, perfectly Enlightened One; *eko +*

amhi: As + mi, meta. pres. 1st. sg.; sammā, incl., saṃ + Budh + ta, pp.

Eko rattindivo – D. II. 327

One day (a day and night)

Eko raho anuvicintevā – D. II. 203

Having reflected in privacy; *anu + vi + Ci(n)t + e + tvā, absol.*

Ekova khaṇo ca samayo ca brahmacariyavāsāya – A. IV. 227

There is only one time for living the highest way of life

Eko vūpakaṭṭho appamatto ātāpi pahitatto viharanto – M. II. 61; Vin. I. 183

Abiding alone, detached, mindful, energetic and resolute; *a + pa + Mad + ta, pp.; pa + Dhā + i + ta, pp. + atta; vi + Hr + a + nta, pr.p.*

Eko heṭṭhā viharati eko upari – Vin. IV. 46

One abides below, one above; *heṭṭhā + upari, opp., incl.*

Eṇijaṃgho – M. II. 136

The one who has the calf as that of an Eṇi deer

Eṇeyyakampi karonti – M. I. 87

They inflict the punishment of Eṇeyyaka too, in which the convicted is fixed into the ground by inserting iron rods through both joints of elbow and knee and set fire around him, *Cy. II. 59*

Etagedhā devamanussā yadidaṃ pañcakāmaguṇā – M. III. 134

Both gods and men are attached to what is called five objects of sense-desire; *eta* + *gedha*; *pañca* + *kāma* + *guṇa*

Etadaggaṃ bhagini paricariyānaṃ – Vin. III. 133

Sister, this is the highest among the services; *etaṃ* (*etad*) + *agga*; *pari* + *Car* + *iya*, *der.*

Etadaggaṃ vuddhīnaṃ – A. I. 15

This is the highest among growths; *Vṛdh* + *ti*, *der.*

Etadatthā kathā etadatthā mantanā etadatthā upanisā etadatthaṃ sotāvadhānaṃ yadidaṃ anupādā cittassa vimokkho – A. I. 198

What is called liberation of mind without grasping is the purpose of conversation, discussion, rationale and giving ears; *etaṃ* (*etad*) + *attha*; *sota* + *ava* + *Dhā* + *ana*, *der.*

Etadavoca – Vin. I. 8

Said this; *etaṃ* (*etad*) + *a* + *Vac* + *a*, *root redup.*, *pst.* 3rd. *sg.*

Etadahosi – S. I. 58; Vin. I. 7, 26

This idea occurred in (his) mind; *etaṃ* (*etad*) + *ahosi* : *a* + *Hū* (*Bhū*) + *a* + *s* + *i*, *pst.* 3rd. *sg.*

Etadeva atthāya – Vin. IV. 211

For this very purpose

Etadeva ārabha udāhareyya – A. III. 195

Surely, he would say (something) concerning this; *ārabha*, *incl.* *u(t)* + *ā* + *Hṛ* + *eyya*, *opt.* 3rd. *sg.*

Etadeva kho pana mayaṃ bhoto

Udenassa āgamayamānā na nisīdāma – M. II. 158

Waiting only for this of the venerable Udena, we do not sit; *ā* + *Gan* + *aya* + *māna*, *caus. pr.p.*; *ni* + *Sad* + *a* + *ma*, *pres.* 1st. *pl.*

Etadevakhvetthāvuso sukhaṃ yadettha natthi vedayitaṃ – A. IV. 415

That there is nothing to be felt here is itself happiness, friends; *etaṃ* (*etad*) + *eva* + *kho* + *ettha* + *āvuso*; *yaṃ* (*yad*) + *ettha*; *na* + *As* + *ti*, *pres.* 3rd. *sg.*; *Vid* + *aya* + *i* + *ta*, *caus. pp.*

Etadeva paccayaṃ karitvā anaññaṃ – Vin. IV. 43

Only for this reason, not for any other; *an* + *aññaṃ*

Etadeva bahulaṃ dhammiṃ kathaṃ karoti – D. II. 81

(The Blessed One) gives this very same dhamma talk frequently; *Kṛ* + *o* + *ti*, *pres.* 3rd. *sg.*

Etadeva bhante varaṃ – A. IV. 128

This is indeed better, venerable sir

Etapathosmi etagocaro, na ca tena tammayo – M. I. 319

I am of this path, I am of this field, but I am not made out of that (I do not identify myself with that); *eta* + *patho* + *asmi*: *As* + *mi*, *pres.* 1st. *sg.*; *eta* + *gocaro*; *taṃ* (*tat*) + *maya*, *der.*

Etaparamāyeva sāvakayugaṃ – S. V. 164

A pair of disciples of this standard; *eta*

+ *paramaṃ* + *eva*

Etaparamāyeva devatā – D. II. 255

Exactly this amount of deities

Etamatthaṃ ārocetvā paribhāsi – Vin. IV. 265

Having informed this (he) reproached; *pari* + *Bhās* + *i*, *pst.* 3rd. *sg.*

Etamatthaṃ ārocessāma – S. V. 372

We will inform this matter; *etaṃ* + *atthaṃ*; *ā* + *Ruc* + *e* + *ssāma*, *caus. fut.* 1st. *pl.*

Etamatthaṃ puccheyyāma – M. I. 110; S. IV. 93

We should ask about this; *Pṛch* + *ya* + *eyyāma*, *opt.* 1st. *pl.*

Etamatthaṃ veditvā – D. II. 89; S. I. 75; Vin. I. 2

Having understood this situation; *Vid* + *i* + *tvā*, *absol.*

Etamhā abhikkantatarañca

pañītarañca – S. IV. 225

More excellent and fine than this; *abhi* + *kanta* + *tara*; *pañīta* + *tara*

Etaṃ aggaṃ etaṃ saṃgāhikaṃ

etaṃ saṃghātaniyaṃ yadidaṃ

kūṭaṃ – A. III. 10

That which is called ridge-pole is the prominent, all inclusive and the all binding; *saṃ* + *Grah* + *ika*, *der.*; *saṃ* + *ghātana* + *iya*, *der.*

Etaṃ kāraṇā – Vin. I. 222; IV. 76

For this reason; *no agreement between the adj. and substantive*

Etaṃ kho tumhākaṃ paṭirūpaṃ – A. IV. 359

This is suitable for you

Etaṃ patikiṭṭhaṃ parihānīnaṃ

yadidaṃ paññāparihāni – A. I. 15

What is called decrease in insight is the worst among all the decreases; *pati* + *Kliṣ* + *ta*, *pp.*

Etaṃ pāṭikaṃkhaṃ – S. IV. 225

This is to be expected; *paṭi* + *Kāṃkṣ* + *ya*, *fut. pp.*

Etaṃ pubbaṃgamaṃ etaṃ

pubbanimittaṃ – A. V. 236

This is the forerunner and the harbinger

Etaṃ mama esohamasmi eso me attā – S. II. 94; III. 18

This is mine, this I am, this is my soul (*taṃhā*, *māna*, *diṭṭhi*); *eso* + *ahaṃ* + *asmi*: *As* + *mi*, *pres.* 1st. *sg.*

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ asaṇñaṃ – M. II. 230

That which is called the state of no-identification is serene and fine; *Śam* + *ta*, *pp.*; *pa* + *Nī* + *ta*, *pp.*

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ upekkhā – M. III. 299

That which is called equanimity is serene and fine; *upa* + *Īkṣ* + *ā*

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ nibbānaṃ – A. V. 110-11

That which is called Nibbāna is serene and fine

Etarahi asamuppannāni āyatimaṃ

samuppajjissanti – A. III. 105
Not yet born, but will come up in future; *āyatim, incl.*; *saṃ + u (t) + Pad + ya + i + ssanti, fut. 3rd. pl.*

Etarahi manussānaṃ khayō hoti tanuttaṃ paññāyati – A. I. 159
At present, there is an exhaustion of human beings and there appears a decrease in human population; *etarahi, incl.*; *tanu + tta, der.*; *pa + Jñā + ya + ti, pass. pres. 3rd. sg.*

Etarahi vā paccuppannaṃ addhānaṃ ajjhataṃ kathaṃkathī hoti – M. I. 8
He is uncertain within himself as to this present period of time; *pati + u(t) + Pad + ta, pp.*; *adhi + attam;* *kathaṃ + kathā + ī, der.*

Etarahi vā mamaccayena – D. II. 101; S. V. 154
Currently or after my passing away; *mama + accayena: ati + aya (from I)*

Etarahi viharati – M. II. 119; S. I. 144
Abides, currently

Etarahi sunakhesu sandissanti – A. III. 221
To be seen at present among the dogs; *Dṛś + ya + nti, pass. pres. 3rd. pl.*

Etasmiṃ nidāne etasmiṃ pakaraṇe – Vin. I. 79
Against this background, on this matter

Etassa Bhagavā kālo, etassa Sugata kālo – D. II. 2; S. II. 107
This is the right time for this, Blessed

One, this is the right time for this, Well Gone One

Etāvaparamaṃ na ito bhiyyo – M. I. 246
Up to this much, not more; *etāva, incl.*; *bhiyyo, incl.*

Etāvaparamo siyā – M. III. 262
Should have gone to this extent; *As + yā (Skt. yāt), opt. 3rd. sg.*

Etāhaṃ na jānāmi – A. IV. 82
I do not know this; *etaṃ + ahaṃ; Jān + nā + mi, pres. 1st. sg.*

Etu kho bhante Bhagavā, sāgataṃ bhante Bhagavato, cirassaṃ kho bhante Bhagavā imaṃ pariyaṃmakāsi yadidaṃ idhāgamanāya, nisīdatu bhante Bhagavā, idamāsaṃ paññattaṃ – D. I. 179

Please come, Venerable Blessed One, welcome to you, sir, it is since a long time that the venerable Blessed One made this move to come here (paid this visit), please sit down venerable sir, the seat is already prepared; *e (from I) + tu, imper. 3rd. sg.*; *bhante is the contracted form of bhaddante or bhadante; su + āgataṃ; cirassaṃ, incl.*; *a + Kṛ + ā + s + i, double pst. 3rd. sg.*; *ni + Sad + a + tu, imper. 3rd. sg.*; *pa + Jñā + āpe + ta. caus. pp.*

Etena etaṃ oḷārikaṃ akkhāyati – D. I. 37
This is said to be gross as compared with this; *ā + Khyā + ya + ti, pass. pres. 3rd. sg.*

Eteva sattā bahutarā ye aññatreva manussehi paccājayanti – A. I. 35
Except for humans, those beings are indeed in the majority who are born (into this world); *ete + eva; aññatra, incl.*; *eva; pati + ā + Jan + ya + nti, pres. 3rd. pl.*

Ete sattā bahutarā ye odakā – A. I. 35
These beings who live in water are more; *bahu + tara, der.*; *udaka + a, der.*

Etesaṃ vā aññataraṃ – S. III. 46
Or one of these

Etehi padehi etehi vyañjanehi – S. IV. 379
With these words and phrases

Ettakaparamāva mayaṃ etasmiṃ atthe – D. I. 124
On this matter we know only this much; *ettakaparamā + eva*

Ettakampi no nappaṭibhāseyya – M. I. 150; A. IV. 359; V. 198
Even this much would not come to our mind; *ettakaṃ pana na kathyeyanti dasseti, Cy. 167; the opt. of paṭibhāti always appears in the texts as paṭibhāseyya, the characters, ya and sa, in Sinhalese writings are very much similar to each other; if the verb is made of Bhās, then the word 'no' in the text would have no relevance; ettakaṃ + api; na + paṭi + Bhā + (y) + eyya, opt. 3rd. sg.*

Ettakaṃ na sahasi – Vin. IV. 263

You don't tolerate this much; *Sah + a + si, pres. 2nd. sg.*

Ettakaṃ mūlaṃ bhavissati ettako udayo – A. I. 116
This much will be the capital and this much will be the interest; *u(t) + aya (from I)*

Ettakāni udakāḷhakāni – A. III. 337
This much is the measure of water; *udaka + āḷhaka; āḷhaka is a measure der.*

Ettakenapi mayaṃ attamanā abhiraddhā – M. III. 271
Even with this much we are happy and satisfied; *ettakena + api; abhi + Rādha + ta, pp.*

Ettake vaṇṇe pariyaṃpuṇāmi – D. I. 117
I know only this much of good qualities; *pariyaṃpuṇāmi jānāmi, Cy. 288; pari + Āp + (u)ṇā + mi, pres. 1st. sg.*

Ettako daṇḍo – Vin. III. 139
This much is the fine

Ettato bhiyyo – S. I. 185
More than this (group); *eta + to; bhiyyo, incl.*

Ettāvatā kho upāsako hoti – A. IV. 220
To this extent one becomes a lay disciple; *ettāvatā, incl.*; *upa + Ās + aka, der.*

Ettāvatā paṭhavī udriyati – D. I. 96
To this extent the earth is split open; *u(t) + Dṛ + iya + ti, pass. pres. 3rd. sg.*

Ettāvatāpi katameva etaṃ – D. I. 205

This has indeed been accomplished even to this extent; *katam + eva*

Ettāvatā vaṭṭaṃ vaṭṭati, itthattaṃ paññāpanāya, yadidaṃ nāmarūpaṃ saha viññāpēna – D. II. 63 – 4

To this extent the cycle of birth proceeds, for the proclamation of this existence, to wit, name and form together with consciousness; *ittha + tta, der.; Vṛt + a + ti, pres. 3rd. sg.*

Ettāvatā sāmaggi yāvatā ekāvāso – Vin. I. 105

To what extent is the limit of one residence, to that extent is what is meant by concord; *ettāvatā, yāvatā, incl.; eka + āvāsa*

Ettha kaṭaggāho – S. IV. 357

Victory, here; *kaṭa (Kṛta) + Gṛh + a, der.; opp. is kaliggāho*

Ettha chandaṃ janehi – D. II. 190

Set mind in here; *Jan + e + hi, imper. 2nd. sg.*

Etthadāni kiṃ dahare bhikkhū vakkhāma – S. IV. 72

Now, what should we say, in this context, to the young bhikkhus; *ettha + idāni; Vac + ssāma, fut. 1st. pl.; taking vakkha as the present base like gaccha, vakkhāma is also used as pres. 1st. pl.*

Etthadāni mayaṃ there bhikkhū kiṃ vakkhāma, yatra hi nāma evaṃ navo bhikkhu satthāraṃ

parirakkhitabbaṃ maññissati – M. III. 207

Now, what should we say in this context about the elder bhikkhus where a young bhikkhu thinks thus of defending the teacher; *ettha + idāni; Vac + ssāma (Skt. śyāmah), vak + syāma, vakkhāma, fut. 1st. pl. or vakkha + ma (like gaccha + ma), pres. 1st. pl.; yatra hi nāma is a conjunctive p.; nāma gives the impression of amazement; pari + Rakṣ + i + tabba, fut.pp.; Man + ya + i + ssati; fut. 3rd. sg.*

Ettha mayaṃ anassāma sācariyakā – D. III. 52; M. II. 37

At this point, we are totally lost, together with our teachers; *ettha, incl.; ā + Nas + ya + ma, pass. pres. 1st. pl.; sa + ācariyaka*

Etthāhaṃ bho Gotama aññāṇamāpādiṃ, ettha sammohamāpādiṃ – M. I. 487

Venerable Gotama, here I have fallen into bewilderment, I have fallen into confusion; *ettha + ahaṃ; aññāṇam + āpādiṃ: ā + Pad + iṃ, pst. 1st. sg.; saṃ + Muh + a, der.*

Ettheva tiṭṭha, mā pāvīsi – D. II. 190

Stay right here, don't enter; *ettha + eva; tiṭṭha (from Sthā) imper. 2nd. sg.; mā, prohibitive p. used with pst. or imper.; pa + ā + Viś + i, pst. 3rd. sg.*

Ediso ca ediso ca, tato ca bhiyyo – M. II. 140

(He) is like this, like this, and more than that; *bhiyyo, incl.*

Eyyāsi, bhagini – Vin. IV. 132

You should come, sister

Eyyāsi bhante purāhaṃ haññāmi – Vin. III. 43

Venerable sir, you should come before I am killed; *e(from I) + eyyāsi, opt. 2nd. sg.; purā, incl. + ahaṃ; Han + ya + mi, pass. pres. 1st. sg.*

Erakavattikampi karonti – M. I. 87

They inflict the punishment of Erakavattika in which the convict is skinned from the neck to the ankles and rapping up the skinless body with ropes, he is dragged, *Cy.II. 59*

Eragu moragu majjhāru jantu – Vin. I. 196

Different kinds of grass; *imā catassopi tiṇajātiyo, Cy. 1088*

Evamassa mayaṃ vādaṃ

āropessāma – M. I. 176
Thus we will raise a contention for him; *evaṃ + assa; ā + Ruh + e + ssāma, caus. fut. 1st. pl.*

Evamassa vacanīyo – S. V. 409

He should be told thus; *evaṃ + assa: As + yā (Skt. yāt), opt. 3rd. sg.; Vac + anīya, fut. pp.*

Evamassu vacanīyā – M. I. 64, 400; S. V. 109

They should be told thus; *evaṃ + assu: As + yu, (Skt. yus) opt. 3rd. pl.*

Evamāvusoti paccassosi – S. IV. 56

Replied by saying yes friend; *evaṃ + āvuso + iti; pati + a + Śru + s + i, pst. 3rd. sg.*

Evamāha – D. II. 72

Said thus; *evaṃ + āha: a + Ah + a, pst. 3rd. sg.*

Evametaṃ dhārehi – M. III. 264; S. IV. 57

Cause to hold it thus; *Dhṛ + e + hi, caus. imper. 2nd. sg.*

Evametaṃ, netam aññathā – S. II. 84

It is so, not otherwise; *na + etaṃ; aññathā, incl.*

Evametaṃ Bhagavā, evametaṃ Sugata – D. I. 189; S. I. 64

It is so, Blessed One, it is so, Well Gone One; *evaṃ + etaṃ*

Evametaṃ bhūtapubbaṃ – D. II. 167

Thus it happened in the past; *pubbe bhūtam*

Evametāsaṃ diṭṭhinaṃ pahānaṃ

hoti, evametāsaṃ diṭṭhinaṃ paṇinissaggo hoti – M. I. 40
The abandonment and removal of all these views takes place in this way; *pa + Hā + ana, der.; paṇi + ni + Sṛj + ta, pp.*

Evamete daṭṭhabbā – M. I. 435

These should be seen (understood) thus; *Dṛṣ + tabba, fut. pp.*

Evamettha bhavissati – M. III. 268.

This is how I shall feel in this context; *evametthāti evaṃ mayhaṃ ettha bhavissati, Cy. V. 85; evaṃ + me + ettha*

Evampi te mano, itthampi te mano, itipi te cittaṃ – D. I. 213;

A. I. 170

Thus is your mind, such is your mind, and so is your thinking; *evaṃ, incl. + api; itthaṃ, incl. + api; iti, incl. + api*

Evampi naṃ vuccamānā codenteva – Vin. II. 81

Being said even thus, they accuse him right away; *Vac + ya + māna, pass. pr. p.; Cud + e + nti, caus. pres. 3rd. pl. + eva*

Evampi vuccamānā nādiyi – Vin. IV. 225

She did not care even being told thus; *Vac + ya + māna, pass. pr. p.; na + ā + Dā + iya + i, pass. pst. 3rd. sg.*

Evamvādī hoti, evaṃdiṭṭhī – D. I. 34; S. IV. 319

He is one who speaks thus and views thus; *vāda + ī, der.; Drś + ti + ī, der.*

Evaṃ abhivissattho – M. II. 52

Thus (he is) so intimate; *vi + Śvas + ta, pp.*

Evaṃ ayyeti... paccassosi – Vin. III. 16

Replied, saying 'yes, lady.:'; *ayye + iti; pati + a + Śru + s + i, pst. 3rd. sg.*

Evaṃ arahatī bhavitum – M. III. 152

This is likely to happen; *Arh + a + ti, pres. 3rd. sg.; Bhū + a + i + tum, inf.*

Evaṃ āvuso – Vin. I. 58

Yes friends; *evaṃ, incl.; āvuso, incl. used for both, sg. and pl., meaning*

Evaṃ icchā uppajjeyya – M. I. 104

There would arise a wish as this; *u(t) + Pad + ya + eyya, opt. 3rd. sg.*

Evaṃ uddiseyyātha – Vin. III. 21

You should recite (learn) thus; *u(t) + Drś + eyyātha, opt. 2nd. pl.*

Evaṃ kalyāṇo kittisaddo

abbhuggato – D. I. 49, 87; M. I. 125; A. I. 180

Good reputation has spread thus; *abhi + u(t) + Gam + ta, pp.*

Evaṃkāma evaṃchandā

evaṃadhippāyā (mayam) – S. V. 353

We are of this desire, of this impulse and of this intention; *evaṃ + kāma, cpd.*

Evaṃkāri evaṃsamācāro – A. III. 353

The one who is doing this way and behaving this way; *evaṃ + kāri: Kr + a + ī, der.; evaṃ + sam + ācāra: ā + Car + a, der.*

Evaṃkāri evaṃsamācāro asuci gāmakaṇṭhako – S. IV. 198

(This venerable), who is doing this way, behaving this way, is a dirty one and a thorn to the village

Evaṃkāri kicca kāri assa? – M. I. 135; S. I. 181, homi

By doing so, would that man do what ought to be done?; *kicca + Kr + a + ī, der.; As + yā (Skt. yāt), opt. 3rd. sg.*

Evaṃ kho ahaṃ Bhagavato

bhāsitaṃ ājānāmi – D. I. 184

This is how I understand the teaching

of the Blessed One; *Bhās + i + ta, pp.; ā + Jān + nā + mi, pres. 1st. sg.*

Evaṃ kho me bho hoti – D. I. 129

Sir, this is how I feel

Evaṃ ca evaṃ ca karoti – Vin. I. 127

Does as this, as that

Evaṃ ca naṃ dhāreyyātha – A. V. 59

You should cause to hold it thus; *Dhr + e + eyyātha, caus. opt. 2nd. pl.*

Evaṃ ca vadehi – D. II. 72

Tell (him) this too; *Vad + e + hi, imper. 2nd. sg.*

Evaṃ cittaṃ uppādeti – A. IV. 42

He causes the setting of mind thus; *u(t) + Pad + e + ti, caus. pres. 3rd. sg.*

Evaṃ cetaso parivātakko udapādi – D. I. 117, 215; M. I. 31; S. I. 71; II. 273; III. 96

An idea came up in mind thus; *u(t) + a + Pad + i, pst. 3rd. sg.*

Evaṃjaccā, evaṃnāmā, evaṃgottā, evaṃsilā, evaṃdhammā, evaṃpaññā, evaṃvihārī, evaṃvimuttā te Bhagavanto ahesuṃ itipīti – D. II. 8

Those Blessed Ones were of this birth, of this name and of this clan, of this character, of this nature, of this wisdom, of this abiding, of this liberation; *jāti + a, der.; vihāra + ī, der.; vi + Muc + ta, pp.; iti + api + iti*

Evaṃ jānantaṃ evaṃ passantaṃ maṃ evaṃ vadeyya – M. I. 71

Should anyone say about me who is knowing thus and seeing thus; *Jān + nā + nta, pr.p.; passa + nta, pr.p.; evaṃ, incl.; Vad + eyya, opt. 3rd. sg.*

Evaṃ jānāti, evaṃ passati – D. I. 157

Knows thus, sees thus

Evaṃ tadā āsi, itthaṃ tadā āsitveva abhāsi – D. I. 143

He said only this: Thus it happened then, thus it happened then; *a + As + i, (Skt. āsīt), pst. 3rd. sg.*

Evaṃ tuṅhī bhavitabbaṃ – A. IV. 114

This is how one should be silent; *Bhū + a + i + tabba, fut. pp.*

Evaṃ daṭṭhabbaṃ – D. II. 154

Should be seen (understood) thus; *Drś + tabba, fut. pp.*

Evaṃdhammo evambhāvi etaṃ anatīto – M. I. 58

(This body too is) of this nature, of this being, not gone beyond this condition; *evaṃ + bhāva + ī, der.; an + ati + I + ta, pp.*

Evaṃ nāmo evaṃgotto – S. V. 348

Of this name, of this clan

Evaṃ nūna kātabbanti maññamānā – Vin. II. 260

Thinking that it should be done indeed in this way; *nūna, incl.; Kr + tabba, fut. pp.; Man + ya + māna, pr.p.*

Evaṃ no ettha hoti – M. I. 261

This is how we feel here; *ettha, incl.*

Evaṃ padahitvā padahitvā, evaṃ saritvā saritvā evaṃ samādahitvā samādahitvā evaṃ pajānitvā pajānitvā evaṃ abhisaddahati – S. V. 226

(The noble disciple) exerting continuously, recollecting continuously, concentrating mind continuously, having known continuously, gets a firm faith thus; *pa + Dhā + i + tvā, absol.; Smṛ + i + tvā, absol. saṃ + ā + Dhā + i + tvā, absol.; pa + Jān + nā + i + tvā, absol.; abhi + saṃ or sat + Dhā + ti, pres. 3rd. sg.*

Evaṃ pasanno ahaṃ bhante Bhagavati – D. II. 82; III. 99; S. V. 159

Venerable sir, thus faithful I have been to the Blessed One; *pa + Sad + ta, pp.*

Evaṃ passaṃ sutavā ariyasāvako – S. II. 95, 245

The noble disciple seeing in this way; *passa + nta, pr. p., nom. sg.; Śru + ta, pp. + vantū, der., nom. sg.*

Evaṃ pi no – M. I. 430

Not so, too

Evaṃ pucchitabbo – D. I. 117

It should be asked thus; *Pṛch + ya + i + tabba, fut. pp.*

Evaṃ puṭṭhā evaṃ vyākareyyātha – S. IV. 52

Being questioned thus, you should explain in this way; *Pṛch + ta, pp.; vi + ā + Kr + o + eyyātha, opt. 2nd. pl.*

Evaṃ puṭṭhā naceva sampāyissanti, uttarim ca vighātaṃ āpajjissanti – M. I. 85; A. V. 50

Being questioned thus they will not be able to answer, further they will come to be destroyed; *saṃ + pa + ā + Yā + i + ssanti, fut. 3rd. pl.; vi + ghan + ta, pp.; ā + Pad + ya + i + ssanti, fut. 3rd. pl.*

Evaṃ puṭṭho kinti vyākareyyāsi? – S. III. 37; A. IV. 338, pl.

Being questioned thus what should you say?; *kinti, incl.*

Evaṃ byā kho – M. I. 257

It is like this; *byā = viya, incl.*

Evaṃ bhaddantava – D. II. 180

Yes, sir; *bhaddantava, in form, is similar to bhaddante*

Evaṃ bhante – S. II. 99

Yes, venerable sir

Evaṃ bhāvitāya mettāya

cetovimuttiyā – D. I. 251

Of love and friendliness, a liberation of mind, thus cultivated; *Bhū + e + i + ta, caus. pp.; vi + Muc + ti, der.*

Evaṃ manasikarotha, mā evaṃ

manasākattha – D. I. 214

Apply on mind thus, don't apply on mind in this way; *manasi + Kr + o + tha, imper. 2nd. pl.*

Evaṃ mahiddhiko evaṃ

mahānubhāvo – D. II. 72; S. III. 85

So powerful and so majestic; *mahā + iddhi + ka, der.; mahā + anubhāva + a, der.*

Evaṃ me sutam – D. I. 1; M. I. 1; S. I. 1; A. I. 1

Thus, it has been heard by me; *evaṃ, incl.; Śru + ta, pp.*

Evaṃ rajanīyo evaṃ kamanīyo evaṃ madanīyo evaṃ bandhanīyo evaṃ mucchanīyo – D. II. 337

So attractive, so desirable, so intoxicating, so binding and so infatuating; *Ra(n)j + anīya, fut. pp.; Kam + anīya, fut. pp.; Mad + anīya, fut. pp.; Ba(n)dh + anīya, fut. pp.; Murch + anīya, fut. pp.*

Evaṃ vadehīti vattabbā – Vin. IV.

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She should be told, "say thus"; *Vad + e + hi, imper. 2nd. sg. + iti; Vac + tabba, fut. pp.*

Evaṃ vadehīti vattabbo – Vin. I. 69

He should be told, 'say thus'

Evaṃ vācaṃ bhāsati – S. IV. 83

Makes a statement as this

Evaṃ vādino evaṃ diṭṭhino – D. I.

192; M. I. 80

Those who are speaking thus and holding wrong views thus; *Vad + ī, der.; Dry + ti + ī, der.*

Evaṃ vitakketha, mā evaṃ

vitakkayittha – D. I. 214

Think this way, think not this way; *vi + takka + e + tha, denom. imper. 2nd. pl.*

Evaṃvihārī – D. I. 251

The one who is abiding in this way; *vi + Hr + a + ī, der.*

Evaṃ vutte – D. I. 2; M. I. 25; S. IV. 400; A. V. 194; Vin. I. 9

When it was said thus; *Vac + ta, pp.*

Evaṃ vyākātabbo – D. I. 118

It should be explained thus; *vi + ā + Kr + tabba, fut. pp.; kartabba > kattabba > kātabba*

Evaṃ saññī hoti – M. II. 13; A. V. 8

He becomes conscious thus; *saññā + ī, der.*

Evaṃsa te āsavā vighātapariḷāhā na honti – M. I. 361; A. II. 197; Vin. II. 202

Thus there are no those destructive and all consuming influxes for him; *evaṃ + assa; paridāha > pariḷāha*

Evaṃ sante – D. III. 3; M. II. 24

This being so; *As + nta, pr. p.*

Evaṃ sampadamidaṃ – D. I. 224; S. IV. 94; A. V. 226

This is just so; *sampadam + idaṃ*

Evaṃ sampadamidaṃ tuyhaṃ

bhavissati – M. I. 327

This is how it will happen to you

Evaṃ sambhāventi – A. IV. 153

Cause to honour thus; *saṃ + Bhū + e + nti, caus. pres. 3rd. pl.*

Evaṃ saṃvaddhā hi tassa

Bhagavato parisā yadidaṃ

aññamaññavacanena

aññamaññavutṭhāpanena – Vin. III.

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That Blessed One's followers have

indeed grown up in this way: by correcting one another and by supporting one another; *saṃ + Vr̥dh + ta, pp.*; *vi + u(t) + Sthā + āpe + ana, caus. der.*

Evaṃ sīghaṃ evaṃ tuvaṭṭaṃ evaṃ appakasirena – M. III. 299
So quickly, so swiftly, and so easily

Evaṃ suvinītā parisā – M. II. 122
The following, well trained in this way; *su + vi + Nī + ta, pp.*

Evaṃ hi te Moggallāna sikkhitabbaṃ – A. IV. 87
Moggallāna, you should, indeed, train yourself thus

Evaṃ hi no sutte ocarati – M. I. 502
This is how it occurs, indeed, in our scripture; *o (ava) + Car + a + ti, pres. 3rd. sg.*

Evaṃ hi vo bhikkhave sikkhitabbaṃ – M. I. 126; S. II. 29, 195; A. III. 1; Vin. I. 112
Bhikkhus, you should, indeed, train yourselves thus; *hi, emph. p.*; *sikkhitabba, desid. fut. pp. from Śak*

Evaṃ hetamaṃ āvuso hoti yā anicchantamaṃ icchatī – Vin. IV. 212
Friend, this is the way it is for the one who longs for someone who has no interest; *hi + etaṃ; Iṣ + ya + ti, pres. 3rd. sg.*

Evaṃ hetamaṃ bhikkhave hoti yathātaṃ aviddasuno – M. I. 310
Bhikkhus, this is the way it is, as for

the unwise; *yathātaṃ, incl.*; *a + viddasu (Skt. vidvas)*

Evaṃ hetamaṃ hoti – M. I. 441; S. II. 224
This is the way it is

Evaṃ hetamaṃ hoti, yathātaṃ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite – M. I. 67

This is the way it is, as in the dispensation in which the doctrine has not been explained accurately, the doctrine itself is ineffective and not leading to tranquillity and proclaimed by the unenlightened ones; *du + @ + ā + Khyā + ta, pp.*; *du + pa + Vid + e + i + ta, caus. pp.*; *an + upa + Śam + a + saṃ + Vr̥t + ana + ika, der.*; *a + sammā + saṃ + Budh + ta, pp.* + *pa + Vid + e + i + ta, caus. pp.*

Evaṃ hotu bhaddantava – M. II. 80
Let it be so, my lord

Evarūpaṃ uḷāraṃ dhammakkhānaṃ – D. II. 218
A great dhamma exposition of this kind; *dhamma + ā + Khyā + ana, der.*

Evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – D. I. 224; M. I. 130; S. I. 142; III. 109
A vicious view of this kind has arisen; *Dr̥ś + ti, der.* + *Gam + ta, pp.*; *u(t) + Pad + ta, pp.*

Evarūpā kārā karīyanti – M. I. 140

Treatments of this kind are accorded; *evaṃ + rūpa; Kṛ + a, der.*; *Kṛ + ūya + nti, pass. pres. 3rd. pl.*

Evarūpāya sandhāvanikāya – A. IV. 430
By a running of this kind; *saṃ + dhāvana + ika, der.*

Evarūpo attabhāvapaṭilābho hoti – Vin. II. 185
There is a form of existence of this kind

Evarūpo iddhānubhāvo hoti – Vin. I. 240
There is a psychic power of this kind; *iddhi + anubhāva*

Evarūpo kāyasamphasso, seyyathāpi nāma tūlapicuno vā kappāsapicuno vā – D. II. 175
The bodily touch was of this kind; just as the touch of cotton or cotton wool; *seyyathāpi nāma, incl.*

Evarūpo javo – A. II. 49
A speed of this kind

Evarūpo padavītiḥāro – A. II. 49
A stride of this type; *pada + vi + ati + Hr̥ + a, der.*

Esaniyā sallaṃ eseyya – M. II. 216, 256
(He) would search for the arrow with a probe; *es (from Iṣ) + eyya, opt. 3rd. sg.*

Esā nānti – Vin. I. 56
This is the motion (announcement); *Jñā + āpe + ti, caus. der.*

Esā tulā etaṃ pamāṇaṃ – A. I. 88; II. 164
This is the scale, this is the standard

Esāva samaññā ahoṣi, esā paññatti – M. III. 68
There was only this name and this designation; *esā + eva; pa + Jñā + āpe + ti, caus. der.*

Esā vācā ekaṃsena ovādītā – D. III. 14
These words were caused to be overemphasised; *ovādītāti bhāsītā, Cy. 825; ekaṃsena, adv.*; *o + Vad + e + i + ta, caus. pp.*

Esikā gambhīranemā, sunikhātā, acalā, asampavedhi – A. IV. 106
A holder of gates, deeply embedded, well fixed in the ground, firm and unshakable; *gambhīranemāti gambhīrāvaṭā, Cy. 53; su + nī + Khaṇ + ta, pp.*; *a + saṃ + pa + Vyadh + i, der.*

Esevanto dukkhassa – S. IV. 43
This is indeed the end of dukkha; *eso + eva + anto*

Eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo jarāmarañassa, yadidaṃ jāti – D. II. 57
This is the cause, this is the basis, this is the origin, this is the condition of decay and death, to wit, birth; *eso + eva; eso + samudayo; eso + paccayo, yadidaṃ, incl.*

Esoyeva kho āvuso seyyo – Vin. III. 88

Friends, this is indeed better; *eso* + (*y*) + *eva*; *āvuso* is used here in the plural sense

Ehi āvuso, mā bhāyi – Vin. II. 192

Come along my friend, don't be scared; *e* (from *l*) + *hi*, imper. 2nd. sg.; *mā*, prohibitive p.; *Bhi* + *ya* + *i*, pst. 3rd. sg.

Ehi kho mahārāja, svāgataṃ mahārāja – D. II. 173

Welcome O great king, welcome; *su* + *āgataṃ*, an expression of greeting

Ehi kho mārisa Moggallāna, sāgataṃ mārisa Moggallāna, cirassaṃ kho mārisa Moggallāna, imaṃ pariyāyaṃ akāsi yadidaṃ idhāgamanāya, nisīda mārisa Moggallāna, idamāsanam paññattaṃ – M. I. 252; 481 (Moggallāna is replaced by the Buddha)

Welcome venerable Moggallāna, welcome venerable sir, you made this arrangement, sir, to come here after a long time, please be seated, venerable Moggallāna, this seat has already been prepared; *mārisa* is a word of address, used by beings in the divine abodes, it is = with *mādisa*; *cirassaṃ*, incl.; *a* + *Kṛ* + *ā* + *s* + *i*, double pst. 3rd. sg.; *idha* + *āgamaṇa*; *ni* + *Sad* + *a*, imper. 2nd. sg.; *pa* + *Jñā* + *āpe* + *ta*, caus. pp.

Ehi bhikkhu svākkhāto Dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyāya – Vin. I. 12
Bhikkhu, the Dhamma has been well explained, lead the highest way of life

for the perfect elimination of Dukkha; the verb *ehi* and *etha* are sometimes used in Pāli to draw the attention of the listener, cp. *etha tumhe Kālāmā*, A. I. 189; *su* + *ā* + *Khyā* + *ta*, pp.; *Car* + *a*, imper. 2nd. sg.; *sammā*, incl.

Ehi Mallike ācāmehi – M. II. 112

Mallikā, make me wash (my mouth); *ācamanodakaṃ dehi*, Cy. III. 346; *ā* + *Cam* + *e* + *hi*, caus. imper. 2nd. sg.

Ehisvāgatavādī, sakhilo sammodako, abbhākuṭiko

uttānamukho pubbabhāsī – D. I. 116

He is the one who welcomes everybody, speaks softly and makes everybody happy, is not moody, (does not frown) not heavy-faced and starts the talk first; *ehi* + *svāgata* + *Vad* + *ī*, der.; *saṃ* + *Mud* + *aka*, der.; *a* + *bhakuṭi* + *ika*, der.; *pubba* + *Bhās* + *ī*, der.

O

Okapuṇṇehi cīvarehi – Vin. I. 253

With the robes completely wet; *oka*, contracted form of *udaka*; *Pṛ* + *ta*, pp.

Okā anokaṃ āgamma – A. V. 232

Having come from home to homeless life; *vaṭṭato vivaṭṭaṃ āgamma*, Cy. V. 73; cp. *okaṃ pahāya aniketāsārī*, Sn. 844

Okāsakammampi nālatthaṃ – D. II. 283

I did not have even the opportunity (to ask); *na* + *a* + *Labh* + *tha* + *aṃ*, pst. 1st. sg.

Okāsaṃ akāsi – D. I. 205

Gave permission; *a* + *Kṛ* + *s* + *i*, pst. 3rd. sg.

Okāsaṃ akāsi yathātaṃ nātassa yasassino – M. II. 142

Gave way for him, just as for the one who is well known and reputed; *Jñā* + *ta*, pp.; *yasa* + *ssī*, der.

Okāsaṃ alabhamāno – Vin. IV. 211

Without getting an opportunity; *a* + *Labh* + *a* + *māna*, pr.p.

Okāsaṃ ācikkhi – Vin. III. 66

Told about the area; *ā* + *Khyā* + *i*, intens. pst. 3rd. sg.

Okāsaṃ karoti pañhassa

veyyākaraṇāya – S. II. 19
Gives consent to answer the question

Okāsaṃ kārapetvā – Vin. I. 170; III. 166

Making him grant permission; *Kṛ* + *āpe* + *tvā*, caus. absol.

Okāsaṃ kāreti – Vin. II. 6

Causes to give way; *Kṛ* + *e* + *ti*, caus. pres. 3rd. sg.

Okāsaṃ yācanti agārasmā anagāriyaṃ pabbajjāya – M. I. 177

They seek permission to proceed from home life to homeless life; *Yāc* + *a* + *nti*, pres. 3rd. pl.

Okāsaṃ yācimsu – Vin. IV. 274

Asked for an accommodation; *Yāc* + *imsu*, pst. 3rd. pl.

Okāse paṭiyādentī – Vin. II. 162

Prepare open spaces; *paṭi* + *Yat* + *e* + *nti*, caus. pres. 3rd. pl.

Okkamati niyāmaṃ kusalesu dhammesu sammattaṃ – A. I. 121

(He) enters into the right way in matters of good; *o* + *Kram* + *a* + *ti*, pres. 3rd. sg.; *sammā*, incl. + *tta*, der.

Okkamanāya nibbānassa – A. IV. 231

To enter into Nibbāna; *o* + *Kram* + *ana*, der.

Okkamaniyā dhammā – S. II. 225

Deteriorating factors; *o* + *kamana* + *iya*, der.

Okkassa pasayha jīvitā voropesuṃ – A. IV. 65

(They) deprived him of life by using force; *o + Kṛṣ + ya, absol.; pa + Sah + ya, absol.*

Okkassa pasayha vāsenti – D. II. 74
(They) let them live by using force

Okkhittacakkhunā antaraghare gantabbāṃ – Vin. II. 213

One should go inside the house with down cast eyes; *o + Kṣip + ta, pp.*

Ogaṇena bhikkhusaṃghena – Vin. I. 80

With a small number of bhikkhus; *o + gaṇa*

Oguṇṭhitasāsassa dhammaṃ desenti – Vin. IV. 202

(They) explain the Dhamma to a person who has covered his head

Oguṇṭhitāpi ārāmaṃ pavisanti – Vin. II. 207

They enter the monastery even covering (their) heads; *o + guṇṭha + i + ta, pp. + api; pa + Viś + a + nti, pres. 3rd. pl.*

Oguṇṭhitena antaraghare na gantabbāṃ – Vin. II. 213

Covering the head one should not go inside the house; *Gam + tabba, fut. pp.*

Ogumphetvā ullittāvalittāṃ kātum – Vin. II. 117

To plaster up and down, after making it clean; *chadamaṃ odhunitvā ghana daṇḍakaṃ katvā anto ca bahi ca*

mattikāya limpetuṃ, Cy. 1207; o + gumpha + e + tvā, denom. absol.; u(t) + Lip + ta, pp.; ava + Lip + ta, pp.

Oggate suriye – Vin. IV. 55

When the sun had gone down; *loc. abs.; o + Gam + ta, pp.*

Ocitaṃ pupphaṃ

pañcamāsagghanakaṃ ..avahari – Vin. III. 61

(He) stole a plucked flower which was worth five Māsakas (beans); *o + Ci + ta, pp.; pañca + māsa + agghanaka; ava + Hr + a + i, pst. 3rd. sg.*

Oññātaṃ avaññātaṃ hīlitaṃ

paribhūtaṃ acittīkataṃ – Vin. IV. 6

What is looked down upon, despised, disregarded, scorned, disrespected; *o + Jñā + ta, pp.; ava + Jñā + ta, pp.; Hīd + i + ta, pp.; pari + Bhū + ta, pp.; a + citta + kata, pp.*

Oṭṭhanillehakaṃ bhuñjanti – Vin. IV. 198

(They) eat while licking the lips; *oṭṭha + ni + Lih + e + aka, caus. der.*

Otāpetvā pattāṃ paṭisāmetuṃ – Vin. II. 113

To keep the bowl back at the right place after causing it to warm up; *o + Tap + e + tvā, caus. absol.; paṭi + Śam + e + tuṃ, caus. inf.*

Otāraṃ alabhamāno – S. I. 122; IV. 178

Without having an access; *o + Tr + a, der.; a + Labh + a + māna, pr.p.*

Otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi

domanassehi upāyāsehi – M. I. 460

I have been affected by birth, decay, death, sorrow, lamentation, pain, grief and despair; *otiṇṇo + amhi: o (ava) + Tr + ta, pp. + As + mi, meta. pres. 1st. sg.; upa + āyāsa*

Otiṇṇo vipariṇatena cittena – Vin. III. 120

Being driven by a perverted mind; *o + Tr + ta, pp.; vi + pari + Nam + ta, pp.*

Ottapati kāyaduccaritena – A. III. 2

He is morally scared of bad physical behaviour; *o + Tap + a + ti, pres. 3rd. sg.*

Ottharivā māresi – Vin. III. 79

Having put himself on, (he) caused death; *o (ava) + Str + i + tvā, absol.; Mṛ + e + s + i, caus. pst. 3rd. sg.*

Odanakummāsaṃ bhuñjamāno – D. III. 11

While eating boiled rice and the junket; *Bhu(ñ)j + a + māna, pr. p.*

Odanaṃ paṭigaṇhanto – M. II. 138

While accepting boiled rice; *paṭi + Gṛh + ṇā + nta, pr.p.*

Odaniyagharaṃ pavisitvā – Vin. III. 59

Having entered the kitchen; *odana + iya, der. + ghara; pa + Viś + i + tvā, absol.*

Odanena paṭicchādenti – Vin. IV. 192

Cause to cover with boiled rice; *paṭi +*

Chad + e + nti, caus. pres. 3rd. pl.

Odanena pucchanti, sūpena pucchanti, telena pucchanti, uttaribhaṃgena pucchanti – Vin. II. 77

Some are served with rice, some are with curry, some others are with oil and dainties; *Prch + ya + nti, pres. 3rd. pl.*

Odahatha bhikkhave sotāṃ – Vin. I. 9

Bhikkhus, give ear (listen); *o + Dhā + ā + tha, imper. 2nd. pl.*

Odahi migavo pāsaṃ – M. II. 64

Deer-hunter set the trap; *o (ava) + Dhā + ā + i, pst. 3rd. sg.*

Odaheyya okacaraṃ, ṭhapeyya okacārikaṃ – M. I. 117

Keep the male decoy at one place and the female at another; *o + Dhā + eyya, opt. 3rd. sg.; Sthā + āpe + eyya, caus. opt. 3rd. sg.*

Odātena vatthena sasīsaṃ pārupitvā – D. I. 76

Having covered the body including the head with a white cloth; *pa + ā + Vr + i + tvā, meta. absol.*

Odātehi dussehi santharāpetvā – M. II. 92

Having caused to carpet the mansion with white cloths; *saṃ + Str + āpe + tvā, caus. absol.*

Odhisso vyañjanaso – A. II. 160

Specifically and grammatically; *kāraṇaso, akkharaso, Cy. III. 149*

Odhunātha saṃdhunātha niddhunātha – D. II. 336

Shake off this way, that way and both ways; *o (ava) + Dhū + nā + tha, imper. 2nd. pl.; saṃ + dhunātha; ni + dhunātha*

Odhunitvā malaṃ sabbaṃ – A. IV. 239

Casting off all the dirt; *o + Dhū + nā + i + tvā, absol.*

Onaddhamañcaṃ onaddhapīṭhaṃ – Vin. II. 270

Cushioned bed and chair; *o + Nah + ta, pp.*

Onojetha āvuso saṃghassa cīvaraṃ – Vin. III. 265

Friends, offer (handover) a robe to the Saṃgha; *o + Nij + e + tha: onejetha > onojetha, caus. pres. 2nd. pl.*

Opakkamikā ābādhā – A. V. 110

Ailments caused by harmful means; *upakkama + ika, der.*

Opapātiko opapātikaṃ sāreti – A. II. 186

One 'dropped down' causes to remind another 'dropped down'; *Smr + e + ti, caus. pres. 3rd. sg.*

Opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā – M. II. 146

He becomes a dropped down, attains complete blowing out there and never comes back from that world; *upa + Pat + ika, der.; an + ā + Vri + ti + dhamma*

Opabhoggā bhavissati – D. II. 331

She will be at your service; *upa, + bhoga + ya, fut. pp.*

Oparajjaṃ kāresi – M. II. 76

He acted as a viceroy; *upa + rajja + ya, der.; Kṛ + e + s + i, caus. pst. 3rd. sg.*

Opasāde viharati, uttarena

Opasādaṃ devavane sālavane – M. II. 164

Abides in Opasāda, at the Sāla grove named Devavana, situated towards the north of Opasāda

Opānabhūtaṃ kulaṃ – M. I. 379; A. IV. 185; Vin. I. 234

The indispensable family (like a drinking well); *opāna is a contracted form of udapāna, drinking well*

Opārambho samaṇehi brāhmaṇehi viññūhi – M. II. 113

He is to be censured by the recluses, brahmins and the intelligent people; *upa + ā + Ra(m)bh + ya, fut. pp.*

Opunāpetvā atiharāpetabbaṃ – Vin. II. 181

Making it winnowed you should cause it to be sent to the house; *o + Pū + nā + āpe + tvā, caus. absol.; ati + Hr + āpe + tabba, caus. fut. pp.*

Obhaggobhaggam sākhābhagam khādanti – A. IV. 435; Vin. I. 352 (khādanti)

They eat branches broken down here and there; *obhaggam + obhaggam: o + Bhaj + ta, pp.; nāmetvā nāmetvā*

ṭhapitaṃ, Cy. IV. 203; Khād + a + nti, pres. 3rd. pl.

Obhāsañceva sañjānāmi, dassanañca rūpānaṃ – M. III. 157

I identify the light and the vision of forms

Obhāsañceva sañjānāmi rūpāni ca passāmi – A. IV. 302

I identify the aura and see the forms; *obhāsaṃ + ca + eva; saṃ + Jān + nā + mi, passa + mi, historic pres. 1st. sg.*

Obhāsametaṃ ñassāma – D. II. 209

We will understand what this radiance is; *obhāsaṃ + etaṃ; Jñā + ssāma, fut. 1st. pl.*

Obhāsenā phareyya – A. I. 228

Pervades (the universe) with lustre; *Ṣphar + eyya, opt. 3rd. sg.*

Obhoge kāyabandhanaṃ kātabbaṃ – Vin. I. 46

The waistband should be kept inside the fold of the robe; *o + bhoga; Kṛ + tabba: kartabba > kattabba > kātabba, fut. pp.*

Omakacātumāsaṃ ovaṭṭho – Vin. IV. 33

Exposed to rain for a period of less than four months; *omaka + catumāsa + a, der.; o + Vrṣ + ta, pp.*

Omasanti jatiyāpi nāmenapi

gottenapi kammenapi sippenapi ābādhenapi liṃgenapi kilesenapi āpattiyāpi akkosenapi – Vin. IV. 4

Insult in terms of birth, name, clan,

work, craft, disease, appearance, passion, attainment and abusive language; *o + Mṛṣ + a + nti, pres. 3rd. pl.; ā + pa + Āp + ti, der.; ā + Kruś + a, der.*

Omasavāde pācittiyam – Vin. IV. 6

In insulting speech there is an offence of expiation; *o + Mṛṣ + a, der.; pa + citta + iya, der.; the other early buddhist schools use the word pātayantika (causing to fall down)*

Omukkaṃ gaṇaṃgaṇūpāhanaṃ – Vin. I. 187

Shoes of several lining, already used; *o(ava) + Muc + ta, pp.*

Omuddhakaṃ ṭhapetha – D. II. 336

Make him stand on his head; *Sthā + āpe + tha, caus. imper. 2nd. pl.*

Orato ṭhito puriso pārato ṭhitam purisaṃ na passati – Vin. III. 16

The person standing on this side does not see the person standing on the other side; *ora, pāra, opp.; Sthā + i + ta, pp.; passa + ti, pres. 3rd. sg.*

Orato majjhe – Vin. I. 197

From the inner side, it is in the middle (country)

Oramattakañca adhikaraṇam hoti – Vin. II. 84

Legal question becomes simple

Oramattakena visesādhigamena antarā vosānaṃ āpajjissanti – D. II. 78; Vin. II. 203 (āpādi)

They will terminate their course on the half way by gaining an insignificant

attainment; *antarā*, *incl.*; *vi + o + Sā + ana*, *der.* *ā + Pad + ya + i + ssanti*, *fut.* 3rd. *pl.*

Orambhāgiyānaṃ saṃyojanānaṃ parikkhayā antarāparinibbāyī hoti – S. V. 69-70

Due to the complete exhaustion of lower fetters he attains Parinibbāna on the half way; *yo āyuvemajjhaṃ amatikkamitvā parinibbāyati*, *Cy.* III. 143; *oraṃ + bhāga + iya*, *der.*; *saṃ + Yuj + e + ana*, *caus. der.*; *pari + khaya: Kṣi + a*, *der.*; *antarā + pari + ni + Vā + ya + ī*, *der.*

Orambhāgiyānaṃ saṃyojanānaṃ parikkhayā asaṃkhāraparinibbāyī hoti – S. V. 69-70

Due to the complete exhaustion of lower fetters one becomes a Parinibbāyī (the one who has entered into Parinibbāna) without an exertion; *asaṃkhāreṇa appayogena patto asaṃkhāraparinibbāyī nāma*, *Cy.* III. 144

Orambhāgiyānaṃ saṃyojanānaṃ parikkhayā uddhaṃsoto hoti akaṇiṭṭhagāmī – S. V. 69-70

Due to the complete exhaustion of lower fetters one who is bound upstream goes to Akaṇiṭṭha realm; *avihādisupi nibbatto tattha tattha yāvātāyukaṃ thatvā upari upari nibbattitvā Akaṇiṭṭhaṃ patto uddhaṃsoto akaṇiṭṭhagāmī nāma*, *Cy.* III. 144; *uddhaṃ + sota*

Orambhāgiyānaṃ saṃyojanānaṃ parikkhayā upahaccaparinibbāyī hoti – S. V. 69-70

Due to the exhaustion of the lower fetters (he) attains Parinibbāna after coming to the end of life; *upa + Han + ya*, *absol.* + *pari + ni + Vā + ya + ī*, *der.*

Oraṃ samuddassa atittarūpo – M. II. 72

Dissatisfied with the near-shore of the ocean; *ora*, *incl.*; *a + Tṛp + ta*, *pp.* + *rūpo*

Oravitā – A. V. 149

The one who makes an ugly sound; *o (ava) + rava + i + tu*, *der.*

Orā pārāṃ gantukāmā – Vin. I. 230

Desiring to go from this shore to the other shore; *Gam + tuṃ*, *inf.* + *kāma*

Orimañca tīraṃ pārīmañca tīraṃ samuddassa – A. II. 50

This shore and the other shore of the ocean

Orimatīre antarahito pārīmatīre paccuṭṭhāsi – D. II. 89; Vin. I. 230

Disappeared on this shore, appeared on the other shore; *antara + Dhā + i + ta*, *pp.*; *pati + u(t) + Sthā + s + i*, *pst.* 3rd. *sg.*

Orimatīre ṭhito pārīmatīraṃ avheyya – D. I. 244

Stood on this shore, he would appeal to the other shore; *ā + Hū + eyya*, *meta. opt.* 3rd. *sg.*

Orimaṃ tīraṃ sāsaṃkaṃ sappaṭibhayaṃ, pārīmaṃ tīraṃ khemaṃ appaṭibhayaṃ – M. I. 134; S. IV. 174

Near shore is uncertain and dreadful and further shore is safe and fearless; *ora + ima*, *der.*; *pāra + ima*, *der.*; *sa + saṃkā*; *sa + paṭi + bhaya*

Orena channaṃ vassānaṃ – Vin. III. 228

Before the end of the six year period

Orenaddhamāsaṃ nhāyeyya – Vin. IV. 117

Should take bath before half a month; *orena + addha + māsa*; *Snā + ya + eyya*, *opt.* 3rd. *sg.*

Orena māso seso gimhānaṃ – Vin. III. 253

One month before the end of the summer

Olinavilīnāni tiṭṭhanti – Vin. I. 209; III. 250

They remain hung up there; *o + Lī + ta*, *pp.*; *vi + Lī + ta*, *pp.*

Oluggaviluggā bhavanti – M. I. 80, 245

They have become disorderly; *o (ava) + Ruj + ta*, *pp.*; *vi + Ruj + ta*, *pp.*

Olujjati te parisā – S. II. 218

Your following is broken into pieces; *o + Ruj + ya + ti*, *pass. pres.* 3rd. *sg.*

Olokanakena olokenti – Vin. II. 267

(They) look out through the window; *vātapānaṃ vivaritvā vīthiṃ olokenti*, *Cy.* 1293; *o + Lok + ana + ka*, *der.*; *o + Lok + e + ntī*, *pres.* 3rd. *pl.*

Oloketvā chaḍḍeti – Vin. IV. 266

Having looked over, throws away; *o + Lok + e + tvā*, *absol.*; *chaḍḍa + e + ti*, *pres.* 3rd. *sg.*

Oḷārikampi nimittaṃ karissanti, paṭhaviyāpi haritaggepi – A. III. 110
They will make overt sign in reference to the earth and the plant life

Oḷārikaṃ āhāraṃ āhareyyaṃ, odanakummāsaṃ – M. I. 247

May I take gross food like boiled rice and junket; *āhāra + e + eyyaṃ*, *denom. opt.* 1st. *sg.*

Oḷārikaṃ vā sukhumāṃ vā – S. II. 252

Gross or subtle

Oḷārike nimitte kayiramāne, oḷārike obhāse kayiramāne – D. II. 103; Vin. II. 289

When an obvious sign was being made and obvious indication was being given; *uḷāra + ika*, *der.*; *Kṛ + ya + māna*, *meta. pass. pr. p.*

Ovaṭṭikaṃ bhikkhunīnaṃ bhikkhūsu vacanapatho – A. IV. 277; Vin. II. 255

Shunned is the admonition by bhikkhunīs to bhikkhus; *ovādānusāsanaḍḍhammakathā saṃkhāto vacanapatho*, *Cy.* IV. 135; *o + Vṛ + ta*, *pp.*

Ovaṭṭikaṃ dhārenti – Vin. II. 106
Wear bangles; *ovaṭṭikanti valayaṃ*, *Cy.* 1200

Ovaṭṭikaṃ viniveṭhetvā – M. II. 47
Having unwrapped the head-dress;

o (ava) + Vṛt + ti + ka, der.; vi + ni + Viṣṭ + e + tvā, caus. absol.

Ovaṭṭikāya parāmasi – Vin. III. 220

Touched (him) by the head-dress;
parā + Mṛś + i, pst. 3rd. sg.

Ovaṭṭikāya parāmasitvā – M. II. 47

Having touched him by the head-dress

Ovadatu maṃ, anusāsatu maṃ – A. IV. 42

Advise me, instruct me; *o + Vad + a + tu, imper. 3rd. sg.; anu + Śās + a + tu, imper. 3rd. sg.*

Ovadanti pariyāyena – Vin. IV. 54

Give instruction in turn; *o + Vad + a + nti, pres. 3rd. pl.*

Ovaditvā uyyojesi, gacchatha

bhaginiyo, kāloti – M. III. 276

Having instructed, he made them go off, saying, "Go sisters, it is time."; *o + Vad + i + tvā, absol.; u(t) + Yuj + e + s + i, caus. pst. 3rd. sg.; gaccha + tha, pres. 2nd. pl.*

Ovarakaṃ pavisitvā – D. II. 331;

Vin. III. 132

Having entered the inner chamber (room); *pa + Viś + i + tvā, absol.*

Ovassāpetha bhikkhave kāyaṃ –

Vin. I. 290

Bhikkhus, make your body expose to the rain; *o + vassa + āpe + tha, caus. denom. imper. 2nd. pl.*

Ovādaṃ aniyyādetvā aññaṃ

dhammaṃ bhaṇati – Vin. IV. 52

Without giving (without handing over

the) instruction (he) speaks of something else; *a + ni + @ + Yat + e + tvā, caus. absol.; Bhaṇ + a + ti, pres. 3rd. sg.*

Ovādaṃ ayya gaṇhāhi – Vin. II. 264

Sir, please take up the instruction-session; *Gṛh + nā + hi, meta. imper. 2nd. sg.*

Ovādaṃ gahetvā na paccāharanti –

Vin. II. 265

Having undertaken the instruction-session, (they) do not turn up; *Gṛh + e + tvā, absol.; pati + ā + Hr + a + nti, pres. 3rd. pl.*

Ovādaṃ ṭhapetuṃ – Vin. II. 262

To suspend the instruction-session;
Sthā + āpe + tuṃ, caus. inf.

Ovādaṃ na gacchanti – Vin. II. 263

(They) do not attend the instruction-session

Ovādāya vā saṃvāsāya vā gantuṃ –

Vin. IV. 313

To go for advice or for living together; *ovādāyāti aṭṭhagarudhammatthāya, saṃvāsāyāti uposathapavaraṇa-pucchanatthāya, Cy. 938*

Ovāde tiṭṭheyāma – Vin. II. 161

We would abide by the instruction;
tiṭṭha + eyyāma, opt. 1st. pl.

Ovādo nāma aṭṭhagarudhammā,
saṃvāso nāma ekaṃ kammaṃ
ekuddeso samasikkhātā – Vin. IV.

315

Advice means eight serious conditions; living together means one

formal act, one recital, equal discipline; *eka + uddeso; sama + sikkhā + tā, der.*

Osārehi ayyāti vuccamāno – Vin.

IV. 53

Being asked, "Sir, please remind";
o + Smṛ + e + hi, caus. imper. 2nd. sg.; ayya + iti; Vac + ya + māna, pass. pr.p.

Osīdati ceva saṃsīdati ceva, na

sakkoti saṇṭhātuṃ – A. I. 278

Oscillates, sinks down and is unable to stand up; *o + Sad + a + ti, pres. 3rd. sg.; saṃ + Sad + a + ti, pres. 3rd. sg.; Sak + no + ti, pres. 3rd. sg.; saṃ + Sthā + tuṃ, inf.*

Ossāvanepi tiṇāni na icchanti – M.

I. 189

When water is leaking down from the roof they do not wish for grass;
ossāvaneti chadanagge, tena hi udakaṃ savati, tasmā taṃ ossāvananti vuccati, Cy. II. 229; o (ava) + Śru + ana, der.; Iṣ + ya + nti, pres. 3rd. pl.

Ohiyyako hoti vihārapālo – Vin. III.

208

The one who is left behind and the guardian of the residence; *o + Hā + iya + ka, pass. der.*

K

Kakkhaḷaṃ paṇinadanti – A. IV. 171
Resound hard; *paṇi + Nad + a + nti*,
pres. 3rd. pl.

**Kacavaraṃ chaḍḍento hatthaṃ
niddhunāti** – Vin. IV. 196
Shakes off hand while throwing away
the rubbish; *chaḍḍa + e + nta, pr.p.*;
ni + Dhu + nā + ti, pres. 3rd. sg.

**Kaccāvuso Bhagavā aroga ca balavā
ca?** – M. II. 185
Brother, how is the Blessed One?
Is he healthy and strong?; *kacci +*
āvuso

Kacci addasa? – D. I. 106
Did you see?; *a + Dṛś + a, pst. 3rd. sg.*

Kacci ovādo iddho ahoṣi? – Vin. IV.
50
How was the instruction, was it
successful? *Ṛdh + ta, pp.*; *a + Hū*
(Bhū) + a + s + i, pst. 3rd. sg.

Kacci te Ugga yathāhippāyo? – A.
III. 51
How things, Ugga, are they according
to the intent?; *yathā + adhippāyo*

**Kacci te bhoṭo Gotamassa
vuttavādino, na ca bhavantaṃ
Gotamaṃ abhūtena abbhācikkhanti,
dhammassa ca anudhammaṃ
vyākaraṇti, na ca koci
sahadhammiko vādānuvādo
gārayhaṃ ṭhānaṃ āgacchati,
anabbhakkhātukāmā hi mayaṃ**

bhavantaṃ Gotamaṃ – D. I. 161; A.
I. 161, **vādānupāto**
Are they true reporters of the
venerable Gotama, don't they accuse
venerable Gotama with false
accusation, do they explain something
relevant to the Dhamma, doesn't any
reasonable argument come to the point
of censure? We are indeed not
desirous of accusing the venerable
Gotama; *sahadhammikoti sakāraṇo*
sahetuko, vādānupātoti vādassa
anupāto anupataṇaṃ pavatti, Cy. II.
257; Vac + ta, pp. + Vad + ī, der.;
abhi + ā + Khyā + nti, intens. pres.
3rd. pl.; vi + ā + Kṛ + o + nti, pres.
3rd. pl.; sahadhamma + ika, der.;
vāda + anuvāda or vāda + anupāta;
garahā + ya, der.; *an + abhi + ā +*
Khyā + tuṃ, inf. + kāmā

Kaccittha parisuddhā? – Vin. III.
109
Are you pure?; *kacci + attha: As +*
tha, pres. 2nd. pl. ; pari + Śudh + ta,
pp.

**Kacci pana tvam attā silato na
upavadati?** – S. IV. 47
Are you sure that your conscience
does not reproach you in terms of
moral behaviour?; *the word attā, used*
here, seems to mean conscience;
tvam, acc. sg.; upa + Vad + a + ti,
pres. 3rd. sg.

Kacci pana vo bhikkhave bhūtaṃ? –
Vin. III. 89

Bhikkhus, is it something happened to
you?

**Kacci pana so bhavaṃ gotamo
tādiso no aññādiso?** – D. I. 107
Is that venerable Gotama such, not
otherwise?; *ta(t) + Dṛś; añña (anyat)*
+ Dṛś

Kacci bhagini maggo saṃsīdati? –
Vin. III. 131
Sister, how is the course, is it sinking;
this has some hidden meaning
connected with sex; saṃ + Sad + a +
ti, pres. 3rd. sg.

Kacci, bhattaṃ iddhaṃ ahoṣi? –
Vin. II. 212
Was the meal good? *Iddhaṃ ahoṣīti*
sampannaṃ ahoṣi, Cy. 1283

**Kacci bhante Bhagavā sukhaṃ
asayittha?** – S. I. 212; A. I. 136; Vin.
II. 156, **sayittha**
Venerable sir, did the Blessed One
sleep well?; *Śī + a + i + ttha; pst. 3rd.*
sg.

**Kacci maṃ samma Jīvaka na
vañcesi.. na palambesi.. na
paccatthikānaṃ desi** – D. I. 50
Dear friend Jīvaka, don't you cheat
me, don't you deceive me, don't you
betray me to (my) enemies; *vañcā + e*
+ si, denom. pres. 2nd. sg.; palamba +
e + si, denom. pres. 2nd. sg.; Dā + e +
si, pres. 2nd. sg.

**Kacci me sā bhante bhagini
Bhagavantaṃ abhivādesi, sarati
Bhagavā tassā vacanaṃ?** – D. II. 271
Venerable sir, did that sister worship

the Blessed One for me, does the
Blessed One remember her words;
abhi + Vad + e + s + i, caus. pst.
3rd. sg.; Smṛ + a + t + i, pres.
3rd. sg.

Kaccisi appadhamṣitā? – Vin. IV.
227
How, aren't you ruined; *kacci + asi; a*
+ pa + Dhvaṃs + i + ta, pp.

Kaccisi appamatto? – M. II. 186
Are you heedful?; *a + pa + Mad + ta,*
pp.

**Kaccetaṃ bhante tatheva yathā
Sunakkhatto Licchaviputto avaca** –
D. III. 2
Is it just so, venerable sir, as
Sunakkhatta, the son of Licchavī, said;
kacci + etaṃ, kacci, interr.p.; tathā +
eva; thatā, incl.; eva, emph. p.; a +
Vac + a, pst. 3rd. sg.

Kacchehi sedā muccanti – M. I. 242
Sweats are released from the
armpits; *Muc + ya + nti, pass.*
pres. 3rd. pl.

**Kajaṃgalāyaṃ viharati
Mukheluvane** – M. III. 298
Abides at Mukhelu forest in
Kajaṃgalā

Kajaṃgalāyaṃ viharati Veḷuvane –
A. V. 54
Abides at the Bamboo Grove in
Kajaṃgalā

Kañcanasannibhattaco – M. II. 136
The one who has a skin of gold-like
colour; *kañcana + sannibha + taca*

**Kañci kañci kathaṃ sārāṇīyaṃ
vītisāreti – D. I. 90**

Spends time in talking this or that,
interesting; *saṃ + Ra(ñ)j + añya, fut.
pp.; vi + ati + Sr + e + ti, caus. pres.
3rd. sg.*

**Kañcideva mantanaṃ manteyya – D.
I. 104**

(He) would deliberate certain matters;
*kaṃ + ci (d) + eva; manta + e + eyya,
denom. opt. 3rd. sg.*

**Kañci dhammaṃ attato
upagaccheyya – A. I. 27**

Would accept anything as self; *upa +
gaccha + eyya, opt. 3rd. sg.*

**Kañci saṃkhāraṃ niccato
upagaccheyya – A. I. 26**

(He) would accept any conditioned
thing as permanent

Kañcukaṃ dhārenti – Vin. II. 267

(They) wear jacket; *Dhṛ + e + nti,
caus. pres. 3rd. pl.*

**Kaññā paṇṇarasavassuddesikā vā
soḷasavassuddesikā vā nātidīghā
nātirassā nātikisā nāthihulā
nātikālī nāccodātā – M. I. 88**

A maiden, fifteen or sixteen years
old, neither too tall nor too short,
neither too slim nor too fat, neither
too black nor too white; *paṇṇarasa
(pañca + dasa) + vassa + uddesika,
der.; na + ati + dīgha; na + ati +
odāta*

**Kaṭṭacchubbhikkhaṃ dāpesi – Vin. I.
55**

He caused to give a spoonful of food;

Dā + āpe + s + i, caus. pst. 3rd. sg.

**Kaṭṭacchuṃ vā parāmasati – Vin. II.
216**

Or touches the spoon; *parā + Mṛś + a
+ ti, pres. 3rd. sg.*

**Kaṭṭasīsu khittāni ca koṇapāni – D.
III. 26**

Dead bodies thrown into the
cemeteries; *Kṣip + ta, pp.; kuṇapa +
a, der.*

Kaṭṭakaṭṭena attho hoti – Vin. I. 206

There is a need for softly boiled
greengram water; *siniddho
muggapacitapāniyo, Cy. 1092*

Kaṭṭahe vaccaṃ katvā – Vin. IV. 265

Having relieved herself into a pot; *Kṛ
+ tvā, absol.*

Kaṭṭimattesu oghesu

pavattamānesu – Vin. I. 291

When the flood waters up to the level
of the waist are flowing down; *pa +
Vṛt + a + māna, pr.p.*

**Kaṭṭimpi oddi, nimittampi akāsi –
Vin. III. 22**

Swayed the waist up and made the sign
too; *u(t) + Di + i, pst. 3rd. sg.*

**Kaṭṭimpi cālesi, cheppampi cālesi –
Vin. III. 21**

Caused to sway the waist and wag
the tail; *Cal + e + s + i, caus. pst.
3rd. sg.*

Kaṭṭisuttakaṃ dhāreti – Vin. IV. 340

Causes to wear a string around the
waist; *Dhṛ + e + ti, caus. pres. 3rd. sg.*

**Kaṭṭhapādukāyo abhiruhitvā – Vin.
I. 188**

Having put on (mounted to) wooden
slippers; *abhi + Ruh + i + tvā, absol.*

**Kaṭṭhaṃ vā kaṭṭhalaṃ vā ādāya – M.
I. 128**

Having taken a piece of wood or a
pebble; *ā + Dā + ya, absol.*

**Kaṭṭhaṃ vā kaṭṭhalaṃ vā mukhe
āhareyya – A. III. 6**

He would put a piece of wood or a
pebble in the mouth; *ā + Hr + a +
eyya, opt. 3rd. sg.*

Kaṭṭhāni phārenti – Vin. I. 239

Make the wood split; *Phal + e + nti,
caus. pres. 3rd. pl.*

**Kaṭṭhāni saṃkaddhitvā citakaṃ
karitvā – Vin. I. 345**

Having collected the wood and made a
pyre; *saṃ + kaddha (from Kṛs) + i +
tvā, absol.; Ci + ta, pp. + ka, der.*

Kaṭṭhena vā kaṭṭhalāya vā – S. I. 123

With a piece of wood or gravel

Kaṭṭhinaṃ akkamanti – Vin. II. 116

Tread on the Kaṭṭhina; *ā + Kram + a +
nti, pres. 3rd. pl.*

Kaṭṭhinaṃ attharituṃ – Vin. I. 254

To spread the Kaṭṭhina (hard robe)
or to prepare the wooden frame for
sewing the Kaṭṭhina; *ā + Str + i +
tuṃ, inf.*

**Kaṭṭhinaṃ ujjhitvā pakkamanti –
Vin. II. 117**

Having abandoned the Kaṭṭhina, they go

away; *u(t) + Kṣip + tvā, absol.; pa +
Kram + a + nti, pres. 3rd. pl.*

**Kaṭṭhinaṃ ussāpetvā pakkamanti –
Vin. II. 117**

Having caused to raise the Kaṭṭhina,
they go away; *u(t) + Śri + āpe + tvā,
caus. absol.*

Kaṭṭhinaṃ paribhijjati – Vin. VI. 116

Kaṭṭhina, the frame, is broken; *pari +
Bhid + ya + ti, pass. pres. 3rd. sg.*

Kaṭṭhinaṃ saṃharituṃ – Vin. II. 117

To fold the Kaṭṭhina; *saṃ + Hr + a + i
+ tuṃ, inf.*

**Kaṭṭhinasālā nīcavatthukā hoti –
Vin. II. 117**

The hall for the Kaṭṭhina is on a low
ground

Kaṭṭhinassa anto jīrati – Vin. II. 116

Inner part of the Kaṭṭhina decays; *Jir +
a + ti, pres. 3rd. sg.*

Kaṭṭhinassa ubbhārāya – Vin. I. 255

For the removal of the Kaṭṭhina;
ubbhāra = uddhāra

Kaṭṭhinassa palibodhā – Vin. I. 265

Obstacles to the Kaṭṭhina

**Kaṭṭhinuddhāradivasam – Vin. IV.
287**

The day of the removal of the Kaṭṭhina

**Kaṇṇajakaṃ bhojanaṃ diyyati
bilaṃgadutiyaṃ – A. I. 145**

Broken-rice food, the sour gruel as the
second, is given; *Dā + iya + ti, pass.
pres. 3rd. sg.*

Kaṇājakena bilaṅgadutiyakena upagacchi – Vin. II. 78; III. 161
(She) approached with broken rice, sour gruel as the second; *upa + gaccha + i, pst. 3rd. sg.*

Kaṇṭakavaṭṭampi ārohanti, suttampi gāviṇṇā ārohanti – M. I. 448
They walk onto a thorny hedge and a sleeping cow; *kaṇṭaka + vaṭṭam + api; Svap + ta, pp. + gāviṇṇā; ā + Ruh + a + nti, pres. 3rd. pl.*

Kaṇṭhapañcamehi bandhanehi bandhitvā – S. IV. 201
Having bound by five bindings, binding of throat as the fifth (hands feet and throat); *Cy. says vanasūkaram viya (like a wild boar) III. 72; Ba(n)dh + i + tvā, absol.*

Kaṇṭhasuttakaṃ dhārenti – Vin. II. 106
They wear a string of beads on the throat

Kaṇṭhe vilaggaṃ hoti – Vin. III. 80
Is stuck in the throat; *vi + Lag + ta, pp.*

Kaṇḍuṃ saṃhanti – A. IV. 436
Allays the itch; *saṃ + Han + ti, pres. 3rd. sg.*

Kaṇḍena paṭividdho – Vin. IV. 107
Shot at by an arrow; *paṭi + Vyadh + ta, pp.*

Kaṇṇagūthakehi kaṇṇā thakitā – Vin. II. 134
Ears are blocked with wax; *Stak + i + ta, pp.*

Kaṇṇaṃ copeti – M. III. 133
He causes to move the ear; *Cup + e + ti, caus. pres. 3rd. sg.*

Kaṇṇasandhovicampi khiḍḍaṃ kīḷeyya – A. V. 202
He would play the ear-washing play too; *kaṇṇa + saṃ + Dhū + a + ika + api; Krīḍ + eyya, opt. 3rd. sg.*

Kaṇṇaṃ dhammaṃ okkamamānā na bujjhissanti – A. III. 107
While entering into the black (evil) thing they will not realise; *o + Kram + a + māna, pr.p.; Budh + ya + i + ssanti, fut. 3rd. pl.*

Kaṇhasukkasappaṭibhāgaṃ – D. II. 215
Counterparts: black and white, i.e. good and bad

Kaṇhābhijātiyo samāno – A. III. 384
Being a person classified as black; *kaṇha + abhijāti + iya, der.; abhijati is a technical term used by Ājīvika to classify people; As + māna, pr.p.*

Kaṇhuttarā bhumi kharā gokaṇṭakahatā – Vin. I. 195
Surface of the ground is dirty, rough and damaged by the ox-hoofs; *kaṇha + uttara; Han + ta, pp.*

Kaṇho jāto pisāco jāto – D. I. 93
A black is born, a goblin is born; *Jan + ta, pp.*

Katakalyāṇo katakusalo katabhīruttaṇo akatapāpo akataluddho akatakibbisso kataṃ

tayā kalyāṇaṃ, akataṃ tayā pāpaṃ – Vin. III. 72

(You are) one who has done good, done meritorious deeds, protected from fear, not done evil, not been greedy, not done something evil; you have done good, you have not done evil; *Kṛ + ta, pp.; bhīru + tāṇa; Lubh + ta, pp.; kibbisa (= Skt. kilviṣa)*

Katakicco hi brāhmaṇo – S. I. 47
Brāhmaṇa is one who has done, indeed, his work; *Kṛ + ta + Kṛ + icca, (Skt. kṛtya) der.*

Katañca katato jānāti akatañca akatato – A. IV. 266
Knows what was done as done, what was not done as not done

Katañca sukataṃ seyyo – S. I. 50
Well- done is better than just done; *su + kata*

Katañño sappurisā katavedino – Vin. I. 56
Good people are grateful, they know what was done for them

Katañño katavedī puggalo dullabho lokasmiṃ – A. III. 240
The grateful person is very rare in the world; *kata + Jñā + ū, der.; kata + Vīd + e + ī, caus. der.*

Katattā ca akatattā ca – A. I. 56
For the reason of commission and omission; *kata + tta, der.*

Katapariyositaṃ vihāraṃ – Vin. IV. 47
Finished dwelling place; *Kṛ + ta, pp. +*

pari + o + Sā + i + ta, pp.

Katamaṃ nu kho paṇītataraṃ, ṇāṇaṃ vā saddhā vā – S. IV. 298
Which is superior, knowledge or faith?; *nu, interr.p.*

Katamaṃ nu kho varaṃ – A. IV. 128
Which is better?

Katamassaṃ parisāyaṃ – M. II. 160
In which assembly?; *katamassaṃ = katamāssaṃ*

Katamāni opāyikatarāni – D. III. 128
Which are more close to?; *uppanatarāni, allīnatarāni, Cy.911; upa + aya (from I) + ika + tara, der.*

Katamena tvaṃ nemi – M. II. 80
By which route do I lead you?; *Nī + a + mi, pres. 1st. sg.*

Katamena tvaṃ bhummi vihārena etarahi bahulaṃ viharasi – Vin. II. 304
My dear, what is the mode of abiding, you mostly follow at present?; *Bhummi, dearly address; etarahi, indel.; bahulaṃ, adv.; vi + Hr + a + si, pres. 2nd. sg.*

Katamena papateyya – S. V. 371
In what direction would it fall down?; *pa + Pat + eyya, opt. 3rd. sg.*

Katamena vihārena bahulaṃ viharati – A. III. 284

In what mode of life does he abide mostly?

Katamenāyasmā ajja vihārena vihāsi? – S. III. 235

In what mode of abiding did the venerable live today? *katamena* + *āyasmā*; *vi* + *Hr* + *a* + *s* + *i*: *viharsī* > *vihassi* > *vihāsi*, *pst.* 3rd. *sg.*

Kataṃ me ajja bhattakiccaṃ – M. II. 63

I have finished my meal today

Katassa paticayo natthi – A. III. 378
There is no more growth of the thing already done; *pati* + *Ci* + *a*, *der.*

Katassa vā paticayo – Vin. II.74; III. 158

Or resurgence of what has already been done

Katākataṃ jānituṃ – Vin. IV. 211

To know what has been done and what has not been done; *kata* + *akata*; *Jān* + *nā* + *i* + *tum*, *inf.*

Katāvakaṣo āyasmatā Nāradena – A. III. 59

I have been given the opportunity by the venerable Nārada; *kata* + *avakāsa*

Katāvakaṣomhi Bhagavatā dhammadesanāya – M. I. 169

I have been given a chance by the Blessed One for preaching the dhamma; *kata* + *avakāso* + *amhi*: *As* + *mi*, *meta*. *pres.* 1st. *sg.*

Katikam katvā – Vin. III. 104

Having reached an agreement

Katikasaṅghānaṃ pucchitabbaṃ – Vin. II. 208

Should ask about the agreement; *Prch* + *ya* + *i* + *tabba*, *fut.* *pp.*

Kati te lakkhāni laddhāni? – Vin. IV. 107

How many targets you have got?; *Labh* + *ta*, *pp.*

Kati dhammā bahūpakārā? – S. IV. 295

How many things are quite helpful?; *bahu* + *upakārā*

Katipāhaṃ balaṃ gahetvā – Vin. III. 14

Having gained strength within several days; *katipaya* + *ahaṃ*, *a contracted form*; *Gṛh* + *e* + *tvā*, *absol.*

Katipāhaṃ sinehetha – Vin. I. 279

Lubricate (the body) for several days; *Snih* + *e* + *tha*, *caus. imper.* 2nd. *pl.* or *sineha* + *e* + *tha*, *denom. imper.* 2nd. *pl.*

Kati phalāni kati ānisaṃsā pāṭikamkhā? – D. III. 132

How many results, how many benefits are to be expected?; *paṭi* + *Kāmkṣ* + *ya*, *fut. pp.*

Katimi bhante pakkhassa? – Vin. I. 117

Venerable sirs, what day is today of the half month?; *katīnaṃ pūraṇī katimī*, *ko divasoti adhippāyo*, *Cy.* 1060

Kativassosi tvam āvuso? – Vin. I. 86
Friend, how old are you?; *kati* + *vasso* + *asi*

Katīhipi tyāyaṃ saṃghāṭi bhavissati – Vin. III. 241

How much will be the value of your outer cloak; *te* + *ayaṃ*

Kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ – D. II. 246

Virtue is to be cultivated, the highest way of life is to be practised, there is no no-death for a person who is born; *kar* (from *Kṛ*) + *tabba*, *fut. pp.*; *Car* + *tabba*, *fut. pp.*; *na* + *As* + *ti*, *pres.* 3rd. *sg.*; *Jan* + *ta*, *pp.*

Kattaradaṇḍo pucchitabbo – Vin. II. 208

Should ask about the walking stick

Kattarasuppe pakkhipitvā – Vin. I. 269

Having put inside a winnow; *pa* + *Kṣip* + *i* + *tvā*, *absol.*

Kattā hoti no bhāsita – A. II. 102
He is a doer, not a speaker

Kattikacorakā bhikkhū paripāṭenti – Vin. III. 262

Thieves of the Kattika (Oct-Nov) attack the bhikkhus; *Kattikamāse corā*, *Cy.* 730; *pari* + *Pat* + *e* + *nti*, *caus.* *pres.* 3rd. *pl.*

Kattikapuṇṇamanti kattikacātumāsini – Vin. III. 263

Kattika full moon means the last full moon of the rainy season

(which covers four months starting from July and ending with Kattika); *catu* + *māsa* + *a*, *der.* + *inī*

Kattha āyasmantā icchanti? – Vin. II. 76

Where do the venerables wish?; *kattha*, *indcl.*, *adv.*; *Iṣ* + *ya* + *nti*, *pres.* 3rd. *pl.*

Kattha paññattaṃ? – Vin. II. 286

Where is it promulgated?; *pa* + *Jñā* + *āpe* + *ta*, *caus. pp.*

Kattha bahulaṃ samanupassasi? – M. II. 205

Where do you find mostly?; *bahulaṃ*, *adv.*; *saṃ* + *anu* + *passa* + *si*, *pres.* 2nd. *sg.*

Kattha bhāsitaṃ? – Vin. II. 287

Where is it said?; *Bhās* + *i* + *ta*, *pp.*

Katthī hoti vikatthī adhigamesu – A. V. 157

He becomes a real boaster in reference to attainments

Kathañca panāyasmantaṃ sabrahmacārī jānanti? – A. V. 198

How do co-celibates identify the venerable?; *kathaṃ* + *ca*; *pana* + *āyasmantaṃ*; *Jān* + *nā* + *nti*, *pres.* 3rd. *pl.*

Kathañcarahi – S. III. 239

How, then?; *kathaṃ* + *carahi*, *indcl.*

Kathamgottosi? – D.I. 92

What is your clan?; *kathaṃ* + *gotto*, *compound*; *As* + *si*, *pres.* 2nd. *sg.*

Kathaṃ kattā hoti – M. III. 111
He becomes one who gives a talk;
Kṛ + tu, der.

**Kathaṃ kathaṃ nāmāyaṃ bhante
Bhagavatā dhammo desito
aññeyyo?** – A. III. 348
Venerable sir, (I don't understand)
how should the doctrine preached by
the Blessed One be understood?; *ā +*
Jñā + eyya, fut. pp.

**Kathaṃ jānato kathaṃ passato
bhikkhuno?** – S. IV. 50
Of a bhikkhu who knows how and sees
how?; *kathaṃ, incl.*

Kathaṃ jānemu taṃ mayaṃ? – D.
II. 240
How should we understand that?;
jānemu, archaic form, opt. 1st. pl.

Kathaṃ tumhe dhāretha? – Vin. IV.
261
How do you bear?; *Dhṛ + e + tha,*
caus. pres. 2nd. pl.

Kathaṃ tvaṃ parisāṃ vinesi? –
Vin. III. 230
How do you discipline (your)
followers?; *vi + Nī + a + si, pres.*
2nd. sg.

Kathaṃ tvaṃ sāmikassa desi? –
Vin. III. 129
How do you give to the husband?;
Dā + e + si, pres. 2nd. sg.

**Kathaṃ naṃ mayaṃ tena
samudācareyyāma** – Vin. II. 186
How should we talk to him by
that; *saṃ + u(t) + ā + Car +*

eyyāma, opt. 1st. pl.

**Kathaṃ nu kho ahoṣiṃ
atītamaddhānaṃ?** – M. I. 8
How was I in the past?; *nu, interr.p.*;
atītamaddhānaṃ, acc. for loc.

**Kathaṃ nu kho bhavissāmi
anāgatamaddhānaṃ?** – M. I. 8
How shall I be in the future?; *Bhū + a*
+ i + ssāmi, fut. 1st. sg.

**Kathaṃ nu kho mayā
paṭipajjitabbaṃ?** – Vin. I. 83, 289
How should I proceed? *paṭi + Pad +*
ya + i + tabba, fut. pp.

**Kathaṃ nu mayaṃ tena
samudācareyyāma?** – A. III. 124
How should we talk with him?;
samudācareyyāmāti katheyyāma,
Cy. III. 278

**Kathaṃ paṭipajjitabbaṃ
(mātugāme)?** – D. II. 141
How should we treat women?;
mātugāma, m. and sg.

Kathaṃ pana te Devadatto paṭipajji?
– Vin. II. 201
How did Devadatta treat you? *paṭi +*
Pad + ya + i, pst. 3rd. sg.

Kathaṃ paribhoti – A. III. 174
Under-estimates the talk; *pari + Bhū*
+ a + ti, pres. 3rd. sg.

Kathaṃ byākaramāno – M. I. 149
Explaining how; *vi + ā + Kṛ + a +*
māna, pr.p.

Kathaṃ bhāvito

**ānāpānasatisamādhi kathaṃ
bahulīkato** – Vin. III. 70
Which way cultivated, which way
frequently practised, concentration of
mind, based on mindfulness of
breathing in and breathing out; *āna +*
apāna + sati; Bhū + e + i + ta, caus.
pp.; bahula + kata

**Kathaṃ mayaṃ imassa saddhāya
gamiṣāma** – D. II. 345
How should we trust this man;
saddhāya gacchati is used,
idiomatically, to express accepting
something on faith or trust without
any experience

Kathaṃ vā te ettha hoti? – A. I. 137
How do you feel on this matter?;
ettha, incl.

**Kathaṃvihitakaṃ
...adhiccasamuppannaṃ?** – D. III. 33
What sort of chance-origin?; *a + Dhṛ*
(t) + ya, absol.; saṃ + u(t) + Pad +
ta, pp.

Kathaṃ hi nāma evaṃ vakkhati! –
Vin. I. 247; III. 17
How could he say like this!; *kathaṃ hi*
nāma, this phrase is used with fut. or
opt. to express astonishment; Vac +
ssati (syati), fut. 3rd. sg.; taking
vakkha as the base pres. verbs are
also made

**Kathaṃ hi nāma tumhe
moghapurisā evaṃ vakkhatha** – Vin.
II. 139
How could you, foolish men, speak
like this; *Vac + ssatha (syatha), fut.*
2nd. pl.

Kathaṃ hi nāma nivattissati – D. I.
118
How could he turn back!; *ni + Vṛt + i*
+ ssati, fut. 3rd. sg.

**Kathaṃ hi nāma mādiso pubbe
animantito āsane nisīditabbaṃ
maññeyya** – M. II. 158
How should a person like me think,
without being invited already, that I
should sit on the seat.; *maṃ + Dṛś*
+ a, der.; a + ni + manta + e + i +
ta, denom. pp.; ni + Sad + i +
tabba, fut. pp.; Man + ya + eyya,
opt. 3rd. sg.

**Kathaṃ hi nāma mādiso.... vijite
vasantaṃ apasādetabbaṃ maññeyya**
– D. I. 53
How could a person like me think of
making a countryman unhappy; *Vas + a*
+ nta, pr.p.; a + pasāda + e + tabba,
denom. fut. pp.; Man + ya + eyya,
opt. 3rd. sg.

**Kathaṃ hi nāma mādiso viññū
subhāsitaṃ subhāsitato
nābbhanumodeyya** – D. I. 190
How could an intelligent person like
me refuse to accept what is well said
as well said! ; *na + abhi + anu + Mud*
+ a + eyya, opt. 3rd. sg.

**Kathaṃ hi nāma satthari
sammukhībhūte sāvako dhammaṃ
desessati!** – S. I. 156
How could a disciple teach the
Dhamma when the teacher is present;
saṃ + mukha + bhūta; Dṛś + e +
ssati, fut. 3rd. sg.

Kathaṃ hi nāma sīse pahāraṃ

dassati – M. I. 126
How could (she) give a blow on the head; *Dā + ssati, fut. 3rd. sg.*

Kathā abhisallekhikā cetovivaraṇasappāyā – M. III. 113; A. IV. 357
The talk which slices defilements and supports the exposure of mind; *abhi + saṃ + Likh + ika, der.; ceto + vi + Vr + ana, der. + sappāya*

Kathā udapādi – D. I. 180
There arose a conversation or discussion; *u(t) + a + Pad + i, pst. 3rd. sg.*

Kathāpariyosānaṃ āgamayamāno – M. I. 161
Awaiting the winding up of the discussion; *kathā + pari + (y) + o + Sā + ana, der.*

Kathāpariyosānaṃ āgamayamāno aṭṭhāsi – A. IV. 63
Stood awaiting the end of the recital; *ā + Gam + aya + māna, pr.p.; ā + Sthā + ā + s + i, double, pst. 3rd. sg.*

Kathāpariyosānaṃ āgametu – A. III. 393
Await the end of the discussion; *ā + Gam + e + tu, imper. 3rd. sg.*

Kathāpābhatam Bhagavantam dassanāya – M. II. 244; S. V. 162
This is a good news (gift for talk) to go and see the Blessed One; *kathā + pābhata*

Kathābhullaṃ pāṭikamkhaṃ – A. IV. 87

Much controversy is to be expected.; *kathā + bahula + ya, der.; paṭi + Kāṃkṣ + ya, fut. pp.*

Kathāya kacchamānāya – A. III. 181
When the issue is being discussed; *Kath + ya + māna, pass. pr.p.*

Kathāvathuṃ rājantepuraṃ pāvisi – M. II. 107
The story went up to the harem of the king; *rāja + ante (Skt. antah > anto > ante) + pura; pa + Viś + i, pst. 3rd. sg.*

Kathāvathuṃ miṃ yāvatiyakam patitṭhāpesi – M. I. 372
(He) made him stand on the subject of discussion up to the third time; *yāvatiyakam, adv; pa + tiṭṭha (from Sthā) + āpe + s + i, caus. pst. 3rd. sg.*

Kathāsampayogena puggalo veditabbo – A. I. 197
Individual should be understood by means of conversation; *saṃ + pa + Yuj + a, der.*

Kathāsallāpaṃ – D. II. 1
Friendly conversation; *saṃ + Lap + a, der.*

Kathāhaṃ paraṃ tena saṃyojeyyaṃ? – S. V. 354
How should I make another engage in it?; *saṃ + Yuj + e + eyyaṃ, caus. opt. 1st. sg.*

Kathāhaṃ bhante imāsu Sākiyānīsu paṭipajjāmi – Vin. II. 256-7
Venerable sir, how should I do in regard to these Śākyan ladies?; *kathaṃ*

+ ahaṃ; *paṭi + Pad + ya + mi, pres. 1st. sg.*

Kathāhaṃ bhante paṭipajjāmi? – Vin. I. 224
Venerable sir, how should I proceed?

Kathāhaṃ bhante sāmikassa piyā assaṃ? – Vin. III. 134
Venerable sir, how should I be dear to the husband?; *As + yaṃ (Skt. yām), opt. 1st. sg.*

Kathāhaṃ bhante subhagā assaṃ? – Vin. III. 134
Venerable sir, how should I be charming?

Kathikaṃ paribhoti – A. III. 174
Despises the speaker

Kadalipattesu seti macchova visagilito – A. V. 171
Sleeps on plantain leaves, just as a poison-swallowed fish; *Śī + a + ti, pres. 3rd. sg.; maccho + iva; visa + Gr + i + ta, pp.*

Kadassu nāmāhaṃ tadāyatanam upasampajja viharissāmi – M. III. 218
At what time will I attain that state and abide therein; *su, incl., sometimes this term occurs as kudassu; nāma + ahaṃ; taṃ (tad) + āyatanam; upa + saṃ + Pad + ya, absol.; vi + Hr + i + ssāmi, fut. 1st. sg.*

Kadāci karahaci aññamaññaṃ samāgaccheyyaṃ – A. II. 186
One day, they would meet with each other; *saṃ + ā + gaccha +*

eyyaṃ, opt. 3rd. pl.

Kadāci karahaci Tathāgatā loke uppajjanti – D. II. 139
Very rarely, the Tathāgatas are born in this world; *u(t) + Pad + ya + nti, pres. 3rd. pl.*

Kadāci karahaci dīghassa addhuno accayena – M. III. 177
One day, since a long period of time; *kadāci karahaci, incl.*

Kadāci karahaci samāgaccheyyāma – M. I. 146
One day we would meet together; *saṃ + ā + gaccha + eyyāma, opt. 1st. pl.*

Kadā te adhigataṃ, kattha te adhigataṃ – Vin. III. 92
When is it attained by you, where is it attained by you; *kattha, incl.; adhi + Gam + ta, pp.*

Kadā te diṭṭhaṃ kattha te diṭṭhaṃ? – Vin. I. 172
When was it seen by you, where was it seen by you?

Kadā saññūḷhā ime vaṇṇā? – M. I. 386
When these praises are composed?

Kadā saṃyūḷhā imā gathā? – D. II. 267
When these verses were composed?; *kadā, incl.; saṃ + Vah + ta, pp.*

Kaddamaṃ aṃgajātam pavesentassa – Vin. III. 118
When (he) was making his male sign

push into the mud; *pa + Viś + e + nta, caus. pr.p.*

Kaddamodakena osiñcanti – Vin. II. 262

Sprinkle with muddy water; *kaddama + udaka; o + Si(ñ)c + a + nti, pres. 3rd. pl.*

Kantāradhānamaggaṃ paṭipajjeyya – D. I. 73; M. I. 276

Would enter into a long road running through a desert; *paṭi + Pad + eyya, opt. 3rd. sg.*

Kantāraṃ nitthareyya – D. I. 73

Would cross the desert; *ni(s) + Tr + eyya, opt. 3rd. sg.*

Kantārā appodakā appabhakkhā – Vin. I. 244

The deserts with no water, no food; *appa + udaka; appa + Bhakṣ + ya, fut. pp.*

Kandamūlaphalabhojano – D. I. 102

The one who eats bulbs, roots and fruits

Kandu vā piḷakā vā assavo vā thullakacchu vā ābādho – Vin. IV. 172

Itch, boil, running sore or thick scab disease

Kapaṇaṃ mānusakaṃ rajjaṃ dibbaṃ sukhaṃ upanidhāya – A. I. 213; A. IV. 252

Poor is human sovereignty as compared with divine happiness; *manu(s) + aka, der.; upanidhāya, incl.*

Kapallāni avasiseyyuṃ – S. II. 83

Earthen pots would remain; *ava + Śiś + eyyuṃ, opt. 3rd. pl.*

Kapālaṃ anatimaññamāno – A. III. 225

Not despising the begging bowl; *an + ati + Man + ya + māna, pass. pr.p.*

Kapisīsaṃ ālambitvā rodamāno aṭṭhāsi – D. II. 143

Hanging on the lintel of the door (he) stood crying; *ā + Lamb + i + tvā, absol.; Rud + a + māna, pr. p.; a + Sthā + ā + s + i, double pst. 3rd. sg.*

Kappakatena akappakatam saṃsibbitam – Vin. IV. 121

That, which is not given the special mark, is sewn together with that, which is given the special mark; *saṃ + Sīv + ya + i + ta, pp.*

Kappakaṃ āmantesi – M. II. 75

Addressed the barber; *a + mant + e + s + i, denom. pst. 3rd. sg.*

Kappaṭṭhitikaṃ kibbisam pasavati – Vin. II. 198

Produces demerit which stays effective for an aeon; *kappa + ṭhitika; pa + Su + a + ti, pres. 3rd. sg.*

Kappaṭṭhiyaṃ kibbisam pasavati – A. V. 75

He produces demerit lasting for an aeon

Kappati nu kho uposatho kātum – Vin. II. 263

Is it permissible to hold the Uposatha

ceremony; *Klp + ya + ti, pass. pres. 3rd. sg.; nu, interr. p.*

Kappati nu kho yāvakālikena yāmakālikaṃ – Vin. I. 251

Is it permissible to use for one watch of the night what is given just for the time being

Kappati nu kho yāvakālikena yāvajvikaṃ – Vin. I. 251

Is it permissible to use for the whole life what is given just for the time being

Kappati nu kho yāvakālikena sattāhakālikaṃ – Vin. I. 251

Is it permissible to use for seven days what is given just for the time being; *satta + aha + kala + ika, der.*

Kappatiti anuññātam – Vin. I. 251

Approved as permissible; *kappati + iti; anu + Jñā + ta, pp.*

Kappaṃ nirayamhi paccati – Vin. II. 198

(He) is boiled in purgatory for an aeon; *Pac + ya + ti, pass. pres. 3rd. sg.*

Kappaṃ vā tiṭṭheyya kappāvesaṃ vā – D. II. 103

Would stay a full span of life or a bit more; *tiṭṭha (from Sthā) + eyya, opt. 3rd. sg.*

Kappaṃ saggamhi modati – Vin. II. 198

(He) rejoices in heaven for an aeon; *Mud + a + ti, pres. 3rd. sg.*

Kappāsaṃ kantitum – A. III. 295

To spin cotton; *kanta + i + tum, inf.*

Kappiyakārakānaṃ hatthe hiraññaṃ upanikkhipanti – Vin. I. 245

Put gold in the hand of the one who makes things acceptable by a bhikkhu; *upa + ni + Kṣip + a + nti, pres. 3rd. pl.*

Kappiyabhūmiṃ sammannitvā – Vin. I. 239

Having agreed upon the place where provisions are stored; *saṃ + Man + ya + i + tvā, absol.*

Kappiyaṃ anulometi, akappiyaṃ paṭibāhati – Vin. I. 251

Agrees with the acceptable and rejects the unacceptable; *anuloma + e + ti, denom, pres. 3rd. sg.; paṭi + Bāh + a + ti, pres. 3rd. sg.*

Kappiyaṃ karoḥi – Vin. IV. 33; 320, karoṭha

Make it acceptable; *Kṛ + o + hi, imper. 2nd. sg.*

Kappiyaṃ deti – A. IV. 244

Gives what is acceptable; *kappa + iya, der.*

Kappo naṭṭho hoti – Vin. IV. 121

Special mark is lost; *nas + ta, pp.*

Kabalāvacchedakaṃ bhuñjati – Vin. IV. 196

Eats, breaking the morsel of food; *kabala + ava + Chid + a + ka, der.*

Kabaḷikāya attho hoti – Vin. I. 205

There is a need of a bandage

- Kamaṇḍalūṃ gahetvā** – S. I. 167
Having taken the water-vessel; *Grh + e + tvā, absol.*
- Kammakaraṇā karīyanti** – A. I. 142
Punishments are inflicted; *Kṛ + iya + nti, pass. pres. 3rd. pl.*
- Kammakāraṃ upaṭṭhāpentī** – Vin. II. 267
Cause to keep a servant; *upa + Sthā + āpe + nti, caus. pres. 3rd. pl.*
- Kammakārī ca bhariyā ca** – Vin. III. 140
She is the worker and the wife
- Kammakkhayā dukkhakkhayo** – M. I. 93
Suffering ends due to the elimination of Kamma; *kamma + khaya : Kṣi + a, der.; dukkha + khaya*
- Kammantañceva adhiṭṭhabhissāmi** – A. V. 335
I shall undertake business; *ca + eva; adhi + Sthā + i + ssāmi, fut. 1st. sg.*
- Kammantaṃ adhiṭṭhāti** – A. I. 115
Supervises the work; *adhi + Sthā + ti, pres. 3rd. sg.*
- Kammantaṃ kāreti** – A. III. 236
He causes to construct a building; *Kṛ + e + ti, caus. pres. 3rd. sg.*
- Kammantā āgacchanto addasa** – Vin. III. 16
He saw while (he was) coming from the work-place; *ā + gaccha + nta, pr. p.; a + Dṛś + a, pst. 3rd. sg.*

- Kammantā nappavatteyyuṃ** – A. III. 54
There would be no work in progress; *na + pa + Vṛt + eyyuṃ, opt. 3rd. pl.*
- Kammante anusannayamāno** – M. III. 8; Vin. III. 43
While supervising the work; *anu + saṃ + naya (from Nī) + māna, pr.p.*
- Kammantena jīvikam kappeti** – A. IV. 281
Earns (his) living by a profession; *kappa + e + ti, denom. pres. 3rd. sg.*
- Kammante payojesuṃ** – D. II. 175
(They) invested in business; *pa + Yuj + e + s + uṃ, caus. pst. 3rd. pl.*
- Kammaṃ aparipakkavedaniyaṃ** – A. IV. 382
The action, to be experienced before being matured; *a + pari + Pac + ta, pp.; Vid + e + ana + iya, caus. der.*
- Kammaṃ abhisamkhatam abhisāñcetayitam vedayitam daṭṭhabbaṃ** – S. II. 65
The kamma is to be understood as something accrued, willed and experienced, *abhi + Saṃ(s) + Kṛ + ta, pp.; abhi + saṃ + Cit + e + i + ta, caus. pp.; Vid + aya + i + ta, caus. pp.; Dṛś + tabba, fut. pp.*
- Kammaṃ avedaniyaṃ** – A. IV. 383
The action, not to be experienced
- Kammaṃ upacitaṃ** – D. II. 136
Energy is accumulated; *upa + Ci + ta, pp.*

- Kammaṃ oloketvā navakammaṃ dātuṃ** – Vin. II. 172
To assign a repair work after looking into the work; *o + Lok + e + tvā, absol.; Dā + tuṃ, inf.*
- Kammaṃ karissāmāti ottharivā māresuṃ** – Vin. III. 84
Thinking, "We will teach him a lesson", they jumped over and killed him; *o + Str + i + tvā, absol.; Mr + e + s + uṃ, caus. pst. 3rd. pl.*
- Kammaṃ kātabbaṃ hot** – A. IV. 332
There is a work to be done; *Kṛ + tabba > kar + tabba > kattabba + kātabba; fut. pp.*
- Kammaṃ kopeyyāma** – Vin. IV. 231
We would cause to dismiss the formal act; *Kup + e + eyyāma, caus. opt. 1st. pl.*
- Kammaṃ khettaṃ viññāṇaṃ bījaṃ taṇhā sineho** – A. I. 223
Action is the field, consciousness is the seed and craving is the sap
- Kammaṃ garahati kammike garahati** – Vin. II. 5
Reproaches the act and those who perform the act; *Garh + a + ti, pres. 3rd. sg.; kamma + ika, der.*
- Kammaṃ diṭṭhadhamavedaniyaṃ** – A. IV. 382
The action to be experienced in this very life
- Kammaṃ dukkhavedaniyaṃ** – A. IV. 382
The action with painful experience
- Kammaṃ pacceti no maṃgalaṃ** – A. III. 206
He believes in action, not in luck; *pati + e (from I) + ti, pres. 3rd. sg.; no, neg. p.*
- Kammaṃ paṭippassambheyya** – Vin. I. 49
Would revoke the punishment; *paṭi + pa + Śra(m)bh + eyya, opt. 3rd. sg.*
- Kammaṃ paripakkavedaniyaṃ** – A. IV. 382
The action, to be experienced at its maturity; *paripakkavedaniyanti laddhavipākavāraṃ, Cy.IV. 175; pari + Pac + ta; pp.; Vid + e + ana + iya, caus. der.*
- Kammaṃ ropetvā bhikkhunīnaṃ niyyādetuṃ** – Vin. II. 261
To hand over (the formal act) to the bhikkhunīs after showing (them) the way to do it (by bhikkhus); *Ruh + e + tvā, caus. absol.; ni + Yat + e + tuṃ, = niyyādetuṃ, caus. inf.*
- Kammaṃ vā nikkhipati** – Vin. II. 216
Or stops work; *ni + Kṣip + a + ti, pres. 3rd. sg.*
- Kammaṃ vipaccati** – A. I. 134
Action comes into fruition; *vi + Pac + ya + ti, pass. pres. 3rd. sg.*
- Kammaṃ samparāyavedaniyaṃ** – A. IV. 382
The action resulting in the next life
- Kammaṃ sukhavedaniyaṃ** – A. IV. 382

The action resulting in happiness

Kammavācāpariyosāne – Vin. III. 174

At the end of the legal pronouncement; *pari + o + Sā + ana, der.*

Kammavādī kiryavādī – D. I. 115

The one who speaks of Kamma and its results

Kammavipākajam dibbacakkhum pāturahosi – D. II. 20, 176

There arose divine eye, born of the retribution of Kamma; *kamma + vipāka + ja; pātu + @ + a + Hū (Bhū) + a + s + i, pst. 3rd. sg.*

Kammavipākajā ābādā – A. V. 110

The ailments born of the fruition of Kamma; *vi + Pac + a, der. + ja*

Kammasaccāyam loko

kammasamārambhaṭṭhāyī – A. II. 232

This world (people) believes in the truth of Kamma and persists on the performance of Kamma; *kamma + sacco + ayam*

Kammasamaye – Vin. IV. 118

During the time of construction or repair works

Kammasa katattā upacittā

ussannattā vipulattā – D. III. 146

On account of the kamma performed, accumulated, amassed and made abundant; *Kṛ + ta, pp. + tta, der.; upa + Ci + ta + tta, der.; u (t) + Sya(n)d + ta, pp. + tta, der.*

Kammasakatā tasmim puggale adhiṭṭhātabbā – A. III. 186

In that person is to be fixed the idea that Kamma is his own; *kamma + saka + tā, der.; adhi + Sthā + tabba, fut. pp.*

Kammasakā mānava sattā,

kammadāyādā kammayonī

kammabandhū kammapaṭisaraṇā,

kammaṃ satte vibhajati yadidaṃ

hīnappaṇītatāya – M. III. 203

Young man, beings are the owners of their action, inheritors of their action, sources of their action, relations of their action, supports of their action. It is action that distinguishes beings into the category of superiors and inferiors; *kamma + saka; vi + Bhaj + a + ti, pres. 3rd. sg.; hīna + paṇīta + tā, der.*

Kammasa vipākāvasesena – Vin. III. 105

With the remains of the fruition of Kamma; *vi + Pac + a, der. + ava + Śiṣ + a, der.*

Kammāni kattā hoti – A. II. 67

He becomes a doer of actions; *the object of the verbal form ending with the suffix tu (Skt. tṛn) is normally used in gen.*

Kammāragaggariyā dhamamānāya – M. I. 243; S. I. 106

When the smith's bellow is being blown; *loc. abs.; Dhṃ + māna, pr.p.*

Kammārāmatam anuyuttā – D. II. 78

Engaged in the pleasure of work

Kammikā tam sattham gahetvā – Vin. III. 131

Officers, having taken that caravan into custody; *kammikāti samkaṭṭhāne kammikā, Cy. 868; kamma + ika, der.*

Kamme kayiramāne paṭikkosanti – Vin. IV. 240; Vin. IV. 309,

paṭikkosati

When the formal act is being carried out, they protest; *Kṛ + iya + māna, meta. pass. pr.p.; paṭi + Kṛuṣ + a + nti, pres. 3rd. pl.*

Kaṃ kālam dhammo na caritabbo? – Vin. I. 153

At what time the Dhamma should not be practised?; *Car + i + tabba, fut. pp.*

Kaṃkhati vicikicchati

nādhimuccati na sampasīdati – M. II. 135

Doubts, hesitates, is not sure and is not pleased; *Kāṃkṣ + a + ti, pres. 3rd. sg.; vi + Cit (cikit) + sa + ti, desid. pres. 3rd. sg.; na + adhi + Muc + ya + ti, pres. 3rd. sg.; na + saṃ + pa + Sad + a + ti, pres. 3rd. sg.*

Kaṃkhanīye ca pana ṭhāne

vicikicchā uppannā – S. IV. 350; A. I. 189

On the point of doubt, hesitation has arisen; *Kāṃkṣ + anīya, fut. pp.; u (t) + Pad + ta, pp.*

Kaṃkham na paṭivinodenti – M. I. 221; A. I. 73

(They) do not cause to dispell doubt; *paṭi + vi + Nud + e + nti, caus. pres. 3rd. pl.*

Kaṃkhādhammam pahāsi – M. III. 152

Removed the matter of doubt; *pa + Hā + s + i, pst. 3rd. sg.*

Kaṃkhā vapayanti sabbā – Vin. I. 2

All doubts go away; *vi + apa + Yā + nti, pres. 3rd. pl.*

Kaṃkhā vā vimati vā Buddhē vā

Dhamme vā Saṃghe vā magge vā

paṭipadāya vā – D. II. 154

Doubt or perplexity of mind in reference to the Buddha, the Dhamma, the Saṃgha, the path and the practice

Kaṃkhāvitarāṇavisuddhi yāvadeva

maggāmaggañāṇa-

dassanavisuddhatthā – M. I. 150

Cleansing (the mind by dispelling) doubts is just for the sake of purification of knowledge and vision as to the correct and wrong paths; *kaṃkhā + vitarāṇa + visuddhi; magga + amagga + nāṇa + dassana + visuddhi*

Kaṃkhī vecikicchī – M. I. 18

The one who is in doubt and hesitation; *kaṃkhā + ī, der.; vicikicchā + ī, der.*

Kaṃ nu kho puggalam sandhāya? – Vin. II. 236

Concerning whom?; *sandhāya, incl.*

Kaṃ pana atthavasam

sampassamāno? – M. I. 175

Seeing what benefit?; *sam + passa + māna, pr.p.*

Kaṃsapāṭim udakena pūretvā – Vin.

II. 294

Having caused to fill a bronze vessel with water; *Pr + e + tvā, caus. absol.; with the root Pr gen. case is commonly used, e.g. udakassa pūretvā*

Kaṃsi tvam āvuso uddissa

pabbajito, ko vā te satthā, kassa vā tvam dhammaṃ rocesi – Vin. I. 40

For whom sake, friend, have you renounced the family life, who is your teacher, whose teaching you prefer?; *kaṃ + asi: As + si, pres. 2nd. sg.; u(t) + Drś + ya, absol.; pa + Vraj + i + ta, pp.; Ruc + e + si, caus. pres. 2nd. sg.*

Kaṃham dhammaṃ abhijayati – A. III. 384

Is born into the black class; *abhi + Jan + ya + ti, pres. 3rd. sg.*

Kayavikkayaṃ samāpajjeyya – Vin. III. 241

Would engage in buying and selling; *Krī + a, der.; vi + Krī + a, der.; saṃ + ā + Pad + ya + eyya, opt. 3rd. sg.*

Kayavikkayā paṭivirato – D. I. 5

Refrained from buying and selling; *paṭi + vi + Ram + ta, pp.*

Karaṇīyaṃ attānaṃ

asamanupassanto, katassa vā paticayaṃ – Vin. I. 183

Without seeing anything (more) to be done by himself or the regrowth of what is already done; *Kr + anīya, fut. pp.; a + saṃ + anu + passa + nta, pr. p.; pati + Ci + a, der.*

Karaṇīyaṃ tūretvā – A. V. 342

Having decided the matters to be attended; *Tr + e + tvā, caus. absol.*

Karaṇīyaṃ na vijjati – A. III. 378

There seems nothing to be done; *Vid + ya + ti, pass. pres. 3rd. sg.*

Karale karale āpatti – Vin. IV. 48

For each and every wisp, there is an offence; *karale karaketi tiṇamuṭṭhiyaṃ, Cy. 785*

Karavīkabhāṇī – M. II. 137

The one who speaks (sweetly) like a karavīka bird

Karissati na karissatīti abbhutaṃ akaṃsu – Vin. III. 138

They made a bet on 'he will do and he will not do'; *a + Kr + ā + iṃsu; double pst. 3rd. pl.*

Karuṇā tasmim puggale bhāvetabbā – A. III. 185

Compassion should be cultivated towards that person

Karuṇādhimutto – D. II. 241

Inclined towards compassion; *karuṇā + adhi + Muc + ta, pp.*

Karerimaṇḍalamāle sannisinnānaṃ sannipatitānaṃ – D. II. 1

Among those who have gathered together and been sitting together in the sitting hall of Kareri; *maṇḍalamāle = nisīdanasālāya, Cy.407; saṃ + ni + Sad + ta, pp.; saṃ + ni + Pat + i + ta, pp.*

Karoti Bhagavā okāsaṃ – D. II. 150

The Buddha gives way; *Kr + o + ti, pres. 3rd. sg.*

Karotu āyasmā okāsaṃ, ahaṃ taṃ vattukāmo – Vin. I. 114

Venerable, please give way to me, I would like to say something to you; *Kr + o + tu, imper. 3rd. sg.; Vac + tuṃ, inf. + kāma*

Karoto cīyati pāpaṃ – M. I. 338

Evil is accumulated for the one who does evil; *Ci + īya + ti, pass. pres. 3rd. sg.*

Karoto na kariyati pāpaṃ – D. I. 52; M. I. 516

Evil is not done by the doer; *Kr + īya + ti, pass. pres. 3rd. pl.*

Kalaṃ nāgghanti soḷasiṃ – S. V. 44; Vin. II. 156

They are not worth the sixteenth part; *na + Argh + a + nti, pres. 3rd. pl.*

Kalahappavaḍḍhanī – D. I. 168, III. 182

Increasing quarrels; *kalaha + pavaḍḍhanī*

Kalyāṇakamyataṃ upādāya – Vin. II. 216

Desiring for something fine

Kalyāṇamittatā sīlānaṃ āhāro – A. V. 136

Food for moral virtues is good (spiritual) friendship; *kalyāṇa + mitta + tā, der.*

Kalyāṇamitte bhajamāno – A. IV. 77

Keeping company with good friends;

Bhaj + a + māna, pr.p.

Kalyāṇamitte sevamāno – Vin. II. 8

Associating with good friends; *Sev + a + māna, pr.p.*

Kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṃko – S. I. 83

The one who has good friends, good colleagues and intimate friends

Kalyāṇaṃ vuccati gahapati – S. IV. 291

Householder, a kind word is said; *Vac + ya + ti, pass. pres. 3rd. sg.*

Kalyāṇavaṭṭaṃ nihiṭaṃ anuppavatteyyāsi – M. II. 75

Continue the good practice instituted (by me); *ni + Dhā + i + ta, pp.; anu + pa + Vrt + eyyāsi, opt. 2nd. sg.*

Kalyāṇavācā kalyāṇavākkaraṇā – Vin. II. 139

Those who are of good words and fine ways of speaking; *vāk (from Vac) + karaṇa*

Kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato

vissaṭṭhāya aneḷagalāya atthassa viññāpaniyā – D. I. 114; A. IV. 279

The one who has a good language, a good command of the language, a decent language, which is clear, faultless and enlightening; *pura + ī, der.; vi + Srj + ta, pp.; an + eḷagala; vi + Jñā + āpe + anīya, caus. fut. pp.*

Kalyāṇādhimuttikā

kalyāṇādhimuttikehi saddhiṃ

sansandanti samenti – S. II. 154

Those who have good inclinations get together and tally together; *kalyāṇa + adhi + Muc + ti + ka, der.*

Kalyāṇiyāpisi vācāya samannāgato viññāpaniyā – Vin. I. 197

You are equipped with a nice way of speaking which is clear, faultless and enlightening; *kalyāṇiyā + api + asi*

Kalyāṇī paripucchā – A. II. 177

Good questioning

Kalyāṇī bhante āvaṭṭanī māyā – M. I. 383

Sir, magic of conversion is very good; *ā + Vṛt + ana + ī, der.*

Kalyāṇena manasā anukampanti – A. III. 77

They become compassionate with a good heart; *anu + Kamp + a + nti, pres. 3rd. pl.*

Kalyāṇo kittisaddo abhuggacchati

– D. II. 86; S. IV. 323, gacchissati
A high-reputation spreads all over; *abhi + u(t) + gaccha + ti, pres. 3rd. sg.*

Kalyāṇo kittisaddo abhuggato – M. II. 135

Good reputation has risen up; *abhi + u(t) + Gam + ta, pp.*

Kalyāṇaṃ vā pāpakaṃ vā – Vin. III. 178

Good or bad

Kallakāyā cīvarāni gahetvā yathāvihāraṃ pavisiṃsu – Vin. I. 291

Taking the robes they went to their respective abodes with refreshed bodies; *Gṛh + e + tvā, absol.; pa + Viś + iṃsu, pst. 3rd. pl.*

Kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ – Vin. I. 15

The mind which is ready, soft, free from hindrances, joyful and pleasant; *pa + Sad + ta, pp.*

Kallaṃ nu kho tassettaṃ vacanāya? – D. I. 157

Is it proper for him to say this?; *nu, interr.p.; tassa + etaṃ*

Kallaṃ nu taṃ samanupassituṃ? – M. III. 19; S. II. 245; IV. 55; Vin. I. 14

Is it proper to see that?; *saṃ + anu + passa + i + tuṃ, inf.*

Kallaṃ vacanāya – Vin. I. 174

Proper to say

Kallaṃ veyyākaraṇaṃ – S. II. 13

Exposition is proper

Kaḷopihattho nantakavāsī – A. IV. 376

The one who holds a pot in the hand and wears rags; *kaḷopi = khalopi; nantaka + Vas + ī, der.*

Kavāṭabaddho – Vin. IV. 292

Fixed by a door; *Badh + ta, pp.*

Kavāṭaṃ ākoṭetvā muhuttaṃ

āgametvā – Vin. II. 208

Having knocked at the door and waited for a moment; *ā + Kuṭ + e + tvā, caus. absol.; muhuttaṃ, adv.; ā + Gam + e + tvā, absol.*

Kavāṭaṃ paṇāmento addasa – Vin. I. 87

(He) saw while opening the door; *pa + Nan + e + nta, caus. pr.p.; a + Dṛś + ā, pst. 3rd. sg.*

Kavāṭaṃ paṇāmetvā – Vin. II. 207

Having opened the door

Kavāṭo āvattitvā patto bhijjati – Vin. II. 114

The door turned back and the bowl is broken; *ā + Vṛt + a + i + tvā, absol.; Bhid + ya + ti, pass. pres. 3rd. sg.; two subjects!, one verb*

Kasāpetvā vapāpetabbaṃ – Vin. II. 180

Having caused to plough it, (seeds) should cause to be sown; *Kṛṣ + āpe + tvā, caus. absol.; Vap + āpe + tabba, caus. fut. pp.*

Kasāvaṭo malamajjano nihīnajacco – Vin. IV. 308

The one who is covered with brown-red robe, merging in the dirty (linen) and belongs to a low birth (*abusive language used in reference to the venerable Upāli*); *kasāva + āvaṭa: ā + Vṛ + ta, pp.; mala + majjanta; ni + Hā + ta, pp. + jāti + ya, der.*

Kasāvehi bhesajjehi attho hoti – Vin. I. 201

There is a need of medicine prepared as decoctions

Kasāhato katadaṇḍakamma – Vin. I. 75

The one who has been whipped and punished; *kasā + Han + ta, pp.; Kṛ + ta, pp. + daṇḍa + kamma*

Kasāhipi tāḷenti, vettehipi tāḷenti, addhadaṇḍakehipi tāḷenti – M. I. 87

(The kings) cause to flog them with whips, canes and clubs; *Taḍ + e + nti, caus. pres. 3rd. pl.*

Kasigorakkhaṃ vessassa sandhanaṃ – M. II. 180

The heritage of vessa is agriculture and cattle breeding

Kasirena ghāsacchādo labbhati – M. III. 169; S. I. 94; A. I. 107

With much difficulty, food and clothing is obtained; *kasirena, adv.; ghāsa + acchāda; Labh + ya + ti, pass. pres. 3rd. sg.*

Kasirena samudāgacchanti – M. I. 104; A. IV. 366

Obtain with much difficulty; *saṃ + u(t) + ā + gaccha + nti, pres. 3rd. pl.*

Kasmā tumhāka no siyā? – M. III. 154

Why shouldn't it be there for you?; *tumhāka = tumhakaṃ; no, neg. p.; As + yā (Skt. yāt), opt. 3rd. sg.*

Kassa kiṃ āhariyyatu? – Vin. I. 216

For whom, what is to be brought?

(Is there anybody who needs anything to be brought?); *ā + Hr + īya + tu, pass. imper. 3rd. sg.*

Kassako gahapatiko kārakārako rāsivaḍḍhako – D. I. 61

The one who is a farmer, a householder and who pays taxes and makes the income increase; *Bali saṃkhātaṃ kāraṃ karotīti kārakārako, dhaññarāsīṃ ca dhanarāsīṃ ca vadḍhetīti rāsivaḍḍhako, Cy. 170; kārakārako may have another meaning: one who discharges duties by the king, kāra in this sense means duties, Kr + ya > kar + ya > karra > kāra, fut. pp.: cp. sūrya > sūra*

Kassa nu kho ajja pariyāyo? – M. III. 270

Whose turn is it today?; *ajja, incl.; pari + aya (from I) + a, der.*

Kassa nu kho ayaṃ mānavako? – Vin. I. 38

Whose (son) is this young man?; *manu + a + ka, der.*

Kassa nu bhante subhāsitaṃ? – M. I. 219; A. III. 401

Venerable sir, whose speech is the best?; *nu, interr. p.; su + Bhās + i + ta, pp.*

Kassapassa sammāsambuddhassa pāvācane – Vin. III. 107

In the teaching of Kassapa, the Fully Enlightened One; *pa + vacana*

Kassapo gottena – D. II. 3
Kassapa by clan

Kassa sampannaṃ na manāpaṃ? – Vin. IV. 71

(Is there anybody) who does not like nice food?

Kassa sādumṃ na rucati – Vin. IV. 71

To whom tasty food is disagreeable; *Ruc + ya + ti, pass. pres. 3rd. sg.*

Kassa hi nāma na ruceyya – S. I. 63

To whom (venerable Sāriputta) would not be agreeable; *nāma, incl.; Ruc + ya + eyya, opt. 3rd. sg.*

Kassāhaṃ kena hāyāmi – Vin. III. 132

To whom I am inferior, in what respect; *kassa + ahaṃ; Hā + ya + mi, pres. 1st. sg.*

Kahannu kho etarahi pañcavaggiyā bhikkhū viharanti? – Vin. I. 8

Where does the group of five bhikkhus abide at present?; *kahaṃ + nu; pañca + vagga + iya, der.*

Kahaṃ ayye ayyā Sundarīnandā? – Vin. IV. 212

Venerable, where is the venerable Sundarīnandā?; *kahaṃ, incl.*

Kahaṃ gamissatha, kena saddhiṃ gamissatha? – Vin. I. 119

Where will you go, with whom will you go?; *saddhiṃ, incl. used with instr.*

Kahaṃ tumhe assuttha? – Vin. IV. 150

Where did you hear?; *a + Śru + ttha, pst. 2nd. pl.*

Kahaṃ nu kho kumārā sammanti? – D. I. 92

Where do the boys settle down?; *Śam + ya + nti, pres. 3rd. pl.*

Kahaṃ nu khodāni gacchāmi – A. III. 368

Where do I go, now; *kho + idāni, incl.*

Kahaṃ nu kho Bhagavā etarahi viharati? – D. II. 263

Currently, where does the Blessed One abide?; *nu, interr. p.; etarahi, incl.; vi + Hr + a + ti, pres. 3rd. sg.*

Kahāpaṇakampi karonti – M. I. 87

They also inflict the punishment of kahāpaṇaka in which the body of the convict is cut into pieces like copper coins; *Cy. II. 59*

Kahāpaṇampi aḍḍhampi pādampi masakarūpampi – Vin. II. 294

A coin, half a coin, quarter of a coin and even a token of a coin (something like a bean)

Kahāpaṇaṃ datvā – Vin. III. 237

Having given a coin (copper); *Dā + tvā, absol.*

Kahāpaṇassa sappiṃ āharitvā – Vin. IV. 248

Having brought ghee for one Kahāpaṇa

Kahāpaṇena bhante kiṃ āharīyatu? – Vin. III. 237

Venerable sir, what is to be brought

for the Kahāpaṇa?; *Kahāpaṇa is the basic unit of value, equal to 20 māsakas (beans), viśatimāsako kahāpaṇo Cy. 297; ā + Hr + a + īya + tu, imper. 3rd. sg.*

Kā upanisā bhāvanāya? – A. IV. 351

What support is there for the cultivation of mind?; *upa + ni + Śri*

Kākavassaṃ vassitukāmo – Vin. II. 17

Being desirous of making a crowing; *vassitum (inf. from Vās) + kāmo*

Kākā cassa amanāpā – Vin. IV. 124

Crows are unpleasant to him; *ca + assa*

Kākehi vā khajjamānaṃ kulalehi vā

khajjamānaṃ gijjhehi vā

khajjamānaṃ supānehi vā

khajjamānaṃ sigālehi vā

khajjamānaṃ – M. I. 88

Being gnawed by crows, hawks, vultures, dogs and jackals; *Skt. svan (dog) > suvāna, supāna, sāvāna; Khād + ya + māna, pass. pr.p.*

Kākehi samparikiṇṇaṃ – Vin. I. 269

Surrounded by crows; *saṃ + pari + Kīr + ta, pp.*

Kā gati ko abhisamparāyo – S. IV. 59; V. 346; Vin. I. 293

What is the course, what is the next move of life; *abhi + saṃ + parā + aya (from I)*

Kā ca pana vo antarā kathā

vippakatā? – M. III. 8

What discussion of you was interrupted?; *vi + pa + Kr + ta, pp.*

Kā ca sikkhā? – D. I. 181
What is the training?

Kācideva assāsamattā – D. II. 99; S. V. 153
Just a relief; Kā + ci (d) + eva; ā + Śvas + a, der. + matta

Kājeḥi gāhāpetvā – Vin. I. 245
Having made them carry by containers; Grh + āpe + tvā, caus. absol.

Kāṭakoṭacikāya vā akkoso – Vin. IV. 7
Insult by referring to male or female sign; kāṭanti purisanimittaṃ, koṭacikāti itthinimittaṃ, Cy. 739

Kā tassa aññā gati bhavissati, idheva paccāgamissati – M. II. 60; Vin. III. 14

What another way will there be for him, surely, he will come back here; idha + eva; pati + ā + Gam + i + ssati, fut. 3rd. sg.

Kānici kānici tāni – M. I. 234
Whatever they may be

Kānici kānici selissakāni karonti – S. IV. 117
Do some mischievous acts; Cy. takes the term as keḷissakāni and says aññaṃ upanissāya piṭṭhiṃ gahetvā lamghitvā ito cito ca dhāvanakīlanā, II, 397

Kāpotikaṃ pasannaṃ paṭiyādetvā – Vin. IV. 109
Having prepared the finest fermented liquor; kāpotikāti kapotapādasama vaṇṇarattobhāsā, Cy. 859; kapota +

ika, der.; paṭi + Yat + e + tvā, absol.

Kāmaguṇehi gathito mucchito ajjhopanno anādīnavadassāvī anissaraṇapañño paribhuñjati – M. I. 203

Being entangled, infatuated, and stuck with sense objects, (he) enjoys sense-desires, without seeing the harm and without knowing how to get out of them; Grath + i + ta, pp.; Murch + i + ta, pp.; adhi + o + Pad + ta, pp.; Dṛś + āvī, pp.; a + ni(s) + Sṛ + ana, der.; pari + Bhu(ñ)j + a + ti, pres. 3rd. sg.

Kāmataṇhāhi khajjamāno – M. I. 504

Being gnawed by sense-desires; Khād + ya + māna, pass. pr.p.

Kāmadhātuyā pahāṇāya – A. III. 447
To get rid of the realm of sense-desire

Kāmanirodhagāminī paṭipadā – A. III. 411

The path leading to the cessation of sense-desires

Kāmapariyesanāya ussukko – A. I. 68

The one who is active in searching for sense-desires

Kāmapariḷāhena pariḍayhamāno – M. III. 130

Being burnt by the fever of sense-desires; pari + Dah + ya + māna, meta. pass. pr.p.

Kāmapariḷāhānaṃ vūpasamo – Vin. III. 20

Allaying the fevers of sense-desire; pari + Dah (Dah) + a, der.; vi + upa + Śam + a, der.

Kāmapipāsānaṃ paṭivinayo – Vin. III. 20

Driving out the thirst for sense-desires; paṭi + vi + Nī + a, der.

Kāmabhavo – A. III. 444
The realm of sense-desire

Kāmamajjhe vasanto – M. III. 130
Living in the midst of sense-desires; Vas + a + nta, pr.p.

Kāmaṃ karohi – S. I. 227
Do as you like; Kr + o + hi, imper. 2nd. sg.

Kāmaṃ taco ca nahāru ca atthi ca avasissatu – A. IV. 190

Let the skin, senew and bone, surely, remain; ava + Śiṣ + ya + tu, pass. imper. 3rd. sg.

Kāmaṃ maññe bhikkhū sikkhantu vā mā vā – A. IV. 190

No matter whether the other bhikkhus discipline themselves or not; kāmaṃ, adv.; mā + aññe; sikkhantu, desid. imper. 3rd. pl. from Śak; mā and vā, incl.

Kāmaṃ yeva ārabha – A. III. 168
On the issue of sense-desire; ārabha, incl.

Kāmarāgapariyuṭṭhitena cetasā agāraṃ ajjhāvasati – S. IV. 240; A. I. 281

Leads a household life with the mind

aroused by sense-desires; pari + u(t) + Sthā + i + ta, pp.; adhi + ā + Vas + a + ti, pres. 3rd. sg.

Kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena – S. V. 121; A. III. 230

He abides with a mind aroused by and going after sense-desires; pari + e (from I) + ta

Kāmarāgaṃ yeva antaraṃ karitvā jhāyati – A. V. 323

Hiding the sense-desire in mind (he) muses; kamarāgaṃ + eva; jhā (from Dhyai) + ya + ti, pres. 3rd. sg.

Kāmarāgaṃ virājetvā brahmalokūpago ahu – A. III. 373

Making the mind distracted from sense-desires, he went to the world of Brahma; vi + Raj + e + tvā, caus. absol.; brahmaloka + upagū: upa + Gam + ū, der.; a + Hū (Skt. abhūt)

Kāmarāgavinivesavinibandhapalige dhapariyuṭṭhānajhosānāhetu – A. I. 66

For the reason of adherence to sense-desires, binding to sense-desires, greed for sense-desires, upsurge of sense-desires, plunging into sense-desires; kāmarāga + vinivesa + vinibandha + paligedha + pariyuṭṭhāna + ajjhosāna + hetu

Kāmarāgassa pahānāya sampvattati – A. III. 323

It leads to the abandonment of sense-desire; pa + Hā + ana, der.; sam + Vṛt + a + ti, pres. 3rd. sg.

Kāmavitakkaṃ vitakkentassa – Vin. III. 116

While he was thinking of sense-desire; *vitakka + e + nta, denom. pr.p.*

Kāmavitakkassa pahānāya nekkhamavitakko bhāvetabbo – A. III. 446

To abandon the thought of sense desires, the thought of renunciation should be cultivated; *pa + Hā + ana, der.; Bhū + e + tabba. caus. fut. pp.*

Kāmavitakkānaṃ samugghāto – Vin. III. 20

Total destruction of the thoughts of sense-desires; *saṃ + u(t) + ghan + ta, pp.*

Kāmavitakkehi khajjati – A. I. 68
(He) is eaten up by the thoughts of sense-desires; *Khād + ya + ti., pass. pres. 3rd. sg.*

Kāmavitakkehi khajjamāno kāmāpariḷāhena paridayhamāno kāmāpariyesanāya ussukka – M. III. 130

Being devoured by the thoughts of sense-desires, being burnt by the heat of sense-desires and being interested in the search for sense-desires; *kāma + vitakka; Khād + ya + māna, pass. pr.p.; kāma + pari + ḍāha; pari + Dah + ya + māna, pass. pr.p.; kāma + pari + esaṇā; es (from Iṣ) + ana, der.; ussukka (Skt. autsukya)*

Kāmasaññānaṃ pariññā akkhātā – Vin. III. 20

Abandonment of the thoughts of sense-desires has been explained; *pari*

+ *Jñā; ā + Khyā + ta, pp.*

Kāmasaṃkappabahulo viharati – A. III. 259

He abides with abundant thoughts related to sense-desires

Kāmasahagatā saññāmanasikārā samudācaranti – A. IV. 415

Fixed thoughts, accompanied by sense-desires, come into play in the mind; *kāma + saha + gata; saṃ + u (t) + ā + Car + a + nti, pres. 3rd. pl.*

Kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānamevahetu – M. I. 85; S. I. 74, no kāmānamevahetu

Because of sense-desires, on the ground of sense-desires, for the reason of sense-desires, only for the cause of sense-desires; *kāmānaṃ + eva + hetu*

Kāmānañcāhaṃ.. pariññānaṃ paññāpemi – A. V. 65

I proclaim the abandonment of sense-desires too; *pariññanti samatikkamaṃ, Cy. V. 27*

Kāmānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ na pajānanti – M. I. 87

(They) do not really understand the taste of sense-desires as the taste, harm of sense-desires as the harm, getting out of sense-desires as getting out; *ā + Svad + a, der.; ni + Sr + ana, der.; yathābhūtaṃ, adv.; pa + Jān + nā + nti, pres. 3rd. pl.*

Kāmānaṃ pahānaṃ – Vin. III. 20

Abandonment of sense-desires; *pa + Hā + ana, der.*

Kāmā hi bhante aniccā tucchā musā mosadhammā – A. V. 84

Venerable sir, sense-desires are impermanent, empty, false and of false nature; *musā + a, der. + dhamma*

Kāme ajjhāvasi – D. II. 272

Lived enjoying sense-desires; *adhi + ā + Vas + i, pst. 3rd. sg.; prefix adhi governs kāma*

Kāme avigatarāgo avigatachando avigatapemo avigatapipāso avigataparilāho avigatataṇho – D. III. 238, M. I. 101(kāme avitarāgo hoti)

The one who has not abandoned lust, desire, love, thirst, burning and craving in matters pertaining to sense-desire; *a + vi + Gam + ta, pp.; cp. avīta : a + vi + I + ta, pp.*

Kāme nirodhetvā nirodhetvā viharanti – A. IV. 410

Causing to check the sense-desires continuously, they abide; *ni + Rudh + e + tvā, caus. absol.*

Kāme paribhuñjanto puññāni karonto abhiraṃsu – Vin. III. 13

Take delight in life while enjoying sense-desires and doing meritorious deeds; *pari + Bhū(ñ)j + a + nta, pr.p.; Kr + o + nta, pr. p.; abhi + Ram + a + ssu, imper. 2nd. sg.*

Kāme paribhuñjeyyāsi – M. I. 91

You would enjoy sense-desires; *pari +*

Bhu(ñ)j + eyyāsi, opt. 2nd. sg.

Kāmesu ādīnavaṃ disvā – A. IV. 440

Having seen the disadvantage of sense-desires; *Drś + tvā, absol.*

Kāmesu kāmacchandaṃ virājetvā – D. II. 51; S. V. 233

Causing to abandon the attachment to sense-desires; *vi + Raj + e + tvā, caus. absol.*

Kāmesu kāmacchando kāmāneho kāmāmuccā kāmāpipāsā kāmāparilāho – M. I. 242

Attachment to sense-desire, love for sense-desire, infatuation with sense-desire, thirst for sense-desire, fever of sense-desire

Kāmesu giddho – D. III. 107

The one who is greedy in sense-desires; *Gṛdh + ta, pp.*

Kāmesu gedhaṃ āpajjanti – S. I. 73

They become greedy of sense-desires; *ā + Pad + ya + nti, pres. 3rd. pl.*

Kāmesu pātavyataṃ āpajjati – A. I. 266

Indulges in sex-life

Kāmesu pātavyataṃ āpajjanti – M. I. 305

They enjoy sex-life; *Pā (to drink) + tavya (tabba) + tā; der.; ā + Pad + ya + nti, pres. 3rd. pl.*

Kāmesu micchā carati – S. IV. 343

Commits sexual misconduct; *micchā, incl; to singled out one kāma, i. e.*

desire for sex, kāmesu (loc. pl.) is used here ; cp. Magadhesu viharati Ekanālayaṃ brāhmaṇagāme

Kāmesu micchācārassa vipāko manussabhūtaṃ sapattavera saṃvattaniko – A. IV. 247

The result of sexual misconduct leads to rivalry and hatred for a man; *sapatta + vera + saṃvattanika*

Kāmehi lokamhi nahatthi titti – M. II. 73

In the world, there is no satisfaction from the sense-desires; *na + hi + atthi; Trp + ti, der.*

Kāmehi viṣaṃyuttaṃ – M. I. 108

Detached from sense-desires; *vi + saṃ + Yuj + ta, pp.*

Kāyakammantasandosaṃvāpatti akusalasañcetanikā – A. V. 292

Fault and transgression relating to the bodily actions with unwholesome purpose; *vi + a + Pad + ti, der.; akusala + saṃ + cetanā + ika, der.*

Kāyakammaṃ vacīkammaṃ upadaṃsenti – Vin. I. 341

Demonstrate physical assault and verbal assault; *kāyena paharantā kāyakammaṃ upadaṃsenti, pharusam vadantā vacīkammaṃ upadaṃsenti; Cy. 1150; upa + Dṛś + e + nti, pres. 3rd. pl.*

Kāyagatāya satiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ime dasa ānisaṃsā pāṭikamkhā – M. III. 97

These ten benefits are to be expected when mindfulness, accompanied with the body, is associated, cultivated, frequently practised, used as a vehicle, used as a foothold, established, acquainted and well started; *ā + Sev + i + ta, pp.; Bhū + e + i + ta, caus. pp.; yāna + kata, vatthu + kata; anu + Sthā + i + ta, pp.; pari + Ci + ta, pp.; su + saṃ + ā + Rabh + ta, pp.; paṭi + Kāṃkṣ + ya, fut. pp.*

Kāyagatāya satiyā vītināmetvā – Vin. II. 286

Having spent time with mindfulness accompanied with the body; *vi + ati + Nam + e + tvā. caus. absol.*

Kāyaguttiyā cīvaraguttiyā senāsanaguttiyā nisīdanaṃ – Vin. I. 295

A sitting mat for protection of the body, the robe and the lodging place; *Gup + ti, der.; ni + Sad + ana, der.*

Kāyadaḍḍhibahulā viharanti – Vin. II. 76

Abide mostly with physical exercises; *kāya + daḍḍhi (daḍḍhi) + bahula*

Kāyadaḍḍassa upanidhāya – M. I. 374

As compared with bodily action; *upanidhāya, incl.; the word daḍḍa is used in Jainism for action (kamma)*

Kāyadāhābādho paṭipassambhi – Vin. I. 215

The burning sensation of the body allayed; *kāya + dāha + ābadha; paṭi + pa + Śra(m) bh + i, pst. 3rd. sg.*

Kāya nuttha bhikkhave etarahi kathāya sannisinnā, kā ca pana vo antarā kathā vippakatā? – D. I. 2; II. 1; M. II. 2

Bhikkhus, with what kind of discussion, you have been sitting here together at this time? What kind of your discussion was interrupted?; *nu + ettha; nu, interr.p.; ettha, incl.; etarahi, incl.; saṃ + ni + Sad + ta, pp.; vi + pa + Kr + ta, pp.*

Kāyanvayaṃ cittaṃ hoti – M. I. 237

The mind follows the body; *kāya + anvaya: anu + aya (from I)*

Kāyapariyantikaṃ vedanaṃ – S. II. 83

The pain, restricted to the body; *pari + anta + ika, der.*

Kāyappacālakam antaraghare na gantabbam – Vin. II. 213

Should not go inside the house, swaying the body; *kāya + pa + Cal + aka, der.; Gam + tabba, fut. pp.*

Kāyampi citte samādahati, cittampi kāye samādahati – S. V. 283

He keeps the body in the mind and the mind in the body; *saṃ + ā + Dhā + a + ti, pres. 3rd. sg.*

Kāyampi tadatthāya upasaṃharanti – Vin. IV. 220

Offer (bring closer) the body for that purpose; *upa + saṃ + Hr + a + nti, pres. 3rd. pl.*

Kāyaṃ apanāmesi – S. I. 207

Made the body turn away; *apa + Nam + e + s + i, caus. pst. 3rd. sg.*

Kāyaṃ upanāmesi – S. I. 207

Made the body turn towards; *upa + Nam + e + s + i, caus. pst. 3rd. sg.*

Kāyaṃ upanighaṃsantiyo gacchanti – A. IV. 435

(They) move on rubbing the body hard; *upa + ni + Ghṛṣ + a + nti, pr.p.*

Kāyaṃ upasaṃharati – M. I. 58

Brings (this) body closer (to that body); *upa + saṃ + Hr + a + ti, pres. 3rd. sg.*

Kāyaṃ otāpento – Vin. IV. 39

Causing to heat up the body; *o + Tap + e + nta, caus. pr.p.*

Kāyaṃ ovassāpenti – Vin. III. 252

Cause to expose the body to the rain; *o + vassa + āpe + nti, denom. caus. pres. 3rd. pl.*

Kāyaṃ copeti – M. III. 133

He causes to move the body; *Cup + e + ti, caus. pres. 3rd. sg.*

Kāyaṃ na unnāmeti, na onāmeti, na sannāmeti, na vināmeti – M. II. 137

(He) does not make the body raise up and down, does not make it bend forward and backward; *u(t) + Nam + e + ti, o + Nam + e + ti, saṃ + Nam + e + ti, vi + Nam + e + ti.; caus. pres. 3rd. sg.*

Kāyaṃ balaṃ gāhenti nāma, brūhenti nāma, medenti nāma – M. I. 238

Strangely enough, they make the body strong, grow up and fatty; *nāma,*

incl. used here to express amazement or censure; Gṛh + e + nti, caus. pres. 3rd. pl.; Bṛh + e + nti, caus. pres. 3rd. pl.; Mid + e + nti, caus. pres. 3rd. pl.

Kāyaṃ vaḍḍhenti, balaṃ gāhenti – S. V. 47

Cause to grow up the body and to acquire strength; *Vṛdh + e + nti, caus. pres. 3rd. pl.; Gṛh + e + nti, caus. pres. 3rd. pl.*

Kāyaṃ vivarivā – Vin. IV. 186

Keeping the body exposed; *vi + Vṛ + i + tvā, absol.*

Kāyaṃ sampaliveḥeyya – A. IV. 131

Would wrap around the body; *saṃ + pari + Veṣṭ + eyya, opt. 3rd. sg.*

Kāyaviññeyyā phoṭṭhabbā – M. II. 203

The touchables to be experienced by body; *kāya + vi + Jñā + eyya, der.; Sprś + tabba, fut. pp.*

Kāyavūpakāsenā ca cittavūpakāsenā ca – A. IV. 152

By withdrawing the body and the mind; *kāya + vi + apa + Krś + a, der.*

Kāyasamācārena samannāgato

acchidena appaṭimaṃsena – Vin. II. 248

Endowed with good physical behaviour, flawless and untarnished; *a + chidda; a + paṭi + Mrś + ya, fut. pp.*

Kāyasamkhāraṃ abhisamkharoti – A. II. 158

Accumulates physical habits or energies; *abhi + saṃ(s) + Kr + o + ti, pres. 3rd. sg.*

Kāyasamkhāro niruddho paṭippassaddho, vacīsamkhāro niruddho paṭippassaddho, cittasamkhāro niruddho paṭippassaddho, āyu aparikkhīṇo, usmā avūpasantā, indriyāni vipassannāni – S. IV. 294

Physical habit (breathing in and breathing out) ceased to exist, tranquillized, vocal habit (discursive thought and investigation) ceased to exist, tranquillised, mental habit (identification and feeling) ceased to exist, tranquillised, energy of life not exhausted, heat (of the body) not subsided, faculties are extremely clear; *ni + Rudh + ta, pp.; paṭi + pa + Śra(m)bh + ta, pp.; a + pari + Kṣī + ta, pp.; a + vi + upa + Śam + ta, pp.; vi + pa + Sad + ta, pp.*

Kāyasamvaro vacīsamvaro ājīvasamvaro – A. V. 88

Physical restraint, verbal restraint and restraint in livelihood

Kāyasamsggaṃ samāpajji – Vin. III. 126; IV. 212

Engaged in physical contact; *saṃ + Sṛj + a, der.; saṃ + ā + Pad + ya + i, pst. 3rd. sg.*

Kāyasucaritaṃ bhāveyya – A. III. 189

He would cultivate a good physical behaviour; *Bhū + e + eyya, caus. opt. 3rd. sg.*

Kāyassa iñjitattaṃ vā phanditattaṃ vā – S. V. 315

Shaking or throbbing of the body; *Iñj + i + ta, pp. + tta, der.; Spand + i + ta, pp. + tta, der.*

Kāyassa bhedā ucchijjissati vinassati na hoti parammaraṇā – S. III. 109

At the break of the body, he will be annihilated, is destroyed and does not exist after death; *u(t) + Chid + ya + i + ssati, pass. fut. 3rd. sg.; vi + Nas + ya + ti, pass. pres. 3rd. sg.; Hū (Bhū) + a + ti, pres. 3rd. sg.*

Kāyassa bhedā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissanti – M. III. 245; S. II. 83; III. 126; IV. 213; A. II. 198

Since the break of the body and termination of the process of life, all that is felt and not delighted in will become cool right here; *Bhid + a, der.; pari + ā + Dā + ana, der.; idha + eva, incl.*

Kāyassa bhedā uddhaṃ jīvitapariyādānā na dakkhinti devamānūsā – D. I. 46

Since the dissolution of the body and above the termination of the process of life, gods and men will not see (him); *uddhaṃ, incl.; Drś + ssanti, fut. 3rd. pl.; Skt. form is draksyanti, dakkhanti and dakkhinti both are available in Pāli, taking the form dakkhati as present 3rd. sg., fut. 3rd. sg. form is made as dakkhissati; manu(s) + a, der.*

Kāyassa bhedā parammaraṇā – D. I. 107; M. I. 73; III. 24; S. I. 94; II. 232

Since the break of the body and beyond death

Kāyassa bhedā paṇupacchedā – M. I. 327

Since the break of the body and cutting off of life; *pāṇa + upa + Chid + a, der.*

Kāyassa vikkhittaṃ vā visaṭaṃ vā – A. II. 245

Derangement or diffusion of the body; *vi + Kṣip + ta, pp.; vi + Sṛ + ta, pp.*

Kāyikāpi darathā pavaḍḍhanti, cetasikāpi – M. III. 287-8

Physical distresses grow up, mental distresses too; *kāya + ikā, der. + api; pa + Vṛdh + a + nti, pres. 3rd. pl.; ceta(s) + ikā + api, der.*

Kāyikena paribhogena (na) paribhuñjitabbaṃ – Vin. III. 252

It should not be appropriated for physical use; *pari + Bhū(ñ)j + i + tabba, fut. pp.*

Kāyūraṃ dhārenti – Vin. II. 106

(They) cause to wear bracelet; *Dhṛ + e + nti, caus. pres. 3rd. pl.*

Kāye avītarāgo – M. I. 101

The one who has not gone beyond passion for the body; *a + vi + I + ta, pp. + rāga*

Kāye upacinitvā aggim datvā – M. I. 333

Having piled up on the body and set

fire on; *upa + Ci + nā + i + tvā*,
absol.; *Dā + tvā*, *absol.*

Kāye kilante cittaṃ ūhaññeyya,
ūhate citte ārā cittaṃ samādhimhā
– M. I. 116

Mind would be disturbed when the
body is weary, mind is far away from
concentration when the mind is
disturbed; *Klam + ta*, *pp.*; *ava (o = u)*
+ Han + ya + eyya, *pass. opt. 3rd. sg.*;
ava + Han + ta, *pp.*; *ārā*, *incl.*;
kāye kilante and ūhate citte, *loc. absl.*

Kāye dubbaññiyaṃ okkameyya – A.
III. 54

A bad complexion would come upon
the body; *du + vaṇṇa + iya*, *der.*; *o +*
Kram + eyya, *opt. 3rd. sg.*

Kāyena kāyaṃ āmasati – Vin. IV.
214

Gives a gentle touch to the body with
the body; *ā + Mṛś + a + ti*, *pres. 3rd. sg.*

Kāyena ca jīvitena ca aṭṭiyamānā
harāyamānā jigucchamānā – S. IV.
62

Being troubled by, ashamed of and
disgusted with the body and the life;
aṭṭa + iya + māna, *pass. pr.p.*; *Hrī +*
ya + māna, *pass. pr.p.*; *jiguccha +*
māna: *desid. of Gup + (sa) + māna*,
pass. + pr. p.

Kāyena ca phusitvā viharāmi,
paññāya ca ativijja passāmi – S. V.
227

Having contacted (them) with the
(mind) body, I abide; having penetrated
(them) by wisdom, I see; *Sprś + i*

+ tvā, *absol.*; *ati + Vyadh + ya*,
absol.

Kāyena duccharitaṃ caritvā vācāya
duccaritaṃ caritvā manasā
duccaritaṃ caritvā – M. III. 165

Having practised bad behaviour
physically, verbally, and mentally;
du + Car + i + ta, *pp.*; *Car + i +*
tvā, *absol.*

Kāyena dvayakārī, vācāya
dvayakārī, manasā dvayakārī
vītimissadiṭṭhiko – D. III. 96

The one who is a double actor with the
body, word, and thought and has mixed
views; *vi + ati + missa + diṭṭhi + ika*,
der.

Kāyena phassitvā vihareyyaṃ – M.
I. 33

May I abide experiencing it by the
mind(body); *Sprś + ya + i + tvā*,
absol.; *vi + Hr + a + eyyaṃ*, *opt.*
1st. sg.

Kāyena phoṭṭhabbaṃ phusitvā
na nimittaggāhī hoti

nānuyyañjanaggāhī – D. I. 70; M. III.
35; S. IV. 76

Having touched the touchable with
the body he does not become one
who takes the general appearance and
particular features of the object into
the mind; *Sprś + tabba*, *fut. pp.* *Sprś*
+ i + tvā, *absol.*; *nimitta + Gṛh + ī*,
der.; *na + anu + vyañjana + Gṛh + ī*,
der.

Kāyena vasaṃ vattetha – S. II. 121

Keep under control by the body
(mind body)

Kāyena vācāya manasā – S. II. 151;
A. III. 415

By the body, word and mind

Kāyena sacchikaraṇīyo – A. II. 183

To be experienced by (mind) body; *sa*
+ acchi + Kr + anīya, *fut. pp.*

Kāyena sucaritaṃ carati vācāya
sucaritaṃ carati manasā sucaritaṃ
carati – S. III. 253

(He) practises good behaviour,
physically, verbally and mentally; *su +*
Car + i + ta, *pp.*; *Car + a + ti*, *pres.*
3rd. sg.

Kāye sati kāyasañcetanāhetu – A. II.
157

When the body exists, depending on
the intention related to the body; *kāye*
sati, *loc. absl.*

Kāyo kilanto akammañño – A. IV.
332

Body is languid and unpliant; *Klam +*
ta, *pp.*; *a + kamma(n) + ya*, *der.*

Kāyo kilameyya – M. I. 116

Body would become weary; *Klam + a*
+ eyya, *opt. 3rd. sg.*

Kāyo garuko akammañño
māsācittaṃ maññe – A. IV. 333

Body is heavy and unpliant like a
load of soaked beans; *tinta maso*
viya, *Cy. IV. 157*; *māsa + ā + Ci +*
ta, *pp.*

Kāyopi passambhati, cittampi
passambhati – A. I. 43

Both body and mind become calm; *pa*
+ Śra(m)bh + a + ti, *pres. 3rd. sg.*

Kāyo piṇetabbo brūhetabbo – M. II.
186

Should cause the body to be nourished
and grown up; *Prī + nā + e + tabba*,
caus. fut. pp.; *Bṛh + e + tabba*, *caus.*
fut. pp.

Kāyo yāpeti – D. II. 100

Body is kept going; *Yā + āpe + ti*,
caus. pres. 3rd. sg.

Kāyo rūpī cātummahābhūtika
mātāpettikasambhavo
odanakummāsūpacayo
aniccucchādanaparimaddana-
bhedanaiddhaṃsanadhammo –
M. II. 17

The body has a form, is made of four
great elements, born of parents, to be
built up with rice and curry,
impermanent, subject to anointing,
rubbing, dissolution and disintegration;
rūpa + ī, *der.*; *catu + mahā + bhūta*
+ ika, *der.*; *mātā + petti + ika*, *der.*;
odana + kummāsa + upa + caya
(from Ci); *anicca + ucchādana +*
parimaddana + bhedana +
viddhaṃsana + dhamma

Kārakasamghaṃ anapaloketvā –
Vin. IV. 231

Without consulting the Saṃgha, the
doer of formal acts; *an + apa + Lok +*
e + tvā, *absol.*

Kārako ukkoteti – Vin. II. 97

The performer (of the formal act)
protests; *u(t) + Kuṭ + e + ti*, *caus.*
pres. 3rd. sg.

Kāraṇaṃ kāreti yugādhāne – M. I.
446

Makes him train in the yoke; *Kṛ + e + ti, caus. pres. 3rd. sg.; yuga + ā + Dhā + ana, der.*

Kāraṃ karonti – S. II. 269

Do what is to be done (some service); *Kṛ + ya > kar + ya > kar + ra > kāra; cp. Sūrya > sūra (ussūraseyyā, D. III. 184); Kṛ + o + nti, pres. 3rd. pl.*

Kāruṇṇena maraṇavaṇṇaṃ saṃvaṇṇesum – Vin. III. 79

They praised death out of compassion; *karuṇā + ya, der.; saṃ + vaṇṇa + e + s + um, denom. pst. 3rd. pl.*

Kāruṇṇena muñci – Vin. III. 62

Released out of compassion; *Mu(n)c + i, pst. 3rd. sg.*

Kālakiriyā anutappā hoti – A. III. 294

Death is regrettable; *anu + Tap + ya, fut. pp.*

Kālaṅca samayaṅca upādāya – D. I. 205

Having taken into consideration, the time and the circumstances; *upādāya, indel.*

Kālaṃ ārocesi, kālo bho Gotama niṭṭhitam bhattanti – D. I. 109; M. II. 92

Caused to inform the time, saying “venerable Gotama, it is time, meal is ready”; *an idiomatic expression of announcing meal time; ā + Ruc + e + s + i, caus. pst. 3rd. sg.; ni + Sthā + i + ta, pp.*

Kālaṃ karoti – M. III. 122

Dies; *Kṛ + o + ti, pres. 3rd. sg.*

Kālaṃ karontī evamāha – Vin. II. 267

While dying (she) said thus; *Kṛ + o + nta + ī, pr.p.; evaṃ + āha; a + Ah + a, pst. 3rd. sg.*

Kālaṃ karonto avaca – D. III. 181

Said while dying; *Kṛ + o + nta, pr. p.; a + Vac + a, pst. 3rd. sg.*

Kālaṃ viditvā pucchanti – Vin. I. 59

Having realised the suitable time, they question; *Vid + i + tvā, absol.; Pṛch + ya + nti, pres. 3rd. pl.*

Kālaṃ vītināmesum – Vin. II. 274

Let the time pass by; *vi + ati + Nam + e + s + um, caus. pst. 3rd. pl.*

Kālaṃ harissatha – Vin. IV. 102

You will get in the morning

Kālayuttam ekaseyyam ekabhataṃ brahmacariyam – Vin. I. 194

The highest way of life, periodical and with one sleep and one meal; *kālayuttam is opp. to yāvajīvam (life-long)*

Kālayuttam samullapanto – Vin. III. 187

Talking something suitable for the time; *Yuj + ta, pp.; saṃ + u(t) + Lap + a + nta, pr.p.*

Kālavato āroceṭum – Vin. I. 117

To inform early; *kālavatoti kālasseva, pagevāti attho, Cy. 1060; ā + Ruc + e + tum, caus. inf.*

Kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatim vācam bhāsita kālena sāpadesam pariyantavatim atthasamhitam – D. I. 4-5; M. I. 180
The one who speaks at proper time, speaks of facts, speaks of something meaningful, speaks of truth, speaks of discipline, speaks in right time, the words worth keeping in mind, authoritative, specific and beneficial; *Vad + ī, der.; Bhās + i + tu, der.; sa + apadesam; pari + anta + vanta, der.; attha + sam + Dhā + i + ta, pp.*

Kālasseva tato tato upanikkhamanti – Vin. II. 146

They set out from here and there in the early morning; *upa + ni(s) + Kram + a + nti, pres. 3rd. pl.*

Kālasseva nagaram pavisanti – Vin. IV. 54

They enter the city in the early morning; *kālassa + eva, adv.; pa + Viś + a + nti, pres. 3rd. pl.*

Kālasseva piṇḍāya caritvā – Vin. IV. 76

Having gone for alms collection in the early morning; *Car + i + tvā, absol.*

Kālasseva vuṭṭhāya – D. II. 340; S. IV. 329; V. 361; Vin. I. 46, uṭṭhāya

Having got up early in the morning; *vi + u(t) + Sthā + ya, absol.*

Kālābhatam vaḍḍhim na deti – A. III. 352

He does not give the interest advanced in the course of time; *kāla + ā + Bhr + ta, pp.; Dā + e + ti, pres. 3rd. sg.*

Kālikam hitvā sandiṭṭhikam anudhāvāmi – S. I. 9

I run after the present (life), abandoning (that of) the future; *kāla + ika, der.; Hā + i + tvā, absol.; Sam + Drṣ + ta, pp. + ika, der.; anu + Dhāv + a + mi, pres. 1st. sg.*

Kāle kappati vikāle na kappati – Vin. I. 251

Admissible at proper time and inadmissible at improper time; *Klp + ya + ti, pass. pres. 3rd. sg.*

Kālena atthūpaparikkhāya ānisaṃsā – A. III. 381

Benefits of examining the meaning at proper time; *kālena, instr. used in the loc. sense; attha + upa + pari + Īkṣ + ā*

Kālena kālam – M. I. 119; S. II. 85; IV. 173; A.I. 256

From time to time; *adv.*

Kālena kālam ajjupekkhati – A. I. 257

Looks on from time to time; *ajjupekkhatīti.. upadhāreti, Cy. II. 364; adhi + upa + Īkṣ + a + ti, pres. 3rd. sg.*

Kālena kālam abhidhamati – A. I. 257

Blows on from time to time; *abhi + dhama (from Dhā) + ti, pres. 3rd. sg.*

Kālena kālam udakena paripphoseti – A. I. 257

Causes to sprinkle water from time to time; *pari + Pruṣ + e + ti, caus. pres. 3rd. sg.*

**Kālenakālaṃ upasaṃkamtivā
paripucchati, paripaṇḥati – D. III.
285**
Having approached, from time to time,
(he) questions him; *pari + Pṛch + ya
+ ti, pres. 3rd. sg.; pari + paṇha + e ?
+ ti, denom. pres. 3rd. sg.*

**Kālena kālaṃ pavisitvā – Vin. IV.
158**
Having entered (the harem) from time
to time; *pa + Viś + i + tvā, absol.*

**Kālena kālaṃ samayena samayaṃ
upādāya – A. II. 69**
Concerning time and condition

**Kālena kālaṃ sahadhammena
suniggahītaṃ niggahetabbā – A.V.
188**
From time to time they should be
thoroughly restrained in accordance
with the Dhamma; *kālena kālaṃ, adv.;*
su + ni + Gṛh + i + ta, pp.

**Kālena cudito no akālena – A. III.
197**
Accused at proper time, not at
improper time; *Cud + i + ta, pp.*

Kālena deti – A. IV. 244
Gives at proper time; *Dā + e + ti,
pres. 3rd. sg.*

Kālena dhammasavaṇaṃ – A. II. 140
Listening to the Dhamma at proper
time

**Kālena dhammasavaṇe, kālena
dhammasākacchāya (ānisaṃsā) – A.
IV. 361**
Benefits of listening to and discussing

of the Dhamma at proper time

**Kālena dhammasākacchā – A. II.
140**
Discussion of the Dhamma at proper
time

**Kālena bījāni patiṭṭhāpentī – A. I.
229**
(They) sow seeds at proper time;
*pati + Sthā + āpe + nti, caus. pres.
3rd. pl.*

Kālena vakkhāmi – Vin. II. 249
I shall speak at a right time; *Vac +
ssāmi (syami), fut. 1st. sg.; taking
vakkha as the base pres. tense verb
also is made*

Kālena vipassanā – A. II. 140
(Practising) insight at proper time

Kālena samatho – A. II. 140
(Practising) concentration of mind at
proper time; *sama = samatha*

Kālo ārocito hoti – Vin. II. 213
The time has been announced; *ā + Ruc
+ e + i + ta, caus. pp.*

Kālo bhattassa – Vin. I. 291
It is time for the meal

**Kālo mahāsamaṇa niṭṭhitam
bhattam – Vin. I. 26**
It is time, Great Sage, meal is ready;
ni (s) + Sthā + i + ta, pp.

**Kāḷakaṃ vattham paridhāya – A. II.
241**
Having clad in a black clothe; *pari +
Dhā + ya, absol.*

Kāḷapakkeva candimā – D. III. 182
Just as the moon in the dark fortnight;
kāḷapakke + iva

Kāsikāni vatthāni – A. III. 50
Cloths made in Kāsi; *Kāsi + ika, der.*

Kiccakārī bhavissāmi – A. III. 443
I shall be the doer of things to be done

**Kiccāpadesabahulassa viharato – D.
III. 184**

For the person who keeps aside most
of his work undone; *kicca + apadesa*

**Kicchaṃ vatāyaṃ loko āpanno – D.
II. 30; S. II. 5**

This world, indeed, has fallen into
difficulties; *kicchaṃ, adv. incl.; vata
+ ayaṃ; vata, incl.; ā + Pad + ta,
pp.*

**Kicchālābho mātugāmo – Vin. IV.
175**

Womankind obtains things with much
difficulty; *mātugāma, m. sg.*

Kicchena kasirena – Vin. I. 195
With so much difficulty; *adv.*

**Kiñca bhikkhave sabbaṃ? – S. IV.
15**
Bhikkhus, what is (meant by) all?

**Kiñcāpi ayyo anattiko tena
dhammena – Vin. III. 188**
Even if you are not in need of that
'thing'; *kiñcāpi, incl. followed by api
ca; an + attha + ika, der.*

**Kiñcāpi evaṃ icchā uppajjeyya – A.
IV. 125**

Even if a wish would arise thus

**Kiñcāpi gāmante viharatī ākiñṇe –
S. IV. 37**

Even if (he) lives in a village which is
beset with; *ā + Kīr + ta, pp.*

**Kiñcāpi bhavaṃ Kassapo evamāha,
atha kho evaṃ me ettha hoti – D. II.
319**

Even though the venerable Kassapa
said thus, I still have the same idea
on this matter; *kiñcāpi, incl.
followed by atha kho; a + Ah + a,
pst. 3rd. sg.*

**Kiñcāpi so evaṃ vadeyya – M. III.
275**

Even if he would say as this; *Vad +
eyya, opt. 3rd. sg.*

**Kiñci uttarim karaṇīyaṃ – D. I.
207; A. IV. 355; Vin. II. 74**
Anything to be done further

Kiñci kiñci kathaṃ – M. II. 168
A talk on this or that

**Kiñci dukkhassa (na) jānāsi – Vin.
III. 13**

You know nothing about suffering; *Jān
+ nā + si, pres. 2nd. sg.*

**Kiñciveva accāyikaṃ karaṇīyaṃ
uppajjeyya – M. I. 149**

There would arise an urgent matter to
be settled; *kiñ + ci (d) + eva; ati +
aya (from I) + ika, der.; Kṛ + anīya,
fut. pp.; u(t) + Pad + ya + eyya, opt.
3rd. sg.*

Kiñciveva udāhareyya – D. II. 100;

S. V. 153, udāharati
Would say something; *u(t) + ā + Hr + eyya, opt. 3rd. sg.*

Kiñcideva karaṇīyaṃ uppajji – D. II. 340

There arose something to be done; *u(t) + Pad + ya + i, pst. 3rd. sg.*

Kiñcideva desaṃ kāyena – A. I. 54
Something with the body

Kiñcideva desaṃ puccheyyāma – S. II. 19

May I ask something; *Prch + ya + eyyāma, opt. 1st. pl.*

Kiñcidesaṃ lesamattaṃ upādāya – Vin. III. 167

Hanging on something trivial; *upādāya, incl.*

Kiñcimattaṃ anupadajjeyyāma – Vin. III. 259

(We) would give just something (to you); *anu + upa + dajjā (from Dā) + eyyāma, double opt. 1st. pl.*

Kiñcetam paṭicca vuttaṃ? – M. III. 46, 280; A. V. 51

Depending on what this has been said?; *kiṃ + ca + etaṃ; paṭi + I(t) + ya, absol.; Vac + ta, pp.*

Kiṭṭhaṃ otareyya – S. IV. 196; A. III. 393, otarissati

Would enter into the paddy or corn field; *Kṛṣ + ta, pp.; o + Tr + a + eyya, opt. 3rd. sg.*

Kiṇṇapakkhittā surā – Vin. IV. 110

Fermented toddy, into which yeast is put; *kiṇṇa (Skt. kiṇva) + pa + Kṣip + ta, pp.*

Kiṇṇepi kaṇṇakitāyo honti – Vin. II. 116

They become rusty even in lime powder; *kiṇṇacuṇṇa, Cy. 1205; kaṇṇha + Kṛ + ta, pp.; Hū (Bhū) + a + nti, pres. 3rd. pl.*

Kittakapacchimaṃ nu kho dīghāsanam? – Vin. II. 169

How much is the last measure of a long seat?; *kittaka + pacchima; dīgha + āsana*

Kittakena te bhante kītāni? – Vin. III. 233

Venerable sir, for how much (these things) were bought by you; *Krī + ta, pp.*

Kittakena rājā coraṃ gahetvā hanati vā bandhati vā pabbājeti vā? – Vin. III. 45

For how much, does the king, after getting a robber, kill or imprison or banish him?; *Gṛh + e + tvā, absol.; Han + a + ti, pres. 3rd. sg.; Ba(n)dh + a + ti, pres. 3rd. sg.; pa + Vraj + e + ti, caus. pres. 3rd. sg.; vā: disjunctive p.*

Kittako udayo bhavissati? – Vin. III. 233

How much will be the profit?; *u(t) + aya (from I)*

Kittayamānarūpā nisinnā – M. II. 79

They have been sitting as if praising

you; *kitti + aya + māna + rūpa*

Kittayamānarūpā viharanti – D. II. 202

(They) abide as if praising (him)

Kittayissāmi girāhi anupubbaso – D. II. 256

I will proclaim, in turn, with praising words; *kitti + aya + i + ssāmi, denom., fut. 1st. sg.; anupubba + so*

Kittāvatā nu kho upāsako hoti? – A. IV. 220

To what extent one becomes a lay disciple?; *upa + Ās + aka, der.*

Kittāvatā nu kho dhammakathiko hoti? – S. III. 164

To what extent one becomes a preacher of the dhamma?; *kittāvatā, incl.*

Kittāvatā nu kho sammādiṭṭhī hoti? – S. II. 17

To what extent one is with right vision?

Kittivaṇṇaharā – D. III. 191

Carriers of fame and praise

Kinti karomidāni? – A. III. 62

What do I do, now?; *kinti, incl.; karomi + idāni*

Kinti te aññāto samaṇānaṃ Sakyaputtiyaṇaṃ dhammo? – A. I. 186

Have you understood the teaching of the recluses, the sons of the Śākyan?; *ā + Jñā + ta, pp.*

Kinti te Ānanda sutam? – D. II. 74
Ānanda, have you heard?

Kinti te bhavissati? – M. III. 268

What will occur to you?; *Bhū + a + i + ssati, fut. 3rd. sg.*

Kinti te mayi hoti? – M. I. 464; II. 238, vo

How do you feel about me?

Kinti te Sāriputta ahoṣi, mayā bhikkhusaṃghe paṇāmite? – M. I. 459

What idea came to your mind, Sāriputta, when the group of bhikkhus was turned away by me?; *pa + Nam + e + i + ta, caus. pp.*

Kinti naṃ kareyyāsi? – M. II. 101; Vin. I. 348, kareyyātha

What would you do to him?; *Kṛ + eyyāsi, opt. 2nd. sg.*

Kinti vyākareyyāsi? – D. I. 200

What would you say?; *vi + ā + Kṛ + eyyāsi, opt. 2nd. sg.*

Kinti svāssa vacanīyo? – A. IV. 176

What should he be said?; *so + assa: As + yā (Skt. yāt), opt. 3rd. sg.; Vac + anīya, fut. pp.*

Kinnu kho tuyhaṃ bālassa avyattassa bhaṇitena? – A. IV. 193

What is the use of talking to you, an inexperienced fool?; *Bhaṇ + i + ta, pp.*

Kinnu kho hiyyo nāgamāsi, api ca mayaṃ taṃ sarāma, kiṃ nu kho

mahā samaṇo nāgacchatīti – Vin. I. 28

Why didn't you come yesterday, however, we thought of you: why didn't the great recluse come; *hiyyo*, *incl.*; *na + a + Gam + ā + s + i*, *double pst. 2nd. sg.*; *Smṛ + a + ma*, *pres. 1st. pl.*, *used in pst.sense*; *na + āgacchati + iti*, *pres. 3rd. sg. used in pst.sense*

Kinumāva samaṇīyo? – Vin. IV. 235

Why, are these the only female recluses?; *kiṃ + nu + imā + eva*

Kipillikānaṃ vā āsayo hoti – Vin. III. 151

Or there is an abode of ants; *ā + Śri + a*, *der.*

Kibbisam pasavati – Vin. II. 198

Produces demerit; (*Skt. kīlviṣa*); *pa + Su + a + ti*, *pres. 3rd. sg.*

Kimaññatra avusittā? – D. I. 90

What else then, except for indiscipline?; *aññatra*, *incl. used with abl. or instr.*; *a + vi + Vas + i + ta*, *pp. + tta*, *der.*

Kimaññatra, yathābhūta adassanā? – S. III. 48

What else is there except for not seeing (the truth) as it is?

Kimatthiyam brahmacariyam vussati? – S. V. 6

For what purpose the highest way of life is led?; *kiṃ + attha + iya*, *der.*; *vi + Vas + ya + ti*, *pass. pres. 3rd. sg.*

Kimatthiyam samaṇe Gotame

brahmacariyam vussati? – S. IV. 51

For what purpose the highest way of life is led under the recluse Gotama?

Kimatthiyo ādāso? – M. I. 415

Of what purpose is the mirror?

Kimamgapana na mayaṃ? – D. II. 42

Why not we?

Kimamgapana jano janaṃ? – Vin. III. 148

How much more people (would say) to people?; *kimamgapana*, *incl.*

Kimamgapana Tathāgato anujānissati? – Vin. II. 258

How should the Tathāgata approve?; *anu + Jān + nā + i + ssati*, *fut. 3rd. sg.*

Kimamgapana parattha? – M. III. 181

What to talk about the next life?; *para + ttha*, *der.*

Kimamgapanāhaṃ? – Vin. II. 182

Why not me?; *kimamgapana + ahaṃ*

Kimassa uttarim karaṇīyam? – A. II. 14

What more is there to be done by him?; *uttarim*, *adv.*

Kimassa karaṇīyam? – S. V. 440

What should be done by him? *Kim + assa*; *Kṛ + anīya*, *fut. pp.*

Kimassa vacanīyam? – M. I. 504

What advice should be given to this man?; *Vac + anīya*, *fut. pp.*

Kimāgamma kimārabha? – D. I. 13

With reference to what?(concerning what); *ā + Gam + ya*, *absol.*; *ārabha*, *incl.*

Kimārammaṇā saṃkappavitakkā uppajanti? – A. IV. 385

On what objects arise conceptual thinking?; *saṃkappavitakkāti saṃkappabhūtā vitakkā*, *Cy. IV. 175*; *u(t) + Pad + ya + nti*, *pres. 3rd. pl.*

Kiminā khajjopanakena hīnataro ca patikiṭṭhataro ca – M. II. 35

It is lower and inferior than the glowworm's (glow)

Kimpana imehi

khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi? – Vin. IV. 143

What is the use of reciting these lesser and minor rules of training?; *khudda + anukhuddaka*; *u(t) + Dṛś + ta*, *pp.*

Kimpurisā mānuṣiṃ vācaṃ na bhāsanti – A. I. 77

Kimpurisas (mythical beings) do not speak human language; *manu(s) + ī*, *der.*

Kimbilāyam viharati Gaṃgāya nadiyā tīre – S. IV. 181

Abides on the bank of the river Gaṃgā in Kimbilā

Kimhi nu kho paṃsukūlaṃ vissajjeyyam? – Vin. I. 29

On what should I spread the rag-robe?; *vi + Sṛj + ya + eyyam*, *opt. 1st. sg.*

Kimhi nu kho sati? – S. II. 5

When there is what?; *nu*, *interr. p.*

Kiṃ atthavasam sampassamāno – D. II. 285; S. V. 233

Seeing what benefit; *sam + passa + māna*, *pr. p.*

Kiṃ imāya sandhāvanikāya? – S. III. 129

What is the use of this running to and fro?; *sam + Dhāv + ana + ika*, *der.*

Kiṃ kāraṇā? – D. III. 6

For what reason?

Kiṃ kāhasi Gayam gantvā?, udapānopi te Gayā – M. I. 39

What will you do, after going to Gayā (what is the use of going to Gayā)? Even the drinking well would be Gayā for you; *Kṛ + ssasi*, *kar + ssasi > kas + ssasi > kā + ssasi > kā + sasi > kāhasi*, *fut. 2nd. sg.*; *Gam + tvā*, *absol.*; *uda + pāno + api*; *udaka > uda and daka > oka > ka*

Kiṃ kho tuyham bālassa avyattassa bhaṇitena? – A. I. 247

What is the use of talking to you, the fool and the incompetent?; *Bhaṇ + i + ta*, *pp*

Kiṃcitto tvam bhikkhu? – Vin. III. 57

Bhikkhu, what sort of mind you had?

Kiṃ tuṃhī (tvam)? – D. I. 49

Why are you silent?

Kiṃ tuyhiminā pāpakena dujjivitena – Vin. III. 72

What is the use of this evil and difficult life for you?; *tuyhaṃ + iminā; du + jīvita*

Kiṃ tuyhettha āvuso? – A. I. 228

Here, what does it matter to you, friend?; *tuyhaṃ + ettha*

Kiṃ te adhigataṃ, kinti te adhigataṃ? – Vin. III. 92

What is attained by you, how is it attained by you?; *kinti te adhigatanti upāyapucchā, Cy. 490; adhi + Gam + ta, pp.; kinti, incl.*

Kiṃ te ayye aphāsu? – Vin. IV. 248
Venerable, what is your discomfort?

Kiṃ te āvuso karissati, paro āpanno vā anāpanno vā? – Vin. I. 128
What will it do to you, friend, whether the other person is guilty or not?; *ā + Pad + ta, pp.; an + āpanna*

Kiṃ te iminā? – A. III. 368
What is the use of this for you?

Kiṃ te pitā sandhāya avaca? – Vin. I. 348
Concerning what your father said?; *sandhāya, incl.; a + Vac + ā, pst. 3rd. sg.*

Kiṃ tyāhaṃ vadāmi? – S. IV. 303
What do I say to you?; *te + ahaṃ; Vad + a + mi, pres. 1st. sg.*

Kiṃ tvam kumāra, kattukāmosi? – Vin. II. 190
Prince, what do you intend to do (what are you going to do)?; *Kṛ + tum, inf. + kāmo + asi; As + si, pres. 2nd. sg.*

Kiṃdiṭṭhiko samaṇo Gotamo? – A. V. 186

The recluse Gotama is of what view?; *kiṃ + diṭṭhi + ika, der.*

Kiṃdiṭṭhikosi tvam? – A. V. 186

You are of what view?; *kiṃ + diṭṭhiko + As + si, pres. 2nd. sg.*

Kiṃ nānākaraṇaṃ? – S. I. 182

What is the difference?

Kiṃ nidānā kiṃ samudayā kiṃ jātikā kiṃ pabhavā? – M. I. 67

They are of what ground, what origin, what birth and of what source?

Kiṃ nu kho ajja brāhmaṇakulassa? – A. V. 234

What is there today for the brahmin family?; *ajja, incl.*

Kiṃ nu kho ahosiṃ atītamaddhānaṃ? – M. I. 8

Was I in the past?

Kiṃ nu kho āvuso mahājanakāyo sannipatito? – D. II. 131

For what reason, friend, a large crowd of people has gathered together?; *saṃ + ni + Pat + i + ta, pp.*

Kiṃ nu kho etaṃ sandhāya bhāsitaṃ? – S. IV. 216

Concerning what, is this said?; *sandhāya, incl.; Bhās + i + ta, pp.*

Kiṃ nu kho etarahi bhikkhū kisā? – Vin. I. 199

Why are the bhikkhus slim at present?; *etarahi, incl.; kisa = Skt. kṛṣa*

Kiṃ nu kho tassa sukhasa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi? – M. I. 247

Why should I be afraid of that happiness which is, indeed, bereft of sense desire and unwholesome things?; *Bhī + ya + mi, pres. 1st. sg.*

Kiṃ nu kho tuyhaṃ bhaṇitena? – A. III. 194

What is the use of talking to you?

Kiṃ nu kho nāma ambhakaṃ jīvitena? – Vin. IV. 179

What is the use of our life?; *nāma, incl. used here in the sense of frustration*

Kiṃ nu kho nāma tumhākaṃ ayye daharānaṃ brahmacariyaṃ ciṅṅe? – Vin. I. 293

Ladies, the practice of a celibate life is of what use to you who are very young?; *'brahmacariyaṃ ciṅṅe' is a peculiar grammatical construction; Car + ta, pp.*

Kiṃ nu kho nāma tumhe āvuso maṃ vattabbaṃ maññatha, ahaṃ kho nāma tumhe vadeyyaṃ – Vin. III. 177

It is surprising, do you think that I am to be advised by you? It is I who should advise you; *nāma, incl. used here with contempt*

Kiṃ nu kho so Ānanda dāraśaddo? – Vin. IV. 129

Ānanda what is that boy's sound?

Kiṃ nu kho so yakkho Bhagavato

bhāsitaṃ abhisamecca anumodi, udāhu no – M. I. 252

Whether that gentleman, having realised the Blessed One's teaching, appreciated it or not; *the word yakkha is used here in the sense of respect, generally the term is used in the sense of a demon; abhi + saṃ + e (from I) + (t) + ya, absol.; anu + Mud + a + i, pst. 3rd. sg; no, neg. p.*

Kiṃ nu kho so sassuyā jāro, udāhu obhāsati? – Vin. IV. 20

Is he the lover of the mother-in-law, if not, does he whisper something indecent; *udāhu, incl. used to give alternative meaning; o + Bhās + a + ti, pres. 3rd. sg.*

Kiṃ nu khosmi? – M. I. 8

Is it I am?; *kho + asmi*

Kiṃ paccayā? – S. II. 5

On what condition?

Kiṃ pana imāya kiñci adeyyaṃ bhavissati! – Vin. I. 217

Will there be any other thing that cannot be given by this lady!; *a + Dā + eyya, fut. pp.*

Kiṃ pana te Ambaṭṭha Sakyā aparaddhuṃ? – D. I. 91

Did the Śākyans offend you, Ambaṭṭha?; *apa + Rādh + ya + uṇ, pst. 3rd. pl.*

Kiṃ pana tena muṇḍakena samaṇakena diṭṭhena? – M. II. 46

What is the use of seeing that despicable shaven headed recluse?; *muṇḍa + ka, der.; the suffix ka*

sometimes gives a derogatory sense

Kiṃ pana tvaṃ attānaṃ paccesi? – D. I. 185

What kind of soul do you think of?; *pati + e (from I) + si*, pres. 2nd. sg.

Kiṃ pana tvaṃ āvuso pāṇātipāte samādapesi? – Vin. I. 193

Friend, did you make (him) observe killing living beings? *pāṇa + ati + pāta: Pat + a, der.; saṃ + ā + Dā + āpe + si, caus. pst. 2nd. sg.*

Kiṃ pana tvaṃ manomayaṃ kāyaṃ paccesi? – A. III. 194

What do you mean by mind-made body?; *mano + maya, der.*

Kiṃ pana bhante addasa? – D. II. 132

Venerable sir, did you see?; *a + Drś + ā, pst. 2nd. sg.*

Kiṃ pana vo kumārā itthiyā? – Vin. I. 23

O boys, what is the use of a woman for you?

Kiṃ panettha sukhaṃ yadettha natthi vedayitaṃ? – A. IV. 415

What happiness is here where there is nothing to feel?; *pana + ettha; yaṃ (yad) + ettha, incl.; Vid + aya + i + ta, caus. pp.*

Kiṃ porāṇaṃ sarasi? – Vin. II. 161

What past experience do you remember? *purāṇa + a, der.; Smṛ + a + si, pres. 2nd. sg.*

Kiṃ balaṃ ko assāso? – M. II. 149

What is the strength, what is the authority?

Kiṃ Bāhukāya nadiyā? – M. I. 39

What is the use of river Bāhukā?

Kiṃ bhante ayyānaṃ dullabhaṅca manāpaṅca, kiṃ paṭiyādemā? – Vin. IV. 109

Venerable sirs, what is difficult for the venerables to obtain, what do the venerables like, what do we prepare?; *paṭi + Yat + e + ma, caus. pres. 1st. pl.*

Kiṃ bhante maṃ dīṭṭhena yuddhābhinandinā? – Vin. IV. 104

Venerable sirs, what is the use of seeing me who is taking delight in the battle?; *Drś + ta, pp.; yuddha + abhinandī: abhi + Nand + ī, der.*

Kiṃ mayā sakkā kātuṃ? – Vin. II. 78; III. 162

What can I do?; *sakkā, incl. used with instr.; Kr + tuṃ, inf.*

Kiṃ me karissati adhvāsento vā anadvāsento vā? – Vin. II. 16

What will he do to me whether (I am) accepting or not (I don't care whether he accepts or not)?; *adhi + Vas + e + nta, caus. pr. p.*

Kiṃ me daharako vejjo karissati! – Vin. I. 271

What will the young physician do to me!; *dahara + ka, der.; the suffix ka gives a derogatory sense*

Kiṃ me pāpakaṃ? – Vin. III. 132

What is bad of me?

Kiṃ va ciraṃ (Kīvaciraṃ?)

panāvuso bhikkhu arahāṃ assa?, Na ciraṃ āvuso – S. IV. 260

Brother, how long would it take for a bhikkhu to become an Arahant?; Not long, friend; *arahāṃ, nom. sg. of arahanta, more popular word is arahā; As + yā(Skt. yāt), opt. 3rd. sg.; na, neg. p.; ciraṃ, adv. incl.*

Kiṃvādī kimakkhāyī? – M. I. 108; S. II. 33; Vin. I. 40

What theory does he profess, what does he explain?; *kiṃ + vāda + ī, der.; kiṃ + ā + Khyā + ya + ī, der.*

Kiṃ vivekena kāhasi? – S. I. 128

What will you do with detachment?; *Kṛ + ssasi > kar + ssasi > Kas + ssasi > kā + ssasi > kāsati > kāhasi; fut. 2nd. sg.*

Kiṃ sandīṭṭhikaṃ hitvā kālikaṃ anudhāvissāma? – M. I. 474

Why should we run after future, leaving the present behind?; *Hā + i + tvā, absol.; kāla + ika, der.; anu + Dhāv + a + i + ssāma, fut. 1st. pl.*

Kiṃ samuṭṭhānā? – M. II. 27

Of what origin?

Kiṃ su nāma te āvuso Pāṭikaputta pāvaḷā su nāma te pīṭhakasmiṃ allīnā, pīṭhakaṃ su nāma te pāvalāsu allīnaṃ – D. III. 19

Friend Pātika's son, has your bottom stuck on the chair or has the chair stuck on your bottom?; *su, incl.; nāma, incl.; ā + Lī + ta, pp.; a sarcastic remark*

Kiṃ so pasavati? – Vin. I. 74

What does he produce?; *pa + Su + a + ti, pres. 3rd. sg.*

Kiṃ hi nu kho ālambitvā uttareyyaṃ – Vin. I. 28

Hanging on what should I cross?; *ā + Lamb + i + tvā, absol.; u(t) + Tr + eyyaṃ, opt. 1st. sg.*

Kiṃ hi nu kho sati jarāmarāṇaṃ hoti, kiṃ paccayā jarāmarāṇaṃ? – D. II. 31

On what being present decay and death occur, on what condition decay and death take place?; *nu, interr.p.; sati, loc. sg. of santa*

Kiṃ hi no siyā, bhante? – S. IV. 301

Why not, sir?; *As + yā(Skt. yāt), opt. 3rd. sg.*

Kiṃ hi paro parassa karissati? – D. I. 224

What will one do, indeed, for another?

Kiṃ hi me karissanti Nigaṇṭhā, apalokitā vā anapalokitā vā? – A. IV. 181; Vin. I. 234

Whether (they are) consulted or not, what will the Nigaṇṭhas do to me?; *hi, emph. p.; apa + Lok + i + ta, pp.; an + apa + lokita*

Kiṃ hi siyā bhante, no hetamaṃ bhante – M. I. 132

How could it be, venerable sir; not at all venerable sir; *no + hi + etaṃ*

Kiṃ hutvā kiṃ bhavissāmi nu kho anāgatamaddhānaṃ? – M. I. 8

What shall I be in future and how

shall I be in future?; *Hū (Bhū) + tvā, absol.; Bhū + a + i + ssāmi, fut. 1st. sg.; an + ā + Gam + ta, pp. + addhāna*

Kirapatiko – Vin. IV. 75

A lord named Kira; *Kiroti tassa kulaputtassa nāmaṃ, ādhipaccaṭṭhena Kirapatikoti vuccati, so kira issaro adhipati māsa utu samvaccharaniyāmena vetanaṃ datvā kammakārehi kammaṃ kāreti, Cy. 817*

Kiriyavādo samāno

Being one who advocates the theory of the efficacy of action; *As + māna, pr. p.*

Kilañjehi paṭicchādāpetvā – M. II. 63; Vin. III. 16

Having made them cover with mats of fibre; *paṭi + Chad + āpe + tvā, caus. absol.*

Kilantakāyā kilantacittā – D. III. 32

(They are) with fatigued body and fatigued mind; *Klam + ta, pp.*

Kilantarūpā addhānamaggaṃ āgatā – Vin. I. 212

Being tired, we have come a long way

Kilanto na nipajjati – Vin. II. 303

Being tired, he does not sleep; *ni + Pad + ya + ti, pres. 3rd. sg.*

Kilantosmi Ānanda nisīdissāmi – D. II. 128

Ānanda, I am tired, I shall sit down; *kilanto + asmi: As + mi, pres. 1st. sg.*

Kilantosmi Cundaka nipajjissāmi – D. II. 134

Cundaka, I am tired, I shall lie down; *ni + Pad + ya + i + ssāmi, fut. 1st. sg.*

Kilāsuno ahesuṃ sāvakanāṃ vitthārena dhammaṃ desetum – Vin. III. 8

(They) were not serious enough to preach the Dhamma in detail to the disciples; *na bhāriyato na papañcato addasaṃsu, Cy. 188; Śru + aka, der.; Dṛś + e + tum, caus. inf.*

Kilinnam passivā – Vin. III. 37

Having seen the (bodily parts) soiled; *Klid + ta, pp.; passa + i + tvā, absol.*

Kiso ahosi lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto

He was emaciated, coarse, and with a bad complexion, extremely pale look and with a body over which veins are strewn; *du + vaṇṇa; u(t) + paṇḍuka + u(t) + paṇḍuka + jāta; dhamani + saṃ + Str + ta, pp. + gatta*

Kisoro jāyetha – M. II. 153

A foal would be born; *Jan + ya + etha, opt. mid. 3rd. sg.*

Kismicideva adhikaraṇe paccākatā – Vin. IV. 237

Defeated in a certain legal question; *paccākatā nāma parājita, old. Cy. 238; kismiṃ + ci + (d) + eva*

Kismicideva kāraṇe – A. IV. 65

For some reason; *kismiṃ + ci(d) + eva*

Kismicideva pakaraṇe – D. I. 98; S. III. 91

On certain issue or ground

Kismiñci kismiñci ṭhāne – Vin. I. 250

On certain points, this or that; *kismiṃ + ci*

Kismiñcideva adhikaraṇe – Vin. IV. 237

On a certain legal question; *kismiṃ + ci(d) + eva*

Kismiñci paccakaṭṭhāne ṭhapetabbo – A. IV. 347

To be instituted on any particular position; *pati + eka + ṭhāna; Sthā + āpe + tabba, caus. fut. pp.*

Kismiṃ nu kho sati kiṃ upādāya? – S. IV. 85

When what exists, by clinging to what?; *nu, interr.p.; sati: As + nta, pr.p., loc. sg.; upādāya, incl.*

Kismiṃ nu kho sati kiṃ upādāya kiṃ abhinivissa evaṃ diṭṭhi uppajjati? – S. III. 202

Depending on what, concerning what, being obsessed with what, arises a wrong view as this? *abhi + ni + Viś + ya, absol.*

Kismiṃ vatthusmiṃ kāraṇe? – Vin. I. 314

On what ground, for what reason?

Kismiṃ viya ekasāṭakaṃ gantum – Vin. III. 211

To go with one clothe is rather embarrassing; *ekasāṭakaṃ, adv.;*

Gam + tum, inf.

Kismiṃ viya kumārikāya vatthum – Vin. III. 135

It is rather embarrassing to tell the girl; *vattum seems to be more appropriate according to the context; kismiṃ viya indicate oscillation of mind or shame; Vac + tum, inf.*

Kismiṃ viya rittahattham gantum – Vin. IV. 79

To go with empty hand is rather embarrassing; *kīdisaṃ viya lajjanakaṃ viya hotīti adhippāyo, Cy. 879; viya, incl.; Ric + ta, pp. + hattha*

Kismiṃ sati issāmacchariyaṃ hoti? – D. II. 277

When what is present, envy and selfishness are present?

Kissa abhāvitattā? – S. III. 153

Due to non-cultivation of what?; *a + Bhū + e + i + ta, pp. + tta, der.*

Kissa imesaṃ dhīraṃ na desi? – Vin. III. 136

Why don't you give the girl to these people?; *kissa, Māgadhi form of kassa. This is generally used to ask for reason; Dā + e + si, pres. 2nd. sg.*

Kissa imesaṃ na gacchasi? – Vin. III. 138

Why don't you go for these (people)?

Kissa kammaṃ vipāko? – D. II. 185

A fruition of which kamma?; *vi + Pac + a, der.*

Kissa tumhe ayye purisena saddhiṃ sampadussatha? – Vin. IV. 260

Venerable, why do you misbehave with a man?; *saddhiṃ*, *indc.*, used with *instr.*; *saṃ + pa + Duṣ + ya + tha*, *pres. 2nd. pl.*

Kissa tumhe ayyo taṃ vesiṃ yācittha? – Vin. III. 138

Sirs, why did you beg that harlot; *Yāc + i + ttha*, *pst. 2nd. pl.*

Kissa tumhe āvuso rodatha? – Vin. II. 166

Friends, why do you cry?; *Rud + a + tha*, *pres. 2nd. pl.*

Kissa tumhe nāgamittha? – Vin. I. 282

Why didn't you come?; *na + ā + Gam + i + ttha*, *pst. 2nd. pl.*

Kissa te cīvarāni allāni? – Vin. I. 109

Why are your robes wet?

Kissa tvaṃ mahārāja kālasseva āgato asambhinnena vilepanena? – Vin. IV. 117

O great king, why did you come (here) in the early morning so naïve?; *asambhinnena vilepanena* seems to be an idiomatic expression for *naivety*

Kissa nipannāsi? – Vin. I. 217

Why are you lying down?; *ni + Pād + ta*, *pp. + asi*; *As + si*, *pres. 2nd. sg.*

Kissa nirodhā? – S. II. 7

Due to the cessation of which?; *ni + Rudh + a*, *der.*

Kissa pana tvaṃ evaṃ ciraṃ akāsi? – Vin. I. 197

Why were you so late?; *ciraṃ*, *adv.*; *a + Kr + ā + s + i*, *double pst. 2nd. sg.*

Kissa bhante ayyo khañjati? – Vin. I. 186

Venerable sir, why do your honour limp?; *khañja + ti*, *denom. pres. 3rd. sg.*

Kissa maṃ ayyā nālapanti? – Vin. II. 78; III. 162

Sirs, why don't you talk to me; *na + ā + Lap + a + nti*, *pres. 3rd. pl.*

Kissāyaṃ dārikā rodati? – Vin. I. 208

Why does this little girl cry?; *kissa + ayaṃ*; *Rud + a + ti*, *pres. 3rd. sg.*

Kissāyaṃ bhikkhu parivasati? – Vin. II. 55

For what reason, this bhikkhu undergoes probation?; *kissa + ayaṃ*; *pari + Vas + a + ti*, *pres. 3rd. sg.*

Kissāhaṃ bhāyissāmi? – A. IV. 365

Why should I be afraid of?; *kissa + ahaṃ*; *Bhī (Bhā) + ya + i + ssāmi*; *fut. 1st. sg.*

Kīdisā nāma tā ayyaputta accharāyo, yāsaṃ tvaṃ hetu brahmacariyaṃ carasi? – M. II. 64

O lord, how do those nymphs look like, for whom sake you practice the highest way of life?; *nāma*, *indcl.* used to express *astonishment and contempt*

Kīvaciraṃ nu kho bhaṇe ito hitaṃ? – Vin. I. 207; III. 249

How long it has lapsed from this (day), dear?; *kīvaciraṃ*, *adv.*; *nu*, *interr.p.*; *bhaṇe*, *dear address*; *Hi + ta*, *pp.*

Kīvaciraṃ pabbajitosi?, na ciraṃ āvuso, tīṇivassāni – M. III. 207

How long have you been a renounced person?, not so long friend, (just) three years; *pa + Vraj + i + ta*, *pp.*

Kīvacirena? – M. II. 94

For how long?; *indcl.*, *adv.*

Kīvatakaṃ pahoti sarena viññāpetuṃ? – A. I. 227

How far is he capable of making others hear (his) voice?; *kīvataka*, *adv.*; *pa + Hū + a + ti*, *pres. 3rd. sg.*; *vi + Jñā + āpe + tuṃ*, *caus. inf.*

Kīvadīghaṃ .. āyuppamaṇaṃ? – A. V. 172

How long is the measure (duration) of life?; *āyu + pamāṇa*

Kīva dūrato āharasi? – Vin. III. 233

From how far do you bring (these)?; *ā + Hr + a + si*, *pres. 2nd. sg.*

Kīvadūrevime moghapurisā apakkantā imasmā dhammavinayā? – M. I. 480

How far these confused men have gone away, indeed, from this doctrine and discipline?; *kīva + dure + eva + ime*; *mogha (from Muh) + purisā*, *apa + Kram + ta*, *pp.*

Kīvadūro? – M. II. 119

How far?; *this phrase is generally used as kīvadūre*

Kīva bahukā? – M. I. 523

How many?; *kīva*, *indecl.*; *bahu + ka*, *der.*

Kukkucapakatā uposathaṃ karonti, pātimokkhaṃ uddisanti – Vin. I. 131

With a bad conscience they perform Uposatha ceremony, recite Pātimokkha; *kukkucca + pakata (from pakati, nature)*; *u(t) + Dṛś + a + nti*, *pres. 3rd. pl.*

Kukkuccaṃ upadaheyya – Vin. IV. 149

Would create a worry; *upadahantīti uppādentī*. *Cy. 878*; *upa + Dhā + eyya*, *opt. 3rd. sg.*

Kukkuccāyantā na sādiyanti – Vin. I. 196; II. 280

With uncertainty in mind, they do not entertain; *Svad + aya + nti*, *caus. pres. 3rd. pl.*

Kukkuṭacchāpakasseva aṇḍakosamhā – Vin. III. 4

Just as (coming out) of the chicks from the egg; *kukkuṭa + chāpaka*

Kukkuṭapattaṃ vā nahārudaddulaṃ vā aggimhi pakkhittaṃ – A. IV. 47

A cock's feather or a piece of sinew thrown into the fire; *kukkuṭa + patta*; *nahāru + daddula*; *pa + Kṣip + ta*, *pp.*

Kukkuṭapattenapi nahārudaddulenapi aggim gavesanti

– M. I. 188

(They) seek (to make) fire even with a cock's feather or with a small piece of sinews left; *nahārudaddulenāti cammanillekhanena*, Cy.II. 228; *gava + es (from Is) + a + nti*, pres. 3rd. pl.

Kukkuṭapattenapi veḷupesikāyapi cīvaraṃ sibbenti – Vin. II. 115

(They) sew the robe material with a cock's feather and a slit of bamboo; *Sīv + ya + nti*, pres. 3rd. pl.; *sibbenti = sibbanti*, like *vadeti = vadati*

Kukkuṭasampāte gāme – Vin. IV. 63

In a village which is so close to the other villages that a cock can walk on the roofs from one village to another; *kukkuṭa + saṃ + Pat + a*, der.

Kukkuṭasampātikā

gāmanigamarājadhāniyo – D. III. 75

The villages, towns and kingdoms are so close to each other that a cock can fly from one house to another; *kukkuṭa + saṃ + Pat + ika*, der.

Kukkuṭasūkarapaṭiggahanā

paṭivirato – D. I. 5

Refrained from accepting chickens and pigs; *paṭi + gahana*; *paṭi + vi + Ram + ta*, pp.

Kukkuṭiyā aṇḍāni sammā

adhisayitāni sammā pariseditāni

sammā paribhāvitāni – M. I. 104

Hen's eggs well brooded over, well incubated and well nurtured; *sammā*, incl.; *adhi + Śī + a + i + ta*, pp.; *pari + Svīd + e + i + ta*; caus. pp.; *pari + Bhū + e + i + ta*; caus. pp.

Kukkurasamghaparivutā – A. III. 75

Surrounded by a group of dogs; *kukkura + saṃgha*; *pari + Vr + ta*, pp.

Kukkurassa nāsāya pittaṃ bhindeyyuṃ – S. II. 242; Vin. II. 188

They would crumble a bile on the nose of a dog; *Bhi(n)d + eyyuṃ*, opt. 3rd. pl.

Kucchi garugaruviya, māsācitāṃ maññe – M. I. 332

(My) belly is as if something so heavy, just like a sack filled with beans (soaked bean); *garugaruviyāti garukagaruko viya*, *thaddho pāsāṇapuñjasadiso*; *māsācitāṃ maññeti māsabhataṃ bhuttassa kucchi viya*, *māsapūritapasibbako viya*, *tintamāso viyāti attho*, Cy. II. 416; *garu + garu + viya*; *māsa + ā + Ci + ta*, pp.

Kucchinā pariharitvā – D. II. 14; M. III. 122

Having carried (the baby) in the womb; *the stem kucchi is common to both masculine and feminine*; *pari + Hr + i + tvā*, absol.

Kuṭi ovassati – M. II. 53

Hut is exposed to rain; *o (ava) + Vr + ya + ti*, pres. 3rd. sg.

Kuṭikaṃ paci – Vin. III. 42

(He) baked a cell; *Pac + i*, pst. 3rd. sg.

Kuṭiṃ pavisitvā – Vin. III. 35

Having entered the cell; *pa + Viś + i + tvā*, absol.

Kuṭivatthuolokanaṃ yācāmi – Vin. III. 149

I beg for the inspection of the cell-site; *kuṭi + vatthu + olokana*; *Yāc + a + mi*, pres. 1st. sg.

Kuṭumbañca saṅghapesi dānañca paṭṭhapesi – Vin. III. 66

He caused to maintain family and gave alms; *saṃ + Sthā + āpe + s + i*, caus. pst. 3rd. sg.; *pa + Sthā + āpe + s + i*, caus. pst. 3rd. sg.

Kuṭumbiṃ ajjhāvasati – A. III. 227

Settles down in the family; *adhi + ā + Vas + a + ti*, pres. 3rd. sg.

Kuṭhāripāsena ākoṭeti – A. IV. 171

Strikes with the throw of the axe; *kuṭhāri + pāsa*; *ā + Kuṭ + e + ti*, caus. pres. 3rd. sg.

Kuṭhāri jāyate mukhe – A. V. 171

An axe is born in the mouth; *Jan + ya + te*, mid. pres. 3rd. sg.

Kuḍumalakajāto bhavissati – A. IV. 117

Tender buds will set

Kuḍḍapādo jīrati – Vin. II. 120

The lower part of the parapet wall decays; *Jīr + a + ti*, pres. 3rd. sg.

Kuḍḍamūlaṃ nissāya paribhuñjati – Vin. III. 15

Resorting to the foot of a rampart, or resorting to a resting place prepared for the mendicants Cy. 209, he eats

Kuḍḍaṃ utthāpentī – Vin. III. 81

Cause to build a rampart; *u(t) + Sthā +*

āpe + nti, caus. pres. 3rd. pl.

Kuḍḍaṃ upatthambhesi – Vin. III. 65

Gave a support to the parapet wall; *upa + Sta(m)bh + e + s + i*, pst. 3rd. sg.

Kuḍḍassa parato – Vin. IV. 266

Beyond the rampart

Kuḍḍepi nighamsanti – Vin. II. 133

(They) rub (them) even on the parapet wall; *ni + Ghṛṣ + a + nti*, *ghassanti > ghamsanti*; pres. 3rd. pl.

Kuḍḍakamattikaṃ datvā – Vin. II. 151

Having given mustard- powder; *Dā + tvā*, absol.

Kutassa vādaṃ āropessanti – M. I. 176

How should they contend his view!; *kuto + assa*; *ā + Ruh + e + ssanti*, caus. fut. 3rd. pl.

Kutūhalasālāyaṃ sannisinnānaṃ sannipatitānaṃ – D. I. 179; M. II. 2

Among those who had assembled and been sitting in the debating hall (the hall which creates curiosity in the minds of the people); *saṃ + ni + Sad + ta*, pp.; *saṃ + ni + Pat + i + ta*, pp.

Kuto amhākaṃ duggatānaṃ mālā? – Vin. III. 249

Whence is a garland for us, the poor people?

Kuto gahapati amhākaṃ gehaṃ, agārasmā anagāriyaṃ

pabbajitānaṃ? – M. II. 62
Householder, how could we have a house who have gone forth from homelife to homeless life?; *an* + *agāra* + *iya*, *der.*

Kuto ca tvaṃ āgacchasi? – Vin. III. 148
Where do you come from?

Kuto bhiyyo? – D. I. 174
From where do I find a superior?

Kuto me āvuso puññaṃ? – Vin. I. 300
Friends, whence do I get fortune?

Kuto tassa uḷāratatā? – Vin. III. 120
What greatness is there for him?; *uḷāra* + *atta* + *tā*, *der.*

Kuto tassa duggatassa? – Vin. I. 208
Whence is it for that poor man?

Kutomukhā nāma tumhe... dhammaṃ assutavā? (assuttha?) – D. II. 272
Facing which direction did you hear the Dhamma?; *a* + *Śru* + *ttha*, *pst.* 3rd. *pl.*

Kudassu nāma imassa dukkhassa nissaraṇaṃ paññāyissati, jarāmaraṇassa – D. II. 31; S. II. 5
Oh, when will appear the escape of this suffering, decay and death; *kudassu nāma*, *incl.*

Kudassu nāma maṃ... abhisīncissanti? – A. I. 107

Oh, when will they consecrate me...; *abhi* + *Si(n)c* + *i* + *ssanti*, *fut.* 3rd. *pl.*

Kudassu nāmāhaṃ tadāyatanam upasampajja viharissāmi – M. I. 303
Oh, when shall I enter upon and abide in that state; *nāma* + *ahaṃ*; *taṃ* (*tad*) + *āyatanam*; *upa* + *saṃ* + *Pad* + *ya*, *absol.*; *vi* + *Ḥr* + *i* + *ssāmi*, *fut.* 1st. *sg.*

Kuddālapīṭakaṃ ādāya – D. I. 101; M. I. 127
Having taken a hoe and a basket; *ā* + *Dā* + *ya*, *absol.*

Kuddālam vā piṭakaṃ vā pariyesati – Vin. III. 47
He makes a search for a hoe and a basket; *pari* + *es* (*from Is*) + *a* + *ti*, *pres.* 3rd. *sg.*

Kunnadīnamivodakaṃ – S. I. 109
Just as the water of rivulets; *ku* + *nadīnam* + *iva* + *udakaṃ*

Kupitā anattamanā anattamanavācaṃ niechāresi – M. I. 125
Being angry and displeased (she) expressed an unpleasant word; *Kup* + *i* + *ta*, *pp.*; *ni(s)* + *Car* + *e* + *s* + *i*, *caus.* *pst.* 3rd. *sg.*

Kupito anattamano adhikaraṇampi karoti – M. I. 122
Being angry and displeased he makes even a row; *Kr* + *o* + *ti*, *pres.* 3rd. *sg.*

Kupito anattamano anabhiraddho āhatacitto khilajāto – Vin. III. 163
Being angry, unhappy, unsatisfied,

disturbed and stubborn; *an* + *attamano*; *an* + *abhi* + *Rādh* + *ta*, *pp.*; *ā* + *Han* + *ta*, *pp.* + *citta*; *khila* + *Jan* + *ta*, *pp.*

Kupito anattamano āsādanāpekkho – Vin. I. 222
Being angry, displeased and hoping to attack; *ā* + *Sad* + *e* + *ana*, *caus. der.* + *apekkho* (*apa* + *Īkṣ*)

Kupito anattamano khurappaṃ sannayhi – D. I. 96
Being angry and displeased he made bow and arrow ready; *saṃ* + *Nah* + *ya* + *i*, *pst.* 3rd. *sg.*

Kupito anattamano tuṅhī ahoṣi – M. I. 359
Being angry and displeased he observed silence

Kupitopi bhataṃ na bhuñjati – A. IV. 139
He does not eat food even when he is angry; *Bhu(ñ)j* + *a* + *ti*; *pres.* 3rd. *sg.*

Kupito hoti anattamano anabhiraddho – Vin. I. 70
Is angry, displeased and unsatisfied; *an* + *abhi* + *Rādh* + *ta*, *pp.*

Kupito hoti appatīto – M. I. 27
He is angry and dissatisfied; *a* + *pati* + *I* + *ta*, *pp.*

Kuppaṃ karissāmi – Vin. II. 133
I will scream; *saddaṃ karissāmi*, *Cy.* 1210; *Kup* + *ya*, *der.*

Kumārakaṃ vā apajāpatikaṃ – Vin. III. 135

Or a young boy unmarried

Kumārakavādena apasādito – S. II. 219
Being displeased with the reference 'foolish boy'; *kumāraka* + *vada*; *apa* + *Sad* + *e* + *i* + *ta*, *caus.* *pp.*

Kumārakījikaṃ kīji – M. II. 76
He played infants' games; *Krīd* + *i*, *pst.* 3rd. *sg.*

Kumārikaṃ vā apatikaṃ – Vin. III. 135
Or a young girl unmarried

Kumārikā abhirūpā dassanīyā pāsādikā paṇḍitā vyattā medhāvinī dakkhā analasā – Vin. III. 135
The girl who is extremely beautiful, attractive, pleasant, wise, competent, intelligent, clever and industrious; *kumāra* + *i* + *ka*; *Dṛś* + *ya* + *anīya*, *fut.* *pp.*; *pasāda* + *ika*, *der.*; *medhā* + *āvī*, *der.* + *inī*; *an* + *alasā*

Kumārikā kumārakassa dinnā – Vin. III. 187
The girl was given (in marriage) to a young boy; *Dā* + *ta*, *pp.*

Kumāribhūtā nāma sāmaṇerī – Vin. IV. 327
Kumāribhūtā means a female novice

Kumāriṃ dūseti – A. IV. 339
Causes to rape a girl; *Duṣ* + *e* + *ti*, *caus.* *pres.* 3rd. *sg.*

Kumine baddhe macche – Vin. III. 63

The fish trapped in the net; *Badh + ta, pp.*

Kumbhakārapākā uṇhaṃ kumbhaṃ uddharitvā – S. II. 83

Having taken a hot pot out of the kiln; *kumbhakara + Pac + a, der.; u(t) + Dhṛ or Hr + i + tvā, absol.*

Kumbhakārapāko ālimpito – A. IV. 102

Lighted the potter's kiln; *ā + Limp + i + ta, pp.*

Kumbhaṇḍaṃ purisaṃ vehāsaṃ gacchantaṃ – Vin. III. 106

A form of spirit going in the sky

Kumbhaṃ parāmasanto – Vin. II. 195

While stroking the forehead of the elephant; *parā + Mrś + a + nta, pr.p.*

Kumbhiyā odanaṃ gahetvā pariyoḡā sūpaṃ gahetvā – M. II. 52
Having taken boiled rice from the pot of rice and soup from the pot of soup; *pariyoḡāti sūpabhājanato, Cy.III. 285*

Kuruvindakasuttīyā nahāyanti – Vin. II. 106

(They) take bath with a bead made of Kuruvindaka- stone powder mixed with lacquer; *kuruvindakapāsāṇacuṇṇāni lākhāya madditvā, Cy. 1200; sutta + iya, der.; Snā + ya + nti, meta., pres. 3rd. pl.*

Kurūsu viharati Kammāssadhammaṃ nāma

Kurūnaṃ nigamo – D. II. 55, 290; M. I. 55; S. II. 92; Kammāssadamma
Abides at the market town named Kammāssadhamma, in the kingdom of Kuru

Kuladūsakā pāpasamācārā – Vin. II. 13

Those who spoil the families and behave badly; *kula + Duṣ + aka, der.*

Kulaparivattaso kulaparivattaso ṭhapetvā – D. II. 148

Having made them stand, family by family; *Sthā + āpe + tvā. caus. absol.*

Kulaputtana kimassa karaṇīyaṃ? – M. I. 463

What should be done by a family member?; *As + yā (Skt. yāt), opt. 3rd. sg.; Kr + anīya, fut. pp.*

Kulamaccharī kulapaligedhī – A. III. 265

The one who is envious of and strongly attached to the family; *kula + pali (pari) + gedha + ī, der.; pali is Māgadhī form of pari*

Kulaṃ upasaṃkamanti – A. III. 244
Visit a family; *upa + saṃ + Kram + a + nti, pres. 3rd. pl.*

Kulaṃ ubhatopasaṃnaṃ hoti – Vin. IV. 178

A family is faithful on both sides or a family is faithful in both Saṃgha; *dvīhi pasannaṃ, upāsakenapī upāsikāyapī; Cy. 887; ubhato + pa + Sad + ta, pp.*

Kulaṃkapādakaṃ anujānāmi – Vin.

II. 152

I approve a wooden support to the wall; *anu + Jān + nā + mi, pres. 1st. sg.*

Kulaṃ gantvā – S. IV. 250

Having gone to (husband's) family; *Gam + tvā, absol.*

Kulaṃ maccharāyati – Vin. IV. 312

Behaves as if one, jealous of a family; *macchara + āya + ti, denom. pres. 3rd. sg.*

Kulalena ukkhittaṃ maṃsapesiṃ – Vin. III. 63

A piece of meat taken up by a hawk; *u(t) + Kṣip + ta, pp.*

Kulāni payirupāsati – Vin. IV. 98

Keeps close association with families; *pari + upa + Ās + a + ti, meta. pres. 3rd. sg.*

Kulāni bahukitthikāni appapurisakāni – A. IV. 278

Families of more women and less men; *bahuka + itthika; appa + purisa*

Kulānuddayatāya – Vin. IV. 235

Out of compassion for the family; *kula + anu + dayā + tā, der.*

Kulitthīnaṃ kuladhītānaṃ kulakumārīnaṃ kulasuṇhānaṃ kuladāsīnaṃ – Vin. II. 10

For the wives, daughters, girls, daughters – in – law and female slaves of the families; *kula + itthīnaṃ*

Kulūpako hoti niccabhattiko – Vin.

III. 237

(He) is a frequent visitor to a family and a regular eater there; *kula + upaka; nicca + bhatta + ika, der.*

Kulūpaghātaṃ maññe carasi – S. II. 218

You behave as if for the destruction of the group; *kula + upa + ghan + ta, pp.; Car + a + si, pres. 2nd. sg.*

Kulūpacchedāya paṭipanno samaṇo Gotamo – Vin. I. 43

Recluse Gotama has set out for the destruction of families; *kula + upa + Chid + a, der.; paṭi + Pad + ta, pp.*

Kule ativelaṃ ajjhogāḥappatto viharati – S. I. 201

Extremely involved in a family he abides too long; *ativelaṃ, adv.; adhi + o + Gāh + ta, pp. + pa + Āp + ta, pp.*

Kule jāyeyya – S. IV. 250

Would be born into a family; *Jan + ya + eyya, opt. 3rd. sg.*

Kule dānaṃ dīyati – A. III. 391

Alms is given in the family; *Dā + iya + ti, pass. pres. 3rd. sg.*

Kulena paṭisaṃvidite – Vin. IV. 183

When an announcement is made in terms of a family; *paṭi + saṃ + Vid + i + ta, pp.*

Kule paccājāyati daḷidde appannaṇānabhojane kasiravuttike yattha kasirena ghāsacchādo labbhati – M. III. 169

He is reborn into a poor family where

food and drink is scanty and life is hard, where food and drink is obtained with so much difficulty; *pati + ā + Jan + ya + ti, pres. 3rd. sg.*; *appa + anna + pāna + bhojana; kasira + vutti + ika, der.*; *ghāsa + acchāda; Labh + ya + ti, pass, pres. 3rd. sg.*

Kulesu kiccakaraṇīyāni – A. IV. 87
The work to be done in the families; *Kṛ (t) + ya, fut. pp.*; *Kṛ + anīya, fut. pp.*; both terms give the same meaning

Kulesu cārittaṃ āpajjeyya – Vin. IV. 98
(He) would visit families; *ā + Pad + ya + eyya, opt. 3rd. sg.*

Kulesu tikabhojanaṃ paññāpessāmi – Vin. II. 196
I shall proclaim a group meal of three in families; *ti + ka, der.*; *pa + Jñā + āpe + ssāmi, caus. fut. 1st. sg.*

Kulesu nimantitā bhuñjanti – Vin. IV. 177
Being invited (they) eat in families; *ni + manta + e + i + ta, denom. pp.*

Kulesu pahīṇakāni pahīyanti – A. III. 76
Presents are exchanged among families; *pa + Hi + iya + nti, pass. pres. 3rd. pl.*

Kulesu viññāpetvā viññāpetvā bhuñjati – Vin. II. 196; IV. 71
(He) eats in families, making them hinted at repeatedly; *vi + Jñā + āpe +*

tvā, caus. absol.; *Bhu(ñ)j + a + ti, pres. 3rd. sg.*

Kullakavihāro eso bhummi yadidaṃ mettā – Vin. II. 304
What is called love and friendliness, my dear, is a shallow abiding; *uttānakavihāra, Cy. 1298; bhummi, a dear address; yadidaṃ, incl.*; *Mih or Mid + tā, der.*

Kullaṃ nissāya – M. I. 135; S. IV. 174
With the support of the raft; *ni + Śri + ya, absol.*

Kullaṃ bandhanti – Vin. I. 230
(They) make a raft; *Ba(n) dh + a + nti, pres. 3rd. pl.*

Kullūpamāhaṃ bhikkhave dhammaṃ desessāmi, nittharaṇatthāya no gahanatthāya – M. I. 134
Bhikkhus, I shall preach the dhamma comparing it with a raft for crossing over, not for carrying over; *kulla + upama; Dṛś + e + ssāmi, fut. 1st. sg.*; *ni + Str + ana, der. + atthāya; Gṛh + ana, der. + atthāya*

Kuvaṃ naccaṃ kuvaṃ gītaṃ kuvaṃ vāditaṃ kuvaṃ akkhānaṃ kuvaṃ pañissaraṃ kuvaṃ kumbhathūnaṃ? – D. III. 183
Where is dancing, where is singing, where is music, where is narration, where is clapping and where is tom tom?; *kuvaṃ, incl.*; *Gai + ta, pp.*; *Vad + e + i + ta, caus. pp.*; *ā + Khyā + ana, der.*; *pāṇi + sara*

Kusacīraṃ nivāsetvā – Vin. III. 34
Having caused to clad in kusa-grass strips, *ni + Vas + e + tvā, caus. absol.*

Kusapātaṃ kātuṃ – Vin. I. 285
To do the casting of kusa (to draw a lottery); *Kṛ + tum, inf.*

Kusaladhammacchando dullabho – A. III. 441
Very rare is the desire for wholesome things; *dhamma + chanda; du + labha*

Kusalaṃ dhammaṃ adhigaccheyya – D. I. 224
(He) would attain something good; *adhi + gaccha + eyya, opt. 3rd. sg.*

Kusalā dhammā antarahitā, akusalā dhammā sammukhībhūtā – A. III. 404
Wholesome things have disappeared and unwholesome things have been present; *antara + Dhā + i + ta, pp.*; *saṃ + mukha + bhūta, pp.*

Kusalā dhammā appamādamūlakā appamādasamosaraṇā – A. V. 21
Wholesome things are rooted in mindfulness and come under mindfulness; *saṃ + o + Sr + ana, der.*

Kusalā dhammā parihāyanti – M. II. 114
Wholesome things are on the decline; *pari + Hā + ya + nti, pres. 3rd. pl.*

Kusalā dhammā bhāvanāpāripūriṃ gacchanti – A. V. 216

Wholesome things go to completion of cultivation

Kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā – M. II. 26
For the stability, non- confusion, multiplication and increase of the wholesome things and the completion of cultivation; *a + saṃ + Mṛṣ + a, der.*; *bhīyyo, incl. + Bhū + a, der.*; *vipula + ya, der.*; *pari + pūra (from Pr) + ī, der.*

Kusalāni sīlāni avippaṭṭisāratthāni – A. V. 313
Wholesome moral qualities are for remorselessness; *a + vi + paṭi + Smṛ + a + attha*

Kusalo ca sahitāsahitassa – A. IV. 196; Vin. II. 201
The one who is skilled in what is consistent and what is not; *sahitassa + asahitassa; saṃ + Dhā + i + ta, pp.*

Kusalo ditthadhammikānaṃ atthānaṃ – D. II. 241; M. II. 144
Skilled in matters pertaining to this world; *ditthadhamma + ika, der.*

Kusalo bherisaddassa – A. II. 185
The one who is skilled in drum sound

Kusalo maggassa – M. III. 5
Skilled in the path

Kusalo rathassa aṃgapaccaṃgānaṃ – M. I. 395
Skilled in different parts of a chariot; *aṃga + pati + aṃga*

Kusinārāya Pāvaṃ
addhānamaggapaṭipanno – D. II.

130
Embarked on a long distance journey,
from Kusinārā to Pāvā; *addhāna* +
magga + *paṭi* + *Pad* + *ta*, *pp.*

Kusinārāya mandāravapupphaṃ
gahetvā – Vin. II. 284

Having taken a Mandārava (coral tree)
flower from Kusinārā; *Gṛh* + *e* + *tvā*,
absol.

Kusinārāyaṃ viharati Upavattane
Mallānaṃ sālavane antarena
yamakasālānaṃ parinibbānasamaye
– D. II. 169; S. I. 157; A. II. 79

Abides in Kusinārā, at Upavattana, the
sāla grove of Mallas, between the twin
sāla trees, during the time of
Parinibbāna

Kusinārāyaṃ viharati Balihaṇṇe
vanasaṇḍe – M. II. 238; A. V. 79

Abides at the jungle thicket named
Balihaṇṇa in Kusinārā

Kusītā hīnavīriyā – M. I. 19

Those who are lazy and lack of energy

Kuhakā ca hontī lapakā ca
nemittikā ca nippesikā ca lābhena
lābhaṃ nijigimṣitāro – D. I. 8

They become hypocrites, repeaters of
holy words, interpreters of signs,
exorcists and fighters for more and
more gains; *nimitta* + *ika*, *der.*; *ni(s)*
+ *Piṣ* + *ika*, *der.*; *ni* + *jigimṣ*(*desid.*
of Ji) + *i* + *tu*, *der.*

Kuḥiṃgāmī bhavissati? – M. I.

265

Where will he go?; *kuḥiṃ*, *incl.*

Kūṭāgārāni ullittāvalittāni
nivātāni phussitaggalāni
pihitavātapanāni – A. I. 101

Gabled houses, plastered up and
down, undisturbed, with well fitted
doors and closed windows; *u(t)* + *Lip*
+ *ta*, *pp.*; *ava* + *Lip* + *ta*, *pp.*; *ni* +
vāta(*windfree*); *Spṛś* + *i* + *ta*, *pp.* +
aggala; *api* + *Dhā* + *i* + *ta*, *pp.* +
vātapāna

Ke ākārā ke anvayā yena evaṃ
vadetha? – M. III. 292

What are the reasons, what are the
sequences whereby you say like this?;
Vad + *e* + *tha*, *pres. 2nd. pl.*

Ke ākārā, ke anvayā yenāyasmā
evaṃ vadesi? – M. I. 319

What are the reasons, what are the
sequences whereby the venerable says
like this?; *anu* + *aya* (*from I*); *Vad* + *e*
+ *s* + *i*, *pres. 2nd. sg.*

Ke ca aññatitthiyā paribbājakā,
bālā avyattā, ke ca Tathāgatassa
mahākammavibhaṅgaṃ jānissanti?
– M. III. 209

Who are the foolish and incompetent
wanderers of other sects, who will
understand (who are they to
understand) the Tathāgata's great
exposition of Kamma; *añña* + *tittha* +
iya, *der.*; *Jān* + *nā* + *i* + *ssanti*, *fut.*
3rd. pl.

Ke ca chave sigāle ke pana
sīhanāde? – D. III. 24

Who is the dirty jackal and what is
lion's roar?; *a derogatory sense is*

expressed; *Ke*, *chave sigāle* and
nāde are Māgadhī forms of *ko*,
chavo sigālo and *nādo*

Ke ca purisapuggalaparopariyañāṇe
– A. III. 351

What is the knowledge of the
diversities (high and low quality) of
individuals; *purisa* + *puggala* + *para*
+ *apara* (*avara*) + *iya*, *der.* + *ñāṇa*;
ke and *ñāṇe* both are *nom. sg.*,
Māgadhī forms

Ke ca mayaṃ bhante, ke ca
dhammassa aññātāro! – M. I. 480

Who are we, sir; who are the knowers
of the dhamma!; *a sense of humility is*
expressed; *ā* + *Jñā* + *tu*, *der.*

Ke ca muṇḍakā ke ca dhammassa
aññātāro! – M. II. 177

Who are the shaven headed and who
are the knowers of the Dhamma?; *a*
derogatory expression; *muṇḍa* +
ka, *der.*

Ke ca muṇḍakā samaṇakā ke ca
sabhāddhammaṃ jānissanti – S. I.

184

Who are the shaven headed dirty
recluses and who will know the
proceedings of a meeting?; *samaṇa* +
ka, *der.*

Ketuṇca vikketuṇca – A. I. 116

To buy and to sell; *Krī* + *tuṃ*, *inf.*; *vi* +
Krī + *tuṃ*, *inf.*

Kenaci ubbāḥhā gacchati – Vin. IV.

297

Being oppressed by somebody, she
goes; *u(t)* + *Bādh* + *ta*, *pp.*

Kenacideva antarāyena – Vin. II.

277

For the reason of some danger; *kena* +
ci + (*d*) + *eva*

Kenacideva karaṇīyena – D. I. 91;
M. II. 118; S. I. 184; IV. 281

For some business; *Kṛ* + *anīya*,
fut. pp.

Kenaci pariyaṇena – D. II. 268

By any means

Kenaci manussabhūtena – D. III.

207

By anybody born as a human

Kenaci viheṭṭhiyamāno – Vin. IV.

146

Being harassed by somebody; *vi* + *Hīḍ*
+ *iya* + *māna*, *pass. pr.p.*

Kenajja bhante yuttaṃ? – Vin. II.

217

Venerable sir, with what (constellation
the moon) is yoked today?; *kena* +
ajja; *Yuj* + *ta*, *pp.*

Kena naṃ

sakkareyyuṃ...khaṇḍiccena
pāliccena valittacatāya? – A. III.

196

In what respect they would treat
him, ... is it in respect of broken
teeth, grey hair and wrinkled skin?;
sat + *Kṛ* + *eyyūṃ*, *opt. 3rd. pl.*;
khaṇḍita + *ya*, *der.*; *palita* + *ya*,
der.; *vali* + *taca* + *tā*, *der.*

Kena nu kho upāyena? – Vin. I. 79;
IV. 112

By what means?

Kena phāsu hoti? – Vin. II. 140
With what, is it easy?

Kena bhante ayyassa attho? – Vin. I. 214

Venerable sir, what is your honour's need?

Kenassa vihārena vihātabbā? – A. V. 328

With what mode of livelihood should we live; *kena + As + yā* (Skt. *yā*), opt. 3rd. sg.; *vi + Hr + tabba*, fut. pp.

Kena hāyetha? – A. III. 48

For what reason one would go down?; *Hā + (y) + etha*, mid, opt. 3rd. sg.

Kenāsi ussāhito? – Vin. II. 190

By whom are you instigated?; *kena + asi*: *As + si*, pres. 2nd. sg.; *u(t) + Sah + e + i + ta*, caus. pp.

Kevaṭṭā maññe macchavilope – M. I. 456; A. IV. 91

Just as fishermen at the fish haul; *a simile frequently used in the sutras to rebuke those who are noisy*; *maccha + vi + Lup + a*, der.

Kevaṭṭā maññe macche vilopenti – A. III. 31

As if fishermen catch fish; *vi + Lup + e + nti*, caus. pres. 3rd. pl.

Kevalakappaṃ Gijjhakūṭaṃ obhāsetvā – D. II. 220; S. III. 121

Having caused to illuminate almost entire Vulture's peak; *kevalakappaṃ*, indcl.; *o + Bhās + e + tvā*, caus. absol.

Kevalakappaṃ Jetavanaṃ obhāsetvā – S. I. 1

Having caused to illuminate almost entire Jetavana (monastery)

Kevalakappaṃ Nālandaṃ paṭākaṃ parihareyyuṃ – M. I. 379

They would carry banners almost everywhere in Nālandā; *pari + Hr + a + eyyuṃ*, opt. 3rd. pl.

Kevalakappaṃ vanasaṇḍaṃ obhāsetvā – Vin. I. 26

Having caused to illuminate almost all the forest-thicket

Kevalakappaṃ saṃghabhedāya ṭhito – A. II. 239

The one who has stood almost for the schism of the Saṃgha

Kevalakappā ca AṃgaMagadhā – Vin. I. 27

Almost all people of Aṃga and Magadha

Kevalakappā ca devā Tāvatiṃsā – D. II. 207

Almost all the gods of Tāvatiṃsa (heaven)

Kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ – S. I. 105

The highest way of life, complete in itself and pure; *kevala + pari + Pr + ta*, pp.; *pari + Śudh + ta*, pp.

Kevalampi rattim kevalampi divasaṃ kevalampi rattindivaṃ – M. III. 161

Entire night, entire day and entire day

and night; *kevalaṃ + api*; *rattim + divaṃ*

Kevalaṃ bhikkhācariyāya – A. III. 225

Only by begging; *kevalaṃ*, indcl.; *bhikkhā + cariyā*

Kevalaṃ vassagaṇanamattena – A. IV. 36

By mere counting of years (age); *vassa + gaṇana + matta*

Kevalaṃ saddhāmettākena – M. I. 164; II. 211

Just on mere faith

Kevalassa dukkhakkhandhassa samudayo – S. II. 1

Origin of the entire aggregate of dukkha; *saṃ + u(t) + aya* (from I)

Kevalā paripūrā bālakhiddā – A. V. 203

Completely childish sport

Kevalo paripūro bāladhammo – M. I. 138

Just complete stupidity

Kevalohāyaṃ akusalarāsi yadidaṃ pañcanivaraṇā – A. III. 65

This is solely a heap of unwholesome factors, what is called five fetters; *kevalo + hi + ayaṃ*

Ke vā ime kassa vāti na jānanti – Vin. III. 135

They do not know who are these or whose are these; *vā + iti*; *Jān + nā + nti*, pres. 3rd. pl.

Kesakambalaṃ nivāsetvā – Vin. III. 34

Clad in a blanket made of hair; *ni + Vas + e + tvā*, caus. absol.

Kesaggamattampi atikkāmetvā karoti – Vin. III. 151

Makes the cell causing it to exceed (the length and breadth) even a hair's breadth; *ati + Kram + e + tvā*, caus. absol.

Kesantaṃ na dassāpetvā veṭṭhito – Vin. IV. 202

Muffled up without letting anybody to see the end of the hair; *kesa + anta*; *Dṛś + ya + āpe + tvā*, caus. absol.; *Veṭ + i + ta*, pp.

Kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā – D. I. 115; M. I. 179; II. 56; Vin. I. 22, ohārapetvā, acchādāpetvā

Having caused to remove hair and beard and to put on brown-red cloths; *o (ava) + Hr + e + tvā*, caus. absol.; *kasāya + a*, der.; *ā + Chad + e + tvā*, caus. absol.

Kesamassaṃ kappetvā – M. II. 155

Having arranged hair and beard; *kappa + e + tvā*, denom. absol.

Kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udake pavāhetvā – Vin. I. 33

Causing to float the hair, the turban, the provision container, and the sacrificial fire, on the water; *kesā eva kesamissaṃ*, Cy. 972

Kese oropetuṃ – Vin. II. 133

To remove hair; *o + Ruh + e + tum, caus. inf.*

Kese chedāpetvā kāsāyāni vatthāni acchādetvā – Vin. II. 253

Having caused to cut hair and to wear brown-red cloths; *this phrase is connected with Mahāpajāpati Gotamī; Chid + āpe + tvā, caus. absol.*

Kese pakiritvā – A. II. 241

Letting the hair be disorderly; *pa + kir + i + tvā, absol.; pakiriya or parikiriya also is used*

Kese pakiriya kandanti, bāhāpaggayha kandanti, chinnapapātaṃ papatanti, āvaṭṭanti vīvaṭṭanti – D. II. 158

(They) cry with disorderly hair, cry with clasped hands, jump down the precipice and roll on and roll back on the ground; *Krand + a + nti, pres. 3rd. pl.; pa + Gṛh + ya, meta. absol.; pa + Pat + a + nti, pres. 3rd. pl.; ā + Vṛt + a + nti, pres. 3rd. pl.; vi + Vṛt + a + nti, pres. 3rd. pl.*

Kesesu gahetvā – D. I. 234

Having taken by the hair; *Gṛh + e + tvā, absol.; kesesu, loc. in connection with the root Gṛh*

Kesesu parāmasitvā – M. II. 47

Having patted on the hair; *parā + Mr̥ṣ + i + tvā, absol.*

Kehici kehici kiccakaraṇīyehi vyāvaṭṭo – D. II. 270

Occupied with duties of this kind or that kind; *kicca and karaṇīya give*

the same meaning; vi + ā + Vṛ or Pr + ta, pp.

Ko evamāha? – Vin. III. 43

Who said thus?; *evaṃ + āha: a + Ah + a, pst. 3rd. sg.*

Kokāsakajāto bhavissati – A. IV. 118

Fully grown buds will set

Ko cāhaṃ bho ko ca samaṇassa Gotamassa paññāveyyattiyaṃ jānissāmi! – M. I. 175

Sir, who am I and being whom shall I understand the distinction of the recluse Gotama's wisdom?; *paññā + veyyattiya = viyatta + ya, der.; Jān + nā + i + ssāmi, fut. 1st. sg.*

Ko cāhaṃ bho ko ca sīho migarājā? – D. III. 24

Sir, who am I and who is the lion, the king of beasts?; *ko + ca + ahaṃ*

Kocāhāro bhavataṇhāya? – A. V. 116

What is the food for craving for becoming?; *ko + ca + āhāro*

Koci kiñci vakkhati – A. III. 129

Somebody will say something; *Vac + ssati (Skt. śyati), fut. 3rd. sg.*

Kocideva kathāsallāpo – D. I. 107

A conversation of any kind; *ko + ci + (d) + eva; saṃ + Lap + a, der.*

Kocideva puriso uppajjeyya – A. III. 403

A person is born, whoever he may be; *u(t) + Pad + ya + eyya, opt. 3rd. sg.*

Kocideva vattā – D. I. 139

Any critic; *Vac + tu, der.*

Kocchena kese osaṇhenti – Vin. II. 107

They cause to smooth their hair with a comb; *o + saṇha + e + nti, denom. pres. 3rd. pl.*

Ko jaññā maraṇaṃ suve? – M. III. 187

Who would know that death comes tomorrow?; *Jan + yā (Skt. yāt), opt. 3rd. sg.; suve, incl.*

Koṭṭetvā cikkhallaena madditvā paribhaṇḍaṃ limpissāma – Vin. II. 291

Having crushed and mixed (them) with mud we will plaster the floor; *Kuṭ + e + tvā, absol.; Mr̥d + a + i + tvā, absol.; Li(m)p + i + ssāma, fut. 1st. pl.*

Koṭṭetvā vā koṭṭāpetvā vā – Vin. IV. 264

Having pounded or having caused to pound (them); *Kuṭ + āpe + tvā, caus. absol.*

Koṭṭhakaṃ māpesi – Vin. II. 159

Caused to construct a porch; *Mā + āpe + s + i, caus. pst. 3rd. sg.*

Koṭṭhake āsanaṃ paññāpetvā – Vin. II. 77; III. 161

Having caused to prepare a seat in the store-room; *pa + Jñā + āpe + tvā, caus. absol.*

Koṭṭhake pāturaḥosi – Vin. I. 291

Appeared at the gate-way; *pātu + ® + ahoṣi*

Koṇḍañño gottena – D. II. 3

Koṇḍañña by clan

Ko tayā attho? – Vin. I. 85

What is the use of you?

Kotūhalamaṅgalena suddhiṃ paccāgantum – A. III. 439

To fall back on the belief of auspicious signs; *diṭṭhasutamutamāṅgalena, Cy. III. 414; kutūhala + a, der. + maṅgala; pati + ā + Gam + tum, inf.*

Kotūhalamaṅgaliko – A. III. 206

The one who is a believer of auspicious signs; *kotūhala + maṅgala + ika, der.*

Kotthaḷiyā vā yena kenaci paṭicchannaṃ – Vin. III. 189

Covered by a sack or by any other thing

Kodhāno hoti upanāhī – D. III. 45; M. II. 245; A. III. 334

The one who is angry and harbours grudge; *Krudh + a + ana, der.; upa + Nah + ī, der.*

Kodhabalo mātuḡāmo – A. IV. 223

The power of womankind is anger

Kodhasāmantam vācam nichāretā – M. I. 95

One who utters a word bordering on anger; *ni(s) + Car + e + tu; caus. der.*

Ko nāmo āyasmā, kathaṇca panāyasmantaṃ sabrahmacārī jānanti? – M. I. 150; A. V. 198

What is the name of the venerable, how do the co-celibates identify the

venerable?; *sa + brahmacārī; Jān + nā + ntī, pres. 3rd, pl.*

Ko nāmoyaṃ bhante dhammapariyāyo? – D. I. 46
Venerable sir, what mode of dhamma-presentation is this?; *nāmo + ayaṃ*

Ko nu kho amhākaṃ mantāṃ saṃharati? – Vin. IV. 308
Who carries our secret? (who foiled our plan?); *saṃ + Hr + a + ti, pres. 3rd, sg.*

Ko nu kho bho añño mama vijite sukhaṃ edheyyātha, aññatra bhavantehi? – D. II. 233
Who else would be happy in my kingdom except for you, sirs?; *Edh + eyyātha, opt. 3rd, sg.*

Ko nu kho bho jānāti jīvitaṇaṃ? – D. II. 233
Sirs, who knows all about life?; *nu, interr. p.; Jān + nā + ti, pres. 3rd, sg.*

Ko nu kho hetu ko paccayo iddhipādabhāvanāya? – S. V. 263
What is the cause, what is the reason for the cultivation of the bases of psychic power?; *iddhi + pāda*

Ko nu kho hetu ko paccayo pāpassa kamma kiriyāya? – A.V. 86
What is the cause, what is the reason for doing evil action?

Ko nu kho hetu ko paccayo? yena – D. II. 139; S. II. 224
What is the cause, what is the reason?, whereby; *if the phrase ko hetu, ko*

paccayo is followed by a subordinate clause, it is connected to the main clause by yena

Ko nu kho hetu ko paccayo sitassa pātukammāya? – M. II. 74; S. II. 254

What is the cause, what is the reason for manifesting a smile?; *sita = Skt. smita; pātu + kamma, if the indel. pātu is followed by a vowel "r" is inserted, eg. pātu + r + ahosi*

Kopaṇca dosaṇca appaccayaṇca pātukaroti – A. I. 124

He manifests anger, hatred and dissatisfaction; *pātu + karoti, pres. 3rd, sg.*

Ko pana te Nandamāte bhikkhusaṃghassa abbhāgamaṇaṃ ārocesi? – A. IV. 64

O Nanda's mother, who informed you of the arrival of a group of bhikkhus?; *Nandakamāte (voc. sg.), here the stem has been taken as Nandamātā; abhi + ā + gamana; ā + Ruc + e + s + i caus. pst. 3rd, sg.*

Ko pana vādo kāyena vācāya anuvidhīyanāsu? – M. I. 43

What is there to say in reference to physical and vocal performances?; *anu + vi + Dhā + īya, + ana, pass. der.*

Ko pana vādo chavāya avijjāya? – A. III. 311

What is there to say about disgusting ignorance?; *Vad + a, der.*

Ko pana vādo ye naṃ bahulīkaronti? – A. I. 10

What is there to say about those who practise it frequently!; *bahulaṃ + karonti*

Ko pana vādo rūpiyassa? – S. I. 89 – 90

What is there to say about silver?

Ko panāyasmantānaṃ assāso, kiṃ balaṃ? – M. I. 64

What is your venerables' support, what is authority?; *assāso avassayo patiṭṭhā upatthambho, Cy. II. 7*

Kopaṇīye kuppatti – A. III. 110

Becomes angry on irritable matters; *Kup + aṇīya, fut. pp.; Kup + ya + ti, pres. 3rd, sg.*

Ko panaesa bhadramukha? – A. IV. 63
Who is this handsome?

Kopīnaniddaṃsanī – D. II. 183

That which exposes private parts; *ni + Drś + ana + ī, der.*

Ko mantā, ko saddhātā? – A. IV. 103

Who is the thinker, who is the believer? Or who is the wise and who is the faithful?; *Man + tu, der.; sa (t) (Vedic. śrat) + Dhā + tu, der.*

Komārakamidaṃ bhikkhave ariyassa vinaye – A. I. 261

This is childish in the discipline of the noble; *kumāraka + a, der.*

Komārabrahmacariyaṃ carati mante adhīyamāno – A. III. 224

He leads a celibate life of a student while studying the Mantras; *kumāra +*

a, der.; adhi + I + ya + māna, pr.p.

Komāriyo pajāpatiyo – A. IV. 210
Young wives; *kumāra + iya, der.*

Komudīṃ cātumāsiniṃ āgamissāmi – M. III. 79

I shall await the full moon of the fourth month named Komudī; *Komudī cātumāsiniṃti pacchimakattika puṇṇamā, sā hi kumudānaṃ atthitāya komudī, catunnaṃ vassikānaṃ māsānaṃ pariyosānattā cātumāsiniṃti ca vuccati; āgamessāmiṃti udikkhissāmi, Cy. IV. 137; kumuda + ī, der.; catu + māsa, a. der. + inī, der.; ā + Gam + i (e) + ssāmi, fut. 1st, sg.*

Komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā – D. I. 47

On the full moon night of Komudī, the last month of the season of four months; *Cy. says that this is the time at which white water lily (kumuda) fully blossom, that is why the name Komudī, 139-40; according to the Buddhist calander there are only three seasons for the year, Hemanta (winter), Gimha (summer) and Vassāna (rainy), each season covers four months*

Kolambepi ghaṭepi pūretvā paṭisāmeti – Vin. I. 209

Causes to keep in right order, after making the pots and the vessels full; *Pr + e + tvā, caus. absol.; paṭi + Śam + e + ti, caus. pres. 3rd, sg.*

Koleyyakā silavatī patibbatā – A. IV. 93

(The wife) who has a gentle birth, is virtuous and faithful to the husband; *koleyyakāti kulasampannā*, *Cy. IV. 47*; *kula + eyya + ka*, *der.*; *pati + vata*

Koḷiyesu viharati Uttaraṃ nāma Koḷiyānaṃ nigamo – S. IV. 340
Abides at the market town of the Koḷiyas, named Uttara, in the kingdom of the Koḷiyas

Koḷiyesu viharati Kakkarapattaṃ nāma Koḷiyānaṃ nigamo – A. IV. 281

Abides at the market town of the Koḷiyas named Kakkarapatta, in the kingdom of the Koḷiyas

Koḷiyesu viharati Sajjanelāṃ nāma Koḷiyānaṃ nigamo – A. II. 62
Abides at the market town of the Koḷiyas named Sajjanelā, in the kingdom of the Koḷiyas

Koḷiyesu viharati Haliddavasanaṃ nāma Koḷiyānaṃ nigamo – M. I. 387; S. V. 115

Abides at the market town of the Koḷiyas named Haliddavasana, in the kingdom of the Koḷiyas

Ko viseso ko adhippāyoso kiṃ nānākaraṇaṃ Tathāgataṃ arahato sammāsambuddhassa paññāvimuttana bhikkhunā? – S. III. 66

What is the distinction, speciality and difference of Tathāgata, the Arahant and fully Enlightened One, in comparison with a bhikkhu, liberated through wisdom?; *paññā*

+ *vi + Muc + ta*, *pp.*

Ko viseso ko adhippāyo kiṃ nānākaraṇaṃ, paṇḍitassa bālena? – S. II. 24

What is the distinction, speciality and difference of the wise in relation to the fool?

Ko viseso ko adhippāyo kiṃ nānākaraṇaṃ yadidaṃ tumhākañceva amhākaṃ ca? – M. I. 64

What is the distinction, speciality and difference of you and us ?; *ko adippāyoti ko adhippāyogo*, *Cy. II. 9*; *yadidaṃ*, *incl.conjunctive*

Ko viseso ko adhippāyo kiṃ nānākaraṇaṃ sutavato ariyasāvakassa assutavatā puthujjanena? – S. IV. 208

What is the distinction, speciality and difference of a learned noble disciple in comparison with the unlearned worldling? *Śru + ta*, *pp.* + *vantu*, *der.*; *puthu + jana*

Kosakāhārāpi aḍḍhakosakāhārāpi beluvāhārāpi aḍḍhabeluvāhārāpi – M. II. 7

Those who are eating a bowl of food, half a bowl of food, one beluva fruit and half a beluva fruit; *kosaka* is a special bowl used in rich families, *Cy. III. 238*; *kosaka + āhārā + api*

Kosajjāya saṃvattanti, no viriyārambhāya – A. IV. 280

They lead to indolence, not to exertion; *kusīta (da) + ya*; *der.*;

saṃ + Vṛt + a + nti, *pres. 3rd. pl.*;
viriya + ārambha

Ko santo kaṃ paccācikkhasi? – M. I. 428

You, being who, rejects whom?; *As + nta*, *pr.p.*; *pati + ā + Khyā + si*, *intens. pres. 2nd. sg.*

Kosambiyāṃ viharati Gaṃgāya nadiyā tīre – S. IV. 179

Abides on the bank of the river Gaṃgā in Kosambi

Kosambiyāṃ viharati Ghositārāme – S. II. 115; Vin. I. 337

Abides at the monastery of Ghosita in Kosambi

Kosambiyāṃ viharati Badarikārāme – Vin. IV. 16

Abides at the monastery named Badarikā in Kosambi

Kosambiyāṃ viharati Siṃsapāvane – S. V. 437

Abides at the Siṃsapā grove in Kosambi

Kosambiyāṃ sambhāvesi – Vin. I. 277

Met with in Kosambi; *saṃ + Bhū + e + s + i*, *caus. pst. 3rd. sg.*

Kosalesu cārikaṃ caramāno – D. I. 87; M. I. 285; S. V. 352

While touring in the kingdom of Kosala; *Car + a + māna*, *pr. p.*

Kosalesu janapadesu Sāvattthiṃ gacchantassa – Vin. III. 233

For the one going from a village in

Kosala to Sāvattthi

Kosalesu viharati aññataramiṃ vanasaṇḍe – S. I. 170, 179

Abides in a jungle- thicket in the kingdom of Kosala

Kosalesu viharati Naḷakapāne palāsavane – M. I. 462

Abides in the kingdom of Kosala at the forest of palāsa (Judas tree) in Naḷakapāna

Kosalesu viharati Sālāyaṃ brāhmaṇagāme – S. V. 227

Abides at the brahmin village named Sālā, in the kingdom of Koḷiyas

Kosalesu viharati Sundarikāya nadiyā tīre – S. I. 167

Abides on the bank of the river Sundarikā in the kingdom of Kosala

Kosalesu viharati Himavantapadesa araññakuṭikāyaṃ – S. I. 116

Abides in a forest- hut at the Himālaya region in the kingdom of Kosala

Kosi nāma saccaṃ āha, ko musā? – A. I. 189

Who, on earth, speaks truth and who speaks falsehood? ; *ko + si*, *si* is used here as an *incl.*, sometimes it is used as *su*; *nāma*, *incl.* expressing bewilderment; *a + Ah + a*, *pst. 3rd. sg.*; this is also used for the present meaning

Kosiyakārake upasaṃkamitvā – Vin. III. 224

Having approached silk-makers; *kosa*

+ *iya*, *der.*; *Kṛ* + *aka*, *der.*; *upa* + *saṃ* + *Kram* + *i* + *tvā*, *absol.*

Kosiyamissakaṃ santhatam kātum
– Vin. III. 224

To make a spread mixed with silk; *Kṛ* + *tum*, *inf.*

Kosiyā khaggaṃ nibbāhi – Vin. I. 347

Caused to take the sword out of the sheath; *ni* + *Vah* + *e* + *i*, *caus. pst.* 3rd. *sg.*

Kosiyā khaggaṃ pavesesi – Vin. I. 347

Caused to put the sword into the sheath; *pa* + *Viś* + *e* + *s* + *i*, *caus. pst.* 3rd. *sg.*

Kosohitavatthaguyho – M. II. 136

The one who has the male sign put in a sheath; *kosa* + *ohita*: *o* + *Dhā* + *i* + *ta*, *pp.*; *vatthaguyha* means that which should be concealed with clothes, the sex organ

Ko hi bhante vaṇṇārahassa vaṇṇam na karissati? – M. I. 387

Venerable sir, who will not praise the one who deserves praise?; *vaṇṇa* + *araha*; *Kṛ* + *i* + *ssati*, *fut.* 3rd. *sg.*

Ko hetu sāmaggīyā? – M. III. 9

What is the cause of unity?; *samagga* + *(i)* + *ya*, *der.*

Kyāhaṃ ayyā karomi? – Vin. II. 78; III. 162

Sirs, what am I to do?; *kiṃ* + *ahaṃ*; *Kṛ* + *o* + *mi*, *pres.* 1st. *sg.*

Kyāhaṃ ayyānaṃ aparajjhāmi? – Vin. II. 78; III. 162

Do I offend you, sirs?; *apa* + *Rādh* + *ya* + *mi*, *pres.* 1st. *sg.*

Kyāhaṃ ussahāmi? – Vin. I. 347

Am I able?; *u(t)* + *Sah* + *a* + *mi*, *pres.* 1st. *sg.*

Kyāhaṃ karissāmi uyyānaṃ gantvā? – Vin. IV. 162

What shall I do after going to the garden?; *Gam* + *tvā*, *absol.*

Kyāhaṃ taṃ ayye na icchissāmi? – Vin. IV. 212

Venerable, why shouldn't I long for you?; *Iṣ* + *ya* + *i* + *ssāmi*, *fut.* 1st. *sg.*

Kyāhaṃ tena acchannopi karissāmi, yāhaṃ na paribhuṇṇissāmi? – Vin. III. 215

Even if I am clad, what shall I do with it which I shall not use?; *ā* + *Chad* + *ta*, *pp.* + *api*; *yaṃ* + *ahaṃ*; *pari* + *Bhu(ñ)* + *i* + *ssāmi*, *fut.* 1st. *sg.*

Kyāhaṃ bhante ayyassa dajjāmi? – Vin. III. 134

Venerable sir, what should I give to you? *dajja* + *mi*, *pres.* 1st. *sg.*

Kyāhaṃ bhāyissāmi? – S. V. 387

Why should I be scared?; *Bhī* + *i* + *ssāmi*, *fut.* 1st. *sg.*

Kyāhaṃ vakkhāmi? – A. V. 198

What should I say; *Vac* + *ssāmi* (*syāmi*) *fut.* 1st. *sg.*, used as *pres.*

Kva ahoṣi? – D. II. 132

Where were you?; *kva*, *indcl.*; *a* + *Hū* (*Bhū*) + *a* + *s* + *i*, *pst.* 2nd. *sg.*

Kvattha āvuso? – A. V. 196

Friend, who is here (there)?; *ko* + *ettha*; *Cy.* takes the term as *ko'ttha āvuso* and says *ko'ttha āvusoti ko ettha āvuso*

Kvattho tassa dinnena? – Vin. IV. 155

What is the use of giving to him?; *ko* + *attho*; *Dā* + *ta*, *pp.*

Kva nānattaṃ gacchanti? – A. IV. 385

Where do they differ?; *nānā* + *tta*, *der.*

Kh

Khaggānañca dhovanaṃ pātuṃ –
Vin. I. 342

To drink the water with which the
swords are washed; *Pā + tuṃ, inf.*

Khañjamāno anubandhi – Vin. I. 186
Followed (him) while limping; *khañja*
+ *māna, pr.p.*

Khaṭakhaṭasaddā – Vin. I. 188
With the sound of *khaṭa khaṭa*; *onom.*

Khaṇakicco loko – A. IV. 225
World is a place where work should be
done at the right moment

Khaṇittim ādāya – Vin. I. 270
Taking the hoe; *ā + Dā + ya, absol.*

Khaṇo vā layo vā muhutto vā – A.
IV. 137
Instant, brief time (musical time) or
moment

Khaṇḍakārī chiddakārī
sabalakārī kammāsakārī, na
santatakārī na santatavuttī sīlesu –
A. II. 187

The one who is not congruous, not
consistent, stained, spotted and not
continuous and persistent in moral
virtues; *Kṛ + a + i, der.*

Khaṇḍaphullapaṭisaṃkharāṇaṃ
vaṇṇitaṃ – Vin. II. 286
The restoration of dilapidated parts has
been praised; *khaṇḍa + phulla + paṭi*
+ *saṃ(s) + Kṛ + ana, der.*; *vaṇṇa + e*

+ *i + ta, denom. pp.*

Khaṇḍaphullaṃ paṭisaṃkharonti –
A. III. 263

They repair what is broken and cracked
(dilapidated); *paṭi + saṃ(s) + Kṛ + o*
+ *nti, pres. 3rd. pl.*

Khaṇḍākhaṇḍikaṃ chindeyya – S.
II. 88

(He) would cut it piece by piece;
Chi(n)d + eyya, opt. 3rd. sg.

Khaṇḍākhaṇḍikaṃ chedāpetvā –
Vin. III. 43

Having caused to cut them piece by
piece; *khaṇḍa + khaṇḍa + ika, der.*;
Chid + āpe + tvā, caus. absol.

Khatam upahatam attānaṃ
pariharati – A. I. 89, 154

He leads a life wounded and ruined;
Kṣaṇ + ta, pp.; *upa + Han + ta, pp.*;
pari + Hṛ + a + ti, pres. 3rd. sg.

Khatāyaṃ bhikkhave rājā,
upahatāyaṃ bhikkhave rājā – D. I.
86

Bhikkhus, this king (Ajātasattu) is
wounded, this king is ruined; *khato +*
ayaṃ; upa + hato + ayaṃ

Khattam āmantesi – D. I. 112

Addressed the attendant; *ā + manta +*
e + s + i, denom. pst. 3rd. sg.

Khattiyakulā brāhmaṇakulā
rājaññakulā uppannā – M. II. 183

Born of royal family, brahmin family
and noble family; *rājan + ya*

Khattiyā anuyuttā negamā ceva
jānapadā ca – D. I. 136

The rulers, the vassals and those who
are living in the market towns and
countryside; *anu + Yuj + ta, pp.*;
nigama + a, der.; *janapada + a, der.*

Khattiyā paṭhavibhinivesā – A. III.
363

The rulers are obsessed with the
earth; *paṭhavī + abhi + ni + Vis +*
a, der.

Khattiyā balādhiṭṭhānā – A. III. 363
The rulers are intent on power; *bala +*
adhi + ṭhāna

Khattiyābhisekena abhisitto – A. I.
107

Anointed in accordance with the
rulers' consecration; *abhi + Sic + a,*
der.; *abhi + Sic + ta, pp.*

Khattiyo muddhāvasitto – D. I. 70
Anointed ruler, *muddha + ava + Sic*
+ *ta, pp.*

Khantibalā samaṇabrāhmaṇā – A.
IV. 223

Recluses and brahmins have the power
of forgiveness

Khantiyā bhiyyo na vijjati – S. I. 226
There is nothing more to be found than
tolerance; *bhiyyo, incl.*; *Vid + ya +*
ti, pass. pres. 3rd. sg.

Khama gahapati saṃghassa vacanena
– Vin. II. 20

Forgive householder, in the word of
the Saṃgha; *Kṣam + a, imper. 2nd. sg.*

Khamataṃ Ambaṭṭhassa mānavassa
– D. I. 108

Please forgive Ambaṭṭha, the young
man; *Kṣam + a + taṃ, imper. mid.*
3rd. sg.;

Khamati te idanti puṭṭho samāno
akkhamamānaṃ āha khamatīti,
khamamānaṃ āha nakkhamatīti –
D. III. 45

Being questioned as to whether you
agree with this, you said, while
disagreeing, that you agree and while
agreeing, that you disagree; *Pṛch + ta,*
pp.; *As + māna, pr.p.*; *a + Ah + a,*
pst. 3rd. sg.

Khamati saṃghassa tasmā tuṭhī
evametaṃ dhārayāmi – Vin. I. 56

It is agreeable to the Saṃgha, hence
silent, thus I hold it; *Kṣam + a + ti,*
pres. 3rd. sg.; *Dhṛ + aya + mi, caus.*
pres. 1st. sg.

Khamatu ca me āyasmā Ānando – A.
V. 198

May the venerable Ānanda forgive me;
Kṣam + a + tu, imper. 3rd. sg.

Khamayye mayāsi pātītā – Vin. IV.
175

Please forgive me, lady. I have caused
you fall down; *khama + ayye; Kṣam +*
a, imper. 2nd. sg.; *mayā + asi; Pat + e*
+ *i + ta, caus. pp.*

Khamā ca bhaveyyātha soratā ca –
Vin. I. 349

You should be patient and gentle; *Bhū*

+ a + *eyyātha*, opt. 2nd. pl.; *su* + *Ram* + *ta*, + *a*, der.

Khamāpetvā niccabhattikaṃ

paṭṭhapesuṃ – Vin. IV. 272

Having caused to apologise (they) made the regular meal re-establish; *Kṣam* + *āpe* + *tvā*, caus. absol.; *pa* + *Sthā* + *āpe* + *s* + *uṃ*, caus. pst. 3rd. pl.

Khamo hoti sītassa uḥassa jighacchāya pipāsāya ḍaṃsamakasavātātapa sirīṃsapasamphassānaṃ, duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tippānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhiṃsakaḥājātiko hoti – M. I. 10; III. 97

He is competent enough to bear cold and warm (weather), hunger and thirst, contact with gadflies, mosquitoes, wind, sunlight and serpents; he is of the nature of tolerating ill-spoken and unwelcome words and enduring arisen bodily feelings, painful, sharp, coarse, piercing, unpalatable, distressing and menacing to life; *ḍaṃsa* + *makasa* + *vāta* + *ātapa* + *sirīṃsapa* + *samphassa*; *du* + ② + *Vac* + *ta*, pp.; *du* + ② + *ā* + *Gam* + *ta*, pp.; *vacana* + *patha*; *u(t)* + *Pad* + *ta*, pp.; *sarīra* + *ika*, der.; *pāṇa* + *hara*: *Hr* + *a*, der.; *adhi* + *Vas* + *aka*, der. + *jāti* + *ika*, der.

Khambhakatena antaraghare na gantabbam – Vin. II. 213
Should not go inside the house or

among the houses supporting the body with the hand; *khambha* + *kata*, pp.; *Gam* + *tabba*, fut. pp.

Khambhaṃ katvā – Vin. IV. 189

Giving support to the body (with hands); *kaṭiyaṃ hatthaṃ ṭhapetvā katakhambo*, Cy. 891

Khayā dosassa vītadosattā – M. I. 5; A. III. 376; Vin. I. 183

Due to non-hatred owing to the exhaustion of hatred; *vi* + *I* + *ta*, pp. + *dosa* + *tta*, der.

Khayā mohassa vītamohattā – M. I. 5; A. III. 376; Vin. I. 183

Due to non-delusion owing to the exhaustion of delusion

Khayā rāgassa vītarāgattā – M. I. 5; A. III. 376; Vin. I. 183

Due to non-attachment owing to the exhaustion of passion; *vi* + *I* + *ta*, pp. + *rāga* + *tta*, der.; *khayā* and *rāgattā* both are abl. of reason

Khayā virāgā nirodhā cāgā paṭṭinissaggā – M. III. 31

For the reason of exhaustion, non-attachment, cessation, giving up and abandonment; *vi* + *rāga*: *Raj* + *a*, der.; *ni* + *Rudh* + *a*, der.; *Tyaj* + *a*, der.; *paṭi* + *ni* + *Srj* + *a*, der.

Kharattañceva kāyasmim okkami – D. III. 86

Coarseness also occurred on the body (body became rough); *khara* + *tta*, der.; *o* (*ava*) + *Kram* + *i*, pst. 3rd. sg.

Kharājinaṃ nivāsetvā – A. II. 207

Having clad with a rough skin of Ajina antelope; *khara* + *ajina*; *ni* + *Vas* + *e* + *tvā*, caus. absol.

Kharo ābādho uppajji – Vin. IV. 70

A serious illness occurred; *u(t)* + *Pad* + *ya* + *i*, pst. 3rd. sg.

Kharo ābādho uppajji

lohītapakkhandikā – D. II. 127

There occurred a dire sickness, dysentery

Khalikāyapi kīḷanti – Vin. II. 10

(They) play at the dice-board too; *Krīḍ* + *a* + *nti*, pres. 3rd. pl.

Khallakabaddhā upāhanāyo – Vin. I. 186

Shoes with heel coverings; *Badh* + *ta*, pp.

Khaḷopiyā kummāsaṃ gahetvā – M. II. 52

Having taken the junket from the basket; *khaḷopiyāti pacchito*, Cy. III. 286; *Gṛh* + *e* + *tvā*, absol.

Khānumate viharati

Ambalaṭṭhikāyaṃ – D. I. 127

Abides at the grove of mango sprouts in the village named Khānumata

Khādanīyaṃ ussannaṃ – Vin. IV. 91

Hard food was plenty; *u(t)* + *Syad* + *ta*, pp.

Khādanīyaṃ ussādiyittha – Vin. IV. 99

Hard food was abundant; *u(t)* + *Syad* + *iya* + *i* + *ttha*, pass. pst. 3rd. sg.

Khādanīyaṃ bhojanīyaṃ

paccamsena saṃvibhajati – A. IV. 266

Distributes hard and soft food according to the need of each or separately; *Khād* + *a* + *anīya*, fut. pp.; *Bhuj* + *a* + *anīya*, fut. pp.; *pati* + *aṃsena*; *saṃ* + *vi* + *Bhaj* + *a* + *ti*, pres. 3rd. sg.

Khādanīye khādanīyattaṃ pharanti

Among the hard foods they are not reckoned as hard foods; *Sphar* + *a* + *nti*, pres. 3rd. pl.

Khārakajāto bhavissati – A. IV. 117

Shoots will set

Khārāpatacchikampi karonti – M. I. 87

They inflict the punishment of khārāpatacchika in which the convict's body is pierced with the weapons and put pungent salt into the wounds, Cy. II. 59

Khittacitto paṭṭijānāti – Vin. I. 121

He acknowledges that he has been out of mind; *Kṣip* + *ta*, pp. + *citto*

Khipanti vā upakkhalanti vā – D. II. 250

Sneeze or slip; *Kṣip* or *Kṣup* + *a* + *nti*, pres. 3rd. pl.; *upa* + *Skhal* + *a* + *nti*, pres. 3rd. pl.

Khipitasaddo vā ukkāsitassaddo vā – M. II. 5,122

Sound of sneezing or clearing of throat; *Kṣip* or *Kṣup* + *i* + *ta*, pp.; *u(t)* + *Kas* + *i* + *ta*, pp.

Khipite jīvatha bhanteti vadanti – Vin. II. 140

When sneezed they say “Venerable sir, live long”; *Jīv + a + tha, imper. 2nd. pl.; Vad + a + nti, pres. 3rd. pl.*

Khipite jīvāti vutte tappaccayā jīveyya vā mareyya vā? – Vin. II. 140

When it is said ‘Live long’ at somebody’s sneezing, would he live or die for that reason?; *Jīv + a, imper. 2nd. sg. + iti; Vac + ta, pp.; tam (tat) + paccaya; Jīv + a + eyya, opt. 3rd. sg.; Mṛ + a + eyya, opt. 3rd. sg.; vā, incl.*

Khippaññeva antaradhāpesuṃ – Vin. III. 8

Caused it to disappear quickly; *antara + Dhā + āpe + s + uṃ, caus. pst. 3rd. pl.*

Khippanisantī ca hoti kusalesu dhammesu – A. II. 97

The one who is of swift attention on wholesome things; *ni + Śam + ti + ī, der.*

Khippameva antaradhāyati – M.I. 253

Disappears instantly; *antara + Dhā + ya + ti, pres. 3rd. sg.*

Khippameva ājānissati – D. II. 40; Vin. I. 7

(He) will understand very quickly; *ā + Jān + nā + i + ssati, fut. 3rd. sg.*

Khippameva tīraṃ vāheti – A. IV. 198

Causes to carry it to the shore at once;

Vah + e + ti, caus. pres. 3rd. sg.

Khippaṃ pariyāpajjati, na ciraṭṭhitiko hoti – A. IV. 339

Comes to an end soon, does not last long; *pari + ā + Pad + ya + ti, pres. 3rd. sg.; cira + ṭhiti + ka, der.*

Khippaṃ yeva visesagāmī hoti – A. II. 186

He reaches the distinctive state very soon

Khippaṃ hohisi anāsavo – D. II. 144

Soon, you will be free from influxes; *khippaṃ, adv.; Hū (Bhū) + a + ssasi, hossasi, hosasi, hohisi, fut. 2nd. sg.*

Khīṇakāmarāgo vigatacāpallo – D. I. 115

He is one with exhausted sense-desire and without fickleness; *vi + Gam + ta, pp. + capala + ya, der.*

Khīṇaṃ khīṇanteva nāṇaṃ hoti – S. III. 154

There is knowledge as to that it is burnt out and burnt out; *Kṣī + ta, pp.; khīṇaṃ + iti + eva*

Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāmi – M. III. 29

I realise that birth is over, the highest way of life is lived, done what was to be done, there is nothing more to be done for this purpose; *Kṣī + ta, pp.; Vas + i + ta, pp.; Kṛ + ta, pp.; Kṛ + anīya, fut.pp.; na + aparaṃ; ittha + tta, der.; pa + Jān + nā + mi, pres. 1st. sg.*

Khīṇā bhavanetti – A. IV. 105

Destroyed is desire, (desire is called bhavanetti because it leads to becoming); *Kṣī + ta, pp.; Nī + ti, der.*

Khīṇā me āsavāti paṭijānāti – A. V. 174

“My influxes are exhausted”, he acknowledges; *paṭi + Jān + nā + ti, pres. 3rd. sg.*

Khīṇāsavassa bhikkhuṃ dasabalāni – A. V. 176

Ten powers of the bhikkhu who has burnt out influxes

Khīṇāsavo antimadehadhārī – S. I. 53

One who has burnt out all influxes and holds the last physical body; *ā + Śru + a, der.; antima + deha + Dhṛ + ī, der.*

Khīṇe nātimaññati – A. IV. 31

Does not despise the poor; *Kṣī + ta, pp.; na + ati + Man + ya + ti, pres. 3rd. sg.*

Khīyati nopacīyati – S. IV. 74

Is exhausted, not accumulated; *Kṣī + iya + ti, pass. pres. 3rd. sg.; upa + Ci + iya + ti, pass. pres. 3rd. sg.*

Khīyanadhammaṃ āpanno – A. IV. 374

Has made a complaint; *Kṣī + ya + ana, der.; ā + Pad + ta, pp.*

Khīraṃ khīrabhāvaṃ vijahitaṃ asampattaṃ dadhibhāvaṃ – Vin. II. 301

The milk, which has passed milkhood and not yet reached the state of curd; *vi + Hā + i + ta, root redup., pp.; a + sam + pa + Āp + ta, pp.*

Khīlatṭhāyī ṭhito – A. IV. 192

Stood firm like a post; *khīla + ṭhāyī; Sthā + i, der.*

Khīlaṃ nikhaṇitvā sambandhitvā cīvaraṃ sibbentī – Vin. II. 116

Having fixed a post (on the ground) and joined the robe-material to it (they) cause to sew the robe material; *ni + Khaṇ + i + tvā, absol.; sam + Ba(n) dh + i + tvā, absol.; Sīv + e + nti, caus. pres. 3rd. pl.*

Khīlaṃ vā rajjuṃ vā vatim vā pākāraṃ vā saṃkāmetī – Vin. III. 50

Causes to shift the post, the rope, the fence, or the wall; *sam + Kram + e + ti, caus. pres. 3rd. sg.*

Khudaṃ paṭihanati – A. III. 250; Vin. I. 221

(It) strikes against hunger; *paṭi + Han + a + ti, pres. 3rd. sg.*

Khuddake paṇe saṃghātaṃ āpādeti – M. I. 377

He causes to bring destruction to the tiny living beings; *sam + Ghan + ta, pp.; ā + Pad + e + ti, caus. pres. 3rd. sg.*

Khuddake vihāre ekamantaṃ gabbhaṃ kātuṃ, mahallake majjhe – Vin. II. 152

To make a bed room at one side in a small residence and to make it in the

middle in a big residence; *Kṛ + tuṃ, inf.*

Khuddānukhuddakāni sikkhāpadāni samūhanatu – D. II. 154; Vin. II. 287, samūhaneyya
Abrogate lesser and minor rules of training; *khudda + anukhuddaka; saṃ + u(t) or ava + Han + a + tu, imper. 3rd. sg.*

Khuppipāsāya mīyamāno – M. I. 85
Dying of hunger and thirst; *khudā + pipāsā; Mṛ + īya + māna, pass. pr.p.*

Khumṣento vambhento – M. II. 200
Deriding and treating with contempt; *Kruś + e + nta, caus. pr.p.; Vambh + e + nta, caus. pr.p.*

Khurabhaṇḍaṃ ādāya – Vin. I. 249
Having taken the barber-kit; *ā + Dā + ya, absol.*

Khuramuṇḍaṃ karitvā assapuṭena vadhitvā – D. I. 98
Having shaved the head with a razor and punished (him) with a bundle of stones; *assa may come from asman in Skt, meaning stone; cp. Asmaka = Assaka, Sn.v. 977; Cy. takes the term assa to mean bhasma, ashes, and says assapuṭenāti bhasma puṭena, sīse chārikaṃ okiritvāti attho, (with assaputa means with a bundle of ashes, having poured ashes over the head is the meaning) 267; Kṛ + i + tvā, absol.; Vadh + i + tvā, absol.*

Khurena kese oropetuṃ – Vin. II. 134

To remove hair with a razor; *o + Ruh + e + tuṃ, caus. inf.*

Khettakammantasāmantasamvohāre – A. III. 77
Those who are the owners of the fields adjacent to his own and those who demarcate the boundaries (surveyors); *attano khetakammantānaṃ samantā anantarā khetasāmīno ca, te ca rajjudandehi bhūmippamāṇe gāhake samvohāre ca, Cy. III. 261*

Khettaṃ ca āṇatto hoti – Vin. IV. 258
The keeper of the field has also been ordered; *ā + Jñā + āpe + ta, caus. pp.*

Khettaṃ mariyāde chaḍḍeti – Vin. IV. 267
Throws away on the boundary of the field; *chaḍḍa (from Chard) + e + ti, denom. pres. 3rd. sg.*

Khettaṃ apāyasampannaṃ – A. IV. 237
The field with outlets; *niggamanamaggasampannaṃ, Cy. IV. 124; apa + āya + sampanna, pp.*

Khettaṃ āyasampannaṃ – A. IV. 237
The field with inlets; *udakāgamasampannaṃ, Cy. IV. 124*

Khettaṃ ūsaraṃ – A. IV. 237
The field which is with salty soil or always wet; *ūsaranti ubbhidodakaṃ, Cy. IV. 124*

Khettaṃ kasāpetabbaṃ – Vin. II. 180
Should be caused to plough the field; *Kṛṣ + āpe + tabba, caus. fut. pp.*

Khettaṃ gambhīrasitaṃ – A. IV. 237
The field with deep furrow; *unnamgalamaggaṃ Cy. IV. 124; gambhīra + sītā*

Khettaṃ pāsāpasakkharillaṃ – A. IV. 237
The field with stones and pebbles; *pāsāṇehi ca sakkharāhi ca samannāgaṃ, Cy. IV. 124*

Khettaṃ mariyādasampannaṃ – A. IV. 237
The field with boundaries

Khettaṃ mātikasampannaṃ – A. IV. 237
The field with water course

Khettaṃ sukaṭṭhaṃ karoti, sumatikataṃ – A. I. 229
Makes the field well ploughed and harrowed; *su + Kṛṣ + ta, pp.; su + mati + kata, pp.*

Khettaṃ vathupaṭiggahanā paṭivirato – D. I. 5
Refrained from accepting landed property (fields and lands); *Khettaṃ nāma yasmimṃ pubbaṇṇaṃ rūhati, vathu nāma yasmimṃ aparāṇṇaṃ rūhati, Cy. 78*

Khettaṃ vathuṃ pariyesati – M. II. 160
Seeks for landed property

Khettaṃ vathuṃ vaḍḍhati – A. V. 137
He grows in landed property; *khetta + vathu; Vṛdh + a + ti, pres. 3rd. sg.*

Khemattaṅca subhikkhattaṅca appābādhattaṅca saṃseyya – M. II. 253-4
He would inform about security, prosperity and health; *saṃseyyāti katheyya, Cy. IV. 52*

Khemappatto abhayappatto vesārajappatto viharāmi – M. I. 72; A. IV. 83
Being peaceful and fearless I abide with fortitude; *khemā + patta: pa + āp + ta, pp.; visārada + ya, der.*

Kheḷaṃ karonti – Vin. II. 221
(They) spit; *Kṛ + o + nti, pres. 3rd. pl.*

Kheḷāpakavādena apasādesi – Vin. II. 189
Depreciated by saying 'saliva eater'; *Cy. takes the term as keḷāsaka, kheḷa + asaka, 1275; a + pasāda + e + s + i, denom. pst. 3rd. sg.*

Khomayugaṃ nivattho – A. V. 233
Dressed in a pair of linen clothe; *nī + Vas + ta, pp.*

G

Gaccha kūṭa, vahassu kūṭa – Vin. IV. 5

Go fraudulent, pull fraudulent

Gacchati pana bhavaṃ Gotamo Bāhukaṃ nadiṃ sinātum? – M. I. 39

Does the venerable Gotama go to the river Bāhukā for bathing?; *Snā + tum, inf.*

Gaccha tvam Kassapa, āyāmaṃ – Vin. I. 30

Kassapa, you go, I (will) come; *āyāmi :ā + Yā + mi, pres. 1st. sg. + ahaṃ*

Gaccha tvam na mayaṃ taṃ jānāma – Vin. III. 137

Go away, we do not know you; *taṃ = tvam; Jān + nā + ma, pres. 1st. pl.*

Gacchatha tumhe yathāvihāraṃ – Vin. II. 194

You go to your own dwelling places

Gacchatha bhante yato ayyassa bhikkhā dinnā – Vin. IV. 94

Venerable sir, you may go (now) as alms has been given to the venerable; *gaccha + tha, imper. 2nd. pl.; Dā + ta, pp.*

Gacchatha bhikkhave paṇāmemi vo, na vo mama santike vatthabbaṃ – M. I. 457

Bhikkhus, go away, I dismiss you, you should not stay with me; *pa +*

Nam + e + mi, caus. pres. 1st. pl; Vas + tabba, fut. pp.

Gaccha naṃ khamāpehi – Vin. IV. 132

Go and apologise to him (make him forgive you); *Kṣam + āpe + hi, caus. imper. 2nd. sg.*

Gacchantam vā anugaccheyya – D. III. 203

He would follow the one who is moving; *gaccha (from Gam) + nta, pr.p.: anu + gaccha + eyya, opt. 3rd. sg.*

Gacchanto vā āgacchanto vā bhuñjati – Vin. IV. 71

Eats while going out or coming in; *Bhu(ñ)j + a + ti, pres. 3rd. sg.*

Gacchanto sampādeti, āgacchanto visamvādeti – Vin. III. 143

While going, he causes to accept and examine, while coming, he does not cause to bring back; *gacchanto sampādeti, paṭigaṇhāti ceva vīmaṃsati ca; āgacchanto visamvādeti na paccāharati; Cy. 559; sam + Pad + e + ti, caus. pres. 3rd. sg.; vi + sam + Vad + e + ti, caus. pres. 3rd. sg.*

Gaccha bhadra, vahassu bhadra – Vin. IV. 5

Go good boy, pull good boy; *gaccha, imper. 2nd. sg.; Vah + a + ssu, imper. 2nd. sg.*

Gacchampi daheyya, dāyampi daheyya – A. IV. 74

It would burn the tree and the park; *gacchaṃ + api; Dah + eyya, opt. 3rd. sg.*

Gacchassu, dāyajjaṃ yācāhi – Vin. I. 82

Go and ask for the inheritance; *gaccha + ssu, imper. 2nd. sg.; dāyāda + ya, der.; Yāc + a + hi, imper. 2nd. sg.*

Gacchāvuso samkhittena vā vitthārena vā pariyāpuṇitvā āgaccha – Vin. I. 116

Friend, go and learn (Pātimokkha) by heart, in short or in detail, and come back; *gaccha + āvuso; pari + Āp + (u)ṇā + i + tvā, absol.*

Gaccheyyāhaṃ ...dassanāya – Vin. I. 195

I should go.. to see; *gaccheyyam: opt. 1st. sg. + ahaṃ*

Gaccheyyāhaṃ padhānāya – A. IV. 355

I would go for striving (meditation)

Gaṇanaṃ sikkhissati, urassa dukkho bhavissati – Vin. I. 77

Shall learn counting; there will be pain for the heart; *Śak + i + ssati, desid. fut. 3rd. sg.*

Gaṇanaṃ sikkheyya – Vin. IV. 129

Would learn counting

Gaṇapūrako vā bhavissāmi – Vin. I. 146

Or I shall become one who completes the quorum

Gaṇabhojane pācittiyam – Vin. IV. 71

In a group- eating, there is an offence of expiation; *gaṇabhojanaṃ nāma yattha cattāro bhikkhū...nimantitā bhuñjanti, old Cy. Vin. IV. 74*

Gaṇamaggena vā gaṇetum salākaṃ vā gaṇetum – Vin. I. 117

To count by the way of Gaṇa (group) or to take the ticket (vote); *gaṇa + e + tum, denom. inf.; Gṛh + e + tum, caus. inf.*

Gaṇamanusāsītum arahati – M. III. 216

He is qualified to instruct the group; *gaṇam + anu + Śās + i + tum, inf.; Arh + a + ti, pres. 3rd. sg.*

Gaṇaṃgaṇūpāhanā – Vin. I. 185

Shoes with several linings; *gaṇaṃgaṇa + upāhanā*

Gaṇaṃ pariharāma – M. I. 165; Vin. I. 42, pariharissāma

Let us lead the group; *pari + Hr + a + ma, imper. 1st. pl.*

Gaṇikaṃ vuṭṭhāpeyyāma – Vin. I. 268

We should cause to raise someone to (the status of) a courtesan; *vi + u(t) + Sthā + āpe + eyyāma, caus. opt. 1st. pl.*

Gaṇena (duvaggenapi tivaggenapi) upasampādeti – Vin. I. 58

Cause to ordain by a group (comprising two and three); *upa + sam + Pad + e + nti, caus. pres. 3rd. pl.*

Gaṇo nāma bhikkhunīsamgho – Vin. IV. 283

Group means the community of bhikkhunīs

Gaṇṭhikaṃ paṭimuñcitvā – Vin. I. 46; II. 213

Having fastened the knot; *paṭi + Mu(ñ)c + i + tvā, absol.*

Gaṇḍamattikaṃ datvā – Vin. II. 151
Having applied the clay of earthworms; *Dā + tvā, absol.*

Gatapaccāgatena dūtena – Vin. III. 74

Through a messenger, gone and come back; *pati + ā + Gam + ta, pp.*

Gatā bhikkhusaṇṇattiyā – Vin. II. 199

To make the bhikkhus convince, they have gone; *saṃ + Jñā + āpe + ti, caus. der.*

Gatigataṃ hoti – Vin. II. 85

It has gone its course

Gatiṃ tesam jānissāmi, abhisamparāyaṃ – D. II. 204

I will know their course and the next life; *Jān + nā + i + ssāmi, fut. 1st. sg.*

Gatiṃ pi aññassa – A. V. 144

(He) could have known the course too; *ā + Jñā + ssā, cond. 3rd. sg.*

Gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti – D. I. 70; M. I. 57

He acts with full awareness when he has gone, stood, sat, slept, been

awake, talked and been in silence; *Gam + ta, pp.; Sthā + i + ta, pp.; ni + Sad + ta, pp.; Svap + ta, pp.; Jāgr + i + ta, pp.; Bhās + i + ta, pp.; tuṅhī + Bhū + a, der.*

Gattaṃ vodakaṃ katvā – Vin. I. 47
Having made the body dry; *vi + udaka; Kr + tvā, absol.*

Gattāni kaṇḍūvanti – Vin. II. 121
They scratch limbs; *kaṇḍu + a + nti, denom. pres. 3rd. pl.*

Gattāni parisīcituṃ – M. I. 161; III. 192; S. I. 8; A. III. 345
To wash the limbs (body); *pari + Si(ñ)c + i + tuṃ, inf.*

Gattāni pāṇinā anomajjanto – S. V. 216
Massaging the limbs with palm; *anu + o + Mṛj + ya + nta, pr.p.*

Gattānīpi cīvarānīpi paṃsukitāni – Vin. I. 118
Limbs of the body and the robes were dusty; *paṃsu + Kr + ta, pp.*

Gattāni pubbāpayamāno – S. I. 8
Causing to bring the limbs to the previous position (i.e. to dry up); *pubba + āpaya + māna, caus. pr.p.*

Gattāni sītīkaritvā – Vin. I. 291
Having made the limbs (of the body) cool

Gattāni sītīkāni hontī – Vin. II. 122
Limbs become cool

Gattāni sukkhāpayamāno – S. I. 10

Making the limbs dry up; *sukha + āpaya + māna, caus. pr.p.*

Ganthe karontā acchenti – D. III. 94
(They) abide while compiling books; *Ās + ya + e + nti, pres. 3rd. pl.*

Gandhakaraṇḍe vā nikkhipanti – A. I. 248
Or they keep it in a scented casket; *ni + Kṣip + a + nti, pres. 3rd. pl.*

Gandhabbakāyaṃ paripūresuṃ – D. II. 250
They caused to fill the realm of Gandhabbas (divine musicians); *pari + Pṛ + e + s + uṃ; caus. pst. 3rd. pl.*

Gandhabbahatthakena nahāyanti – Vin. II. 106
Take bath using a wooden hand (for rubbing purpose); *nahānatitthe ṭhapitena dārumayahatthena, Cy. 1199*

Gandhabbo ca paccupaṭṭhito hoti – M. II. 157
The being to be reborn also is present; *Gam + tabba?; gandhabboti tatrūpakasatto, Cy. II.310; pati + upa + Sthā + i + ta, pp.*

Gandhampi mālampī ādāya ārāmaṃ āgacchanti – Vin. II. 123
Taking incense and garlands (they) come to the monastery; *ā + Dā + ya, absol.*

Gandhaṃ ca mālaṃ ca ādāya ārāmaṃ agamaṃsu vihārapekkhikāyo – Vin. III. 38-9
Having taken incense and garlands,

(they) went to the monastery with the purpose of seeing the places of abiding; *ā + Dā + ya, absol.; a + Gam + iṃsu, pst. 3rd. pl.; pa + Īkṣ + i + ka, der.*

Gandhaṃ ca mālaṃ ca āropetvā pakkamīṃsu – Vin. III. 39
Having offered incense and garlands (on his body) they went away; *ā + Ruh + āpe + tvā, caus. absol.; pa + Kram + iṃsu, pst. 3rd. pl.*

Gandhavaṇṇakena nhāyanti – Vin. IV. 341
(They) take bath with fragrant and coloured water; *Snā + ya + nti, meta. pres. 3rd. pl.*

Gandho anuvātaṃ gacchati – A. IV. 118
The smell goes with the wind; *anu + vāta, opp. is paṭivāta*

Gabbhapamukhe – Vin. II. 303
In the verandah of the room

Gabbhapātanaṃ adāsi – Vin. III. 83
Gave medicine for abortion; *gabbha + Pat + e + ana, caus. der.; a + Dā + s + i, double pst. 3rd. sg.*

Gabbhapātanaṃ upādāya – Vin. I. 97
Concerning abortion; *upādāya, indel.*

Gabbhaṃ anuparigantvā – Vin. III. 119
Having gone round the inner chamber; *anu + pari + Gam + tvā, absol.*

Gabbhaṃ kucchinā pariharati – M.

I. 266

Carries embryo in the womb; *pari + Hr + a + ti, pres. 3rd. sg.*

Gabbhaṃ pātetvā – Vin. II. 268

Having caused to abort embryo; *Pat + e + tvā, caus. absol.*

Gabbhavīso upasampanno – Vin. I. 93

The one who, being twenty of age from conception, received ordination; *gabbha + vīsa; upa + sam + Pad + ta, pp.*

Gabbhassa avakkanti – M. II. 156

Coming down of the embryo (into the mother's womb: conception); *ava + Kram + ti, der.*

Gabbhassa paripākamanvāya – Vin. III. 19

Having come to the maturity of the womb; *pari + Pac + a, der.; anu + e (from I) + ya, absol.*

Gabbhiniṃ vuṭṭhāpentī – Vin. IV. 317

Cause to ordain a pregnant woman; *vi + u(t) + Sthā + āpe + nti, caus. pres. 3rd. pl.*

Gabbhinī upavijaññā – D. II. 330; M. I. 384

A pregnant woman, close to delivery; *upa + vi + Jan + ya, der.*

Gabbhinī nāma āpannasattā – Vin. IV. 317

Pregnant woman means one into whom a being has come; *kucchiṃ pavīṭṭhasattā, Cy. 940; ā + Pad +**ta, pp. + satta*

Gabbhe gahetvā pamukhaṃ nikkaḍḍhati – Vin. IV. 45

Having caught at the room, throws out into the verandah; *Gṛh + e + tvā, absol.; ni + kaḍḍha + ti, pres. 3rd. sg.*

Gabbhepi pariggahitā – Vin. III. 139

One who is possessed even in the womb; *gabbhe + api; pari + Gṛh + i + ta, pp.*

Gabbhepi vatthabbaṃ dvāramūle vā – Vin. III. 200

One should stay in the room or at the door; *gharadvāramūle, Cy. 654*

Gabbho vuṭṭhāsi – Vin. II. 278

There was a delivery of the child; *vi + u(t) + Sthā + s + i, pst. 3rd. sg.*

Gamanīyo samparāyo – D. II. 246

We should proceed towards next life; *Gam + anīya, fut. pp.; sam + parā + aya (from I)*

Gamane paṭippassaddhe denti – Vin. IV. 81

Give, when the journey is over; *paṭi + pa + Śra(m)bh + ta, pp.; Dā + e + nti, pres. 3rd. pl.*

Gamanena lokassa antaṃ nātum – A. II. 48

To know the end of the world by travelling; *Jñā + tum, inf.*

Gamiyābhisaṃkhāro

paṭippassambhi – A. IV. 180; Vin. I. 233, gamikābhisaṃkhāro

Subsided the eagerness to go; *gamiya = gamika + abhisaṃkhāra: abhi + sam(s) + Kr + a, der.; paṭi + pa + Śra(m)bh + i, pst. 3rd. sg.*

Gambhīrattā nemassa, sunikhātattā silāyūpassa – A. IV. 405

Because of the depth of the base and perfect fixity of the stone pillar; *nema = āvāta, Cy. IV. 192; su + ni + Khaṇ + ta, pp.*

Gambhīraṃ atthapadaṃ – A. III. 356; IV. 362

Profound meaning; *gūḷhaṃ paṭicchannaṃ khandhadhātu āyatanādi-atthaṃ, Cy. III. 379*

Gambhīraṃ atthapadaṃ udāharati – A. II. 189

Makes a profound and meaningful statement; *u(t) + ā + Hr + a + ti, pres. 3rd. sg.*

Gambhīre udakarahade

pakkhipeyya – S. IV. 312

Would throw into a deep pool of water; *udaka + rahada (Skt. hrada); pa + Kṣip + eyya, opt. 3rd. sg.*

Gambhīre gādhaṃ na vindati – A. V. 203

He does not find a foot-hold in deep water; *gādhaṃ vindatīti paṭiṭṭhaṃ labhati, Cy. V. 68; Vi(n)d + a + ti, pres. 3rd. sg.*

Gambhīre Buddhavacane paññācakkhu kamati – S. IV. 283

The eye of wisdom goes into the deep teaching of the Buddha; *Buddha + vacana; paññā + cakkhu; Kram +**a + ti, pres. 3rd. sg.*

Gambhīresu ṭhānaṭṭhānesu paññācakkhu na kamati – A. II. 144

The eye of wisdom is not focussed on profound matters; *ṭhānesu + ṭhānesu, cp. bhavābhavesu; Kram + a + ti, pres. 3rd. sg.*

Gambhīro uttānobhāso – A. II. 105

Deep but appears as shallow; *uttāna + obhāsa*

Gaṃgaṃ nadiṃ uttaritvā – Vin. III. 11

Having crossed the river Ganges; *in the common usage Gaṃgaṃ nadiṃ taritvā; u(t) + Tr + a + i + tvā, absol.*

Gaṃgaṃ nadiṃ upanissāya viharīṃsu – Vin. III. 145

(They) lived depending on the river Ganges; *upa + ni + Śri + ya, absol.; vi + Hr + a + iṃsu, pst. 3rd. pl.*

Gayāyaṃ viharati Gayāsīse – S. IV. 19; A. IV. 302; Vin. I. 34

Abides in Gayā at Gayāsīsa (on a hill near Gayā)

Gayāyaṃ viharati Ṭaṃkitamañce – S. I. 207

Abides in Gayā at a house made of stone; *dīghamañce pādamañjhe vijjhītvā aṭaniyo pavesetvā katamañce; catunnaṃ ca pāsāṇānaṃ upari pāsāṇaṃ attharītvā katagehampi ṭaṃkitamañcoti vuccati, Cy. I. 302*

Garahitabbaṃ paṭikkositabbaṃ maññeyya – M. III. 77

Would think that this should be censured and rejected; *garaha + i + tabba, fut. pp.*; *paṭi + Kruś + a, der + i + tabba, fut. pp.*; *Man + ya + eyya, opt. 3rd. sg.*

Garukaṃ āpattiṃ – A. IV. 140
A grave offence; *ā + Pad + ti, der.*

Garukāya āpattiyā codenti, pārājikena vā pārājikasāmantena vā – M. II. 247
(They) cause to accuse him of a grave offence of Defeat or of an offence close to Defeat; *Cud + e + nti, caus. pres. 3rd. pl.*

Garuko ca hoti parikkhāro pañca māsako vā atirekapañcamāsako vā – Vin. III. 54
The requisite also is heavy, to the value of five Māsakas or more than five Māsakas; *māsaka means a kind of beans used in ancient India to measure the value*

Garuṭṭhāniyo sabrahmacārī – A. III. 21; IV. 151
Respectable co-celibate; *garu + ṭhāna + iya, der. (the one who occupies the position of the teacher)*

Garudhammaṃ ajjhāpannapubbo – A. IV. 289; Vin. IV. 51;
The one who has committed a serious offence, (saṃghādisesa or pārājikā) before; *adhi + ā + Pad + ta, pp. + pubba (pubbe apanno)*

Garudhammaṃ ajjhāpanno hoti parivāsāraho – Vin. I. 49
Has committed a grave offence and

deserves a probationary period; *pari + Vas + ā, der. + araha*

Garupāvuraṇaṃ – Vin. IV. 255
A heavy blanket; *garupāvuraṇaṃ nāma yaṃ kiñci sītakāle pāvuraṇaṃ, old. Cy. 255; pa + ā + Vr + ana, der.*

Garubhaṇḍaṃ avissajjikaṃ avehamaṅgikaṃ – Vin. I. 305
Valuable article unalienable and indivisible; *a + vi + Sṛj + ya + ika, der.*; *a + vi + Bha(ñ)j + a + ika, der.*

Garubhārā ayyā – Vin. IV. 317
The venerable is having a heavy burden (i.e. pregnant)

Garuṃ bhāraṃ udabbahi – Vin. IV. 5
Carried forward a heavy load; *u(t) + a + Vah + i, pst. 3rd. sg.*

Gavā khīraṃ khīramhā dadhi dadhimhā navanītaṃ navanītamhā sappi sappimhā sappimaṇḍo – D. I. 201; S.III.278

Milk from the cow, curd from the milk, butter from the curd, clarified butter from the butter, cream of clarified butter from the clarified butter

Gahaṭṭhakaṃ brahmacariyaṃ samācinnam – A. III. 296
Household-celibacy has been practised (contentment with married wife has been practised); *gaha (Skt.grha) + Sthā + ka, der.*; *saṃ + ā + Car + ta, pp.*

Gahaṭṭhā ceva pabbajitā ca – M. I.

64
Householders and the renounced; *gaha + Sthā; pa + Vraj + i + ta, pp.*

Gahaṇissito hoti – A. I. 154
The one who has resorted to the jungle area; *gahaṇa + ni + Śri + ta, pp*

Gahapataggi – A. IV. 45
Fire of a householder; *gahapati + aggi*

Gahapatikā kammantābhinivesā – A. III. 363
The householders are adhered to work; *kammanta + abhinivesa: abhi + ni + Viś + a, der.*

Gahapatikā bhogaḍhippāyā – A. III. 363
The householders are intent on wealth

Gahapatikā sippādhiṭṭhānā – A. III. 363
The householders are depending on crafts (professions); *sippa + adhi + Sthā + ana, der.*

Gahapaticīvaradharo diṭṭho – Vin. III. 169
The one who wears a robe given by householders was seen; *gahapati + cīvara + Dhṛ + a, der.*; *Drś + ta, pp.*

Gahapaticīvaraṃ anujānātu – Vin. I. 280
Please approve the robe offered by householders; *gahapaticīvaranti gahapatīhi dinnacīvaraṃ, Cy. 1119; anu + Jān + nā + tu, imper. 3rd. sg.*

Gahapati necayikā – D. I. 136

Wealthy householders; *ni + caya (from Ci) + ika, der.*

Gahapatino santike paribhinnā – Vin. III. 161
Set the householder against us; *pari + Bhid + ta, pp.*

Gahitañcassa na pamussati – A. III. 201; Vin. I. 270
What is taken (learnt) by this person is not forgotten; *gahitaṃ + ca + assa; assa, gen. sg. used here for agent; pa + Mṛṣ + ya + ti, pass. pres. 3rd. sg.*

Gahitāgahitañca jāneyya – Vin. II. 84, 176; III. 246-7
He would also know what is taken and what is not; *Jān + nā + eyya, opt. 3rd. sg.*

Gahitāgahitaṃ na jānāti – A. III. 275
He does not know what is taken and what is not; *Gṛh + i + ta, pp. + agahita; Jān + nā + ti, pres. 3rd. sg.*

Gahite me attamano bhavissati – Vin. I. 296
When it is accepted by me, he will be pleased; *Gṛh + i + ta, pp.*

Gahito gahito mussati – Vin. II. 261
Whatever is learnt is forgotten

Gahetvā ākoṭetvā muñci – Vin. IV. 132
Having caught and beaten up (he) released (him); *ā + Kuṭ + e + tvā, absol.; Mu(ñ)c + i, pst. 3rd. sg.*

Gahetvā ākoṭesi – Vin. II. 215

Caused to assault after taking hold of him; *Gṛh + e + tvā, absol.; ā + Kuṭ + e + s + i, caus. pst. 3rd. sg.*

Gātham gāyanti – Vin. II. 196

Recite the verse rhythmically; *Gai + a + nti, pres. 3rd. pl.*

Gāthāya paccabhāsi – D. II. 39; M. I. 169, paccabhāsim

Replied in a verse; *pati + a + Bhās + i, pst. 3rd. sg.*

Gāthāhi ajjhabhāsi – D. II. 39; S. I. 201

Addressed in verses; *adhi + a + Bhās + i, pst. 3rd. sg.*

Gāthāhi anumodi – Vin. II. 164

Thanked in verses; *anu + Mud + a + i, pst. 3rd. sg.*

Gādham khattā no vasitā – A. II. 107

The one that digs (holes) deep, but does not stay there.; *Khaṇ + tu, der.; Vas + i + tu, der.*

Gāmakāvāse vassam vutthā – Vin. IV. 313

Observed rainy retreat in a little village residence; *gāmaka + āvāsa; Vas + ta, pp.*

Gāmakā Sāvattim agamāsi – Vin. IV. 268

Went to Sāvatti from a little village; *gāma + ka; der.; a + Gam + ā + s + i, double pst. 3rd. sg.*

Gāmakūṭo ahoṣi – Vin. III. 106

(He) was a plunderer of village; *gāmakūṭoti vinicchayāmacco, Cy. 510*

Gāmaghātakampi upasaṃkamimsu kātum – D. III. 68

(They) approached even the pillager to punish (him); *Kṛ. + tum, inf., kartum > kattum > kātum*

Gāmaghātakāpi dissanti nigamaghātakāpi dissanti, nagaraghātakāpi dissanti panthadūhanāpi dissanti – D. I. 135

Those, who pillage villages, market towns, cities and roads, are to be seen; *panthadūhanāti panthadohā, panthaghātāti attho, Cy. 296; ghan + ta + ka, der.; Dṛś + ya + nti, pass. pres. 3rd. pl.*

Gāmaṇḍalarūpo viya – M. II. 155

Just like a stupid village boy; *gāmadārakarūpo viya, Cy. III. 411; viya, incl.*

Gāmato tāvadeva avasaṭam – M. II. 206

Arrived just now from the village; *tāva + (d) + eva, incl.; ava + Sr + ta, pp.*

Gāmato neva avidūre, na accāsanne, gamanāgamanasampannaṃ, atthikānaṃ atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appakiṇṇaṃ, rattim appasaddaṃ appanigghosaṃ, vijanavātaṃ, manussarāhaseyyakaṃ, paṭisallānasārappaṃ – Vin. I. 39; II. 158

(It is) not too far from the village, not too close (to the village), suitable for

coming and going, a place to be visited by the interested people, not crowded during the day time, silent and quiet in the night; it is a place where there are no movements of the people and a place suitable for privacy and solitude; (*characteristics of a monastic surrounding*) *avidūre = atidūre; ati + āsanna; attha + ika, der.; abhi + Kram + anīya, fut. pp.; divā, incl.; appa + Kīr + ta, pp.; vi + jana + vāta; raha(s) + eyya + ka, der.; paṭi + saṃ + Lī + ta, pp. + sarūpa + ya, der.*

Gāmato piṇḍāya paṭikkamati – M. III. 157; Vin. II. 216

Returns from the village after alms collection; *paṭi + Kram + a + ti, pres. 3rd. sg.*

Gāmadvārena atikkamati – Vin. II. 131; IV. 132

Pass by, in the direction of village entrance; *ati + Kram + a + ti, pres. 3rd. sg.*

Gāmanigamarājadhānīsu osarivā vāsaṃ kappessanti – A. III. 108

Having entered into the villages, market towns and kingdoms, they will live; *o + Sr + i + tvā, absol.; kappa + e + ssanti, denom. fut. 3rd. pl.*

Gāmantaṇāyakaṃ labheyya – A. III. 189

He would get a guide to the village or village boundary; *Labh + eyya, opt. 3rd. sg.*

Gāmantaṃ osareyya, vajjaṃ naṃ phuseyya – Vin. II. 197

(Whoever) would enter into a village, he would be guilty; *o + Sr + eyya, opt. 3rd. sg.; Sprś + eyya, opt. 3rd. sg.*

Gāmantare gāmantare – Vin. IV. 295

In every village; *gāma + antara*

Gāmantavihāriṃ samāhitaṃ nisinnaṃ – A. IV. 343

The one abiding in a village and sitting with a composed mind; *saṃ + ā + Dhā + i + ta, pp.; ni + Sad + ta, pp.*

Gāmantavihārī – A. III. 391

The one who lives in the village or village boundary; *gāmanta + vihāra + ī, der.*

Gāmaṃ vā nigamaṃ vā upanissāya viharati – M. I. 369

Having resorted to a village or a market town, he abides; *upa + ni + Śri + ya, absol.*

Gāmasāmantaṃ vā nigamasāmantaṃ vā – D. I. 101

Near the villages or market towns

Gāmasīmaṃ okkamitvā – Vin. III. 264

Having crossed the village boundary; *o + Kram + i + tvā, absol.*

Gāmassa vā nigamassa vā avidūre – S. I. 91

Not far away from a village or a market town

Gāmāgāmaṃ purāpuraṃ – S. I. 196

From village to village and town to town

Gāmāpi agāmā katā – M. II. 98
Even the villages were made non-villages (destroyed); *gāmā + api; Kr + ta, pp.*

Gāmā vā araṇṇā vā – S. IV. 345
From the village or forest

Gāmikasahassānaṃ purato pekkhamānānaṃ – Vin. I. 180
While thousands of villagers were beholding in front; *gāma + ika, der.; pa + Īkṣ + a + māna, pr.p.*

Gāme jātavaddho – M. II. 206
Born and grown up in the village; *Jan + ta, pp.; Vṛdh + ta, pp.*

Gāmena maggo hoti – Vin. IV. 166
Road runs through the village

Gāme vā nigame vā paṭivasanti – D. I. 116
(They) live in the village or in the market town; *gāma means a group (cp. bījagāma, mātugāma), the land occupied by a group (of people) is also called gāma, village; paṭi + Vas + a + nti, pres. 3rd. pl.*

Gāme vā yadi vāraṇṇe – S. I. 69, 233
In the village or in the forest; *vā + araṇṇe*

Gāmo corehi vuṭṭhāsi – Vin. I. 149
A group of people left the place because of thieves; *vi + u(t) + Sthā + s + i, pst. 3rd. sg.*

Gārayhaṃ garahati pāsaṃsiyaṃ paṃsaṃsati – A. V. 190

(He) censures what is to be censured and praises what is to be praised; *Garh + ya, meta. fut. pp.; Garh + a + ti, pres. 3rd. sg.; pa + Śams + i + ya, fut. pp.; pa + Śams + a + ti, pres. 3rd. sg.*

Gārayhaṃ ṭhānaṃ āgacchanti – M. III. 77

They come to the point of censure; *ā + gaccha + nti, pres. 3rd. pl.*

Gārayhaṃ dhammaṃ āpajjīṃ asappāyaṃ pāṭidesaniyaṃ – Vin. IV. 176, 347

I committed a censurable thing which is unbecoming and to be confessed; *garaha + ya, fut. pp.; ā + Pad + ya + iṃ, pst. 1st. sg.; a + saṃ + pa + aya (from I); paṭi + Drś + e + anīya, fut. pp.*

Gārayho hoti upavajjo – A. II. 181
Becomes censurable and blameworthy; *upa + Vad + ya, fut. pp.*

Gālhaṃ gaṇheyya – M. III. 159
Would hold fast; *gālhaṃ, adv.; Grh + ṇā + eyya, meta. opt. 3rd. sg.*

Gālhaṃ rogātaṃkaṃ phusati – A. III. 257; V. 169
He experiences a serious illness; *roga + ātaṃka, both give the same meaning; Sprś + a + ti, pres. 3rd. sg.*

Gāvīṃ taruṇavacchaṃ visāṇato aviñjeyya – M. III. 141
Would milk a cow with young calf, by pulling from the horn; *taruṇa + vaccha; ā + vi + Añc + eyya, opt. 3rd. sg.*

Gāvīpi disvā palāyanti, bhikkhūti maññamānā – Vin. III. 144
Seeing even cows they run away thinking they are bhikkhus; *gāvī + api; Drś + tvā, absol.; Palāy + a + nti, pres. 3rd. pl.; bhikkhu + iti; Man + ya + māna, pr.p.*

Gāvī vajjhā āghātaṃ niyyamānā – A. IV. 138
The cow, to be slaughtered and being led to the slaughter house; *Vadh + ya, fut. pp.; Nī + ya + māna, pass. pr.p.*

Gāvo goṭṭhe dohāpeti – M. II. 186
He causes to milk the cows in the cow-pen; *go + Sthā; Duh + āpe + ti, pres. 3rd. sg.*

Gāvo vajjhe vadhāya upanīte – A. III. 302
When the cows, to be slaughtered, are brought in for slaughter; *Vadh + ya, fut. pp.; upa + Nī + ta, pp.*

Giddho papatāya – S. II. 227
Entangled with a barbed spear; *papatā vuccati dīgharajjuka koṭṭhāsake daṇḍakaṃ pavesetvā gahito kaṇṇikasallasāṇṭhāno āyakaṇṭako, yasmīṃ vegena patitvā kaṭāhe laggamate daṇḍako nikkhamati rajjuko ekabaddho gacchati, Cy. II. 207; Grdh + ta, pp.*

Gimhānaṃ pacchime māse – M. I. 152; S. V. 50
In the last month of the summer; *gimhānaṃ pacchime māseti Āsālhamāse. S. Cy. III. 136*

Giraggasamajjaṃ dassanāya

agamaṃsu – Vin. II. 107; IV. 267
Went to see the festival held on the top of a mountain; *giri + agga + samāja + ya, der.; a + Gam + ā + iṃsu, double pst. 3rd. pl.*

Gilānakānañca balābalaṃ jānissāma – A. III. 38; IV. 266
We will know the condition (strength and weakness) of the sick; *bala + abala*

Gilānake upasaṃkamitvā satīṃ uppādeti – A. III. 263
Having gone to the sick he causes them to have mindfulness; *upa + saṃ + Kram + i + tvā, absol.; u(t) + Pad + e + ti, caus. pres. 3rd. sg.*

Gilānapaccayabhesajjaparikkhāraṃ paribhuñjamāno – A. II. 55
While making use of the material requisites and medical facilities meant for the sick; *gilānapaccaya + bhesajja + parikkhāra; pari + Bhu(ñ)j + a + māna, pr.p.*

Gilānaṃ ṭhānā cāvessāma – Vin. I. 120
We will cause to remove the sick from the place (where he is lying down); *Cyu + e + ssāma, caus. fut. 1st. pl.*

Gilānassa karaṇīyena gacchati – Vin. IV. 153
Goes away for some work of the sick; *Kr + anīya, fut. pp.*

Gilānassa ca agilānassa ca arittaṃ bhuñjituṃ – Vin. IV. 82
To eat what is left over by the sick and

the non-sick; *gilāna + ati + Ric + ta, pp.*

Gilānassa paṭicchādaniyaṃ alabhantassa – Vin. I. 217
When the sick is not receiving the meat broth; *paṭicchādaniya = maṃsarasa, Cy. 1092; a + Labh + a + nta, pr.p.; gen. absl.*

Gilānāti paṭivedehi – Vin. I. 269; IV. 212
Inform (him) that she is sick; *gilānā + iti; paṭi + Vid + e + hi, caus. imper. 2nd. sg.*

Gilānālayaṃ karitvā – Vin. III. 62
Having pretended that he was sick; *gilāna + ālayaṃ; Kr + i + tvā, absol.*

Gilāno ananuyogakkhamo vutto Bhagavatā – Vin. I. 176
It is said by the Blessed One that the sick is not fit for questioning; *an + anu + Yuj + a, der. + khama; Vac + ta, pp.*

Gilāno na katheti – Vin. IV. 37
Being sick (he) does not speak; *kathā + e + ti, denom. pres. 3rd. sg.*

Givāyaṃ pahāraṃ adāsi – Vin. III. 80
Gave a blow on the neck; *a + Dā + ā + s + i, double pst. 3rd. sg.*

Gihiniyā vipaṭṭipādesuṃ – Vin. III. 40
(They) caused him to have sex with a house wife; *gihinī (= Skt. gr̥hinī); vi + paṭi + Pad + e + s + uṃ, caus. pst. 3rd. pl.*

Gihinī nāma agārinī – Vin. IV. 343
Gihinī means a house wife; *giha (Skt. gr̥ha) + inī; agāra + inī*

Gihī akkosati, paribhāsati – Vin. II. 18
Reviles and rebukes householders; *ā + Kruś + a + ti, pres. 3rd.sg.; pari + Bhās + a + ti, pres. 3rd. sg.*

Gihī odātavasanā – Vin. I. 187
Householders clad in white clothes

Gihī kāmabhogī – A. IV. 438
A layman enjoying sense desires; *Bhuj + a + ī, der.*

Gihī gihīhi bhedeti – Vin. II. 18
Causes conflicts between householders; *Bhid + e + ti, caus. pres. 3rd. sg.*

Gihīdhajo na dhāretabbo – Vin. II. 22
Householders' uniform should not be worn; *Dhr + e + tabba, caus. fut. pp.*

Gihīdhammā anapeto hoti – A. III. 41
The one who has not deviated from the household duty; *the word dhamma is used here in the sense of duty; an + apa + I + ta, pp.*

Gihīnaṃ anattāya parisakkati – Vin. II. 18
He goes about to damage householders

Gihīnaṃ anukampāya pāpicchānaṃ pakkhupacchedāya – A. I. 98
Out of compassion for the laymen and

to destroy the groupings of the evil minded; *pāpa + icchā; pakkha + upa + Chid + a, der.*

Gihīnaṃ alābhāya parisakkati – Vin. II. 18
He goes about to make loss for householders; *pari + Śvaśk + a + ti, pres. 3rd. sg.*

Gihīnaṃ avāsāya parisakkati – Vin. II. 18
He goes about to non-residence of householders

Gihīnaṃ kammantaṃ adhiṭṭhema – Vin. III. 87
Let us superintend the business of householders; *adhi + Sthā + e + ma, imper. 1st. pl.*

Gihīnaṃ dūteyyaṃ harāma – Vin. III. 87
Let us carry the messages of laymen; *dūta + eyya, der.; Hr + a + ma, imper. 1st. pl.*

Gihīnaṃ papāto viya khāyati yadidaṃ nekkhammaṃ – A. IV. 438
Renunciation appears to the householders as a sudden fall; *Khyā + ya + ti, pres. 3rd. sg.; yadidaṃ, incl.*

Gihī naṃ pi gihissa vipaṭṭisārissa denti – Vin. III. 241
Even the householders give it to a householder who regrets it; *vi + paṭi + Smr + ī, der.*

Gihī nivatthaṃ nivāseti – Vin. II. 137

They cause to wear robes likelaymens' dress; *ni + Vas + ta, pp.; ni + Vas + e + nti, caus. pres. 3rd. pl.*

Gihīpaṭissavaṃ na saccāpeti – A. IV. 346
Does not make true the promise given to the lay people; *na saccam karoti, viṣamvādeti, Cy. IV. 160; paṭi + Śru + a, der.; sacca + āpe + ti, denom. caus. pres. 3rd. sg.*

Gihī pārutaṃ pārupanti – Vin. II. 137
They cover the body (with the robe) like the householders; *pa + ā + Vr + ta, pp.; pa + ā + Vr + a + nti, meta., pres. 3rd. pl.*

Gihī bhikkhave maṃgalikā – Vin. II. 129
Bhikkhus, householders are believers of good omens; *maṃgala + ika, der.*

Gihī vā hotukāmo – Vin. III. 92
Or desirous of being a layman; *Hū (Bhū) + a + tuṃ, inf. + kāmo*

Gihīvikaṭaṃ abhinisīdituṃ – Vin. II. 163
To sit on the seat specially prepared for the householders; *vi + Kr + ta, pp.; abhi + ni + Sad + i + tuṃ, inf.*

Gihīveyyāvaccam karonti – Vin. IV. 300
(They) do the work of householders; *vi + ā + Vr + ta + ya, der.*

Gihīsaññattibahulo viharati – S. I. 199

He abides talking so much to the lay people; *gihī + sam + Jñā + āpe + ti, caus. der. + bahula*

Gihī samgaṇhāti, upalāpeti – Vin. III. 90

Entertains householders and causes to coax them; *sam + Gṛh + nā + ti, pres. 3rd. sg.; upa + Lap + e + ti, caus. pres. 3rd. sg.*

Gihīsamgaṇhā viharati – S. IV. 180; Vin. II. 4, gihi

Being mixed with householders, he abides; *gihī + sam + Sṛj + ta, pp.; vi + Hr + a + ti, pres. 3rd. sg.*

Gihīsāmīcīkāni sikkhāpadāni – S. V. 387

Precepts, proper for the laity

Gītena purisaṃ bandhati – A. IV. 196

Binds a man with singing; *Ba(n)dh + a + ti, pres. 3rd. sg.*

Gīvāyaṃ gahetvā nikkadḍhanti – Vin. II. 166; IV. 44

Throw (them) out, taking by the neck; *sometimes the root Gṛh takes the object in loc.; ni + kadḍha + nti, pres. 3rd. pl.*

Guttatthāya haritum – Vin. II. 174

To take away for protection; *gutti + atthāya; Hr + i + tum, inf.*

Guttāguttañca jāneyya – Vin. II. 176

He would know what is preserved and what is not; *Gup + ta, pp. + agutta; Jān + nā + eyya, opt. 3rd. sg.*

Guttiyā rakkhāya avihiṃsāya phāsuvihārāya – D. III. 195

For protection, guard, non harassment and living with ease

Gumbaṃ ṭhapetvā pakkamiṃsu – Vin. I. 345

Keeping guard, they went off; *Sthā + āpe + tvā, caus. absol.; pa + Kram + iṃsu, pst. 3rd. pl.*

Gumbiye pāyesi – Vin. I. 345

Caused the guards to drink; *Pā + (y) + e + s + i, caus. pst. 3rd. sg.*

Guyhamantā sambhedam agamaṃsu – A. III. 129

Secrets leaked out; *agamā + iṃsu, double pst. 3rd. pl.*

Guyham āvikaroti – A. IV. 31

Reveals the secret; *āvi, indel.*

Guyham parigūhati – A. IV. 31

Hides the secret completely; *Guh + ya, meta. fut. pp.; pari + Guh + a + ti, pres. 3rd. sg.*

Gulaṇḍam adāsi – Vin. IV. 112

Gave (them) a lump of molasses; *a + Dā + ā + s + i, double pst. 3rd. sg.*

Gūthakūpe sasīsam nimuggam – Vin. III. 106

The one who has sunk in a cesspit up to the head; *sa + sīsa; ni + Majj + ta, pp.*

Gūtham pāyetum – Vin. I. 206

To make (him) drink faeces; *Pā + (y) + e + tum, caus. inf.*

Gūlhako salākagāho hoti – Vin. II. 98

There is a secret vote; *Guh + ta, pp. + ka*

Gedhoti pañcannaṃ kāmagaṇānaṃ etaṃ adhivacanaṃ – A. III. 312

Gedha is synonymous with five sense objects

Gehasitāni somanassāni – S. IV. 232

Sweet feelings associated with household life

Gehasitā sarasaṃkappā pahīyanti – M. III. 89

The running thoughts, associated with household life, vanish; *gehasitāti, pañca kāmagaṇūpasamhitā, sarasaṃkappāti dhāvanasaṃkappā, sarantīti sarā dhāvanti attho, Cy. IV. 144; geha + Śri + ta, pp.; Sṛ + a, der. + sam + kappa; pa + Hā + iya + nti, pass. pres. 3rd. pl.*

Gogaṃsikāya kaṭhinaṃ

saṃharitum – Vin. II. 117

To fold up Kaṭhina with a piece of wood or with a piece of bamboo; *veḷum vā rukkhadaṇḍakaṃ vā anto karitvā tena saddhiṃ saṃharitum, Cy. 1207; sam + Hr + a + i + tum, inf.*

Gocarakusalo hoti – A. V. 350

Skilled in the environment

Gocarapasuto hoti – S. IV. 177

(He) has been pursuing food; *gocara + pa + Su + ta, pp.*

Gocarāya pakkamati – D. III. 23; S.

III. 84; A. II. 33

Sets out for food; *pa + Kram + a + ti, pres. 3rd. sg.*

Gocare caratha sake pettike visaye – S. V. 146

Fare along in the ancestral domain; *pitti (Skt. pitṛ) + ika, der.*

Gocare pakataññuno – Vin. I. 312

(They are) familiar with the environment

Gocaro pucchitabbo – Vin. II. 208

The area suitable for alms should be asked; *Pṛch + ya + i + tabba, fut. pp.*

Gotamaṃ tathā santam yeva saddo abbhuggato, no aññathā – D. I. 106-7

The reputation has arisen in reference to Gotama, as he has been, not otherwise; *As + nta, pr.p.; abhi + u(t) + Gam + ta, pp.; the prefix abhi governs the object Gotama*

Gotamassa vādam anupakkhandati – D. I. 123

Favours the thesis of Gotama; *anu + pa + Skand + a + ti, pres. 3rd. sg.*

Gotamo gottena – D. II. 3

Gotama, by clan

Gopakhumo – M. II. 137

The one who has eye lashes as those of an ox

Gopadesu udakāni – A. IV. 102

The waters inside the foot-prints of the oxen

Gopānasiyo kūṭasamosaraṇā – A. III. 364

The rafters meet together at the ridge-pole; *saṃ + o + Sṛ + ana, der.*

Gopālakā pasupālakā kassakā pathāvino – M. I. 333; II. 98; Vin. IV. 108

Cowherds, shepherds, farmers and travellers; *patha + āvī, der.*

Gopālako rukkhe sātakaṃ ālaggetvā uccāraṃ agamāsi. Vin. III. 63

Having hung the cloth on a tree, a cowherd went for relieving himself; *ā + Lag + ya + e + tvā, caus. absol.; u(t) + Car + a, der.; uccāraṃ, dat. meaning is conveyed by acc.; a + Gam + ā + s + i, double pst. 3rd. sg.*

Gopālikā passivā etadavoca – Vin. III. 67

Having seen (him crossed), a woman cowherd said this (to him); *gopāla + i + kā, der.; etaṃ (etad) + a + Vac + a, pst. 3rd. sg.*

Gopītakaṃ pivitvā – A. III. 188

Having drunk like a cow; *Pā or Pī + i + tvā, root redup. absol.*

Gopova adinnaṃ ādiyamāno – M. II. 180

Like a herdsman who is taking what is not given; *gopo + ivā, a + Dā + ta, pp.; ā + Dā + īya + māna, pass. pr.p.*

Gopetuṃ ime issarā, nayime dātuṃ – Vin. III. 65

These have authority to protect, not to give away; *Gup + e + tuṃ, caus. inf.;*

na + ime; Dā + tuṃ, inf.

Goppakamattampi udakaṃ – A. IV. 102

The water up to the level of the ankle; *goppaka + mattaṃ + api*

Gomatakandarāyaṃ – Vin. III. 159

At the Gomata valley

Gomayaggi – M. II. 181

The fire produced with cow-dung

Goyogapilakkhassim piṇḍāya caramāno – A. I. 280

While going for alms near the fig tree where cows are sold; *gavīnaṃ vikkayaṭṭhāne uṭṭhita pilakkhassa santike, Cy. II. 378; Car + a + māna, pr.p.*

Golomikaṃ kārāpentī – Vin. II. 134

(They) cause to make a goat-cut; *eḷakamassukaṃ, Cy. 1211; Kṛ + āpe + nti, caus. pres. 3rd. pl.*

Govinde brāhmaṇe sabbakiccāni samavossajitvā – D. II. 231

Having devolved all the duties on Govinda, the brahmin; *samavossajitvāti sammā vossajitvā, Cy. 660; sama + vi + o + Sṛj + i + tvā, absol.*

Gohanukena jaghanaṃ koṭṭāpentī – Vin. II. 266

(They) cause to massage the loin with a jaw-bone of a cow; *Kuṭ + āpe + nti, caus. pres. 3rd. pl.*

Gh

Ghaṭakaṇca katakaṇca sammajjaniṇca ādāya – Vin. II. 129

Having taken a small water-pot, a round or square shaped mat used for rubbing feet and a broom; *katakaṃ nāma padumakaṇṇikākāraṃ pādaghamaṇatthaṃ kaṇtake uṭṭhāpetvā kataṃ, taṃ vattaṃ vā hotu caturassādibhedāṃ vā bāhulikānugotattā paṭikkhittameva, Cy. 1209; ā + Dā + ya, absol.*

Ghaṭikaṃ ugghāṭetvā kavāṭaṃ paṇāmetvā – Vin. II. 207; III. 119

Having caused to unlock and open the door; *u(t) + Ghaṭ + e + tvā, caus. absol.; pa + Nam + e + tvā, caus. absol.*

Ghaṭikaṃ karitvā – S. II. 178

Having made a bundle

Ghaṭikenapi kīlanti – Vin. II. 10

Play with sticks, long and short; *Krīḍ + a + nti, pres. 3rd. pl.*

Ghammābhitatto ghammapareto kilanto tasito pipāsito – M. I. 74, 284; S. II. 110; A. III. 188

The one who is scorched and exhausted by hot weather; fatigued, dried up and thirsty; *ghamma + abhi + Tap + ta, pp.; pari + e (from I) + ta, pp.; Klam + ta, pp.; tras + i + ta, pp.; pipāsā + e + i + ta, denom. pp.*

Gharaṇī nivesanadvāre nisinnā hoti – Vin. IV. 20

The house-lady has been sitting at the door of the house; *gharasāminī, Cy. 750; ni + Sad + ta, pp.*

Gharato nikkāḍḍhi – Vin. IV. 66

Kicked out of the house; *ni + kaḍḍha (from Kṛṣ) + i, pst. 3rd. sg.*

Gharato nīharitvā denti – Vin. IV. 181

Bring food from the house and offer; *Dā + e + nti, pres. 3rd. pl.*

Gharadinnakābādho – Vin. I. 206

A sickness caused by a drink given by a charmer; *gharadinnaka + ābādha; vasīkaraṇapānakasamuṭṭhitarogo, Cy. 1092*

Gharaṃ ḍayhati – Vin. IV. 283

House is burnt; *Ḍah + ya + ti, meta. pass. pres. 3rd. sg.*

Gharaṃ netvā bhojetvā – Vin. IV. 175

Having taken home and caused to serve (her) with food; *Nī + a + tvā, absol.; Bhuj + e + tvā, caus. absol.*

Gharaṃ sammajjantī – Vin. IV. 271

While sweeping the house; *saṃ + Mṛj + ya + nti, pr.p.*

Gharaṃ sodhentā – Vin. IV. 272

While cleaning the house; *Śudh + e + nta, caus. pr.p.*

Gharasuṇhā āvasathadvāre nisinnā

hoti – Vin. IV. 20

The daughter-in-law has been sitting at the door of the living room; *sunhā* (*Skt.snuṣā*); *āvasathadvāreti* (*ovarakadvāre*, Cy. 750)

Gharāni āgantvā ekaccā
bhuñjimsu – Vin. IV. 311

Some of them, having come to the houses, had their meal; *Bhu(ñ)j + imsu*, *pst.* 3rd. *pl.*

Gharāvāsakammaṭṭhānaṃ – M. II. 197

The work of household life; *gharāvāsa kammaṭṭhānanti* *gharāvāsakammaṃ*, Cy.III. 444

Gharāvāsathena upajāna – Vin. II. 181

You understand (take care of) household activities; *gharāvāsatham pajānāhi*, Cy. 1274; *upa + Jān + nā*, *imper.* 2nd. *sg.*

Gharāvāsatto hāyati – Vin. I. 220

House-work is left unattended; *ghara + āvāsa + attha*; *Hā + ya + ti*, *pres.* 3rd. *sg.*

Gharāvāsaṃ santānetuṃ – A. III. 295

To continue the household life; *ghara + āvāsa*; *saṃ + Tan + e + tuṃ*, *caus.* *inf.*

Gharāvāsavattaṃ anusāsissāmi – Vin. II. 180-81

I will instruct you on the duties of household life; *ghara + āvāsa + vatta*; *anu + Śās + i + ssāmi*, *fut.* 1st. *sg.*

Gharūpacāraṃ okkamante – Vin. IV. 180

As he is entering the neighbourhood of the house; *ghara + upacāra*; *o + Kram + a + nta*, *pr.p.*

Gharūpacārena maggo hoti- Vin. IV. 101

The road runs through the neighbourhood of the house

Ghare ghare – Vin. IV. 109

Every house

Ghāṇaviññeyyā gandhā – M. II. 203

The smells, to be felt by nose; *ghāṇa + vi + Jñā + eyya*; *der.*

Ghāṇena gandham ghāyitvā na
nimittaggāhī hoti

nānuvyañjanaggāhī – D. I. 70; M. III. 35; S. IV. 76

Having smelt the smell with the nose he does not become one who takes the general appearance and the particular features of the object into the mind; *Ghrā + ya + i + tvā*, *absol.*; *nimitta + Gṛh + ī*, *der.*; *na + anu + vyañjana + Gṛh + ī*, *der.*

Ghātetāyaṃ vā ghātetuṃ
jāpetāyaṃ vā jāpetuṃ

pabbājetāyaṃ vā pabbājetuṃ – M. I. 231

To cause to execute those who deserve execution, to cause to defeat those who deserve defeat and to cause to banish those who deserve banishment; *ghātetāyaṃ*, *ghātā'rahaṃ*, Cy.II. 276; *ghāta* (*from ghan*) + *e + tuṃ*, *caus.* *inf.*; *Ji + āpe + tuṃ*, *caus.* *inf.*; *pa + Vraj + e + tuṃ*, *caus.* *inf.*

Ghāteyyāma vā jāpeyyāma vā
pabbājeyyāma vā yathāpaccayaṃ vā
kareyyāma – M. II. 88

I would cause to kill (him), fine (him), banish (him) or do whatever I like according to the circumstances; *ghāta + e + eyyāma*, *caus.* *opt.* 1st. *pl.*; *Ji + āpe + eyyāma*, *caus.* *opt.* 1st. *pl.*; *pa + Vraj + e + eyyāma*, *caus.* *opt.* 1st. *pl.*; *yathāpaccayaṃ*, *adv.*

ghoso + api; *du + labha*; *Budh + ta*, *pp.*

Ghāśacchadanaparamo viharāmi – M. I. 360

I abide at most with food and clothing

Ghāśacchādanaparamatāya
santuṭṭho – D. I. 60

Contented with mere food and clothe; *ghāśa + acchādana*; *saṃ + Tuṣ + ta*, *pp.*

Ghāśamacchādanam laddhā – A. III. 347

Having received food and clothing; *Labh + tvā*, *absol.*

Ghāśamesānā – D. III. 94

Seeking for food; *ghāśam + esāna*; *es* (*from Iṣ*) + *āna*, *pr.p.*

Ghoso kho eso lokasmim – M. II. 84

This is just a shout out in the world

Ghoso niccharati – D. II. 211

Sound goes out; *ni* (*s*) + *Car + a + ti*, *pres.* 3rd. *sg.*

Ghosopi kho eso gahapati dullabho
lokasmim yadidaṃ Buddho

Buddhoti – Vin. II. 155

Householder, even the sound 'Buddho, Buddho', is very rare in the world;

C

Cakkam appativattiyam – A. I. 110
The wheel that cannot be turned back;
a + pati + Vṛt + iya, der.

Cakkali uppanā hoti – Vin. II. 174
Drapery was available (for the
Saṅgha); *u(t) + Pad + ta, pp.*

**Cakkasamārūḥā jānapadā
pariyāyanti** – A. III. 66
People of the country, mounted on
chariots, go round; *cakka + sam + ā +
Ruh + ta, pp.; pari + Yā + ya + nti,
pres. 3rd. pl.; cp. vāti, vāyati (blows)*

**Cakkhāniccatam yathābhūtam
samanupassatha** – S. IV. 142
See the impermanence of eye with
right perspective; *cakkhu + anicca +
tā, der.; sam + anu + passa + tha,
pres. 2nd. pl.*

**Cakkhunā cakkhum upanijjhāyati,
pekkhati** – A. IV. 55
Sees eye to eye; *upa + ni + jhā (from
Dhyai) + ya + ti, pres. 3rd. sg.; pa +
ḷkṣ + a + ti, pres. 3rd. sg.*

**Cakkhunā cakkhum
upasaṃharissati** – M. II. 169
(He) will turn (his) eyes on (my) eye,
(he will look at me directly); *upa +
sam + Hr + a + i + ssati, fut. 3rd. sg.*

**Cakkhunā rūpaṃ disvā na
nimittaggāhī hoti
nānuvyañjanaggāhī** – D. I. 70;
M. III. 34; S. IV. 76

Having seen a form with the eye, he
does not become one who takes the
general appearance and the particular
features of the object into the mind;
*Dṛś + tvā, absol.; nimitta + Grh + ī,
der.; na + anu + vyañjana + Grh + ī,
der.*

Cakkhunā sacchikaraṇīyo – A. II.
183
To be experienced by the (divine) eye;
sa + acchi + Kr + anīya, fut. pp.

**Cakkhubhūtā sāvakā viharanti,
ñāṇabhūtā sāvakā viharanti** – Vin.
III. 105
The disciples with the eye and the
knowledge, abide (they abide with full
knowledge)

**Cakkhubhūto ñāṇabhūto
dhammabhūto brahmabhūto, vattā
pavattā atthassa ninnetā amatassa
dātā dhammassāmī Tathāgato** – M.
I. 111
He has been the eye, the knowledge,
the truth, the highest, the proclaimer,
the maintainer, the elucidator of
meaning, the giver of immortality, the
lord of the Dhamma and the Tathāgata;
*viditakāraṇatthena ñāṇabhūto,
hadayena cintetvā vācāya
nicchāritadhammamayoti
dhammabhūto, vattanato vattā
pavattanato pavattā, Cy. II. 76; Bhū
+ ta, pp.; Vac + tu, der.; pa + Vṛt +
tu, der.; ni + Ni + tu, der.; Dā + tu,
der.; dhamma + sāmī + ī, der.; Tathā*

+ āgato or Tathā + āgato or Tathā +
gato

**Cakkhum attāti yo vadeyya, tam na
uppajjati** – M. III. 282
Whoever would say that eye is self,
that (self) is untenable; *na uppajjatīti
na yujjati, Cy. V. 100*

**Cakkhum udapādi ñāṇam udapādi
paññā udapādi vijjā udapādi āloko
udapādi** – S. II. 7; V. 422; Vin. I. 11
Eye arose, knowledge arose, insight
arose, wisdom arose, light arose; *u (t)
a + Pad + i, pst. 3rd. sg.*

Cakkhum loke antarahitam – Vin.
II. 284
The eye disappeared in the world;
*cakkhum, used here as nom. sg.;
antara + Dhā + i + ta, pp.*

Cakkhuvīññeyyā rūpā – M. II. 203
The forms to be known through the
eye; *vi + Jñā + eyya, der.*

Cakkhusmiṃ sārājeyyūṃ – S. IV.
10
Would be attached to the eye; *sam +
Raj + ya + eyyūṃ, pass. opt. 3rd. pl.*

Cakkhusa pātubhāvo – A. I. 22
Manifestation of an eye; *katamassa
cakkhussāti paññācakkhusa, Cy. I.
117*

Caccaranissitam vā hoti – Vin. III.
151
Or it is nearby a cross-road

**Caṇḍālakappe viharati,
Todeyyānaṃ brāhmaṇānaṃ**

ambavane – M. II. 210
Abides at the mango grove of Todeyya
brahmins, in Caṇḍālakappa

**Caṇḍālakumārakasamena cetasā
viharāmi** – A. IV. 376
I abide with a mind similar to that of
a little boy of the scavenger-class;
caṇḍāla + kumāra + ka + sama

Caṇḍikatā gaṇaṃ paribhāsati – Vin.
IV. 310
(She) reviles the Order for the reason
of violent nature; *pari + Bhās + a +
ti, pres. 3rd. sg.*

Caṇḍo so bhikkhu pharuso – Vin. II.
290
That bhikkhu is violent and rough

**Catasso paṭisambhidā sayam
abhiññā sacchikatvā** – A. IV. 32
Having realised fourfold analysis by
himself with special knowledge; *paṭi +
sam + Bhid; sayam, indel.; sa + acchi
+ Kr + tvā, absol.*

Catasso pāricariyā – M. II. 177
Four kinds of service; *pari + Car +
iya, der.*

**Catukkabhataṃ deti niccabhataṃ
– Vin. II. 77; III. 160**
Offers four constant meals or offers a
constant meal to a group of four
bhikkhus; *cattāribhattāni deti,
taddhitavohārena pana
catukkabhattanti vuttam, Cy. 580;
catu + ka, der.; Dā + e + ti, pres. 3rd.
sg.*

Catukkaṃsaparamaṃ cetāpetabbaṃ

– Vin. IV. 255

Should be exchanged for the value of four kaṃsas, maximum; *kaṃsa* = 4 *kaḥāpaṇas* (copper coins); *kaṃso nāma catukahāpaṇiko*, Cy. 919; *Ci(t) + āpe + tabba*, caus. fut. pp.

Catukuṇḍiko nipatitvā – A. III. 188

Having fallen down on four-joints (two knees and two elbows); *ni + Pat + i + tvā*, absol.

Catugguṇaṃ saṃghāṭiṃ paññāpetvā – M. I. 249; S. IV. 184; A. V. 123

Having folded the double layer robe into four and prepared the bed; *pa + Jñā + āpe + tvā*, caus. absol.

Catutthajjhānassa assāsapassāso kaṇṭako – A. V. 135

Breathing in and out is a thorn (obstacle) to the fourth jhāna; *ā + Śvas + a*, der.; *pa + Śvas + a*, der.

Catutthajjhānā vuṭṭhahitvā samanantarā Bhagavā parinibbāyi – D. II. 156

Immediately after emerging from the fourth jhāna, the Blessed One perfectly extinguished; *catu + ttha*, der. + *jhāna*; *vi + u(t) + Sthā + i + tvā*, absol.; *samanantarā*, adv.; *pari + ni + Vā + ya + i*, pst. 3rd. sg.

Catutthaṃ gocariyānaṃ – Vin. III. 226

The fouth of brown colour; *gocariyānanti kapilavaṇṇānaṃ*, Cy. 684

Catutthaṃ cīvaraṃ pārūpi – Vin. I.

288

Put on the fourth robe; *pa + ā + Vr + i*, meta., pst. 3rd. sg.

Catudoṇikaṃ piṭakaṃ upanisīditvā – Vin. I. 240

Having sat near the basket containing four measures of Doṇa (doṇa is equal to four āḷhakas, another measure); *catu + doṇa + ika*, der.; *upa + ni + Sad + i + tvā*, absol.

Catuddisaṃ rakkhāya upagacchanti – D. II. 12

Go to the four directions for protection

Catuddisaṃ saṃghaṃ uddissa – D. I. 145; A. IV. 395

Pointing out the Saṃgha of four quarters; *uddissa*, incl.

Catuddisā assadūte uyyojetvā – Vin. I. 16

Having caused to send messengers on horse back to the four directions; *catu + disā*; *u(t) + Yuj + e + tvā*, caus. absol.

Catuddisā bilāni nikkhipitvā – Vin. I. 345

Laying down bodily parts at four corners; *ni + Kṣip + i + tvā*, absol.

Catuddisā viññāpeyya – D. I. 251; S. IV. 322

Would make the (people of) four directions known; *vi + Jñā + āpe + eyya*, caus. opt. 3rd. sg.

Catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya – S. V.

415

For the realisation of the Four Noble Truths as they are; *yathābhūtaṃ*, adv.; *abhi + saṃ + aya* (from I)

Catunnaṃ jhānānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhī akicchālābhī

akasiralābhī – D. III. 113; M. I. 33; S. II. 278

One who gains, with much ease, without much difficulty, four jhānas (four stages of concentration) which belong to higher consciousness and provide abiding at ease in this very life; *abhi + ceta(s) + ika*, der.; *Drś + ta*, pp. + *dhamma*; *kiccha* and *kasira* are used together synonymously, Skt. *kṣhra*; *Labh + ī*, der.

Catunnaṃ dhammānaṃ ananubodhā appaṭivedhā – A. IV. 105

For the reason of not understanding of and penetrating into four things; *an + anu + Budh + a*, der.; *a + paṭi + Vyadh + a*, der.

Catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭivedhā evamidamaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca – D. II. 90

Bhikkhus, this long distance has thus been travelled by you and me for the reason of not understanding of and penetrating into the four noble truths; *evaṃ + idaṃ*; *dīghaṃ + addhānaṃ*; *saṃ + Dhāv + i + ta*, pp.; *saṃ + Sr + i + ta*, pp.; *mamañceva tumhākañca*, gen. for instr.

Catunnaṃ māsānaṃ accyena – D. I. 176

At the end of four months; *ati + aya* (from I)

Catuporisā ubbedhena – D. II. 171
In height, the height of four persons; *catu + purisa + a*, der.

Catuppadehi vaḍḍhati – A. V. 137
He becomes rich with four-legged animals; *catu + pada*; *Vrdh + a + ti*, pres. 3rd. sg.

Catumāsaṃ bhesajjena pavāretuṃ – Vin. IV. 101

To make a request with medicine for four months (to supply medicine for four months); *pa + Vr + e + tum*, caus. inf.

Caturamginiyā senāya assavāya ovādapāṭikarāya – D. I. 137; A. III. 151

With the four divisions of army, loyal and obedient; *catu + ⑧ + amga + inī*; *ā + Śru + a*, der.

Caturamgulapacchimaṃ dantaḥṭṭhaṃ – Vin. II. 138
A piece of tooth-wood (tooth- brush) not less than four finger- breadths in length; *catu + ⑧ + amgula*

Caturamgulaṃ kaṇṇaṃ ussādetvā cīvaraṃ saṃharitabbaṃ – Vin. I. 46

Having caused to raise the edge four inches up, the robe should be folded; *catu + ⑧ + amgula*; *u(t) + Syad + e + tvā*, caus. absol.; *saṃ + Hr + a + i + tabba*, fut. pp.

Caturamgulomako Bhagavato – Vin. IV. 173

Four finger-breadths shorter (in height) than the Blessed One; *caturamgula + omaka*

Caturapasseno – A. V. 30

Four supports; *catu + ④ + apassena; apa + Śī + a + ana, der.*

Caturassakaṃ kārapenti – Vin. II. 134

They cause to make it four-cornered; *caturassakanti catukoṇaṃ, Cy. 1211; catu + ④ + assa (aṃsa) + ka, der.; Kr + āpe + nti, caus. pres. 3rd. pl.*

Caturassā pokkharāṇī ālibaddhā – M. III. 96

Square shaped lotus-pond bound by embankments; *catu + ④ + aṃsa; āli + Badh + ta, pp.; ālibaddhāti mariyādabaddhā, Cy. III. 146*

Caturāsītisahassāni – A. IV. 393

Eighty four thousands; *catu + ④ + asīti + sahassa*

Catuvaggo pacchimo saṃgho – Vin. I. 298

The Saṃgha, in the least, means a group of four; *basic unit of the Saṃgha is four bhikkhus*

Catuvīsatiṃ antarāyike dhamme pucchitum – Vin. II. 271

To question twenty four impediments; *vīsati, f. sg.; Pṛch + ya + i + tum, inf.*

Catusu pāsāṇesu mañcaṃ paññāpetvā – Vin. II. 211

Having made a couch on four stones;

pa + Jñā + āpe + tvā, caus. absol.

Catusu satipaṭṭhānesu sūpaṭṭhitacitto – S. V. 301; A. III. 155

One who has his mind well established on four bases of mindfulness; *sati: Smṛ + ti, der. + paṭṭhāna; su + upa + Sthā + i + ta, pp + citta*

Catuhattho daṇḍo – Vin. IV. 200

A staff, four hands long

Catūhapañcāhaṃ āgametum – Vin. I. 91

To wait for four- five days; *catu + aha; pañca + aha; ā + Gam + e + tum, inf.*

Catūhi iddhīhi samannāgato – D. II. 177

Endowed with four psychic powers; *saṃ + anu + ā + Gam + ta, pp.*

Catūhi pañcahi paṭikkositum – Vin. I. 115

To raise objection by four-five members; *paṭi + Kruś + a + i + tum, inf.*

Catūhi paṭisambhidāhi samannāgato – A. II. 139

The one who is endowed with fourfold analytical knowledge

Catūhi maṇḍalehi samaṇamaṇḍalassa abhinibbatti ahoṣi – D. III. 96

Out of four circles, the circle of recluses was born

Catūhi sotāpattiyamgehi

samannāgato – A. IV. 407

The one who is equipped with four parts of Stream-entrance; *sota + āpatti + aṃga: the faith in the Buddha, Dhamma, Saṃgha and cultivation of Sīla*

Cattāri pārājikāni ṭhapetvā avasesāni khuddānukhuddakāni sikkhāpadāni – Vin. II. 287

Except for the four 'defeats' the rest are the lesser and minor rules of training; *Sthā + āpe + tvā, caus. absol.; khudda + anukhuddaka*

Cattāri mahāvikaṭṭhāni sati paccaye, asati kappiyakārake – Vin. IV. 90

Four foul things, when there is a reason and when there is no one to make them prepare; *kappa + iya, der.; Kr + aka, der.*

Cattārīsadanto – M. II. 137

The one who has forty teeth

Cattārīsā bhariyā sādisiyo – D. II. 239

Forty wives of equal status; *sadisa + ī, der.*

Cattāro .. āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā, sambhavesīnaṃ vā anuggahāya – M. I. 48, 261; S. II. 11

There are four nutriments for the sustenance or support of beings who are already born or who are yet to be born, (who are seeking a new birth) *Bhū + ta, pp.; saṃ + bhava + es (from Iṣ) + ī, der.; anu + Gṛh + a, der.*

Cattāro iriyāpathe kappenti, kālena

gamaṇaṃ kālena ṭhānaṃ kālena nisajjaṃ kālena seyyaṃ – S. V. 78

They adopt four ways of movement: walking at one time, standing at one time, sitting at one time and lying down at one time; *Īr + ya + patha; kappa + e + nti, denom. caus. pres. 3rd. pl; kālena, adv.*

Cattāro nissaye ācikkhitum – Vin. I. 58

To spell out four supports; *ni + Śri + a, der.; ā + Khyā + i + tum, intens. inf.*

Cattāro pañca ālope saṃkhāditvā ajjhoḥarāmi – A. III. 304; IV. 318

I chew four five morsels of food and then swallow; *saṃ + Khād + i + tvā, absol.; adhi + o + Hr + a + mi, pres. 1st. sg.*

Cattāro pāde abhinisīdati – A. IV. 192

Sits on four legs; *abhi + ni + Sad + a + ti, pres. 3rd. sg.*

Cattāro brahmavihāre bhāvetvā – M. II. 76

Having cultivated four sublime states; *Bhū + e + tvā, caus. absol.*

Cattāro mahābhūtā hetu cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya – M. III. 17

Four great elements are the cause and the condition for the declaration of the aggregate of form; *mahā + bhūta; rūpa + khandha*

Cattāro vaṇṇā samasamā – M. II. 85

Four classes are equal

Cattāro satipaṭṭhānā desitā, paññattā – D. III. 141

Four bases of mindfulness have been taught and proclaimed; *Drś + e + i + ta, pp.*; *pa + Jñā + āpe + ta, caus. pp.*

Canam – Vin. III. 121

And; *ca + nam*; *nanti nipātamattaṃ, Cy. 535*

Caṇḍim sokāvāsaṃ Caṇḍakāḷim – Vin. IV. 333

Caṇḍakāḷi who is violent, a source for sorrow

Candanikampi pavisanti, oligallepi papatanti – M. I. 448

They step into a cesspit and fall into a sewer; *pa + Viś + a + nti, pres. 3rd. pl.*; *oligalle + api*; *pa + Pat + a + nti, pres. 3rd. pl.*

Candanikā pākāṭā hoti – Vin. II. 122

Pool is quite open (not covered); *aparikkhittā hoti, Cy. 1208*

Candanikāya vā oligalle vā pāṇā – A. I. 161

Living beings in a cesspit or in a sewer; *candanikāyāti asucikalalakūpe, oligalleti niddhamanakalale, Cy. II. 258*

Candano tesam aggamakkhāyati, yadidaṃ mudutāya kammaññatāya – A. I. 9

Among them sandle is said to be the highest in terms of softness and

flexibility; *aggo + ā + Khyā + ya + ti, pass. pres. 3rd. sg.*; *mudu + tā, der.*; *kamma (n) + ya + tā, der.*

Candamāgu purakkhatvā – D. II. 259

Keeping the moon in front, i.e. following the moon, (they) came; *candam + āgu : ā + Gam + u, pst. 3rd. pl.*; *pura(s) + Kr + tvā, absol.*

Candaṃva asitātigam – D. II. 261

Just as the moon coming out of the black (cloud?); *candam + iva*; *iva, incl.*; *asita + ati + ga, sita means white, asita means black (cloud)*

Candimasuriyānaṃ upakkilesā – Vin. II. 295

Stains of the moon and the sun; *upa + kilesa (from Kliś)*

Capucapukāraṃ, surusurukāraṃ na bhuñjitabbaṃ – Vin. II. 214

One should not eat food making a sound capucapu and surusuru; *onom.*; *Bhu(ñj) + i + tabba, fut. pp.*

Campāyaṃ viharati Gaggarāya pokkharāṇiyā tīre – D. I. 111, III. 272; M. I. 339; S. I. 195; Vin. I. 312

Abides on the bank of the pond, Gaggarā, in Campā; *Gaggara (roaring), onom.*

Campeyyakā brāhmaṇagahapatikā – D. I. 111

Brahmins and householders of Campā; *Campā + eyya + ka, der.*

Cammabandhanehi ogumphiyanti –

Vin. I. 194

Are strung together with leather straps; *o + gumpha + ūya + nti, denom. pass. pres. 3rd. pl.*

Cammonaddhāni cammavinaddhāni – Vin. I. 194

Covered with leather and weaved with leather; *o + Nah + ta, pp.*; *vi + Nah + ta, pp.*

Caṃkamañca jantāgharañca anujānātu – Vin. II. 119

Please give consent to a meditational walk and a place for hot bath; *anu + Jān + nā + tu, imper. 3rd. sg.*

Caṃkamantaṃ anucaṃkamamāno – D. I. 105

Following the one walking up and down; *anu + caṃkama + māna, (intens. of Kram), pr.p.*

Caṃkamantopi nisinnena

Bhagavatā kañci kañci kathaṃ

sārāṇiyam vītisāreti – D. I. 89-90

Walking up and down, he causes to have some friendly talk with the Blessed One who has been sitting; *ni + Sad + ta, pp.*; *vi + ati + Sr + e + tvā, caus. absol.*

Caṃkamaṃ adhiṭṭhāhi – S. II. 282

Step on to the meditational walk; *adhi + Sthā + hi, imper. 2nd. sg.*

Caṃkamaṃ abbhuṭṭhāsi – D. I. 105

Stepped onto the meditational walk; *abhi + u(t) + Sthā + s + i, pst. 3rd. sg.*

Caṃkamā orohitvā – M. I. 332; II. 158; Vin. I. 15; II. 156

Having stepped out of the meditational walk; *o (ava) + Ruh + a + i + tvā, absol.*

Caṃkamādhigato samādhi ciraṭṭhitiko hoti – A. III. 30

The concentration of mind attained on the meditational walk lasts long; *caṃkama + adhi + Gam + ta, pp.*; *cira + Sthā + i + ti + ka, der.*

Caṃkamāya cittaṃ namati – M. III. 112

The mind turns towards walking; *Nam + a + ti, pres. 3rd. sg.*

Caṃkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti – M. I. 355; S. IV. 105; A. I. 114; II. 40

By walking and sitting, (he) causes to purify the mind from covering factors (hindrances); *ā + Vr + aṇīya, fut.pp.*; *pari + Śudh + e + ti, caus. pres. 3rd. sg.*

Cayo paripatati – Vin. II. 117

What is piled up collapses; *Ci + a, der.*; *pari + Pat + a + ti, pres. 3rd. sg.*

Carāṇena cittaṃ cittaññeva cittataraṃ – S. III. 151

The mind is, indeed, more picturesque than the painting named Carāṇa; *cittaṃ + yeva*; *the suffix tara is used with instr. abl. for comparison*

Carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ

ñāṇadassanaṃ paccupaṭṭhitam – M. I. 482

Knowledge and vision is always present to me while walking, standing,

sleeping and keeping awake; *carato*, *dat. sg. of caranta*, *pr. p.*; *tiṭṭhato*, *dat. sg. of tiṭṭhanta*, *pr. p.*; *Svap + ta*, *pp.*; *satataṃ samitaṃ*, *adv.*; *pati + upa + Sthā + i + ta*, *pp.*

Caranti visame samaṃ – S. I. 4
(They) fare along evenly on the uneven

Cara pi re Mallike vinassa – M. II. 108

You Mallikā, go and perish; *Car + a*, *imper. 2nd. sg.*; *vi + Nas + ya*, *imper. 2nd. sg.*

Cara pire vinassa – Vin. IV. 139

Go and perish; *an idiomatic expression of resentment*; *cara*, *gaccha*. *Cy. 871*; *pi and re* are *indecl. emphasizing the idea of resentment*, *they are printed here as one word*

Carapurāya uccāsaddā mahāsaddā mahāvanaṃ ajjhogāhanti – A. V. 133

They plunge into the great forest with so much noise for a race; *carapurāyāti... puratodhāvanta pacchato anubandhanta mahāparivārenāti attho*, *Cy. V. 51*; *adhi + o + Gāh + a + ntī*, *pres. 3rd. pl.*

Caritaṃ paribbājakaṃ – M. II. 148

Paribbājaka has been practised (by you); *the term paribbājaka seems to have been used here to denote the art of debate. The basic characteristic of paribbājaka life is to engage in debate with others for finding out the truth. It is just like a battle. This suggestion is further corroborated by the following*

sentence, "mā ayuddhaparājitaṃ parājayi" (don't lose the battle without fighting it); paribbājakanti pabbajjā-vidhānaṃ, *Cy. III. 408*; *pari + Vraj + aka*, *der.*; *Car + i + ta*, *pp.*

Cavati nappatiṭṭhāti saddhamme – A. III. 6

Departs and does not find support in the true Dhamma; *Cyu + a + ti*, *pres. 3rd. sg.*; *pati + Sthā + ti*, *pres. 3rd. sg.*

Cāgaparibhāvitaṃ cittaṃ – S. V. 369

The mind cultivated by generosity; *cāga + pari + Bhū + e + i + ta*, *caus. pp.*

Cāṭiyā vassaṃ upagacchanti – Vin. I. 153

Observe rainy retreat inside a large pot; *upa + gacchanti*

Cātuddase paṇṇarase aṭṭhamiyā ca pakkhassa sannipatitvā – Vin. I. 101

Having assembled on the fourteenth, fifteenth and eighth of the half month; *catu + dasa + a*, *der.*; *pañca + dasa*; *aṭṭhama + ī*, *der.*; *saṃ + ni + Pat + i + tvā*, *absol.*

Cātuddiso bhikkhu – A. III. 135

A bhikkhu acceptable to four corners of the world; *catusu disāsu appaṭihatacāro*, *Cy. III. 280*

Cātuddīpiko mahāmegho pāvassi – Vin. I. 290

A heavy rain poured down in four continents (all over the country) *Pubbavideha*, *Aparagoyāna*, *Jambudvīpa*, *Uttarakuru* are the four

continents of ancient India; catu + dīpa + ika, *der.*; *pa + Vṛṣ + a + i*, *pst. 3rd. sg.*

Cātumāyaṃ viharati āmalakīvane – M. I. 456

Abides at the emblic myrobalan grove in Cātumā

Cātummahābhūtikasmim kāyasmim – S. II. 94

In the body made of four great elements; *catu + mahā + bhūta + ika*, *der.*

Cātuvannaṃ suद्धim paññāpeti – M. II. 147

Proclaims the purification of four classes; *catu + vanna + ī*, *der.*

Cārikaṃ pakkāmi – S. IV. 63; Vin. I. 8, 23

Set out for the tour; *pa + Kram + i*, *pst. 3rd. sg.*

Cārittakilamathopissa tasmim samaye appaṭippassaddho hoti – A. III. 320

Even his languid of walking has not yet been subsided; *cāritta + kilamatho + api + assa*; *a + paṭi + pa + Śrabh + ta*, *pp.*

Cārittaṃ āpajjitā – A. V. 283

The one who commits adultery; *ā + Pad + ya + i + tu*, *der.*

Cāro ca vihāro ca anubandho hoti – S. IV. 188

(His) conduct and the way of abiding follow each other, i.e. behaviour is consistent; *Car + a*, *der.*; *amu +*

Ba(n)dh + ta, *pp.*

Cikkhallaṃ madditvā – Vin. III. 41

Kneading the mud; *Mṛd + ya + i + tvā*, *absol.*

Cicciṭāyati ciṭciṭāyati sandhūpāyati sampadhūpāyati – S. I. 169; Vin. I. 225

Makes the sound 'cicciṭa and ciṭciṭa' and fumigates heavily; *cicciṭāyati*, *ciṭciṭāyati*, *onom. verbs*; *saṃ + dhūpa + āya + ti*, *denom. pres. 3rd. sg.*

Caṇṇamānatto bhikkhūnaṃ āroceti – Vin. II. 39

The one who has completed the penance of humility, informs the bhikkhus; *Car + ta*, *pp.*; *+ mānatta*; *ā + Ruc + e + ti*, *caus. pres. 3rd. sg.*

Citakaṃ āropetvā aggim datvā – Vin. I. 345

Having caused to put (the body) on the funeral pyre and set fire; *ā + Ruh + e + tvā*, *caus. absol.*; *Dā + tvā*, *absol.*

Citakaṃ padakkhiṇaṃ akāsi – Vin. I. 345

Circumambulated the funeral pyre; *a + Kṛ + ā + s + i*, *double pst. 3rd. sg.*

Cittantaroyaṃ – M. II. 136

The one whose furrow between shoulders is filled in; *Ci + ta*, *pp.* + *antara + aṃsa*

Cittantaroyaṃ bhikkhave macco – A. V. 300

Bhikkhus, this mortal exists within one thought moment or between two

thought moments; *cittantaroti cittakāraṇo, athavā, citteneva antariko, Cy. V. 77*

Cittamaññāya – A. IV. 263

Having understood the mind; *cittaṃ + ā + Jñā + ya, absol.*

Cittaṃ ajjhataṃyeva santiṭṭhati sannisīdati ekodi hoti samādhīyati – A. I. 254

The mind remains, settles down, becomes one-pointed and is concentrated, within itself, indeed; *adhi + attāṃ + eva; saṃ + tiṭṭha + ti, pres. 3rd. sg.; saṃ + ni + Sad + a + ti, pres. 3rd. sg.; saṃ + ā + Dhā + īya + ti, pass. pres. 3rd. sg.*

Cittaṃ anusandati – A. IV. 47

Mind flows down; *anu + Syand + a + ti, pres. 3rd. sg.*

Cittaṃ abhininnāmesim – A. III. 82

I caused to turn (my) mind towards; *abhi + ni + Nam + e + s + im, caus. pst. 1st. sg.*

Cittaṃ (me) ārādheti – M. II. 159

Makes me happy; *ā + Rādh + e + ti, caus. pres. 3rd. sg.*

Cittaṃ ārādhemi pañhassa veyyākaraṇena – M. II. 10; S. II. 107

By answering the question I make (them) happy; *ā + Rādh + e + mi, caus. pres. 1st. sg.; vi + ā + Kṛ + ana, der.*

Cittaṃ ujukamakāṃsu – D. II. 254

Straightened up the mind; *a + Kṛ + ā + insu, double pst. 3rd. pl.*

Cittaṃ uddhaṃgāmī visesagāmī hoti – S. V. 370

Mind proceeds on upward and distinctive path; *uddhaṃ, incl. (opp. adho) + Gam + ī, der.*

Cittaṃ uppādetabbaṃ – M. I. 97

One should cause to produce a thought; *u(t) + Pad + e + tabba, caus. fut. pp.*

Cittaṃ ekodikātabbaṃ – A. II. 94

The mind should be made one-pointed; *ekodi + Kṛ + tabba, fut. pp.*

Cittaṃ eva antaraṃ pasādetu – D. I. 139

Cause to please the mind within itself; *pa + Sad + e + tu, caus. imper. 3rd. sg.*

Cittaṃ khipitabbaṃ maññeyya – S. II. 265

(If any non-human) would think that mind should be made upset; *Kṣip + i + tabba, fut. pp.; Man + ya + eyya, opt. 3rd. sg.*

Cittaṃ dahati, cittaṃ adhiṭṭhāti, cittaṃ bhāveti – M. III. 99

(He) fixes, stands on, and cultivates the mind; *Dhā + ti, pres. 3rd. sg.; adhi + Sthā + ti, pres. 3rd. sg.; Bhū + e + ti, caus. pres. 3rd. sg.*

Cittaṃ na namati – D. III. 238; A. III. 249

The mind does not bend towards; *Nam + a + ti, pres. 3rd. sg.*

Cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati – D. III. 239; M. I. 435

The mind does not leap forward, is not clean, is not stable and is not inclined; *na vimuccatīti nādhimuccati, Cy. 1032; pa + Skand + a + ti, pres. 3rd. sg.; pa + Sad + a + ti, pres. 3rd. sg.; saṃ + tiṭṭha (from Sthā) + ti, pres. 3rd. sg.; vi + Muc + ya + ti, pass. pres. 3rd. sg.*

Cittaṃ na samādhīyati – M. I. 104

Mind is not concentrated; *saṃ + ā + Dhā + īya + ti, pass. pres. 3rd. sg.*

Cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya – M. I. 101

Mind bends towards striving, indulgence, perseverance and practice; *Nam + a + ti, pres. 3rd. sg.; ā + Tap + ya, der.; anu + Yuj + a, der.; satata + ya, der.*

Cittaṃ niggaṇhāti, paggaṇhāti, sampahaṃsati, ajjuhekkhati – A. III. 435

(He) checks the mind, spurs the mind, gladdens the mind and is indifferent to the mind; *uddhaccasamaye cittaṃ samādhinā niggaṇhetabbaṃ nāma, kosajjānupatitakāle viriyena paggaṇhetabbaṃ nāma, nirassāda gatakāle samādhinā sampahaṃsitabbaṃ nāma, samappavattakāle bojjaṃgu pekkhāya ajjuhekkhitabbaṃ nāma, Cy. III. 413*

Cittaṃ paṇidahati – M. III. 196

Keeps the mind directed; *pa + ni + Dhā + ti, pres. 3rd. sg.*

Cittaṃ paṭīliyati paṭikuṭati paṭivaṭṭati na sampasāriyati – A. IV. 47

Mind shrinks back, bends back and turns back and is distracted; *paṭi + Lī + ya + ti, pres. 3rd. sg.; paṭi + Kuṭ + a + ti, pres. 3rd. sg.; paṭi + Vṛt + a + ti, pres. 3rd. sg.; saṃ + pa + Sṛ + e + īya + ti, caus. pass. pres. 3rd. sg.*

Cittaṃ paṭivāpeti – A. IV. 423

Makes the mind turn away; *paṭi + Vā + āpe + ti, caus. pres. 3rd. sg.*

Cittaṃ pariyādāya ṭhassati – S. II. 226

Will pervades the mind and remain there; *pari + ā + Dā + ya, absol.; Sthā + ssati, fut. 3rd. sg.*

Cittaṃ pariyādāya tiṭṭhati – M. I. 243; A. I. 1

Pervades the mind and remain there; *tiṭṭha (from Sthā) + ti, pres. 3rd. sg.*

Cittaṃ parisodheti – S. IV. 105

Makes the mind purify; *pari + Śudh + e + ti, caus. pres. 3rd. sg.*

Cittaṃ bhāvitaṃ hoti – S. IV. 294

Mind is cultivated; *Bhū + e + i + ta, caus. pp.*

Cittaṃ rakkhati āsavesu ca sāsavesu ca dhammesu – S. V. 232

Guards the mind against influxes and the things related to the influxes; *Rakṣ + a + ti, pres. 3rd. sg.*

Cittaṃ vasaṃ vatteti – A. IV. 34

Keeps the mind under control; *Vṛt + e + ti, caus. pres. 3rd. sg.*

Cittaṃ vā te khipissāmi, hadayaṃ

vā te phālessāmi, pādesu vā gahetvā
pāragamaṅgāyaṃ khipissāmi – S. I.
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I shall make confusion in your mind,
make your heart split and taking you by
feet I shall throw you over Ganges;
*Kṣip + i + ssāmi, fut. 1st.sg.; Phal + e
+ ssāmi, caus. fut. 1st.sg.*

**Cittaṃ vipariṇataṃ bhavissati – M.
I. 123**

The mind will be changed; *vi + pari +
Nam + ta, pp.; Bhū + a + i + ssati,
fut. 3rd.sg.*

**Cittaṃ vyantībhūtaṃ sabbaso
āsavaṭṭhāniyehi dhammehi – A. IV.
224; V. 175**

Mind is totally detached from the
conditions leading to influxes;
*vyantībhūtanti ekamsenapi
anallīnaṃ viṣaṃyuttaṃ
viṣaṃsaṭṭhaṃ, Cy. IV. 116; vi + anta
+ bhūta, pp.; sabbaso, adv.*

**Cittaṃ vyāsiṅcati
cakkhuvīññeyesu rūpesu – S. IV. 78**
Mind becomes defiled on material
forms which should be known by the
eye; *vi + ā + Si(ñ)e + a + ti, pres. 3rd.
sg.; cakkhu + vi + Jñā + eyya, der.*

Cittaṃ saṅghapetabbam – A. II. 94
The mind should be made still; *saṃ +
Sthā + āpe + tabba, caus. fut. pp.*

Cittaṃ sannisādetabbam – A. II. 94
The mind should be made settle down;
*saṃ + ni + Sad + e + tabba, caus. fut.
pp.*

Cittaṃ samādahaṃsu – D. II. 254

They concentrated the mind; *saṃ + ā
+ Dhā + iṃsu, pst. 3rd.pl.*

**Cittaṃ sammadeva āsavehi
vimuccati, seyyathīdam, kāmasavā
bhavāsavā diṭṭhāsavā, avijjāsavā –
D. II. 81**

The mind is perfectly liberated from
influxes, namely, influx of sense
desires, influx of becoming, influx of
wrong views and influx of ignorance;
*sammā + (d) + eva; vi + Muc + ya +
ti, pass. pres. 3rd.sg.; seyyathīdam,
incl., used for elaboration; kāma +
āsava; bhava + āsava; diṭṭhi +
āsava; avijjā + āsava*

**Cittaṃ samdassesī, samādapesī
samuttejesī sampahaṃsesī – D. I.
139**

Caused the mind to see (the point),
observe, incite, and elate; *saṃ + Dṛś +
e + s + i; caus. pst. 3rd.sg.; saṃ + ā +
Dā + āpe + s + i, caus. pst. 3rd.sg.;
saṃ + u(t) + Tij + e + s + i, caus. pst.
3rd.sg.; saṃ + pa + Hṛṣ + e + s + i,
caus. pst. 3rd.sg. These four verbs
are generally used to indicate the
distinctive characteristics of a
Buddha's discourse*

**Cittarūpaṃ na labhanti – Vin. IV.
232**
(They) do not get as they long for;
Labh + a + nti, pres. 3rd.pl.

**Cittarūpaṃ rattiyā (na) supiṃsu –
Vin. III. 161**
(They) had no sleep in the night as they
wished; *Svap + iṃsu, pst. 3rd.pl.*

Cittavisuddhi yāvadeva

diṭṭhivissuddhatthā – M. I. 149
Purification of mind (concentrated
mind) is just for the sake of
purification of views; *citta +
visuddhi: vi + Śudh + ti, der.; yāva +
(d) + eva, incl.; diṭṭhi + visuddhi +
attha*

**Cittassa upakkilesā – M. I. 36; A.
III. 16**
Polluting factors of mind; *upa + Kliś
+ a, der.*

**Cittassa nimittaṃ na uggaṇhāti – S.
V. 151**
Does not take up the exact point of the
mind; *u(t) + Grh + nā + ti, meta. pres.
3rd.sg.*

Cittassa parikkhāre – M. II. 205-6
Requisites of mind

Cittassa vasena vattati – A. IV. 34
Proceeds according to the commands
of the mind

**Cittassa vasena vatteyyam – M. III.
156**
May I proceed according to the
commands of the mind; *Vṛt + eyyam,
opt. 1st.sg.*

**Cittāni namanti nivesanāni
māpetum – D. II. 87**
The minds turn towards building
residences; *Nam + a + nti, pres. 3rd.
pl.; Mā + āpe + tum, caus. inf.*

**Cittālaṃkārattham
cittaparikkhārattham dānam deti –
A. IV. 62**
Gives alms for adorning and

supporting the mind; *citta is
explained here as samatha and
vipassanā citta, Cy. IV. 33; alaṃkāra
+ attham*

**Cittuppādampi parisodhessati – A.
IV. 65**
Will cause to purify the arising of
thought too; *pari + Śudh + e + ssati,
caus. fut. 3rd.sg.*

Cittekaggampi vindati – Vin. II. 235
Experiences one pointedness of mind
too; *citta + ekaggam + api; Vi(n)d +
a + ti, pres. 3rd.sg.*

Cittena nīyati loko – S. I. 39
The world is led by mind; *Nī + ya + ti,
pass. pres. 3rd.sg.*

Cittena loko niyyati – A. II. 177
The world is led by mind; *Nī + ya + ti,
pass. pres. 3rd.sg.*

**Citte saṃkiliṭṭhe duggati
pātikaṃkhā – M. I. 36**
A miserable state of existence is to be
expected when mind is polluted; *saṃ
+ Kliś + ta, pp.; citte saṃkiliṭṭhe, loc.
absl.; paṭi + Kāṃkṣ + ya, fut. pp.*

**Citrāni pattamaṇḍalāni dhārenti
rūpakokiṇṇāni bhatikammakatāni –
Vin. II. 113**
(They) use carved bowl-rests which
are painted with figures and decorated;
*Dhṛ + e + nti, caus. pres. 3rd.pl.;
rūpaka + o + Kīr + ta, pp.; bhati
(Bhṛti?) + kamma + kata*

**Cintento ummādassa vighātassa
bhāgī assa – A. II. 80**

The one who keeps thinking would go mad and face trouble; *Ci(n)t + e + nta*, *pr.p.*; *bhāga + ī*, *der.*; *As + yā* (*Skt. yāt*), *opt. 3rd. sg.*

Cimṅulakenapi kīlanti – Vin. II. 10
(They) play with toy windmill (made of palm leaves) too; *Krīḍ + a + nti*, *pres. 3rd. pl.*

Cimṅulāyitvā bhumiyaṃ papati – A. I. 111
Twirling round, it fell on the ground; *cimṅula + āya + i + tvā*, *denom. absol.*

Cirakatampi cirabhāsitaṃ saritā anussaritā – D. III. 268; S. V. 197; A. III. 11

The one who remembers and recollects what was done and said a long time ago; *cira + kata*; *cira + bhāsita*; *Smṛ + i + tu*, *der.*; *anu + Smṛ + i + tu*, *der.*

Ciraṭṭhitikaṃ brahmacariyaṃ abhaviṣsa – Vin. II. 256
The highest way of life would have stayed long; *a + Bhū + a + i + ssa*, *cond. 3rd. sg.*

Ciraṭṭhitiko vā assa – Vin. III. 266
Or would last long; *As + yā* (*Skt. yāt*), *opt. 3rd. sg.*

Cirattaṃ anutapessati – A. IV. 228
Will suffer for a long time; *cirarattaṃ socissati*, *Cy. IV. 117*; *anu + Tap + e + ssati*, *fut. 3rd. sg.*

Ciradiṭṭhā kho me mātāpitaro – Vin. I. 344

I have seen my parents, long time ago; *cira*, *incl.* + *Dṛś + ta*, *pp.*

Ciradiṭṭho me kāmesu ādīnavo – Vin. I. 197
Set-back of sense desire was seen by me for long

Ciranivāsī ahoṣi – M. III. 69; S. II. 227
He was a resident for a long time; *cira + ni + Vas + ī*, *der.*

Ciranisinno bhikkhusaṃgho – A. IV. 204; Vin. II. 236
The community of bhikkhus has been sitting for a long time; *cira + ni + Sad + ta*, *pp.*

Cirapaṭikā mayaṃ abhippasannā – Vin. I. 33
Since long time, we have been in good faith; *abhi + pa + Sad + ta*, *pp.*

Cirapaṭikāhaṃ bhante Bhagavantaṃ dassanāya upasaṃkamitukāmo – D. II. 270; S. III. 120

Since long time, venerable sir, I have been desirous of going to see the Blessed One; *cirapaṭikā + ahaṃ*; *upa + saṃ + Kram + i + tuṃ*, *inf. + kāma*

Cirappanaṭṭhe sucirappavāsino nātimitte suhaje sakhino samānetā – D. III. 160

The one who brings together the relatives, friends, colleagues, and the companions who were lost for a long time and who had been living abroad for a long long time; *cira + pa*

+ *Naś + ta*, *pp.*; *saṃ + ā + Nī + a + tu*, *der.*

Ciraṃ akāsi – Vin. I. 197
Delayed; *ciraṃ*, *incl.*; *a + Kr + ā + s + i*, *double pst. 2nd. sg.*

Ciraṃ jīva, dīghamāyuaṃ pālehi – A. III. 77
Live long, enjoy long life; *Jīv + a*, *imper. 2nd. sg.*; *pāla* (*from Pā*) + *e + hi*, *imper. 2nd. sg.*

Ciraṃ jīvāti vattuaṃ – Vin. II. 140
To say 'Live long'; *Vac + tuṃ*, *inf. or Vad + tuṃ*, *inf.*

Ciraṃ dīghamaddhānaṃ ṭhapesuṃ – Vin. III. 9
Caused to maintain for a long time; *dīghaṃ + addhānaṃ*; *Sthā + āpe + s + uṃ*, *caus. pst. 3rd. pl.*

Ciraṃ dīghamaddhānaṃ tiṭṭheyya – M. III. 243; S. II. 85, 274
Would stay for a long time; *tiṭṭha + eyya*, *opt. 3rd. sg.*

Ciraṃ dīghamaddhānaṃ yāpentu – M. I. 151
May they live long; *Yā + āpe + ntu*, *caus. imper. 3rd. pl.*

Ciraṃ paccanubhossati – A. IV. 228
Will experience personally, for a long time; *pati + anu + Bhū + a + ssati*, *fut. 3rd. sg.*

Ciraṃ bhavissati – Vin. I. 43
Will last long

Ciraṃ sarissati nekkhammassa – A.

III. 399
(He) will take long time to think of renunciation; *Smṛ + a + i + ssati*, *fut. 3rd. sg.*

Cirarattaṃ dukkhaṃ anubhavanti – S. I. 30
They undergo suffering for a long time; *cirarattaṃ*, *adv.*; *anu + Bhū + a + nti*, *pres. 3rd. pl.*

Cirarattasaṃvutā – A. IV. 93
Restrained for a long time; *saṃ + Vṛ + ta*, *pp.*

Ciravippavuttho assa – M. II. 253
He would have lived abroad for a long time; *cira + vi + pa + Vas + ta*, *pp.*

Cirassaṃ vata passāmi – S. I. 1
I see, indeed, after a long time

Cirassaṃ sutā – S. III. 95
Heard, a long time ago; *cirassaṃ*, *incl.*; *Śru + ta*, *pp.*

Cirassāpi therā āgatāti sacīvarāni bhattāni akaṃsu – Vin. I. 299
The people offered food with robes saying long since the elders came; *āgatā + iti*; *sa + cīvarāni*; *a + Kr + ā + iṃsu*, *double pst., 3rd. pl.*

Cirassāpi thero āgatoti sakkaccaṃ parivissu – Vin. IV. 70
Saying that the elder has come after a long long time, (they) fed him respectfully; *sakkaccaṃ*, *indc. adv.*; *pari + Viṣ + iṃsu*, *pst. 3rd. pl.*

- Cirassāpi bhaddanto agato – Vin. IV. 67**
The venerable has come after a long long time; *cirassaṃ + api*
- Cirassutā dhammī kathā – A. IV. 59**
The Dhamma-talk was heard, a long time ago; *cira + Śru + ta, pp.*
- Cirassutā no āvuso Ānanda Bhagavato sammukhā dhammi kathā – M. I. 160**
If is long since, brother Ānanda, that we have heard a Dhamma talk from the Blessed One.
- Cirāciraṃ tumhe gacchatī – Vin. IV. 261**
Goes to you very rarely; *ciraṃ + ciraṃ; cirena cirena, Cy. 921*
- Cirilikā saddo antaradhāyeyya – A. III. 397**
Cirilikā sound would disappear; *cirilikā, onom.; antara + Dhā + ya + eyya, opt. 3rd. sg.*
- Cirena agamāsi – Vin. I. 96**
(He) went late; *cirena, adv.; a + Gam + ā + s + i. double pst., 3rd. sg.*
- Cirena gāmaṃ piṇḍāya pavisati – Vin. IV. 86**
Enters the village for alms collection, after a long time; *pa + Viś + a + ti, pres. 3rd. sg.*
- Cirena satim paṭilabhitvā – Vin. I. 207; III. 249**
Having recollected after a long time; *paṭi + Labh + i + tvā, absol.*

- Cilimikaṃ kātuṃ – Vin. II. 150**
To make a carpet; *Kṛ + tuṃ, > kartuṃ > kattuṃ > kātuṃ, inf.*
- Cīrakavāsikampi karonti – M. I. 87**
They inflict the punishment of cīrakavāsika in which the convict is skinned from the neck up to the loin and from the loin up to the ankle, the first skin is made the dress for him, *Cy. II. 59*
- Cīvarakammaṃ karoti – M. III. 110**
Busy with robe-making
- Cīvarakārasamaye – Vin. III. 256**
At the time of robe-making
- Cīvarakālasamayo nāma anattathate kaṭhine vassānassa pacchimo māso, atthate kaṭhine pañcamāsā – Vin. IV. 286**
The time for making robes means the last month of the rains, if Kaṭhina is not spread out; when the Kaṭhina is spread out five months; *an + ā + Str + ta, pp.*
- Cīvarakārasamayo no vattati – M. III. 110**
It is robe-making time for us; *Vṛt + a + ti, pres. 3rd. sg.*
- Cīvaracetāpanaṃ upakkaṭaṃ hoti – Vin. III. 216**
The thing to be exchanged for the robe (i.e. money for the robe) was ready; *cīvaracetāpananti cīvaramūlaṃ, upakkaṭaṃ hotīti, sajjitaṃ hoti, saṃharitvā ṭhapitaṃ, Cy. 670; upa (s) + Kṛ + ta*

- Cīvaranidahakaṃ sammannituṃ – Vin. I. 283**
To agree upon a keeper of robes; *cīvara + ni + Dhā + aka, der.; saṃ + Man + ya + i + tuṃ, inf.*
- Cīvarapaccāsā nikkhipituṃ – Vin. III. 203.**
To lay aside with the hope of a robe; *cīvara + pati + āsā, instr. sg.; ni + Kṣip + i + tuṃ, inf.*
- Cīvarapaṭiggāhakaṃ sammannituṃ – Vin. I. 283**
To agree upon a receiver of robes; *paṭi + Gṛh + aka, der.*
- Cīvarapaṭivisaṃ apacināyamāno – Vin. I. 263**
Leaving behind the share of robes; *apa + Ci + nā + ya + māna, pr.p.*
- Cīvarabhataṃ paṭiyattaṃ – Vin. III. 265**
The food with robes had been prepared; *paṭi + Yat + ta, pp.*
- Cīvarabhikkhā uppajji cīvarasahassaṃ – Vin. II. 292**
There was a donation of one thousand robes; *cīvara + bhikkhā; u(t) + Pad + ya + i, pst. 3rd. sg.*
- Cīvarabhisim karitvā – Vin. I. 287**
Having rolled up the robe like a cushion
- Cīvarampi senāsanampi dussati – Vin. I. 188; IV. 117**
The robe and the dwelling place become soiled; *Dus + ya + ti, pass. pres. 3rd. sg.*
- Cīvaraṃ khandhe karitvā – Vin. II. 208, 217**
Keeping the robe on the shoulder
- Cīvaraṃ parittaṃ uppajjati – Vin. I. 283**
A little robe-material is available; *u(t) + Pad + ya + ti, pres. 3rd. sg.*
- Cīvaraṃ paribhuñjamāno – A. II. 54**
While making use of the robe; *pari + Bhū(ñ)j + a + māna, pr.p.*
- Cīvaraṃ mātāpitunnaṃ dātukāmo – Vin. I. 297**
Being desirous of giving the robe to the parents; *Dā + tuṃ, inf. + kāma*
- Cīvaraṃ vikaṇṇaṃ hoti – Vin. II. 115**
The robe becomes uneven at corners; *vi + kaṇṇa*
- Cīvaraṃ vināhi – Vin. III. 257**
Weave a robe; *Vī (Vā) + nā + hi, imper. 2nd. sg.*
- Cīvaraṃ vilomaṃ hoti – Vin. II. 115**
The robe is not in order
- Cīvaraṃ sinnaṃ hoti – Vin. I. 46**
The robe has been wet with sweat; *Svid + ta, pp.*
- Cīvaraṃ sibbentā aṃguliyaṃ paṭigaṇhanti – Vin. II. 116**
While sewing the robe they receive the needle with the finger (= they prick their fingers); *Siv + ya + e + nta, pr.p.; paṭi + Gṛh + ṇā + nti, meta., pres. 3rd. pl.*

Cīvaravaṃsaṃ vā cīvararajjuṃ vā pamajjitvā – Vin. I. 47

Having wiped off the bamboo or the rope used for hanging up robes; *pa + Mrj + ya + i + tvā, absol.*

Cīvaravibhaṅgaṃ paṭibāheyya – Vin. IV. 284

Should withhold the distribution of robes; *paṭibāheyyāti paṭisedheyya, Cy. 930; vi + Bhaj + a, der.; paṭi + Bāh + eyya, opt. 3rd. sg.*

Cīvarasaṃkamaṇīyaṃ dhāreti – Vin. IV. 282

Wears a robe which should be given back; *aññissā santakaṃ anāpucchā gahitaṃ puna paṭidātabbacīvaraṃ, Cy. 930; saṃ + Kram + aṇīya, fut. pp.; Dhṛ + e + ti, caus. pres. 3rd. sg.*

Cīvare kalyānakāmā – A. III. 107

Those who are desirous of fine robes

Cīvarena acchādetukāmo – Vin. III. 215

Being desirous of offering him a robe; *ā + Chad + e + tuṃ, caus. inf. + kāmo*

Cīvare pariyāyaṃ ācikkheyya – Vin. I. 196

Should clarify the way to be followed regarding the robe; *pari + I; ā + Khyā + eyya, intens. opt. 3rd. sg.*

Cīvarehi ubbhaṇḍite sīse – Vin. I. 287

On the head, smothered up with robes; *u(t) + bhaṇḍa + i + ta, pp.*

Cuṇṇaṃ sannetabbāṃ, mattikā

temetabbā – Vin. I. 47; II. 220

The powder should cause to be mixed, the clay should cause to be moistened; *saṃ + Ni + e + tabba, caus. fut. pp.; Tim + e + tabba, caus. fut. pp.*

Cuṇṇena nahāyanti – Vin. II. 280

Bathe with (bathing) powder; *Snā + ya + nti, meta., pres. 3rd. pl.*

Cuṇṇena vā mattikāya vā nhāyati – Vin. IV. 119

Takes bath with powder or clay; *Snā + ya + ti, pres. 3rd. sg.; nhāyati = nahāyati*

Cuṇṇehi bhesajjehi calitehi attho hoti – Vin. I. 202

There is a need for powdered medicine sifted (calita)

Cutāhaṃ diviyā kāyā – D. II. 286

Fallen from the divine group; *cuto + ahaṃ; Cyu + ta, pp.; Dīv + ya = diviya = dibba*

Cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyaṃ khandhānaṃ bhedo kaḷabarassa nikkhepo – S. II. 3

Shifting out, removal, break, disappearance, God of Death, death, act of death, dissolution of the aggregates, putting down of the (dead) body; *Cyu + ti, der.; Cyu + ana + tā, der.; Bhid + a, der.; ni + Kṣip + a, der.*

Cutiyā upapattiyā sati – A. II. 126

When there is departure and arrival (i.e. death and birth); *loc. absl.*

Cuditena dvīsu dhammesu

paṭiṭṭhātabbaṃ, sacce ca akuppe ca – A. III. 198

The one who has been accused (of some offence) must put himself on two things, truth and anger-free mind; *Cud + i + ta, pp.; a + Kup + ya, der.*

Cundo samaṇuddeso – M. II. 244

Cunda, the novice; *samaṇa + uddesa*

Cumbaṃ oropetvā vāseti – Vin. III. 140

Causing to put down the burden (coil) on the head, makes (her) stay; *o + Ruh + e + tvā, caus. absol.; Vas + e + ti, caus. pres. 3rd. sg.*

Cecca abhivitaritvā vītikkamo – Vin. III. 73

Transgression made deliberately; *Cit or Cet + ya, absol.; abhi + vi + Tr + a + i + tvā, absol.; vi + ati + Kram + a, der.*

Cetakena bhikkhunā

pacchāsamaṇena – D. I. 205

With a bhikkhu attendant from the Cetiya country; *Cetiyaṃ the jātattā Cetakoti evaṃ laddhanāmena, Cy. 386*

Cetanā abbohārikā – Vin. III. 112

Will is not involved; *a + vohāra + ika, der.*

Cetanā paṭiṭṭhitā, patthanā

paṭiṭṭhitā – A. I. 224

Will is established, intent is established; *pati + Sthā + i + ta, pp.*

Cetanāya karaṇīyaṃ – A. V. 312

A thing to be done by will; *Kṛ + aṇīya, fut. pp.*

Cetanāhaṃ bhikkhave kammaṃ vadāmi – A. III. 415

Bhikkhus, I declare that will is Kamma; *cetanā + ahaṃ; Vad + a + mi, pres. 1st. sg.*

Cetayamānassa me pāpiyo acetayamānassa me seyyo – D. I. 184

It is worse if I were to will, and it is better if I were not to will; *Tattha ceteyyaṃ abhisamkhareyyanti padadvaye jhānaṃ samāpajjanto ceteti nāma, punappuna kappeti attho, uparisamāpatti atthāya nikantiṃ kurumāno abhisamkharoti nāma, Cy. 373; cetaya + māna, pr. p.*

Cetayitvā kammaṃ karoti – A. III. 415

One acts after willing; *Cet + aya + i + tvā, absol.*

Cetasā adhimuccamāno paññāya pariyogāhamāno – A. IV. 145

Being possessed by mind and plunged into by wisdom; *adhi + Muc + ya + māna, pass. pr.p.; pari + o + Gāh + a + māna, pr.p.*

Cetasā anuvitakketi anuvicāreti manasānupekkhati – D. III. 242; A. III. 23, 361

(He) ponders over, investigates and reviews with the mind; *anu + vi + takka + e + ti, denom. pres. 3rd. sg.; anu + vi + Car + e + ti, caus. pres. 3rd. sg.; manasā + anu + pa + Īkṣ + a + ti, pres. 3rd. sg.*

Cetasā cittaṃ suparicitaṃ – A. IV. 402

Mind is well scrutinised by the mind; *su + pari + Ci + ta, pp.*

Cetasā ceto paricca ovaditūṃ – Vin. III. 8

To give advice (to the disciples) after surveying (their) mind by (his own) mind; *o + Vad + i + tum, inf.*

Cetasā ceto paricca pājānāmi – M. I. 74; S. II. 233; A. I. 8

Having surveyed (his) mind by (my) mind, I understand; *pa + Jān + nā + mi, pres. 1st. sg.*

Cetasā ceto paricca manasākāsi – Vin. II. 236

Surveying (other's) mind with (his own) mind, he pondered; *pari + I (t) + ya, absol.; manasi + akāsi: a + Kr + ā + s + ti, double past. 3rd. sg.*

Cetasā ceto paricca vidito – M. I. 210; A. III. 123

Understood with (my) mind after making a survey of his mind; *Vid + i + ta, pp.*

Cetasā cetoparivitakkamaññāya – S. I. 103; Vin. I. 4

Having understood the idea by (his) mind; *ā + Jñā + ya, absol.*

Cetasā cetoparivitakkaṃ manasākāsi – M. II. 61

(The Blessed One) focussed his attention on the thinking (of Raṭṭhapāla) by his mind; *ceto + pari + vi + takka*

Cetasā phuṭo – M. III. 94

Pervaded by the mind; *Sphur + ta, pp.*

Cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti – A. I. 216; III. 205

He experiences mental pain and displeasure; *ceta(s) + ika, der.; du + manas + ya, der.; paṭi + saṃ + Vid + e + ti, caus. pres. 3rd. sg.*

Cetaso apaniyādānā na ceva uttāsavā hoti, na vighātavā na apekhavā, anupādāya ca na paritassati – S. III. 18

As (his) mind is not obsessed, he is not terrified, not distressed, not anxious; he is not agitated because of non-grasping; *u(t) + tras + a + vantū, der.; vi + ghan + ta + vantū, der.; apa + Īkṣ + a + vantū, der.; pari + tras + ya + ti, pass. pres. 3rd. sg.*

Cetaso paṇidhānapaccayā tadabhinandati – M. III. 197

For the reason that the mind is set in, he rejoices over it; *pa + ñi + Dhā + ana, der + paccaya; taṃ (tad) + abhi + Nand + a + ti, pres. 3rd. sg.*

Cetaso parivattakko udapādi – Vin. I. 4, 21

An idea arose in mind; *u(t) + a + Pad + i, pst. 3rd. sg.*

Cetaso linattaṃ – A. I. 3; IV. 32

Sluggishness of mind; *Lī + ta, pp. + tta, der.*

Cetaso vikkhepassa pahānāya ānāpānasati bhāvetabbā – A. III. 449

To drive away mental disorder,

mindfulness on breathing in and out should be practised; *vi + Kṣip + a, der.*

Cetaso vivaraṃ cetaso pasādaṃ – A. III. 186

Openness and clarity of mind; *samathavipassanācittassa uppajjanokāsa-saṃkhātavivaraṃ, Cy. III. 295*

Cetaso samudācāro – M. III. 114

Upsurge of the mind; *saṃ + u(t) + ā + Car + a, der.*

Cetaso samphuṭṭhapubbā dhammā na samudācaranti – A. V. 103

Things already touched by the mind do not come up on the mind; *saṃ + Sprś + ta, pp. + pubba; saṃ + u(t) + ā + Car + a + nti, pres. 3rd. pl.*

Cetāpetvāti parivattetvā – Vin. III. 216

Cetāpetvā means having caused to exchange; *pari + Vrt + e + tvā, absol.*

Cetiya-cārikaṃ āhiṇḍantā – D. II. 141

While going round the Cetiya (object of veneration); *cetiya, from Ci to heap up; ā + Hiṇḍ + a + nta, pr.p.*

Cetiya-pūjāya – Vin. IV. 301

For making offering to the shrine

Cetiya-rukkhaṃ chedāpesi – Vin. III. 155

Caused to cut a tree regarded as a shrine; *Chid + āpe + s + i, caus. pst. 3rd. sg.*

Cetiya-ssa vā pariṇāmeti – Vin. III. 266

Or causes to offer to a shrine; *pari + Nam + e + ti, caus. pres. 3rd. sg.*

Cetiya-ṇi abbhantarāni ceva bāhirāni ca – D. II. 74

Religious shrines inside and outside; *abhi + antara; ca + eva, incl.*

Cetiya-ssa cārikaṃ caramāno – Vin. IV. 108

While touring in the kingdom of Cetiya

Ceteti upakkamati muccati – Vin. III. 113

Wills, strives and is released; *Cet + e + ti, pres. 3rd. sg.; upa + Kram + a + ti, pres. 3rd. sg.; Muc + ya + ti, pass. pres. 3rd. sg.*

Ceteya-ṃ abhisamkhareyyaṃ – D. I. 184

I should will and accumulate mental-energies; *Cet + eyyaṃ, opt. 1st. sg.; abhi + saṃ (s) + Kr + eyyaṃ, opt. 1st. sg.*

Cetopadosahetucca – A. I. 8

Due to the pollution of mind; *ceto + padosa + hetu + ca*

Cetopariyāyaṃ pajānāti – D. I. 79

He knows the way of mind, (habit patterns); *pari + Yā + (y) + a, der.; pa + Jān + nā + ti, pres. 3rd. sg.*

Cetopasādahetucca – A. I. 9

Due to the clarity of mind

Cetovasippatto vitakkapathesu – A. II. 36

The one who has reached mastery over the mind in regard to thought processes; *ceto + vasi + pa + Āp + ta, pp.*

Cetosamādhiṃ phusati – M. III. 210

Experiences a concentration of mind; *Sprś + a + ti, pres. 3rd. sg.*

Celaṇḍukena cepi muddhanā pariharantā – M. I. 150

Carrying him even on the head, dressed with a turban; *cela + aṇḍuka; pari + Hr + a + nta, pr.p.*

Celapattikaṃ akkamituṃ – Vin. II. 129

To step onto a cloth-spread; *celapaṭikanti celasantharaṃ, Cy. 1209; a + Kram + i + tuṃ, inf.*

Celavitānāni karonto mandalamālāni paṭiyādentō – D. II. 159

Making canopies with cloths and preparing pavilions; *Kr + o + nta, pr.p.; paṭi + Yat + e + nta, caus. pr.p.; paṭiyādentāti sajjentā, Cy. 596*

Codakaṃ paṭipparati – M. I. 95; A. IV. 193, codakaṃ yeva

Turns against the reprover; *paṭi + Sphar + a + ti, pres. 3rd. sg.*

Codakassa paccāropeti – M. I. 96; A. IV. 193, codakasseva

Causes to make counter-charge for the reprover; *pati + ā + Ruh + e + ti, caus. pres. 3rd. sg.*

Codakena paraṃ codetukāmena – Vin. II. 248

By the accuser, wishing to accuse another; *Cud + aka, der.; codetuṃ + kāma*

Codito vā acodito vā āpattiṃ sarati – M. II. 248

He remembers the offence, whether reproved or not; *Cud + e + i + ta, caus. pp.; ā + Pad + ti, der.; Smṛ + a + ti, pres. 3rd. sg.*

Codiyamāno na deti – A. III. 352

Being accused, he does not give; *Cud + e + iya + māna, caus. pass. pr.p.; Dā + e + ti, pres. 3rd. sg.*

Codiyamāno sāriyamāno – Vin. III. 221

Being charged and reminded *Smṛ + e + iya + māna, caus. pass. pr.p.*

Coragāmaṇiko – Vin. III. 208

The group-leader of robbers

Coram āgucāriṃ gahetvā – M. III. 163

Having captured the thief, a criminal; *āgu + Car + i, der.; Grh + e + tvā, absol.; the two words, cora and āgucārī, occur together*

Corā andhakārābhinivesā – A. III. 363

Thieves are adhered to darkness; *andhakāra + abhinivesa*

Corā bhikkhū acchindiṃsu – Vin. I. 88

The thieves plundered the bhikkhus; *a + Chi(n)d + iṃsu, pst. 3rd. pl.*

Corā satthādhiṭṭhānā – A. III. 363

Thieves are dependents on weapons

Corikaṃ katvā – Vin. I. 75

Having made a little theft

Corikāya ābhatā – Vin. III. 250

Brought in by a little theft; *ā + Bhr + ta, pp.*

Core sabhaṇḍe gahetvā – Vin. IV. 120

Having arrested the robbers with goods

Coro yathā sandhimukhe gahīto – M. II. 74

Just as a robber caught in a burglary; *yathā, indcl.; Grh + i + ta, pp.*

Colakaṃ temetvā pīletvā pamajjitabbā – Vin. I. 48

Causing to soak a piece of cloth in water and squeeze it, (the floor) should be mopped; *Tim + e + tvā, caus. absol.; Pīḍ + e + tvā, caus. absol.; pa + Mrj + ya + i + tabba, fut. pp.*

Colakaṃ nipphatati – Vin. II. 271

The piece of cloth drops; *ni(s) + Pat + a + ti, pres. 3rd. sg.*

Colakena paccuddharituṃ – Vin. II. 151

To remove (it) with a piece of cloth; *paccuddharitunti puñchituṃ, Cy. 1219; pati + u(t) + Dhṛ or Hr + i + tuṃ, inf.*

Ch

Chakalakam ajikāya vipaṭṭipajjantaṃ (addasaṃsu) – Vin. III. 166

(They saw) a he-goat misbehaving with a she-goat; *vi + paṭi + Pad + ya + nta, pr.p.*

Chadḍetukāmo viya – Vin. IV. 190
As if the one, desirous of throwing it away; *chadḍetuṃ + kāmo; viya, incl.*

Chattanāḷiyā pakkhipitvā pahitā – M. II. 116

It was sent (to me) by putting it in an umbrella case; *chatta + nāḷi; pa + Kṣip + i + tvā, absol.; pa + Hi + ta, pp.*

Chattapaggahitāpi ārāmaṃ pavisanti – Vin. II. 207

(They) enter the monastery with the sunshade up; *chatta + pa + Grh + i + ta, pp.; pa + Viś + a + nti, pres. 3rd, pl.*

Chattapāṇissa dhammaṃ desenti – Vin. IV. 199

(They) explain the Dhamma to a person having an umbrella in the hand; *Dṛś + e + nti, caus. pres. 3rd, pl.*

Chattam apanāmetvā – Vin. II. 208
Having made the sunshade turn aside; *apa + Nam + e + tvā, caus. absol.*

Chattūpāhanaṃ dhārenti – Vin. IV. 337

They make use of umbrella and shoes; *chatta + upāhana; Dhṛ + e + nti, caus. pres. 3rd, pl.*

Chatte vassaṃ upagacchanti – Vin. I. 152

Observe rainy retreat under (the shade of) an umbrella; *upa + gaccha + nti, pres. 3rd, pl.*

Chaddhāturoyaṃ bhikkhu puriso – M. III. 239

Bhikkhu, this person is made of six elements (*paṭhavī dhātu, āpodhātu, tejodhātu, vāyodhātu, ākāśadhātu, viññāṇadhātu*); *cha + dhāturo + ayaṃ; Cy. takes the term dhāturo as dhātuyo or dhātuko, V. 51*

Chandakam saṃharitvā – Vin. IV. 250

Having made a voluntary collection; *saṃ + Hr + a + i + tvā, absol.*

Chandañca ruciñca ādāya voharati – Vin. III. 175

Having taken (our) consent and consensus he speaks; *ā + Dā + ya, absol.; vi + o (ava) + Hr + a + ti, pres. 3rd, sg.*

Chandadāyako khīyati – Vin. II. 94

The one who gives consent criticises; *chanda + Dā + aka, der.; Kṣī + ya + ti, pres. 3rd, sg.*

Chandamūlakā sabbe dhammā – A. IV. 339

All things are rooted in desire; *ajjhāsaya chando kattukamyatā chando taṃ mūlaṃ etesanti chandamūlakā; sabbe dhammāti pañcakkhandhā, Cy. IV. 158*

Chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati – M. II. 26; S. V. 9; A. II. 74

He makes a resolution, strives, starts an endeavour, holds the mind up and fixes on; *Jan + e + ti, pres. 3rd, sg.; ā + Yam + a + ti, pres. 3rd, sg.; ā + Rabh + a + ti, pres. 3rd, sg.; pa + Grh + nā + ti, meta. pres. 3rd, sg.; pa + Dhā + ti, pres. 3rd, sg.*

Chandaṃ datvā khīyati – Vin. IV. 152

Having given the consent, criticises the act; *Dā + tvā, absol.*

Chandaṃ dātuṃ – Vin. I. 121

To give consent; *Dā + tuṃ, inf.*

Chandarāgaṭṭhāniye dhamme ārabha – A. I. 264

Concerning the things related to the exciting desire; *ṭhāna + iya, der.; ārabha, incl.*

Chandarāgavinayo chandarāgappahānaṃ – M. I. 87; A. I. 258

Removal and abandonment of the exciting desire; *chanda + rāga + vi + Nī + a, der.; pa + Hā + ana, der.*

Chandaso āropema – Vin. II. 139
May we put it in metric form (or in a fixed language); *vedaṃ viya*

sakkatabhāsāya vācanāmaggaṃ āropema, Cy. 1214; a + Ruh + e + ma, caus. imper. 1st, pl.

Chandassa dhammanijjhānakkhanti bahukārā – M. II. 175

Deep understanding of the Dhamma is quite helpful for making a decision; *dhamma + nijjhāna + khanti*

Chandāpi gaccheyya, dosāpi gaccheyya, mohāpi gaccheyya, bhayāpi gaccheyya – Vin. IV. 238

May go wrong for the reason of desire, anger, delusion, and fear; *chandā + api; dosā + api*

Chandiko ca paññavā ca – A. III. 436

Courageous and wise; *chanda + ika, der.*

Chando jāyati – A. I. 264

Attachment is born; *Jan + ya + ti, pres. 3rd, sg.*

Chando hi mūlaṃ dukkhassa – S. IV. 328

Desire is indeed the root of Dukkha

Channamativassati, vivaṭṭam nātivassati – Vin. II. 240

What is covered is extremely wet, what is open is not so wet; *Chad + ta, pp.; ati + Vrṣ + ya + ti, pres. 3rd, sg.; vi + Vr + ta, pp.; na + ati + vassati*

Channaṃ dhātūnaṃ upādāya gabbhassāvakkanti hoti – A. I. 176

Depending on six elements conception (coming down of the embryo) takes place; *upādāya, incl.;*

ava + Kram + ti, der.

**Channaṃ phassāyatanānaṃ
asesavirāganirodhā
papañcanirodho, papañca vūpasamo** – A. II. 162

Proliferation of thoughts subsides and ceases to exist due to the complete detachment from and cessation of six sense bases; *phassa* + *āyatana*; *a* + *sesa*: *Śiṣ* + *a*, der. + *vi* + *rāga*: *Raj* + *a*, der. + *ni* + *rodha*: *Rudh* + *a*, der.; *vi* + *upa* + *Sam* + *a*, der.

**Channāyaṃ kumārikā tassa
kumārassa** – Vin. III. 135

This girl is suitable for that boy; *channā* + *ayaṃ*: *Chad* or *Chand* + *ta*, pp. + *ayaṃ*

Chapakassa pajāpati – Vin. IV. 203
A wife of an outcast; *chapakassāti caṇḍālassa*, Cy. 896; cp. *chavaka*

**Chappañca vācāhi dhammaṃ
desetuṃ** – Vin. IV. 21

To explain the Dhamma in five-six words; *cha* + *pañca*; *Dṛś* + *e* + *tuṃ*, inf.

Cha phassāyatanikā nāma nirayā – S. IV. 126

Six purgatories named phassāyatanikas, (that which belongs to the six sense-bases); *idaṃ pana avīci mahānirayaṃ sandhāya vuttaṃ*, Cy. II. 400; *phassa* + *āyatana* + *ika*, der.

Cha phassāyatanikā saggā – S. IV. 126

Six heavenly abodes named

phassāyatanikas

Chabbassāni dhāretabbaṃ – Vin. III. 228

Should cause to be used for six years; *cha* + *vassāni*; *Dhr* + *e* + *tabbaṃ*, caus. fut. pp.

Chamā nikkīpaṃ bhakkhasaṃ – D. III. 6

The food put on the ground; *ni* + *Kīr* + *ta*, pp.; *nikkīpaṃ*, *pakkhittaṃ*, *thapitaṃ*; *bhakkhasanti bhakkhaṃ*, *yaṃ kiñci khādaṇīyaṃ bhojaṇīyaṃ*, Cy. 819

Chamāya kaṭhinaṃ pattharanti – Vin. II. 116

(They) spread Kaṭhina on the ground; *pa* + *Str* + *a* + *nti*, pres. 3rd. pl.

Chamāya pattapaṃ nikkujjanti – Vin. II. 113

(They) turn the bowl upside down on the ground; *ni* + *kujja* (Skt. *kubja*) + *e* + *nti*, denom. pres. 3rd. pl.

Chambhī bhīrukajātikā – M. I. 19

Those who are panicky and subject to fear, by nature; *bhīruka* + *jātika*

Chammāsikaṃ vetanaṃ deti – Vin. I. 240

Gives salary for six months; *cha* + *māsa* + *ika*, der.; *Dā* + *e* + *ti*, pres. 3rd. sg.

**Chalakāni pi aṭṭhikāni pi
ucchiṭṭhodakaṃ pi pattena
nīharanti** – Vin. II. 115

(They) carry away in the bowl odd bits, bones and unclean water; *u(t)* + *Śiṣ* +

ta, pp. + *udaka*; *ni* (s) + *Hr* + *a* + *nti*, pres. 3rd. pl.

**Chalaṃgasamannāgataṃ
dakkhiṇaṃ paṭiṭṭhāpeti** – A. III. 336

Causes to establish an offering comprising six items; *cha* (Skt. *ṣat*) + *aṃga* + *saṃ* + *anu* + *ā* + *Gam* + *ta*, pp; *paṭi* + *Sthā* + *āpe* + *ti*, caus. pres. 3rd. sg.

Chalaṃgasamannāgato hoti – A. V. 30

Is endowed with sixfold (equanimity); *chalaṃgupekkhāya samannāgato*, Cy. V. 8

Chavakuṭiyā vassaṃ upagacchanti – Vin. I. 152

Observe rainy retreat under a small hut put up in the cemetery; *Chavakuṭikā nāma taṃkitamañcādibhedā kuṭi*; *taṃkitamañca* is a hut prepared by putting a stone slab over four stone pillars, Cy. I. 302

Chavaṭṭhikāni upadhāya – M. I. 79

Keeping human bones as pillow; *chava* + *aṭṭhikāni*; *upa* + *Dhā* + *ya*, absol.

Chavasīsassa pattapaṃ dhāreti – Vin. II. 115

Holds (uses) a bowl of skull; *Dhr* + *e* + *ti*, caus. pres. 3rd. sg.

**Chavālātaṃ ubhato padittaṃ
majjhe gūthagataṃ** – A. II. 95

A firebrand of funeral pyre, kindled at both ends and smeared with dung in the middle; *chava* + *alāta*; *pa* + *Dīp* + *ta*, pp.; *gūtha* + *gata*

Chaviṃ opātetvā haranti – Vin. II. 150

Causing to drop the stuff they take away the case; *o* + *Pat* + *e* + *tvā*, caus. absol.; *Hr* + *a* + *nti*, pres. 3rd. pl.

Chasu ajjhattikabāhiresu āyatanesu – A. V. 109

In reference to the six bases, internal and external

**Chahi phassāyatanehi phussa phussa
paṭisaṃvedenti** – D. I. 45

Contacting continuously with six sense bases (they) experience; *Sprś* + *ya*, absol.; *paṭi* + *saṃ* + *Vid* + *e* + *nti*, caus. pres. 3rd. pl.

Chahi māsehi chāratṭūnehi – A. I. 111

By six months minus six days; *cha* + *ratta* + *ūna*

Chādeti sāsaṇaṃ – A. IV. 196

Makes the message conceal; *Chad* + *e* + *ti*, caus. pres. 3rd. sg.; *Śās* + *ana*, der.

Chāyāva anapāyini – M. II. 135; S. I. 72

Just like the shadow which does not go away; *chāyā* + *iva*; *an* + *apa* + *aya* (from I) + *inī*

Chāratṭapaṃ mānattaṃ detu – Vin. II. 38

Let (the Saṃgha) prescribe penance of humility for six nights; *cha* + *ratta*; *mānatta* (humility) is connected with *saṃghādisesa* offences; *Dā* + *e* + *tu*, imper. 3rd. sg.; Cy. describes fourfold *mānatta*:

concealed, unconcealed, fortnight
and all inclusive, the third is meant
for the bhikkhūnīs, 1170

Chārikā ussannā hoti – Vin. II. 220
Ashes are heaped up; *u(t) + Syad + ta, pp.*

Chinnaggāni tiṇāni khādanti – Vin. I. 352
Eats grasses topless; *chinna + agga; Khād + a + ti, pres. 3rd. sg.*

Chinnapapātaṃ papatanti – Vin. II. 284

(They) jump down from the rock
cliffs; *pa + Pat + a + nti, pres. 3rd. pl.*

Chinnabhata ahosi – Vin. IV. 175
She lost her meal; *Chid + ta, pp. + bhata*

Chinnabhatto ahosi – Vin. IV. 67
He lost his meal; *Chid + ta, pp.*

**Chinnamūlako hoti suttanto
appaṭisaraṇo – A. II. 147**
The discourse becomes rootless and
supportless; *mūla + ka, der.; a + paṭi
+ saraṇa*

Chinnikā dhuttikā ahirikāyo – Vin. II. 128
Those who were broken, sly and
shameless; *chinna + I + ka, der.; ahiri
+ ka, der.*

**Chupitamatte vipaṭṭisāri ahosi –
Vin. III. 37**
He became remorseful just at the
touch; *Chup + i + ta, pp.; vi + paṭi +
Sr or Smr + ī, der.*

Chejjabhejjaṃ anusāsanti – Vin. III. 47

Administer the small parts of the land;
*Chid + ya, fut. pp.; Bhid + ya, fut.
pp.; anu + Śās + a + nti, pres. 3rd. pl.*

**Chedana-vadha-bandhana-
viparāmosa-ālopa-sahasākārā
paṭivirato – D. I. 5**

Refrained from cutting (limbs),
killing, binding, highway robbery,
plunder and violence; *vi + parā +
mosa (māsa?); ā + Lup + a, der.;
sahasā + kāra*

Cheppāyapi gaṇhanti – Vin. I. 191
Take by the tail; *Gṛh + ṇā + nti, meta.
pres. 3rd. pl.*

J

**Jaccandhūpamo maññe paṭibhāsi –
D. II. 329**

You seem to be like a born blind; *jāti
+ andha + upama; maññe, indcl.;
paṭi + Bhā + si, pres. 2nd. sg.*

Jajjarasakaṭena yāti – S. I. 90
(He) goes by a worn out cart; *Yā + ti,
pres. 3rd. sg.*

Jaṭāya jaṭitā pajā – S. I. 13
People are entangled with problems
(knots); *Jaṭ + i + ta, pp.*

Jatumaṭṭhakaṃ ādiyitvā – Vin. IV. 261

Applying something coated with
lacquer; *Mṛj + ta, pp. + ka, der.; ā +
Dā + iya + i + tvā, absol.*

Janapadacārikaṃ pakkamituṃ – A. IV. 373

To go on preaching tour in the country;
pa + Kram + i + tuṃ, inf.

Janapadapadeso vuṭṭhāsi – D. II. 339
Set out the people of country side, i.e.
migrated; *vi + u(t) + Sthā + s + i, pst.
3rd. sg.*

Janapadaṃ viheṭhessanti – D. I. 135
Oppress the country; *vi + Hiḍ + e +
ssanti, fut. 3rd. pl.*

**Janapade taṃ karaṇīyaṃ tīretvā –
Vin. I. 178**
Having caused to finish that business
(work to be done) in the country; *Kr +*

*anīya, fut. pp.; Tr + e + tvā, caus.
absol.*

Janapado sakaṇṭako saupapīlo – D. I. 135

The country is infested with thorns
(criminals) and oppressed

Janamaṃ ussāretvā – Vin. I. 276
Making people go out; *u(t) + Sr + e +
tvā, caus. absol.*

Janamaṃ saññāpessāma – Vin. III. 171
We will make people convince;
*saṃ + Jñā + āpe + ssāma; caus.
fut. 1st. pl.*

**Janettiyā kālakatāya – A. IV. 276;
Vin. II. 255**
When the mother died; *loc. absol.*

Jantāgharapīṭhaṃ datvā – Vin. I. 47

Having given the stool to be used in
the hot-bath room; *Dā + tvā, absol.*

**Jantāgharaṃ tiṇacchadanaṃ na
sedeti – Vin. II. 120**
The hot-bath room with a grass roof
does not make sweating; *Svid + e + ti,
caus. pres. 3rd. sg.*

Jantāgharavattaṃ – Vin. II. 220
The duties on the hot-bath room

**Jantāghare aggi mukhaṃ dahāti –
Vin. II. 120**
The fire in the hot-bath room scorches

the face; *Dah (Dah) + a + ti, pres. 3rd. sg.*

Jantāghare udaravaṭṭim tāpentassa
– Vin. III. 117

While making the belly-lining warm in the hot-bath room; *Tap + e + nta, caus. pr.p.*

Jantāghare majjhe aggīṭṭhānaṃ karonti, upacāro na hoti – Vin. II. 120

Make a fire place in the middle of the hot-bath room, there is no neighbourhood; *aggi + ṭhāna; upa + Car + a, der.*

Jannukamattesupi oghesu pavattamānesu – Vin. I. 291

When the floods, up to the level of knee, are proceeding; *jaṇṇuka + matta; pa + Vṛt + a + māna, pr.p.*

Jannukena ghaṭṭesi – M. II. 122

Touched with the knee; *ghaṭṭa + e + s + i, denom. pst. 3rd. sg.*

Jannumattena odhinā – D. II. 160

To the height of the knee

Jaṃghāvihāraṃ anucaṃkamamānānaṃ

anuvicaramānānaṃ – D. I. 235

Between the two, going on a walk; *anu + caṃkama + māna, pr.p.; caṃkama, intens. from Kram; anu + vi + Car + a + māna, pr. p.*

Jaṃghāvihāraṃ anucaṃkamamāno anuvicaramāno – M. I. 108, 228; M. II. 118, III. 129

While going on (morning or evening)

walk; *anu + Kram + a + māna, intens. pr.p.; anu + vi + Car + a + māna, pr.p.*

Jayaṃ veraṃ pasavati – S. I. 83

Victory breeds hatred; *pa + Su + a + ti, pres. 3rd. sg.*

Jaraṃ upeti – S. I. 71

Comes of age; *upa + e (from I) + ti, pres. 3rd. sg.*

Jaraṃ pahātuṃ – A. V. 144

To get rid of decay; *pa + Hā + tuṃ, inf.*

Jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko – S. II. 2

Decay, decrepitude, breaking up, hoariness, wrinkling of the skin, damage to the span of life, over-ripeness of faculties; *jīraṇa + tā, der.; khaṇḍa + i + ta, pp. + ya, der.; palita + ya, der.; vali + taca + tā, der.; saṃ + hāni; pari + Pac + a, der.*

Jarādubbalā caraṇagilānā – Vin. IV. 212

(A nun) weak by age and unable to walk; *pādarogena samannāgatā, Cy. 901*

Jarādubbalo nahāyamāno na sakkoti attano kāyaṃ ugghaṃsetuṃ – Vin. II. 106

The one, who is old and weak, is unable to rub his own body while taking bath; *Snā + ya + māna, pr.p.; u(t) + Ghṛṣ + e + tuṃ, caus. inf.*

Jarādhammomhi jaraṃ anatīto – A. I. 138

I am of the nature of decay, I have not overpassed decay; *dhammo + amhi: As + mi; an + ati + I + ta, pp.*

Jarāpārijuṇṇena samannāgato – M. II. 66

Being attacked by ageing; *jarā + pari + Jur + ya, der.*

Jarāya parimuccanti – A. V. 216

(They) are released completely from decay; *pari + Muc + ya + nti, pass. pres. 3rd. pl.*

Jalamaggīva bhāsati – D. III. 188

Shines as a burning fire; *aggi + iva; Bhās + a + ti, pres. 3rd. sg.*

Jalaṃva yasaṃ aṭṭhā – Vin. II. 203

He stood (stayed), indeed, shining with fame; *jalaṃ + eva; jalaṃ, pr.p. from jalanta; a + Sthā + ā, pst. 3rd. sg.*

Jalitaṃ aggim āsajja – M. I. 338

Having attacked a burning fire; *Jval + i + ta, pp.; ā + Sad + ya, absol.*

Javano puriso paramena javena samannāgato – S. II. 266

The swift man possessed of supreme speed; *Ju + ana, der.; javana is generally used as an adjective in compounds like javanapaṇṇa, javanacitta*

Jahato mānusaṃ bhavaṃ – S. I. 72

Of the one who is abandoning human existence; *Hā + nta, pr.p.; manu(s) + a, der.*

Jahanti purimāni nāmagottāni – A. IV. 198; Vin. II. 237

Abandon previous names and clans; *Hā + nti, root redup., pres. 3rd. pl.*

Jāgarataṃ sutā – S. I. 3

Those who have slept among the wide awake; *Jāgr + a + nta, pr.p.; Svap + ta, pp.*

Jāgariyaṃ anuyuttana bhavitabbaṃ – M. I. 471

One should be a person practising watchfulness; *jāgara + iya, der.; anu + Yuj + ta, pp.*

Jāgariyaṃ anuyutto – S. IV. 104; A. II. 40

The one who keeps the mind awake

Jāgariyānuyogamanuyutto – D. III. 107

The one who has been practising watchfulness; *jāgariya + anuyogaṃ + anuyutta*

Jātarūpapaṭiggahaṇā paṭivirato – D. I. 5, Vin. II. 296, appaṭiviratā

Refrained from accepting gold and silver

Jātarūpamayaṃ daṇḍaṃ gahetvā – M. II. 155

Having taken a stick made of gold; *Gṛh + e + tvā, absol.*

Jātarūpaṃ nāma satthuvaṇṇo – Vin. III. 238

Jātarūpa means something of Teacher's colour

Jātarūpaṃ pariyesati – M. II.

160

Makes a search for gold; *pari + es* (from *Is*) + *a + ti*, pres. 3rd. sg.

Jātarūparajataṃ uggaṇḥeyya vā uggaṇḥāpeyya vā nikkhittaṃ vā sādiyeyya – Vin. III. 237

Should receive gold and silver (himself), make others receive (on his behalf) or appreciate what is deposited; *jātarūpa + rajata*; *u(t) + Grh + ṇā + eyya*, meta. opt. 3rd. sg.; *u(t) + Grh + ṇā + āpe + eyya*, caus. opt. 3rd. sg.; *ni + Kṣip + ta*, pp.; *Svad + aya + eyya*, caus. opt. 3rd. sg.

Jātitopi anussaranti – D. II. 8

Remember in terms of birth; *anu + Smṛ + a + nti*, pres. 3rd. pl.

Jātidhammā sattā – S. I. 88

Beings of the nature of being born

Jātiyā mahantataro – Vin. II. 161-2

The one who is elder in terms of birth; suffix *tara* is used with *abl.* or *instr.* to compare

Jātivitakko janapadavitakko anavaññattapaṭisaṃyutto vitakko – A. I. 254

The thought concerning birth, the place of birth and the social prestige; these are described as subtle form of defilements (*sukhumasahagata*) *an + ava + Jñā + ti + paṭi + saṃ + Yuj + ta*, pp.

Jāti sañjāti okkanti abhinibbatti

khandhānaṃ pātubhāvo

āyatanānaṃ paṭilābho – S. II. 3

Birth, reproduction, descent,

origination, appearance of aggregates, acquisition of sense-doors; *Jan + ti*, der.; *saṃ + jāti*, o + *Kram + ti*, der.; *abhi + ni + Vṛt + ti*, der.; *pātu + bhāva*; *paṭi + Labh + a*, der.

Jātiṣaṃvattanike saṃkhāre abhisamkharonti – S. V. 449

They accumulate habitual tendencies that lead to birth; *jāti + saṃ + Vṛt + ana + ika*, der.; *abhi + saṃ(s) + Kṛ + o + nti*, pres. 3rd. pl.

Jātiṣaṃvattanikesu saṃkhāresu abhiramanti – S. V. 449

They take delight in habitual tendencies that lead to birth; *abhi + Ram + a + nti*, pres. 3rd. pl.

Jānantāpi Tathāgatā pucchanti, jānantāpi na pucchanti – Vin. III. 88-9

Knowingly the Tathāgatas ask questions and ask not questions; *Jān + nā + nta*, pr.p.; *Prch + ya + nti*, pres. 3rd. pl.

Jānaṃ uddissakaṭaṃ maṃsaṃ paribhuñjati, paṭiccekammaṃ – M. I. 368; A. IV. 187; Vin. I. 237

He eats meat knowing that it was prepared particularly for him; *Jān + nā + nta*, pr.p.; *u(t) + Dṛś + ya + Kṛ + ta*, pp.; *pari + Bhū(ñj) + a + ti*, pres. 3rd. sg.; *paṭi + I(t) + ya + kamma*

Jānaṃ jānāti, passaṃ passati – A. IV. 153

(He) knows what should be known, sees what should be seen; *jānaṃ* and *passaṃ* are taken by the *Cy.* as fut.pp.

when it says *jānitabbakaṃ jānāti*, *passitabbakaṃ passati*, IV. 71

Jānaṃ passaṃ viharatha? – D. I. 192

Do you live knowing and seeing?; *Jān + nā + nta*, pr.p.; *passa + nta*, pr.p.

Jānaṃ yevāha jānāmīti – M. II. 9, S. II. 220, vadāmi instead of āha

Knowing with certainty he says, "I know", *jānaṃ + y + eva + āha*; *a + Ah + a*, pst. 3rd. sg.; *āha* used here for pres. sense

Jānaṃ saṃghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya – Vin. IV. 156

Should cause consciously to transfer the common property to an individual; *pari + Nam + ta*, pp.; *pari + Nam + e + eyya*, caus. opt. 3rd. sg.

Jānāti, no bhāsati – Vin. III. 175

He knows and speaks to us; *Bhās + a + ti*, pres. 3rd. sg.

Jānāmi ayyānaṃ vāhasā – Vin. IV. 158

I know because of the masters; (Thanks to the masters, I know something of the Dhamma); *ayyānaṃ vāhasāti ayyānaṃ kāraṇā*, *Cy.* 880; *vāhasā*, instr. sg., analog. form from *vāha*

Jānāmi passāmītica paṭijānāmi, ahañceva aññe ca – M. I. 164

I claim that I know and I see, others claim too; *Jān + nā + mi*, pres. 1st. sg.; *passa + mi*, pres. 1st. sg.; *paṭi +*

jānāmi, pres. 1st. sg.; *ahaṃ + ca + eva*

Jānāhi āvusoti, āmāvuso jānāmīti – Vin. III. 240

Are you sure, friend? Yes, I am sure, friend.; *Jān + nā + hi*, imper. 2nd. sg.; *āvuso + iti*; *āma + āvusoti*; *āma*, indcl.

Jānāhi āvusoti vattabbo – Vin. III. 222

He should be told 'friend, understand yourself'; *Vac + tabba*, fut. pp.

Jānukamattampi – A. IV. 102

Even up to the height of knee

Jāyati ca jīyati ca miyati ca cavati ca upapajjati ca – S. II. 5

Is born, is deprived, dies, falls away and is reached; *Jan + ya + ti*, pass. pres. 3rd. sg.; *Ji + ya + ti*, pass. pres. 3rd. sg.; *Mṛ + ya + ti*, pass. pres. 3rd. sg.; *Cyu + a + ti*, pres. 3rd. sg.; *upa + Pad + ya + ti*, pass. pres. 3rd. sg.

Jāyattane vā jārattane vā – Vin. III. 139

In being a wife or a mistress; *jāyattaneti jāyābhāve*, *jārattaneti jārābhāve*, *Cy.* 554; *jāyattane vāti jāyā bhavissasi*, *jārattane vāti jārī bhavissasi*, old *Cy.* 139

Jāyāyo imā imesaṃ, jāriyo imā imesaṃ – Vin. II. 259

These are wives of these, these are mistresses of these

Jārena gabbhinī hoti – Vin. III. 83

(She) is pregnant by a paramour

Jāro na jāroti bhaṇḍimsu – Vin. IV. 91

(They) quarrelled (with each other) saying (he) is (your) lover, he is not (my) lover; *Bhaṇḍ + imsu, pst. 3rd. pl.*

Jālakajāto bhavissati – A. IV. 117
Shoots will set

Jālahatthapādo – M. II. 136

The one whose fingers of hands and feet are of equal length or the one who has shiny (jvāla) hands and feet;
Tathāgatassa pana catasso hatthamguliyo pañcapi ca pādamaṅguliyo ekappamāṇā honti, Cy. III. 376

Jigucchā me nissayā paṭikkulā – Vin. I. 58

Supports are loathsome and detestable for me

Jighacchādubbalyaparetā – M. I. 13
Being afflicted with hunger and frailty;
jighacchā, desid. of Ghas; dubbala + ya, der.; para + I + ta, pp.

Jiṇṇaṃ gopānasīvaṃkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantaṃ – M. I. 88

The one who is old, bent down as a roof bracket, broken, hanging on a walking stick and going with a shivering body; *Jīr + ta, pp.; Bhuj + ta, pp.; daṇḍa + parāyana; pa + Vyadh + a + māna, pr. p.; gaccha + nta, pr. p.*

Jiṇṇam na paṭisaṃkharonti – A. II. 249

Do not repair the dilapidated; *paṭi +*

saṃ(s) + Kr + o + nti, pres. 3rd. pl.

Jiṇṇāya vassikasāṭikāya – Vin. III. 252

When the cloth for the rainy season is worn out; *loc. absl.*

Jiṇṇena kho pana jarāya abhibhūtena na sukaraṃ Buddhānaṃ sāsanaṃ manasikātuṃ – A. III. 103

It is not easy by one who is old and overcome by decay to focus attention on Buddha's teaching; *abhi + Bhū + ta, pp.; manasi + Kr + tuṃ, inf.*

Jiṇṇodāni bhante Bhagavā vuddho mahallako addhagato vayoanuppatto – Vin. II. 188

Venerable sir, the Blessed One is now frail, worn out, old, has completed the journey and come of age gradually; *jiṇṇo + idāni; Vr̥dh + ta, pp.; vayo + anu + pa + Āp + ta, pp.*

Jinavacananadī ciraṃ vahatu – S. IV. 403

May the river of Buddha's words flow for a long time; *jina + vacana + nadī; ciraṃ, incl. adv; Vah + a + tu, imper. 3rd. sg.*

Jiyāya anassāsakaṃ māretvā – D. II. 334

Having strangled (him) to death with the string of a bow; *Mṛ + e + tvā, caus. absol.*

Jivhagge kheḷapiṇḍaṃ saṃyūhitvā appakasirena vameyya – M. III. 300; A. IV. 137 (saññūhitvā)

Having collected a glob of spittle at

the tip of the tongue, one would easily spit it out.; *jivhā + agge; saṃ + Vah (uh) + i + tvā, absol.; appa + kasirena, adv., Vam + eyya, opt. 3rd. sg.*

Jivhaggena rasaggāni pariyesamānā – A. III. 109

Searching for tasty food with the tip of the tongue; *rasa + agga; pari + es (from Is) + a + māna, pr. p.*

Jivhaṃ niṇṇāmetvā – M. II. 135

Having made the tongue put out; *ni + Nam + e + tvā, caus. absol.*

Jivhā uddharitabbā – Vin. I. 74

Tongue should be pulled out; *u(t) + Dhṛ or Hr + a + i + tabba, fut. pp.*

Jivhānicchāraṃ na bhūñjitabbaṃ – Vin. II. 214

Should not eat while putting the tongue out; *ni(s) + Car + aka, der. adv.; Bhū(ñ)j + i + tabba, fut. pp.*

Jivhāya chādesi – M. II. 135

Made (the face) cover with the tongue; *Chad + e + s + i, caus. pst. 3rd. sg.*

Jivhāya rasaṃ sāyitvā na nimittaggāhī hoti

nānuyyāñjanaggāhī – D. I. 70; M. III. 35; S. IV. 76

Having tasted the taste with the tongue he does not become one who takes the general appearance and the particular features of the object into the mind; *Svad + aya + i + tvā, caus. absol.; nimitta + Gr̥h + ī, der.; na + anu + vyañjana + Gr̥h + ī, der.*

Jivhāvīñṇeyyā rasā – M. II. 203

The taste to be experienced with the tongue, *vi + Jñā + eyya, der.*

Jīno vittamanusocati – D. III. 183

Being defeated (he) becomes sad according to the property (lost); *Ji + ta, pp.; anu + Suc + a + ti, pres. 3rd. sg.*

Jīvakambavane – Vin. III. 159-60

In the mango grove of Jīvaka; *Jīvaka + ambavane*

Jīvagāhaṃ aggaheṣi – S. I. 84

Captured alive; *jīva + Gr̥h + a, der.; a + Gr̥h + e + s + i, pst. 3rd. sg.*

Jīvatu bhante Bhagavā, jīvatu bhante Sugato – Vin. II. 140

Venerable sir, may the Blessed One live long, may the Well Gone One live long; *Jīv + a + tu, imper. 3rd. sg.*

Jīvantameva ossajeyyaṃ – S. I. 84

May I let him go alive; *o (ava) + Sṛj + a + eyyaṃ, opt. 1st. sg.*

Jīvantampi sūle uttāsenti – M. I. 87

Fix (him) alive on a stake; *u(t) + tras + e + nti, caus. pres. 3rd. pl.*

Jīvantaṃ yeva tulāya tuletivā – D. II. 334

Having weighed the person while living; *Jīv + a + nta, pr. p.; tulā + e + tvā, denom. absol.*

Jīvasaññino hi manussā rukkhasmiṃ – Vin. III. 156

People are indeed of a belief that trees

are living beings; *jīva + saññā + ī, der.*

Jīvikatthā agārasmā anagāriyaṃ pabbajitā – M. III. 6

Those who have renounced family life with the purpose of living; *jīvikā + atthā; pa + Vraj + i + ta, pp.*

Jīvikaṃ kappeti – S. V. 9

Makes a living; *kappa + e + ti, denom. pres. 3rd. sg.*

Jīvitanikantiyā cittaṃ paṭilīyati paṭikuṭati paṭivaṭṭati na sampasāriyati – A. IV. 48

Mind shrinks back from the desire for life and is not stretched out; *paṭi + Lī + ya + ti, pres. 3rd. sg.; paṭi + Kuṭ + a + ti, pres. 3rd. sg.; paṭi + Vṛt + a + ti, pres. 3rd. sg.; sam + pa + Sṛ + e + īya + ti, caus. pass. pres. 3rd. sg.*

Jīvitaparikkhārā samudānetabbā – M. I. 104; A. IV. 366

Material requisites of life are to be collected; *jīvita + parikkhāra; sam + u(t) + ā + Nī + a + tabba, fut. pp.*

Jīvitapariyantikaṃ vedanaṃ – S. II. 83

The life long pain; *jīvita + pari + (y) anta + ika, der.*

Jīvitampissa atthāya pariccattaṃ – D. III. 187

Even the life is sacrificed for the sake of this; *jīvitaṃ + api + assa; pari + Tyaj + ta, pp.*

Jīvitaṃ adamsu, pāṇiṇca

aggahesuṃ, sapathaṇca akamsu adrūbhāya – Vin. I. 347

Gave life, shook hand and made a vow not to be unfriendly; *a + Dā + ā + imsu; double pst. 3rd. pl.; a + Grh + e + s + uṃ, pst. 3rd. pl.; a + Kṛ + ā + imsu, double pst. 3rd. pl.; a + drūbha (from Dabh or Druh)*

Jīvitaṃ dātā yasassa āhattā – M. II. 123

Giver of livelihood and bringer of fame; *Dā + tu, der.; a + Hr + tu, der.; the verbal form ending with tu (Skt. tṛṇ) takes the object from gen., here we find an exception*

Jīvitaṃ parittaṃ lahukaṃ – A. IV. 137

Life is limited and short

Jīvitaṃ me tāta dehi – Vin. I. 347

My dear (son), spare me (give my life); *tāta, voc. incl.; Dā + e + hi, imper. 2nd. sg.*

Jīvitasamkhāraṃ adhiṭṭhāya – D. II. 99; S. V. 153

Hanging on the energy of life; *adhi + Sthā + ya, absol.*

Jīvitassapi siyā aññathattaṃ – M. II. 110

There would be a change even of (my) life; *jīvitassa + api; As + yā (Skt. yāt), opt. 3rd. sg.; aññathā + tta, der.*

Jīvitahetupi na ajjhācarati – A. IV. 270

Does not misbehave even for the sake of life; *jīvitahetu + api; adhi + ā + Car + a + ti, pres. 3rd. sg.*

Jīvitahetupi nātikkamanti – Vin. II. 238

(They) do not transgress even for the sake of (their) life; *na + ati + Kram + a + ntī, pres. 3rd. pl.*

Jīvitahetu puna paccāvamissati – D. II. 119

For the sake of living, he will withdraw (the words uttered); *paṭisaṃkharissati, Cy, 564.; puna and pati give similar meaning; pati + ā + Vam + i + ssati, fut. 3rd. sg.*

Jīvitā voropetvā iminā maggena āgaccha – Vin. II. 191

Having deprived (him) of life, you come by this way; *vi + o + Ruh + e + tvā, caus. absol.; āgaccha, imper. 2nd. sg.*

Jīvitā voropesi – M. III. 247; S. I. 92; Vin. I. 88

Deprived of life; *Jīv + i + ta, pp.; vi + o + Ruh + e + s + i + caus. pst. 3rd. sg.*

Jīvitindriyaṃ upacchindati uparodheti santatiṃ vikopeti – Vin. III. 73; IV. 124

Cuts off the vital force of life, causes to block it and harm its continuity; *jīvita + indriya; upa + Chi(n)d + a + ti, pres. 3rd. sg.; upa + Rudh + e + ti, caus. pres. 3rd. sg.; vi + Kup + e + ti, caus. pres. 3rd. sg.*

Jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikkūlo – S. II. 99; IV. 172

Desirous of living, not dying, desirous of pleasure, not pain; *jīvitum, inf. +*

kāma; amaritum + kāma; dukkha + paṭi + kūla

Jīvite apekhaṃ karoḥi – D. II. 190

Have a hope for life; *Kṛ + o + hi, imper. 2nd. sg.*

Jīvite jīvitamado – A. I. 146

Pride in life

Jūtappamādaṭṭhānānuयोग – D. III. 182

Indulging in gambling, a cause for unmindfulness; *jūta + pamāda + ṭhāna + anuyoga; anu + Yuj + a, der.*

Jegucchī uccāraṃ vā passāvaṃ vā abhinisīditum – A. IV. 188

The one who detests sitting on faeces or urine; *abhi + ni + Sad + i + tum, inf.*

Jegucchī bhavaṃ Gotamo – Vin. III. 3

A detester is master Gotama; *jigucchā + ī, der.*

Jegucchī hoti uccāraṃ vā passāvaṃ vā kheḷaṃ vā vantaṃ vā nīharitum – A. III. 144; Vin. I. 303 (nīhātum)

He hates to remove faeces, urine, saliva or vomit; *ni(s) + Hr + i + tum, inf.*

Jeguccho sunakho paṭikkūlo – Vin. I. 219

Loathsome is the dog, detestable

Jeṭṭho bhavaṃ Gotamo seṭṭho bhavaṃ Gotamo – A. IV. 179

The Blessed Gotama is the eldest and the best

Jeṭṭho vā kaṇiṭṭho vā – A. IV. 176
Eldest or youngest

**Jetavane Anāthapiṇḍikassa ārāme
Karerikuṭṭikāyaṃ – D. II. 1**
In the little hut of Kareri at Jetavana,
the monastery of Anāthapiṇḍika

Jetvā māraṃ savāhanaṃ – S. II. 278
Having defeated the Evil One with the
carrier (army); *Ji + tvā, absol.*

Jotimālikampi karonti – M. I. 87
They also inflict the punishment of
jotimālikā in which entire body of the
convict is wrapped up with cloths
soaked in oil and set fire; *Cy. II. 59*

Jh

**Jhānaṃ anabhisam̐bhunamānā – D.
III. 94**

Being unable to get at a jhāna
(the concentrated mind); *abhi + sam̐
+ Bhū + nā? + māna, pr. p.*

**Jhānaṃ anabhihiṃsamāno – A. IV.
419**

Without making any damage to the
meditation; *an + abhi + Hiṃs + a +
māna, pr. p.*

**Jhānaṃ nissāya āsavānaṃ khayam̐
vadāmi – A. IV. 422**

I declare that the exhaustion of
influxes is by way of meditation; *ni +
Śri + ya, absol.; Vad + a + mi, pres.
1st. sg.*

**Jhānavimokkhasamādhisamāpattinaṃ
sam̐kilesam̐ vodānaṃ vuṭṭhānaṃ –
A. III. 417-8**

Pollution, purity and emergence of
musing, release, concentration and
attainment; *jhāna + vimokkha +
samādhi + samāpatti*

**Jhāpetvā thūpaṃ katvā – Vin. IV.
308**

Having cremated and built a tomb; *Kṣī
+ āpe + tvā, caus. absol.;*

**Jhāyatha, Cunda, mā pamādattha,
mā pacchā vipaṭṭisārino ahuvattha
– M. I. 46**

Cunda, practise meditation, don't be
unmindful, don't be remorseful
afterwards; *jhā (from Dhyai) + ya +*

*tha, pres. 2nd. pl.; pamāda + As + tha,
pst. 2nd. pl.; vi + paṭi + Smṛ + ī, der.;
a + Hū (Bhū) + a + ttha, pst. 2nd. pl.*

**Jhāyitum ca vipassitum – Vin. II.
147**

To meditate and to see penetratively;
*jhā (from Dhyai) + i + tum, inf.; vi +
passa + i + tum, inf.*

**Jhāyī jhānaratā tadanantaram̐
paṭisallīnā – D. II. 265**

The one who is meditating, taking
delight in meditation and immediately
entering into solitude; *jhā (from
Dhyai) + ya + ī, der.; jhāna + Ram +
ta, pp.; tam̐ (tad) + anantaram̐; paṭi
+ sam̐ + Li + ta, pp.*

**Jhāyī bhikkhū apasādenti – A. III.
355**

(They) displease meditating bhikkhus;
*a + pasāda + e + nti, denom. pres.
3rd. pl.*

Jhāyī samāpattikusalo – A. V. 162
Meditator skilled in attainments; *sam̐
+ ā + Pad + ti, der. + kusalo*

Ñ

Ñattajjhāpanno hoti yasaṃ patto – M. I. 318

He has become known and renowned; *Jñā + ta, pp. + adhi + ā + Pad + ta, pp.;* *pa + Āp + ta, pp.*

Ñatticatutthena kamma akuppena ṭhānārahena upasampanno – Vin. III. 24

Ordained by the act of ñatticatuttha in which motion is followed by three pronouncements, an act which is unobjectionable and done according to the law; *akuppena, ṭhānārahena; appaṭikkositabbam upagatena, satthusāsanārahena, Cy. 243; Jñā + āpe + ti, caus. der.; catu + ttha, der.;* *a + Kup + ya, fut. pp.;* *ṭhāna + araha; upa + sam + Pad + ta, pp.*

Ñatticatutthena kamma sammato – Vin. IV. 55

Agreed upon by the formal act of ñatticatuttha (= one motion three pronouncements); *sam + Man + ta, pp.*

Ñassati vā dakkhati vā sakkhiṃ vā karissati – Vin. III. 105

Will know, will see or will experience; *Jñā + ssati, fut. 3rd. sg.;* *Dṛś + ssati (Skt. drakṣyati), fut. 3rd. sg.;* *sa + akkhi (=sa + acchi)*

Ñassati vā dakkhati vā pajahissati vāti netam ṭhānaṃ vijjati – M. I. 434

It is impossible that (he) will know, he

will see, and he will abandon; *dakkhati = dakkhiti; pa + Hā + i + ssati, root redup. fut. 3rd. sg.;* *na + etaṃ; Vid + ya + ti, pass. pres. 3rd. sg.*

Ñassati vā dakkhati vā sacchi vā karissatiṭi netam ṭhānaṃ vijjati – M. II. 201

It is impossible that he will know, he will see or he will experience

Ñāṇaṇca pana me dassanaṃ udapādi – Vin. I. 11

Knowledge and vision arose for me; *u(t) + a + Pad + i, pst. 3rd. sg.*

Ñāṇadassanato rakkham paccāsiṃsati – Vin. II. 187

Protection is expected in respect of knowledge and vision; *pati + ā + Śams + a + ti, pres. 3rd. sg.*

Ñāṇadassanaṇapaṭilābhāya samvattati – A. II. 44; III. 323

It leads to the gaining of knowledge and vision; *paṭi + Labh + a, der.;* *sam + Vṛt + a + ti, pres. 3rd. sg.*

Ñāṇadassanaṃ ārādheti – M. I. 195
(He) attains knowledge and vision; *ā + Rādh + e + ti, caus. pres. 3rd. sg.*

Ñāṇadassanaṃ parisuddhatarāssa – A. IV. 302

Knowledge and vision would be more clear; *ñāṇa + dassana; pari + Śudh + ta, + tara; As + yā (Skt. yāt), opt. 3rd. sg.*

Ñāṇadassanavisuddhi yāvadeva anupādāparinibbānatthā – M. I. 150

Purification by knowledge and vision is just for the complete blowing out without grasping; *yāva + (d) + eva; an + upa + ā + Dā + pari + ni + Vā + ana, der. + attha*

Ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti – D. I. 76

Mind is turned towards (the attainment of) knowledge and vision; *tanninnaṃ tappoṇaṃ tappabbhāraṃ karoti, Cy. 220; abhi + ni (s) + Hr + a + ti, pres. 3rd. sg.;* *abhi + ni + Nam + e + ti, caus. pres. 3rd. sg.*

Ñāṇanti tisso vijjā – Vin. III. 93

Knowledge means threefold knowledge; *ñāṇaṃ + iti*

Ñāṇabhāgamattaṃ yeva pariyoḍāpentī – M. II. 234

They cause to clarify just a fraction of knowledge; *pari + o + Dā + āpe + ni, caus. pres. 3rd. pl.*

Ñāṇavādaṇca vadamāno bhāvanāvādaṇca – A. V. 42

While talking about the theory of knowledge and the theory of cultivation; *Vad + a, der.;* *Vad + a + māna, pr.p.*

Ñāṇavādaṇca vadāmi theravādaṇca – M. I. 164

I speak of knowledge and certainty; *jānāmi vādaṃ, thirabhāvavādaṃ, Cy. II. 171; Vad + a + mi, pres. 1st. sg.*

Ñāṇavādo kho pana ñāṇavādena arahati uttarimanussadhammā

iddhipāṭihāriyaṃ dassetuṃ – D. III. 12

It is appropriate for the one who claims to have a knowledge to perform super human miracles with a similar claimant of knowledge; *Arh + a + ti, pres. 3rd. sg.;* *uttari + manussa + dhamma; Dṛś + e + tuṃ, caus. inf.*

Ñāṇāya dassanāya pattiya sacchikiriyāya abhisamayāya – A. IV. 384

For knowing, seeing, reaching, experiencing and realising; *pa + Āp + ti, der.;* *sa + acchi + kiriyā; abhi + sam + aya (from I)*

Ñātakānaṃ nenti – A. III. 94

They lead him to the relatives; *Nī + a + nti, pres. 3rd. pl.*

Ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya – M. I. 475

Known, seen, understood, experienced and touched by wisdom; *Jñā + ta, pp.;* *Dṛś + ta, pp.;* *Vid + i + ta, pp.;* *sa + acchi + Kṛ + ta, pp.;* *Sprś + ya + i + ta, pp.*

Ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phusitaṃ paññāya – S. V. 221

Known, seen, understood, experienced and touched by wisdom; *Jñā + ta, pp.;* *Dṛś + ta, pp.;* *Vid + I + ta, pp.;* *sa + acchi + kata, pp.;* *Sprś + i + ta, pp.*

Ñātayaṃ daṭṭhayaṃ pattayanti (na) vadāmi – A. II. 48

I do not say that it should be known, seen and reached; *Jñā + tayya, fut.*

pp.; *Drś + tayya, fut. pp.;* pa + *Āp + tayya, fut. pp.*

Nātayyaṃ daṭṭhayaṃ

sacchikātayyaṃ – A. V. 36-7

Should be known, seen and experienced; *sa + acchi + Kr + tayya, fut. pp.*

Ñātikāya dhovantiyā aññātikā

dutiya hoti – Vin. III. 207

While the relative is washing, the one who is not a relative stands by; *Dhāv + a + nta, pr.p. + ī, der.;* du + *tiya, der.*

Ñālike viharati Giṇjakāvasathe – S. II. 74

Abides in Nātika at the Brick-Hall; D. II. 91 takes the term *Nālike*; *Nādiketi ekasmiṃ nātigāmake, Cy. 543;* *Giṇjaka + āvasatha;* *Giṇjakāvasatheti iṭṭhakāmaye āvasathe, Cy. 543*

Ñātimittāsuhajjā ca – A. IV. 96

Relatives, friends and those with good hearts; *su + had ? (Skt. Hṛd) + ya, der.*

Ñātivyaśanenapi phuṭṭhā

bhogavyaśanenapi phuṭṭhā

rogavyaśanenapi phuṭṭhā – Vin. III. 23

Afflicted with the loss of relatives, wealth and with sickness; *vyasana + api*

Ñātivyaśanena vā phuṭṭho samāno – A. II. 188

Or being afflicted with the loss of relatives; *Spṛś + ta, pp.;* *As + māna, pr. p.*

Ñātisālohitā – M. I. 383

Kinsmen and blood relations; *sa + lohita*

Ñāti upanissāya vihareyyaṃ – Vin. III. 15

I should live depending on (my) relatives; *upa + ni + Śri + ya, absol.;* *vi + Hr + eyyaṃ, opt. 1st. sg.*

Ñātināṃ āveṇiyaṃ parihāraṃ dammi – Vin. I. 71

I give a special privilege to the relatives; *āveṇi + iya or ika;* *pātekkam odissakam parihāraṃ dammi, Cy. V. 995;* *Dā + mi, pres. 1st. sg.*

Ñāto hoti yasassī

sagahaṭṭhapabbajitānaṃ – A. III. 114

He is renowned and known to the households and the renounced; *Jhā + ta, pp.;* *yasa + ssi, (Skt. yaśasvī) der.*

Ñāyapaṭipanno ñāyaṃ ārādhessati – D. III. 121

One who has entered into the right path will make it a success; *paṭi + Pad + ta, pp.;* *ā + Radh + e + ssati, caus. fut. 3rd. sg.*

Ñāyena viharissāmi – D. II. 286

I shall live righteously; *Cy. equates ñāya with kāraṇa, cause, 739*

Ṭh

Ṭhapanīyaṃ pañhaṃ – A. I. 197

The question to be set aside (not to be answered); *Sthā + āpe + anīya, caus. fut. pp.*

Ṭhapatvā udakadantaponaṃ – Vin. IV. 90

Except for water and the tooth brush

Ṭhapatvā katakañca kumbhakarikañca – Vin. II. 143

Except for a scrubber and a large earthen cell; *kumbhakārikanti Dhaniyasseva sabbamattikāmayakuṭi vuccati, Cy. 1215*

Ṭhapatvā gāmañca gāmūpacārañca – Vin. I. 109; III. 46

Except for the village and its neighbourhood; *gāma + upacāra*

Ṭhapatvā thullaccayaṃ, ṭhapatvā gihipaṭisaṃyuttaṃ – Vin. II. 87

Except for grave offence and those related to the laity

Ṭhapatvā thullavajjaṃ ṭhapatvā gihipaṭisaṃyuttaṃ – M. II. 250

Except for serious fault and those connected with the laity; *thulla + vajja; gihi + paṭi + saṃ + Yuj + ta, pp.*

Ṭhapatvā paharaṇiṃ – Vin. II. 142

Except for the weapon; *paharanatthaṃ kataṃ, Cy. VI. 1215*

Ṭhapatvā bālaṃ ṭhapatvā gilānaṃ

ṭhapatvā gamikaṃ avasesehi

ovādaṃ gahetuṃ – Vin. II. 265

To hold the instruction-session by all others except for the fool, sick and the going away; *Sthā + āpe + tvā, absol.;* *Gṛh + e + tuṃ, inf.*

Ṭhapatvā samayaṃ – Vin. III. 213

Except for the proper time

Ṭhapatvā sāgāraṃ – Vin. II. 279

Except for the one living under the same roof; *sahāgārāseyyamattaṃ ṭhapatvā, Cy. 1295*

Ṭhānañca kho panetaṃ vijjati yaṃ Bhagavā evaṃ vyākāroti – M. III. 138

It is also to be found that the Blessed One explains in this way; *vi + ā + Kr + o + ti, pres. 3rd. sg.*

Ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti – A. III. 417

He really understands the possible as possible and impossible as impossible; *yathābhūtaṃ, adv.;* *pa + Jān + nā + ti, pres. 3rd. sg.*

Ṭhānabahulo vā assa nisajjabahulo – S. IV. 196

He would be mostly standing or sitting; *ṭhāna + bahula; nisajjā + bahula; As + yā (Skt. yāt), opt. 3rd. sg.*

Ṭhānaṃ kho panetaṃ vijjati yaṃ –

D. I. 18; M. I. 27; S. III. 168; IV. 228;
This is to be found that; *pana + etaṃ; Vid + ya + ti, pass. pres. 3rd. sg.*

Ṭhānaṃ kho panetaṃ vijjati, yaṃ tvaṃ kumārova samāno kālaṃ kareyyāsi – Vin. II. 190
This is to be found that you, being just young, would die; *pana + etaṃ; kumāro + eva; As + māna, pr. p.; Kr + eyyāsi, opt. 2nd. sg.*

Ṭhānaṃgataṃ hoti pattagataṃ āyatanaso paribhuttaṃ – A. II. 67
Reasonably used;
yuttapattatthānagataṃ, kāraṇeneva paribhuttaṃ, Cy. III. 99; pari + Bhuj + ta, pp.

Ṭhānaṃ taṃ cittaṃ uddhaccāya saṃvatteyya – A. I. 256
There is a possibility that that mind would turn towards agitation

Ṭhānaṃ taṃ cittaṃ kosajjāya saṃvatteyya – A. I. 256, 258
There is a possibility, that that mind would turn towards indolence; *saṃ + Vrt + eyya, opt. 3rd. sg.*

Ṭhānaṃ bhañjati – Vin. III. 223
He breaks the point; *āgatakāraṇaṃ bhañjati, Cy. 673; Bha(ñ)j + a + ti, pres. 3rd. sg.*

Ṭhānaso antaradhāpeti vūpasameti – S. V. 321; Vin. III. 70
Makes disappear and subside instantly; *ṭhānaso, adv.; antara + Dhā + āpe + ti, caus. pres. 3rd. sg.; vi + upa + Śam + e + ti, caus. pres. 3rd. sg.*

Ṭhānaso paṭibhāti – M. I. 396
Idea comes to the mind according to the context; *paṭi + Bhā + ti, pres. 3rd. sg.*

Ṭhānaso paṭilabhāma – A. IV. 263
We obtain according to the context; *paṭi + Labh + a + ma, pres. 1st. pl.*

Ṭhānaso viditaṃ, atthi devāti – M. II. 212
It is understood, according to the context, that there are deities; *atthi, incl.*

Ṭhānaso vedanā paṭippassambhēyyuṃ – S. V. 381
The pains would subside instantly; *khaṇena vedanā paṭippassambhēyya, Cy. III. 288; paṭi + pa + Sra(m)bh + eyyuṃ, opt. 3rd. pl.*

Ṭhānaso hetuso – M. I. 70; A. III. 417
In terms of reason and cause

Ṭhānā cāvetuṃ vā pabbājetuṃ vā – M. II. 131
To cause to depose or banish; *Cyu + e + tuṃ, caus. inf.; pa + Vraj + e + tuṃ, caus. inf.*

Ṭhānā cāveyya – Vin. III. 46
Should cause to remove from the place; *Cyu + e + eyya, caus. opt. 3rd. sg.*

Ṭhānāṭṭhāne na saṅṭhāti – A. I. 197
He does not stand on a logical ground; *kāraṇākāraṇe na saṅṭhāti, Cy. II. 309; i.e. he holds his view stubbornly; ṭhāna + a + ṭhāna; saṃ*

+ *Sthā + ti, pres. 3rd. sg.*

Ṭhānāya cittaṃ namati – M. III. 112
The mind bends for standing

Ṭhāne upakappati, no aṭṭhāne – A. V. 269
It becomes beneficial at the right place, not at the wrong place; *ṭhāneti okāse, Cy. V. 74*

Ṭhitakā uddisanti dhammagāravena – Vin. II. 168
Out of respect for the Dhamma (they) recite while standing; *ṭhita + ka, der.; u(t) + Drś + a + nti, pres. 3rd. pl.*

Ṭhitako uddisati, therānaṃ bhikkhūnaṃ gāravena – Vin. II. 168
Out of respect for the elder bhikkhus (he) recites while standing

Ṭhitakova anonamanto ubhohi pāṇitalehi jaṅṅukāni parāmasati – M. II. 136
While standing, he touches (his) knees with both palms, without bending; *an + o + Nam + a + nta, pr.p.; parā + Mṛś + a + ti, pres. 3rd. sg.*

Ṭhitakova āsumbhi – Vin. III. 233
Put down while standing; *ā + Śumbh + i, pst. 3rd. sg.*

Ṭhitakova imā gāthā bhāsivā – M. III. 154
Having said these stanzas while standing; *ṭhitako + eva; Bhās + i + tvā, absol.*

Ṭhitadhammo velaṃ nātivattati – A. IV. 198; Vin. II. 237

(The great ocean) is of fixed nature and does not go beyond the boundary; *na + ati + Vrt + a + ti, pres. 3rd. sg.*

Ṭhitassa aññathattaṃ paññāyati – A. I. 152
Change of the standing condition is evident; *aññathā + tta, der.; pa + Jñā + ya + ti, pass. pres. 3rd. sg.*

Ṭhitā uccāraṃ vā passāvaṃ vā karonti – Vin. IV. 205
While standing (they) urinate or defecate; *u(t) + Car + a, der.; pa + Śru + a, der.*

Ṭhitiyā asamosāya bhīyyobhāvāya vepullāya bhāvanāyapāripūriyā – A. II. 74
For the stability, non-confusion, increase, augmentation and accomplishment of cultivation; *a + saṃ + Mṛś + a, der.; bhīyyo, incl.; vipula + ya, der.; pari + pūra + ī, der.*

Ṭhite majjhantike kāle marīcikā – S. III. 141
A mirage, at the midday time; *Sthā + i + ta, pp.*

Ḍ

Ḍaṃsam akasavā

tātapasirīmsapasamphassehi
rissamāno – M. I. 85Being hurt by the contact of gadflies,
mosquitoes, wind, heat, serpents;
ḍaṃsa + makasa + vāta + ātapa
+ sirīmsapa + samphassa; Ris + ya +
*māna, pass. pr.p.*Ḍayhati sūlehi vijjhamāno – M. II.
73Being pricked by stakes, he is burnt;
Dah + ya + ti, meta. pass.pres. 3rd.
sg.; Vyadh + ya + māna, pass. pr.p.

Ḍahaṃ yeva gacchati – A.V. 337

It moves on while burning; *ḍahaṃ;*
Dah + a + nta, pr.p., nom. sg.

Ḍākañca piṭṭhakhādaniyañca

paṭiyādāpetvā – Vin. I. 248

Having caused to prepare fried green
leaves and pastry; *Khād + añiya, fut.*
pp.; paṭi + Yat + āpe + tvā, caus.
absol.

T

Takkapariyāhatam samaṇo Gotamo
dhammaṃ desetivīmaṃsānucaritam sayam
paṭibhānam – M. I. 68The recluse Gotama preaches the
dhamma touched by reason,
accompanied by investigation and as
it comes to the mind; *Drś + e + ti,*
pres. 3rd. sg.; takka + pari + ā +
Ham + ta, pp.; vīmaṃsā + anu +
Car + i + ta, pp.; sayam, incl.;
paṭi + Bhā + ana, der.

Takkī hoti vīmaṃsī – D. I. 16

Becomes a logician and a rationalist;
takka + ī, der.; vīmaṃsā + ī, der.

Tacaṃ tacatthikā haranti – A. III.

370

Those who are in need of skin (bark)
take the skin (bark) away; *taca + attha*
+ ika, der.

Tacasāraṃva samphalaṃ – S. I. 70

Just as its own fruit destroys the reed;
*taca + sāraṃ + iva; saṃ + phala*Tajjaṃ tajjaṃ paccayaṃ paṭicca,
tajjā tajjā vedanā uppajjanti – M. III.
273Such and such feelings arise depending
on such and such condition; *ta(t) + ja;*
*u(t) + Pad + ya + nti, pres. 3rd. pl.*Tajjaṃ tassāruppaṃ kathaṃ manteti
– M. III. 163Discusses such matters pertinent to
the talk; *ta(t) + sārappaṃ; sarūpa +**ya, der; manta + e + ti, denom. pres.*
*3rd. sg.*Tañca kho etaṃ abbohārikaṃ – Vin.
III. 91That too does not come to the legal
status; *āpattipaññāpane vohāraṃ na*
gacchati, āpattiyā aṅgaṃ na hoti,
*Cy. 488; a + vohāra + ika, der.*Tañca pajānāti, tato ca uttariṃ
pajānāti – D. I. 16(The Tathāgata) knows that too and
beyond that too; *pa + Jān + nā*
+ ti, pres. 3rd. sg.; uttariṃ, adv.
*incl.*Tañca pana me bhīyosomattāya na
pakkhāyati – M. II. 32That too is not quite clear to me;
bhīyosomattāya, adv. incl.; pa +
*Khyā + ya + ti, pres. 3rd. sg.*Tañca panambhākaṃ ruccati ceva
khamati ca, tenacambahā attamanā –
M. II. 132, 218That (answer) too is agreeable to us,
we are pleased with that; *Ruc + ya +*
ti, pres. 3rd. sg.; Kṣam + a + ti, pres.
3rd. sg.; tena + ca + amha: As + ma,
*meta. pres. 1st. pl.*Tañca rattiṃ tañca divasāvasesaṃ –
S. III. 121That night and the rest of that day;
divasa + avasesaṃ

Tañca vo hotu – D. I. 142

Let it be for you; *Hū (Bhū) + a + tu, imper. 3rd. sg.*

Taññeva attharivā taññeva pārupanti – Vin. IV. 289

They spread the same (for sleeping) and cover (the body) with the same; *taṃ + yeva; ā + Str + i + tvā, absol.; pa + ā + Vr + a + nti, meta. pres. 3rd. pl.*

Taññevettha paṭibhātu – S. II. 36

May it (the answer) come to your mind, in this context; *paṭibhātūti upaṭṭhātu, Cy. II. 57; taṃ + (y) + eva + ettha; taṃ is governed by the prefix paṭi*

Taṇhakkhayādhimutto hoti – A. III. 376; Vin. I. 183

He is bent on the exhaustion of craving; *taṇhā + khaya; Kṣi + a, der. + adhi + Muc + ta, pp.*

Taṇhakkhayāya paṭipanno hoti, lobhakkhayāya paṭipanno hoti – A. I. 64

He is one who has been working for the elimination of craving and greed; *paṭi + Pad + ta, pp.*

Taṇhaṃ nissāya taṇhā pahātabbā – A. II. 145

Craving should be abandoned by relying on craving; *ni + Śri + ya, absol.; pa + Hā + tabba, fut. pp.*

Taṇhā okkami – D. III. 85

Craving occurred in mind; *o (ava) + Kram + i, pst. 3rd. sg.*

Taṇhā janeti purisaṃ – S. I. 37

Craving produces a man; *Jan + e + ti, caus. pres. 3rd. sg.*

Taṇhā jālinī saritā visaṭṭā visattikā – A. II. 212

Craving, which is a snare, a river, is spread over and attached; *jāla + inī; sarita from Śru or Sr to flow, Skt. sarit; vi + Sr + ta, pp.; vi + satta: Śak + ta + ika, der.*

Taṇhādhipateyyena cetasā – M. III. 19; S. III. 103

With the mind dominated by craving; *taṇhā + adhipati + eyya, der.*

Taṇhānirodhā dukkhanirodho – A. III. 416

The cessation of dukkha depends on the cessation of craving

Taṇhā ponobhavikā nandirāgasahagatā tatra tatrābhinandinī – Vin. I. 10

The craving which is related to the next birth, accompanied by interest and passion and taking delight in this and that; *puna + bhava + ika > ponobhavika > ponobhavika, der.; saha + Gam + ta, pp.; tatra + abhi + nandinī*

Taṇhāmūlakā dhammā – A. IV. 400

The factors which originate from craving

Taṇhāya asesavirāganirodho cāgo paṇinissaggo mutti anālayo – Vin. I. 10

Complete detachment, cessation, giving up, abandonment, release,

non-settlement of craving; *vi + Raj + a, der.; ni + Rudh + a, der.; Tyaj + a, der.; paṭi + ni + Srj + ta, pp.; Muc + ti, der.; an + ālaya (from Lī)*

Taṇhāya nīyati loko – S. I. 39

The world is led by craving; *Nī + ya + ti, pass. pres. 3rd. sg.*

Taṇhāya vasaṃ gacchanti – D. II. 77

They are subjected to craving

Taṇhāsambhūtoyam bhagini kāyo – A. II. 145

Sister, this body has come into existence on craving; *taṇhā + sam + bhūto + ayaṃ*

Taṇhāsaṃkhayavimuttassa... vaṭṭaṃ natthi paññāpanāya – S. IV. 391

There is no cycle of birth and death to be proclaimed for the one who is liberated through the exhaustion of craving; *Vrt + ta, pp.; pa + Jñā + āpe + ana, caus. der.*

Taṇhāsaṃkhayāvimuttā – D. II. 283

Those who are liberated through complete exhaustion of craving; *saṃ + khaya; vi + Muc + ta, pp.*

Taṇhāsallaṃ – M. II. 256

The dart of craving

Taṇhā sibatī – A. III. 400

Craving sews; *Sīv + ya + ti, pres. 3rd. sg.; v = b*

Taṇhāhissa dutiyā – S. IV. 37

Craving is the second of this person; *taṇhā + hi + assa*

Tatiyassa jjhānassa pīti kaṅṭako – A. V. 135

Joy is a thorn (obstacle) to the third jhāna

Tato amutra tato amutra – D. I. 184

Here from there, here from there; *tato paṭhamajjhānato amutra dutiyajjhāne tatopi amutra tatiyajjhāne; Cy. 373*

Tato ukkaṭṭho adaṇḍo, omako adaṇḍo – Vin. IV. 200

More than that is not a staff, less than that is not a staff; *u(t) + Kṛṣ + ta, pp.*

Tato uttariṃ vāyamanto – Vin. III. 221

Making effort further than that; *uttariṃ, adv.; vi + ā + Yam + a + nta, pr.p.*

Tato upādāyupādāya mayaṅca aññe ca bhaṇāma – A. IV. 164

Having taken constantly from that (from the word of the Buddha) we and all others speak; *upa + ā + Dā + ya, absol.*

Tato cuto idhūpapanno – D. I. 73; S. V. 394, panna

Departed from there he has been born here; *Cyu + ta, pp.; idha + upapanno; upa + Pad + ta, pp. acc. is normally used with upa + Pad*

Tato tato dasavaggaṃ bhikkhusaṃghaṃ sannipātāpetvā – Vin. I. 195

Causing to assemble a chapter of ten bhikkhus from here and there; *saṃ + ni + Pat + āpe + tvā, caus. absol.*

Tato tato pabbājito – A. III. 368

Being banished from this and that place; *pa + Vraj + e + i + ta, caus. pp.*

Tato nidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ – S. II. 110

For that reason he would certainly die or experiences a pain similar to death; *ni + gaccha + eyya, opt. 3rd. sg.*

Tato nidānaṃ labhetha pāmujjaṃ – D. I. 71

For that reason he would gain delight; *Labh + etha, mid. opt. 3rd. sg. pa + Mud + ya, der.*

Tato paṭinivattivā – M. I. 421

Having turned back from there; *paṭi + ni + Vṛt + i + tvā, absol.*

Tato parā paccantimā janapadā – Vin. I. 197

Beyond that, border lands

Tatova paṭinivatti – Vin. III. 146

Turned back from that vary same spot; *tato + eva; paṭi + ni + Vṛt + i, pst. 3rd. sg.*

Tatova puna nivattitukāmo ahoṣi – Vin. II. 156

He was tempted to turn back right from there; *ni + Vṛt + i + tuṇ, inf. + kāmo*

Tato sīghataraṃ āyusaṃkhārā khīyanti – S. II. 266

Energies of life are exhausted more quickly than that; *sīgha + tara, der; Kṣi + iya + nti, pass. pres. 3rd. pl.*

Tato sīsaṃ karitvā, maṃ pādato karitvā – M. II. 124

Keeping the head towards him and the feet towards me; *to is abl. suffix; Kṛ + i + tvā, absol.*

Tattenapi telena ośiṅcanti – M. I. 87

They sprinkle boiled oil on the body; *o + Si(ñ)c + a + nti, pres. 3rd. pl.*

Tattena ayopaṭṭena kāyaṃ sampalivethēyya – A. IV. 131

Would wrap up the body with a red-hot iron plate; *Tap + ta, pp.; saṃ + pari + Veṣṭ + eyya, opt. 3rd. sg.*

Tattena ayosaṃkunā – A. IV. 131

With a red-hot iron stake

Tattha gahitaṃ idha mukkaṃ – Vin. II. 168

What is taken up there is given up here; *Gṛh + i + ta, pp.; idha, indcl; Muc + ta, pp. (Muc + ta > muk + ta > mukka)*

Tattha ca nimittaṃ gaṇhāhi – A. III. 375

Focus (your) attention on that too; *tattha, indcl.; Gṛh + ṇā + hi, imper. 2nd. sg.*

Tattha tattha obandhitvā cīvaraṃ sibbetuṃ – Vin. II. 116

To sew the robe after binding it here and there; *o + Ba(n)dh + i + tvā, absol.; Sīv + ya + e + tuṇ, inf.*

Tattha tattha yathābhūtañāṇaṃ – A. V. 37

Knowledge of reality in different contexts

Tattheva aṭṭhāsi – Vin. IV. 5

Stood right there; *tattha + eva; a + Sthā + s + i, pst. 3rd. sg.*

Tattheva ujjhitvā pakkamanti – Vin. I. 283

Leaving (it) right there they go away; *Ujjh + i + tvā, absol.*

Tattheva nicchāresi – Vin. I. 278

He vomited right there; *ni (s) + Car + e + s + i, caus. pst. 3rd. sg.*

Tatthevantaradhāyi – M. I. 143;

S. I. 1, 104; Vin. I. 7, 21

Disappeared then and there; *antara + Dhā + ya + i, pst. 3rd. sg.*

Tattheva maraṇaṃ āgamissati – M. II. 60; Vin. III. 14

Surely he will die right there; *ā + Gam + i + ssati, fut. 3rd. sg.*

Tattheva mucchitā papatīṃsu – M. II. 64

Being unconscious they fell down right there; *Mūrch + a + i + ta, pp.; pa + Pat + iṃsu, pst. 3rd. pl.*

Tattheva vassaṃ vasi, tattha hemantaṃ tattha gimhaṃ – Vin. III. 41

He stayed the rains, winter and summer right there; *Vas + i, pst. 3rd. sg.*

Tattheva saṃsappati – D. III. 19

Writhes right there (on the seat); *saṃ + Srp + ya + ti, pres. 3rd. sg.*

Tatra kaṃ hetuṃ paccetha? – M. I. 309

What cause do you find there?; *paṭi + e (from I) + tha, pres. 2nd. pl.*

Tatra ce tumhe assatha kupitā vā anattamanā vā – D. I. 3

If you would be angry or displeased in that context; *ce, cond. p.; As + yātha, opt. 2nd. pl.; Kup + i + ta, pp.*

Tatra ṭhito tadadhimutto tabbahulavihārī aparihīno kālaṃ kurumāno – A. I. 268

Settled in there, indulged in that, abiding in that, mostly with that state of mind and dying without falling away from that; *Sthā + i + ta, pp.; taṃ (tad) + adhi + Muc + ta, pp.; taṃ (tad) + bahula + vihāra + ī, der.; a + pari + Hā + ta, pp.; Kṛ (kuru) + māna, pr.p.*

Tatra tatra sajjeyya, tatra tatra gaṇheyya, tatra tatra bajjheyya, tatra tatra anayavyasanaṃ āpajjeyya – S. II. 228

Here and there (it) would be obstructed, caught, trapped and would fall into disaster; *Sad + ya + eyya, pass. opt. 3rd. sg.; Gṛh + ṇā + eyya, opt. 3rd. sg.; Badh + ya + eyya, pass. opt. 3rd. sg.; ā + Pad + ya + eyya, pass. opt. 3rd. sg.*

Tatra tatreva sakkhibhabbataṃ pāpuṇissasi, sati sati āyatane – M. I. 495

You will reach that state of experience, then and there, when there is a good ground; *sa + akkhi + bhabba + tā, der.; pa + Āp + (u)ṇā + i + ssasi, fut. 2nd. sg.; sati, loc. sg. of santa*

Tatra tumhe na ānando na somanassaṃ na cetaso ubbillāvi-tattaṃ karaṇīyaṃ – D. I. 3
You should not be happy, pleased and elated there; *in place of tumhehi, tumhe is used here, sentence is passive; upplāvitatta or upplāvitatta is used here as ubbillāvitatta; u (t) + Plu + i + ta, pp. + tta, der.; Kr + aṇīya, fut.pp.*

Tatra tumhehi na āghāto na appaccayo na cetaso anbhiraḍḍhi karaṇīyā – D. I. 3
You should not be angry, dejected and displeased there; *an + abhi + Rādh + ti, der.*

Tatra te kinti bhavissati? – S. IV. 61
What idea will come to your mind, in that context?; *tatra, incl.; kinti, incl.*

Tatra me evaṃ bhavissati – S. IV. 61
In that context, I will have this idea (in my mind)

Tatrāpi na saññī assa, saññī ca pana assa – A. V. 318
He would not have an idea even there, but conscious; *saññā + ī, der.; As + yā (Skt. yāt), opt. 3rd. sg.*

Tatruppattiyā saṃvattati – D. III. 258
It leads to the birth in there; *tatra + uppattiyā; saṃ + Vṛt + ta + ti, pres. 3rd. sg.*

Tatrekacce evamāhaṃsu – D. I. 180
In that context some said thus; *tatra + ekacce; a + Ah + ā + iṃsu, double*

pst. 3rd. pl.

Tathattāya upakappessāmi – D. II. 64
I will prepare it for suchness; *upa + kappa + e + ssāmi, denom. fut. 1st. sg.*

Tathattāya cittaṃ upasaṃharati – M. I. 465
He directs (his) mind to such state; *tathā + tta, der.; upa + saṃ + Hr + a + ti, pres. 3rd. sg.*

Tathattāya paṭipajjanti – D. I. 175; A. I. 169
Work for such purpose; *paṭi + Pad + ya + nti, pres. 3rd. pl.*

Tathā kho panimassa āyasmato kāyasamācāro, tathā vacīsamācāro yathātaṃ aluddhassa – M. II. 172
The physical behaviour and the verbal behaviour of this venerable one are such as those of an unattached person; *pana + imassa; yathātaṃ, incl.; a + Lubh + ta, pp.*

Tathāgatappaveditaṃ dhamma-vinayaṃ āgamma – D. I. 229; M. II. 181
Having come to (or understood) the doctrine and discipline well proclaimed by the Tathāgata; *Tathāgata + paveditaṃ; pa + Vid + e + i + ta, caus. pp.; ā + Gam + ya, absol.; dhammavinaya taken as a single term means Buddhist discipline*

Tathāgatappavedite dhammavinaye – S. I. 231; A. IV. 275
In the doctrine and discipline well

proclaimed by the Tathāgata

Tathāgataṃ ārabha – A. V. 329
Concerning the Tathāgata; *Tatha + āgato or Tathā + āgato or Tathā + gato; eight definitions of Tatāgata are given in D. A. I. 59-68; ārabha, incl.*

Tathāgatasāvakaṃgaho tesam aggamakkhāyati – A. III. 36
Among them, the community of the Tathāgata's disciples is said to be the highest; *aggo + ā + Khyā + ya + ti, pass. pres. 3rd. sg.*

Tathāgatassa arakkheyyāni – A. IV. 82
Things not to be guarded by the Tathāgata; *a + Rakṣ + a + eyya, fut. pp.*

Tathāgatassa duṭṭhena cittaena lohitaṃ uppādeyya – A. I. 27
With an evil mind, he would cause the Tathāgata to bleed; *Duṣ + ta, pp. + citta; u(t) + Pad + e + eyya, caus. opt. 3rd. sg.*

Tathāgatassa dhammadhātu suppaṭividdhā – D. II. 8
The fundamental principle of Dhamma (truth) has been realised by the Tathāgata; *su + paṭi + Vyadh + ta, pp.*

Tathāgatassa pacchimā vācā – D. II. 156
The last word of the Tathāgata

Tathāgatassa sarīre paṭipajjitabbaṃ – D. II. 161
Should follow the procedure in regard

to the Tathāgata's body; *paṭi + Pad + ya + i + tabba, fut. pp.*

Tathāgatassa hetam adhivacanam dhammakāyo itipi, brahmakāyo itipi dhammabhūto itipi brahmabhūto itipi – D. III. 84
Following are synonyms for the Tathāgata: Dhammakāyo (one who has a body of Truth) brahmakāyo (one who has the body supreme), dhammabhūto (one who has become the Truth itself) brahmabhūto (one who has become supreme himself; *hi + etam; iti + api*

Tathāgate abhippasannā – D. II. 169
Those who have excessive faith in the Tathāgata; *abhi + pa + Sad + ta, pp.*

Tathāgate ekantagato abhippasanno – S. V. 225
Absolutely faithful in and extremely pleased with the Tathāgata; *ekanta + gata*

Tathāgate kamkhā vā vimati vā – S. V. 161
Doubt or perplexity in the Tathāgata

Tathāgatena sato sampajāno āyusamkhāro ossaṭṭho – D. II. 114
The vital principle has been discarded by the Tathāgata, being mindful and aware; *sato sampajāno should be taken as adv.; o (ava) + Sṛj + ta, pp.*

Tathāgate niṭṭhaṃ gato amataddaso amataṃ sacchikatvā iriyati – A. III. 450

The one who is conclusive about the Tathāgata, sees immortality, experiences immortality and moves

on; *amata + Dṛś + a, der.; Īr + ya + ti, pres. 3rd. sg.*

Tathāgate parinibbute – A. III. 340

When the Tathāgata had entered into Parinibbāna; *pari + ni + Vā or Vṛ + ta, pp.; loc. absl.*

Tathāgate vā Tathāgatasāsane vā – S. V. 226

In reference to the Tathāgata or the teaching of the Tathāgata

Tathāgate sagāravo ahosi sappatisso – Vin. IV. 109-10

Became respectful and deferential towards the Tathāgata; *sa + garu + a, der.*

Tathāgate saddhaṃ paṭilabhati – D. I. 63; M. III. 33, patilabhiṃ

Gains faith in the Tathāgata; *paṭi + Labh + a + ti, pres. 3rd. sg.*

Tathāgate saddhā niviṭṭhā mūlajātā patīṭṭhitā dalhā asaṃhāriyā...

kenaci vā lokasmiṃ – D. III. 84

Faith in the Tathāgata is settled, rooted, established, firm and indestructible by anybody in the world; *a + saṃ + Hṛ + ya, fut.pp.*

Tathāgate saddhā niviṭṭhā hoti mūlajātā patīṭṭhitā – M. I. 320

Faith in the Tathāgata is settled, rooted and established; *saddhā: Skt. srat + Dhā; ni + Viṣ + ta, pp.; mūla + Jan + ta, pp.; pa + tiṭṭha + i + ta, pp.*

Tathāgate samannesanā kātabba – M. I. 317

An inquiry should be made on the

Tathāgata; *saṃ + anu + esaṇā; Kṛ + tabba > kartabba > kattabba > katabba, pp.*

Tathāgato abhibhū anabhibhūto aññadatthudaso vasavattī – A. II. 24

Tathāgata is the conqueror, the unconquered, the definite seer and the authority; *an + abhi + Bhū + ta, pp.; aññadatthu, incl., ekasavacane nipāto, D. A. I. III; vasa + Vṛt + ī, der.*

Tathāgato tadupātivatto – M. II. 235

Tathāgata has transcended that; *taṃ (tad) + upa + ati + Vṛt + ta, pp.*

Tathā tathā viharantaṃ tathattāya upanessati – S. V. 90

It will lead the person living in such and such a way to a state of that nature; *vi + Hṛ + a + nta, pr.p.; tathā + tta, der.; upa + Nī + a + ssati, fut. 3rd. sg.*

Tathā tathā vihāraṃ kappeti – A. III. 294

(He) lives in such and such a way; *kappa + e + ti, denom. pres. 3rd. sg.*

Tathā dhammaṃ deseyyaṃ yathā... – S. II. 187

May I preach the Dhamma in such a way that; *Dṛś + e + eyyaṃ, opt. 1st. sg.*

Tathā paṭipanno ca hoti, anudhammacārī – S. II. 108

Thus he has entered into the path, practising according to the Dhamma; *paṭi + Pad + ta, pp.; anu + dhamma + Car + ī, der.*

Tathāpi hoti aññathāpi hoti – M. I. 520

It happens in that way and also in another way; *tathā, aññathā, incl.*

Tathā bhāsatu.. yathāhaṃ ājāneyyaṃ – S. I. 11

Please tell me in such a way that I would understand clearly; *Bhās + a + tu, imper. 3rd. sg.; yathā + ahaṃ; yathā, tathā, incl.; ā + Jān + nā + eyyaṃ, opt. 1st. sg.*

Tathārūpapaccayā – Vin. IV. 105

For such reason

Tathārūpaṃ āpattiṃ āpanno hoti yathārūpāya āpattiyā saṃgho ante nisīdāpeti – A. III. 270

He has committed an offence of that kind for which the Saṃgha makes him sit at the end; *tathā + rūpa; ā + Pad + ta, pp.; ni + Sad + āpe + ti, caus. pres. 3rd. sg.*

Tathārūpaṃ iddhābhisamkhāraṃ abhisamkhāsi yathā – D. I. 106; M. I. 253; S. IV. 290; V. 270

Performed such exercise of psychic power as; *iddhi + abhisamkhāra; abhi + saṃ (s) + Kṛ + ā + s + i, double pst. 3rd. sg.*

Tathārūpaṃ samaṇaṃ vā brāhmaṇaṃ vā jāna yamaṃ aṃja payirūpāseyyaṃ – S. IV. 374

See whether there is a recluse or a brahmin of that kind, with whom should I associate today; *Jān + nā (na), cp. suṇa, imper. 2nd. sg.; yaṃ + ahaṃ; aṃja, incl.; pari + upa + Ās + eyyaṃ, meta. opt. 1st. sg.*

Tathārūpaṃ samādhiṃ samāpajji yathā samāhite citte devayāniyo maggo pāturahosi – D. I. 215

He entered into such samādhi that the way leading to the world of gods appeared before him when mind was concentrated; *saṃ + ā + Pad + ya + i, pst. 3rd. sg.; saṃ + ā + Dhā + i + ta, pp.; pātu + ② + ahosi, pst. 3rd. sg.*

Tathāhaṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññanti – M. I. 256

I clearly understand the dhamma explained by the Tathāgata in such a way that it is the very same consciousness, nothing else, that runs through and transmigrates; *tathā + ahaṃ; ā + Jān + nā + mi, pres. 1st. sg.; taṃ (tad) + eva + idaṃ; saṃ + Dhāv + a + ti, pres. 3rd. sg.; saṃ + Sṛ + a + ti, pres. 3rd. sg.; an + aññanti*

Tathā hi Bhagavato sīlapaññāṇaṃ – A. III. 31

Such is Blessed One's moral virtues and wisdom

Tatheva taṃ hoti no aññathā – D. III. 103; A. I. 170

It happens in the same way, not otherwise; *no, neg. p.; aññathā, incl.*

Tatheva paggaṇheyya – Vin. III. 184; IV. 135

Would hold it in the same way; *tathā + eva; pa + Gṛh + nā + eyya, meta., opt. 3rd. sg.*

Tadagge sakyā paññāyanti – D. I. 93

The Śākyans are known from that day;

*taṃ (tad) + agga; pa + Jñā + ya +
nti, pass. pres. 3rd. pl.*

Tadajjhagamaṃ – S. II. 171

That I realised; *taṃ (tad) + adhi + a +
Gam + aṃ, pst. 1st. sg.*

Tadanantaraṃ ko jāneyya aññatra

Tathāgata? – A. III. 350

Who would know, besides Tathāgata,
what's next?; *taṃ (tad) + anantaraṃ;
Cy. takes the term tadanantaraṃ to
mean the difference, III. 375;
aññatra, incl. used here with instr.*

**Tadaniccaṃ nirodhadhammaṃ – M.
III. 108**

That is impermanent and of the nature
of cessation; *taṃ (tad) + aniccaṃ*

**Tadanucchavikaṃ tadanulomikaṃ
dhammiṃ kathaṃ katvā – Vin. I. 45;
IV. 213**

Having given a Dhamma talk fitting and
relevant to that occasion; *taṃ (tad) +
anucchava + ika, der.; taṃ (tad) +
anuloma + ika, der.*

**Tadantaraṃ jīveyyaṃ yadantaraṃ
assasitvā passasāmi – A. III. 305**

May I live that long, during which I
breathe in and breathe out; *Jīv +
eyyaṃ, opt. 1st. sg.; yaṃ (yad) +
antaraṃ; ā + Śvas + i + tvā, absol.;
pa + Śvas + a + mi, pres. 1st. sg.*

**Tadantaraṃ jīveyyam yadantaraṃ
ekaṃ piṇḍapātaṃ bhuñjāmi – A. III.
304**

May I live that long, during which I
take one bowl of alms; *Bhu(ñ)j + a +
mi, pres. 1st. sg.*

**Tadantarā ukkuṭikaṃ nisīdituṃ,
yāva pavāreti – Vin. I. 160**

To sit on the calf of the right knee for
a while until he makes others invite;
*taṃ (tad) + antarā, incl.; ni + Sad +
i + tuṃ, inf.; yāva, incl.; pa + Vr + e
+ ti, caus. pres. 3rd. sg.*

**Tadapi phassapaccayā – D. I. 42; S.
II. 33**

That too is due to contact; *taṃ (tad) +
api*

**Tadamināpetam pariyaṇena vedi-
tabbam – M. III. 146; S. I. 88; S. V. 3**

It should be understood in this way
too; *taṃ (tad) + iminā + api + etaṃ;
Vid + e + i + tabbam, caus. fut. pp.*

Tadaṃganibbānaṃ – A. IV. 454

Blowing out by that means;
*paṭhamajjhānādinā tena tena
aṃgena nibbānaṃ, Cy. IV. 207; taṃ
(tad) + aṃga*

**Tadassādeti tannikāmeti tena ca
vittiṃ āpajjati – A. I. 267; II. 126;
IV. 54, taṃ assādeti**

He enjoys it, loves it and becomes
happy with it; *assāda + e + ti, denom.
pres. 3rd. sg.; nikāma + e + ti, denom.
pres. 3rd. sg.; ā + Pad + ya + ti, pres.
3rd. sg.*

Tadahu paṭiggahītaṃ – Vin. I. 251

Accepted on that day; *taṃ (tad) + ahu
(Skt. Ahah); paṭi + Grh + i + ta, pp.*

Tadahupavāraṇāya – Vin. I. 161

On that day of Pavāraṇa (a ceremony
where invitation is made to point out
the faults)

Tadahuposathe – Vin. I. 107

On that day of Uposatha (a ceremony
where the Pātimokkha is recited);
*uposatha = upavasatha related to
fasting (upavāsa)*

**Tadahuposathe paṇṇarase – D. I. 47,
II. 170; M. II. 79; S. I. 61, 190; III.
100**

On that fifteenth day of Uposatha

**Tadahuposathe paṇṇarase
puṇṇāya puṇṇamāya rattiya – M.
III. 15**

In the full moon night, on that
fifteenth day of Uposatha; *puṇṇa +
mā*

**Tadahuposathe bhikkhusaṃgha-
parivuto nisinno hoti – Vin. II. 236**
Surrounded by the community of
bhikkhus he has been sitting on that
day of Uposatha; *taṃ (tad) + aha or
ahu (Skt. ahah) + uposatha; pari +
Vr + ta, pp.; ni + Sad + ta, pp.*

**Tadahupanne mūlacīvare – Vin. III.
204**

When the first robe is born on that
day; *tadahu + u(t) + Pad + ta, pp.*

**Tadā pakkantova ahoṣi, na puna
paccāgañchi – Vin. III. 147**

Then, he was gone and gone forever
and did not come back again; *tadā,
incl. adv.; pa + Kram + ta, pp. +
eva; puna, incl.; pati + ā + gañcha
(=gaccha) + i, pst. 3rd. sg.*

Tadāhāro tadupādāno – S. II. 85

With that food and that fuel; *taṃ (tad)
+ āhāra; taṃ (tad) + upādāna: upa*

+ ā + Dā + ana, der.

Tadupādāya jāti – Vin. I. 93

Concerning that birth is reckoned; *taṃ
(tad) upa + ā + Dā + ya, absol.*

**Tadubhayaṃ abhinivajjetvā – A. III.
169**

Causing to avoid both; *taṃ (tad) +
ubhaya; abhi + ni + Vrj + e + tvā,
caus. absol.*

**Tadubhayaṃ paṭicca uppajjati – M.
I. 61**

Arises depending on both; *paṭi + I (t)
+ ya, absol.; u(t) + Pad + ya + ti,
pres. 3rd. sg.*

Tadūpiyaṃ byañjanaṃ – Vin. IV. 243

The curry, proportionate to the boiled
rice; *taṃ (tad) + rūpa + iya, der.*

**Tadeva so allīno, tadeva so
ajjhūpagato – A.V. 187**

He is just attached to that, he has just
come to that; *taṃ (tad) + eva; ā + Lī
+ ta, pp.; adhi + upa + gata, pp.*

**Tadevidaṃ viññānaṃ saṃdhāvati
saṃsarati anaññaṃ – M. I. 258**

That very same consciousness runs the
course, goes round, nothing else; *taṃ
(tad) + eva + idaṃ; saṃ + Dhāv + a
+ ti, pres. 3rd. sg.; saṃ + Sr + a + ti,
pres. 3rd. sg.; an + aññaṃ*

**Taddiguṇaṃ taddiguṇaṃ karissāmi
– D. III. 13**

I will do it double, I will do it double;
taṃ (tad) + diguṇaṃ

Tanubhūto viya bhikkhusaṃgho – S.

V. 320; Vin. III. 69
The community of bhikkhus looks as if slimmed; *tanu + Bhū + ta, pp.; viya, incl., = iva, used for comparison or supposition*

Tanūhi tanutarā lokasmiṃ – M. I. 498

They are less and less in the world; *tanu + tara: suffix used with abl.*

Tantavāyehi cīvaraṃ vāyāpema – Vin. III. 256

We cause to weave the robe through weavers; *Vā + ya + āpe + ma, caus. pres. 1st. pl.*

Tantākulakajātā guḷāguṇṭhikajātā muñjababbajabhūtā – D. II. 55; S. II. 92, guligandhikajātā, muñja pabbajā bhūtā

Being entangled like a ball of string, confused like a nest of bird and being like muñja and babbaja grass; *meaning of all these phrases is that the worldlings are in utter confusion; tanta + ākulaka + jāta; guḷāguṇṭhikaṃ vuccatī pesakāra-kañjiya-suttaṃ. Guḷā nāma sakuṇikā. Tassā kulāvakotipi eke, Cy. II. 96*

Tantiyo same guṇe patiṭṭhitā – Vin. I. 182

The strings (of the lute) are on an equal level; *pa + tiṭṭha + i + ta, pp.*

Tante upanetvā – Vin. III. 258

Setting it up on the loom; *upa + Nī + a + tvā, absol.*

Tannidānā tappaccayā – M. III. 66; A. I. 29

On that ground, on that condition; *taṃ + nidāna; taṃ (tat) + paccaya*

Tapam tapitabbanti vadāmi – A. V. 191

I do say that asceticism should be practised; *Tap + i + tabba, fut. pp.; Vad + a + mi, pres. 1st. sg.*

Tapam samādiyati – D. III. 42

Austere practice is observed; *saṃ + ā + Dā + iya + ti, pass. pres. 3rd. sg.*

Tapasā majjati mucchati pamādam āpajjati – D. III. 42

By the austere practice, he becomes intoxicated, infatuated and unmindful; *Mad + ya + ti, pass. pres. 3rd. sg.; Murch + ya + ti, pass. pres. 3rd. sg.; ā + Pad + ya + ti, pass. pres. 3rd. sg.*

Tapassī bhavam Gotamo – A. IV. 175; Vin. III. 3

Venerable Gotama is an ascetic; *tapa + ssī, der.*

Tapodakandarāyam – Vin. III. 159
Tapodā glen

Tapodā kuthitā sandati – Vin. III. 108

Tapodā flows boiled; *Kvath + i + ta, pp.; Sya(n) d + a + ti, pres. 3rd. sg.*

Tapode nahāyanti – Vin. IV. 116

Take bath in Tapodā; *even though Tapodā is 'ā' ending there is a form in loc. as Tapode; cp. Nātikā and Nāti, D. II. 91*

Tappaccayā vācam bhindāma – M. I. 207

We do speak on that ground; *Bhi(n)d + a + ma, pres. 1st. pl.*

Tappatirūpīceva kathā saṅghāti – M. II. 253

The talk, suitable for that (attitude), interests him; *taṃ (tat) + patirūpī; saṃ + Sthā + ti, pres. 3rd. sg.*

Tabbahulīkārā atthitvevassa hoti – M. III. 25

For the reason of constant practice he understands that there is; *taṃ (Skt. tad) + bahula + kāra; atthi + tu + eva + assa*

Tabbhāgiyaṃ adhikaraṇam – Vin. III. 168

Legal question relating to that; *taṃ (tad) + bhāga + iya, der.*

Tamatagge me te bhikkhū bhavissanti – D. II. 101

All those bhikkhus of me will be at the end of ignorance; *Cy. breaks the term tamatagge as tama + (t) + agge, at the end of ignorance, 548*

Tamaṃ abhivhacca – A. I. 242

Having destroyed darkness; *abhi + vi + Han (hat) + ya, absol.*

Tampi nissāya na jhāyati, jhāyati ca pana – A. V. 325

He does not meditate depending even on that, yet he meditates; *jhā (from Dhyai) + ya + ti, pres. 3rd. sg.*

Tamhā kāyā cavitvā – D. III. 31

Having departed from that form of existence; *Cyu + a + i + tvā, absol.*

Tamhā tamhā sattanikāyā cuti – S. II. 3

Departure from this and that group of living beings; *satta + nikāya; Cyu + ti, der.*

Tamhāpi dhamṣati – A. IV. 95

He falls away from that too; *Dhvaṃs + a + ti, pres. 3rd. sg.*

Tamhi tamhi sattanikāye jāti – S. II. 2

Birth in this and that group of living beings; *Jan + ti, der.*

Tamhi saddham niveseti – M. II. 173

Keeps faith in him; *ni + Viś + e + ti, caus. pres. 3rd. sg.*

Taṃ attham cintayitvā, taṃ attham mantayitvā – D. II. 225

Having thought out and discussed that matter; *Ci(n)t + aya, i + tvā, absol.; mant + aya + i + tvā, absol.*

Taṃ apāpuṇitvā – A. IV. 190

Without reaching that; *a + pa + āp + u + ṇā + i + tvā, absol.*

Taṃ icchāmi taṃ kāmami – D. I. 193

I wish her, I long for her; *Iṣ + ya + mi, pres. 1st. sg.; Kāma + e + mi, denom. pres. 1st. sg.*

Taṃ karaṇīyaṃ tīretvā – D. II. 341

Having finished that work, (having decided the matter); *Kṛ + aṇīya, fut. pp.; Tr + e + tvā, caus. absol.*

Taṃ kiṃ maññatha bhikkhave rūpaṃ niccaṃ vā aniccaṃ vāti? –

Vin. I. 14

Bhikkhus, what is your opinion as to whether material form is permanent or impermanent?; *Maṃ + ya + tha, pres. 2nd. pl.*

Taṃ kiṃ maññasi? – D. I. 60; S. I. 98

What do you think of that, what is your opinion?; *Maṃ + ya + si, pres. 2nd. sg.*

Taṃ kissa hetu? – D. I. 14; S. I. 71; II. 265

For what reason?; *kissa is used for asking reason, a prākṛit form of kasya; gen. sg.*

Taṃ kutettha labbhā? – D. II. 118; M. II. 129-30; S. I. 185; V. 163

How could it be obtained in this context?; *kuto + ettha; Labh + yā(t), opt. 3rd. sg.*

Taṃ khaṇaṃ taṃ layaṃ taṃ muhuttaṃ vīvatte – Vin. III. 92

When that instant, that second, that moment, has passed by; *acc. is used here in the loc. sense, as in the case of taṃkhaṇe (=tasmiṃ khaṇe); vi + ati + Vṛt + ta, pp.*

Taṃkhaṇikaṃ sañcarittaṃ samāpajjissati – Vin. III. 138

Will carry a message relating to sex to a woman hired for the time being; *taṃ + khaṇa + ika, der.; saṃ + ā + Pad + ya + i + ssati, fut. 3rd. sg.*

Taṃ kho pana Bhagavantaṃ evaṃ kalyāṇo kittisaddo abhuggato – M. III. 238

In reference to that Blessed One, a good reputation has thus risen up; *taṃ and Bhagavantaṃ are governed by the prefix abhi; abhi + u(t) + Gam + ta, pp.*

Taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti – D. III. 258; M. III. 100; A. IV. 239

That idea he fixes on, that idea he stands on and that idea he cultivates; *Dhā + a + ti, pres. 3rd. sg.; adhi + Sthā + a + ti, pres. 3rd. sg.; Bhū + e + ti, caus. pres. 3rd. sg.*

Taṃ jano sambhāvesi – Vin. III. 101

People admired him; *saṃ + Bhū + e + s + i, caus. pst. 3rd. sg.*

Taṃ tadevassa abbhanumodati – M. II. 107

Rejoices over this and that of him (she approves all that is said by him); *taṃ + taṃ(tad) + eva + assa; abhi + anu + Mud + a + ti, pres. 3rd. sg.*

Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi – M. II. 75

Therefore, my dear son, I tell you this; *taṃ is used here for abl. sense; te + ahaṃ; Vad + a + mi, pres. 1st. sg.*

Taṃ te na dassaṃ – Vin. III. 147

I shall not give it to you; *Dā + ssaṃ, mid. fut. 1st. pl.*

Taṃ devo paṭisedhetu – M. II. 100

May the Lord stop him; *paṭi + Sidh + e + tu, caus. imper. 3rd. sg.*

Taṃ dhammaṃ analaṃ karitvā – M.

I. 165

Thinking that teaching insufficient; *an + alaṃ: incl.; Kr + i + tvā, absol.*

Taṃ purisaṃ daṇḍāpesuṃ – Vin. IV. 224

(They) caused to punish that man; *daṇḍa + āpe + s + uṃ, denom. caus. pst. 3rd. pl.*

Taṃ purisaṃ bandhāpesuṃ – Vin. IV. 224

(They) caused to put that man in jail; *Ba(n) dh + āpe + s + uṃ, caus. pst. 3rd. pl.*

Taṃ me idaṃ sakkhidiṭṭhaṃ – D. II. 271

It has been seen by me with my own eyes; *sa + akkhi + Drś + ta, pp.*

Taṃ yeva anugamāsi – Vin. I. 16

Followed it right away; *taṃ + (y) + eva; anu + Gam + ā + s + i, double pst. 3rd. sg.*

Taṃ yevettha paṭipucchissāmi – D. I. 60

On this matter I will ask you a question right away; *paṭi + Pṛch + ya + i + ssāmi, fut. 1st. sg.*

Taṃ yevettha paṭibhātu – M. III. 146

In this context, may it come to your mind right away (let me hear you); *taṃ + (y) + eva + ettha; paṭi + Bhā + tu, imper. 3rd. sg.; taṃ is governed by the prefix paṭi*

Taṃ yevettha paṭibhātu, yathā maṃ paṭibhāseyya – M. II. 31

You suggest me, in this context, an idea, in such a way that an idea (for the talk) would come to my mind; *paṭi + Bhā (s) + eyya, opt. 3rd. sg.*

Taṃ rattāvesaṃ dhammiyā kathāya vītināmesuṃ – D. II. 158

The remaining part of that night, they spent with talks based on the Dhamma; *ratti + avasesaṃ; vi + ati + Nam + e + s + uṃ, caus. pst. 3rd. pl.*

Taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭi-nissajitvā – D. III. 13

Without giving up that word, without giving up that mind, without getting rid of that wrong view; *a + pa + Hā + ya, absol.; a + paṭi + ni + Sṛj + i + tvā, absol.*

Taṃ suṇātha, sādhukaṃ manasi-karotha, bhāsissāmi – D. II. 76

Listen to that, apply that well on mind, I will tell you; *Śru + ṇā + tha, imper. 2nd. pl.; manasi + karotha; Kr + o + tha, imper. 2nd. pl.; Bhās + i + ssāmi, fut. 1st. sg.*

Tayā ca mayā ca sveva Bhagavā mahiddhikataro – S. I. 147

That Blessed One is indeed more majestic than you and me; *so + eva; mahā + iddhika + tara; the suffix tara is used with abl. or instr. for comparison*

Tayā paṭhamataraṃ pakkanto – Vin. I. 30

I set out earlier than you; *pa + Kram + ta, pp.*

Tayā mayam vedissāma – M. II. 134
We will understand through you; *Vid + e + i + ssāma, fut. 1st. pl.*

Tayā saddhiṃ āhārūpahāro (natthi) – Vin. III. 136
There is no any dealing with you; *saddhiṃ, incl. used with instr.; āhārūpahāra, idiomatic expression*

Tayā saddhiṃ vipaccataṃ – D. II. 266

May it come to fruition with you; *vi + Pac + ya + taṃ, mid. imper. 3rd. sg.*

Tayidaṃ kiṃ su, tayidaṃ kathaṃ su ? – D. III. 134; M. I. 400; S. IV. 228
What is that, how is that?; *kathaṃ, incl.; su, incl.*

Tayidaṃ bho Gotama tatheva – Vin. III. 2
Venerable Gotama, that is very true; *tathā + eva*

Tayidaṃ bho Gotama nacchannaṃ, tayidaṃ nappatirūpaṃ, yaṃ maṃ tvam gahapativādena samudacarasi – D. I. 91; M. I. 360
Venerable Gotama, it is not nice, it is not proper that you address me by the term householder; *na + Cha(n)d + ta, pp.; saṃ + u(t) + ā + Car + a + si, pres. 2nd. sg.*

Tayidaṃ bho Gotama na sampanna-meva – A. III. 223; Vin. III. 2
Venerable Gotama it is indeed not nice; *taṃ (tad) + idaṃ; saṃ + Pad + ta, pp. + eva*

Tayidaṃ bho Gotama sameti – A. IV.

42
Venerable Gotama, that brings us together; *samaṃ + e (I) + ti, pres. 3rd. sg.*

Tayidaṃ saṃkhatam oḷārikaṃ – M. II. 232
That is conditional and naive; *saṃ (s) + Kṛ + ta, pp.; uḷāra + ika, der.*

Tayo kho me āvuso āsavā, kāmāsavo bhavāsavo avijjāsavo – M. I. 55
Brothers, there are three influxes, influx of sense desire, influx of becoming and influx of ignorance; *āvuso is used here in the pl. sense; ā + Śru + a, der.*

Tayo ca nissaye aṭṭha ca akaraṇīyāni ācikkheyyātha – Vin. II. 274
You should explain three supports and eight prohibitions; *ni + Śri + a, der.; a + Kṛ + aṇīya, fut. pp.; ā + Khyā + eyyātha, intens. opt. 2nd. pl.*

Taramānassa bhāsato kāyopi kilamati cittampi upahaññati saropi upahaññati kaṇṭhopi āturīyati – M. III. 234
Of the person who speaks fast, (his) body becomes fatigued, mind is disturbed, voice is damaged and the throat gets sick; *tara (Skt. tvara) + māna, pr.p.; Klam + a + ti, pres. 3rd. sg.; upa + Han + ya + ti, pass. pres. 3rd. sg.; ātura + īya + ti, denom. pass. pres. 3rd. sg.*

Tarayanti rattiyo – S. I. 62
Days pass quickly; *tvara + Yā + nti, pres. 3rd. pl.*

Tarūpapabbajitā abhirūpā dassanīyā pāsādikā paṇḍitā vyattā medhāvinī dakkhā analasā tatrūpāyāya vīmaṃsāya samannāgatā alaṃ kātuṃ alaṃ saṃvidhātuṃ – Vin. IV. 211

The young female renounced who is extremely beautiful, attractive, pleasant, intelligent, experienced, wise, clever, industrious, endowed with the ability to plan and examine, capable of doing and organising; *pa + Vraj + i + ta, pp.; Dṛś + aṇīya, fut. pp.; pasāda + ika, der.; medhā + āvī + inī, der.; tatra + upāya; alaṃ, incl.; Kṛ + tuṃ, inf.; saṃ + vi + Dhā + tuṃ, inf.*

Tarūpena khīrena bhojessāma – Vin. I. 243
We will make him feed with fresh milk; *Bhuj + e + ssāma, caus. fut. 1st. pl.*

Talaghātakaṃ karonti – Vin. IV. 260
(They) beat private parts with palms

Talasattikaṃ uggiranti – Vin. IV. 147
Show the gesture of attacking; *pahāradānākāraṃ dassetvā, Cy. 878; u(t) + Gur + a + ti, pres. 3rd. sg.*

Tasaṃ vā thāvaram vā – S. IV. 351
The frail or the firm

Tasmātiha bhikkhave evaṃ sikkhitabbaṃ – S. II. 194, 267; A. IV. 87, Moggallāna
Bhikkhus, you should, therefore, train yourselves thus on this matter; *tasmā + (t) + iha (= idha); Śak + i + tabba,*

desid. fut. pp.

Tasmiṃ adhikaraṇe vinicchiyamāne – Vin. II. 96
When that legal question is being decided; *vi + ni(s) + Ci + ya + māna, pass. pr.p.*

Tasmiṃ anupatto hoti – Vin. II. 304
Has reached there; *anu + pa + Āp + ta, pp.*

Tasmiṃ upanandhi – Vin. IV. 83
(He) harboured grudge against him; *upa + nandhi (from Nah) + i, pst. 3rd. sg.*

Tasmiṃ ṭhāne parisuddho – D. III. 46
Pure at that point; *pari + Śudh + ta, pp.*

Tasmiṃ puggale vissāsaṃ āpajjitabbaṃ maññanti – M. I. 95
They think that one should keep trust in that person; *ā + Pad + ya + i + tabba, fut.pp.; Man + ya + nti, pres. 3rd. pl.*

Tasmiṃ puggale sammukhībhūte – Vin. II. 240
When that person is met with; *saṃ + mukha + bhūta, the last vowel (a) of the noun combined with the roots Kṛ and Bhū is changed into ī*

Tasmiṃ yeva bhava parinibbāyati – A. II. 126
In that very existence he enters into Parinibbāna; *pari + ni + Vā + ya + ti, pres. 3rd. sg.*

Tasmim̐ vissāsaṃ āpajjeyya – S. III. 113

He would keep trust in him; *ā + Pad + ya + eyya, opt. 3rd. sg.*

Tassa ajānantassa thavikāya maṇim̐ pakkhipivā – Vin. III. 62

Having put the gem into the bag when he is unaware; *a + Jān + nā + nta, pr. p; pa + Kṣip + i + tvā, absol.*

Tassa icchāmi hātave – S. I. 175

I like to take (it) for him; *Iṣ + ya + mi, pres. 1st. sg.; Hr + tave; hartave > hattave > hātave, inf.*

Tassa etadahosi – M. I. 146

This idea came to him; *etaṃ (etad) + ahosi*

Tassa evamassa – D. I. 45, II. 83; M. I. 40, 134; S. IV. 174

This idea would occur to him; *evaṃ + assa; As + yā (Skt. yāt), opt. 3rd. sg.*

Tassa evaṃ uṭṭhahato ghaṭato vāyamato – M. I. 86

While he is exerting, striving and making effort; *gen. absol.*

Tassa kā gati ko abhisamparāyo? – D. II. 91; M. I. 387; II. 146; III. 247, 270

What is his way, what is his next birth?; *Gam + ti, der.; abhi + saṃ + parā + aya (from I)*

Tassa kālakiriyāya – D. III. 210; M. II. 106

Since his death

Tassa khiḍḍāpasutassa – D. II. 340

While he was engaged in playing; *gen. absol.; pa + Si + ta, pp.*

Tassa dajjehi – Vin. I. 217

You should give him; *Dajjā (Skt. dadyāt), opt. 3rd. sg., taking dajjā as the base dajjehi is formed by adding e + hi, imper. 2nd. sg.*

Tassapāpiyyasikā kammaṃ karotu – Vin. II. 85

Let the Saṃgha carry out legal proceeding on his evil behaviour; *tassa + pāpīya (s) + ika, der.; Kr + o + tu, imper. 3rd. sg.*

Tassapāyaṃ evarūpī paṇopaṇaviyā na upeti – M. I. 480

Even for that person this kind of bargaining is not applicable; *tassa + api + ayaṃ; paṇa + opaṇa + viya; upa + e (from I) ti, pres. 3rd. sg.*

Tassa purisassa onojesiṃ – A. IV. 210

I caused to hand over to that man; *o + Nud or Nij + e + s + iṃ, caus. pst. 1st. sg.*

Tassa bhavanti vattāro – M. I. 469

There are critics for him; *Vac + tu, der.*

Tassa bhikkhuno nikkhante vissattho niddaṃ okkami – Vin. I. 87

When that bhikkhu had gone out, (he) fell asleep with confidence; *ni(s) + Kram + ta, pp.; vi + Śvas + ta, pp.; o + Kram + i, pst. 3rd. sg.*

Tassa mayhaṃ etadahosi – D. I. 53;

M. III. 158; S. I. 71; II. 255

This idea occurred to me; *etaṃ (etad) + a + Hū (Bhū) + a + s + i, pst. 3rd. sg.*

Tassa mayhaṃ evaṃ hoti – M. I. 17

This idea comes to my mind

Tassaṃ parisāyaṃ nisinno hoti – D. I. 123; M. II. 55; S. I. 81

He has been sitting in that crowd; *ni + Sad + ta, pp.*

Tassa vatthussa paṭinissaggāya – Vin. IV. 294

For giving up of that matter; *paṭi + ni + Sṛj + ta, pp.*

Tassa vācāvattaturevassa – S. IV. 15

His word would indeed be groundless; *vācā + avatthu + ® + eva + assa, opt. 3rd. sg.*

Tassa sutam̐ hoti – S. III. 243

It has been heard by him; *tassa, gen. used in instr. sense; Śru + ta, pp.*

Tassā devatāya paṭissutvā – S. I. 9

Having replied that deity; *paṭi + Śru + tvā, absol.*

Tassā pabbajite gabbho vuṭṭhāsi – Vin. VI. 278

Her child was born when she renounced; *tassā pabbajite, this phrase is rather puzzling; if tassā is connected to pabbajite, it is grammatically wrong, because time is indicated by using loc. or gen. in both terms; if tassā is connected to gabbho, then pabbajite is grammatically wrong because it is*

masculine; vi + u(t) + Sthā + s + i, pst. 3rd. sg.

Tassā rattiyā accayena – M. II. 50, 63; III. 145; S. I. 49, 151

At the end of that night; *ati + aya (from I)*

Tassetam̐ pāṭikaṃkham̐ – M. I. 25; III. 110; A. III. 142

This should be expected of him; *tassa + etaṃ; paṭi + Kāṃkṣ + ya, fut. pp.*

Tassetam̐ pāṭikaṃkham̐ saṃsīdissati vā uppilavissati vā – A. V. 202

This is to be expected of him, that he will either sink down or float on; *tassa + etaṃ; paṭi + Kāṃkṣ + ya, fut. pp.; saṃ + Sad + i + ssati, fut. 3rd. sg.; u(t) + Plu + a + i + ssati, fut. 3rd. sg.*

Tahaṃ tahaṃ ujjhitāni – Vin. III. 232

Discarded here and there; *ujjh + a + i + ta, pp.*

Tahaṃ tahaṃ omadditvā – Vin. IV. 191

Pressing down here and there

Tahaṃ tahaṃ oloketā – Vin. IV. 186

Looking about here and there; *o + Lok + e + nta, pr.p.*

Tahaṃ tahaṃ nahāyanti – Vin. II. 122

Take bath here and there; *tahaṃ = tahim̐, indel.; Snā + ya + nti, meta., pres. 3rd. pl.*

Tahaṃ tahaṃ pakkamiṃsu – Vin. II. 34

Went to this place or that place; *pa + Kram + iṃsu, pst. 3rd. pl.*

Tahaṃ tahaṃ padhāvīṃsu – Vin. IV. 115

They ran here and there; *pa + Dhāv + iṃsu, pst. 3rd. pl.*

Tahaṃ tahaṃ vaccaṃ karonti – Vin. II. 141

Relieve themselves here and there

Tādisena muhuttana mūlāni uddharāma bhesajjāni saṃharāma – Vin. I. 277

At such a moment we pull out roots and collect herbs; *u(t) + Dhṛ or Hr + a + ma, pres. 1st. pl.; saṃ + Hr + a + ma, pres. 1st. pl.*

Tādiso ayaṃ dhammo yattha viññū puriso na cirasseva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyya – M. I. 164

This Dhamma is such that an intelligent person, having experienced, with direct knowledge, the legacy of the teacher in a short period of time, would abide therein; *tādiso, Skt. tāḍṛsah; nacirasseva, indcl.; abhiññā: abhi + Jñā, instr. sg.; sa + acchi (=akkhi) + katvā, absol.; upa + saṃ + Pad + ya, absol.; vi + Hr + eyya, opt. 3rd. sg.*

Tādiso homi yādisā Sāriputta-Moggallānā ti – A. II. 164
May I be such as Sāriputta and Moggallāna; *yādisa, tādisa, rel.*

pron.; Hū (Bhū) + a + mi, imper. 1st. sg.

Tāni kathaṃ karissatha? – Vin. II. 291

What will you do to them?

Tāni padavyañjanāni sādhuṃ uggahetvā – D. II. 124

Having taken up (learnt) those sentences and phrases correctly; *sādhuṃ, adv.; u(t) + Grh + e + tvā, absol.*

Tāpetvā gabbhaṃ pātesi – Vin. III. 84

Having caused to heat it up (she) made the faetus drop; *Tap + e + tvā, caus. absol.; Pat + e + s + i, caus. pst. 3rd. sg.*

Tāyapi kho tvam .. iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā – M. I. 172

Even by that movement, that practice and that austerity you did not realise; *na + adhi + a + Gam + ā, pst. 2nd. sg.*

Tāyaṃ velāyaṃ – S. I. 5

At that time

Tāyeva appāhāratāya – M. I. 245.

Because of that little food; *appa + āhāra + tā, der.; appa has the meaning of alittle or little*

Tālapattikāya chādetabbaṃ maññeyya – S. II. 217

(He) would think of covering (an elephant of seven or seven and half ratana high) with a tiny palm leaf; *Chad + e + tabba, caus. fut. pp.; Man*

+ ya + eyya, opt. 3rd. sg.

Tālavantaṇapi vidhūpanenapi vātaṃ pariyesanti – M. I. 189

(They) seek air by means of a fan or bellows; *vidhūpanenāti aggivījanakena, Cy. II. 229; pari + es (from Is) + a + nti, pres. 3rd. pl.*

Tālāvattu bhavanti – S. I. 69

They become extinct (like a palm tree which is made groundless i.e. uprooted); *tāla + avatthu*

Tālo matthakacchinno abhabbo puna virūḥhiyā – Vin. I. 97

The palm tree, cut from the top, is unfit for growing up again; *Chid + ta, pp.; a + bhabba (Skt. Bhavya); vi + Ruh + ti, der.*

Tālacciggaḷena asanaṃ atipātessanti – S. V. 453

They will make the arrow go through a key hole; *ati + Pat + e + ssanti, caus. fut. 3rd. pl.*

Tālacciddaṃ aṃgajātaṃ pavesentassa – Vin. III. 118

When he was causing to put (his) male sign through the key-hole; *tāla + chidda (=tālacciggaḷa); pa + Viś + e + nta, caus. pr.p.*

Tāvakālikam deti – Vin. IV. 286

Gives temporarily; *tāva + kāla + ika, der.; Dā + e + ti, pres. 3rd. sg.*

Tāvakālikam harituṃ – Vin. II. 174

To take away temporarily; *Hr + a + i + tuṃ, inf.*

Tāvatake upaṭṭhāpetuṃ – Vin. I. 83

To keep under (him) that much; *upa + Sthā + āpe + tuṃ, caus. inf.*

Tāvatakena balatthena – M. II. 71

With that much of a little army

Tāvatakeneva attamanā assu – D. I. 207

Only with that much, they would be happy; *tāvatakena + eva; As + yu (Skt. yus), opt. 3rd. pl.*

Tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena – M. I. 164

With that much striking of lips and repeating what is said (by the teacher); *oṭṭha + pa + Han + ta, pp.; Lap + i + ta, pp.; Lap + e + ana, caus. der.*

Tāvatakeneva tuṭṭhiṃ āpajjeyyātha – M. I. 271

You should come to satisfaction, only with that much; *ā + Pad + ya + eyyātha, opt. 2nd. pl.*

Tāvatakeneva paṭākam pari-hareyyuṃ – D. III. 115

With that much, of course, they would carry banners (demonstrate); *tāvatakena + eva; pari + Hr + a + eyyuṃ, opt. 3rd. sg.*

Tāvaticā viṣaṭṭhi – S. III. 133

That much of trust; *tāvaticā viṣaṭṭhīti tattako vissaso, Cy. II. 318; vi + Śvas + ti, der.*

Tāvadeva avassaṭam – D. I. 248-9

Just now arrived; *ava + Sr + ta, pp.*

Tāvadeva ādāya bhikkhusaṃgham

upasaṃkamtivā – Vin. II. 273
Having taken (her) and gone at once to the community of bhikkhus; *tāva* (Skt. *tāvāt*) + (d) + *eva*; *ā* + *Dā* + *ya*, *absol.*; *upa* + *saṃ* + *Kram* + *i* + *tvā*, *absol.*

Tāvadeva chāyā metabbā – Vin. I. 95

Shadow should be measured instantly; *Mā* + *e* + *tabba*, *fut. pp.*

Tāvadeva dassanāya upasaṃkamtum icchati – D. I. 107

Wishes to go there and see (the Buddha) at once; *Iṣ* + *ya* + *ti*, *pres. 3rd sg.*

Tāvadeva soratasorato hoti nivātanivāto upasantaupasanto – A. III. 393

For the time being (only for that long) he becomes so gentle, so humble and so calm; *su* + *Raṃ* + *ta*, *pp.* + *a*, *der.*; *ni* + *Vā* + *ta*, *pp.*; *upa* + *Śam* + *ta*, *pp.*

Tāvadeva soratasorato hoti yāva na amanāpā vacanapathā phusanti – M. I. 126

One becomes extremely gentle until one is not touched by unpleasant remarks; *vacana* + *patha*, *ways of speaking*; *Spṛś* + *a* + *nti*, *pres. 3rd pl.*

Tāva paṭhamaṃ paṭikarohi – A. IV. 193

First of all you get yourself absolved; *paṭi* + *Kṛ* + *o* + *hi*, *imper. 2nd sg.*

Tāva bahukiccassa, bahukaraṇīyassa – D. II. 270

For the one who has that much of work to be done; *tāva*, *incl. used as emph. p.*; *kicca* and *karaṇīya* both are *fut. pp.*

Tāva bahum suvaṇṇaṃ kuto? – Vin. I. 209

From where (did you get) that much of gold?

Tāva bahum hiraṇṇaṃ pariccajati – Vin. II. 159

Donates that much of gold; *pari* + *Tyaj* + *a* + *ti*, *pres. 3rd sg.*

Tāvamahantāni phalāni – A. III. 369
That much big fruits

Tāva mahantā puñjā ahesum – Vin. III. 16

The bundles were that much big; *a* + *Hū* (*Bhū*) + *a* + *s* + *um*, *pst. 3rd pl.* (*ahosum* > *ahesum*)

Tā vuttā tā vakkhanti – Vin. I. 151

Being spoken, they will speak to them; *Vac* + *ta*, *pp.*; *Vac* + *ssanti* (Skt. *syanti*), *fut. 3rd pl.*; *this is also used for the pres. meaning*

Tā saṃgho na kiñci āha – Vin. IV. 241

The Saṃgha does not say anything to them; *tā*, *acc. pl.*; *a* + *Ah* + *a*, *pst. 3rd sg.*; *this is also used for the pres. meaning*

Tāsu tāsu disāsu tesu tesu janapadesu – Vin. I. 21

In those districts, in those countries

Tāhaṃ Ānanda āmantesiṃ – D. II.

116

I addressed you, Ānanda; *taṃ* (= *tuvam*) + *ahaṃ*; *ā* + *manta* + *e* + *s* + *iṃ*, *denom. pst. 1st sg.*

Tāhaṃ evaṃ vadāmi – Vin. II. 230

I tell him thus; *Vad* + *a* + *mi*, *pres. 1st sg.*

Tāhaṃ dhammaṃ sutvā – M. II. 243

I, having listened to that Dhamma; *tam* + *ahaṃ*, *ta* + *ahaṃ*, *tāhaṃ*; *Śru* + *tvā*, *absol.*

Tāhaṃ vakkhāmi – Vin. I. 151

I shall speak to them; *tā* + *ahaṃ*; *Vac* + *ssāmi* (Skt. *ṣyāmi*), *fut. 1st sg.*, *used also as pres.*, *taking vakkha as the base*

Tikicchakā virecanaṃ denti – A. V. 218

Physicians administer a purge; *tikicchaka*, *desid. of Cit*; *vi* + *Ric* + *e* + *ana*, *caus. der.*; *Dā* + *e* + *nti*, *pres. 3rd pl.*

Tikoṭiparisuddhaṃ macchamaṃsaṃ, adiṭṭhaṃ asutaṃ aparisaṃkitam – Vin. I. 238; II. 197; III. 172

Fish and meat, pure in three ends: unseen, unheard and unsuspected; *ti* + *koṭi* + *pari* + *Śudh* + *ta*, *pp.*; *a* + *Dṛś* + *ta*, *pp.*; *a* + *Śru* + *ta*, *pp.*; *a* + *pari* + *Śank* + *i* + *ta*, *pp.*

Tikkhattum codanāya anāpatti – Vin. III. 223

There is no offence by urging three times; *ti* + *khattum*, *der.*

Tikkhattum pāṇinā ākoṭesi – D. III. 8

Knocked at three times with the palm; *ā* + *Kuṭ* + *e* + *s* + *i*, *caus. pst. 3rd sg.*

Tikkhaṃ maraṇasatiṃ bhāventi āsavānaṃ khayāya – A. III. 306; IV. 319

(They) cultivate mindfulness on death keenly for the exhaustion of influxes; *tikkhaṃ* (Skt. *tikṣṇa*), *adv.*

Ticivarena acchādesi – Vin. III. 11
Offered three robes; *ā* + *Chad* + *e* + *s* + *i*, *caus. pst. 3rd sg.*

Ticivarena avippavāsaṃ sammanneyya – Vin. I. 109

Would agree upon a boundary where bhikkhus are not allowed to keep themselves away from three robes; *a* + *vi* + *pa* + *Vas* + *a*, *der.*; *saṃ* + *Man* + *ya* + *eyya*, *opt. 3rd sg.*

Ticivarena yāpetum – Vin. I. 288

To keep themselves going with three robes; *Yā* + *āpe* + *tum*, *caus. inf.*

Tiṭṭhatu Ambaṭṭho mānava, tumhe mayā saddhiṃ asmim vacane mantavho – D. I. 94

Leave alone Ambaṭṭha, the young man, you converse with me on this matter; *saddhiṃ*, *incl. used with instr.*; *manta* + *vho*, *imper. mid. 2nd pl.*

Tiṭṭhatu tāva suttaṃ – S. IV. 170

Leave off sleeping; *Svap* + *ta*, *pp.*, *used as a noun*; *sottanti nipajjitvā niddā okkamaṇaṃ*, *Cy. III. 5*

Tiṭṭhatu nāgo – M. I. 143

Let the nāga be there; *the word nāga is used in Pāli to denote the meaning of a cobra, dragon, elephant, and the arahant*

Tiṭṭhatu Bhagavā kappam tiṭṭhatu Sugato kappam – Vin. II. 289

May the Blessed One stay a full span of life, may the Well Gone One stay a full span of life; *tiṭṭha + tu, imper. 3rd. sg.*

Tiṭṭhatu bhavam Gotamo, tuṇhī bhavam Gotamo hotu – D. I. 122

Let the venerable Gotama stay away, let the venerable Gotama be silent

Tiṭṭhatesā bhante kathā yāya mayam etarahi kathāya sannisinnā – D. I. 179; M. II. 2

Leave alone, venerable sir, the talk which we have been engaged in at the moment; *tiṭṭhatu + esā; etarahi, incl.; sam + ni + Sad + ta, pp.*

Tiṭṭhatha tumhe – D. I. 122

You keep silence

Tiṭṭha bhagini, aham karissāmi – Vin. III. 131

Stop sister, I will do; (real meaning is implied)

Tiṭṭhakāṭṭhapannaṅkaṣaṭam ekato ussāreyya – Vin. III. 177

Would cause to raise up grass, wood, leaves and rubbish together; *u(t) + Sṛ + e + eyya, caus. opt. 3rd. sg.*

Tiṭṭhakāṭṭhūpādānam paṭicca – M. II. 203

Depending on fuel of grass and wood; *tiṅa + kaṭṭha + upādāna; paṭi + I (t) + ya, absol.*

Tiṅgākaṭṭhodakam sannicitam – A. IV. 108

Stored up grass, wood and water; *tiṅa + kaṭṭha + udaka*

Tiṅgākalāpam okāsehi – S. IV. 290

Spread over the bundle of grass; *okāsehīti vipakiri, Cy. III. 93; tiṅa + kalāpa; okāsa + e + hi, denom. imper. 2nd. sg.*

Tiṅgākuṭṭhiyo karitvā vassam upagacchimsu – Vin. III. 41

Making grass huts (they) observed rainy retreat; *Kṛ + i + tvā, absol.; upa + gaccha + imsu, pst. 3rd. pl.*

Tiṅgākuṭṭhiyo bhinditvā – Vin. III. 41

Having demolished the huts made of grass; *Bhi(n)d + i + tvā, absol.*

Tiṅgākhettam gantvā – Vin. III. 64

Having gone to a meadow; *Gam + tvā, absol.*

Tiṅgāghanam vanagahanam rukkghaganam naḍividuggam pabbatavisamam pavisitvā – D. III. 73

Having entered into places of difficult access such as grassy lands, forests, thick jungles, islands surrounded by rivers, and mountain clefts; *pa + Viś + i + tvā, absol.*

Tiṅgāgāni chindanti – A. IV. 435

Browse grass tops; *tiṅa + agga; Chi(n) d + a + nti, pres. 3rd. pl.*

Tiṅghāsodakam anuppavecchati – M. III. 133

Will supply him with grass-fodder and water; *tiṅghāsa + udaka; anu + pa + Viś + e + ssati, caus. fut. 3rd. sg.*

Tiṅgācuṅṅam paripatati – Vin. II. 120

The mixture of grass and lime drops; *pari + Pat + a + ti, pres. 3rd. sg.*

Tiṅgācuṅṅehipi paṃsucūṅṅehipi okiriyanti – Vin. I. 203

Strewn over with grass powder and dust; *o + Kīr + iya + nti, pass. pres. 3rd. pl.*

Tiṅgāṇḍupakam gahetvā – Vin. I. 208; III. 249

Having taken a roll of grass; *tiṅa + aṇḍupaka; Gṛh + e + tvā, absol.*

Tiṅgāpurisake vā mattikapuñje vā yoggam karitvā – A. IV. 423

Having aimed at effigies made of grass or at a heap of clay; *Yuj + ya, fut. pp.*

Tiṅgā ca kaṭṭham ca paṭisāmetvā – Vin. III. 41

Having piled up grass and wood (at safer place); *paṭi + Śam + e + tvā, caus. absol.*

Tiṅgā ca kaṭṭham ca samkaḍḍhitvā – Vin. III. 41

Having gathered grass and wood; *sam + kaḍḍha (from Kṛṣ) + a + i + tvā, absol.*

Tiṅgā jānātha – M. II. 53

See whether there is grass; *Jān + nā + tha, imper. 2nd. pl.*

Tiṅgāni tiṅgāthikena pariyesitabbam – Vin. II. 297

Grass should be sought by those who are in need of grass; *tiṅa + attha + ika, der.; pari + es (from Iṣ) + i + tabba, fut. pp.*

Tiṅgāvatthārakena deseyyam – M. II. 250

I should confess the offence in terms of tiṅgāvatthāraka (covering with grass); *Dṛś + e + eyyam, opt. 1st. sg.*

Tiṅgāvatthārakena vūpasametum – Vin. II. 86

To settle (the legal matter) by the method of spreading grass over it; *tiṅa + ava + Str + aka, der.; vi + upa + Śam + e + tum, inf.*

Tiṅgāsantharakam paññāpetvā nisīdi – M. III. 238; Vin. IV. 109

Having caused to prepare the mat of grass (he) sat down; *pa + Jñā + āpe + tvā, caus. absol.; ni + Sad + i, pst. 3rd. sg.*

Tiṅgāsantharakasayanāsanam (te) khāyissati – A. IV. 231

You will feel your lodging of grass mat; *tiṅa + santharaka + sayana + āsana*

Tiṅgāhāriyo kaṭṭhahāriyo – Vin. III. 41

Women, gathering grass, gathering fire-wood; *Hṛ + a + ī, der.*

Tiṅgāni jhāpesi uttarāsamgam na jhāpesi, S. IV. 290

(He) caused to burn the grass, not the upper robe; *jhā (from Kṣī) + āpe + s*

+ i, caus. pst. 3rd. sg.; *uttara* + *āsamga*

Tiṇā bhiyyo na maññati – D. III. 185
He does not care for it at all (he does not think of it more than a blade of grass); *bhiyyo*, *indcl.*; *Man* + *ya* + *ti*, *pres.* 3rd. *sg.*

Tiṇena vā paññena vā paṭicchādetvā – Vin. II. 212
Causing to cover (them) with grass or leaves; *paṭi* + *Chad* + *e* + *tvā*, *caus. absol.*

Tiṇodakasamkhaye – M. I. 152
At the time when the water and grass have run short; *tiṇa* + *udaka* + *samkhaya*

Tiṇṇaṃ kho pana bhikkhave sannipātā gabbhasa avakkanti hoti – M. I. 265
Bhikkhus, the embryo's coming into the womb takes place due to the occurrence together of three factors; *saṃ* + *ni* + *Pat* + *a*, *der.*; *ava* + *Kram* + *ti*, *der.*

Tiṇṇaṃ pahoti – Vin. II. 169
Enough for three; *pa* + *Hū* (*Bhū*) + *a* + *ti*, *pres.* 3rd. *sg.*

Tiṇṇaṃ saññojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakideva imaṃ lokam āgantvā dukkhassantaṃ karoti – D. I. 156
Because of the exhaustion of three fetters and attenuation of lust hatred and delusion, he becomes once

returner; he puts an end to *Dukkha* after coming to this world only once; *saṃ* + *yojana*; *pari* + *Kṣi* + *a*, *der.*; *saki* (*d*) + *eva*; *ā* + *Gam* + *tvā*, *absol.*; *dukkhassa* + *antaṃ*

Tiṇṇaṃ saññojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyano – D. I. 156
Because of the exhaustion of three fetters he becomes stream-entrant who does not fall into purgatories and is definitely drifting towards enlightenment; *sota* + *ā* + *Pad* + *ta*, *pp.*; *a* + *vi* + *ni* + *Pat* + *a*, *der.* + *dhamma*

Tiṇṇaṃ sammukhībhāvā – A. I. 150
Owing to the presence of three factors; *sammukha* + *bhāva*

Tiṇṇā mettha kaṃkhā vigatā kathaṃ-kathā – D. II. 276
My doubt on this matter is over, inquisitiveness is gone away; *Tṛ* + *ta*, *pp.*; *vi* + *Gam* + *ta*, *pp.*

Tiṇṇo pārāgato thale tiṭṭhati brāhmaṇo – S. IV. 174; A. II. 5
The brāhmaṇa, who has crossed and gone to the other shore, stands on the land; *Tṛ* + *ta*, *pp.*; *pāraṃ* + *gata*; *tiṭṭha* + *ti*, *pres.* 3rd. *sg.*; *Here brāhmaṇa means an Arahant*

Tiṇṇo loke visattikaṃ – M. I. 175; A. IV. 432
One who has crossed (the ocean of) craving in the world; *Tṛ* + *ta*, *pp.*; *visattikā*: another name for *craving*

Tiṇhāni satthāni gahetvā – A. I. 160
Having taken sharp weapons (into the hands); *tiṇha* (*Skt. tīkṣṇa*); *Gṛh* + *e* + *tvā*, *absol.*

Tiṇhāya sattiyaṃ teladhotāya – A. IV. 130
With a sharp dagger washed (sharpened) with oil; *Dhāv* + *ta*, *pp.*

Tiṇhena govikantanena gāviṇṇaṃ vikanteyya – M. III. 274
Would cut open a cow with a sharp butcher's knife; *vi* + *Kṛnt* + *eyya*, *opt.* 3rd. *sg.*

Tittakattāya kaṭukattāya asātattāya samvattati – A. V. 213
It leads to bitterness, pungency and unpalatability; *tittaka* + *ta*, *der.*; *saṃ* + *Vṛt* + *a* + *ti*, *pres.* 3rd. *sg.*

Tittakālābu āmakacchinno vātāpena sampuṭito hoti sammilāto – M. I. 246
Long green bitter gourd, cut raw, has shriveled and withered away due to wind and heat; *tittaka* + *alābu*; *āma* + *Chid* + *ta*, *pp.*; *vāta* + *ātapa*; *saṃ* + *puṭa* + *i* + *ta*, *pp.*; *saṃ* + *Mlā* + *ta*, *pp.*

Tittiriyaṃ nāma brahmacariyaṃ – Vin. II. 162
The highest way of life named *tittiriya* (that which belongs to the partridge); *tittira* + *iya*, *der.*

Titthakaro kāmesu vītarāgo – A. III. 371
A founder of a religious sect who is

free from sense-desires; *vi* + *I* + *ta*, *pp.* + *rāga*

Titthiyadhajo na dhāretabbo – Vin. I. 306; II. 22
Should not cause to wear the uniform of other religious sects; *dhaja* is used here in the sense of *uniform*; *Dhṛ* + *e* + *tabba*, *caus. fut. pp.*

Titthiyapakkantako paṭijānāti – Vin. I. 121
He acknowledges that he is one who has shifted to another religious sect; *pa* + *Kram* + *ta*, *pp.* + *ka*, *der.*; *paṭi* + *Jān* + *nā* + *ti*, *pres.* 3rd. *sg.*

Titthiyaseyyaṃ gacchati – Vin. IV. 101, 166
Goes to the lodging of the other religious sects; *Śī* + *a* + *ya*, *der.*

Titthiyā apasakkanti – Vin. IV. 70
The members of the other religious sects go away; *tittha* + *iya*, *der.*; *apa* + *Ṣvaṣk* + *a* + *nti*, *pres.* 3rd. *pl.*

Titthiyā evamassu vacanīyā – D. III. 130
The members of the other religious sects should be addressed thus; *As* + *yu* (*Skt. yus*), *opt.* 3rd. *pl.*; *Vac* + *anīya*, *fut. pp.*

Tidaṇḍaṃ bhañjati – A. IV. 191
Breaks the triple bar; *rathassa purato tayo daṇḍakā*, *Cy. IV. 104*; *Bhañj* + *a* + *ti*, *pres.* 3rd. *sg.*

Tindukakandarāyaṃ – Vin. III. 159
In the glen of *Tinduka* (a kind of tree)

**Tīparivaṭṭaṃ dvādasākāraṃ yathā-
bhūtaṃ nāṇadassanaṃ – Vin. I. 11**

Knowledge and vision in reality
with three circles and twelve modes;
*tī + pari + Vṛt + ta; dvādasa +
ākāra; yathā + bhūta; nāṇa +
dassana*

Tiporisam uccattena – D. II. 181

In height, three men's height put
together; *tī + purisa + a, der.*

**Tippo upakkamo tippaṃ padhānaṃ
– M. II. 218**

Sharp exertion and sharp striving;
tippa = tibba, Skt. tīvra

Tibbaṃ hīrottappaṃ

paccupaṭṭhitam – A. II. 78; IV. 151
A sharp sense of moral shame and fear
is present; *hiri + ottappa*

**Tibbā bhayasāññā paccupaṭṭhitā –
A. II. 241; IV. 52**

A sharp sense of fear is present; *pati +
upa + Sthā + i + ta, pp.*

**Timaṇḍalaṃ pañicchādentena
parimaṇḍalaṃ nivāsetvā kāya-
bandhanaṃ bandhitvā sakuṇaṃ
katvā saṃghāṭṭiyo pārupitvā
gaṇṭhikaṃ paṭimuñcitvā – Vin. I.
46; II. 213**

Having put on the (inner) robe all
round causing to cover the triangle
(navel and two knees), having tied the
waistband, having put on the two robes
together, having locked the knot;
*paṭi + Chad + e + nta, caus. pr.p.;
ni + Vas + e + tvā, caus. absol.;
Ba(n)dh + i + tvā, absol.; pa + ā +
Vṛ + i + tvā, meta. absol.; paṭi +*

Mu(ñ)c + i + tvā, absol.

**Timbarūsake bhājiyamāne – Vin.
III. 59**

When Timbarūsaka fruits are being
distributed; *Bhaj + e + iya + māna,
caus. pass. pr.p.*

**Tiracchānakathaṃ anuyuttā
vihāranti – D. I. 7; A. V. 128**

Indulged in mean talks (animal talks),
they abide; *anu + Yuj + ta, pp.*

**Tiracchānakathāpavattaniko – A.
III. 256**

That which helps continue mean talk;
pa + Vṛt + ana + ika, der.

**Tiracchānayoṇiṃ upaṇno – A. IV.
226**

Gone to the realm of animals; *upa +
Pad + ta, pp.*

**Tiracchānayoṇivedaniyaṃ kammaṃ
– A. III. 415**

An action, the result of which should
be experienced in the realm of animals

**Tiracchānavijjaṃ pariyaṇanti –
Vin. II. 139; IV. 305**

They learn mean science; *pari + Āp +
uṇā + nti, pres. 3rd. pl.*

**Tiracchānavijjāya micchājīvena
jīvikaṃ kappenti – D. I. 9**

Earn their living by wrong means of
livelihood, by mean sciences; *kappa +
e + nti, denom. pres. 3rd. pl.*

Tīriyaṃ sattantarā – Vin. III. 149

Across seven (span) inside; *satta +
antarā*

Tīrīṭakaṃ dhārenti – Vin. II. 267

(They) cause to wear a dress made of
Tīrīṭa bark; *Dhr + e + nti, caus. pres.
3rd. pl.*

**Tīrokaṇiṃ ukkhipitvā olokenti –
Vin. II. 152**

Raising the curtain (they) look in; *u(t)
+ Kṣip + i + tvā, absol.; o + Lok + e
+ nti, pres. 3rd. pl.*

**Tīrokaṇiyaṃ parikkhipitvā – Vin.
I. 276; III. 16**

Having put a curtain around; *tīro + Kr
+ ana + iya, der.*

Tīrokucchigataṃ passati – D. II. 13

(Mother) sees the baby in the womb;
*tīrokucchigatanti antokucchigataṃ,
Cy. 436*

**Tīrokuḍḍaṃ vā tīropākāraṃ vā – A.
IV. 55**

Outside rampart or wall; *tīro, incl.*

Tīrokuḍḍe chaḍḍenti – Vin. IV. 265

Throwing it away over the rampart;
chaḍḍa + e + nti, pr. p.

**Tīrogāmakā ājīvakasāvaka – Vin.
III. 135**

The Ājīvaka disciples of a distant
village; *tīro + gāma + ka, der.; ā +
Jīv + aka, der.; Śru + aka, der.*

**Tīro gāmo ca gantabbo – Vin. III.
135**

(She) should have to go to a distant
village also; *tīro, incl.; Gam + tabba,
fut. pp.*

Tīroraṭṭhā tirojanapadā – D. I. 116

From distant or different countries and
states

Tīlakakkena attho hoti – Vin. I. 205

There is a need of sesame paste;
kakka, Skt. Kalka

**Tīlamuggamāsakāparannaṃ
sannicitaṃ – A. IV. 108**

Stored up sesame, green gram, bean
and other cereals; *tila + mugga +
māsaka + aparanna; saṃ + ni + Ci
+ ta, pp.*

**Tīso vijjā anuppattā, kataṃ
Buddhassa sāsanaṃ – S. I. 196**

I have attained threefold knowledge,
Buddha's instruction was put into
practice; *anu + pa + Āp + ta, pp.*

**Tīso vijjā sacchākāsi – M. III. 269;
Vin. II. 183**

Experienced threefold knowledge; *sa
+ acchi (=akkhi) + akāsi: a + Kr + ā
+ s + i, double pst. 3rd. sg.*

**Tīradassiṃ sakuṇaṃ gahetvā
nāvāya samuddaṃ ajjhogāhanti – D.
I. 222; A. III. 368**

Having taken a bird who shows the
shore, they embark on a sea voyage by
a boat; *Dṛś + ya + i, der.; Grh + e +
tvā, absol.; adhi + o + Gāh + a + nti,
pres. 3rd. pl.*

Tīramevānudhāvati – A. V. 232

Runs only to the shore; *tīraṃ + eva;
anu + Dhāv + a + ti, pres. 3rd. sg.*

**Tīraṃ vāheti, thalaṃ ussāreti –
Vin. II. 237**

Causes to carry it to the shore, causes

to drive it onto the ground; *Vah + e + ti, caus. pres. 3rd. sg.*; *u(t) + Śr + e + ti, caus. pres. 3rd. sg.*

Tīsu dhammesu samannesati – M. II. 171

Makes a search on three things; *saṃ + anu + es (from Is) + a + ti, pres. 3rd. sg.*

Tīhi thānehi pavāretabbaṃ, diṭṭhena sutena parisamkāya – A. IV. 277

An invitation should be made on three points: seen, heard and suspected; *pa + Vr + e + tabba, caus. fut. pp.*; *Drś + ta, pp.*; *Śru + ta, pp.*; *pari + samkā*

Tīhiṭṭhānehi maṃsaṃ paribhoganti vadāmi, adiṭṭhaṃ, asutaṃ, aparisaṃkitaṃ – M. II. 369

I declare that meat can be used on three grounds: unseen, unheard, and unsuspected; *pari + Bhuj + ya, fut. pp.*; *a + Drś + ta, pp.*; *a + Śru + ta, pp.*; *a + pari + Śank + i + ta, pp.*

Tucchakaṃ mayā bhaṇitaṃ musā mayā bhaṇitaṃ, abhūtaṃ mayā bhaṇitaṃ – Vin. III. 164

Uttered by me an empty word, a lie, an untruth; *Bhaṇ + i + ta, pp.*

Tucchakumbhīva naṃ maññe orodheyyāma – D. III. 38

We would cause to roll him over like an empty pot; *kumbhī + iva; o (ava) + Rudh + e + eyyāma; caus. opt. 1st. pl.*

Tucchaṃ musā vilapiṃ – Vin. III. 91
I uttered an empty word, a lie; *vi + Lap + iṃ, pst. 1st. sg.*

Tuṇhī ahoṣi – D. I. 47; S. I. 163; IV. 284

Became silent

Tuṇhī nisīdanti – Vin. I. 102

(They) sit down silent; *ni + Sad + a + nti, pres. 3rd. pl.*; *tuṇhī, adv.*

Tuṇhībāvena saṃghaṃ viheseti – A. IV. 194

He makes inconvenience to the Saṃgha by being silent; *vi + Hiṃs + e + ti, caus. pres. 3rd. sg.*

Tuṇhībūtaṃ tuṇhībūtaṃ bhikkhusaṃghaṃ anuḷoketvā – D. I. 50; M. I. 339; III. 21; S. V. 163

Having surveyed the community of Bhikkhus who had been extremely silent; *tuṇhī + bhūta; anu + vi + Lok + e + tvā, absol.*

Tuṇhībūtaṃ ekamantaṃ nisīdiṃsu – M. II. 55

(They) being silent, sat down at one side; *ekamantaṃ, acc. for loc.*; *ni + Sad + iṃsu, opt. 3rd. pl.*

Tuṇhī bhūtena uddissa thātabbaṃ – Vin. III. 221

Being silent (he) should stay for it; *tuṇhī, indel.*; *u(t) + Drś + ya, absol.*; *Sthā + tabba, fut. pp.*

Tuṇhībūto maṃkubhūto pattakhandho adhomukho pajjhāyanto appaṭibhāno nisīdi – D. III. 53; M. I. 132; S. I. 124; A. I. 186

Being silent, embarrassed, with drooping shoulders and with down cast face, as if musing and with an empty mind, he sat down; *tuṇhī +*

bhūta, pp.; *maṃku + bhūta; Pat + ta, pp. + khandha; adho, indel. + mukha; pa + jhāya + nta, pr.p.*; *a + paṭi + Bhā + ana, der.*; *ni + Sad + i, pst. 3rd. sg.*

Tuṇhībūtova paṭinivattitvā – Vin. I. 216

Having come back with strict silence (without saying a single word); *tuṇhī + bhūto + eva; paṭi + ni + Vr + a + i + tvā, absol.*

Tuṇhībūto saṃkasāyati – S. I. 202; II. 277

Being silent he whiles away time; *saṃkasāyatīti.. kālaṃ ativatteti, Cy. I. 296*

Tuṇhībūto saṃghaṃ viheseti – Vin. IV. 36

Being silent he vexes the Saṃgha; *vi + Hiṃs + e + ti, caus. pres. 3rd. sg.*

Tunnavāyassa etadahosi – Vin. II. 159

This idea came to the tailor; *Tud + ta, pp + Vā + a, der.*; *etaṃ (etad) + a + Hū (Bhū) + a + s + i, pst. 3rd. sg.*

Tumhaṃ yevassa tena antarāyo – D. I. 3

The danger by that would only be for you; *tumhaṃ + (y) + eva + As + yā (Skt. yāt), opt. 3rd. sg.*

Tumhākaṃ āvuso bhattage kiṃ ahoṣi, tumhākaṃ kiṃ ahoṣi? – Vin. III. 160

Brothers, what was there for you at the refectory, what was there for you?

Tumhākaṃ dassanakāmo – D. II. 40
(He) likes to see you

Tumhākaṃ patirūpaṃ – M. I. 463
Suitable for you

Tumhe ce aññamaññaṃ na upaṭṭhahissatha, atha ko carahi upaṭṭhahissati? – Vin. I. 302
If you don't help each other, who will help you then?; *ce, cond. p.*; *upa + Sthā + i + ssatha, fut. 2nd. pl.*; *carahi (then), indel.*

Tumhe ce na dassatha atha ko carahi dassati? – Vin. III. 265

If you will not give, who will then give?; *Dā + ssatha, fut. 2nd. pl.*; *Dā + ssati, fut. 3rd. sg.*

Tumhe nissāya tumhe sampassantā idha viharāma – Vin. III. 265

We live here depending on and looking to you; *ni + Śri + ya, absol.*; *saṃ + passa + nta, pr.p.*; *idha, indel.*; *vi + Hr + a + ma, pres. 1st. pl.*

Tumhe mayā saddhiṃ mantavho – D. I. 122

You converse with me; *manta + vho, imper. 2nd. pl.*

Tumhevettaṃ dukkaṭaṃ tumhevettaṃ aparaddhaṃ – D. I. 222, II. 115

This is indeed your wrong doing, this is indeed what you missed; *tumhaṃ + (y) + eva + etaṃ; du + Kr + ta, pp.*; *apa + Rād + ta, pp.*

Tuyhaṃ kassāma – D. II. 288

We will do it for you; *Kṛ + ssāma, fut. 1st. pl.*

Tuyhaṃ pana gahapati, kīvaciraṃ, upāsakattaṃ upayātassa – S. IV. 301
For you householder, how many years, since you have become a lay Buddhist; *upāsaka + tta, der.; upa + Yā + ta, pp.*

Tuyhaṃ vacanaṃ na karissāmi – Vin. III. 86
I will not do your bidding

Tuyheva hotu – Vin. I. 272
May it be for yourself; *tuyhaṃ + eva; Hū (Bhū) + a + tu, imper. 3rd. sg.*

Turito gacchati sossāmīti – Vin. IV. 150
Thinking, "I will hear (what they say)", he goes fast; *tura (Skt. tvara) + i + ta, pp.; Śru + ssāmī, fut. 1st. sg.*

Turiyatālitavādītena pubba-koṭṭhakā paccuttarati – A. III. 345
Comes out (of bathing place) from the Eastern gate with a band of music; *Taḍ + e + i + ta, caus. pp.; (caused to be beaten); Vad + e + i + ta, caus. pp.; (caused to be played) pati + u(t) + Tr + a + ti, pres. 3rd. sg.*

Turiyānīpi vajjenti – D. II. 138
Musical instruments too are sounded; *Vad + ya + e + nti, pass. pres. 3rd. pl.*

Tulanāya ussāho bahukāro – M. II. 174
Effort is much useful for weighing; *u(t) + Sah + a, der.; bahu + Kṛ + a, der.*

Tulā ādātābbā (dve) – Vin. III. 226
Two measures are to be taken; *tulā, scale; ā + Dā + tabba, fut. pp.*

Tulākūṭakamsakūṭamānakūṭā paṭivirato – D. I. 5
Refrained from cheating people with scale, metal and measure; *paṭi + vi + Ram + ta, pp.*

Tusitā kāyā cavitvā sato sampajāno mātukucchiṃ okkami – D. II. 12
Having departed from the Tusita heaven, he, being mindful and aware, entered into the mother's womb; *Cyu + i + tvā, absol.; o (ava) + Kram + i, pst. 3rd. sg.*

Tūlaṃ bhaṭṭhaṃva māruto – S. I. 127
As the wind carries a piece of cotton dropped (in the air); *Bhraṃś + ta, pp.; māruta = māluta*

Tūlonaddhaṃ kārāpentī – Vin. IV. 169
(They) cause to make cushions with cotton; *tūla + o + Nah + ta, pp.; Kṛ + āpe + nti, caus. pres. 3rd. pl.*

Tūlonaddhaṃ mañcampi pīṭhampi – Vin. II. 163
Bed and chair cushioned with cotton

Tekaṭulāya yāguyā phāsu hoti – Vin. I. 210
It becomes comfortable with porridge of three pungent ingredients (sesame, rice and green gram)

Tejasā tejaṃ pariyādiyeyyaṃ – Vin.

I. 25
May I overcome (his) power by (my) power; *pari + ā + Dā + iya + eyyaṃ, opt. 1st. sg.*

Tejodhātum samāpajjitvā – Vin. II. 76
Having entered upon 'fire element'; *saṃ + ā + Pad + ya + i + tvā, absol.*

Te tena paññāyissanti – A. IV. 24
They will be well known by that; *pa + Jñā + ya + i + ssanti, fut. 3rd. pl.*

Tena ādissā bhaveyyātha – M. I. 12
Because of that you would be targeted (by others) or you will be the subject of criticism; *ā + Dṛś + ya, fut. pp.; Bhū + a + eyyātha, opt. 2nd. pl.*

Tena khaṇena tena muhuttena – M. I. 210
At that instant, at that moment

Tena kho pana samayena – S. I. 78
At that time; *instr. for loc.*

Tena ca vittim āpajjati – M. II. 253
Finds satisfaction through him; *ā + Pad + ya + ti, pres. 3rd. sg.*

Tena ca vivitto hoti – A. I. 241
He is detached from that; *vi + Vic + ta, pp.*

Tena ca vosānaṃ āpādi – M. I. 193
By that he came to the conclusion; *vi + o + Sā + ana, der.; ā + Pad + i, pst. 3rd. sg.*

Tena ca so sādītabbo – Vin. II. 32
It should cause to be accepted by him;

Śvad + e + i + tabba, caus. fut. pp.

Tena Bhagavatā jānatā passatā arahatā sammāsambuddhena – D. I. 2; M. II. 68; S. IV. 111
By that Blessed One, the knower, the seer, the worthy and the fully Enlightened One; *jānatā passatā and arahatā, pr.p.; saṃ + Budh + ta, pp.*

Tena bhikkhunā nippīyamānā – Vin. II. 269
(She) being pressed by that bhikkhu; *ni + Pīḍ + iya + māna, pass. pr.p.*

Tena muhuttaṃ gaccha – M. III. 5; S. III. 108
Go by that (road) for a while; *muhuttaṃ, adv.; gaccha, imper. 2nd. sg.*

Tena mūlena (na) vuṭṭhāpetabbaṃ – A. IV. 347
He should not cause to reinstate others on that ground; *taṃ mūlaṃ katvā abbhānakammaṃ kātuṃ na labhati, Cy. IV. 160; vi + u(t) + Sthā + āpe + tabba, caus. fut. pp.*

Tenamgena aparipūro hoti – S. IV. 247; A. IV. 359
Incomplete in that aspect; *tena + amgena; a + pari + Pr + a, pp.*

Tenamgena gārayho – A. III. 391; IV. 115
Censurable in that respect; *Garh + ya, meta. fut. pp.*

Tenamgena pāsamso – A. III. 391; IV. 115

He is praiseworthy in that respect; *pa* + *Śams* + *ya*, fut. pp.

Tena lesena – Vin. III. 44

Under that pretext (by that narrow gap)

Tena so tattha tiṭṭhati – A. V. 269

He stays there on that (food)

Tena so tattha yāpeti – A. V. 269

He survives there on that (food); *Yā* + *āpe* + *ti*, caus. pres. 3rd. sg.

Tena so bhikkhu kāretabbo – Vin. III. 189

That bhikkhu should cause to be dealt with accordingly; *Kṛ* + *e* + *tabba*, caus. fut. pp.

Tena Ānanda vibhajassu – A. I. 225

If that is so, Ānanda, analyse it; *tena* + *hi* + *Ānanda*; *vi* + *Bhaj* + *a* + *ssu*, imper. 2nd. sg.

Tena hi bho mamapi suṇātha – D. I. 115

If so, sirs, listen to my words too; *mama* + *api*; *Śru* + *ṇā* + *tha*, pres. 2nd. pl.

Teneva antaravassena tisso vijjā sacchākāsi – M. III. 269; S. IV. 63; Vin. II. 183

He experienced threefold knowledge within that year; *there is a discrepancy between M. III. and S. IV.:* M. III. says venerable Puṇṇa attained threefold knowledge within that year and entered into Parinibbāna at a later time; S. IV says that the venerable Puṇṇa attained threefold knowledge and

entered into Parinibbāna within the same year; *tena* + *eva*; *antara* + *vassa*; *sacchi* (*sa* + *akkhi*) + *akāsi*

Teneva ābādhena kālaṃ karoti – A. III. 94

He dies of that ailment itself; *tena* + *eva*

Teneva dukkhappadhānena – M. I. 243

By that painful striving itself; *dukkha* + *padhāna*

Teneva dhammarāgena tāya dhammanandiyā – A. IV. 423

With that attraction to and delight in the Dhamma; *according to the usage of rāga and nandi, nandi comes first*

Te paṭiviso ṭhapito – Vin. I. 28

Your share has been kept; *Sthā* + *āpe* + *i* + *ta*, caus. pp.

Tepi tāva apalokehi – Vin. I. 32

First consult them too; *te* + *api*; *tāva*, indcl.; *apa* + *Lok* + *e* + *hi*, imper. 2nd. sg.

Te maṃ jīvītā voroṇeyyūṃ – A. III. 101

They would deprive me of life; *vi* + *o* + *Ruh* + *e* + *eyyūṃ*, caus. opt. 3rd. pl.

Te mayā pamuṭṭhā dātum – Vin. I. 213

I have forgotten them to give; *pa* + *Mṛṣ* + *ta*, pp.; *Dā* + *tum*, inf.

Temasaccayena cārikaṃ pakka-miṃsu – S. I. 199

At the end of the three months period

they went on a tour; *ti* + *masa* + *a* + *der.* + *accayena*: *ati* + *aya* (from *I*)

Temāsaṃ paṭisallīyitum (icchāmi) – Vin. III. 230

I wish to be in solitude for three months; *paṭi* + *saṃ* + *Lī* + *ya* + *i* + *tum*, inf.

Telaṅca paṭicca vaṭṭiṅca paṭicca telappadīpo jhāyeyya – S. III. 126; IV. 214

The oil lamp would burn depending on oil and wick; *paṭi* + *I* (*t*) + *ya*, absol.; *tela* + *padīpo*; *Kṣī* + *ya* + *eyya*, opt. 3rd. sg.

Telapāke majjaṃ pakkhipitum – Vin. I. 205

To put intoxicant into the cooking of oil; *tela* + *Pac* + *a*, der.; *pa* + *Kṣip* + *i* + *tum*, inf.

Telaṃ āsiṅceyya, vaṭṭim upasaṃ-hareyya – S. II. 86

Would pour oil and provide a wick; *ā* + *Si(ñ)c* + *eyya*, opt. 3rd. sg.; *upa* + *saṃ* + *Hṛ* + *a* + *eyya*, opt. 3rd. sg.

Telassa kayam āhara – Vin. IV. 248

Bring money for oil; *kayenāti mālena*, Cy. 917; *ā* + *Hṛ* + *a*, imper. 2nd. sg.

Telena attho – Vin. IV. 248

I am in need of oil

Telena abbhañjimsu – Vin. III. 83

Anointed with oil; *abhi* + *Añj* + *imsu*, pst. 3rd. pl.

Te loke sugatā, no vā, kathaṃ vā te

ettha hoti? – A. I. 218

Are they Well Gone Ones in the world or not, what is your opinion on this matter?; *su* + *Gam* + *ta*, pp.; *ettha*, indcl.

Te sattā dullabhā lokasmiṃ ye cetasikena rogena muhuttampi ārogyaṃ paṭijānanti, aññatra khīṇāsavehi – A. II. 143

Those beings, who claim freedom from mental disease even for a moment, are difficult to find in the world, except for the khīṇāsavas (those who have exhausted the influxes); *paṭi* + *Jān* + *nā* + *nti*, pres. 3rd. pl.

Tesamahaṃ aññatamo – M. I. 17

I am one of them or I am the highest of them; *tesaṃ amhi eko*, Cy. I. 114; *añña* + *tama*, der.

Tesampi Bhagavantānaṃ eta-paramāyeva upaṭṭhākā ahesuṃ, seyyathāpi mayhaṃ Ānando – D. II. 144

To those Blessed Ones there were personal attendants of this type just as Ānanda to me; *etaparamā* + (*y*) + *eva*; *seyyathāpi*, indcl.

Tesampi hoti saṃgati – Vin. I. 350

There is a congregation even among them; *tesaṃ* + *api*; *saṃ* + *Gam* + *ti*, der.

Tesaṃ aggamaṃkkhāyati – S. I. 86; S. III. 156(aggamaṃ here means the best)

It is said to be the biggest among them; *aggamaṃ* + *ā* + *Khyā* + *ya* + *ti*, pass. pres. 3rd. sg.

Tesaṃ eke paṭikkosanti – M. II. 230
Some reject their view; *paṭi + Kruś + a + nti, pres. 3rd. pl.*

Tesaṃ evamassa – S. II. 98
This thought would come to them; *evaṃ + As + yā (Skt. yāt), opt. 3rd. sg.*

Tesaṃ kiñci attani appahīnaṃ na samanupassāmi – S. V. 177
I don't see any of them un-abandoned in myself; *saṃ + anu + passa + mi, pres. 1st. sg.*

Tesaṃ te kārā – A. IV. 134
Those activities of them; *Kṛ + ya > karya > karra > kāra, der., cp. sūrya > sūra*

Tesaṃ na pihemi – M. I. 504
I do not envy them; *Sprh + e + mi, pres. 1st. sg. gen. with Sprh*

Tesaṃ pacchimako – M. II. 78
The last of them

Tesaṃ pāmokkho hoti – Vin. IV. 128
(He) is the leader of them; *pamukha + ya, der.*

Tesaṃ bhante dārūnaṃ kiccā – Vin. III. 43
Venerable sir, for the dealing of those woods; *Kṛ + icca (Skt. kṛtya)*

Tesaṃ bhavataṃ samaṇa-brāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ, taṇhāgatānaṃ paritasitavipphanāditameva – D. I. 40
It is a feeling, sceptical agitation and writhing of those venerable recluses and brahmins who do not know, who do

not see and who are driven by craving; *Vid + aya + i + ta, caus. pp.; pari + tras + i + ta, pp.; vi + Spand + i + ta, pp.*

Tesaṃ yeva tena – D. I. 138
It is up to them (leave them with their evil, they are the people who are responsible for their action)

Tesaṃ sampayogamanvāya – M. II. 153
In consequence of their mating; *saṃ + pa + Yuj + a, der.; anu + aya*

Tesaṃ sammukhā na vyākāsiṃ – D. I. 222
I did not explain in front of them; *vi + ā + Kṛ + ā + s + iṃ, double pst. 1st. sg.*

Tesaṃ saṃvāsamanvāya – D. I. 97
Because of their living together (copulation); *saṃvāsaṃ + anvāya*

Tesāhamasmi – M. II. 211
I am one of them or I am among them; *tesaṃ + ahaṃ + asmi*

Tesu daṇḍaṃ nikkhipāhi – A. I. 206
Lay aside weapons in regard to them; *ni + Kṣip + a + hi, imper. 2nd. sg.*

Tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippanutto visamyutto vimariyādikatena cetasā viharati – M. III. 25

On those matters, he abides unattracted, unrepelled, independent, unbound, totally free, detached and with a mind which has been made unlimited; *an + upa + aya (from I); an*

+ *apa + aya; a + ni + Śri + ta, pp.; a + paṭi + Badh + ta, pp.; vi + pa + Muc + ta, pp.; vi + saṃ + Yuj + ta, pp.; vi + mariyāda + kata, pp.*

Tehi ākiṇṇo na phāsuṃ gamissāmi – Vin. II. 299
Being mixed with them I shall not go with ease; *ā + Kīr + ta, pp.; phāsuṃ, adv.*

Te hi te gahapati ākārā, te liṃgā, te nimittā yathātaṃ gahapatissa – M. I. 360
Householder, you have those appearances, marks and signs as of a householder; *yathātaṃ, incl.*

Tehi dhammehi cittaṃ paṭivāpeti – M. I. 435
He turns (his) mind away from those things; *paṭi + Vap + e + ti, caus. pres. 3rd. sg.*

Tehi saddhiṃ santiṭṭhati sallapati sākacchaṃ samāpajjati – A. IV. 282
Stands together, talks together and enters into discussion with them; *saṃ + tiṭṭha + ti, pres. 3rd. sg.; saṃ + Lap + a + ti, pres. 3rd. sg.; saṃ + ā + Pad + ya + ti, pres. 3rd. sg.*

Tehi saddhiṃ saṃvibhajissāmi – Vin. II. 291
I will share with them; *saṃ + vi + Bhaj + i + ssāmi, fut. 1st. sg.*

Tyāssa diṭṭhānugatiṃ apajjeyyūṃ – A. I. 238
They would follow this one's view; *te + assa; diṭṭhi + anu + gati; ā + Pad + ya + eyyūṃ, opt. 3rd. pl.*

Tyāssa dhammā anupadavavattitā honti – M. III. 25
Those things have been determined by him, one by one; *te + assa; anu + pada + vi + ava + Sthā + i + ta, pp.*

Tyāhaṃ upasaṃkamitvā – M. II. 121
Having gone to them, I; *te + ahaṃ; upa + saṃ + Kram + i + tvā, absol.*

Tyāhaṃ vakkhāmi – Vin. I. 150
I shall speak to them; *te + ahaṃ; Vac + ssāmi (Skt. śyāmi), fut. 1st. sg.; taking vakkha as the pres. base, this is used in the pres. sense too*

Tyāhaṃ vyākariṣāmi – A. II. 37
I will explain it to you; *vi + ā + Kṛ + i + ssāmi, fut. 1st. sg.*

Tvañca kho gahapati jānāsi, ahañca – A. III. 296
Householder, you and I know; *Jān + nā + si, pres. 2nd. sg.*

Tvampi nāma bhaṇitabbaṃ maññasi! – A. III. 194
It is surprising that you think you are fit to be advised!; *Bhaṇ + i + tabba, fut. pp.*

Tvampi no Doṇa brāhmaṇo paṭijānāsi? – A. III. 223
Doṇa, don't you claim that you are a brahmin too?; *no, interr.p.; paṭi + Jān + nā + si, pres. 2nd. sg.*

Tvaṃ pana no nāti, nātikāmānaṃ – D. II. 249
For us who are desirous of relatives, you are the relative

**Tvam pana no bhattu, bhattu-
kāmānaṃ – D. II. 249**

For us who are desirous of husbands,
you are the husband; *Bhr + tu, der.*

**Tvam yeva Bhagavato ārocehi – D.
I. 151**

You inform the Blessed One yourself;
ā + Ruc + e + hi, caus. imper. 2nd. sg.

**Tvamyevetaṃ arahasi tvamyevetaṃ
ganha – Vin. I. 30**

You alone are fit for this, take it
yourself; *tvam + (y) + eva + etaṃ;*
Arh + a + si, pres. 2nd. sg.; Gṛh + ṇā,
meta. imper. 2nd. sg.

**Tvam hi nāma maṃ vattabbaṃ
maññasi – Vin. IV. 84**

Do you think that I should be advised
by you ! ; *hi, emph. p.; nāma, incl.,*
used for contempt; Vac + tabba, fut.
pp.; Man + ya + si, pres. 2nd. sg.

Th

**Thaññaṃ pāyesi – M. III. 253; A. IV.
276; Vin. II. 255**

Made him drink breast milk; *thana +*
ya, der.; Pā + (y) + e + s + i, caus.
pst. 3rd. sg.

**Thatārūpaṃ cetosamādhiṃ phusati
– D. I. 13**

(He) experiences a concentration of
mind of that kind; *Sprś + a + ti, pres.*
3rd. sg.

**Thaddho hoti atimānī – D. II. 45; M.
I. 96**

He is stubborn and arrogant

Thambhe ubbandhitvā – Vin. I. 276

Having hung up on a post, *u(t) +*
Ba(n)dh + i + tvā, absol.

**Tharusmimpi sikkhati – A. III. 327;
Vin. I. 10**

He trains himself in the art of fighting
with a sword; *sikkhati, desid. pres. 3rd.*
sg. of Śak

Thalaṃ ussādeti – A. IV. 198

Makes them push on to the shore; *u (t)*
+ Sad + e + ti, caus. pres. 3rd. sg.

**Thale kato udakaṃ ottharati – Vin.
IV. 206**

That which is done on the ground,
pervades the water; *o + Str + a + ti,*
pres. 3rd. sg.

**Thavikāya pakkhipitvā amse
ālaggetvā – Vin. II. 217**

Having put it into the satchel and hung
on the shoulder; *ā + Lagg + e + tvā,*
caus. absol.

**Thavikāya maṇiṃ pakkhipitvā –
Vin. III. 62**

Having put the gem into the satchel;
pa + Kṣip + i + tvā, absol.

Thāmaṃ upadaṃsetā – A. IV. 189

The one who shows (one's)
prowess; *upa + Drś (dams) + e*
+ tu, der.

**Thāmavā daḷhaparakkamo
anikkhittadhuro kusalesu**

dhammesu – M. I. 356; S. V. 197
The one who is strong, energetic and
not renounced the responsibility in
wholesome things; *thāma + vantu,*
der.; daḷha (Skt. ḍṛḍha) + parā +
Kram + a, der.; a + ni + Kṣip + ta,
pp. + dhura

**Thāmasā parāmāssa abhinivissa
voharati – M. I. 257; III. 210; A. I.
76, voharanti; Vin. II. 26**

Having taken up obstinately and
obsessed with (the view), he expresses
himself; *thāmasā, adv.; parā + Mrś +*
ya, absol.; abhi + ni + Viś + ya,
absol.; vi + o (ava) + Hr + a + ti,
pres. 3rd. sg.

**Thālikesupi sarāvakesupi
nikkhipanti – Vin. I. 203**

Keep in big pots and cups; *ni + Kṣip +*
a + nti, pres. 3rd. pl.

Thālidhovaṇaṃ vā sarāvadhovaṇaṃ vā chaḍḍeti – A. I. 161
Throws away the water left over by rinsing the big pots or cups; *chaḍḍa* + *e* + *ti*, *pres.* 3rd. *sg.*

Thālipākasatāni bhattābhihāro abhiharīyati – Vin. II. 185
The offering of five hundred big pots of rice cooked in milk is brought; *thāli* + *Pac* + *a*, *der.* + *satāni*; *bhatta* + *abhi* + *Hṛ* + *a*, *der.*; *abhi* + *Hṛ* + *a* + *īya* + *ti*, *pass. pres.* 3rd. *sg.*

Thālipāke bhikkhūnaṃ vissajjetvā – Vin. III. 15
Having caused to distribute food, prepared in big pots, among the bhikkhus; *vi* + *Sṛj* + *ya* + *e* + *tvā*, *caus. absol.*

Thīnamiddhapariyuṭṭhitena cetasā viharati thīnamiddhaparetena – A. III. 231
(He) abides with a mind taken up and affected by sloth and torper; *pari* + (*y*) + *u(t)* + *Sthā* + *i* + *ta*, *pp.*; *parā* + *I* + *ta*, *pp.*

Thunaṃ seti – S. V. 148
Lies down muttering; *thunaṃ*, *pr.p* *nom.sg.of Stan or Stu*; *Śī* + *a* + *ti*, *pres.* 3rd. *sg.*

Thullakacchābādho hoti – Vin. I. 202
There is a disease caused by a cluster of boils in the armpit; *thulla* (= *thūla*) + *kaccha* + *ābādha*

Thullaphusitake deve vassante – S. III. 141; A. I. 243

When the rain is pouring down in big drops; *loc. absol.*; *thulla* + *Sprś* + *i* + *ta*, *pp.* + *ka*, *der.*; *Vṛṣ* + *ya* + *nta*, *pr.* *p.*

Thullaṃ pasuṃ vadhitvā – Vin. I. 237
Having killed a big animal; *Vadh* + *i* + *tvā*, *absol.*

Thusapiṇḍaṃ datvā pānikāya paṭibāhitvā – Vin. II. 151
Having given a lump of husk (mixed with clay) and spread it with a little palm (*an instrument used by masons for levelling the plaster?*); *Dā* + *tvā*, *absol.*; *paṭi* + *Bāh* + *i* + *tvā*, *absol.*

Thūpaṃ paṭicca chāyā paññāyati – A. II. 198
Shadow appears depending on the post; *pa* + *Jñā* + *ya* + *ti*, *pass. pres.* 3rd. *sg.*

Thūṇūpanītāni honti yaññatthāya – D. I. 127; S. I. 76; A. IV. 41, **honti is missing**
They have been brought to the (sacrificial) post for sacrifice; *thūna* + *upanītāni*: *upa* + *Nī* + *ta*, *pp.*; *yañña* + *atthāya*

Thūpakato omadditvā (na) piṇḍapāto paribhuñjitabbo – Vin. II. 214
Alms food, which is heaped up, should not be eaten after pressing it down; *thūpa* + *kata*; *o* + *Mṛd* + *ya* + *i* + *tvā*, *absol.*; *pari* + *Bhu(ñ)j* + *i* + *tabba*, *fut. pp.*

Thūpañca mahañca karissāmi – D. II. 164

I will build a pagoda and arrange a festival

Thūpaṃ bhinditvā pakiresi – Vin. IV. 308
Crushed the tomb and let the remains scatter; *Bhi(n)d* + *i* + *tvā*, *absol.*; *pa* + *Kīr* + *e* + *s* + *i*, *caus. pst.* 3rd. *sg.*

Thūpikataṃ piṇḍapātaṃ – Vin. IV. 190
Heaped up almsfood

Thūpe rodanti – Vin. IV. 308
Cry at the tomb; *Rud* + *a* + *nti*, *pres.* 3rd. *pl.*

Theyyacittañca paccupaṭṭhitaṃ hoti – Vin. III. 54
Stealing mind also is present; *pati* + *upa* + *Sthā* + *i* + *ta*, *pp.*

Theyyacitto jhāpesi – Vin. III. 65
With a stealing mind (he) caused to set fire; *Kṣī* + *āpe* + *s* + *i*, *caus. pst.* 3rd. *sg.*

Theyyasatthena saddhiṃ gacchasi? – Vin. IV. 131
Do you go with a caravan of thieves?

Theyyasaṃvāsako paṭijānāti – Vin. I. 121
He acknowledges that he is abiding with the bhikkhus illegally; *theyya* + *saṃvāsa* + *ka*, *der.*; *paṭi* + *Jān* + *nā* + *ti*, *pres.* 3rd. *sg.*

Theyyāya vo raṭṭhapiṇḍo bhutto – Vin. III. 90
The food given by the people has been eaten by you deceitfully; *vo*, *incl.*,

Cy. 485; *Bhuj* + *ta*, *pp.*

Therakaraṇā dhammā – A. II. 22
Factors which make an elder

Therā ca navā ca majjhimā ca – Vin. I. 103; IV. 142
Those who are elders, newly ordained and of middle standing; *Therāti dasavasse upādāya vuccanti*, *majjhimāti pancavasse upādāya yāva navavassā vuccanti*, *navāti ūnapañcavassāvuccanti*; *M. A. I. p.* 102

Therādhikaṃ pātimokkhaṃ – Vin. I. 116
The recital of Pātimokkha is a responsibility of the elders; *therādhikanti therādhīnaṃ*, *Cy.* 1059

Therānaṃ paṭiyattaṃ passeyyaṃ – Vin. II. 16-17
I should see the thing prepared for the elders; *paṭi* + *Yat* + *ta*, *pp.*; *passa* + *eyyaṃ*, *opt.* 1st. *sg.*

Therānutherehi bhikkhūhi āgametuṃ – Vin. II. 212
To wait by elders and next to elders; *thera* + *anuthera*; *ā* + *Gam* + *e* + *tuṃ*, *inf.*

Therā rattaññū cirapabbajitā bhāravāhino – A. IV. 24
The elders who are experienced, of long standing in the Order and who shoulder the burdens (responsibilities); *thira* + *a*, *der.*; *ratta* + *Jñā* + *ū*, *der.*; *cira* + *pa* + *Vraj* + *i* + *ta*, *pp.*; *bhāra* + *Vah* + *ī*, *der.*

There āgamma uppannāni – Vin. I. 299

Born because of the elders; ā + Gam + ya, *abol.*; u(t) + Pad + ta, *pp.*

Theroyaṃ bhikkhu vadharo manussamaṃsaṃ maññe khādati – Vin. IV. 89

This strong and fat bhikkhu, I think, eats human flesh; *theroti thiro ghanabaddho, vadharoti thūlo, Cy. 842; thero + ayaṃ; Man + ya + e, opt. 1st. sg.; Khād + a + ti, pres. 3rd. sg.*

Thero vā pana bālo avyatto – S. IV. 380

Or an elder, foolish and inexperienced

Thero hoti rattaññū cirapabbajito – A. III. 114

He is an elder who is experienced and of long standing

Thokaṃ āvuso dehi, thokaṃ āvuso dehi – Vin. I. 222; IV. 76

Friend, give me a little, give me a little; *thokaṃ, incl.*; Dā + e + hi, *imper. 2nd. sg.*

Thokaṃ yeva odātaṃ ante ādiyitvā – Vin. III. 226

Having given just a little white at the border; ā + Dā + iya + i + tvā, *absol.*

Thokassa okāsassa nappahoti – Vin. II. 159

Not sufficient for a little space; na + pahoti; pa + Hū (Bhū) + a + ti, *pres. 3rd. sg.*

D

Dakaṃ dakāsayā pavisanti – S. III. 85

Water-dwellers enter the water; *udaka* > *daka*

Dakkhā analasā susaṃvihitakammantā – M. I. 125
(She is) clever, industrious and a good organiser of work; *su + saṃ + vi + Dhā + i + ta, pp. + kammanta*

Dakkhā ca hoti analasā sabbakicesu – D. III. 190
Clever and unsluggish in all work; *an + alasa*

Dakkhiṇaṃ anuppadassāmi – D. III. 189
I will give the gift of merit; *anu + pa + Dā + ssāmi, fut. 1st. sg.*

Dakkhiṇaṃ ādise – Vin. I. 229
Should dedicate the offering (transfer the merits?); ā + Drś + e, *opt. 3rd. sg.*

Dakkhiṇaṃ jānumaṇḍalaṃ paṭhaviyaṃ nihantvā – D. II. 37; S. I. 137, *dakkhiṇa*; Vin. I. 5
Stooping the right knee-cap on the ground; *ni + Han + tvā, absol.*

Dakkhiṇāgirismiṃ cārikaṃ carati – S. II. 217
Tours in the region of southern mountain; *dakkhiṇa + giri*

Dakkhiṇena dakkhiṇaṃ nagarassa haritvā – D. II. 160

Having carried the body by the extreme south of the city; *Hr + a + i + tvā, absol.*

Dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikarivā – D. II. 134; S. I. 27, without uṭṭhānasaññaṃ manasikarivā; 107

He lay down on right side like a lion, keeping one foot a bit up on the other, being mindful, well aware and bearing in mind the idea of getting up; *kappa + e + s + i, denom. pst. 3rd. sg.; ati + ā + Dhā + ya, absol.; manasi + karitvā*

Dakkhiṇena pādena paṭhamāṃ pakkamati – M. II. 137
He steps forward first with the right foot; *pa + Kram + a + ti, pres. 3rd. sg.*

Dakkhiṇena hatthena patodaṃ gahetvā – S. IV. 176
Taking the driving stick by the right hand

Dakkhiṇena hatthena bhikkāraṃ gahetvā – D. III. 62; A. IV. 210
Having taken the ceremonial water vessel by right hand; *Gṛh + e + tvā, absol.*

Dakkhiṇeyyaggi – A. IV. 45
Fire of the gift-worthy; *dakkhiṇā + eyya, der. + aggi*

Dakkhiṇeyyaṃ gavesati – A. III. 206
Seeks for gift-worthy persons; *gava* + *es* (from *Is*) + *a* + *ti*, pres. 3rd. sg.

Dakkhitāye aparājitasamghaṃ – D. II. 254

To see the gathering of undefeated; *dakkha* + *i* + *tāye*, inf.; *a* + *parā* + *Ji* + *ta*, pp.

Dakkho puriso utthānasampanno – A.V. 84

Clever and energetic person; *u(t)* + *Sthā* + *ana*, der. + *saṃ* + *Pad* + *ta*, pp.

Dajjeyyāma mayāṃ imaṃ kumārikaṃ – Vin. III. 135

We would give this girl (in marriage); *dajjā* + *eyyāma*, double opt. 1st. pl.

Daṭṭheyyaṃ nāddasaṃ – M. III. 131

I did not see what was to be seen; *daṭṭheyyanti* *passitabbayuttakam*, Cy. IV. 198; *Dṛś* + *ta* + *eyya*, der.; *na* + *a* + *Dṛś* + *aṃ*, pst. 1st. sg.

Daḍḍhaṃ no paccudāvattati – A. V. 337

What is burnt out does not turn up again; *Dah* + *ta*, pp.; *pati* + *u(t)* + *ā* + *Vṛt* + *a* + *ti*, pres. 3rd. sg.

Daṇḍakāṭhinaṃ pidalakaṃ salākaṃ vinandhanarajjūṃ

vinandhanasuttakaṃ vinandhitvā cīvaraṃ sibbetuṃ – Vin. II. 116

To sew the robe after binding it to the Kāṭhina frame, split bamboo, a thin stick, a binding rope, a binding string;

+ *ta*, + *i* + *tvā*, absol.; *Sīv* + *uṃ*, inf.

Daṇḍakammaṃ kātuṃ – Vin. I. 84
To punish; *Kṛ* + *tuṃ*, inf.

Daṇḍapāṇissa dhammaṃ desenti – Vin. IV. 200

Explain the Dhamma to a person having a staff in the hand

Daṇḍappahārāpi galaggāhāpi dissanti – D. I. 144

Beatings with sticks and takings by throat are to be seen; *daṇḍa* + *pahāra*; *gala* + *gāha*; *Dṛś* + *ya* + *nti*, pass. pres. 3rd. pl.

Daṇḍaṃ olubbha – M. I. 108; S. I. 118; III. 129

Hanging on a stick; *o* (*ava*) + *La(m)bh* + *ya*, absol.; *daṇḍaṃ nippīletvā*, Cy. II. 74; variant reading is *ālubbha*, Cy.

Daṇḍavākarehi samantā sappadesaṃ anuparivāresuṃ – M. I. 153

They surrounded a large area with the traps made of wood; *anu* + *pari* + *Vṛ* + *e* + *s* + *uṃ*, caus. pst. 3rd. pl.

Daṇḍasatthakaṃ uppannaṃ – Vin. II. 115

A small knife with a wooden handle was available

Daṇḍasammutiṃ datuṃ – Vin. II. 131

To give sanction for a walking stick; *Dā* + *tuṃ*, inf.

Daṇḍasikkāṃ dhāresi? – Vin. II. 131

Do you hold a walking stick with a string?; *Dhr* + *e* + *si*, caus. imper. 2nd. sg.

Dattupaññattaṃ yadidaṃ dānaṃ – D. I. 55

Alms giving is that which is proclaimed by dullards; *pa* + *Jñā* + *āpe* + *ta*, pp.

Datvā attamano hoti – A. IV. 244

He becomes happy after giving; *Dā* + *tvā*, absol.

Datvā avajānāti – A. III. 164

Gives and then condemns; *ava* + *Jān* + *nā* + *ti*, pres. 3rd. sg.

Datvāpi na sareyyāma – Vin. III. 43

We would not remember even after giving; *Dā* + *tvā* + *api*; *Smṛ* + *a* + *eyyāma*, opt. 1st. pl.

Dadato cittaṃ pasīdati – A. IV. 236

The mind of the giver becomes clean; *pa* + *Sad* + *a* + *ti*, pres. 3rd. sg.

Dadaṃ cittaṃ pasādeti – A. IV. 244

While giving (he) causes to clean the mind; *dadaṃ*, pr.p.; *pa* + *Sad* + *e* + *ti*, caus. pres. 3rd. sg.

Dadaṃ mittāni ganthati – S. I. 215

One makes friends while giving; *mitta*, m. and n.; *Granth* + *a* + *ti*, pres. 3rd. sg.

Dade appaṭivānacitto – A. III. 41

Should give away with an unshrinking mind; *Dā* + *e*, root redup., opt. 3rd. sg.; *appaṭivāna*, contracted form of *appaṭivāraṇa*

Daddaraṃ paṭinadanti – A. IV. 171

Gives back a hollow sound; *daddaranti babbarasaddaṃ*, Cy. IV. 75; ; *paṭi* + *Nad* + *a* + *nti*, pres. 3rd. pl.

Daddallamānā aṭṭhaṃsu – D. II. 258

They stood shining brilliantly; *ā* + *Sthā* + *ā* + *iṃsu*, double pst. 3rd. pl.

Daddallamānā āgañchūṃ – S. I. 127

With so much splendour they came; *daddallamāna*: *jā* + *Jval* + *ya* + *māna*, intens. pass. pr. p.; *a* + *gañcha* (*gaccha*) + *uṃ*; pst. 3rd. pl.

Dantavidamaṃsakam hasitam – A. I. 261

Laughter, showing teeth; *danta* + *vi* + *Dṛś* + *ya* + *ka*, der.; *Hṛṣ* + *i* + *ta*, pp.

Dantullahakaṃ khādanti – M. III. 167

(They) chew (grasses) by cutting (them) with teeth; *danta* + *ullahaka*; *dantehi ullehivā luñcivāti vuttaṃ hoti*, Cy. IV. 213; *Khād* + *a* + *nti*, pres. 3rd. pl.

Dante copeti – M. III. 133

Makes (his) tusks move; *Cup* + *e* + *ti*, caus. pres. 3rd. sg.

Dantehidantamādhāya jivhāya

tāluṃ āhacca cetasā cittaṃ

abhiniggaṇhitabbaṃ

abhinippīletabbaṃ

abhisantāpetabbaṃ – M. I. 120-1

Having fixed teeth on teeth, having touched the palate with the tongue, the mind should be censured strongly by the mind; pressed hard by the mind

and tormented strictly by the mind; *dantehi dantamādhāyāti heṭṭhādante uparidantaṃ ṭhapetvā*, *Cy. II. 93*; *dantehi + dante + ā + Dhā + ya*, *absol.*; *ā + Han(hat) + ya*, *absol.*; *abhi + ni + Gṛh + ṇā + i + tabba*, *meta. fut. pp.*; *abhi + ni + Pīḍ + e + tabba*, *caus. fut. pp.*; *abhi + saṃ + Tap + e + tabba*, *caus. fut. pp.*

Dantehi mukhādhānaṃ viddhaṃsitvā – A. IV. 191

Having champed the bit with teeth; *vi + Dhvaṃs + i + tvā*, *absol.*

Dandhaṃ maraṇasatiṃ bhāveti – A. III. 306; IV. 319

Cultivates mindfulness on death sluggishly; *dandhaṃ*, *adv.*; *Bhū + e + ti*, *caus. pres. 3rd. sg.*

Dandhāyitattaṃ vā vitthāyitattaṃ vā – D. I. 249; M. II. 206

Confusion or hesitation; *dandha + āya + i + ta*, *denom. pp. + tta*, *der.*; *vi + Styā + i + ta*, *pp. + tta*, *der.*

Dandho satuppādo – A. II. 185

Slow is the arising of memory; *sati + uppādo*

Dabbā na evaṃ nibbeḥenti – Vin. III. 162

The intelligent people do not try to evade like this; *dabbā paṇḍitā*, *Cy. 581*; *ni + Veṣṭ + e + nti*, *pres. 3rd. pl.*

Dabbā lūyimsu barihisaṭṭhāya – D. II. 207, lūyantu

...ses were cut for spreading ...ound; *dabbatiṇāni lāyitvā parikkhipanti*,

bhūmiyaṃ vā santharanti, *Cy. 300*; *Lū + ya + iṃsu*, *pass. pst. 3rd. pl.*; *barihisa + atthāya*

Damakā parivārenti – Vin. I. 211

Beggars gather around; *damakāti vighāsādā* (those who eat what is left over; *vighāsa + ada*), *Cy. V. 1093*; *pari + Vṛ + e + nti*, *caus. pres. 3rd. pl.*

Damathaṃ upeyya – D. II. 174

Would come to be tamed; *dama + tha = dama*; *upa + e* (from *I*) *eyya*, *opt. 3rd. sg.*

Damāya sikkhati – S. IV. 176

Trains himself for restraint; *sikkhati*, *desid. from Śak*, *pres. 3rd. sg.*

Damūpasamena samannāgato – M. III. 269

Endowed with restraint and calmness; *dama + upa + sama*; *saṃ + anu + ā + Gam + ta*, *pp.*

Daḷiddassa kho no tathā sotabbaṃ maññanti – A. IV. 219

They don't think that they should listen in that way to a poor; *no*, *neg. p.*; *Śru + tabba*, *fut. pp.*; *Man + ya + nti*, *pres. 3rd. pl.*

Daḷiddo appassako appabhogo – A. I. 251

The one who is poor, nobody and of no wealth; *appa + sako*

Daḷiddo assako anāḷhiyo – M. I. 450; II. 178; A. III. 352

Poor, nobody, and one who has no handful of rice for food; *a + saka*; *an + āḷha + iya*, *der.*

Daḷiddova samāno addhavādaṃ vadeyya – A.V. 43

Being indeed a poor he would boast of prosperity; *daḷiddo + eva*; *As + māna*, *pr.p.*; *Vad + eyya*, *opt. 3rd. sg.*

Daḷhadhammo dhanuggaho sikkhito katahattho katūpāsano – M. I. 82.

Strong archer, trained, experienced and skilled in archery; *dhanu + gaha*; *Śak + i + ta*, *desid. pp.*; *kata + hattha*; *kata + upāsana*

Daḷhasamādāno kusalesu dhammesu, avatthitasamādāno – D. III. 145

One who is having strict and firm observance in wholesome things; *kusalesu dhammesūti dasakusala kammaopathesu*; *daḷhasamādānoti thiragahano*; *avatthitasamādānoti niccalagahano*, *anivattitagahano* *Cy. 919*; *daḷha*: *Dṛh + ta*, *pp.*; *ava + Sthā + i + ta*, *pp.*

Daḷhāya anduyā pacchābāhaṃ gāḷhabandhanaṃ baddho – D. I. 245

One who is bound tightly with a strong chain, putting both arms on the back; *Badh + ta*, *pp.*; *gāḷha* (*Skt. gādha*) + *bandhana*

Daḷhāya rajjuyā bandheyya – S. IV. 198

Would tie them down with a strong rope; *Ba(n)dh + eyya*, *opt. 3rd. sg.*

Daḷhāya vālarajjuyā ubho jaṃghe veḥetvā ghaṃseyya – A. IV. 129

Would twist round both calves with a rope made of wool and crush; *jaṃghā* is *f.*, *no jaṃghe form in the acc. pl.*,

ubhojaṃghe should be taken as a compd. noun; *Veṣṭ + e + tvā*, *absol.*; *Ghṛṣ + eyya*, *opt. 3rd. sg.*

Daḷhe khīle vā thambhe vā upanibandheyya – S. IV. 200

Would tie them down to a strong post or a pillar; *upa + ni + Ba(n)dh + eyya*, *opt. 3rd. sg.*

Daḷhehi varattehi bandhanehi baddhā – A. II. 33

Being bound by very strong leather straps; *Badh + ta*, *pp.*

Davaḍāhe ḍayhamāne – Vin. II. 138

When the jungle fire is in progress; *Dah + ya + māna*, *meta. pass. pr.p.*

Davatthāya moceti – Vin. III. 113

(He) causes to discharge (semen) for fun; *dava + atthāya*; *Muc + e + ti*, *caus. pres. 3rd. sg.*

Davā bhaṇanti, ravā bhaṇanti, – Vin. IV. 4

Speak for fun; *Bhaṇ + a + nti*, *pres. 3rd. pl.*

Davā me etaṃ vuttaṃ, ravā me etaṃ vuttaṃ – M. II. 249

It was said by me for fun; *Vac + ta*, *pp.*

Davāya silaṃ pavijjhiṃsu – Vin. III. 82

(They) pelted a stone for fun; *pa + Vyadh + ya + iṃsu*, *pst. 3rd. pl.*

Davena samannāgato – Vin. II. 13

The one who is having a jocular behaviour

Dasa atthavase paṭicca – Vin. III. 21
Concerning ten benefits; *paṭi + I(t) + ya, absol.*

Dasasu akusalesu kammaphathesu – A. V. 54
In the ten ways of unwholesome action; *kamma + patha*

Dasa kathāvatthūni – A. V. 129
Ten topics of talk

Dasa pātimokkhaṭṭhapanā – A. V. 71
Ten suspensions of Pātimokkha

Dasavatthūni dīpenti – Vin. II. 294
Cause to highlight ten points; *Dīp + e + nti, caus. pres. 3rd. pl.*

Dasavassāni nissāya vatthum – Vin. I. 60, 80
To live depending on the teacher for ten years; *ni + Śri + ya, absol.; Vas + tum, inf.*

Dasavassuddesiko vā dvadasavassuddesiko vā – D. II. 330
Ten or twelve years of age; *u(t) + Dṛś + e + ika, der.*

Dasavassena nissayam dātum – Vin. I. 60, 80
To grant dependency by one who is of ten years standing; *Dā + tum, inf.*

Dasahi ca lokadhātūhi devatā, yebhuyyena sannipatitā – D. II. 253
Mostly, the deities from the ten world systems assembled together; *yebhuyyena, incl. adv.; sam + ni + Pat + i + ta, pp.*

Dasahi saddehi avivittā – D. II. 147
Not separated from ten shouts; *a + vi + Vic + ta, pp.*

Dasā vidatthi – Vin. IV. 171
Fringes are one span

Dasāhanāgataṃ kattikatemāsipuṇṇamaṃ – Vin. III. 261
Ten days before the full moon of Kattika (Oct-Nov), which comes after three months of rainy season; *dasa + aha + anāgata*

Dasāhaparamaṃ atirekačivaraṃ dhāretum – Vin. I. 289
To keep an extra robe, maximum ten days; *dasa + aha + parama; Dhṛ + e + tum, caus. inf.*

Dassanakāmo silavataṃ – A. I. 150
The one who is desirous of seeing the virtuous

Dassanampi nābhijānāmi, kuto pana evarūpaṃ kathāsallāpaṃ? – M. III. 208; A. II. 232
I don't remember even the sight of him, how can there be a conversation of this kind?; *Dṛś + ya + ana, der.; na + abhi + Jān + nā + mi, pres. 1st. sg.; kathā + sam + Lap + a, der.*

Dassanam suvisuddham ahosi – S. IV. 191
Vision was extremely purified; *a + Hū (Bhū) a + s + i, pst. 3rd. sg.*

Dassanāya idhūpasamkantā – D. I. 89
We have come here to see (to meet);

upa + sam + Kram + ta, pp.

Dassanīyāni samvejanīyāni thānāni – D. II. 140; A. II. 120
The places worth seeing and having deep religious feeling; *Dṛś + anīya; fut. pp.; sam + Vij + e + anīya, caus. fut. pp.*

Dassanūpacāraṃ avijahitvā, savaṇūpacāraṃ avijahitvā – Vin. II. 20
Without leaving the vicinity of sight and vicinity of sound; *dassana + upacāra; savaṇa + upacāra; a + vi + Ha + i + tvā, root redup., absol.*

Dassane sati samsaggo – A. III. 259
When there is seeing (each other) there arises association; *sam + Srj + a, der.*

Daharatagge – A. V. 300
From childhood onward; *daharato + agge*

Daharam kumāraṃ mandam uttānaseyyakaṃ chaḍḍitam – D. II. 340
An abandoned little baby boy lying on its back; *uttāna + Sī + eyya + ka, der.*

Daharasseva daharā ānītā – A. II. 61
(I) was brought at a tender age for a very young man; *ā + Nī + ta, pp.*

Daharāti na uññātabbā, na paribhotabbā – S. I. 69
Should not be despised and insulted thinking that they are young; *u (o <ava) + Jñā + tabba, fut. pp.; pari + Bhū + a + tabba, fut. pp.*

Daharā mayam daharabhūmiyam thitā – A. I. 68
We are the young and standing in the young age; *Sthā + i + ta, pp.*

Daharā vā vuddhasīlino vuddhā vā vuddhasīlino – A. IV. 286
The young ones matured or the old ones already matured; *Vṛdh + ta, pp + sīla + ī, der.*

Daharo kumāro mando uttānaseyyako – M. I. 394; II. 24; A. III. 6
A baby boy tender and lying prone

Daharo ceva jātiyā, navo ca pabbajjāya; S. I. 68
Young by birth and new to the renunciation; *ca + eva*

Daharo yuvā maṇḍanajātiko – D. I. 80
A young lad fond of dressing

Daharo yuvā susu kāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā – M. I. 82
The one who is still young, extremely black-haired, endowed with beautiful youth and is in the prime of life; *su + su; kaḷa + kesa; sam + anu + ā + Gam + ta, pp.*

Daharo vuttasiro soḷasavassuddesiko jātiyā – M. II. 147

The young, shaven headed, sixteen years by birth; *Vap + ta, pp. + sira; soḷasa + vassa + uddesa + ika, der.*

Dāṭhikaṃ thapenti – Vin. II. 134

Cause to keep whiskers; *Sthā + āpe + nti, caus. pres. 3rd. pl.*

Dātukāmāviyāti t̥hātabbaṃ – Vin. II. 216

Should stay thinking that she is as if going to give; *dātuṃ + kāmā + viya + iti; Sthā + tabba, fut. pp.*

Dānañca dātuṃ dhammañca sotuṃ bhikkhū ca passituṃ – Vin. I. 139

To give alms, to listen to the Dhamma and to see the bhikkhus; *Dā + tuṃ, inf.; Śru + tuṃ, inf.; passa + I + tuṃ, inf.*

Dānañca yuddhañca samānamāhu – S. I. 20

They said, 'alms giving and fighting a battle are equal'; *a + Ah + u, pst. 3rd. pl.; āha and āhu both are also used in the present sense*

Dānapathāni upacchinnāni – Vin. II. 11; III. 181

Cut off are the ways of alms (supply routes); *upa + Chid + ta, pp.*

Dānaṃ upakappati – A. V. 270

Alms giving becomes beneficial to; *upa + kappa + ti, pres. 3rd. sg.*

Dānaṃ datvā evaṃ anuddisati – D. II. 355

Having given alms, prays thus; *Dā + tvā, absol.; anu + Dṛś + a + ti, pres. 3rd. sg.*

Dānaṃ dassāmāti vadantānaṃ kinti vadeyyaṃ – S. I. 58

What should I say to them who are saying 'we shall give alms'; *Dā +*

ssāma, fut. 1st. pl.; Vad + a + nta, pr. p.; kinti, indcl.; Vad + eyyaṃ, opt. mid. 1st. pl.

Dānaṃ paṭṭhapesi – D. II. 354

Instituted alms giving; *pa + Sthā + āpe + s + i, caus. pst. 3rd. sg.*

Dānā ca kho dhammapadaṃva seyyo – S. I. 22

Statement of Dhamma is indeed greater than the giving of alms; *nibbānasamkhāta dhammapadaṃ Cy. I. 62; dhammapadaṃ + eva*

Dānāni dema, saddhāni karoma – A. V. 269

We offer alms and perform funeral rites; *saddha (Skt. Śrāddha) = matakabhata, M. Cy. III. 411*

Dāne puññañca puññamahī ca – M. I. 236

Merit and great result in the act of alms giving; *puññamahīti vipākakkhandhānaṃ yeva parivāro, Cy. II. 283*

Dāne vyāvaṇṇo – D. II. 354

Busy with alms giving; *vi + ā + Vṛ or Pr + ta, pp.*

Dāpeti, na deti – Vin. IV. 303

She causes (others) to give but she does not give herself; *Dā + āpe + ti, caus. pres. 3rd. sg.; Dā + e + ti, pres. 3rd. sg.*

Dāpetvā vā adāpetvā vā uyyojeyya – Vin. IV. 93

Would send him away, after causing to give him or not; *Dā + āpe + tvā, caus.*

absol.; u(t) + Yuj + e + eyya, caus. opt. 3rd. sg.

Dāmena vā baddho vaje vā oruddho – A. III. 393

(The cow) tied up with a rope or pent up in the enclosure; *Badh + ta, pp.; o + Rudh + ta, pp.*

Dāyako kāraṇo saṃghupaṭṭhāko – Vin. I. 139

(He) is a donor, a doer and an attendant to the Saṃgha; *Dā + aka, der.; Kr + aka, der.; saṃgha + upa + Sthā + aka, der.*

Dāyajjaṃ niyyātaṃ – M. I. 360

Inheritance has been handed over; *ni + Yat + ta, pp.*

Dāyajjaṃ niyyātehi – D. II. 331

Hand over the inheritance; *ni + Yat + e + hi, caus. imper. 2nd. sg.; cp. niyyādehi*

Dāyajjaṃ paṭipajjāmi – D. III. 189

I will look after the heritage; *paṭi + Pad + ya + mi, pres. 1st. sg.*

Dāyaṃ ālīmpenti – Vin. II. 138; III. 85

Set fire on a grove; *ā + Li(m)p + e + nti, pres. 3rd. pl.*

Dārakā sahāyakā honti – Vin. IV. 128

The boys are companions; *saha + aya (from I to go) + ka, der.*

Dārake gahite vā gayhamāne vā baddhe vā bajjhamāne vā, hate vā haññamāne vā – A. IV. 65

When the child was caught or being caught, bound or being bound, slain or being slain; *Gṛh + i + ta, pp.; Gṛh + ya + māna, pass. pr.p.; Badh + ta, pp.; Badh + ya + māna, pass. pr.p.; Han + ta, pp.; Han + ya + māna, pass. pr.p.; loc. abs.*

Dārake mañjuka paṭibhāneyyake passitvā – Vin. I. 249

Having seen the children sweet and knowledgeable; *paṭibhāna + eyya + ka, der.*

Dārikā alaṃkatā mālakitā kīlanti – Vin. I. 208

Little girls, adorned and garlanded, play; *alaṃ + Kr + ta, pp.; mālā + Kr + ta, pp.; Krīḍ + a + nti, pres. 3rd. pl.*

Dārukammiko gahapati – A. III. 391

A householder living by wood-selling; *dāruvikkayena pavattitājīvo eko upāsako, Cy. III. 400*

Dārukhandhaṃ paṭhavīveva adhimucceyya – A. III. 340

(He) would consider the log of wood as earth; *paṭhavī + tu + eva; adhi + Muc + ya + eyya, opt. 3rd. sg.*

Dārudhīalikāya kāyasamsaggaṃ samāpajji – Vin. III. 126

(He) committed the offence of bodily contact with a wooden doll; *saṃ + ā + Pad + ya + i, pst. 3rd. sg.*

Dārubhaṇḍaṃ mattikābhaṇḍaṃ paṭisāmetvā – Vin. II. 211

Having caused to put back wooden goods and clay goods at the right

place; *paṭi + Śam + e + tvā, caus. absol.*

Dāruṃ dārutthikena pariyesitabbaṃ – Vin. II. 297

The wood should be sought by one who is in need of wood; *dāru + atthika; pari + es (from Iṣ) + i + tabba, fut. pp.*

Dārena saṃyojenti – D. III. 189

Cause to yoke together with a wife; *saṃ + Yuj + e + nti, caus. pres. 3rd. pl.*

Dāresu cārittaṃ āpajjeyya – S. V. 354

Would commit adultery with wives; *ā + Pad + ya + eyya, opt. 3rd. sg.*

Dāḷiddiyaṃ dukkhaṃ lokasmiṃ kāmabhogino – A. III. 351

Poverty is woeful in the world for a person who is enjoying sense-desire; *daḷidda + ya, der.*

Dāḷiddiyaṃ vepullaṃ agamāsi – D. III. 65

Poverty was on the increase; *vipula + ya, der.; a + Gam + ā + s + i, double pst. 3rd. sg.*

Dāsakammakaraporisānaṃ atthāya hitāya sukhāya – A. IV. 244

For the well-being, benefit and happiness of servants and work-people

Dāsakammakaraporisā vimukhā kammaṃ karonti – A. III. 260

Slaves and work-people do their work with unhappy face; *dāsa + kammakara + porisa: purisa + a, der.*

Dāsakammakaraporisehi vaḍḍhati – A. V. 137

Grows up with servants and work-people; *Vṛdh + a + ti, pres. 3rd. sg.*

Dāsīdāsapaṭiggahaṇā paṭivirato – D. I. 5

Refrained from accepting slaves, male and female; *paṭi + vi + Ram + ta, pp.*

Dāsīdāsaṃ pariyesati – M. II. 160

Seeks for male and female slave; *pari + es (from Iṣ) + a + ti, pres. 3rd. sg.*

Dāsibhogena bhuñjanti – Vin. III. 136

They keep (her) as a female servant (or slave); *Bhu(ñ)j + a + nti, pres. 3rd. pl.*

Dāso kammakaro pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī mukhullokako – D. I. 60

A slave, servant who gets up early, lies down late, obedient, behaving pleasantly, speaking softly and awaiting (looking into the face) master's orders; *u(t) + Sthā + ī, der.; ni + Pat + ī, der.; paṭi + Śru + āvī, der.; Car + ī, der.; Vad + ī, der.; mukha + ullokako: u(t) + Lok + aka, der.*

Diguṇā saṃghāṭī ekacciyo uttarāsaṃgo ekacciyo antaravāsako – Vin. I. 289

Two layer robe, one layer outer robe, one layer inner robe; *di + guṇa; ekacca + iya, der.*

Diṭṭhañca sutañca sūyissati ca – A. III. 209

It has been seen, heard and will be heard; *Śru + ya + i + ssati, pass. fut. 3rd. sg.*

Diṭṭhadhammanibbānaṃ vuttaṃ Bhagavatā nippariyāyena – A. IV. 454

Nibbāna in this life has been advocated by the Blessed One in unequivocal terms; *ni + pariyāya*

Diṭṭhadhammasukhavihāramanuyuttā – A. IV. 362-3

Engaged in abiding at ease in this very life; *anu + Yuj + ta, pp.*

Diṭṭhadhammasukhavihāramanuyutto viharassu – M. I. 331; Vin. I. 341 viharatu

Abide with ease here and now; *diṭṭhadhamma + sukha + vihāra; anu + Yuj + ta, pp.; vi + Hr + a + ssu, imper. 2nd. sg.*

Diṭṭhadhammasukhavihārāya ceva saṃvattati satisampajaññāya ca – S. V. 326

It leads to dwelling at ease in this very life and mindfulness and clear comprehension; *saṃ + Vrt + a + ti, pres. 3rd. sg.; sati + saṃ + pa + Jān + ya, der.*

Diṭṭhadhammasukhavihārāya saṃvattati – A. II. 44; III. 323

It leads to abiding at ease in this very life

Diṭṭhadhammahitattāya samparāyasukhāya ca – D. II. 240; A. III. 354

For the well-being in this life and

happiness in the next; *diṭṭhadhamma + hita + atthāya*

Diṭṭhadhammābhiññāvosānapāramippattā – M. II. 211

Those who have gone to the end (of their religious pursuits) by special knowledge gained in this very life; *diṭṭhadhamma + abhiññā + vosāna + pāramī + patta: pa + Āp + ta, pp.*

Diṭṭhadhammikaṃ pucchāmi – M. II. 128

I ask you something related to this life; *Pṛch + ya + mi, pres. 1st. sg.*

Diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya samparāyikānaṃ āsavānaṃ paṭighātāya – D. III. 130; A. I. 99; Vin. III. 21

To restrain this worldly influxes and to destroy other worldly influxes; *Dṛś + ta, pp. + dhamma + ika, der.; ā + Śru + a, der.; saṃ + Vr + a, der.; saṃ + parā + aya (from I) + ika, der.; paṭi + Ghan + ta, pp.*

Diṭṭhadhammike atthe anusāsitvā – Vin. I. 179

Having instructed on matters pertaining to this world; *anu + Śās + i + tvā, absol.*

Diṭṭhadhammūpakkamahetu – M. II. 222

Due to the undertakings of this life; *diṭṭhadhamma + upakkama*

Diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajappatto aparappaccayo

satthusāsane – D. I. 148; Vin. I. 12
(Being) one who has seen the truth, reached the truth, experienced the truth plunged into the truth, crossed sceptical doubt, gone beyond inquisitiveness, free from fear and who does not need other's mediation in (the practice of) teacher's instruction; *Dṛś + ta, pp.; pa + Āp + ta, pp.; Vid + i + ta, pp.; pari + o + Gāh + ta, pp.; Tr + ta, pp.; vi + Gam + ta, pp.; visārada + ya, der. + pa + Āp + ta, pp.; apara + paccaya; Śās + ana, der.*

Diṭṭhaṃ nokappeti diṭṭhaṃ nassarati diṭṭhaṃ sammuffho hoti – Vin. IV. 4
He is not sure of what is seen, he does not remember what is seen, he is confused as to what is seen; *na + o + Klp + ya + e + ti, pres. 3rd. sg.; na + Smṛ + a + ti, pres. 3rd. sg.; saṃ + Mṛṣ + ta, pp.*

Diṭṭhaṃ sutam mutam viññātam pattam pariyesitam anuvaritam manasā – A. II. 23-4
What is seen, heard, sensed, known, reached, searched and examined by mind; *Śru + ta, pp.; Man + ta, mata = muta, pp.; vi + Jñā + ta, pp.; pa + Āp + ta, pp.; pari + es (from Iṣ) + i + ta, pp.; anu + vi + Car + i + ta, pp.*

Diṭṭhasutaparisaṃkito hoti – Vin. II. 243
He becomes one who has seen, heard and suspected; *pari + Śaṃk + i + ta, pp.*

Diṭṭhasutamutaviññātabbesu dhammesu – A. II. 25

In the things seen, heard, sensed and known

Diṭṭhānugatiṃ āpajjati – M. I. 16
Follows

Diṭṭhānugatiṃ āpajjamānā – D. III. 85
Following blindly; *diṭṭhi + anugatiṃ; ā + Pad + ya + māna, pr.p.*

Diṭṭhā me bhante Bhagavato phāsu, diṭṭhā me bhante Bhagavato khamanīyaṃ – D. II. 99
Venerable Sir, I have observed that the Blessed One was at ease, I have observed that it was endurable by the Blessed One; *Dṛś + ta, pp.; Kṣam + anīya, fut. pass. p.*

Diṭṭhi ariyā niyyānikā – A. III. 132
The vision, noble and effective; *ni + Yā + ana + ika, der.*

Diṭṭhigataṃ uppannaṃ hoti – Vin. I. 142
There has arisen a wrong view; *u(t) + Pad + ta, pp.; Hū (Bhū) + a + ti, pres. 3rd. sg.*

Diṭṭhigataṃ diṭṭhigahaṇaṃ diṭṭhikantāraṃ diṭṭhivissūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ – M. I. 8
The wrong view, thicket of wrong view, wilderness of wrong view, puppet show of wrong view, twitching of wrong view, fetter of wrong view

Diṭṭhigataṃ dhammato vivecetuṃ vivecāpetuṃ – Vin. I. 64
To cause to remove a wrong view

according to the Dhamma; *Dhammatoti dhammena, kāraṇena, Cy. 990; vi + Vic + āpe + tuṃ, caus. inf.*

Diṭṭhigatā vivecetu – D. I. 226
Please keep (him) apart from (this) wrong view; *diṭṭhi + gata; vi + Vic + e + tu, caus. imper. 3rd. sg.*

Diṭṭhigatā vivecetukāmā – M. I. 130
Hoping to get him out of the wrong view; *vi + Vic + e + tuṃ, caus. inf. + kāmā*

Diṭṭhiṭṭhānappahāyinaṃ – A. III. 373
The one who abandons wrong views; *diṭṭhi + ṭṭhāna + pa + Hā + (y) + ī, der.*

Diṭṭhinirodhā vicikicchā nūppajjati avyākatavatthusu – A. IV. 68
Due to the cessation of wrong views, there does not arise sceptical doubt as to the unexplained points; *na + uppajjati; a + vi + ā + Kṛ + ta, pp + vatthu*

Diṭṭhinissayānaṃ pahānāya samatikkamāya – D. III. 141
For the abandonment and transcendence of the resorts of wrong views; *pa + Hā + ana, der.; saṃ + ati + Kram + a, der.*

Diṭṭhipaṭivedhe tibbacchando hoti – A. IV. 15
The one who has a keen interest in penetrating into right view; *diṭṭhipaṭivedheti maggadassane, Cy. IV. 9; paṭi + Vyadh + a, der.; tibba*

(*Skt. tīvra, tippa is a variant*) + *chanda*

Diṭṭhi bhūtā saṃkhatā cetayitā paṭiccasamuppannā – A. V. 187
The wrong view, existing, made (by mind), thought out (by mind), and dependently arisen; *Dṛś + ti, der.; saṃ(s) + Kṛ + ta, pp.; Cit + aya + i + ta, caus. pp.; paṭi + I (t) + ya, absol.; saṃ + u(t) + Pad + ta, pp.*

Diṭṭhiṃ paṭinissaṭṭhoti jānāti – Vin. IV. 140
Knows that he has given up the wrong view; *paṭi + ni + Sṛj + ta, pp.; Jān + nā + ti, pres. 3rd. sg.*

Diṭṭhiyā diṭṭhisāmaññagatā sabrahmacārīhi – D. II. 80
Sharing with co-celibates the same religious views; *samāna + ya, der.*

Diṭṭhiyā diṭṭhisāmaññagato viharati – A. III. 132, 289
Being equal with others in terms of vision, he abides

Diṭṭhiyāpi appaṭividdhaṃ hoti – A. III. 349
It has not been penetrated even by (the right) view; *a + paṭi + Vyadh + ta, pp.*

Diṭṭhirāgavinivesavinibandha-paligedhapariyuṭṭhānājhosāna-hetu samaṇā samaṇehi vivadanti – A. I. 66
The recluses dispute with recluses for the reason of attachment to (their) views, settling down with their views, bound by their views, desire, arising of

desire and clinging to desire;
diṭṭhirāga + vinivesa + vinibandha,
paligedha, pariyuṭṭhāna, ajjhosāna
+ hetu; vi + Vad + a + nti, pres. 3rd.
pl.

Diṭṭhivisuddhi yāvadeva
kaṃkhāvitaraṇavisuddhatthā – M.
I. 149

Purification of views is just for the
sake of gaining of purification by
dispelling doubts; *yāva + (d) + eva;*
kaṃkhā + vitaraṇa + visuddhi +
attha

Diṭṭhiviyasanahetu – A. III. 147
Due to the loss of right vision

Diṭṭhisampadaṃ sacchikātuṃ – A.
III. 438
To experience the right vision;
diṭṭhisampadanti sotāpattimaggaṃ,
Cy. III. 414

Diṭṭhisampanno puggalo – A. I. 26
The person with right view;
maggadiṭṭhiyā sampanno sotapanno
ariyasāvako; Cy. II. 1

Diṭṭhisamyojanasammutto ..assutavā
puthujjano na parimuccati – M. I. 8
The unlearned worldling, entangled
with the fetters of wrong view, is not
released; *diṭṭhi + samyojana + sam +*
Yuj + ta, pp.; a + Śru + ta, pp. +
vantu, der.; puthu + jano; pari +
Muc + ya + ti, pass. pres. 3rd. sg.

Diṭṭheceva dhamme
abhisamparāyaṃ ca – D. II. 83
In this very life and in the next; *diṭṭhe*
+ eva + dhamme

Diṭṭhe diṭṭhamattatā, sute
sutamattatā, mute mutamattatā,
viññāte viññātamattatā – M. III. 29
Just seeing in what is seen, just
hearing in what is heard, just feeling in
what is felt, just understanding in what
is understood

Diṭṭhe diṭṭhavādītā – A. IV. 307
Declaring what is seen as seen

Diṭṭhena vā sutena vā parisamkāya
vā – Vin. I. 159
In terms of seen, heard or suspected

Diṭṭhevadhamme aññārādhana – S.
V. 69-70
Accomplishment of gnosis here and
now; *aññā + ārādhana: ā + Rādh +*
ana, der.

Diṭṭhevadhamme aññā sati vā
upādisese anāgāmitā – M. I. 62; S.
V. 129

Gnosis here and now or the state of a
non – returner if the residue of
defilements still remains; *ā + Jñā,*
technically used to denote the
knowledge by which arahant hood is
attained; sati: loc.sg.of santa from As
+ nta, pr.p.; upa + ā + Dā + sesa; an
+ ā + gāmī + tā, der.

Diṭṭhevadhamme dukkhassantakaro
hoti – M. I. 47
He puts an end to the dukkha, here and
now; *dukkhassa + anta + kara*

Diṭṭhevadhamme dvidhā vipākā –
M. II. 218
(There are five things which are)
resulted here and now in two ways; *dvi*

+ dhā, der.; vi + Pac + a, der.

Diṭṭhevadhamme nighātaṃ
paññāpemi – M. I. 430
I proclaim (their) destruction, here
and now; *ni + Ghan + ta, pp.; pa +*
Jñā + āpe + mi, caus. pres. 1st. sg.

Diṭṭhevadhamme nicchāto nibbuto
sītibhūto anupādā parinibbānaṃ
paññāpemi – A. V. 65
Being hungerless (desireless),
extinguished and cooled in this very
life, I proclaim perfect extinction
without clinging; *ni + chāta; ni + Vr*
+ ta, pp.; sīta + Bhū + ta, pp.; an +
upādā = anupādāya

Diṭṭhevadhamme nicchāto nibbuto
sītibhūto sukhaṃ paṭisaṃvedī
brahmabhūtena attanā viharati – M.
II. 159

Being hungerless (desireless),
extinguished and cooled, he abides,
here and now, with the highest form
of life, experiencing happiness;
sukha + paṭi + sam + Vid + e + ī,
caus. der.

Diṭṭhevadhamme nibbānaṃ – A. IV.
358
Nibbāna, here and now; *diṭṭhe + eva +*
dhamme

Diṭṭhevadhamme paṭisaṃvedesi –
M. II. 104
You experience here and now; *paṭi +*
sam + Vid + e + si, caus. pres. 2nd. sg.

Diṭṭhevadhamme sayam abhiññā
sacchikatvā upasampajja viharati –
M.I. 71; M. II. 61 (vihāsi, pst. 3rd.)

sg.) ; S. II. 15; V. 432
Having realised (the truth) by
himself, here and now, with the
special knowledge and entered upon
it, he abides; *sayam, incl.; abhi +*
Jñā, instr.sg. ; sa + acchi + Kr +
tvā, absol.; upa + sam + Pad + ya,
absol.

Diṭṭhevadhamme sahadhammikā
pāsaṃsā ṭhānā āgacchanti – A. III. 4
Matters of praise related to the
Dhamma come to him in this very life;
pasamsā + a, der.

Diṭṭhevāhaṃ bhikkhave dhamme
Tathāgato ananuvejjoti vadāmi – M.
I. 140

Bhikkhus, I say that the Tathāgata
(one who has realised the truth) is not
a subject of inference, here and now;
ettha sattopi Tathāgatoti adhippeto,
uttamapuggalo khīṇāsavopi;
ananuvejjoti asaṃvijjāmāno vā
avindeyyo vā, Cy. II. 117; diṭṭhe +
eva + ahaṃ; an + anu + Vid + e + ya,
caus. fut.pp.; Vad + a + mi, pres. 1st.
sg.

Ditto ceva balavā ca – D. III. 24
Arrogant and strong; *Drp + ta, pp.*

Dinnapubbaṃ katapubbaṃ
dhammikaṃ baliṃ no parihāpentī –
D. II. 74
Do not cause to fall away the right
offerings given before and performed
before; *pubbe + dinnam: Dā + ta,*
pp.; pari + Hā + āpe + nti, caus.
pres. 3rd. pl.

Dinnapubbaṃ katapubbaṃ

pitupitāmahehi – A. IV. 236
What is given and performed by fathers and forefathers; *pitu + pitāmaha*

Dinnaṃ yeva pattaṃ oharatu – Vin. II. 110
Let the bowl bring down, it is indeed given to him; *o(ava) + Hr + a + tu, imper. 3rd. sg.*

Dinnaṃ hoti sunīhaṭaṃ – A. I. 156
What is taken out safe is what is given; *Dā + ta, pp.; su + ni + ® + Hr + ta, pp.*

Dibbā gabbhā paripācenti – D. I. 229
Cause to ripen divine potentialities; *Div + ya, der.; pari + Pac + e + nti, caus. pres. 3rd. pl.*

Dibbā maññe gandhā sampavanti – M. I. 212
As if divine scents come with the wind, *maññe, incl.; saṃ + pa + Vā + nti, pres. 3rd. pl.*

Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya – D. II. 1
With the divine ear which is pure and transcends the human ear; *vi + Śudh + ta, pp.; ati + Kram + ta, pp.; manu(s) + ika, der.*

Dibbena ādhipateyyena – A. III. 33
With divine authority; *adhipati + eyya, der.*

Dibbena cakkhunā visuddhena atikkantamānusakena – S. I. 144; A. I. 28

With the divine eye which is pure and gone beyond the human (eye); *manu(s) + aka, der.*

Diyaḍḍho māso seso gimhānaṃ – Vin. IV. 117
One and a half month of summer remains; *di + aḍḍha*

Divasaṃ aḍḍhakahāpaṇaṃ nibbiseyya – A. V. 83
He would earn a half Kahāpaṇa (a copper coin) a day; *nibbiseyyāti uppādeyya, ācineyya, Cy. V. 37; ni + Viś + eyya, opt. 3rd. sg.*

Divasaṃ gocaraṃ caritvā – Vin. III. 147
Having roamed the whole day for food; *Car + i + tvā, absol.*

Divasaṃ caṃkamena nisajjāya cittaṃ parisodheti – A. II. 40
During the day time he causes to cleanse the mind by walking and sitting; *pari + Śudh + e + ti, caus. pres. 3rd. sg.*

Divasasantatte ayokapāle haññamāne – A. IV. 70.
When the iron bowl, heated up for the whole day, is being beaten up; *divasa + saṃ + Tap + ta, pp.; Han + ya + māna, pass. pr.p.*

Divase divase – S. V. 440
Every day

Divase divase nibbisamāno – A. V. 84
Earning day by day; *ni + Viś + a + māna, pr.p.*

Divase nikkhante rattiyaṃ patiṭṭhitāya – A. III. 306; A. IV. 320
When the day time is gone and night time is set in; *ni(s) + Kram + ta, pp.; pati + Sthā + i + ta, pp.*

Divā uṭṭhāsi – M. I. 125
Got up late; *u(t) + Sthā + ā + s + i, double pst. 3rd. sg.*

Divā ca ratto ca – S. I. 33
Day and night

Divā ceva ratti ca – D. II. 147
Day and night

Divā ceva ratti ca – D. II. 19
Day and night

Divātaraṃ utthāsi – M. I. 125
Got up comparatively late; *divā + tara, der.; u(t) + Sthā + s + i, pst. 3rd. sg.*

Divāti maññamānā – D. II. 175; M. III. 174
Thinking that it was day time; *divā + iti; Man + ya + māna, pr. p.*

Divādivassa – S. I. 89
During the early day-time or right at noon; *divasassa divā, majjhantikasamayeti attho, Cy. I. 159*

Divā patisalliyantena – Vin. III. 39
By the one who is taking rest during the day time; *paṭi + saṃ + Lī + ya + na, pr.p.*

Divā pavivekāya rattiṃ paṭisallānāya – S. V. 398
For retirement by day, for solitude at

night; *pa + vi + Vic + a, der.; paṭi + saṃ + Lī + ana, der.*

Divā bhaṇḍaṃ passivā nimittaṃ akāsi rattiṃ avaharissāmīti – Vin. III. 56
Having seen a good during the day time, he marked it thinking I will steal it in the night, *divā, incl.; passa + i + tvā, absol.; ava + Hr + a + i + ssāmi, fut. 1st. sg.*

Divā vā yadivā rattiṃ – S. III. 143
During the day time or in the night time

Divāvihāragato hoti paṭisallīno – S. I. 146; A. IV. 262 (divāvihāraṃ gato)
He has gone for siesta and been in solitude; *paṭi + saṃ + Lī + ta, pp.*

Divāvihāraṃ akāsi – Vin. I. 28
Took a rest during the day time; *divā + vi + Hr + a, der.*

Divāvihāraṃ nisīdi – M. I. 108, 147; S. I. 130; III. 91
Sat down for siesta; *acc. for dat.*

Divāvihāre nisīdi – D. II. 130
Sat in the abiding of siesta; *ni + Sad + i, pst. 3rd. sg.*

Divāsaññaṃ adhiṭṭhaheyyāsi – A. IV. 86
You should fix your mind on the idea of day-time; *adhi + Sthā + eyyāsi, opt. 2nd. sg.*

Divāseyyaṃ upagato – D. II. 317; M. II. 164

Gone for sleep during the day time; *divā + Sī + eyya, der.; upa + Gam + ta, pp.*

Disaṃgamikā ācariyupajjhāye na āpucchimsu – Vin. I. 119

Those who were going abroad did not ask for permission from the teacher and the preceptor; *disaṃ + gama + ika, der.; ā + Pṛch + ya + imsū, pst. 3rd. pl.*

Disākusalena bhavitabbaṃ – Vin. II. 217

One should be skillful in directions; *Bhū + a + i + tabba, fut. pp.*

Disā pakkhāyanti – Vin. I. 79

Directions become clear; *pa + Khyā + ya + nti, pass. pres. 3rd. pl.*

Disāpāmokkho vejjo – Vin. I. 269

Prominent physician in the district; *pamukha + ya, der.*

Disāpi me na pakkhāyanti – D. II. 99; S. III. 106

Even the directions are not clear to me; *pa + Khyā + ya + nti, pres. 3rd. pl.*

Disābhāgaṃ na jānanti – Vin. II. 217

Do not know the direction; *Jān + nā + nti, pres. 3rd. pl.*

Disā sabbā phuṭā ahu – D. II. 256

Every direction was pervaded; *Sphur + ta, pp.; a + Hū (Bhū), (skt. abhūt) pst. 3rd. sg.*

Disā sabbayā saṭṭikā saupaddavā –

Vin. III. 162

Directions are full of fear, ill, and danger; *sa + īti + ka; sa + upaddava*

Disāsu parittānaṃ karonti – D. III. 189

Provide security and safety in all directions; *pari + tāna; Kr + o + nti, pres. 3rd. pl.*

Disāsu vassaṃ vutthā – D. II. 140; Vin. III. 88

Those who had observed rainy retreat in different parts of the country; *vi + Vas + ta, pp.*

Disvā ca pana jāneyyāsi – M. III. 238

You would understand after seeing (him); *Dṛś + tvā, absol.; Jān + eyyāsi, opt. 2nd. sg.*

Disvā cittaṃ pasīdi – D. II. 174

Having seen it he became happy; *pa + Sad + i, pst. 3rd. sg.*

Disvāna oramattha, okāsaṃ akāsi – M. II. 142

Having seen (him coming) (the followers) kept themselves apart and gave him the way; *o (ava) + Ram + a + ttha, pst. 3rd. sg.; a + Kr + ā + s + i, double pst. 3rd. sg.*

Disvānassa etadahosi – Vin. III. 12

This idea came to him after seeing (the Buddha); *etaṃ (etad) + ahosi, pst. 3rd. sg.*

Disvānassa cittaṃ pasīdi – Vin. II. 146

Having seen (them) he became happy; *Dṛś + tvāna, absol. + assa*

Dissanti aṃguṭṭhapadaṃ – A. IV. 127

The thumb mark is to be seen; *Dṛś + ya + nti, pass. pres. 3rd. pl.; there is no agreement between the subject and the verb*

Dissanti ceva suyyanti ca – M. I. 30; Vin. II. 13

Are seen and heard; *Śru + ya + nti, pass. pres. 3rd. pl.*

Dissante brāhmaṇiyo utuniyopi gabbhīniyopi vijāyamānāpi

pāyamānāpi – M. II. 148

Brahmin women are seen in their period, becoming pregnant, giving birth to and feeding the babies; *Dṛś + ya + nte, pass. pres. 3rd. pl.; utu + inī; gabbha + inī; vi + Jan + ya + māna, pr.p.; Pā + ya + māna, pr.p.*

Dissanteva vāsijaṭe aṃgulipadāni – A. IV. 127

The traces of fingers are to be seen on the handle of the hatchet; *Dṛś + ya + nte, pass. pres. 3rd. pl. + eva; aṃguli + pada*

Dīghacārikaṃ anavatthacārikaṃ anuyuttassa viharato – A. III. 257

For the one who is occupied with long and unspecified journey; *anavattha = avavatthita, Cy. III. 330*

Dīghato ca āyataṃ tiriyaṅca vitthataṃ – M. I. 176

Long in terms of length, wide in terms

of breadth; *ā + Yam + ta, pp.; vi + Str + ta, pp.*

Dīghadasāni cīvarāni dhārenti – Vin. II. 267

(They) put on robes with long fringes; *Dhṛ + e + nti, caus. pres. 3rd. pl.*

Dīghamaddhānaṃ sandhāvitāṃ saṃsaritaṃ mamañceva tumhākañ ca – D. II. 90; A. II. 1

Has been run round and travelled together for a long period of time by you and me; *saṃ + Dhāv + i + ta, pp.; saṃ + Str + a + i + ta, pp.; mamaṃ + ca + eva*

Dīghaṃgulī – M. II. 136

The one who has long fingers; *dīgha + aṃguli + ī, der.*

Dīgharattampi sajjhāyakatā mantā nappaṭibhanti – A. III. 230

The mantras rehearsed even for a long time do not come to the mind at once; *dīgharattaṃ, adv.; sa + ajjhāya + kata; paṭi + Bhā + nti, pres. 3rd. pl.*

Dīgharattaṃ anuseti – A. I. 283

Rests (in the mind) for a long time; *anu + Śī + a + ti, pres. 3rd. sg.*

Dīgharattaṃ apparajakkhajātikā – D. II. 40

They are of the nature of less defilements for a long time

Dīgharattaṃ avinipātaṃ sañjānāmi – D. II. 206

I do know for a long time that I did not fall into purgatory; *saṃ + Jān + nā +*

mī, pres. 1st. sg.

Dīgharattaṃ ahitāya dukkhāya – S. I. 74; II. 229

For harm and pain for a long time

Dīgharattaṃ nibbusitattā – D. I. 17, III. 29

As (he) had lived there for a long time; *nī + Vas + i + ta + tta*, der.

Dīgharattaṃ paricārako – Vin. II. 183

Attendant for a long time; *pari + Car + aka*, der.

Dīgharattaṃ bhotā Gotamena sahakathī – M. I. 489

(I) have been a discussant with the venerable Gotama, for a long time; *saha + kathā + ī*, der.

Dīgharattaṃ vaṇṇavanto sukhābahulā – S. III. 244

Those who are of long life, good complexion and much happiness; *dīgha + āyuka; vaṇṇa + vantu*, der.; *sukha + bahula*

Dīgharattaṃ samattaṃ samādinnaṃ – M. I. 387

Taken up and observed for a long time; *saṃ + ā + Dā + ta*, pp.; *saṃ + ā + Dā + ta*, pp

Dīgharattaṃ samāpanno imaṃ kusalaṃ dhammaṃ – M. I. 318

(This venerable) has entered upon this good thing for a long time; *saṃ + ā + Pad + ta*, pp.

Dīgharattaṃ hitāya sukhāya – M. I.

129; II. 251; III. 117

For well-being and happiness for a long time; *dīgha + ratta*

Dīghaso dvādasavidatthiyo sugatavidatthiyā – Vin. III. 149

In length, it is twelve spans by sugatavidatthi; (*which is equavelent to three spans of a medium size man, in builder's cubit it is one and a half*); *sugatavidatthi nāma idāni majjhimassa purisassa tisso vidatthiyo, vaḍḍhakīhatthena diyaḍḍho hattho hoti*; Cy. 567; *dīghaso = dīghato*

Dīghaso dve vidatthiyo sugatavidatthiyā tiriyaṃ diyaḍḍhaṃ – Vin. IV. 170

In length two spans and in breadth one and a half span according to the Sugatavidatthi; *this is the measure of the sitting mat; di + aḍḍha*

Dīghaso nava vidatthiyo sugatavidatthiyā tiriyaṃ cha vidatthiyo – Vin. IV. 173

In length nine spans and in breadth six according to the Sugatavidatthi; *this is the measure of the Buddha's robe*

Dīghassa addhuno accayena – D. I. 17

After a long period of time; *ati + aya* (from I)

Dīghāpi kho te esā phareyya – M. II. 33

Your definition might be too broad; *dighā + api; Sphar + eyya*, opt. 3rd. sg.

Dīghāsibaddhehi purisehi rakkhāpenti – D. I. 105

They are made safe by those who are equipped with long swords; *dīgha + asi + Badh + ta*, pp.; *Rakṣ + āpe + nti*, caus. pres. 3rd. pl.

Dīghena addhunā – M. I. 82; S. II. 179

Within (this) long period of time; *instr. for loc. meaning*

Dīghena addhunā, na ittaraṃ – A. II. 187

For a long period of time, not short

Dīgho tāyaṃ dhammapariyāyo – A. IV. 359

This discourse of you is long; *te + ayaṃ*

Dīpā jhāyanti – D. I. 50

Lamps are lighted; *Kṣī + ya + nti*, pres. 3rd. pl.

Dukkarakārikāya nijjaretha – M. I. 93

Eliminate by rigorous practice; *ni + Jir + e + tha*, imper. 2nd. pl.

Dukkarataraṃ vā durabhisambhavataraṃ vā – D. II. 131; S. V. 454

More difficult to do or more difficult to overcome; *Du + abhi + saṃ + Bhū + a + tara*; der.

Dukkaraṃ karoti – A. I. 286; IV. 31

He does what is difficult to do; *du + Kṛ + a*, der.; *Kṛ + o + ti*, pres. 3rd. sg.

Dukkaraṃ pavivekaṃ

durabhiramaṃ ekatte – M. I. 16

To practise seclusion is difficult, to find delight in solitude is hard; *du + kara; pa + vi + Vic + a*, der.; *du + abhi + Ram + a*, der.; *eka + tta*, der. *Māgadhī form*

Dukkakkhayā vedanakkhayo – M. I. 93

Feelings are dissolved due to the dissolution of pain; *dukkha + khaya; Kṣi + a*, der.; *vedanā + khaya*

Dukkhanirodhagāminīpaṭipadā ariyasaccaṃ bhāvetabbaṃ – Vin. I. 11

The noble truth of the way leading to the cessation of Dukkha should be cultivated; *Bhū + e + tabba*, caus. fut. pp.

Dukkhanirodhaṃ ariyasaccaṃ sacchikātabbaṃ – Vin. I. 11

The noble truth of the cessation of Dukkha should be experienced; *sa + acchi (= akkhi) + Kṛ + tabba*, fut. pp.

Dukkanti bhikkhave kāmānametaṃ adhivacanaṃ – A. IV. 289

Bhikkhus, Dukkha is another name for sense-desires; *kāmānaṃ + etaṃ*

Dukkhadomanassaṃ paṭisaṃvediyetha – S. IV. 198

Would experience pain and grief; *paṭi + saṃ + Vid + aya + etha*, caus. opt. mid. 3rd. sg.

Dukkhadhammānaṃ apahattā – M. I. 447

Remover of painful conditions; *apa +*

Har (from Hr) + tu, der., nom. sg.

Dukkhadhammānaṃ purakkhato hoti – D. III. 183

He is confronted with painful conditions; *pura (s) + Kr + ta, pp.*

Dukkhamāṃ khamati – A. I. 286; IV. 31

(He) tolerates what is difficult to tolerate; *du + Kṣam + a, der.; Kṣam + a + ti, pres. 3rd. sg.*

Dukkham ariyasaccaṃ pariññeyyaṃ – Vin. I. 11

The noble truth of Dukkha should be fully known; *pari + Jñā + eyya, fut. pp.*

Dukkham kho agāravo viharati appatisso – A. II. 20

The one who is not respectful and deferential abides with pain; *a + garu + a, der.; a + pati + Śru + a, der.*

Dukkham domanassaṃ paṭisaṃvedeti – M. III. 163; S. II. 68; V. 388

Experiences pain and grief; *paṭi + saṃ + Vid + e + ti, caus. pres. 3rd. sg.*

Dukkham nigacchati – S. I. 85

Undergoes suffering; *ni + gaccha + ti, pres. 3rd. sg.*

Dukkham vā taṃ sukham vā? – S. III. 67

Is it miserable or pleasurable?

Dukkham viharati savighātaṃ saupāyasaṃ sapariḷāhaṃ – A. I. 202

Abides with pain, vexation, troubles

and burning; *sa + vi + Ghan + ta, pp.; sa + upa + āyāsa; sa + pari + Dah + a, der.*

Dukkham seti parājito – S. I. 83

The vanquished lies down in pain; *Śī + a + ti, pres. 3rd. sg.; parā + Ji + ta, pp.*

Dukkhasamudayaṃ ariyasaccaṃ pahātabbaṃ – Vin. I. 11

The noble truth of the arising of Dukkha should be abandoned; *saṃ + u(t) + aya (from I) ; pa + Hā + tabba, fut. pp.*

Dukkhasa nissaraṇaṃ – S. II. 5

Escape from Dukkha; *ni (s) + Sr + ana, der.*

Dukkhasantaṃ karoti – S. V. 376

Puts an end to Dukkha; *dukkhasa + antaṃ; Kr + o + ti, pres. 3rd. sg.*

Dukkhaseso nirodho rogānaṃ vūpasamo jarāmarāṇassa atthaṃgamo – S. III. 229

This is ceasing of Dukkha, allaying of diseases and ending of decay and death; *dukkhasa + eso; vi + upa + Śam + a, der.*

Dukkhā tippā kharā kaṭukā vedanā vediyati – A. I. 141; M. II. 216,

vediyeyya, kharā is missing
Experiences painful feelings, sharp, rough and bitter; *tippa = tibba (Skt. tīvra); Vid + aya + ti. caus. pres. 3rd. sg.*

Dukkhāya attānaṃ padahati – M. II. 225

Exerts himself for painful way; *pa + Dhā + ti, pres. 3rd. sg.*

Dukkhāya vedanāya phuṭṭho samāno – S. V. 178

Being touched by (afflicted with) painful feeling; *Sprś + ta, pp.; As + māna, pr.p.*

Dukkhā sāpekhasa kālakiriyā – A. III. 295

Death is painful for the one who has unfulfilled desires; *sa + apekkha*

Dukkhitopi bhantaṃ na bhuñjati – A. IV. 139

The grieved too does not eat food; *dukkha + e + i + ta, denom. pp.*

Dukkhī dummanā assumukhī rudamānā – A. IV. 274; Vin. II. 253
She being sad, displeased, tearful and crying; *assu + mukha + ī, der.; Rud + a + māna, pr.p.*

Dukkhī dummano tatthevantaradhāyī – S. I. 104; Vin. I. 21

Being sad and displeased he disappeared then and there; *dukkha + ī, der.; du + mana; tattha, incl. + eva; antara + Dhā + (y) + i, pst. 3rd. sg.*

Dukkhī dummano pajjhāyati – D. II. 22

Being sad and displeased (he) ponders; *pa + jhā (from Dhyai) + ya + ti, pres. 3rd. sg.*

Dukkhudrayaṃ sukhudrayaṃ – A. V. 243

Producing pain and pleasure; *dukkha + udraya: u(t) + Dr + a, der.*

Dukkhetto dubbhūme avihatakhāṇukaṇṭake – D. II. 353

In a bad field, on a bad ground in which stumblings and obstacles have not been destroyed; *du + khetta; du + bhūma; a + vi + Han + ta, pp.*

Dukkhetto kho sukham adhigantabbaṃ – M.I. 93; II. 93
Happiness is to be gained through pain; *adhi + Gam + tabba, fut. pp.*

Dukkhe loko patitṭhito – S. I. 40
The world (five aggregates) is established on Dukkha; *pa + tiṭṭha + i + ta, pp.*

Duggatā dukkhitā na sukham labhāmi – Vin. III. 136
I am poor, I am miserable, I am not happy; *du + gata; dukkha + e + i + ta, denom. pp.; Labh + a + mi, pres. 1st. sg.*

Duggati pāṭikaṃkhā – A. I. 202
A miserable state of existence is to be expected.; *paṭi + Kāṃkṣ + ya, fut. pp.*

Duggahitaggāhī – D. II. 342
The one who takes (understands) in a wrong way; *du + Gṛh + i + ta, pp.; Gṛh + ī, der.*

Duggahītattā dhammānaṃ – M. I. 133
Due to the misunderstanding of the teachings; *du + Gṛh + i + ta, pp. + tta, der.*

Duggahītaṃ duggahītato dhāretabbaṃ – M. II. 239

What is mistaken is to be held in mind as (something) mistaken; *Dhṛ + e + tabba, caus. fut. pp.*

Duggahītena dūpadhāritena – Vin. IV. 275

By taking wrongly, considering wrongly; *du + upa + Dhṛ + e + i + ta, caus. pp.*

Duggahītehi suttantehi vyañjanapatirūpakehi – A. I. 69

With the discourses misunderstood and wrongly worded

Duggahoti paccukkaḍḍhitabbaṃ – Vin. II. 99

Saying that it is a wrong taking, it should be withdrawn; *duggahitasalākāyoti vatvā puna gahetvā yāvataṭṭhiyaṃ gahetabbā, Cy. 1198; du + Gṛh + a, der.; pati + u(t) + kaḍḍha + i + tabba, fut. pp.*

Duccaritaṃ carati – M. I. 87; S. I. 71

Misbehaves; *du + Car + i + ta, pp.*

Duccintitacintī dubhāsītabhāsī dukkatakammakārī – A. I. 102

The one who thinks bad, speaks bad, and acts bad; *du + Ci(n)t + i + ta, pp. + cint + ī, der.; du + Bhās + i + ta, pp. + bhās + ī, der.; du + Kr + ta, pp.; kamma + kar (from Kr) + ī, der.*

Duccolā honti lūkhacīvarā – Vin. III. 263

They are with bad cloth and shabby robes; *du + cola*

Dujivho – A. III. 260

The one who has two tongues; *du + jivhā*

Dujjānaṃ etaṃ tayā gihinā kāmabhoginā – A. III. 391

It is difficult to understand by you who is a householder enjoying sense-desire; *kāma + Bhuj + ī, der.*

Dujjānaṃ kho etaṃ tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrā yogena aññatthācariyakena – D. I. 187; M. II. 43

It is difficult to understand by you who is holding a different view, different allegiance, different taste, different practice and who belongs to a different school of thought; *dujjānaṃ: du + Jān + nā + nta, pr.p. nom. sg.; diṭṭhi + ka, der.; khanti + ka, der.; aññ + atra, der.; aññattha, der.; ācariya + ka, der.*

Dujjānaṃ kho etaṃ parassa cetopariyāyaṃ ajānantehi – A. III. 393

This is difficult to understand by those who have no knowledge of the movements of other's mind; *ceto + pari + Yā + (y) + a, der.*

Dujjānaṃ jīvitaṃ dujjānaṃ maraṇaṃ – Vin. III. 260

Life is difficult to understand, death is difficult to understand

Duṭṭhagahaṇiko hoti – Vin. I. 206

He is one with a bad stomach; *Duṣ + ta, pp. + gahaṇī + ka*

Duṭṭhullaṃ āpattiṃ paṭicchādeyya – Vin. IV. 127

Should cause to conceal a serious offence; 4 *Pārājikās and 13 Saṃghādisesas, Vin. IV. 31; paṭi + Chad + e + eyya, caus. opt. 3rd. sg.*

Duṭṭhullāhi vācāhi obhāseyya – Vin. III. 128

Would speak with indecent words; *methunadhammapaṭisaṃyuttā vācā, old. Cy.; asaddhammavacanaṃ vadeyya, Cy. 547; o (ava) + Bhās + a + eyya, opt. 3rd. sg.*

Duṭṭho anapekho virattarūpo mayi – Vin. II. 16

The one who is corrupted, has no hope in me and looks like deviated from me; *an + apekha; vi + Raj + ta, pp. + rūpa*

Duṭṭho dosena abhibhūto pariādinnacitto – A. I. 157, 216

The one who is hateful, overcome by hate and taken up totally by hate; *abhi + Bhū + ta, pp.; pari + ā + Dā + ta, pp. + citta*

Dutiyaṃ jhānaṃ vitakkavicārā kaṇṭako – A. V. 135

Discursive thought and investigation are thorn (obstacles) to the second jhāna; *dutiya + jhāna*

Dutiyaṃ gahetvā nisīditabbaṃ – Vin. IV. 52

Should sit down with a second; *Gṛh + e + tvā, absol.; ni + Sad + i + tabba, fut. pp.*

Dutiyaṃ dātumaṃ – Vin. I. 96

To give a second (a companion); *du + tiya, der.; Dā + tum, inf.*

Dutiyaṃ bhikkhuniṃ uyyojeti – Vin. IV. 270

(She) causes to send away the bhikkhuni who is (her) companion too; *u (t) + Yuj + e + ti, caus. pres. 3rd. sg.*

Dudikkho ahoṣi – D. II. 183

Became difficult to see; *du + dikkha (from Dṛś, cp. dakkha)*

Duddadaṃ dadāti – A. I. 286; IV. 31

(He) offers what is difficult to give away; *duddadaṃ: du + Dā + a, der. root redup.; Dā + ti, root redup., pres. 3rd. sg.*

Duddasaṃ idaṃ ṭhānaṃ – Vin. I. 4-5

This point is difficult to see; *du + dasa (from Dṛś)*

Dunnikkhittaṃ padavyañjanaṃ, attho ca dunnīto – A. I. 59

The words and phrases are wrongly expressed and the meaning is wrongly brought out; *du + Nī + ta, pp.*

Dunnikkhittaṃ paṭisāmeti – Vin. IV. 124

Causes to keep in order what is not laid down properly; *du + ni + Kṣip + ta, pp.; paṭi + Śam + e + ti, caus. pres. 3rd. sg.*

Dunnivatthā duppārutā anākappa sampannā piṇḍāya caranti – Vin. I. 44

Having dressed themselves improperly, covered (their bodies) improperly, they go on alms

collection without deportment; *du + ni + Vas + ta, pp.*; *du + pa + ā + Vr̥ + ta, meta., pp.*; *an + ākappa + saṃ + Pad + ta, pp.*

Duppaññaṃ paññāsampadāya samādapeti niveseti patiṭṭhāpeti – A. IV. 364

Makes the unintelligent observe, settle down and establish on the way of wisdom; *du + pañña; saṃ + ā + Dā + āpe + ti, caus. pres. 3rd. sg.*; *ni + Viś + e + ti, caus. pres. 3rd. sg.*; *pati + Sthā + āpe + ti, caus. pres. 3rd. sg.*

Duppañño duppañnoti āvuso vuccati, kittāvatā nu kho āvuso duppañño hoti? – M. I. 292

Brother, it is said: an unwise, an unwise. To what extent, brother, one becomes an unwise?; *Vac + ya + ti. pass. pres. 3rd. sg.*; *kittāvatā, indel.*

Duppañño hoti jaḷo eḷamūgo – A. II. 252; III. 137

He is a fool, dullard and idiot; *jaḷa = Skt. jaḍa*

Dupposam katvā attānaṃ gāme gāmaṇikā viya – S. I. 61

Making the self difficult to maintain, like the wife of the village headman; *yathā gāme gāmakūṭā, Cy. I. 116; du + Puṣ + a, der.*; *viya, indel.*

Dubbacajātiko hoti – Vin. III. 178

He is one of bad speech, by nature; *du + vaca + jāti + ika, der.*

Dubbacā dovaccasakaraṇehi dhammehi samannāgatā akkhamā appadakkhiṇaggāhī anusāsaniṃ – S.

II. 204

(Those who are) disobedient, endowed with the qualities of disobedience, intolerant and take the advice in a wrong way; *a + khama (from Kṣam)*; *a + pa + dakkhiṇa + Gṛh + ī, der.*

Dubbaco hoti mammano eḷagalavāco – Vin. II. 90

(He) is of bad speech, murmur, and impure words

Dubbaṇṇakaraṇaṃ ādātappaṃ – Vin. IV. 120

A disfigurement should be taken up; *ā + Dā + tabba, fut. pp.*

Dubbaṇṇo hoti duddasiko okoṭimako bāvābādho kāṇo vā kuṇi vā khañjo vā pakkhahato vā – S. I. 94; A. I. 107; Vin. II. 90, kuṇi

He is of bad complexion, bad look, bad form, bad health, a blind of one eye, a lame, a cripple, or a paralysed; *du + vaṇṇa; du + dasa + ika, der.*; *o + koṭima + ka, der.*; *bahu + ābādha, meta.*; *pakkha + Han + ta, pp.*

Dubbalacīvaramhi – Vin. IV. 59

I am one with a worn out robe; *cīvarā + amhi: As + mi, meta., pres. 1st. sg.*

Dubbalacīvaromhi – Vin. III. 254

I am one with a worn out robe; *du + bala + cīvaro + amhi*

Dubbharatāya dupposatāya mahicchatāya asantuṭṭhiyā saṃgaṇikāya kosajjassa avaṇṇaṃ bhāsivā – Vin. I. 45

Having reproached them for being difficult to support and maintain and for their ambition, discontentment, attachment to the group- life and indolence, *du + bhara (from Bhr) + tā, der.*; *du + Puṣ + a + tā, der.*; *a + saṃ + Tuṣ + ti, der.*; *saṃ + gaṇa + ika, der.*; *kusīta(da) + ya, der.*; *Bhās + i + tvā, absol.*

Dubbharatāya saṃvattati, no subharatāya – A. IV. 280; Vin. II. 259

It leads to inconvenience in supporting, not to convenience; *saṃ + Vṛt + a + ti, pres. 3rd. sg.*

Dubbhikkhā hoti dvīhitikā setaṭṭhikā salākāvuttā – Vin. III. 6

There was a famine in which food was scarce, life was difficult to lead and everybody looked like white bones and food was rationed; *du + bhikkhā; du + īhitikā: īhitikaṃ nāma iriyā, Cy. 174, according to the Cy. dvīhitikā means uncertainty in getting at food, i. e. difficulty in living; seta + aṭṭhika, salākā + Vṛt + ta, pp.*

Dubbhikkhe manussā yena subhikkhaṃ tena saṃkamanti – A. III. 104

In the time of famine people migrate (from one place to another) where food is available; *saṃ + Kram + a + nti, pres. 3rd. pl.*

Dubbhikkhe hatthimaṃsaṃ paribhuñjanti – Vin. I. 219

During the time of famine (people) eat elephant meat; *pari + Bhu(ñ)j + a + nti, pres. 3rd. pl.*

Dumapphalānīva patanti mānavā – M. II. 74

People fall down just like fruits of a tree; *duma + phalāni + iva; Pat + a + nti, pres. 3rd. pl.*

Dumāsikaṃ vā duvaṃgulaṃ vā – Vin. II. 107

Two month's growth or two finger-breadth long; *du + māsa + ika, der.*; *du + aṃgula*

Dummaṃkūnaṃ puggalānaṃ niggahāya pesalānaṃ bhikkhūnaṃ phāsuvihārāya – A. I. 99; Vin. II. 196; III. 21

For the censure of the ill-behaved individuals and for the easy-abiding of the well-behaved bhikkhus; *du + maṃku; ni + Gṛh + a, der.*; *phāsu + vi + Hr̥ + a, der.*

Durakkhāte dhammavinaye – A. I. 34

In the doctrine and discipline wrongly explained; *du + ⑧ + ā + Khyā + ta, pp.*

Durabhisambhavāni hi brāhmaṇa araṇṇe vanapatthāni pantāni senāsānāni – M. I. 17

Brahmin, jungle thickets and lodgings in the remote jungles are difficult indeed to overcome; *vanapatthanti gāmantāṃ atikkamitvā manussānaṃ anupacāraṭṭhānaṃ, yathā na kasīyati, na vapīyati; pantānīti pariyantāni atidūrāni, Cy. I. 112; du + ⑧ + abhi + saṃ + Bhū + a, der.*

Duruttānaṃ durāgatānaṃ vacanapathānaṃ adhvāsakajātiko –

M. I. 10

He is a kind of person who tolerates ill-spoken and unwelcome speeches; *du* + ® + *Vac(uc)* + *ta*, *pp.*; *du* + ® + *ā* + *Gam* + *ta*, *pp.*; *vacana* + *patha*; *adhi* + *Vas* + *aka*, *der.* + *jati* + *ka*, *der.*

Durupasamkamā Tathāgatā mādisena – D. II. 265

Tathāgatas are difficult to approach by a person like me; *du* + ® + *upa* + *saṃ* + *Kram* + *a*, *der.*

Durūpo supāpiko dassanāya – A. II. 203

The one who is deformed and ugly to see

Dullabhā dassanāya lokassa – M. III. 80

Is rare to see for the world (by the people); *du* + *labha*

Dullabhā Bhagavā yadidaṃ tuṭṭhi – S. I. 48

Satisfaction is difficult to obtain, Sir; *du* + *Labh* + *a*, *der.*; *Tuṣ* + *ti*; *der.*

Dullabho vuḍḍhapabbajito ākappasampanno – A. III. 78

Very rare is the one with good deportment who has renounced the family life in old age; *Vṛdh* + *ta*, *pp.* + *pa* + *Vraj* + *i* + *ta*, *pp.*; *ākappa* + *saṃ* + *Pad* + *ta*, *pp.*

Dullabho vuḍḍhapabbajito dhammakathiko – A. III. 78

Very rare is the Dhamma- preacher who has renounced the family life in old age

Dullabho vuḍḍhapabbajito bahussuto – A. III. 78

Very rare is the learned who has renounced the family life in old age; *bahu* + *Śru* + *ta*, *pp.*

Dullabho vuḍḍhapabbajito vinayadharo – A. III. 78

Very rare is the master of discipline who has renounced the family life in old age

Duvidhena vadāmi – D. II. 278

I say in two ways; *Vad* + *a* + *mi*, *pres.* 1st. *sg.*

Duvidhena veditabbo – A. IV. 365

(He) is to be understood in two ways; *Vid* + *e* + *i* + *tabba*, *caus. fut. pp.*

Dussaddhāpayā appasannā manussā – Vin. III. 188

It is extremely difficult to make believe the people who are not pleased; *du* + *saddhā* + *āpaya*, *caus. der.*; *a* + *pa* + *Sad* + *ta*, *pp.*

Dussamādahaṃ Bhagavā yadidaṃ cittaṃ – S. I. 48

Mind is very difficult to concentrate, Sir; *du* + *saṃ* + *ā* + *Dhā* + *a*, *der.*

Dussamharāni bhogāni, sambhatānīpi duranurakkhiyāni – Vin. III. 148-9

To accumulate wealth is difficult, to protect what is accumulated also is difficult; *du* + *saṃ* + *Hṛ* + *a*, *der.*; *saṃ* + *Bhṛ* + *ta*, *pp.*; *amu* + *Rakṣ* + *ya*, *fut. pp.*

Dussānaṃ dussakaraṇḍako pūro

assa – S. V. 71

The container of clothes would be full of clothes; *the root Pṛ is used with gen.*; *As* + *yā* (*Skt. yāt*), *opt. 3rd. sg.*

Dussīlaṃ itthiṃ vā purisaṃ vā ādhipacce ṭhapenti – A. II. 249

They cause to establish an immoral woman or a man in authority; *adhi* + *pati* + *ya*, *der.*; *Sthā* + *āpe* + *nti*, *caus. pres. 3rd. pl.*

Dussīlaṃ silasampadāya samādapeti niveseti patiṭṭhāpeti – A. IV. 364

Makes the immoral person observe, settle down and establish in morality; *saṃ* + *ā* + *Dā* + *āpe* + *ti*, *caus. pres. 3rd. sg.*; *ni* + *Viś* + *e* + *ti*, *caus. pres. 3rd. sg.*; *pati* + *Sthā* + *āpe* + *ti*, *caus. pres. 3rd. sg.*

Dussīlo pāpadhammo – M. III. 256; A. II. 81

The one who is morally bad and of evil nature; *du* + *sīla*

Dussīlo pāpadhammo asuci saṃkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto – A. I. 108

The one who is immoral, of evil nature, dirty, of suspicious behaviour, of secret dealing, not a recluse, claiming to be a recluse, unholy, claiming to be holy, rotten internally, full of lust (oozing) and filthy; *saṃkā* + *sara* + *saṃ* + *ā* + *Car* + *a*, *der.*; *paṭi* + *Chad* + *ta*, *pp.* + *kammanta*; *samaṇa* + *paṭi* + *Jñā*; *ava* + *Śru* + *ta*, *pp.*

Dussīlo silavipanno yaṃ yadeva pariyaṃ upasamkamati, avisārado upasamkamati, maṃkubhūto – D. II. 85

Whatever assembly, a person who is immoral and gone wrong with morality, attends, he attends it being confused and with no courage; *du* + *sīla*; *vi* + *Pad* + *ta*, *pp.*; *yaṃ* + *yaṃ* (*yad*) + *eva*; *upa* + *saṃ* + *Kram* + *a* + *ti*, *pres. 3rd. sg.*; *maṃku* + *Bhū* + *ta*, *pp.*

Dussutaṃ assumha – M. I. 228; II. 185

We heard a bad news; *du* + *Śru* + *ta*, *pp.*; *a* + *Śru* + *mha*, *pst. 1st. pl.*

Dūtaṃ nālatthuṃ – M. II. 126

Did not have a messenger; *na* + *a* + *Labh* + *tthuṃ*, *pst. 3rd. pl.*

Dūtaṃ pāhesi – D. II. 164

Caused to send a messenger; *pa* + *ā* + *Hi* + *e* + *s* + *i*, *caus. pst. 3rd. sg.*

Dūtenapi upasampādetuṃ – Vin. II. 277

To make (a candidate) ordain even through a messenger; *dūtena* + *api*; *upa* + *saṃ* + *Pad* + *e* + *tum*, *caus. inf.*

Dūteyyaṃ gantumarahati – A. IV. 196; Vin. II. 201

He is worthy to go on a mission; *dūta* + *eyya*, *der.*; *Gam* + *tum*, *inf.*; *Arh* + *a* + *ti*, *pres. 3rd. sg.*

Dūteyyapahinagamanānuyogā paṭivirato – D. I. 5

Refrained from being a go-between;

dūta + eyya, der.; anu + Yuj + a, der.; paṭi + vi + Ram + ta, pp.

Dūratopi kho mayaṃ āvuso āgaccheyyāma, āyasmato Sāriputtassa santike etassa bhāsītassa atthamaññātum. sādhu vatāyasmantaṃ yeva Sāriputtaṃ paṭibhātu etassa bhāsītassa attho – M. I. 14; S. III. 3, bhante
Brother, we would come even from afar to know the meaning of this saying from the venerable Sāriputta. Let the meaning of this statement come to the venerable Sāriputta himself. It is indeed better; *dūrato + api; ā + gaccha + eyyāma, opt. 1st. pl.; Bhās + i + ta, pp.; atthaṃ + ā + Jñā + tum, inf.; sādhu and vata, incl.; paṭi + Bhā + tu, imper. 3rd. sg.; Bhās + i + ta, pp.*

Dūratopi passanti, āsannāpi na dissanti – A. I. 148
They see (me) even from afar, but they are not seen even though they are nearby; *āsannā + api; Drś + ya + nti, pass. pres. 3rd. pl.*

Dūratova okkamitvā maggaṃ dātum – Vin. II. 268
To give way after stepping aside from afar; *o + Kram + i + tvā, absol.; Dā + tum, inf.*

Dūratova namassanti – D. III. 199
They pay respect from afar; *dūrato + eva; nama(s) + ya + nti, pres. 3rd. pl.*

Dūre apadissanti – Vin. III. 159
Far away (lodgings) are pointed out;

apa + Drś + ya + nti, pass. pres. 3rd. pl.

Dūrepāti ca akkhaṇavedhī ca – A. IV. 423
The one who shoots long shot and is a skilled archer; *dūre + Pat + ī, der.; a + khaṇa + Vyadh + ī, der.*

Dūsetum upakkami – Vin. IV. 316
Approached (her) to rape; *Dus + e + tum, caus. inf.; upa + Kram + i, pst. 3rd. sg.*

Detha moghapurisassa ekādhippāyaṃ – Vin. I. 301
Give one share to the fool; *ekapuggala paṭivisaṃ, Cy. 1132; ekaṃ + adhippāyaṃ*

Dethāvuso bhattaṃ – Vin. IV. 98
Friends, please give us food; *Dā + e + tha, imper. 2nd. pl. + āvuso, pl.*

Demi te gahapati veyyāyikaṃ – Vin. II. 157
Householder, I give you a financial support; *vi + aya (from I) + ika, der.*

Deyyadhammaṃ antarāyaṃ karissati – Vin. IV. 283
Will make harm to the things to be given; *Dā + ya (eyya), fut. pp. + dhamma*

Deyyadhammo paribhogaṃ vā labheyya, paṭisaṃkhāraṃ vā labheyya, ciraṭṭhitiko vā assa – Vin. III. 266
The thing to be offered would be enjoyed, would receive special treatment or would last long; *pari +*

Bhuj + a, der.; Labh + eyya, opt. 3rd. sg.; paṭi + saṃ(s) + Kṛ + a, der.; cira + Sthā + i + ti + ka, der.; As + yā (Skt. yāt), opt. 3rd. sg.

Deyyadhammo (na) hāyissati – Vin. I. 272
What is due to be given will not decrease; *Hā + ya + i + ssati, fut. 3rd. sg.*

Devagahadārūni nagarapaṭisaṃkhārikāni – Vin. III. 43
The timbers of the wood-yard meant for the repair work of the city; *nagara + paṭi + saṃ(s) + Kṛ + ika, der.*

Devatā ākāse paṭhavisāññiniyo – D. II. 139
The deities who have earthly minds in the sky

Devadattaṃ ārabha bhikkhū āmantesi – M. I. 192
Concerning Devadatta, (the Buddha) addressed the bhikkhūs; *ārabha, incl.; āmanta + e + s + i, denom. pst. 3rd. sg.*

Devadattaṃ uṭṭhāpesi – Vin. II. 200
Made Devadatta awake; *u(t) + Sthā + āpe + s + i, caus. pst. 3rd. sg.*

Devadattaṃ Rājagahe pakāsehi – Vin. II. 189
You make a public announcement in Rājagaha against Devadatta; *pa + Kās + e + hi, imper. 2nd. sg.*

Devadattova tena daṭṭhabbo – Vin. II. 189

Devadatta alone is to be understood by that (held responsible for that); *Drś + tabba, fut. pp.*

Devapadadhammasamannāgato – S. V. 393
Endowed with the quality of divine track; *deva + pada + dhamma*

Devaputtaṃ anvāvisitvā – S. I. 67
Having possessed the son of god; *anu + ā + Viś + i + tvā, absol.*

Devaputtana sammukhā sallapissasi? – A. IV. 65
Will converse face to face with a god?; *saṃ + Lap + i + ssasi, fut. 2nd. sg.*

Devabhūto samāno – A. III. 33
Being born as a god; *Bhū + ta, pp.; As + māna, pr.p.*

Devamahattatā vā manussamahattatā vā – M. III. 24
Greatness among gods or greatness among human beings; *deva + mahā + atta + tā, der.*

Devam yeva uddissa ābhattaṃ – D. I. 142
Brought only for the lord; *uddissa, incl.; ā + Bhṛ + ta, pp.*

Devalokavedaniyaṃ kammaṃ – A. III. 415
The action, to be experienced in the divine world; *Vid + e + anīya, fut. pp.*

Devasikaṃ niccabhikkhaṃ dadāti – M. II. 163

(He) supplies regular meal day by day; *divasa + ika, der.; Dā + ti, root redup.*

Devā dīghāyukā vaṇṇavanto sukhabahulā – A. IV. 240

God of long life, good complexion and enormous happiness; *dīgha + āyuka*

Devānamindassa paṭivedesi – S. I. 234

Informed the king of gods; *devānaṃ + inda; paṭi + Vid + e + s + i, caus. pst. 3rd. sg.*

Devānaṃ jīvitāṃ upādāya manussānaṃ jīvitāṃ pāpakaṃ – Vin. III. 73

Inferior is human life as compared with the life of gods; *upa + ā + Dā + ya, absol.*

Devānaṃ bhāyamānā – S. V. 448

Being afraid of gods; *Bhī + ya + māna, pr.p.*

Devānaṃ saḥavyataṃ upapajjati – M. III. 147

(He) goes to the companionship of gods; *saḥavya + tā, der.; upa + Pad + ya + ti, pass. pres. 3rd. sg.*

Devā paṭhamāṃ paṭiggaṇhanti, pacchā manussā – D. II. 14

Gods receive (the Bodhisatta) first and then human beings; *paṭi + Grh + nā + nti, meta. pres. 3rd. pl.*

Devā bhītā apayimsveva – A. IV. 432

The gods, being scared, fled right away; *Bhī + ta, pp.; apa + Yā + iṃsu, pst. 3rd. pl. + eva*

Devāsurasamgāmo samupabbūho – S. IV. 201; A. IV. 432

The battle between gods and Asuras (enemies of gods) was put in array; *saṃ + upa + vi + Vah + ta, pp.*

Deviyā saddhiṃ sayanagato hoti – Vin. IV. 158

(He) had gone to bed with the queen; *sayana + gata*

Deve adhigaṇhanti – A. IV. 396

Surpass gods; *adhi + Grh + ṇā + nti, meta. pres. 3rd. pl.*

Deve ubbāhati – D. II. 325

Keeps the gods away; *u(t) + Bāh + a + ti, pres. 3rd. sg.*

Devepi hīlenti – D. II. 275

Despise even gods; *Hīd + e + nti, pres. 3rd. pl.*

Deve vassante cīvaraṃ ovassati – Vin. II. 121

The robe becomes wet when it is raining; *Vṛṣ + a + nta, pr.p.; o + Vṛṣ + ya + ti, pres. 3rd. sg.*

Deve vassante deve galagalāyante vijjutāsu niccharantīsu asaniyā phalantiyā – D. II. 131

When it was raining, water was flowing down with the sound 'gala gala', lightnings were flashing and thunderbolt was cracking; *loc. abs!; galagalāyanta, onom. pr.p.; ni(s) + Car + a + nta + ī, pr.p.; Phal + a + nta + ī, pr. p.*

Devo ca ekamekaṃ phusāyati – S. I. 104

The rain too touches the ground drop by drop; *ekaṃ + ekaṃ; phusa + āya + ti, denom. pres. 3rd. sg.*

Devo ca kālena kālaṃ sammādhāraṃ anuppaveccheyya – D. I. 74

From time to time, the rain too pours down well; *paveseyya, Cy. 218; sammā, incl.; anu + pa + Vi(t)s + e + eyya, caus. opt. 3rd. sg.*

Devo ca thokathokaṃ phusāyati – Vin. IV. 118

Rain too seems to touch the ground drop by drop; *thokaṃ + thokaṃ, adv.*

Devo maññe – D. I. 60

Like a god; *maññe, incl.*

Devo vā bhavissāmi devaññataro vā – M. I. 102

I will become a god or one among gods

Desissāmi vibhajissāmi – S. II. 2

I will explain and analyse; *Dṛś + e + ssāmi, fut. 1st. sg.; vi + Bhaj + i + ssāmi, fut. 1st. sg.*

Desetha bhikkhave dhammaṃ

ādikalyānaṃ majjhe kalyānaṃ

pariyosānakalyānaṃ sātthaṃ

sabyañjanaṃ kevalaparipuṇṇaṃ

parisuddhaṃ brahmacariyaṃ

pakāsetha – S. I. 105; Vin. I. 21

Bhikkhus, explain the Dhamma which is lovely in the beginning, lovely in the middle, lovely in the end, meaningful and well phrased, perfect in itself and make known the highest way of life which is pure; *Dṛś + e + tha, caus.*

imper. 2nd. pl.; sa + atthaṃ; sa + byañjanaṃ; kevala + pari + Pṛ + ta, pp.; pari + Śudh + ta, pp.; pa + Kās + e + tha, caus. imper. 2nd. pl.

Dehi mātu jīvitāṃ – Vin. I. 17

Spare mother's life; *Dā + e + hi, imper. 2nd. sg.*

Dehi me paṭena – Vin. III. 240

Give it for my cloth or give it to me for (this) cloth or exchange it with my cloth

Dehi me vinicchayaṃ – Vin. III. 66

Give me a decision

Dehi sataśassena – D. II. 96

Give (this) for one hundred thousand

Doṇena āvuso sappinā attho – Vin. IV. 102

Friend, we need a Doṇa measure of ghee

Domanassassa nirodhā uppajjati pavivekā pīti – M. II. 235

With the cessation of displeasure there arises rapture of seclusion; *du + manas + ya, der.*

Dovacassakarapehi dhammehi

samannāgato – M. I. 95; Vin. III. 178

Endowed with qualities which make one disobedient; *du + Vaca(s) + ya, der.; Kṛ + anīya, fut. pp.; saṃ + anu + ā + Gam + ta, pp.*

Dovāriko...aññātānaṃ nivāretā

ñātānaṃ pavesetā – S. IV. 194

The door-keeper who makes the unknown prevent (from entering) and

the known enter; *duvāra* (Skt. *dvāra*) + *ika*, der.; *a* + *Jñā* + *ta*, pp.; *ni* + *Vṛ* + *e* + *tu*, caus. der.; *Jñā* + *ta*, pp.; *pa* + *Viś* + *e* + *tu*, caus. der.

Devo doso jāyati – A. II. 213

Hatred is born of hatred; *Jan* + *ya* + *ti*, pres. 3rd. sg.

Dosajena kamma – A. III. 339

By the action born of hatred; *dosa* + *ja*

Dosanīyesu dhammesu doso udapādi – A. III. 169

Hatred arose in matters to be hated; *dus* + *a* + *anīya*, fut. pp.; *u* (*t*) + *a* + *Pad* + *i*, pst. 3rd. sg.

Dosaṃ patiṭṭhāti – Vin. III. 163

Acknowledges the malice (stands on malice); *paṭicca* + *tiṭṭhāti*, *paṭijānāti*, *Cy.* 593; *pati* + *Sthā* + *ti*, pres. 3rd. sg.; *dosaṃ* is governed by *pati*

Dosassa appahīṇattā – S. IV. 305

Because of the non-abandonment of hatred; *a* + *pa* + *Hā* + *ta*, pp. + *tta*, der.

Dosassa pahāṇāya mettā

bhāvetabbā – A. III. 446
Love and friendliness should be cultivated for the eradication of hatred; *Bhū* + *e* + *tabba*, caus. fut. pp.

Dosā dosova samudeti – A. III. 338

From hatred arises only hatred; *doso* + *eva*; *saṃ* + *u* (*t*) + *e* (from *l*) + *ti*, pres. 3rd. sg.

Dosā pemaṃ jāyati – A. II. 213

Love is born of hatred

Dosābhisanno kāyo – Vin. I. 279

A body filled with humour; *dosa* + *abhi* + *Sya(n)d* + *ta*, pp.

Dosinā ratti – D. I. 47; M. I. 212

Bright night; *Skt.* *Jyotsnā*

Doso kaṇṭako – A. V. 135

Hatred is a thorn (obstacle)

Doso mahāsāvajjo khippavirāgī – A. I. 200

Hatred is much blameworthy and changing quickly; *mahā* + *sa* + *vajja* (from *Vad* + *ya*, fut. pp.); *khippa* + *virāga* + *ī*, der.

Dohaḷo hoti – Vin. I. 342

There is a double desire (a pregnant woman's desire); *du* + *hada* + *a*, der.?

Dvattikkhattuṃ mukhe ālopaṃ samparivattetvā ajjhoharati – M. II. 138

(He) turns the morsel of food two three times in the mouth and then swallows; *dva* (*dvi*) + *ti* + *khattuṃ*, der.; *saṃ* + *pari* + *Vṛt* + *e* + *tvā*, caus. absol.; *adhi* + *o* + *Hṛ* + *a* + *ti*, pres. 3rd. sg.

Dvattipattapūre paṭiggahetvā – Vin. IV. 80

Having accepted two-three bowlfuls; *paṭi* + *Gṛh* + *e* + *tvā*, absol.

Dvattiṃsamahāpurisalakkhaṇehi samannāgato – D. I. 116

Endowed with thirty two marks of a

great being; *saṃ* + *anu* + *ā* + *gata*, pp.

Dvaṃgulaparamaṃ ādāttabbaṃ – Vin. IV. 262

Should be taken at most the two finger-joints; *dvīsu* + *aṃgulesu* + *dve* + *pabbaparamā*, old *Cy.* 262; *dvi* + *aṃgula*; *ā* + *Dā* + *tabba*, fut. pp.

Dvaṃgulāya chāyāya vītivattāya – Vin. II. 300

When the shadow of two finger-breadths has passed; *vi* + *ati* + *Vṛt* + *ta*, pp.

Dvaṃgulā rāji hoti – Vin. III. 246

The line is of two finger-breadths; *dvi* + *aṃgula*

Dvayena vūpakāsenā sampādeti – D. III. 285; A. IV. 152

He causes to distract himself in two ways; *vi* + *apa* + *Kṛṣ* + *a*, der.; *saṃ* + *Pad* + *e* + *ti*, caus. pres. 3rd. sg.

Dvādasanahutehi Māgadhikehi brāhmaṇagahapatikehi parivuto – Vin. I. 35

Surrounded by brahmins and householders of Magadha amounting to 12 nahuta (myriads); *Magadha* + *ika*, der.; *pari* + *Vṛ* + *ta*, pp.

Dvādasapuriso hatthī, tipuriso asso, catupuriso ratho, cattāropurīsā sarahatthā patti – Vin. IV. 105

Elephant has twelve men, horse three men, chariot four men, infantry four men equipped with arrows; *Cy.* IV. 858 says four men are on the back of one elephant, eight

men at four legs as protectors; one on a horse back, two at the legs as protectors; one is the driver of a chariot, one is the soldier, two others are on both wheels as protectors; for the infantry there are four persons fully armed; *Pad* + *ti*, der.

Dvādasamāsiyo saṃvaccharo – A. I. 213

An year has twelve months; *dvādasa* + *māsa* + *iya*, der.

Dvādasayojanāni abhiniveso – A. III. 369

Shelter was twelve yojanas; *abhi* + *ni* + *Viś* + *a*, der.

Dvādasavassā gihigatā khamā hoti sītassa uṇhassa... – Vin. IV. 322

The married girl of twelve years is capable of enduring cold, warm...

Dvārabāhaṃ ālambitvā – D. II. 190
Hanging on the door-post; *ā* + *Lamb* + *i* + *tvā*, absol.

Dvāraṃ thaketvā dvāre nisīdanti – Vin. II. 220

Having shut the door, sit down in the doorway; *ni* + *Sad* + *a* + *nti*, pres. 3rd. pl.

Dvāraṃ thakesi – Vin. III. 58

Closed the door; *Stak* + *e* + *s* + *i*, pst. 3rd. sg.

Dvāraṃ saṃvaritvā paṭisallīyituṃ – Vin. III. 39

To take rest after closing the door; *saṃ* + *Vṛ* + *a* + *i* + *tvā*, absol.; *paṭi* +

saṃ + Lī + ya + i + tuṃ inf.

Dvāravātapānaṃ vivarivā – Vin. II. 211

Having opened up doors and windows;
dvāra + vātapāna; vi + Vṛ + a + i + tvā, absol.

Dvinnaṃ kaṭṭhānaṃ saṃghaṭṭana-samodhānā – S. IV. 215

By the friction of two sticks;
saṃghaṭṭana + samodhāna

Dvinnaṃ kaṭṭhānaṃ saṃghaṭṭasamodhānā – S. II. 97

Due to the friction of the two sticks together

Dvinnaṃ gatīnaṃ aññataraṃ – S. IV. 168

One of the two ways

Dvinnaṃ phalānaṃ aññataraṃ pāṭikaṃkhaṃ – M. I. 62

One of the two results is to be expected; *paṭi + Kāṃkṣ + ya; fut .pp.*

Dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṃkhaṃ – S. V. 129; A. III. 81

The one of two results is to be expected

Dvirattatirattaṃ sahaseyyaṃ kappetaṃ – Vin. IV. 16

To sleep together two-three nights; *dvi + ratti; ti + ratti*

Dvīhatīhapayāto sattho – D. II. 343

The caravan, set out two-three days ago; *pa + Yā + ta, pp.*

Dvīhatīhaṃ – S. V. 348

Two three days; *dvi + aha; ti + aha*

Dvīhatīhassa accayena – D. I. 190

After two-three days; *ati + aya (from I)*

Dve udakassa dhārā – D. II. 15

Two showers of water

Dve ekamañce tuvaṭṭeyyaṃ – Vin. IV. 288

Two should lie down on one bed;
tuvaṭṭeyyunti nipajjeyyaṃ, Cy. 932

Dve kho ahaṃ atthavasam sampassamāno araññe vanapatthāni pantāni senāsanāni paṭisevāmi, attano ca diṭṭhadhammasukhavihāraṃ sampassamāno, pacchimañca janataṃ anukampamāno – M. I. 23

I resort to jungle thickets and resting places in the remote jungles for two reasons: contemplating ease of life, here and now, for myself and being compassionate towards posterity; *saṃ + passa + māna, pr.p.; paṭi + Sev + a + mi, pres. 1st. sg.; diṭṭha + dhamma + sukha + vihāra; anu + Kamp + a + māna, pr. p.*

Dve gatiyo bhavanti, anaññā – D. I. 88

There are two ways, no any other, *an + aññā*

Dvejjhaṃ āpajjissati – A. III. 403

Will get at double meaning; *dvidhā + ya, der.; ā + Pad + ya + i + ssati, fut. 3rd. sg.*

Dve tisso rattiyo paribhuñjitvā catutthadivase dhovivā – Vin. IV. 303

Having used (the robe) for two three nights and washed (it) on the fourth day; *catu + ttha, der.*

Dve dhammā paccāsimsitabbā – Vin. IV. 315

Two things are to be expected; *pati + ā + Śams + i + tabba, fut. pp.*

Dveva dussāni ḍayhimsu, yañca sabba abhantarimaṃ yañca bāhiraṃ – D. II. 164

Only two cloths were burnt, one was the innermost and the other was the outer; *dve + eva; ḍah + ya + imsu, pass. pst. 3rd. pl.; abhantara + ima, der.*

Dve vassāni chasu dhammesu asikkhitasikkhaṃ sikkhamānaṃ – Vin. IV. 318

The female trainee who has not trained herself for two years in six rules; *a + Śak + i + ta, desid. pp.*

Dve vedanā vediyati kāyikañca cetasañca – S. IV. 208

(He) experiences twofold feeling; physical and mental; *Vid + aya + ti, caus. pres. 3rd. sg.*

Dh

Dhajabaddho coro – Vin. I. 74

A gazetted (a flag-hoisted) thief; *loke pākato*, Cy. 997; *dhaja + Badh + ta*, pp.

Dhajāhaṭā nāma karamarānītā – Vin. III. 140

Dhajāhaṭā means a woman who has been brought as a slave (after a battle); *dhaja + ā + Hr + ta*, pp.; *karamara + ā + Nī + ta*, pp.

Dhaññakaraṇe vatthabbaṃ – Vin. III. 201

You should remain inside the field (where the grains are produced); *Vas + tabba*, fut. pp.

Dhaññarāsissa vuvahyamānassa – A. IV. 170

When the heap of grain is winnowed; *vuvahya* may be a corrupt form; it may be *vī + vahyamāna* or *vi + vayhamāna* or *desid. pass. pr.p. from Vah*; Cy. takes it as *pūyamāna*: *pūyamānassāti ucce thāne thapetvā mahāvāte opuniyamānassa*, IV. 74; *Vah + ya + māna*, pass. pr.p.; *Pū + ya + māna*, pass. pr.p.

Dhaññassa dhārā opatitvā – Vin. I. 240

Having poured down the flows of grain; *o (ava) + Pat + i + tvā*, absol.

Dhaññāgāraṃ sammajjāpetvā – Vin. I. 240

Causing to sweep the house of grain; *dhañña + agāra*; *saṃ + Mṛj + āpe + tvā*, caus. absol.

Dhaññāni daḥhāni sāravantāni – A. IV. 170

The grains, strong and full of essence

Dhaññāni dubbalāni palāpāni – A. IV. 170

The grains, weak and empty of essence

Dhatānaṃ dhammānaṃ

atthūpaparikkhī – A. II. 97

The one who examines the meaning of the Dhamma held in mind; *Dhr + ta*, pp.; *attha + upa + pari + Īkṣ + ī*, der.

Dhanakaraṇīye samuppanne – A. V. 43, 159

At the time when there has arisen something to be done with money; *saṃ + u(t) + Pad + ta*, pp.

Dhanadhaññena vaḍḍhati – A. V. 137

Grows up in wealth and granary; *Vṛdh + a + ti*, pres. 3rd. sg.

Dhanaṃ ārakkhena guttiyā sampādeti – A. IV. 266

Keeps the wealth secured and protected; *saṃ + Pad + e + ti*, caus. pres. 3rd. sg.

Dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā – M. I. 360

Wealth, grain, silver, or gold

Dhaniyā passitvā – Vin. I. 76

Creditors seeing (him); *dhana + iya*, der.; *passa + i + tvā*, absol.

Dhanukalāpaṃ khattiyassa sandhanaṃ – M. II. 180

The ruler's own wealth is bow and quiver

Dhanu sate dhanusate – D. II. 178

In every hundred Dhanu (bow, a measure)

Dhanusmimpi sikkhati – A. III. 327

He trains himself in archery too; *Śak + (s) + a + ti*, desid. pres. 3rd. sg.

Dhanena kiṇitvā vāseti – Vin. III. 140

Having bought with money he lets (her) stay; *Krī + ṇā + i + tvā*, absol.; *Vas + e + ti*, caus. pres. 3rd. sg.

Dhanena dhanakaraṇīyaṃ karissāmi – D. II. 126

With the wealth, I will do what is to be done by wealth; *Kṛ + aṇīya*, fut. pp.

Dhanena sikkheyyāma – D. II. 245

We would discipline him by wealth; *Śak + eyyāma*, desid. opt. 1st. pl.

Dhamathetaṃ puggalaṃ niddhamathetaṃ puggalaṃ – A. IV. 169

Remove this person, send out this person; *Dhmā + a + tha*, imper. 2nd. pl. + etaṃ

Dhammakathā antarā ahosi – Vin. II. 140

The talk on the Dhamma was

interrupted; *antarā ahosīti antarikā ahosi paticchannā*, Cy. 1214

Dhammakathāya paribāhiro assa – Vin. II. 140

(He) would become alien to the Dhamma talk; *As + yā* (Skt. *yāt*), opt. 3rd. sg.

Dhammakathikā ..dhammaṃ sākacchissanti – Vin. II. 75

The discussants of the Dhamma will discuss the Dhamma (*khandha*, *āyatana*, *dhātu* etc.); *sākacchā + e + i + ssanti*; denom. fut. 3rd. pl.

Dhammakathiko hoti

piyasamudahāro – A. V. 24

(He) is one who is an expounder of Dhamma and has a lovely way of speaking; *dhamma + kathā + ika*, der.; *saṃ + u(t) + ā + Hr + a*, der.

Dhammagaru Tathāgato dhammagāro – A. III. 122

Tathāgata is deferential to the Dhamma

Dhammacakkaṃ pavattetuṃ – Vin. I. 8

To make the Wheel of Law proceed; *pa + Vṛt + e + tuṃ*, caus. inf.

Dhammacakkuṃ udapādi – D. I. 148

Eye of wisdom arose; *dhammesu vā cakkuṃ*, *dhammamayaṃ vā cakkuṃ*. *Aññesu thānesu tiṇṇaṃ maggānaṃ etaṃ adhivacanaṃ*, *idha pana Sotāpatti maggasseva*, Cy. 237; *u(t) + a + Pad + i*, pst. 3rd. sg.

Dhammacariyā samacariyā – A. V.

87

Right and balanced behaviour

Dhammacetiyaṇi bhāsivā – M. II.

124

Having uttered words of respects to the Dhamma; *dhammassa cittikāravacanāni*, *Cy. III. 355*; *dhamma + cetiya*, (from *Ci*); *Bhās + i + tvā*, *absol.*

Dhammatā esā bhikkhave – A. V. 2

Bhikkhus, this is the nature of things, *dhammatā esāti dhammasabhāvo esa*, *Cy. V. 1*

Dhammato natthi – D. I. 139

Naturally, there is no; *na + As + ti*, *pres. 3rd. sg.*; *natthi* is also used as an *incl.*

Dhammatā rūhati – Vin. II. 58

Valid, because it is legal; *dhamma + tta*, *der. + a*; *Ruh + a + ti*, *pres. 3rd. sg.*

Dhammadassane niveseti – A. III.

263

Makes (him) settle down in seeing the Dhamma; *catusaccadhammadassane*, *Cy. III. 332*; *ni + Viś + e + ti*, *caus. pres. 3rd. sg.*

Dhammadāyādā bhavatha, mā**āmisadāyādā – M. I. 12**

Be heirs to the Dhamma, not to the material things; *Bhū + a + tha*, *imper. 2nd. pl.*

Dhammadesake āhatacitto khilajāto – A. III. 176

In reference to the Dhamma-preacher,

his mind is smitten and callous; *ā + Han + ta*, *pp. + citto*; *khila + jāta*, *pp.*

Dhammadesanato rakkhaṃ**paccāsiṃsati – Vin. II. 187**

Expects protection from the preaching of the Dhamma; *pati + ā + Śams + a + ti*, *pres. 3rd. sg.*

Dhammadesanāya attamanā ceva**honti, no ca kho paripuṇṇasaṃkappā – M. III. 276**

They are glad with the discourse, but the intention has not been fulfilled; *no*, *neg. p.*; *pari + Pr + ta*, *pp.*, + *saṃkappa*

Dhammadhāraṇaṃ natthi – A. V. 126

There is no holding of the Dhamma; *na + As + ti*, *pres. 3rd. sg.*; *natthi* is also used as an *incl.*

Dhammadhāraṇāya dhammasavaṇaṃ**bahukāraṃ – M. II. 175**

Listening to the Dhamma is quite helpful for holding (remembering) the Dhamma; *bahu + Kr + a*, *der.*

Dhammanijjhānakkhantiyā**atthūpaparikkhā bahukārā – M. II. 175**

Examining of meaning is quite helpful for deep understanding of the Dhamma; *attha + upa + parikkhā* (from *pari + Īkṣ*)

Dhammanimantanāya kayiramānāya**– Vin. III. 211**

When a just request is being made; *dhamma + nimantana*; *Kr + ya + māna*; *meta. pass. pr.p.*

Dhammanisantiyā tibbacchando – A. IV. 15

The one who is very keen in listening to the Dhamma; *tibba + chanda*

Dhammanetti samanumajjitabbā – M. II. 247

Guideline of the Dhamma should be taken into consideration; *dhamma + netti*, (sequence of the conditions); *saṃ + anu + Mj + ya + i + tabba*, *fut.pp.*

Dhammapaṭisambhidāppatto – A. III. 113

The one who has gained analytical knowledge of the texts; *dhamma + paṭisambhidā + patta*; *pa + Āp + ta*, *pp.*

Dhammapadāni garahitabbaṃ paṭikkositabbaṃ maññeaya – A. II. 31

One would think that (these) statements of Dhamma should be censured and reproved; *dhammapadānīti dhammakotthāsā*, *Cy. III. 61*; *there is no agreement between adjectives and substantive*; *garaha + i + tabba*, *fut. pp.*; *paṭi + Kruś + a + i + tabba*, *fut. pp.*; *Man + ya + eyya*, *pass. opt. 3rd. sg.*

Dhammapadāni pi lapanti – A. II. 186

They mutter even the statements of the Dhamma; *Lap + a + nti*, *pres. 3rd. pl.*

Dhammapariyattiyā divasaṃ**atināmeti – A. III. 87**

(He) spends the day by learning the Dhamma by heart; *pari + Āp + ti*, *der.*

ati + Nam + e + ti, *caus. pres. 3rd. sg.*

Dhammapariyāyo pañhādhippāyena bhāsito – A. IV. 382

The mode of teaching has been explained in accordance with the question; *pañha + adhippāyena*; *pucchitassa pañhassa sabhāgena*, *Cy. IV. 174*

Dhammapurekkhārāya anāpatti – Vin. IV. 277

There is no offence for the one who aims at the Dhamma (or the law); *Pāliṃ vācentiyā*, *Cy. 928*

Dhammamaccharinī – A. III. 139

She is envious of the Dhamma

Dhammamayaṃ pāsādamāruyha – Vin. I. 5

Having ascended the mansion made of Dhamma; *dhamma + maya*, *der.*; *ā + Ruh + ya*, *meta. absol.*

Dhammaṃ carati**brāhmaṇagahapatikesu negamesu ceva jānapadesu ca – M. II. 74**

He behaves rightly in reference to the brahmins and householders, living in market towns and countryside; *nigama + a*, *der.*; *janapada + a*, *der.*

Dhammaṃ caranto parajjati – Vin. III. 50

Administering justice he is defeated; *dhammaṃ carantoti bhikkhusaṃghe vā rājakule vā vinicchayaṃ karonto*, *Cy. 339*; *Car + a + nta*, *pr.p.*; *parā + Ji + ya + ti*, *pass. pres. 3rd. sg.*

Dhammaṃ desitaṃ ājānāmi – M. I.

91; S. II. 179

I know the Dhamma taught (by the Blessed One); *Dṛś + e + i + ta, caus. pp.*; *ā + Jān + nā + mi, pres. 1st. sg.*

Dhammaṃ deseti anusāsanavidhāsu – D. III. 107

Teaches the doctrine concerning the modes of instruction; *Dṛś + e + ti, caus. pres. 3rd. sg.*; *anu + Śās + ana, der. + vidhā*

Dhammaṃ deseti ādikalyānaṃ majjhe kalyānaṃ

pariyosānakalyānaṃ sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti – D. I. 62

He teaches the Dhamma which is beautiful in the beginning, beautiful in the middle, beautiful in the end, meaningful, well phrased and complete in itself; he proclaims the highest way of life which is pure; *Dṛś + e + ti, caus. pres. 3rd. sg.*; *pari + o + Sā + ana, der.*; *pari + Pr + ta, pp.*; *pari + Śudh + ta, pp.*; *pa + Kās + e + ti, pres. 3rd. sg.*

Dhammaṃ deseti ādesanavidhāsu – D. III. 103

Teaches the doctrine concerning the modes of pointing out (others' minds); *ā + Dṛś + e + ana, caus. der. + vidhā*

Dhammaṃ deseti āyatanapaññattīsu – D. III. 102

Teaches the doctrine on the concepts of sense doors; *āyatana + pa + Jñā + āpe + ti, der.*

Dhammaṃ deseti iddhiividhāsu – D.

III. 102

Teaches the doctrine on manifold psychic powers

Dhammaṃ deseti uttaruttariṃ pañītapañītaṃ kaṇhasukkasappaṭibhāgaṃ – D. III. 102

Teaches the doctrine, more excellent and fine, contrasting black and white; *savipakkaṃ katvā, Cy. 882*; *uttara + uttariṃ*; *kaṇha + sukka + sa + paṭibhāga*

Dhammaṃ deseti kusalesu dhammesu – D. III. 102

Teaches the doctrine on wholesome things; *thirty seven factors of enlightenment are named in this sutta as kusaladhamma*

Dhammaṃ deseti gabbhāvakkantīsu – D. III. 103

Teaches the doctrine on conceptions; *gabbha + ava + Kram + ti, der.*

Dhammaṃ deseti dassanasamāpattīsu – D. III. 104

Teaches the doctrine on the attainments of vision to Truth; *dassana + saṃ + ā + Pad + ti, der.*

Dhammaṃ deseti paṭipadāsu – D. III. 106

Teaches the doctrine on practices

Dhammaṃ deseti padhānesu – D. III. 106

Teaches the doctrine on right striving

Dhammaṃ deseti parapuggalavimuttiñāṇe – D. III.

108

Teaches the doctrine on the knowledge of other people's liberation

Dhammaṃ deseti parimaṇḍalehi padabyañjanehi appabaddhehi – M. I. 213

Explains the Dhamma with perfect phraseology and a good flow of the language; *avicchinnadhāraṃ katvā nadīsoṭaṃ viya pavatteti, Cy. II. 253*; *pari + maṇḍala*; *pada + vyañjana*; *a + pa or appa + Badh + ta, pp.*

Dhammaṃ deseti puggalapaññattīsu – D. III. 105

Teaches the doctrine on the classification of individuals

Dhammaṃ deseti pubbenivāsānussatiñāṇe – D. III. 100

Teaches the doctrine on the knowledge of previous existences; *pubbe + nivāsa + anu + Smṛ + ti + nāṇa*

Dhammaṃ deseti purisaśīlasamācāre – D. III. 106

Teaches the doctrine on the ethical behaviour of man; *saṃ + ā + Car + a, der.*

Dhammaṃ deseti bhassasamācāre – D. III. 106

Teaches the doctrine on how to use the language properly; *Bhās + ya, fut. pp.* + *saṃ + ā + Car + a, der.*

Dhammaṃ deseti sattānaṃ cutūpapātañāṇe – D. III. 111

Teaches the doctrine on the knowledge of birth and death (departure and

arrival) of beings; *cuti + upapāta + nāṇa*; *upa + Pat + a, der.*

Dhammaṃ deseti sassatavādesu – D. III. 108

Teaches the doctrine on the theories of eternalism

Dhammaṃ desento khiṇi – Vin. II. 140

(The Buddha) sneezed while preaching the Dhamma; *Dṛś + e + nta, pr.p.*; *Kṣip (or Kṣu) + i, pst. 3rd. sg.*

Dhammaṃ desento nisinnō hoti – Vin. III. 12

Seated he has been preaching; *ni + Sad + ta, pp.*

Dhammaṃ pariyāpuṇanti suttaṃ geḃyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātaṃ abbhutadhammaṃ vedallaṃ – M. I. 133; A. II. 185, pariyāpuṇāti

Learns the Dhamma: discourses, recitals, expositions, stanzas, solemn utterances, reports, birth-stories, marvels, analyses; *pariyāpuṇantīti uggaṇhanti, Cy. II. 106*; *pari + Āp + (u) nā + nti, pres. 3rd. pl.*; *su + Vac + ta, pp.*; *Gai + ya, fut. pp.*; *vi + Dal or Dr + ya, fut. pp.*; *navamaṅgavasena catusaccadhammaṃ pariyāpuṇāti, Valaṇjeti, katheti, A. Cy. III. 266*;

Dhammaṃ vadantāva bhavanti santo – S. I. 184

Surely, good people are those who speak truth; *Vad + a + nta, pr.p. + eva*; *Bhū + a + nti, pres. 3rd. pl.*

Dhammaṃ vā desessāma, sāvakānaṃ vā sikkhāpadaṃ paññāpessāma – Vin. III. 89
Dhamma will be explained or a rule will be promulgated for the disciples; *Dṛś + e + ssāma, caus. fut. 1st. pl.; pa + Jñā + āpe + ssāma, caus. fut. 1st. pl.*

Dhammaṃ vitthārena paresaṃ deseti – A. III. 87
Explains the Dhamma in detail to others

Dhammayoge bhikkhū apasādentī – A. III. 355
(They) cause to discourage Dhamma-practising bhikkhus; (*bhikkhus practising insight?*); *dhamme yogo anuyogo etesanti dhammayogā, dhammakathikānaṃ etaṃ nāmaṃ; apasādentīti ghaṭṭenti, khipanti, Cy. III. 379; a + pasāda + e + nti, denom. pres. 3rd. pl.*

Dhammava dhamme paripūrentī – A. V. 4, 313
It is indeed the Dhammas that make the Dhammas accomplish; *pari + Pṛ + e + nti, caus. pres. 3rd. pl.*

Dhammavādino ca pana duppatimantiyā – M. II. 147
Those who speak truth are difficult to be contended; *du + pati + manta + iya, der.*

Dhammavicayasambojjhaṃgo – A. V. 211
A constituent of enlightenment named investigation into the Dhammas; *saṃ + bodhi + aṃga*

Dhammavitakkāvasissanti – A. I. 254

There remain the thoughts based on mental phenomena; *vipassanūpakkilesavitakkā, Cy. II. 362; ava + Śiṣ + ya + nti, pres. 3rd. pl.*

Dhammavitakkehi divasaṃ atināmeti – A. III. 87
(He) spends the day-time with Dhamma- thoughts

Dhammavinayaṃ pariyāpuṇitvā attano harati – Vin. III. 90
Having learnt the Dhamma (he) carries it as if his own; *Cy. takes harati as dahati: attano dahatīti ... ācariyaṃ anuddisitivā attanā paṭividdhasayambhūñāñādhī gataṃ dhammavinayaṃ pavedeti, Cy. 483-4; pari + Āp + (u)ñā + i + tvā, absol.; Hṛ + a + ti, pres. 3rd. sg.*

Dhammavinaye abhīramanti – Vin. II. 238
Take delight in the doctrine and discipline; *abhi + Ram + a + nti, pres. 3rd. pl.*

Dhammavinaye assāsaṃ alattha – S. II. 50
He got a sense of relief in the doctrine and discipline; *a + Labh + ttha, pst. mid. 3rd. sg.*

Dhammavinaye sāradaṣṣāvī – Vin. II. 139
The one who sees the value of doctrine and discipline; *Dṛś + āvī, der.*

Dhammavinayo ekaraso vimuttiraso – Vin. II. 239
The doctrine and discipline is of one taste, the taste of freedom

Dhammavinayo vivaṇṇo virocati, no paṭicchanno – A. I. 283
The doctrine and discipline, opened up not closed, shines forth; *vi + Vṛ + ta, pp.; vi + Ruc + a + ti, pres. 3rd. sg.; paṭi + Chad + ta, pp.*

Dhammasaññattiyā divasaṃ atināmeti – A. III. 87
(He) spends the day by making others understand the Dhamma; *dhammasaññattiyāti dhammassa saññāpanāya, Cy. III. 265; saṃ + Jñā + āpe + ti, caus. der.; ati + Nam + e + ti, caus. pres. 3rd. sg.*

Dhammasandosā vinayasandoso – A. III. 106
From corrupt Dhamma comes corrupt discipline

Dhammasavanassa sotāvadhaṇaṃ bahukāraṃ – M. II. 175
Giving ear is quite helpful for listening to the Dhamma; *sota + avadhāna*

Dhammasudhammataṃ paṭicca – S. II. 200
Depending on the beauty of the Dhamma

Dhammasotaṃ samāpanno – S. II. 43; A. III. 285
The one who has entered into the Dhamma-stream; *vipassanāsaṃkhātāṃ dhammasotaṃ*

samāpanno, Cy. III. 337; saṃ + ā + Pad + ta, pp.

Dhammasotasamāpanno Buddhānussatiṃ bhāveti – A. V. 329
The one, who has entered into the Dhamma- stream (five spiritual faculties?), cultivates recollection on the Buddha; *buddha + anu + sati (from Smṛt)*

Dhammasoto nibbahati – A. III. 350
The Dhamma-stream carries (him) out; *vipassanāñāṇaṃ nibbahati, ariyabhūmiṃ sampāpeti, Cy. III. 375; ni + Vah + a + ti, pres. 3rd. sg.*

Dhammassa aññātāro – S. I. 106
Knowers of the Dhamma; *ā + Jñā + tu, der.; with the suffix tu ending der. object is used in the gen.*

Dhammassa ca anudhammaṃ na vyākaraṇti – D. I. 161; S. II. 33
Do not explain what is relevant to the Dhamma; *vi + ā + Kṛ + o + nti, pres. 3rd. pl.*

Dhammassa svākkhātātā – S. IV. 300
Well proclaimed nature of the Dhamma; *su + ā + Khyā + ta, pp. + tā, der.*

Dhammā abhiññā desitā – D. II. 119; M. II. 245
The things explained with special knowledge; *abhiññā, instr. sg.; Dṛś + e + i + ta, caus. pp.*

Dhammā uttaritarā ca paṇītatarā ca – D. I. 156
Things superior and more refined

Dhammā desitā paññattā – D. I. 191, III. 133

Doctrines have been preached and proclaimed; *Dṛś + e + i + ta, caus. pp.; pa + Jñā + āpe + ta, caus. pp.*

Dhammānaṃ nisāmakaajātiyo hoti dhammanisantiyā vaṇṇavādī – A. V. 168

He is, by nature, a listener of the Dhamma and a speaker in favour of listening to the Dhamma; *ni + Śam + aka, der.; ni + Śam + ti, der.*

Dhammānudhammapaṭipatti – A. II. 245

The practice according to the Dhamma; *dhamma + anudhamma + paṭi + Pad + ti, der.*

Dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī – D. II. 138; S. V. 380

The one who has been practising the Dhamma in its totality, practising it in right way and behaving in accordance with it; *dhamma + anudhamma + paṭi + Pad + ta, pp.; sāmīci + paṭipanna; anu + dhamma + Car + ī, der.*

Dhammā paññāya disvā veditabbā – S. IV. 139

The Dhammas are to be understood after seeing (them) with wisdom; *Dṛś + tvā, absol.; Vid + e + i + tabba, caus. fut. pp.*

Dhammā paññāya mattaso nijjhānaṃ khamanti – M. I. 479

Dhammas are sufficiently understood by wisdom; *ni + jhāna; Kṣam + a + nti, pres. 3rd. pl.*

Dhammāpi maṃ na paṭibhanti – D. II. 99; S. III. 106

Even the Dhammas do not come to my mind; *satipaṭṭhānadhammā mayhaṃ pākaṭā na hontīti dīpeti, tantidhammā pana therassa suppaguṇā, Cy. 547; paṭi + Bhā + nti, pres. 3rd. sg.*

Dhammāpi vo pahātabbā, pageva adhammā – M. I. 135

Even the right things should be abandoned by you, the wrong things right at the earliest; (not only the wrong things, but also the right things are to be abandoned by you); *dhammāti samathavipassanā, Cy. II. 109; pa + Hā + tabba, fut. pp.; pageva (Skt. prak + eva), indel.*

Dhammā bahussutā honti dhatā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā – D. III. 267; M. I. 213, III. 11; A. II. 23; Vin. II. 249

Doctrines have been heard much, held them in mind, practised by words, surveyed by mind and well penetrated into them by right view; *bahu + Śru + ta, pp.; Dhṛ + ta, pp.; pari + Ci + ta, pp.; anu + pekkha + i + ta, pp.; su + paṭi + Vyadh + ta, pp.*

Dhammā Vajjīsu ṭhassanti – D. II. 75
Conditions will exist among the Vajjīs; *Sthā + ssanti, fut. 3rd. pl.*

Dhammāva dhamme abhisandenti – A. V. 4, 313

It is indeed the Dhammas that make the Dhammas flow down; *abhi + Sya(n) d + e + nti, caus. pres. 3rd. pl.*

Dhammā vimuttiyā phassitā honti – A. II. 244

The Dhammas are experienced by liberation; *Dhammāti catusaccadhammā, vimuttiyā phassitā hontīti arahattaphala vimuttiyā nānaphassena phuṭṭhā honti, Cy. III. 217; phassa + e + i + ta, denom. pp.*

Dhammā sārānīyā piyakaraṇā garukaraṇā – M. II. 250

Memorable things which bring about love and respects; *Smṛ + anīya, fut. pp.; Kṛ + ana, der.*

Dhammā sārānīyā piyakaraṇā garukaraṇā samgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti – M. II. 250; A. III. 289

The things which are worthy to be remembered, which create love and respects and lead to mutual support, non disputation, concord and unity; *Smṛ (sar) + e + anīya, fut. pp.; saṃ + Vṛt + a + nti, pres. 3rd. pl.*

Dhammā sussutā suggahītā sumanasikatā sūpadhāritā suppaṭividdhā paññāya – S. III. 6

The Dhammas have been well heard, well taken up, well pondered over, well kept in mind and well realised by wisdom; *su + Śru + ta, pp.; su + Gṛh + i + ta, pp.; su + manasi + kata, pp.; su + upa + Dhṛ + e + i + ta, caus. pp.; su + paṭi + Vyadh + ta, pp.*

Dhammikampissa rakkhāvaranaguttim saṃvidahēyyāma – D. I. 61

We would also arrange for him right

(necessary) protection; *saṃ + vi + Dhā (daha) + eyyāma, opt. 1st. pl.*

Dhammikaṃ sāmaggīṃ na upeti – Vin. II. 243

Does not come to the legally constituted assembly; *dhammikaṃ sāmaggīṃ na upetiṭi kammaṃ kopetukāmatāya saṃghakamme kayiramāne neva āgacchati na chandaṃ deti...tena dukkaṭaṃ āpajjati, Cy. 1288; upa + I + ti, pres. 3rd. sg.*

Dhammikaṃ sāmaggīṃ paccādiyati – Vin. II. 243

The decision taken up in the legally constituted assembly is challenged; *paṭi + ā + Dā + īya + ti, pass. pres. 3rd. sg.*

Dhammikenā balinā abhisamkhatam – D. II. 180

Collected by right taxation; *abhi + saṃ(s) + Kṛ + ta, pp.*

Dhammiyā kathāya ovadi anusāsi – Vin. I. 12s.

Advised and instructed with a talk based on the Dhamma; *o + Vad + i, pst. 3rd. sg.; anu + Śās + i, pst. 3rd. sg.*

Dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi – M. I. 146; S. I. 112; III. 95

With the Dhamma talk (He) made the listener see, observe, inspire, and happy; *saṃ + Dṛś + e + s + i, caus. pst. 3rd. sg.; saṃ + ā + Dā + āpe + s + i, caus. pst. 3rd. sg.; saṃ + u(t)*

+ *Tij* + *e* + *s* + *i*, *caus. pst. 3rd. sg.*;
saṃ + *pa* + *Hṛṣ* + *e* + *s* + *i*, *caus.*
pst. 3rd. sg.

**Dhammiyā kathāya sannisinā
honti – M. I. 161**

They have been sitting together with a
Dhamma discussion; *saṃ* + *ni* + *Sad* +
ta, *pp.*

**Dhammī vā kathā ariyo vā
tuṃhībhāvo – M. I. 161**

A talk on the Dhamma or noble
silence

Dhammuddesā uddiṭṭhā – M. II. 68

Topics of the Dhamma have been
stated; *dhamma* + *uddesa*; *u(t)* + *Dṛś*
+ *ta*, *pp.*

**Dhammuddhaccaviggahitaṃ
mānasam – A. II. 157**

The mind which has been arrested
by agitation concerning the Dhamma;
samathavipassanā dhammesu ..
uddhaccena viggahitaṃ suggahitaṃ,
Cy. III. 143; *dhamma* + *uddhacca* +
vi + *Gṛh* + *i* + *ta*, *pp.*; *mānasa* is
mind or *a condition of mind*, *mana(s)*
+ *a*, *der.*

**Dhamme aveccappasādena
samannāgato – S. IV. 304**

Endowed with rational faith in the
Dhamma; *saṃ* + *anu* + *ā* + *Gam* + *ta*,
pp.

**Dhamme ca agāraṇo viharati
appatisso – M. II. 245**

He abides without respects for and
docility to the Dhamma too; *a* + *pati* +
Sru + *a*, *der.*

**Dhamme ca bhāsīte mamaññeva
anubandhitabbaṃ maññanti – A. IV.
299**

And, when the Dhamma is explained,
they think that they should follow just
me; *mamañ* + *yeva*; *anu* + *Ba(n) dh*
+ *i* + *tabba*, *fut. pp.*

**Dhamme ca vinaya ca saṃgīte – Vin.
II. 289**

When the Dhamma and the Vinaya
were rehearsed; *saṃ* + *Gai* + *ta*, *pp.*

**Dhammena bhikkhaṃ pariyesitvā –
S. III. 239**

Having sought alms in a just way; *pari*
+ *es* (from *Iṣ*) + *i* + *tvā*, *absol.*

**Dhammena bhoge pariyesitvā – A.
V. 178**

Having sought wealth righteously

**Dhammena vinayena satthusāsanena
kataṃ – Vin. IV. 126**

Done (settled) according to the
doctrine, the discipline and the
instruction given by the teacher

**Dhammena samaggaṃ
uposathakammaṃ – Vin. I. 112**

Unanimous Uposatha ceremony
performed according to the law;
cattāro ekattha vasantā sabbeva
sannipatitvā Pātimokkhaṃ uddisanti,
tayo Pārisuddhiuposathaṃ karonti,
dve aññamaññaṃ
Pārisuddhiuposathaṃ karonti
dhammena samaggaṃ nāma hoti,
Cy. 1057

**Dhammeneva cakkam pavatteti – A.
I. 110; III. 147**

(He) makes the wheel proceed
righteously; *pa* + *Vṛt* + *e* + *ti*, *caus.*
pres. 3rd. sg.

**Dhammesu ācariyamuṭṭhi – D. II.
100**

Closed fist of the teacher in teachings

Dhammesu vicikicchā – S. III. 106

Doubt in the teachings

**Dhammesu sammā vattitabbaṃ – A.
IV. 347**

Should behave properly in (these)
things; *sammā*, *adv.*; *Vṛt* + *i* + *tabba*,
fut. pp.

**Dhammo ariyebhi vaṇṇito – Vin. IV.
204**

The Dhamma has been praised by the
nobles; *vaṇṇa* + *e* + *i* + *ta*, *denom.*
pp.

**Dhammo opasamiko parinibbāyiko
sambodhagāmī sugatappavedito – A.
IV. 225**

The Dhamma which is tranquillizing,
cooling, leading to enlightenment and
declared by the Well-Gone One; *upa*
+ *Śam* + *ika*, *der.*; *pa* + *Vid* + *e* + *i* +
ta, *caus. pp.*

**Dhammo ca me ..abhisamito, maggo
ca paṭiladdho – S. V. 90**

The Truth is realised and the Path is
gained by me; *abhi* + *saṃ* + *I* + *ta*,
pp.; *paṭi* + *Labh* + *ta*, *pp.*

**Dhammo ca vinayo ca pariyatto –
Vin. II. 285**

Learnt the Dhamma and Vinaya by
heart; *pari* + *Āp* + *ta*, *pp.*

**Dhammo rahado brāhmaṇa
sīlatittho – S. I. 183**

Brahmin, Dhamma is a pond,
of which Sīla (moral virtue) is
the ford

Dhātiyā pamādamanvāya – A. III. 6

Owing to the inadvertence of the
nurse; *pamādaṃ* + *anu* + *I* + *ya*,
absol.

Dhātiyo upaṭṭhāpesi – D. II. 19

Made nurses attend on; *upa* + *Sthā* +
āpe + *s* + *i*, *caus. pst. 3rd. sg.*

**Dhātīnaṃ detha posetuṃ – Vin. I.
269**

Give to the nurses to foster (him); *Dā*
+ *e* + *tha*, *imper. 2nd. pl.*; *Pus* + *e* +
tuṃ, *caus. inf.*

**Dhātuyā nibbindati, paññāya cittaṃ
virājeti – A. II. 164**

He takes no interest in the element
and keeps the mind detached by
insight; *ni* + *Vi(n)d* + *a* + *ti*, *pres. 3rd.*
sg.; *vi* + *Raj* + *e* + *ti*, *caus. pres. 3rd.*
sg.

**Dhāraṇaṃ pariyāpuṇāti – Vin. IV.
305**

Learns the art of memorising

**Dhārāsamphassaṃ sādhiyantā – Vin.
II. 280**

Enjoying the touch of the current;
Śvad + *aya* + *nta*, *caus. pr.p.*

**Dhāretha no tumhe bhikkhave
paṇḍitavattthūni? – A. V. 230**

Bhikkhus, do you remember the
grounds for calling oneself an

intelligent?; *Dhṛ + e + tha, caus. pres. 2nd. pl.; no, interr.p.*

Dhārenti antimam deham – S. II.

284

Hold the last body; *Dhṛ + e + nti, caus. pres. 3rd. pl.*

Dhāvantaṃ (pi hatthiṃ) anupatitvā gaṇhāmi – M. II. 99

I catch up even a running elephant, jumping over it; *Dhāv + a + nta, pr. p.; anu + Pat + i + tvā, absol.; Grh + nā + mi. pres. 1st. sg.*

Dhāvanti ādhāvanti usseḥenti appoḥenti nibbujjhanti pi – Vin. II. 10

(They) run back and forth, cheer, clap and wrestle; *Dhāv + a + nti, pres. 3rd. pl.; u(t) + seḥenti, pres. 3rd. pl.; ā + Sphuḥ + e + nti, caus. pres. 3rd. pl.; ni + Yudh + ya + nti, pres. 3rd. pl.*

Dhiratthu kira jāti nāma, yatrahi nāma jātassa jarā paññāyissati – D. II. 22

Shame on this thing what is called birth, where decay will manifest itself for the one who is born; *dhi + @ + atthu: As + tu, imper. 3rd. sg.; kira, incl.; nāma, incl. used here in the sense of both disgust and astonishment; Jan + ta, pp.; pa + Jñā + (y) + i + ssati, fut. 3rd. sg.*

Dhiratthu taṃ dhanalābhaṃ – Vin. IV. 204

Shame on the gaining of that wealth

Dhutagaṇe samādāya vattati – Vin. III. 15

Having observed punctilious qualities he leads the life; *saṃ + ā + Dā + ya, absol.; Vṛt + a + ti, pres. 3rd. sg.*

Dhutā sallekhavuttino – Vin. II. 197; III. 172

Those who are punctilious and slashers of defilements; *Dhū + ta, pp.; saṃ + Likh + a, der. + vutti*

Dhuttā ahesuṃ soṇḍā pipāsā – D. II. 172

There were gamblers addicts and the thirsty; *a + Hū (Bhū) + a (ho > he) + s + uṃ, pst. 3rd. pl.*

Dhuraṃ nikkhattamte – Vin. IV. 128., 297

At the very moment when the responsibility is renounced; *ni + Kṣip + ta, pp. + matta*

Dhuraṃ nikkhipati – Vin. III. 50

Gives up (his) responsibility; *ni + Kṣip + a + ti, pres. 3rd. sg.*

Dhuvanahānaṃ anujānātu – Vin. I. 196

Please sanction constant bathing; *dhuva + nahāna (Skt. snāna); anu + Jān + nā + tu, imper. 3rd. sg.*

Dhuvaphalo hoti – Vin. IV. 203

Bears fruits all the time

Dhuvasīlo ca hoti ṭhitasīlo ca – A. I. 231

He is of firm and unshaky nature; *dhuva, incl.; Sthā + i + ta, pp. + sīla*

Dhūmakālikampi pariyositaṃ

vihāraṃ navakammaṃ denti – Vin. II. 172

Do a repair work to a dwelling place which has been completed and given to a monk till the smoke of his funeral pyre lasts; *dhūmakālikanti idaṃ yāvassa citakadhūmo na paññāyati tāva ayaṃ vihāro etassevāti evaṃ dhūmakāle apaloketvā katapariyositaṃ vihāraṃ denti, Cy. 1245; pari + o (ava) + Sā + i + ta, pp.; Dā + e + nti, pres. 3rd. pl.*

Dhūmakālikam samaṇena gotamena sāvakānaṃ sikkhāpadaṃ paññattaṃ – Vin. II. 288

The rule of training for the disciples had been laid down by the recluse Gotama till the smoke of the funeral pyre lasts (till the time of his death); *dhūmakālikanti yāva samaṇassa parinibbānacitakadhūmo paññāyati tāva kāloti, Cy. 1296; dhūma + kāla + ika, der.; pa + Jñā + āpe + ta, pp.*

Dhūmaggimiva pāvako – A. IV. 97

As the fire covered with smoke; *dhūmaggi + iva*

Dhūmaṃ kātuṃ – Vin. I. 205

To fumigate; *Kṛ + tuṃ, inf.*

Dhūmayatipi pajjalatipi – Vin. IV. 54

He appears as smoking and in flame; *dhūma + āya + ti, denom. pres. 3rd. sg. + api; pa + Jval + a + ti + api, pres. 3rd. sg.*

Dhūmayitattaṃ timirāyitattaṃ – S. I. 122; III. 124

Smoky and murky state; *dhūma + āya*

+ i + ta, denom. pp. + tta, der.; timira + āya + i + ta, denom. pp.; + tta, der.

Dhotapādakaṃ akkamituṃ – Vin. II. 129

To step on to the sheet kept for the drying up of washed feet; *ā + Kram + i + tuṃ, inf.*

Dhovitūṃ vissaritvā – Vin. IV. 261

Having forgotten to wash; *Dhāv + a + i + tuṃ, inf.; vi + Smṛ + i + tvā, absol.*

Dhovitvā patto saudako dātabbo – Vin. I. 46

The bowl with water should be given (to the preceptor) after washing it; *sa + udako; Dā + tabba, fut. pp.*

N

Na akāraṇe Tathāgatā sitaṃ pātukaronti – M. II. 45; A. III. 214 (akāraṇena)

The Tathāgatas do not smile without reason; *pātu + karonti*

Na accogāḷhaṃ na atihīnaṃ – A. IV. 282

Neither too high nor too low; *ati + o (ava) + Gāh + ta, pp.; ati + Hā + ta, pp.*

Na aññamaññaṃ vyābādhenti – D. I. 56

Do not obstruct each other; *vi + ā + Bādh + e + nti, caus. pres. 3rd. pl.*

Na aññassa sutvā evaṃ vadāmi – A. I. 142

I say this without hearing (the words) of another; *Śru + tvā, absol.; Vad + a + mi, pres. 1st. sg.*

Na attani samanupassāmi – A. IV. 67

I do not see in me; *saṃ + anu + passa + mi, pres. 1st. sg.*

Na attānaṃ pātukarissati – D. III. 115

Will not reveal himself; *pātu + Kr + i + ssati, fut. 3rd. sg.*

Na adho oloketi – M. II. 137

He does not look down, *adho, incl.; o (ava) + Lok + e + ti, pres. 3rd. sg.*

Na apakkaṃ paripācenti, api ca

paripākaṃ āgamenti paṇḍitā – D. II. 332

The wise do not force the unripe ripe, but they await maturity; *a + Pac + ta, pp.; pari + Pac + e + nti, caus. pres. 3rd. pl.; pari + Pac + a, der.; ā + Gam + e + nti, pres. 3rd. pl.*

Na arahati imāya appamattāya abhisajjituṃ – D. I. 91

It is not proper for you to be irritated at this trivial matter; *Arh + a + ti, pres. 3rd. sg.; abhi + Sad + ya + i + tuṃ, inf.*

Na arahati ...dassanāya upasaṃkamituṃ – D. I. 113

Is not worthy, to go and see; *upa + saṃ + Kram + i + tuṃ, inf.*

Na arahāmi porāṇaṃ kulavaṃsaṃ hāpetuṃ – A. IV. 236

It is not proper for me to give up ancient family line; *na + Arh + a + mi, pres. 1st. sg.; puraṇa + a, der.; Hā + āpe + tuṃ, caus. inf.*

Na ākappasampanno – A. III. 261

The one who is not trained in deportment

Na āyatakeneva papāto – Vin. II. 237

Not abruptly falling down; *āyatakena + eva*

Na iñjanti, na vipariṇamanti – D. I. 56

Do not shake, do not change; *Rnj (Inj)*

+ a + nti, pres. 3rd. pl.; vi + pari + Nam + a + nti, pres. 3rd. pl.

Na uttānīkaronti – A. I. 73

Do not make it plain; *uttāna + karonti*

Na uddhaṃ oloketi – M. II. 137

He does not look up; *uddhaṃ, incl.*

Na upalabbhati – D. II. 151

Not to be found; *upa + Labh + ya + ti, pass. 3rd. sg.*

Na uposathassa antarāyo kātabbo – Vin. I. 126

No damage should be done to the Uposatha ceremony

Na ussahāmi, na visahāmi – Vin. III. 17

I am unable, I cannot; *u(t) + Sah + a + mi, pres. 1st. sg.; vi + Sah + a + mi, pres. 1st. sg.*

Na ekavācīkampi bhaṇitabbaṃ maññati – A. II. 239

(He) thinks that it is not worth saying a single word; *ekavacanampi vattabbaṃ na, maññati, Cy. III. 215; vācā + ika, der.; Bhaṇ + i + tabba, fut. pp.; Man + ya + ti, pres. 3rd. sg.*

Na katthaci uppajjati, na kuhiñci uppajjati – M. III. 103

He is not born anywhere; *katthaci, incl.; kuhiñci, incl.; u(t) + Pad + ya + ti, pass. pres. 3rd. sg., used with loc.*

Na kammā khīyanti, na kammānaṃ anto paññāyati – Vin. II. 181

Activities are not exhausted, the end

of activities is not to be seen; *Kṣi + iya + nti, pass. pres. 3rd. pl.; pa + Jñā + ya + ti, pass. pres. 3rd. sg.*

Na kallamassa veyyākaraṇāya – M. II. 215

It would not be fitting to declare; *kallaṃ + assa: As + yā(Skt. yāt), opt. 3rd. sg.*

Na kassa kiñci dhāreti – A. II. 69

He owes nothing to anybody; *Dhṛ + e + ti, caus. pres. 3rd. sg.*

Na kāyaṃ onāmeti – M. II. 137

He does not make the body bend down; *o + Nam + e + ti, caus. pres. 3rd. sg.*

Na kiñci atthaṃ anubhoti – Vin. III. 222

It does not serve any purpose (it is of no use); *anu + Bhū + a + ti, pres. 3rd. sg.*

Na kiñci avacāsi – Vin. III. 220

Don't say anything; *a + Vac + ā + s + i, double pst. 2nd. sg.*

Na kiñci kukkuccaṃ, na koci vippaṭisāro – S. IV. 46

No any worry, no any remorse; *vi + paṭi + Sṛ or Smṛ + a, der.*

Na kiñci nānākaraṇaṃ samanupassāmi – M. II. 86

I don't see any difference; *saṃ + anu + passa + mi, pres. 1st. sg.*

Na kiñci passāmi purato vā pacchato vā – A. IV. 344

I see nothing in front or behind;

purato, pacchato, adv.

Na kiñci maññati, na kahiñci maññati, na kenaci maññati – M. III. 45

He does not conceive anything, anywhere and with anybody; *Man + ya + ti, pres. 3rd. sg.*

Na kiñci loke upādiyati – M. III. 244; S.IV. 23

Nothing is grasped in the world; *upa + ā + Dā + iya + ti, pass. pres. 3rd. sg.*

Na kira no bhavanto kārenti, dhammo no kāreti – M. III. 10

It is not the members but the Dhamma that deals with us; *kira, incl.; Kr + e + nti, caus. pres. 3rd. pl.*

Na kuto ci bhayaṃ samanupassati, yadidaṃ sīlasaṃvarato – D. I. 69

He does not experience fear from any direction in regard to moral restraint; *kutoci, incl. (Skt. kutaścīt)*

Na kutoci bhogānaṃ upaghāto āgacchati – A. III. 173

From nowhere comes the danger to the wealth; *upa + Ghan + ta, pp.*

Na kulesu cārittaṃ āpajjitabbaṃ – M. I. 470

Should not visit families; *Car + i + tta, der.; ā + Pad + ya + i + tabba, fut. pp.*

Na kenaci anubandhitabbo – S. III. 95

He should not be followed by

anyone; *anu + Ba(n)dh + i + tabba, fut. pp.*

Na kenaci pariyāyena jātarūpaṃ sādītappaṃ pariyesitappaṃ – Vin. I. 245

By any means gold should not be accepted and sought for; *Svad + e + i + tabba, caus. fut. pp.; pari + es (from Is) + i + tabba, fut. pp.*

Na kenaci loke viggayha tiṭṭhati – M. I. 108

Does not stay contending with anybody in the world; *vi + Grh + ya, meta. absol.; tiṭṭha (from Sthā) + ti, pres. 3rd. sg.*

Na kehici chando dātabbo – Vin. I. 357

Consent should not be given (sent) by anyones; *Dā + tabba, fut. pp.*

Nakkhattapadāni uggahetabbāni sakalāni vā ekadesāni vā – Vin. II. 217

The position of the lunar mansions should be learnt, wholly or partly; *u(t) + Grh + e + tabba, fut. pp.*

Nakkhattapadāni na jānanti – Vin. II. 217

(They) do not know the position of the lunar mansions; *Jān + nā + nti, pres. 3rd. pl.*

Nakkhattāni tārakarūpāni ullokeyyāsi – A. IV. 86

You should look on constellations; *u(t) + Lok + eyyāsi, opt. 2nd. sg.*

Nakkhamati samanupassitum – D. II.

67

It is not agreeable to consider; *na + Kṣan + a + ti, pres. 3rd. sg.; sam + anu + passa + i + tum, inf.*

Nakhasikhāyama paṃsum āropetvā – S. V. 466

Having put a bit of soil on the tip of the nail; *ā + Ruh + e + tvā, caus. absol.*

Na khulukhulukāraṃ pattama dhovati – M. II. 138

He does not wash the bowl making the sound khulu khulu; *Dhū + a + ti, pres. 3rd. sg.*

Nakhena bhesajjama ādāya – Vin. I. 273

Having taken medicine by the nail; *ā + Dā + ya, absol.*

Nakhena bhesajjama olumpetvā – Vin. I. 278

Having caused to pick up medicine with the nail; *nakhena bhesajjama odahitvā, pakkhipitvāti attho, Cy. V. 1117; o + Lu(m)p + e + tvā, caus. absol.*

Nakhehi gattāni vilikhitvā – Vin. II. 133

Having scratched the limbs with (her) nails; *vi + Likh + i + tvā, absol.*

Na kho ayye kiñci – M. I. 125

Nothing, madam; *ayye, voc. sg. of ayyā*

Na kho ahaṃ āvuso na jānāmi na passāmi – A. V. 197

It is not that I don't know, I don't see;

Jān + nā + mi, pres. 1st. sg.; passa + mi, pres. 1st. sg.

Na kho Ānanda arahati sāvako sathāraṃ anubandhitum yadidaṃ suttaṃ geyyaṃ veyyākaraṇassa hetu – M. III. 115

Ānanda, it is not proper for a disciple to follow the teacher for the reason of discourses, chanting and exposition; *Arh + a + ti, pres. 3rd. sg.; anu + Ba(n)dh + i + tum, inf.; suttaṃ geyyaṃ veyyākaraṇassa hetu, unusual grammatical expression, the term hetu does not agree with suttaṃ, geyyaṃ*

Na kho idaṃ orakaṃ bhavissati yathayime manussā sakkaccaṃ bhattaṃ karonti – Vin. IV. 75

This will not be something simple as these people give alms respectfully; *ora + ka, der.; yathā + ime; sakkaccaṃ, incl.; Kr + o + nti, pres. 3rd. pl.*

Na kho Upāli bhikkhunī saṃghama bhindati – Vin. II. 204

Upāli, a bhikkhunī does not break the Saṃgha; *Bhi(n)d + a + ti, pres. 3rd. sg.*

Na kho te etaṃ patirūpaṃ – M. I. 123; S. II. 281, te taṃ

This is not proper for you; *na, neg. p.; kho, incl.*

Na kho te sandhīyati purimena vā pacchimaṃ pacchimena vā purimaṃ – M. I. 232

Your latter (statement) is not consistent with the former and the

former with the latter; *purā + ima, der.*; *pacchā + ima, der.*; *saṃ + Dhā + ūya + ti, pass. pres. 3rd. sg.*

Na kho te Sāriputta punapi evarūpaṃ cittaṃ uppādetabbaṃ – M. I. 459

Sāriputta, you should not cause to have a thought of this kind again; *puna + api; u(t) + Pad + e + tabba, caus. fut. pp.*

Na khottha bhante ekamsena – A. I. 225

Venerable sir, it is not necessarily so here; *na + kho + ettha*

Na kho Dabba dabbā evaṃ nibbeṭhenti – Vin. II. 79

Dabba, dabbas (intelligent ones) do not evade the question like this; *ni + Veṣṭ + e + nti, pres. 3rd. pl.*

Na kho nāmetaṃ bho, evaṃ bhavissati – D. I. 180

Sir, this will never happen thus; *nāma + etaṃ*

Na kho panāhaṃ abhijānāmi tesu pāpakaṃ cittaṃ uppādetā – M. I. 79

I do not remember that I have harboured an ill-will towards them; *pana + ahaṃ; abhi + Jān + nā + mi, pres. 1st. sg.*; *u(t) + Pad + e + tu, caus. der.*

Na kho panāhaṃ kassaci pāpaṃ cetemi – A. I. 192

I do not contrive an evil to anybody; *Cet + e + mi, pres. 1st. sg.*

Na kho panetaṃ Ānanda taṃ

padesaṃ samanupassāmi... yattha Tathāgato aṭṭhamaṃ sarīraṃ nikkhipeyya – D. II. 198-9

Ānanda, I don't see that place where the Tathāgata lays down (his) eighth body (lays down his body eighth time); *pana + etaṃ; saṃ + anu + passa + mi, pres. 1st. sg.*; *ni + Kṣip + eyya, opt. 3rd. sg.*

Na kho panetaṃ evaṃ daṭṭhabbaṃ – M. I. 80, 249; II. 82

It should not be understood this way; *Dṛś + tabba, fut. pp.*

Na kho me āvuso vattati – Vin. I. 116

I am not used to, my dear; *Vṛt + a + ti, pres. 3rd. sg.*

Na kho metaṃ paṭirūpaṃ yaṃ me pekkhamānassa manussabhūto kālaṃ kareyya – D. II. 340

This is not proper for me that a human being would die, while I am looking on; *me + etaṃ; pekkha + māna, pr. p.*; *kālaṃ + Kṛ + eyya, opt. 3rd. sg.*

Na kho metaṃ patirūpaṃ yohaṃ anāmantetvā upaṭṭhāke anpaloketvā bhikkhusaṃghaṃ parinibbāyeyyaṃ – D. II. 99

This is not fit for me that I should enter into Parinibbāna, without addressing the attendants and taking leave of the community of bhikkhus; *ā + mantā + e + tvā, denom. absol.*; *an + apa + Lok + e + tvā, absol.*; *pari + ni + Vā + ya + eyyaṃ, opt. 1st. sg.*

Na kho metaṃ paṭirūpaṃ yohaṃ

ākiṃṇo viharāmi – D. II. 30

This is not fit for me that I live a hectic life; *yo + ahaṃ; ā + Kīr + ta, pp.*

Na kho metaṃ patirūpaṃ yohaṃ evarūpe adhikaraṇe osakkeyyaṃ – Vin. II. 299

It is not fit for me that I should recede in such a legal question as this; *o + Śvaṣk + eyyaṃ, opt. 1st. sg.*

Na kho metaṃ patirūpaṃ yohaṃ pubbe appaṭisaṃvidito samaṇaṃ Gotamaṃ dassanāya

upasaṃkameyyaṃ – M. II. 141
It is not fit for me that I should go and see the recluse Gotama without giving prior notice; *a + paṭi + saṃ + Vid + i + ta, pp.*; *upa + saṃ + Kram + eyyaṃ, opt. 1st. sg.*

Na kho metaṃ bhante ruccati – M. I. 381

Venerable sir, I don't like this; *me + etaṃ; Ruc + ya + ti, pass. pres. 3rd. sg.*

Na kho me so Bhagavā sammukhā diṭṭho, api ca suto – D. II. 268

That Blessed One has not been seen by me, face to face, but heard (of him); *Dṛś + ta, pp.*; *Śru + ta, pp.*; *sammukhā, opp. parammukhā*

Na khvayyo Anuruddho sādiyati – A. IV. 265

The venerable Anuruddha does not appreciate; *kho + ayyo; Svad + aya + ti, caus. pres. 3rd. sg.*

Na khvāhamettha saddhāya

gacchāmi – S. V. 221

I do not go by faith on this matter; *na + kho + ahaṃ + ettha: incl.*

Na khvettha sukaraṃ ekamsena vyākātuṃ – A. I. 120

It is not easy to give a direct answer on this matter; *na + kho + ettha; vi + ā + Kṛ + tuṃ inf. (kartuṃ) > kattuṃ > kātuṃ*

Nagaradvāre thakite bahinagare vasitvā – Vin. IV. 54

Having stayed outside when the city gate was closed; *Stak + i + ta, pp.*; *Vas + i + tvā, absol.*

Nagaradvāre paripati – Vin. IV. 109

Fell down at the city gate; *pari + Pat + i, pst. 3rd. sg.*

Nagaraparikkhārehi suparikkhittaṃ – A. IV. 106

Well fortified by protective measures of the city; *nagarālaṃkārehi alaṃkataṃ, Cy. IV. 53; su + pari + Kṣip + ta, pp.*

Nagaramhā nippateyyaṃ – Vin. I. 342

May I flee from the city; *ni + Pat + eyyaṃ, opt. 1st. sg.*

Nagaraṃ iddhañceva phītañca bahujanāṃ ākiṃṇamanussaṃ vuddhivappattāṃ – S. II. 106

A city, prosperous, rich, well populated and reached the highest limit of growth; *Rdh + ta, pp.*; *Sphāy + ta, pp.*; *ā + Kīr + ta, pp + manussa; vuddhi + vipula + ya, der. + pa + Āp + ta, pp.*

Nagaraṃ dalhuddāpaṃ dalhapākāratoraṇaṃ – S. IV. 194
City with strong ramparts, walls and arches; *dalha + uddāpa; dalha + pākāra + toraṇa*

Nagaraṃ māpenti – D. II. 86
Build up a city; *Mā + āpe + nti, caus. pres. 3rd. pl.*

Nagarassa samantā – D. II. 83
All round the city; *samantā, incl.*

Naggā nahāyeyya – Vin. IV. 278
Should take bath naked; *Snā + (y) + eyya, opt. 3rd. sg.*

Naggā piṇḍāya caranti – Vin. I. 90
(They) go on alms collection naked

Naggiyaṃ titthiyasamādānaṃ – Vin. I. 305
Nakedness is an observance of the heretics; *nagga + iya, der.; tittha + iya, der.*

Na ca adduvena adduvaṃ āropetvā nisīdati – M. II. 138
He does not sit keeping one knee over the other; *ā + Ruh + e + tvā, caus. absol.*

Na ca adduvena adduvaṃ ghaṭṭento gacchati – M. II. 137
He does not walk striking one knee with the other; *ghaṭṭa + e + nta, denom. pr.p.*

Na ca odanamiñjā asambhinnā kāyaṃ pavisati – M. II. 138
The rice kernel does not go to the stomach unchewed; *a + sam + Bhid*

+ *ta, pp.*; *pa + Viś + a + ti, pres. 3rd. sg.*

Na ca odanamiñjā mukhe avasiṭṭhā hoti – M. I. 138
The rice kernel does not remain in the mouth; *ava + Śiṣ + ta, pp.*

Na ca kāyabalena gacchati – M. II. 137
He does not move on with physical strength

Na ca kāyasmim cīvaraṃ allīnaṃ, na ca kāyasmim apakkaṭṭhaṃ – M. II. 139
The robe is not stuck to the body and not fallen away from the body; *ā + Li + ta, pp.*; *apa + Kṛṣ + ta, pp.*

Na ca kāye cīvaraṃ accukkaṭṭhaṃ, na ca accokkaṭṭhaṃ – M. II. 139
The robe has not gone too high and too low on the body; *ati + u(t) + Kṛṣ + ta, pp.*; *ati + o + Kṛṣ + ta, pp.*

Na ca kiñci loke upādiyati – S. II. 82
Nothing in the world is grasped; *upa + ā + Dā + iya + ti, pass. pres. 3rd. sg.*

Na ca kevalaṃ paripūraṃ brahmacariyaṃ āvikataṃ uttānīkataṃ – D. III. 121
The entire meaning of the highest way of life has not been fully exposed and explained; *āvi(s) + Kṛ + ta, pp.*; *uttāna + kata*

Na ca goppakena goppakaṃ ghaṭṭento gacchati – M. II. 137

He does not walk striking one ankle with the other

Na ca dāni tato pacchā – D. II. 269
Not now, after that; *na + ca + idāni; pacchā, incl.*

Na ca nāma sadhammukkamsanā bhavissati, paraddhammavambhanā, āyatane ca dhammadesanā – M. I. 523; A. I. 218
It is strange that there is no praising of one's own doctrine and disparaging the doctrine of others, but the preaching of the doctrine at the right context; *sa + dhamma + ukkamsana: u(t) + Kṛṣ + ana, der.; para + dhamma + vambhana: Vambh + ana, der.*

Na ca pana te āyasmantā jīranti – Vin. I. 237
Those venerables do not digest it (they find no good in their misrepresentation); *Jīr + a + nti, pres. 3rd. pl.*

Na ca panassa sulabharūpo samasamo paññāya – A. I. 225
It is not easy to find anybody equal with him in terms of insight; *pana + assa*

Na ca pañinā hanukaṃ upādāya nisīdati – M. II. 138
He does not sit, supporting the jaw with palm; *upa + ā + Dā + ya, absol.*

Na ca byañjanena ālopaṃ atināmeti – M. II. 138
He does not make the morsel of food

surpass by the curry; *ā + Lup + a, der.; ati + Nam + e + ti, caus. pres. 3rd. sg.*

Na ca mama kvaci katthaci kiñcanaṃ natthi – A. II. 177
I don't have anything, anywhere; *kvaci, katthaci, incl.*

Na ca maṃ arati saheyya – M. I. 33
Jealousy would not overcome me; *Sah + eyya, opt. 3rd. sg.*

Na ca maṃ dhammādhikaraṇaṃ viheseṣi – M. II. 146; III. 270, vihethesi; S. IV. 63
He did not cause to trouble me for the reason of dhamma; *dhamma + adhikaraṇa, cp. yatvādhikaraṇaṃ or yatodhikaraṇaṃ, S.IV. 104; vi + Hims + e + s + i, caus. pst. 3rd. sg.; vi + Hiḍ + e + s + i, caus. pst. 3rd. sg.*

Na ca me evarūpī dhammī kathā sutapubbā – M. III. 261
I have never heard before a Dhamma talk of this kind; *Śru + ta, pp + pubba*

Na ca vipekkhamāno gacchati – M. II. 137
He does not go looking around; *vi + pekkha + māna, pr.p.*

Na ca hāpeti vacanaṃ – Vin. II. 202
Does not cause to miss the word; *Hā + āpe + ti, caus. pres. 3rd. sg.*

Na cāpi vittena jaraṃ vihanti – M. II. 73
And also, it does not stop old age by wealth; *vi + Han + ti, pres. 3rd. sg.*

Na cāhaṃ na paṭibalo yāvadatthaṃ dātum? – Vin. I. 222

Am I not capable of giving as much as they need?; *yāva* + (*d*) + *atthaṃ*; *Dā* + *tum*, *inf.*

Na cāhu na ca bhavissati na cetarahi vijjati – D. II. 82 III. 99; S. V. 159

There was not, there will not be and there is currently not to be found; *na* + *ca* + *a* + *Hū* (*Bhū*) (*Skt. abhū*), *pst.* 3rd. *sg.*; *Bhū* + *a* + *i* + *ssati*, *fut.* 3rd. *sg.*; *Vid* + *ya* + *ti*, *pass. pres.* 3rd. *sg.*; *etarahi*, *incl.*

Na ciraṃ āvuso, tīni vassāni – S. IV. 402

Not too long, friend, only three years

Na ciraṃ kilisseyyūṃ – D. III. 156

Should not be soiled for a long time; *Klis* + *ya* + *eyyūṃ*, *pass. opt.* 3rd. *pl.*

Na ciraṃ samma sattāho – Vin. II. 182

Not too long, friend, it is just seven days; *ciraṃ*, *incl.*; *samma*, *incl.*; *satta* + *aho*

Na cirasseva – D. II. 35; A. III. 119

Very soon; *na*, *neg. p.*; *cirassa*, *incl.*; *eva*, *emph. p.*

Na cirasseva antaradhāyati – M. III. 158

Disappears in no time; *antara* + *Dhā* + *ya* + *ti*, *pres.* 3rd. *sg.*

Na cirasseva viññutaṃ pāpuṇi – Vin. I. 343

Very soon he became a man of

intelligence (grown up man); *viññu* + *tā*, *der.*; *pa* + *Āp* + *uṇā* + *i*, *pst.* 3rd. *sg.*

Na cetanāya karaṇīyaṃ – A. V. 2

Nothing is there to be done by will; *Kṛ* + *anīya*, *fut. pp.*

Na ceva aññamaññaṃ paṭipucchanti, na paṭivacaranti – A. I. 72-3

They do not question each other and do not make an inquiry; *paṭi* + *Prch* + *ya* + *nti*, *pres.* 3rd. *pl.*; *paṭi* + *vi* + *Car* + *a* + *nti*, *pres.* 3rd. *pl.*

Na ceva sampāyissanti, uttariṇca vighātaṃ āpajjissanti – S. V. 109

They will not be able to answer, further they will come to vexation; *saṃ* + *pa* + *ā* + *Yā* + *i* + *ssanti*, *fut.* 3rd. *pl.*; *uttariṃ*, *adv.*; *ā* + *Pad* + *ya* + *i* + *ssanti*, *fut.* 3rd. *pl.*

Na codanāya taritabbaṃ, puggalo upaparikkhitabbo – M. II. 241

One should not go by mere accusation, the character of the person should also be examined; *Tṛ* + *a* + *i* + *tabba*, *fut. pp.*; *upa* + *pari* + *Īkṣ* + *i* + *tabba*, *fut. pp.*

Naccakiṃ evaṃ vadanti – Vin. II. 10

(They) say thus to the dancing girl; *Vad* + *a* + *nti*, *pres.* 3rd. *pl.*

Naccagītavādita visūkadassanā paṭivirato – D. I. 5

Refrained from dancing singing music and shows (puppet shows?); *nacca* + *gīta* + *vādita* + *visūkadassana*

Na janakuhanatthaṃ na

janalapanatthaṃ na lābhasakkārasilokānisamsatthaṃ na iti maṃ jano jānātūti – M. I. 468

Not to cheat people, not to deceive people, not to have gains, honour and fame and not to introduce oneself to others; *jana* + *kuhana* + *atthaṃ*; *Jān* + *nā* + *tu*, *imper.* 3rd. *sg.*

Najjo maññe vissandati – A. IV. 394

Overflows as if rivers; *maññe*, *incl.* used to suggest; *vi* + *Syand* + *a* + *ti*, *pres.* 3rd. *sg.*

Najjo yathā

macchagaṇasamghasevitā – A. III. 52

Just as rivers with a hoard of fish; *maccha* + *gaṇa* + *saṃgha* + *Sev* + *i* + *ta*, *pp.*; two words, *gaṇa* and *saṃgha*, occur together in this phrase, both are collective nouns

Najjo yathā vārivahāva sāgaraṃ – A. II. 56; III. 53

Just as rivers, the carriers of water, go to the ocean; *vāri* + *vahā* + *iva*

Naṭapubbako bhikkhu – Vin. IV. 197

A bhikkhu who had formerly been an actor

Naṭānampi naṭakānampi laṃghikānampi sokajjhāyikānampi kumbhathūnikānampi – Vin. IV. 285

To the organisers of a play, actors of a play, tumblers, magic performers and to players with small pots; *naṭā nāma ye naṭakaṃ nāṭenti*, *naṭakā nāma ya naccanti*, *laṃghikā nāma ye vamsavarattādisu laṃghanakammaṃ*

karonti, *sokasāyikā nāma māyākārā*, *kumbhathūnikā nāma ghaṭakena kīlantā*, *Cy. 931*

Naṭṭhaṃ na gavesanti – A. II. 249

(They) do not make a search for what is lost; *Naś* + *ta*, *pp.*; *gava* + *es* (from *lṣ*) + *a* + *nti*, *pres.* 3rd. *pl.*

Na taṃ apāpuṇitvā viriyassa santhānaṃ bhavissati – M. I. 481

Without reaching it there will be no stopping of endeavour; *a* + *pa* + *Āp* + (*u*)*ṇā* + *i* + *tvā*, *absol.*; *saṃ* + *Sthā* + *ana*, *der.*

Na taṃ parisam apasādeti – M. II. 140

He does not cause to displease that gathering; *a* + *pa* + *Sad* + *e* + *ti*, *caus. pres.* 3rd. *sg.*

Na taṃ parisam ussādeti – M. II. 140

He does not cause to flatter that gathering; *u*(*t*) + *Sad* + *e* + *ti*, *caus. pres.* 3rd. *sg.*

Na taṃ yāce yassa piyaṃ jigimse – Vin. III. 147

One should not beg him whose friendliness is expected; *Yāc* + *e*, *opt.* 3rd. *sg.*; *Ji* + *e*, *desid. opt.* 3rd. *sg.*

Na tāvatakaṇa tuṭṭhi karaṇīyā – A. III. 206

You must not be complacent with just that much; *Tuṣ* + *ti*, *der.*; *Kṛ* + *anīya*, *fut. pp.*

Na tāva taṃ khīyati yāva sā na vuṭṭhāti – Vin. I. 240

It is not exhausted until she gets up; *Kṣi + ya + ti, pass. pres. 3rd. sg.; vi + u(t) + Sthā + ti, pres. 3rd. sg.*

Na tāva therena udakaṃ paṭiggahetabbaṃ yāva na sabbe bhuttāvino honti – Vin. II. 214
The water should not be accepted by the elder until all have finished the meal; *paṭi + Grh + e + tabba, fut. pp.; yāva, incl.; Bhuj + tāvī, pp.*

Na tāva diṭṭhiṃ āvikaromi – Vin. II. 302
And yet I do not express (my) view; *tāva, incl.; āvi + Kr + o + mi, pres. 1st. sg.*

Na tāvāyaṃ dhammapariyāyo paṭibhāsi – A. IV. 381
This mode of discourse did not come (to my mind) until now; *tāva + ayaṃ; paṭi + Bhā + s + i, pst. 3rd. sg.*

Na tāvāhaṃ imaṃ sallaṃ āharissāmi, yāva na taṃ purisaṃ jānāmi, yenamhi viddho – M. I. 429
I shall not take this dart out until I know the man by whom I was shot at; *tāva is relative to yāva; ā + Hr + i + ssāmi, fut. 1st. sg. Jān + nā + mi, pres. 1st. sg.; yena + amhi: As + mi, meta. pres. 1st. sg.; Vyadh + ta, pp.*

Na tāvāhaṃ pāpima Parinibbāyissāmi – D. II. 104
O Evil One, I will not enter into Parinibbāna until; *tāva + ahaṃ; Pari + ni + Vā + ya + i + ssāmi, fut. 1st. sg.*

Natīyā sati āgatigati hoti – S. II. 67
There is coming in and going out when there is a bent (of mind); *Nam + ti, der.; āgati + gati*

Na te Tathāgatassa saṃvijjanti – M. I. 318
They are not to be found in the Tathāgata; *saṃ + Vid + ya + nti, pass. pres. 3rd. pl.*

Natti te ato bhayaṃ – M. II. 101
You don't have fear from here

Natthāvuso dāyakā natthi kārakā – Vin. IV. 254
Sirs, there are neither donors nor suppliers; *natthi + āvuso; natthi, incl., used with pl. sense.*

Natthi attakāre natthi parakāre natthi purisakāre – D. I. 53
There is nothing to be done by self, by others and by a person; *kāre (=kāro), a Māgadhī form; Kr + ya, fut. pp.; karya > karra > kāra*

Natthi attakāro natthi parakāro – A. III. 338
There is nothing to be done by oneself or by others

Natthi attasamaṃ pemaṃ – S. I. 6
There is no love comparable to self-love

Natthi kiñci uttariṃ karaṇīyaṃ – M. I. 271
There is nothing to be done any further; *na + atthi, pres. 3rd. sg.; or natthi, incl.; uttariṃ, adv.; Kr + anīya, fut. pp.*

Natthi kiñci brahmuno aditṭhaṃ – D. I. 222
There is nothing unseen by the Brahmā; *a + Drś + ta, pp.*

Natthi cetam amhesu – D. I. 3
This is not in us; *ca + etaṃ*

Natthi tato nidānaṃ pāpaṃ – D. I. 52
There is no demerit from that source

Natthi taṃ saññojanaṃ yena saññojanena saṃyutto Citto gahapati puna imaṃ lokaṃ āgaccheyya – S. IV. 301
There is no that fetter, bound by which the householder Citta would come back to this world again; *saṃ + Yuj + ta, pp.; ā + gaccha + eyya, opt. 3rd. sg.*

Natthi tayā saddhiṃ āhārūpahāro – Vin. III. 136
We have no dealing with you; *na + As + ti; āhārūpahāra, idiomatic expression*

Natthi titti – A. I. 261
There is no satisfaction; *Tṛp + ti, der.*

Natthi tumhettha kiñci – D. II. 331
There is nothing here for you; *tumhaṃ + ettha; kiṃ + ci, Skt. kiñcit*

Natthi tuyhaṃ duggati – Vin. IV. 7
You have no miserable state of life; *du + gati*

Natthi te bhikkhave mātā natthi pitā ye te upaṭṭhaheyyuṃ – Vin. I. 302

Bhikkhus, you have no mother, no father who would attend on you; *na + atthi; upa + Sthā + eyyūṃ, opt. 3rd. pl.*

Natthidāni punabbhavo – S. I. 200; V. 432; A.II. 1; IV. 105; Vin. I. 11
Now, there is no more becoming; *natthi + idāni; puna + bhava*

Natthi paññāsama ābhā – S. I. 6
There is no radiance comparable to wisdom

Natthi hetu, natthi paccayo – D. I. 53
There is no cause, no condition

Natthuto dinnam mukhato uggacchi – Vin. I. 271
The medicine given through the nose came out through the mouth; *Dā + ta, pp.; u(t) + gaccha + i, pst. 3rd. sg.*

Natthum adamsu – Vin. III. 83
Gave a medical treatment through the nose; *a + Dā + ā + imsu, double pst. 3rd. pl.*

Na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi, micchā paṭipanno tvamasī, ahamasmī sammā paṭipanno, sahitaṃ me asahitaṃ te, pure vacanīyaṃ pacchā avaca, pacchā vacanīyaṃ pure avaca, avicīṇaṃ te viparāvattaṃ, āropito te vādo, niggahītosī, cara vādappamokkhāya, nibbeṭhehi vā sace pahosi – D. I. 8; M. II. 2, 243-4;

S. III. 12, the order of phrases is a bit different

You do not understand this doctrine and discipline clearly, I do understand this doctrine and discipline clearly, will you understand this doctrine and discipline clearly?, you have followed a wrong way, I have followed the right way, I have studied you have not, you said later what was to be said earlier, you said early what was to be said later, you have not properly practised but turned back, you have been challenged, you are refuted, go and learn to get yourself released from contention; or disentangle yourself, if possible.; *this is called viggāhikakathā: contentious talk; paṭi + Pad + ta, pp.; sahita: saṃ + Dhā + i + ta, pp.; Vac + anīya, fut. pp.; a + Vac + a, pst. 3rd. sg.; a + vi + Car + ta, pp.; vi + parā + Vṛt + ta, pp.; ā + Ruh + e + i + ta, caus. pp.; cara: imper. 2nd. sg.; vāda + pamokkha; ni (s) + Viṣṭ + e + hi, caus. imper. 2nd. sg.; pa + Hū (Bhū) + a + si, pres. 2nd. sg.*

Na tvam kassaci dukkhassa jānāsi – M. II. 56

You know nothing of any pain; *Jān + nā + si, pres. 2nd. sg.*

Natveva tappaccayā vācam bhindāma – M. III. 157

We never speak for that reason; *na + tu + eva; taṃ (tat) + paṭi + aya; vācam bhindati is an idiomatic expression for talking*

Na tveva mātāpitunnaṃ kataṃ vā hoti paṭikataṃ vā – A. I. 62

And yet he has not done his duty by the parents or repaid them; *paṭi + Kr + ta, pp.*

Natvevāhaṃ Ānanda kenaci pariyāyena saṃghagatāya dakkhiṇāya pāṭipuggalikaṃ dakkhiṇaṃ mahapphalataraṃ vadāmi – M. III. 256

I never say Ānanda, that the offering made to one particular person is greater in merit than the offering made to the Saṃgha; *na + tu + eva + ahaṃ; Vad + a + mi, pres. 1st. sg.*

Natvevāhaṃ Gāmaṇi kenaci pariyāyena jātarūparajataṃ sādītappaṃ pariyesitabbanti vadāmi – Vin. II. 297

Village headman, I never say that gold and silver, in whatever way, should be appropriated and searched for; *Svad + e + i + tabba, caus. fut. pp.; pari + es (from Iṣ) + i + tabba, fut. pp.*

Nadāni ajja ovādo iddho bhavissati, taññevadāni udānaṃ ayyo Cūḷapanthako punappunaṃ bhaṇissati – Vin. IV. 54

Today the instruction will not be successful, Master Cūḷapanthaka will repeat now the very same udāna, the utterance; *na + idāni; idāni, incl.; taṃ + yeva + idāni; puna + puna; Bhaṇ + i + ssati, fut. 3rd. sg.*

Nadāni te tuṅhībhāvassa kālo – D. I. 95

Now, this is not the time for you to be silent; *na + idāni, incl.*

Nadāni tena ciraṃ jīvitaṃ bhavissati – D. II. 22

Now, he should not have to live long; *Jīv + i + tabba, fut. pp.*

Nadiṃ ajjhogāhetvā nahātvā ca pivivā ca paccuttarivā – D. II. 134

Having plunged into the river and come out of it after bathing and drinking; *adhi + o (ava) + Gah + e + tvā, caus. absol.; Snā + tvā, meta. absol.; Pā or Pī + i + tvā, absol.; paṭi + u(t) + Tr + i + tvā, absol.*

Nadiyā vā sīghasotāya pavāheyya – S. II. 88

He would let it float on a river, flowing down swiftly; *sīgha + sota; pa + Vah + e + eyya, caus. opt. 3rd. sg.*

Nadiyā sote opilāpeyyāsi – M. II. 64

You should let it float in the midstream of the river; *o (ava) + Plu + āpe + eyyāsi, caus. opt. 2nd. sg.*

Nadiyā sotena vuyhamānaṃ – S. IV. 179

Being carried away by the flow of the river; *Vah + ya + māna, pass. pr.p.*

Na dīghamāyupam labhate dhanena – M. II. 73

One does not get long life by wealth; *Labh + a + te, pres. mid. 3rd. sg.*

Nadī ca sandati setakā supatitthā ramaṇīyā – M. I. 167

A river, which is white, has good fords and attractive, flows down too; *Syand + a + ti, pres. 3rd. sg.; su + pa + tittha; Ram + anīya, fut. pp.*

Nadīpabbateyyūpamaṃ jīvitaṃ manussānaṃ – A. IV. 137

The life of human beings is just like a river flowing from a mountain; *pabbata + eyya, der. + upama*

Nadī pabbateyyā dūraṃgamā sīghasotā hārahārinī – A. III. 64

Mountain stream, going afar, flowing down swiftly, and carrying what is to be carried; *pabbata + eyya, der.; Hr + ya, fut. pp.; hārya > hāra, like sūrya > sūra; hāra + inī*

Nadī pūrā udakassa, samatittikā kākapeyyā – D. I. 244; Vin. I. 230, samatitthikā

The river is full of water, full to the brim, drinkable even by the crows; *with the root Pr, gen. is used for instr. sense; kāka + Pā + eyya, der..*

Nadīmukhe khīpaṃ uḍḍeyya (oḍḍeyya) – A. I. 33, 287

Would throw a fishing net over the mouth of a river; *u(t) + Dī + a + eyya, opt. 3rd. sg.; monosyllabic roots ending with i, ī or u, ū are gunated with the conjugational sign, ī + a = e (Nī + a + ti = neti) and ū + a = o (Bhū + a + ti = bhoti)*

Na dukkaraṃ ārādhetaṃ – Vin. III. 102

Not difficult to satisfy; *ā + Rādh + e + tuṃ, inf.*

Na dullabhā pacchāpi savaṇāya – M. II. 2

It is not too difficult to hear even at a later time; *du + Labh*

Na nahāyati, na vilimpati, na bhattaṃ bhuñjati, na kammantaṃ payojeti – A. III. 57
(He) does not take bath, does not anoint, does not take food and does not do any work; *Snā + ya + ti, meta. pres. 3rd. sg.; vi + Li(m)p + a + ti, pres. 3rd. sg.; Bhu(ñ)j + a + ti, pres. 3rd. sg.; pa + Yuj + e + ti, caus. pres. 3rd. sg.*

Na nāyaṃ kevalo paripūro bāladhammo? – M. I. 138
Isn't it a sheer stupidity?; *na + nu + ayaṃ; pari + Pr + a, der.*

Na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati – D. I. 189; M. III. 114 (saṃvattanti)
This does not lead to disinterestedness, detachment, cessation, calmness, higher knowledge, realisation and nibbāna; *ni + Vid + a, der.; vi + Raj + a, der.; ni + Rudh + a, der.; upa + Śam + a, der.; abhi + Jñā; saṃ + Budh + a, der.; saṃ + Vrt + a + ti, pres. 3rd. sg.*

Na nimittagāhī nānuvyañjanaggāhī – D. I. 70; S.IV.104
The one who does not take the shape and the features (into mind); *nimitta + Grh + ī, der.; na + anu + byañjana + gāhī*

Nanu ayyo Udāyi vattabbo? – Vin. III. 135
Master Udāyi should have been informed, shouldn't have he? *Vac + tabba, fut. pp.*

Nanu avocumha? – Vin. IV. 54
Didn't we say?; *nanu, interr.p.; a + Vac + (u) + mha, root redup., pst. 1st. pl.*

Nanu āvuso ācikkhitabbaṃ? – Vin. IV. 84
Brother, it should be informed, shouldn't it?; *ā + Khyā + i + tabba, intens. fut. pp.*

Nanu āvuso tatheva taṃ hoti? – Vin. III. 22
Brother, it is just the same, isn't it?; *tathā, incl. + eva, emph. p.*

Nanu āvuso paṭigacceva ācikkhitabbaṃ? – Vin. II. 166; IV. 44
Brothers, it should be informed in advance, shouldn't it?; *paṭigacceva, incl.*

Nanu āvuso pucchitabbaṃ? – Vin. IV. 84
Brother, it should be asked, shouldn't it?; *Pych + ya + i + tabba, fut. pp.*

Na nu evaṃ sante tesam samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati? – D. I. 193; M. II. 33, (tassa purisassa)
This being so, wouldn't it be a meaningless talk of those recluses and brahmins?; *na, neg. p.; nu, interr. p.; As + nta, pr.p.; a + paṭi + hīra + ka + tā, der., hīra is a contracted form of hāriya from Hr + ya; Bhās + i + ta, pp.; saṃ + Pad + ya + ti, pass. pres. 3rd. sg.*

Nanu tvam āvuso mayā vutto? – Vin. II. 200
Weren't you told by me, brother?; *Vac + ta, pp.*

Na nu nāma tiṇena vā paṇṇena vā paṭicchādetvā āgantabbaṃ? – Vin. III. 212
Causing you to be covered with grass or leaves, you should have come, isn't that so?; *na nu nāma, incl. expressing bewilderment; paṭi + Chad + e + tvā, caus. absol.; ā + Gam + tabba, fut. pp.*

Na nu nāma vissaṭṭhena vivaṭṭena dhammo desetabbo – Vin. IV. 21
Dhamma should be explained with a clear voice and overtly, isn't that so!; *vissaṭṭhenāti suniggatena saddena, Cy. 750; vi + Srj + ta, pp.; vi + Vr + ta, pp.; Drś + e + tabba, caus. fut. pp.*

Nanu nāma sakaṃ gharaṃ gantabbaṃ? – Vin. III. 16
You should have to go to your own house, shouldn't you?

Nanu Bhagavā passitabbo? – Vin. IV. 104
You should see the Blessed One, shouldn't you?; *passa + i + tabba, fut. pp.*

Nanu maṃ samma jānāsi, andhe mātāpitāro poseṃṭi? – M. II. 48
Don't you know me, friend, that I take care of (my) blind parents?; *Puṣ + e + mi, caus. pres. 1st. sg. + iti*

Na nesam attamano assa – Vin. I.

219
He would not be happy about them; *As + yā (Skt. yāt), opt. 3rd. sg.*

Nandamātuyā nivesane – A. IV. 64
In the residence of Nanda's mother

Nandinirodhā dukkhanirodho – M. III. 267
Dukkha ceases to exist depending on the cessation of desire

Nandiṃ samanvāneti – M. III. 188
Brings desire into play accordingly; *taṇhaṃ samanvāneti anuppavatteti, Cy. V. 3; saṃ + anu + ā + Nī + a + ti, pres. 3rd. sg.*

Nandī dukkhassa mūlaṃ – M. I. 6
Desire is the root of suffering

Nanvāhaṃ bhante hato ettāvātā? – Vin. II. 292
Venerable sir, haven't I been destroyed by this much?; *nanu + ahaṃ; Han + ta, pp.; ettāvātā, incl.*

Na pakkamitabbaṃ api panujjamaṇena – A. IV. 367
The one should not leave (that place) even if he is being chased out; *pa + Kram + i + tabba, fut. pp.; pa + Nud + ya + māna, pass. pr.p.*

Na paṭisallekhitā hoti na paṭisallānārāmo – A. III. 261
He is neither pruning himself nor taking interest in meditation; *paṭi + saṃ + Likh + e + i + tu, caus. der.; paṭi + saṃ + Lī + ana, der. + ā + Ram + a, der.*

Na padakkhiṇaṃ gaṇhanti – A. III. 198

Do not take up (understand) rightly; *Grh + ṇā + nti, pres. 3rd. pl.*

Na parassa āroceyya – D. I. 224

Would not inform another; *ā + Ruc + e + eyya; caus. opt. 3rd. sg.*

Na parimuccati jātiyā

jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmāti vadāmi – M. I. 8; S. II. 24
(He) is not released from birth, decay, death, sorrow, lamentation, pain, displeasure and unrest, I say that he is not released from Dukkha; *pari + Muc + ya + ti, pass. pres. 3rd. sg.; Vad + a + mi, pres. 1st. sg.*

Na pariyaṇanti – Vin. II. 121

Do not meet the requirement; *pari + Āp + uṇā + nti, pres. 3rd. pl.*

Na pādakukkucaṃ āpajjati – M. II. 138

He does not move his legs nervously

Na Puṇṇo dabbigāho – M. II. 157

You are not even fit to be called Puṇṇa, the spoon holder; *dabbi + Grh + a, der.*

Na phāsu hoti, atiyātuṃ vā niyyātuṃ vā – A. I. 68

Not easy to go in or go out; *atiyātunti anto nagaraṃ pavisituṃ, Cy. II. 142; ati + Yā + tuṃ, inf.; ni + Yā + tuṃ, inf.*

Na Bhagavā ussahati – Vin. I. 218

Unable, Blessed One; *u(t) + Sah + a + ti, pres. 3rd. sg.*

Na Bhagavā celapattikaṃ akkamissati – M. II. 93

The Blessed One will not walk on cloth; *ā + Kram + i + ssati, fut. 3rd. sg.*

Na bhattaṃ garahati – M. II. 139

He does not condemn the meal; *Garh + a + ti, pres. 3rd. sg.*

Na bhaddakaṃ maraṇaṃ hoti, na bhaddikā kālakiriyā – A. I. 261

There is no good death; *maraṇa = kālakiriyā*

Nabhaṃ abhussukkamaṇo – A. I. 242

Making the sky very active; *abhi + ussukka + māna, pr.p.*

Nabhaṃ āhacca ṭhitā – A. III. 240

Stood firm, touching the sky; *ā + Han (Hat) + ya, absol.*

Na bhikkhave dhammavādī kenaci lokasmiṃ vivadati – S. III. 138

Bhikkhus, the one who speaks truth does not dispute with anybody in the world; *dhamma + Vad + ī, der.; vi + Vad + a + ti, pres. 3rd. sg.*

Na bhikkhuniyā nisinnaparisāya pātimokkhaṃ uddisitabbaṃ – Vin. I. 135

The Pātimokkha should not be recited in an assembly where a bhikkhunī has been sitting; *ni + Sad + ta, pp. + parisā; u(t) + Dṛś + i + tabba, fut. pp.*

Namatakaṃ dhārenti – Vin. II. 267

(They) wear a felt; *Dhr + e + nti, caus. pres. 3rd. pl.*

Na mattaṃ jānitvā – Vin. II. 109; III. 214

Without knowing the limit; *Jān + nā + i + tvā, absol.*

Na mayaṃ etadatthāya chandaṃ adamha – Vin. IV. 151

We gave our consent not for this purpose; *etaṃ (etad) + attha; a + Dā + mha, pst. 1st. pl.*

Namassamāno pañjaliko

payirupāseyya – A. IV. 411

He would keep company while honouring with joined palms; *Namas + ya + māna, pass. pr.p.; pa + añjali + ka; pari + upa + Ās + eyya, meta. opt. 3rd. sg.*

Na mittavā hoti – A. III. 257

He becomes a person with no friends.; *mitta + vantū, der.*

Na musāvādaṃ āpajjeyya – D. I. 119

He would not be guilty of telling lies; *ā + Pad + ya + eyya, opt. 3rd. sg.*

Na me taṃ assa piyaṃ manāpaṃ – S. V. 353

It would not be dear and pleasing to me; *As + yā (Skt. yāt), opt. 3rd. sg.*

Na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti – Vin. IV. 93

It is not convenient for me to talk to or sit with you; *saddhiṃ, indcl., used with instr.*

Na me te vuttavādino – M. II. 126

They are not true representative of me; *Vac + ta, pp. + vāda + ī, der.*

Namo karoḥi nāgassa – M. I. 143

Bow down to the snake; *Kṛ + o + hi, imper. 2nd. sg.*

Namo Bhagavato namo sattannaṃ

sammāsambuddhānaṃ – Vin. II. 110
My salutation to the Blessed One, my salutation to the seven Buddhas; *namo, indcl. used with dat.*

Namhi kenaci upasaṃkamitabbo aññatra ekena piṇḍapātanihārakena – D. II. 237

I should not be approached by anybody except for the one who carries away (my) alms; *na + amhi: As + mi, meta. pres. 1st. sg.; upa + saṃ + Kram + i + tabba, fut. pp.; ni(s) + Hr + aka, der.*

Naṃguṭṭhaṃ copeti – M. III. 133

He causes to shake the tail; *Cup + e + ti, caus. pres. 3rd. sg.*

Nayidaṃ sukaraṃ agāraṃ

ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṃkhalikhitaṃ brahmacariyaṃ carituṃ – D. I. 63; M. II. 211; Vin. I. 194

To practice this highest way of life, which is complete in itself, absolutely pure like a polished conchshell, is not easy to practice by a person leading a household life. *na + (y) idaṃ; adhi + ā + Vas + nta, pr. p.; pari + Pṛ + tā, pp.; pari + Śudh + ta, pp.; saṃkha + Likh + i + ta, pp.;*

Car + i + tum, inf.

Nayidha paññāyetha mātāti vā mātucchāti vā mātulanīti vā ācariyabhariyāti vā garūnaṃ dārāti vā – A. I. 51

There would appear in this world no distinctions as to the mother, mother's sister, uncle's wife, wife of the teacher or wives of honourable men; *dārā + iti; dāra, m.; dārā, f.*

Nayimaṃ lokaṃ punarāgamāsi – A. IV. 104

Did not come to this world again; *puna + ⑧ + ā + Gam + ā + s + i, double pst. 3rd. sg.*

Narassa dussati – S. I. 13

Hates a man; *Duṣ + ya + ti, pres. 3rd. sg.*

Na labhati otāraṃ na labhati ārammaṃ – S. II. 268

Does not have an access and support; *Labh + a + ti, pres. 3rd. sg.*

Na labheyya vatthum vā, vāsaṃ vā – D. III. 203.

He would not receive a land or a dwelling; *Labh + eyya, opt. 3rd. sg.*

Nalāṭikampi denti – Vin. II. 10

(They) raise wrinkles on the forehead; *Dā + e + nti, pres. 3rd. pl.*

Na lobhā alobho samudeti – A. III. 338

The non-craving does not arise from craving; *saṃ + u(t) + e(from I) + ti, pres. 3rd. sg.*

Naḷakapāne viharati Palāsavane – A. V. 122

Abides at the grove of Judas- tree in Naḷakapāna

Naḷova harito luto – S. I. 5, 126

Like a green reed cut down; *naḷo + iva, Lū + ta, pp.*

Nava anupubbanirodhā – A. IV. 409

Nine gradual cessations

Nava anupubbavihārasamāpattiyo – A. IV. 448

Nine gradual abidings and attainments; *anupubba + vihāra + samāpatti*

Navakataro nāmena vā gottena vā āvusovādena vā samudācaritabbo – D. II. 154

A junior should be addressed by name, clan or by the expression āvuso (friend)

Navakammaṃ adhiṭṭhahanti – Vin. II. 159

(They) are in charge of building something new; *adhi + Sthā + a + nti, pres. 3rd. pl.*

Navakammaṃ karonti – Vin. II. 159

Make new buildings

Navakammaṃ gahetvā saṃghikaṃ paṭibāhanti – Vin. II. 173

Having started repair work they reserve (for themselves) what belongs to the Saṃgha; *Gṛh + e + tvā, absol.; saṃgha + ika, der.; paṭi + Bāh + a + nti, pres. 3rd. pl.*

Navakammaṃ denti – Vin. II. 172

Repair; *Dā + e + nti, pres. 3rd. pl.*

Navakammikam bhikkhunim – Vin. IV. 211

A bhikkhunī in charge of supervising new buildings; *navakamma adhiṭṭhāyikam, Cy. 900*

Navakā ceva honti apakatañño ca – Vin. II. 199

(They) are newly ordained and not the regular members; *a + pakata + Jñā + ū, der.*

Navakā ceva honti appapuññā ca – Vin. II. 76; III. 160

They are new and unlucky as well; *nava + ka, der.; ca + eva*

Navako hoti acirapabbajito ohīyako vihārapālo – S. I. 185

(He) is a novice who has recently renounced and remains in the monastery as a guard; *acira + pa + Vraj + i + ta, pp.; o + Hā + iya + ka, der.; vihāra + pāla*

Na vatidaṃ orakaṃ maññe bhavissati – M. II. 47

Surely, it seems to me that this will not be something simple; *vata + idaṃ*

Na vattasampanno – A. III. 261

The one who is not trained in duties

Navamaṃ vā divasaṃ dasamaṃ vā – Vin. III. 243

On the ninth or tenth day; *nava + ma, der.; dasa + ma, der.*

Navam dussayugam Bhagavantam uddissa sāmam kantaṃ sāmam

vāyitam – M. III. 253

A new pair of cloths, spun by herself and woven by herself, particularly for the Blessed One; *dussa + yuga, uddissa, incl.; sāmam, incl.; kanta, pp. of kantati; Vā + ya + i + ta, pp.*

Navam santhāgāram acirakāritam – M. I. 353

New assembly hall, caused to be built recently; *acira + kārita: Kṛ + e + i + ta, caus. pp.*

Navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ – M. I. 457; S. V. 145

Those who are new, renounced family life not long ago and come to this 'doctrine and discipline' recently; *a + cira + pa + Vraj + i + ta, pp.; adhunā, incl. + ā + Gam + ta, pp.*

Na vācam payutaṃ bhaṇe – A. I. 199

Should not utter words mixed with truth and untruth; *saccālikapaṭisaṃyuttam, Cy. II. 314; pa + Yu or Yuj + ta, pp.*

Na vāyam Dūsī māro mattamaññāsi – M. I. 337

This Dūsī, the Evil One, did not understand (his) limit; *na + vā + ayam; mattam + a + Jñā + s + i, pst. 3rd. sg.*

Navāvutaṃ kambalaṃ pārutā – Vin. III. 130

Covered with a blanket newly woven; *nava + Vā + i + ta, pp.; pa + ā + Vṛ + ta, meta., pp.*

Na viya maññe cakkhum bandhante

janassa dassanãya – M. II. 121

They don't look like attractive to the eyes of the people to see them; *viya*, *indcl.*; *Ba(n)dh + a + nta*, *pr.p.*; *Dṛś + ya + ana*, *der.*

Na virodhayissati yadidaṃ
aggapadasmim – S. IV. 379

Will make no contradiction in regard to the highest state or teaching; *aggapadasminti desanãya*, *Cy. III. 114*; *vi + Rudh + aya + i + ssati*, *caus. fut. 3rd. sg.*

Na vihesãpekkhã pucchimha – S. III. 132

We did not ask (those questions) with the hope of harassing (you); *vihesã + apekkhã*; *Pṛch + ya + i + mha*, *pst. 1st. pl.*

Navo acirapabbajito adhunãgato – S. I. 9

A novice who has recently renounced and come to the organisation recently; *adhunã + ãgata*; *adhunã*, *adv. indcl.*

Navo appaṇṇãto – S. IV. 46

The one who is new and not well known; *a + pa + Jñã + ta*, *pp. or appa + Jñã + ta*

Na sakkã hoti – D. III. 150

Is unable; *the indcl. sakkã (from Śak)*, normally gives a verbal meaning and is used with an instr. e.g. *mayã sakkã*, *tayã sakkã*, *tena sakkã*; in this sentence *sakkã* is used differently; *sakkã hoti* sounds like *sakkoti*, the verb

Na sattim unnãmeti – M. II. 137

Does not cause to raise up the thigh; *gambhãre udake gacchanto viya ũruṃ na unnãmeti*, *Cy. III. 387*; *u(t) + Nam + e + ti*, *caus. pres. 3rd. sg.*

Na sabbam samãdãnam na
samãditabbanti vadãmi – A. V. 191

I don't say that all observances should not be observed; *two negatives*; *sam + ã + Dã + i + tabba*, *fut. pp.*; *usual form is samãdiyitabbam*

Na sabbena bhikkhunãsamghena
ovãdo gantabbo – Vin. II. 263

The exhortation should not be attended by the entire community of bhikkhunã

Na samparivattakam pattam
dhovati – M. II. 138

He does not wash the bowl while turning it around; *sam + pari + Vṛt + a + ka*, *der.*

Na sasuram ãdiyati – A. IV. 91

Does not care for the father-in-law; *ã + Dã + iya + ti*, *pres. 3rd. sg.*

Na sã kiñci aparajjhati – Vin. II. 79

She does not commit any crime; *apa + Rãdh + ya + ti*, *pres. 3rd. sg.*

Na sãpattikena uposatho kãtabbo –
Vin. I. 125

The one who is guilty of an offence should not perform Uposatha, recital of Pãtimokkha; *Kṛ + tabba*, *fut. pp.*; *Kṛ + tabba > kartabba > kattabba > kãtabba*

Na sãpattikena pavãretabbam – Vin.
I. 164

The one who is guilty of an offence should not perform Pavãraṇã, invitation; *sa + ãpatti + ka*, *der.*; *pa + Vṛ + e + tabba*, *caus. fut. pp.*

Na sukaram unchena paggahena
yãpetum – A. III. 66

Not easy to live by gleanings; *Yã + ãpe + tum*, *caus. inf.*

Na.. sukaram paresam dhammam
desetum – A. III. 184

Not easy to explain the Dhamma to others; *Dṛś + e + tum*, *caus. inf.*

Na sukaram samkhãtum – A. V. 172

Not easy to count; *sam + Khyã + tum*, *inf.*

Na sukkena sukham adhigantabbam
– M. II. 93

Happiness could not be gained with much ease; *adhi + Gam + tabba*, *fut. pp.*

Na sussusanti, na sotam odahanti, na
aññã cittaṃ upatthãpentì,
vokkamma ca sãsanã vattanti – D. I.
230-31; M. III. 117

They are not eager to listen, they do not give ear, do not cause to focus their mind on understanding, they keep away from the teacher's instruction; *sussusanti*, *desid. from Śru*, *pres. 3rd. pl.*; *o + Dhã + a + nti*, *pres. 3rd. pl.*; *upa + Sthã + ãpe + nti*, *pres. 3rd. pl.*; *vi + o (ava) + Kram + ya*, *absol.*; *Vṛt + a + nti*, *pres. 3rd. pl.*

Na so dhammo sudesiyo luddhena
... duṭṭhena... mũlhenã – M. II. 172-
3

That Dhamma is not easy to be explained by the one who is greedy... hateful ... deluded; *su + Dṛś + ya*, *fut. pp.*; *Lubh + ta*, *pp.*; *Duṣ + ta*, *pp.*; *Muh + ta*, *pp.*

Nahanuna so orako yakkho – D. II.
206

He is, indeed, not a simple spirit; *naha*, *indcl.*; *nũna*, *emph. p.*

Nahãnagarukã manussã
udakasuddhikã – Vin. I. 196

People take bathing seriously, they believe that they can be purified by water; *Snã + ana*, *der.*; *Śudh + ti + ka*, *der.*

Nahãnam paṭiyãdetabbam – Vin. I.
47

Preparation should be made for taking bath; *paṭi + Yat + e + tabba*, *caus. fut. pp.*

Nahãne usukkam akãsi – Vin. I.
312

Enticed them in taking bath; *a + Kṛ + s + i*, *pst. 3rd. sg.* (*a + karsi > kassi > kãsi*)

Nahãne piṭṭhiparikammaṃ – Vin. II.
22

Rubbing the back at bathing

Nahãtvã ca pivitvã ca paccuttaritvã
– A. III. 190

Having bathed, drunk and come back (to the land); *Snã + tvã*, *absol.*; *Pã or Pī + i + tvã*, *absol.*; *paṭi + u(t) + Tr + i + tvã*, *absol.*

Nahãpitapubbo – Vin. I. 248

The one who was previously a barber; *Snā + āpe + i + ta, pp. + pubbo; pubbe nahāpito*

Nahāyamānā rukkhe kāyam ugghamsenti – Vin. II. 105

(They) while taking bath, rub (their) body on a tree; *u(t) + Ghṛṣ + e + nti, caus. pres. 3rd. pl.*

Na hi Tathāgatā vitatham bhaṇanti – D. II. 73

The Tathāgatas (those who have realised the truth) do not speak untruth; *Bhaṇ + a + nti, pres. 3rd. pl.*

Nahi nūna so orako dhammavinayo na sā oraka pabbajjā yattha Yaso pabbajito – Vin. I. 19

It is indeed not a simple doctrine and discipline, not a simple renunciation where Yasa became a renounced; *nahi, incl.; nūna, emph. p.; ora + ka; yattha, incl.; pa + Vraj + i + ta, pp.*

Na hi nūna so orako dhammavinayo, na sā orikā pabbajjā – D. II. 30

That is, in deed, not so simple doctrine and discipline, that is not so simple renunciation; *nūna, emph. p.; ora + ka, der.*

Na hi no saṃgaram tena – M. III. 187

We don't have an agreement with him

Na hi Bhagavā evaṃ vadeyya – M. I. 130; III. 207; S. III. 110

Definitely, the Blessed One would not say thus; *na, neg. p.; hi, emph. p.; Vad + eyya, opt. 3rd. sg.*

Na hi mettha abhabbatā vuttā – A. I. 231

Unfitness is not declared by me on this point; *me + ettha; a + bhabba + tā, der.; Vac + ta, pp.*

Na hi sakkā kulitthīhi kuladhītāhi kulakumārīhi kulasuṇhāhi kuladāsīhi ārāmaṃ vā vihāraṃ vā gantuṃ – Vin. III. 120

It is indeed not possible by women, daughters, girls, daughters – in – law, female slaves in a family to go to the monastery or to the dwelling place; *sakkā, incl. used with instr.; kula + itthīhi; Gam + tuṃ, inf.*

Na hi sādhu Bhagavato abbhakkhānaṃ – M. I. 130; S. III. 110

To accuse the Blessed One is indeed not so good; *abhi + ā + Khyā + ana, der.*

Na hi so socati yo nirūpadhī – S. I. 108

One who has no attachment does not sorrow, indeed; *Suc + a + ti, pres. 3rd. sg.; ni + ® + upadhi + ī, der.*

Na hetam ..atthasaṃhitam, nādi brahmacariyakam, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati – D. I. 188-9; M. I. 431

It is indeed not beneficial, it does not agree with the basics of the highest way of life, it does not lead to disinterestedness, detachment, cessation, tranquillity, higher knowledge, realisation and blowing

out; *na + hi + etaṃ; attha + saṃ + Dhā + i + ta, pp.; saṃ + Vṛt + a + ti, pres. 3rd. sg.*

Na hoti āghāto na appaccayo na cetaso anabhiraddhi – M. I. 140

There is no grudge, bitterness and dissatisfaction of mind; *ā + Ghan + ta; a + pati + aya (from I); an + abhi + Rādh + ti, der.*

Na hoti ānando na somanassaṃ na cetaso ubbillāvitattaṃ – M. I. 140

There is no delight, no joy, no elation of mind; *u(t) + Plu + i + ta, pp. + tta, der.*

Nākāmā dātabbo bhāgo – Vin. I. 299

Should give a share without dissent; *na + akāmā; Dā + tabba, fut. pp.*

Nāgaṃ abhirūhitvā – D. I. 49; M. II. 112

Having mounted the elephant; *the term nāga is used in Pāli to denote Arahant, elephant, snake, greatness and a tree; ordainee is also addressed by the word nāga when he is going to be ordained; abhi + Ruh + i + tvā, absol.*

Nāgassa ogāhaṃ otiṇṇassa – A. IV. 435

When the elephant has plunged into the water; *o + Gah + a, der.; o + Tr + ta, pp.*

Nāgassa gocarapasutassa – A. IV. 435

When the elephant is browsing; *pa + Su + ta, pp.*

Nāgassa bhayā kiso ahosi – Vin. III. 146

Due to fear of the snake he became emaciated; *kisa (Skt. kṛśa)*

Nāgānaṃ ogayha uttarantānaṃ koṅcaṃ karontānaṃ saddaṃ assosiṃ – Vin. III. 109

I heard the sound of the elephants' trumpeting while (they were) crossing (the river) after plunging into it; *o + Gāh + ya, absol.; a + Śru + s + iṃ, pst. 1st. sg.*

Nāgāpalokitaṃ apalokesi – M. I. 337

Turned back and looked at (him) like an elephant, *nāga + apalokita; apa + Lok + e + s + i, pst. 3rd. sg.*

Nāgo nāgena saṃgāmessati – Vin. II. 195

The elephant will meet with another elephant; *saṃgāma + e + ssati, denom. fut. 3rd. sg.*

Nāgo vata bho nāgo – A. III. 345

Great, indeed, is the elephant

Nāgova sandānagunāni bhettvā – D. II. 274

Having broken the strap and the cord, like an elephant; *nāgo + iva; Bhid + tvā, absol.*

Nāccāsanne pādaṃ nikkhipati – M. II. 137

He does not keep pace too near; *na + ati + āsanna; ni + Kṣip + a + ti, pres. 3rd. sg.*

Nāññassa samaṇassa vā

brāhmaṇassa vā sutvā vadāmi – M. III. 186

I do not say after hearing (that) from another recluse or a brahmin; *na + aññassa; Śru + tvā, absol.; Vad + a + mi, pres. 1st. sg.*

Nāṇupi khayati, kiṃ bahudeva? – A. I. 249; 251, no kiṃ

Even a little action does not appear to be resulted, what to talk of many?; *na + aṇu + api; Khyā + ya + ti, pass. pres. 3rd. sg.; bahu + (d) + eva*

Nātikālena gāmo pavisitabbo, na divā paṭikkamitabbaṃ – M. I. 469

One should not enter the village too early in the morning and come back from the village late mid-day; *although the text does not mention atidivā, Cy. takes the meaning of atidivā and explains it, II. 184; pa + Viś + i + tabba, fut. pp.; paṭi + Kram + i + tabba, fut. pp.*

Nāticiraṃ ṭhātabbaṃ – Vin. II. 215

Should not stay too long; *na + ati + ciraṃ; Sthā + tabba, fut. pp.*

Nāthokaṃ nātibahuṃ – M. II. 138

Neither too little nor too much; *thokaṃ, bahuṃ, adv.*

Nātidīghā, nātirassā nātikisā nāthūlā nātikālī nāccodātā atikkantā mānuṣaṃ vaṇṇaṃ appattā dibbaṃ vaṇṇaṃ – D. II. 175

(The gem of woman) neither too tall nor too short, neither too slim nor too fat, neither too black nor too white, surpassed human complexion, unreached divine

complexion; *na + ati; na + ati + odāta; ati + Kram + ta, pp.; manu(s) + a, der.; a + pa + Āp + ta, pp.; Div + ya*

Nātidūre nāccāsanne āsanassa parivattati – M. II. 138

He turns round neither too far nor too near the seat; *na + ati + dūra; na + ati + āsanna; pari + Vṛt + a + ti, pres. 3rd. sg.*

Nātidūre pādaṃ uddharati nāccāsanne pādaṃ nikkhipati – M. II. 137

He does not lift up the foot too far and place it too close; *u(t) + Dhṛ or Hṛ + a + ti, pres. 3rd. sg.; ni + Kṣip + a + ti, pres. 3rd. sg.*

Nātisīghaṃ gacchati, nāti sanikaṃ gacchati – M. II. 137, 139

He goes neither too fast, nor too slow; *na + ati*

Nādike viharati giṇṇhakāvasathe – D. II. 91, 200; M. I. 205

Abides at the gabled house in Nādikā; *Nādikā is ā ending noun and yet we find a form as Nādike in the loc.*

Nādhivāseti pajahati vinodeti vyantikaroti anabhāvaṃ gameti – M. I. 11; S. IV. 77; A. V. 110

(He) does not tolerate, abandons, drives out, puts an end and makes it non-existent; *na + adhi + Vas + e + ti, caus. pres. 3rd. sg.; pa + Hā + ti, pres. 3rd. sg.; vi + Nud + e + ti, caus. pres. 3rd. sg.; vi + anta + Kṛ + o + ti, pres. 3rd. sg.; ana + bhāvaṃ + Gam + e + ti, caus. pres. 3rd. sg.*

Nānattakāyā ekattasaññino – A. IV. 40

Those who are distinct in body, singular in mind; *eka + tta, der. + saññā + ī, der.*

Nānattakāyā nānattasaññino – A. IV. 39

Those who are distinct in body, distinct in mind; *nānā + tta, der. + kāya*

Nānattasaññānaṃ amanasikārā – A. IV. 40

For the reason of keeping divers thoughts out of mind; *a + manasikāra*

Nānāgabbhā nānāovarakā – Vin. III. 200

Different rooms and different inner chambers; *o + Vṛ + aka, der.*

Nānājaccānaṃ purisānaṃ purisasaṃ – M. II. 152

One hundred persons belonging to different births; *nānā + jāti + a, der.*

Nānā diṭṭhikā nānā khantikā nānā rucikā satthāro – S. IV. 348

Teachers of different views, different faiths and different preferences; *diṭṭhi + ka, der.; khanti + ka, der.; ruci + ka, der.*

Nānādisā nānājanapadā mānavakā āgacchanti – D. I. 114

Young men come from different directions and different countries; *manu + ava + ka, der.*

Nānādhimuttikatā suppaṭividditā – D. I. 2

Different inclinations are perfectly realised; *nānā + adhimuttika + tā, der.; su + paṭi + Vyadh + ta, pp.*

Nānānāmā nānāgottā nānājaccā nānākulā pabbajitā ekato ussāritā – Vin. III. 177

(You have) different names, different clans, different races, you have renounced from different families and been raised up together; *u(t) + Sṛ + e + i + ta, caus. pp.*

Nānābhesajjehi nippacitvā – Vin. I. 271

Having cooked with various medical herbs; *ni + Pac + i + tvā, absol.*

Nānābhesajjehi paribhāvetvā – Vin. I. 279

Having seasoned with a variety of medical herbs; *pari + Bhū + e + tvā, caus. absol.*

Nānāvihārehi viharataṃ kenassa vihārena vihātabbaṃ? – A. V. 328

By those who are abiding with different abiding what should be the abiding to be followed?; *kena + assa: As + yā (Skt. yāt), fut. pp.; vi + Hṛ + a + tabba: vihartabba > vihattabba > vihātabba, fut. pp.*

Nānā hi no bhante kāyā, ekaṃ ca pana maññe cittaṃ – M. III. 156

Venerable sir, our bodies are different, but the mind is one, I feel.

Nānubandhitabbo – A. IV. 366

He should not be followed; *na + anu + Ba(n) dh + i + tabba, fut. pp.*

Nānuyūñjati ajjhattaṃ**cetosamathaṃ – A. III. 86**He does not practise inner calmness of mind; *na + anu + Yu(ñ)j + a + ti, pres. 3rd. sg.***Nāpadānaṃ paññāyati – D. III. 88**The end does not appear; *pa + Jñā + ya + ti, pres. 3rd. sg.***Nāparaṃ itthattāya – D. I. 158**There is nothing more for this; *na + aparaṃ; ittha + tta, der.***Nābhijānāmi kāmasaññaṃ
uppannapubbaṃ – M. III. 125**I do not remember that an idea of sense-desire has ever arisen in me; *in Pāli idiom, when there are two clauses in a sentence, the subordinate clause which stands as the object of the verb abhijānāmi in the main clause ends with a derivative noun ending with the suffix tu (Skt. tṛn), for example nābhijānāmi divā supitā***Nābhijānāmi kiñci sikkhāpadaṃ
sañcicca vītikkamitā – A. IV. 66**I do not remember that I violated any rule intentionally; *saṃ + Cit + ya, absol.; vi + ati + Kram + i + tu, der.***Nābhijānāmi cittassa aññathattaṃ –
A. IV. 65, 210**I do not remember the change of mind; *na + abhi + Jān + nā + mi, pres. 1st. sg.; aññathā + tta, der.***Nābhijānāmi sāmikaṃ manasāpi
aticarittā (aticaritā?), kuto pana
kāyena? – A. IV. 66**I do not remember that I was unfaithful to the husband even in thought, how could it be in body?; *ati + Car + i + tu, der.***Nābhijānāmi supinantenapi
methunaṃ dhammaṃ paṭisevitā,
pageva jāgaro – Vin. II. 79; III. 162**I do not remember the indulgence of sexual intercourse not only in a dream but also in keeping awake; *supina + antena + api; paṭi + Sev + i + tu, der.; pageva, indcl.***Nāmañca sāveti – M. II. 120, 144**Announces the name, *Śru + e + ti, caus. pres. 3rd. sg.***Nāmanvayena āgañchumaṃ – D. II. 261**(They) came according to their names; *nāma + anvayena; ā + gañch (gacch) + uṃ, pst. 3rd pl.***Nāmaṃ Buddhapaṭisaṃyuttaṃ,
dhammapaṭisaṃyuttaṃ,
saṃghapaṭisaṃyuttaṃ – Vin. IV. 6**The name connected with the Buddha, the Dhamma and the Saṃgha; *paṭi + saṃ + Yuj + ta, pp.***Nāmarūpamhā nāparaṃ gacchati –
S. II. 104**(The consciousness) does not go beyond mind and form; *na + aparaṃ***Nāmarūpaṃ hetu nāmarūpaṃ
paccayo viññāṇakkhandhassa
paññāpanāya – M. III. 17**Mind and form is the cause and condition for the declaration of the aggregate of consciousness; *pa + Jñā + āpe + ana, caus. der.***Nāmarūpasamudayā cittassa
samudayo – S. V. 184**

The citta originates depending on mind and form

**Nāmarūpassa avakkanti hoti – S. II.
66**The descent of mind and form takes place; *ava + Kram + ti, der.; Hū (Bhū) + a + ti, pres. 3rd. sg.***Nāmena ca āvusovādena ca
samudācaranti – M. I. 171; Vin. I. 9**Address by name and by the word friend; *saṃ + u(t) + ā + Car + a + nti, pres. 3rd. pl.***Nāmena maṃ Bhagavā ālapatīti
haṭṭho udaggo – Vin. II. 156**Being happy and elated thinking, “the Blessed One addresses me by the name”; *ā + Lap + a + ti, pres. 3rd. sg. + iti; Hr̥ṣ + ta, pp.; u(t) + agga***Nāyako hoti vināyako aggo
pamukho pāmokkho – Vin. I. 24**(He) is the leader, supreme leader, the highest, the prominent, the chief; *pamukha + ya, der.***Nāyaṃ kāyo ādāya gamanīyo – A. V.
300**One should have to go without taking this body; *Gam + anīya, fut. pp.***Nāyaṃ dhammapariyāyo kismiñci
paṭiṭṭhito – A. IV. 166**This mode of teaching is not established anywhere; *na + ayaṃ***Nāyaṃ dhammo asantuṭṭhassa – A.
IV. 229**This Dhamma is not for the one who is discontent; *a + saṃ + Tuṣ + ta, pp.***Nāyaṃ dhammo asamāhitassa – A.
IV. 229**This Dhamma is not for the one who has no concentrated mind; *a + saṃ + ā + Dhā + i + ta, pp.***Nāyaṃ dhammo kusītassa – A. IV.
229**

This Dhamma is not for the lazy

**Nāyaṃ dhammo duppaññassa – A.
IV. 229**This Dhamma is not for the one who is unwise; *du + pañña***Nāyaṃ dhammo papañcārāmassa
papañcaratino – A. IV. 229**This Dhamma is not for the one who is so much attached to the ego; *papañca + ā + Ram + a, der.; papañca + Ram + ti + ī, der.***Nāyaṃ dhammo mahicchassa – A.
IV. 229**This Dhamma is not for the ambitious; *mahā + icchā***Nāyaṃ dhammo muṭṭhassatissa – A.
IV. 229**This Dhamma is not for the absent minded; *Mṛṣ + ta, pp. + sati***Nāyaṃ dhammo saṃgaṇikārāmassa
– A. IV. 229**This Dhamma is not for the one who is fond of social grouping; *saṃ + gaṇa + ika, der. + ārāma***Nāyaṃ dhammo susambudho – S.**

IV. 128

This Dhamma is not easily intelligible ; *susambudho* is used here for metric reason; *su + saṃ + Budh + ya, fut. pp.*

Nāyaṃ labbhā kiñci kātuṃ – Vin. I. 348

Nothing can be done against this person; *Labh + ya, fut. pp.; Kr + tuṃ, inf.*

Nāyyo so maṃ nippātesī – Vin. IV. 132

Master, he did not make me go out; *na nikkhāmesī, na maṃ gahetvā agamāsi; Cy. 869; ni + Pat + e + s + i, caus. pst. 3rd. sg.*

Nārahati ayaṃ puriso orako hotuṃ – Vin. IV. 158

This person is not fit to be a simple man; *Hū (Bhū) + a + tuṃ, inf.*

Nārahati ayaṃ puriso pāpo hotuṃ – Vin. IV. 157

This person is not fit to be an evil man

Nārādhako hoti nāyaṃ dhammaṃ kusalaṃ – S. V. 19; A. I. 69

(He) does not become one who satisfies the wholesome way; *na + ārādhaka: ā + Rādh + aka, der.*

Nālandā iddhā ceva phītā ca bahujaṇā ākiṇṇamanussā – M. I. 377

Nālandā is rich, prosperous, populace and crowded with people; *Rdh + ta, pp.; Sphāy + ta, pp.; ā + Kīr + ta, pp.*

Nālandāyaṃ viharati

Pāvārikambavane – D. I. 211, D. II.

81, III. 99

Abides at the Pāvārika mango grove in Nālandā

Nālaṃ dārābharaṇāya – D. III. 183

Unfit for keeping a wife (for maintaining a family); *na + alaṃ; dārā + Bhṛ + ana, der.*

Nālikāyapi kaṇṇakitāyo honti – Vin. II. 116

(They) become dirty even inside the case; *kaṇṇa (krṣṇa) + kīta (Skt. kṛta) pp.*

Nālikodanaṃ gaṇhāti – Vin. IV. 243

It takes a nālikā measure of boiled rice; *nālikā + odanaṃ; nālikā = two handfuls*

Nālikodanaparamaṃ bhuñjāmi, tadūpiyaṅca sūpeyyaṃ – D. II. 198

I eat only one nālikā of boiled rice and the soup or curry proportionate to it; *taṃ + rūpiyaṃ; tadanurūpaṃ; sūpa + eyya, der.*

Nāliyaṅvapakena anugharakaṃ anugharakaṃ āhiṇḍitvā – Vin. I. 249

Having wandered from house to house with the tube and the container; *nāliyaṅ ca āvapakena ca, āvapako nāma yattha laddhaṃ laddhaṃ āvapanti. pakkhipanti; Cy. V. 1103; ā + Hiṇḍ + i + tvā, absol.*

Nāvaṃ pariyesanti – Vin. I. 230

Search for a boat; *pari + es (from Is) + a + nti, pres. 3rd. pl.*

Nāvābhīrūhanasamaye – Vin. IV. 73

At the time of boarding a boat; *nāvā + abhī + Ruh + a + ana, der. + samaya*

Nāvāya ujjavanikāya paccorohitvā – Vin. II. 290

Having disembarked from the boat going upstream; *pati + o + Ruh + a + i + tvā, absol.*

Nāvāya Sahajātiṃ ujjaviṃsu – Vin. II. 301

They rushed to Sahajāti by a boat; *u(t) + Ju + a + iṃsu, pst. 3rd. pl.*

Nāsakkhi paṭivijjhitaṃ – D. II. 103

Was unable to realise; *na + asakkhi, (Skt. aśaksīt), pst. 3rd. sg.; paṭi + Vyadh + i + tuṃ, inf.*

Nāsakkhiṃsu sakāya katikāya saṅghātuṃ – M. I. 171

(They) were unable to stand on their agreement; *na + asakkhiṃsu (from Śak); pst. 3rd. pl.; saṃ + Sthā + tuṃ, inf.*

Nāsakkhi saññāpetuṃ – D. I. 236; M. I. 474

Was unable to make (him) convince; *saṃ + Jñā + āpe + tuṃ, caus. inf.*

Nāsakkhissaṃ bhante pamādassaṃ bhante – M. III. 179

I was unable, venerable sir, I was forgetful; *na + asakkhissaṃ: a + sakkha + iṣ + aṃ, pst. 1st. sg.; pamādassaṃ: pamāda + iṣ (as) + aṃ, pst. 1st. sg., irregular forms*

Nāsadā vākaraṃ migo – M. II. 65

The deer did not get into the trap; *na + ā + Sad + ā, pst. 3rd. sg.*

Nāsiṃsati lokamimaṃ paraṅca – A. II. 49

He does not wish for this world and the other; *na + ā + Śaṃs + a + ti, pres. 3rd. sg.*

Nāsenteva naṃ kule na vāsenti – S. IV. 248

(They) definitely cause to destroy her and make no accomodation (for her) in the family; *gīvāyaṃ gahetvā nīharanti, Cy. III. 87; Naś + e + nti, caus. pres. 3rd. pl. + eva; Vas + e + nti, caus. pres. 3rd. pl.*

Nāssa imissā parisāya samasamo atthi vaṇṇena – D. I. 123

In terms of class (or complexion), there is none in this crowd who is equal to this person; *na + assa: As + ti, pres. 3rd. sg.*

Nāssa pattacīvaraṃ

paṭiggahettabbaṃ – Vin. I. 9

The bowl and the robe of this person should not be received; *paṭi + Grh + e + tabba, fut. pp.*

Nāssassa manāpaṃ – A. III. 124; Vin. II. 186

It would not be agreeable to this person; *na + assa + assa; the second assa is opt. 3rd. sg.*

Nāhaṃ akallako – Vin. III. 62

I am not indisposed; *na + ahaṃ; a + kalla (Skt. kalya) + ka, der.*

Nāhaṃ ussahāmi therassa nāmaṃ

gahetuṃ, garu me thero – Vin. I. 93

I am unable to pronounce the elder's name, the elder is my teacher (or he is

highly respected by me); *u(t) + Sah + a + mi, pres. 1st. sg.; Grh + e + tum, inf.*

Nāhaṃ kvaci kassaci kiñcanaṃ tasmiṃ – A. II. 177

I do not belong to anybody, anywhere; *kvaci, indcl.; kiñcana + tā, der.*

Nāhaṃ taṃ dukkaṭaṃ passāmi – Vin. II. 289

I don't see it a wrong doing; *du + Kr + ta, pp.; passa + mi, pres. 1st. sg.*

Nāhaṃ tayā upaṭṭhātabbo – Vin. I. 54

I should not be attended by you; *upa + Sthā + tabba, fut. pp.*

Nāhaṃ deva jīvāmi – D. III. 65

Your majesty, I have no means of livelihood; *Jīv + a + mi, pres. 1st. sg.*

Nāhaṃ nisinno api ca kho ṭhito – Vin. III. 189

I have not been sitting but standing; *ni + Sad + ta, pp.; Sthā + i + ta, pp.*

Nāhaṃ Bhagavato saddhāya gacchāmi, ahampetāni jānāmi – A. III. 39

I don't go by faith in the Blessed One, I know these myself too; *ahaṃ + api + etaṃ; Jān + nā + mi, pres. 1st. sg.*

Nāhaṃ bhante etaṃ rodāmi, yaṃ maṃ Bhagavā evamāha – M. I. 389

Venerable sir, I do not cry because of the fact that the Blessed One said this about me; *etaṃ, acc. for abl.; Rud + a + mi, pres. 1st. sg.; evaṃ + āha: a + Ah + a, pst. 3rd. sg.*

Nāhaṃ bhante oliyāmi, na saṃsīdāmi – M. III. 261

Venerable sir, I do not shrink, I do not sink; *o + Lī + ya + mi, pres. 1st. sg.; saṃ + Sad + a + mi, pres. 1st. sg.*

Nāhaṃ bhante Bhagavato sabbaṃ diṭṭhiṃ jānāmi – A. V. 186

Venerable sir, I don't know all the view of the Blessed One; *Drś + ti, der.*

Nāhaṃ bhikkhave lokena vivadāmi, loko ca mayā vivadati – S. III. 138

Bhikkhus, I do not dispute with the world, but the world disputes with me; *na + ahaṃ; vi + Vad + a + mi, pres. 1st. sg.*

Nāhaṃ.. muṭṭhassatissa asampajānassa

ānāpānasatibhāvanāṃ vadāmi – M. III. 84

I do not prescribe the practice of meditation on breathing in and out for a person who is forgetful and unaware; *Mṛṣ + ta, pp. + satī; a + saṃ + pa + Jān + nā; Vad + a + mi, pres. 1st. sg.*

Nāhaṃ sakkomi bhavante – D. II. 246

I am unable, sirs; *Sak + no + mi, pres. 1st. sg.; bhavante seems to be a Māgadhī form of bhavantah*

Nikacca kitavasseva – Vin. III. 90

As if by a fraud of a gambler; *nikati + a; kitavassa + iva*

Nikaṇṇikampi jappeti – Vin. IV. 270

Whispers in the ear; *nikaṇṇikanti kaṇṇamūlaṃ, Cy. 927; ni + kaṇṇikā;*

jappa (from Jalp) + e + ti, denom. pres. 3rd. sg.

Nikāmalābhī akicchalābhī akasiralābhī – M. III. 98; S.II. 278; V. 316; A. II. 23

One who gains at will and without much difficulty; *Labh + i, der.*

Nikkhantiṃ kareyyaṃ – Vin. I. 88

I should get out of; *ni (s) + Kram + ti, der.; Kr + eyyaṃ, opt. 1st. sg.*

Nikkhante paṭhame yāme – Vin. II. 236

When the first watch of the night is gone; *loc. abs.; ni (s) + Kram + ta, pp.*

Nikkhittacīvarā kāyaṃ ovassāpentī – Vin. I. 291

Having put down the robes they make the body expose to the rain; *ni + Kṣip + ta, pp.; o + vassa + āpe + nti, caus. denom. pres. 3rd. pl.*

Nikkhittamaṇisuvaṇṇā samaṇā sakyaputtiyā apetajātarūparajātā – S. IV. 325; Vin. II. 294

The recluses, sons of the Śākyan, have given up gems and refined gold and kept themselves away from gold and silver; *Śkaya + putta + iya, der.; apa + I + ta, pp.; jātarūpa + rajata*

Nigaṇṭhesu Nātaputtiyesu nibbinnarūpā virattarūpā paṭivānarūpā – M. II. 244

As if they were disinterested, detached and disappointed towards Nigaṇṭhas, the sons of Nātaputta; *ni + Vid + ta, pp. + rūpa; vi + Raj + ta,*

pp; paṭi + Vr + ana, der.

Nigaṇṭhesupi dāne samādapeti – A. IV. 186; Vin. I. 237

Makes (me) observe giving alms even to the Nigaṇṭhas; *saṃ + ā + Dā + āpe + ti, caus. pres. 3rd. sg.*

Niggayha niggayyāhaṃ vakkhāmi pavayha pavayha, yo sārō so ṭhassatīti – M. III. 118

Rebuking continuously and pressing continuously I admonish (you), with the hope that whatever core is there it will remain; *ni + Grh + ya, absol.; Vac + ssāmi, (Sk. Vakṣyāmi), fut. 1st. sg., used as pres. 1st. sg., taking vakkha as the base; pa + Vah + ya, meta. absol.; Sthā + ssati + iti, fut. 3rd. sg.*

Nigrodharājaṃ ussāpesi – A. III. 371

Caused the king banyan tree to lift up; *u (t) + Śri + āpe + s + i, caus. pst. 3rd. sg.*

Nicayaṃ samparāyikaṃ – S. I. 72

Building up of the next life; *ni + Ci + a, der.; nicayaṃ, pr.p. nom. sg.; saṃ + parā + aya (from I) + ika, der.*

Niccakappaṃ niccakappaṃ viharāmi – M. I. 249

I abide almost always; *nicca + kappā, kappā is used to give the sense of almost, cp. kevalakappaṃ Jetavanaṃ obhāsetvā, Sn.46*

Niccakappaṃ manasikātabbaṃ – M. III. 266; S. IV. 59, sādhuṃ is added

To be remembered almost all times; *niccakappaṃ*, *adv.*; *manasi + Kr + tabba*, *fut. pp.*

Niccavāraṇampi sādituṃ – Vin. IV. 102

To accept even a permanent offer; *Svad + e + i + tuṃ*, *caus. inf.*

Niccabhataṃ pacchindi – Vin. IV. 66

Stopped the regular meal; *pa + Chi(n)d + i*, *pst. 3rd. sg.*

Niccaṃ utrastamidaṃ cittaṃ, niccaṃ ubbiggamidaṃ mano – S. I. 53

This mind is always terrified, always agitated; *niccaṃ*, *adv.*; *u(t) + tras + ta*, *pp.*; *u(t) + Vij + ta*, *pp.*

Niccaṃ vā aniccaṃ vā? – S. II. 249
Is it permanent or impermanent?

Nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassati – D. I. 21
Permanent, firm, eternal, subject to no change and will remain the same for ever; *tathā + eva*; *Sthā + ssati*, *fut. 3rd. sg.*

Nicchaviṃ purisaṃ vehāsaṃ gacchantam – Vin. III. 106

Skinless man going in the sky; *ni + chavi*; *vehāsaṃ*, *acc. for loc. sense*; *gaccha + nta*, *pr.p.*

Nijjhattibalā paṇḍitā – A. IV. 223
The intelligents have the power of conciliation; *ni + jhā* (from *Dhyai*) + *ti*, *der.*

Nijjhattiṃ upagacchanti – A. I. 76
They come to a settlement

Nijjhattiṃ upenti – M. I. 320
They come to a settlement;
nijjhattīti saññattivevacanametaṃ, *Cy. II. 393*; *upa + e* (from *I*) + *nti*, *pres. 3rd. pl.*

Niṭṭhamettha gantabbaṃ – D. II. 124; S. II. 186; A. II. 144
The conclusion should be reached at this point; *niṭṭhaṃ + ettha*; *Gam + tabba*, *fut. pp.*

Niṭṭhaṃ gaccheyya – M. I. 176
Would come to the conclusion;
gaccha + eyya, *opt. 3rd. sg.*

Niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati – A. V. 328
The Blessed One, whose robe is finished, will start (his) preaching tour at the end of the three month period; *ni(s) + Sthā + i + ta*, *pp.* + *cīvara*; *temāsa + accaya* (*ati + aya* from *I*); *pa + Kram + i + ssati*, *fut. 3rd. sg.*

Niṭṭhubhitvā pakkāmi – Vin. III. 132
Having spat out he went off; *ni(s) + Stubb + i + tvā*, *absol.*; *pa + Kram + i*, *pst. 3rd. sg.*

Nitthunantāpi vaccaṃ karonti – Vin. II. 221
They relieve themselves while groaning; *ni(s) + Stan + nā + nta*, *pr. p.*

Nidahitvā bhuñjati – Vin. IV. 87

Having stored up, eats; *ni + Dhā + i + tvā*, *absol.*

Nidānaṃ uddisitvā – Vin. I. 112
Having recited the provenance; *u(t) + Dṛś + i + tvā*, *absol.*

Nidānāni kammānaṃ samudayāya – A. III. 338
Sources for the origin of Karma; *saṃ + u(t) + aya* (from *I*)

Niddākilamathaṃ paṭivinodetvā – A. IV. 344
Causing to dispell drowsiness and languid; *paṭi + vi + Nud + e + tvā*, *caus. absol.*

Niddāpetvā lavāpetabbaṃ – Vin. II. 180
Having caused to weed, it should cause to be reaped; *ni(s) + Dā + āpe + tvā*, *caus. absol.*; *Lū + āpe + tabba*, *caus. fut. pp.*

Niddārāmataṃ anuyuttā – D. II. 78
Indulged in slothfulness; *niddā + ārama + ta*, *der.*; *anu + Yuj + ta*, *pp.*

Niddhamaniyā dhammā – A. V. 220
Things to be blown off; *ni + dhamaniya*

Nidhānakusalo hoti – A. IV. 339
He becomes clever in savings

Nidhimukhaṃ gavesanto – A. V. 346
Searching for a hidden treasure;
nidhimukhaṃ gavesantoti nidhiṃ pariyesanto, *Cy. V. 86*; *gava + esa* (from *Iṣ*) + *nta*, *pr.p.*

Nindābyārosaupārambhahayā – M. III. 78

For the reason of fear of insult, anger and attack; *nindā + byārosa + upārambha + bhaya*

Ninnāmayetaṃ tanukaṃ – M. II. 143

Put out this (tongue) a bit; *ni + Nam + aya*, *caus. imper. 2nd. sg.* + *etaṃ*

Ninne vā yadi vā thale – S. I. 233

On a low ground or on a flat land; *yadi*, *vā*, *indel.*

Nipajjissāmīti kāyaṃ āvajjesi – Vin. II. 286

Caused the body to recline thinking I shall lie down; *ni + Pad + ya + i + ssāmi*, *fut. 1st. sg.*; *a + Vrj + e + s + i*, *caus. pst. 3rd. sg.*

Nipannaṃ vā upanipajjeyya – D. III. 203

He would lie down close to the one who had already been lying down; *ni + Pad + ta*, *pp.*; *upa + ni + Pad + ya + eyya*, *opt. 3rd. sg.*

Nippattaṃ akāsi – Vin. IV. 259

(She) made (the swan) featherless; *ni + patta*; *a + Kr + ā + s + i*, *double pst. 3rd. sg.*

Nippapañcapade rato – A. III. 294

The one who takes delight in the step where proliferation of thought ends; *nippapañcapadeti nibbānapade*, *Cy. III. 348*; *ni(s) + papañca + pada*

Nippapañcārāmassāyaṃ dhammo nippapañcaratino – A. IV. 229

This Dhamma is for the one who has no delight in proliferation of thought or who is happy with Nibbāna; *nibbānapade abhiratassa*, *Cy. IV. 120*; *ni(s) + papañca + āramassa + ayaṃ; rati + ī, der.*

**Nippurisehi turiyehi
paricārayamāno – D. II. 21; M. I. 504; A. I. 145; Vin. I. 15**

Being entertained by female orchestra; *pari + Car + aya + māna, caus. pr. p.*

Nibbaddhatelakaṃ nāliyāsakaṃ – A. III. 49

A kind of vegetable mixed with rice flour and cooked in ghee, sweetened and scented; *Cy. III. 253*

**Nibbānapoṇaṇca me mānasam
bhavissati – A. III. 443**

My mind will be prone towards Nibbāna; *mana(s) + a, der.*

Nibbānaṃ sacchikareyya – M. II. 242

(He) would experience Nibbāna; *sa + acchi + kareyya, opt. 3rd. sg.*

Nibbānasaññā paccupaṭṭhitā – A. III. 443

Present is the sense of Nibbāna; *pati + upa + Sthā + i + ta, pp.*

Nibbānasappāyā paṭipadā – S. IV. 134

The way, conducive to the attainment of Nibbāna

Nibbānābhirato pahāsi sakkāyaṃ – A. III. 295

Extremely delighted in Nibbāna, he got himself rid of existence; *sakkāyanti tebhūmakavaṭṭaṃ, Cy. III. 348*; *nibbāna + abhi + Ram + ta, pp.*; *pa + Hā + s + i, pst. 3rd. sg.*

Nibbāne ca santadassāvī – A. III. 443

The one who has seen peace in Nibbāna; *Dṛś + ya + āvi, der.*

Nibbijja pakkāmi – S. IV. 178

Having lost interest he went away; *ni + Vid + ya, absol.*; *pa + Kram + i, pst. 3rd. sg.*

Nibbiṭṭharājabhaṭo – Vin. IV. 265

The worker, employed and paid by the king; *ni + Viś + ta, pp.*; *cp. nibbisaṃ bhatako yathā; rāja + Bhṛ + ta, pp.*

Nibbidābahulo bhava – S. I. 188

Practise disinterestedness frequently; *ni + Vid + ā + bahula; Bhū + a, imper. 2nd. sg.*

Nibbidāya cittaṃ santhāsi – Vin. I. 15

The mind stood firm in disinterestedness; *saṃ + Sthā + s + i, pst. 3rd. sg.*

**Nibbidāya virāgāya nirodhāya
paṭipanno – S. II. 48; A. I. 64**

The one who has been following the way for disinterestedness, detachment and cessation; *paṭi + Pad + ta, pp.*

Nibbidā virāgatthā – A. V. 313

Disinterestedness is for detachment; *virāga + attha: vi + Raj + a, der.*

**Nibbidāvirāgavipannassa
hatūpanisaṃ hoti vimutti-
ñāṇadassanaṃ – A. III. 200**

For him who has lost touch of disinterestedness and detachment, there is no ground for knowledge and vision of liberation; *vi + Pad + ta, pp.*; *Han + ta, pp. + upanisā*

**Nibbindati, nibbindaṃ virajjati,
virāgā vimuccati, vimuttasmiṃ
vimuttamiti ñāṇaṃ hoti: khīṇā jāti,
vusiṭaṃ brahmacariyaṃ, kataṃ
karaṇiyaṃ, nāparaṃ itthattāyāti
pajānāti – Vin. I. 14**

Becomes disinterested, being disinterested he is detached, due to detachment he is released, when released, there arises (in him) a knowledge: birth is exhausted, highest way of life has been lived, done what was to be done, he knows that there is nothing more to be done for this purpose; *ni + ⑧ + Vi(n)d + a + ti, pres. 3rd. sg.*; *ni + ⑧ + Vi(n)d + a + nta, pr. p.*; *vi + Raj + ya + ti, pass. pres. 3rd. sg.*; *vi + Muc + ya + ti, pass. pres. 3rd. sg.*; *vi + Muc + ta, pp.*; *Kṣi + ta, pp.*; *vi + Vas + i + ta, pp.*; *Kṛ + ta, pp.*; *Kṛ + anīya, fut. pp.*; *na + aparaṃ; ittha + tta, der.*

Nibbinnarūpā virattarūpā

paṭivānarūpā – D. III. 118
(They) looked like disinterested, distracted and indignant; *ni + Vid + ta, pp. + rūpa (appearance); vi + Raj + ta, pp.*; *paṭi + Vr + ana, der.*

Nibbeṭṭhantaṃ ativeṭṭheti – M. II. 248

He presses very hard the person

who denies the charge, *ni + veṭṭhantaṃ, pr. p.*; *ati + Veṭṭ + e + ti, pres. 3rd. sg.*

Nibbedhabhāgiyā saññā – A. II. 167

Notions belonging to penetration, *ni + Vyadh + a + bhāga + iya, der.*

Nibbedhāya saṃvattanti – S.V. 88

Lead to penetration; *saṃ + Vr + a + nti, pres. 3rd. pl.*

**Nibbedhikapariyāyo
dhammapariyāyo – A. III. 410**

The mode of teaching named penetrative way; *pari + (y) + aya (from I)*

**Nibbedhikaṃ brahmacariyaṃ
pajānāti āsavanirodhaṃ – A. III. 414**

He realises the highest way of life which is penetrative and leading to the cessation of influxes; *nibbedha + ika, der.*; *ni + Rudh + a, der.*

**Nibbedhikaṃ brahmacariyaṃ
pajānāti kammanirodhaṃ – A. III. 415**

He realises the highest way of life which is penetrative and leading to the cessation of Kamma

**Nibbedhikaṃ brahmacariyaṃ
pajānāti kāmanirodhaṃ – A. III. 412**

He realises the highest way of life which is penetrative and leading to the cessation of sense-desire

**Nibbedhikaṃ brahmacariyaṃ
pajānāti dukkhanirodhaṃ – A. III. 417**

He realises the highest way of life

which is penetrative and leading to the cessation of Dukkha

Nibbedhikaṃ brahmacariyaṃ pajānāti saññānirodhaṃ – A. III. 414

He realises the highest way of life which is penetrative and leading to the cessation of identification

Nibbhogo bhavaṃ Gotamo – A. IV. 174; Vin. III. 2

Master Gotama is bereft of enjoyment; *ni + Bhuj + a, der.*

Nimantitamha tayā brāhmaṇa vassaṃ vutthā – Vin. III. 10-11

Invited by you, brahmin, we had observed rainy retreat; *ni + manta + e + i + ta, denom. pp.; Vas + ta, pp.*

Nimantitā vā pavāritā vā – Vin. IV. 311

Invited or satisfied; *nimanta + e + i + ta, denom. pp.; pa + Vr + e + i + ta, caus. pp.*

Nimantito svātanāya bhattaṃ – M. I. 236

(He) was invited for the meal tomorrow; *the phrase svātanāya bhattaṃ is generally used with the verb adhivāsetu, bhattena is used with ni + manta*

Nimantehi svātanāya bhattena – S. IV. 123

Invite (him) for the meal tomorrow; *ni + manta + e + hi, denom. imper. 2nd. sg.; svātanāya, (Skt. svastana), indcl.*

Nimittametaṃ na samanupassāmi – M. I. 72

I don't see this point; *nimittaṃ + etaṃ*

Nimittaṃ aggahesi – Vin. III. 15

Took the shape into the mind (=recognised); *a + Grh + e + s + i, pst. 3rd. sg.*

Nimittaṃ asamanupassanto – A. IV. 83

Seeing no reason or sign; *a + saṃ + anu + passa + nta, pr.p.*

Nimittaṃ gaṇhāhi – Vin. I. 183

Take it the object (sign); *Grh + nā + hi, meta. imper. 2nd. sg.*

Nimittaṃ suggahitaṃ hoti, sumanasikataṃ, sūpadhāritaṃ suppaṭividdhaṃ paññāya – A. IV. 33

The sign is well taken up, well attended to, well considered and well penetrated into by insight; *su + Grh + i + ta, pp.; su + upa + Dhṛ + e + i + ta, caus. pp.; su + paṭi + Vyadh + ta, pp.*

Nimittāni dissanti – Vin. I. 343

Signs are to be seen; *Dṛś + ya + nti, pass. pres. 3rd. pl.*

Nimittānusārī viññāṇaṃ hoti – D. III. 249; S. IV. 269; A. III. 292

There is consciousness following the sign; *nimitta + anu + Sr + ī, der.*

Nimittena ādisati – A. I. 170

Points out by a sign; *ā + Dṛś + a + ti, pres. 3rd. sg.*

Nimujjati vā ummujjati vā

palavati vā – Vin. IV. 112

Goes down in the water or comes up from the water or floats on the water; *u(t) + Majj + ya + ti, pres. 3rd. sg.; ni + Majj + ya + ti, pres. 3rd. sg.; Plu + a + ti:plavati > palavati > pilavati, pres. 3rd. sg.*

Nimujjitukāmatā assa? – D. II. 325

Would there be desire for immersing into?; *ni + Majj + ya + i + tum, inf.; As + yā (Skt. yāt), opt. 3rd. sg.*

Niyyāti takkarassa

brahmasahavyatāya – D. I. 236

It leads the doer for his union with Brahmā; *taṃ (tat) + kara: ni + Yā + ti, pres. 3rd. sg.; sahavya (from sahāya) + tā, der.*

Niyyāti takkarassa sammā

dukkhakkhayāya – D. II. 80

It leads the doer for the perfect destruction of his suffering; *sammā, adv.*

Niyyāsi mahacca rājānubhāvena – M. II. 118

Went out with royal majesty; *mahatā rājānubhāvena, Cy. III. 349; ni + Yā + s + i, pst. 3rd. sg.*

Niratthakena saṃgaṇhāti – D. III. 180

Accords treatment with things of no value; *ni + ® + attha + ka, der.; saṃ + Grh + ṇā + ti, pres. 3rd. sg.*

Nirabbudo hi bhikkhusaṃgho nirādinavo apagatakāḷako suddho sāre paṭiṭṭhito – Vin. III. 10

The community of bhikkhus is free

from problems, free from defects, free from black marks, pure and established themselves on a solid ground; *ni + ® + abbuda; ni + ® + ādinava; apa + Gam + ta, pp.; Śudh + ta, pp.; pati + Sthā + i + ta, pp.*

Nirayaṃ upapanno – S. I. 92; A. IV. 225

The one who has gone to purgatory; *upa + Pad + ta, pp.; nirayaṃ is governed by upa*

Nirayavedaniyaṃ kammaṃ – A. III. 415

The action, to be experienced in purgatory

Niraye uppanno – S. I. 93

Born in purgatory; *u(t) + Pad + ta, pp.*

Nirayena vā brahmacariyena vā abhisapeyya – Vin. IV. 276

Should swear with purgatory or with the highest way of life; *abhisapeyyāti sapathaṃ kareyya, Cy. 928; abhi + Śap + eyya, opt. 3rd. sg.*

Niraye paccitvā – Vin. III. 105

Being boiled in the purgatory; *Pac + ya + i + tvā, pass. absol.*

Nirāmagandhā karuṇe vimuttā – A. III. 373

Those who are free from foul smell (defilement of anger) and intent on compassion; *ni + ® + āma + gandha; kodhāmagandha; karuṇeti karuṇajjhāne; vimutta = adhimutta; Cy. III. 387*

Nirāmisam sukhaṃ laddhā

upekhaṃ adhiṭṭhāti – A. III. 354
Having gained non-sensuous happiness, he establishes himself on equanimity; *ni* + ⑧ + *āmisā*; *Labh* + *tvā*, *absol.*; *adhi* + *ṭṭha* + *ti*, *pres.* 3rd. *sg.*; *upekhaṃ* is governed by *adhi*

Nirāmisassa sukhasa nirodhā uppajjati adukkhamasukhā vedanā – M. II. 236
Due to the cessation of unworldly pleasure, there arises neither miserable nor pleasurable feeling; *ni* + ⑧ + *āmisā*; *ni* + *Rudh* + *a*, *der.*

Niruttikusālo – A. III. 201
Skillful in language

Niruttipaṭisambhidāpattato hoti – A. III. 113
He has got (reached) analytical knowledge of language; *paṭi* + *sambhidā* + *patta*: *pa* + *Āp* + *ta*, *pp.*

Nirodhaṃ phusati – D. I. 184
Experiences cessation; *Sprś* + *a* + *ti*, *pres.* 3rd. *sg.*

Nilīno acchi – Vin. III. 35
(He) remained concealed; *ni* + *Lī* + *ta*, *pp.*; *Ās* + *ya* + *i*, *pst.* 3rd. *sg.*

Nillekhaṃ jantāgharaṃ kattukāmo – Vin. II. 123
The one who is desirous of making a hot-bath house with uncarved top roof; *nī(s)* + *lekha*; *Kṛ* + *tuṃ* + *kāmo*

Nillehitvā bhujjati – Vin. IV. 198
Licks and eats; *nī(s)* + *Lih* + *e* + *i* + *tvā*, *caus. absol.*

Nillopampi haranti – M. I. 87
Plunder wealth; *nī(s)* + *Lup* + *a*, *der.*; *Hṛ* + *a* + *nti*, *pres.* 3rd. *pl.*

Nivāsaṃ kappesaṃ – Vin. I. 312
They settled down; *kappa* + *e* + *s* + *uṃ*, *denom. pst.* 3rd. *pl.*

Nivṭṭhā vā hoti payātā vā – Vin. IV. 105
Settled down or on the march; *nī* + *Viś* + *ta*, *pp.*; *pa* + *Yā* + *ta*, *pp.*

Nivesanaṃ māpesi – Vin. I. 272
Caused to build a house; *Mā* + *āpe* + *s* + *i*, *caus. pst.* 3rd. *sg.*

Nisajja pāde pakkhālesi – M. II. 139; III. 155; A. I. 277; Vin. I. 9
Having sat down (he) caused to wash feet; *nī* + *Sad* + *ya*, *absol.*; *pa* + *Kṣal* + *e* + *s* + *i*, *caus. pst.* 3rd. *sg.*

Nisajjāya cittaṃ namati – M. III. 112
The mind bends towards sitting; *Nam* + *a* + *ti*, *pres.* 3rd. *sg.*

Nisinnako bhikkhusaṃghaṃ ovadati – M. II. 45
While sitting he advises the community of bhikkhus; *o* + *Vad* + *a* + *ti*, *pres.* 3rd. *sg.*

Nisinnakova kālakato, svāyaṃ paṭisaṃjivito – M. I. 333
(This recluse) passed away while seated, but the very same person has come back to life again; *nī* + *Sad* + *ta*, *pp.* + *ka*, *der.*; *kāla* + *kata*, *pp.*; *so* + *ayaṃ*; *paṭi* + *saṃ* + *Jīv* + *i* + *ta*, *pp.*

Nisinnapubbam iminā bhikkhunā – Vin. IV. 144

Has been sitting previously by this bhikkhu; *nī* + *Sad* + *ta*, *pp.* + *pubba*

Nisinnam vā upanisīdeyya – D. III. 203

(He) would sit close to the one who had already been sitting

Nisinnā vā nipannā vā vijāyati – D. II. 14

Gives birth to a child while sitting or lying down; *nī* + *Sad* + *ta*, *pp.*; *nī* + *Pad* + *ta*, *pp.*; *vi* + *Jan* + *ya* + *ti*, *pres.* 3rd. *sg.*

Nisinnohaṃ sake āsane – M. II. 113
I have been sitting on my own seat; *nisinno* + *ahaṃ*

Nisīdati pallaṃkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā – D. I. 71; II. 291; M. I. 219; III. 35

Sits down, making the legs crossed, keeping the body erect and causing the attention fixed on the subject of meditation; *nī* + *Sad* + *a* + *ti*, *pres.* 3rd. *sg.*; *ā* + *Bhuj* + *i* + *tvā*, *absol.*; *pa* + *ṇi* + *Dhā* + *ya*, *absol.*; *upa* + *Sthā* + *āpe* + *tvā*, *caus. absol.*; *Cy.* explains the term *parimukha* thus: *kammaṭṭhānā bhimukhaṃ satim ṭhapayitvā, mukhasamīpe vā katvāti atho (keeping satī focussed on the subject of meditation, that means, keeping satī focussed near the mouth), 210*

Nisīdanaṃ nāma sadasaṃ – Vin. III. 232

Sitting mat is with fringes; *sa* + *dasā*

Nisīdanasanthatam – Vin. III. 232
Sitting mat strewn; *nīsīdana* + *santhatata*; *nī* + *Sad* + *ana*, *der.*; *saṃ* + *Str* + *ta*, *pp.*

Nisīdanena vippavasanti – Vin. II. 123

Keep themselves away from the sitting mat; *vi* + *pa* + *Vas* + *a* + *nti*, *pres.* 3rd. *pl.*

Nissaggiyena kāyaṃ āmasati – Vin. IV. 214
Gives a gentle touch to the body with something alien; *ā* + *Mṛṣ* + *a* + *ti*, *pres.* 3rd. *sg.*

Nissajjitvā āpatti desetabbā – Vin. III. 196

After handing it over, offence should be confessed; *nī* + *Srj* + *ya* + *i* + *tvā*, *absol.*; *Dṛś* + *e* + *tabba*, *caus. fut. pp.*

Nissaṭṭhā visaññuttā vippamuttā vimariyādikatena cetasā viharanti – S. III. 31; A. V. 151 (sg.)

Gone out, separated and released, (they) abide with an unlimited mind; *nī* + *Sṛ* + *ta*, *pp.*; *vi* + *saṃ* + *Yuj* + *ta*, *pp.*; *vi* + *pa* + *Muc* + *ta*, *pp.*; *vi* + *mariyādā* + *kata*, *pp.*

Nissaṭṭhacīvaraṃ dātabbam – Vin. III. 196

Should be given the robe which is handed over; *nī* + *Srj* + *ta*, *pp.*; *Dā* + *tabba*, *fut. pp.*

Nissamsayaṃ na tāva bhattaṃ

siddhaṃ bhavissati yathā mayam koṭṭhake nisīdāpeyyāma – Vin. III. 161

Undoubtedly the food is not yet ready as we have been made to sit in the store-room; *Sidh + ta, pp.; ni + Sad + āpe + eyyāma, caus. opt. 1st. pl., used int the pst. sense*

Nissayapaṭippassaddhiyo ācariyamhā – Vin. I. 62

Termination of dependency on the teacher; *paṭi + pa + Śrabh + ti, der.*

Nissayam yācati – Vin. III. 231

Asks for dependence; *Yāc + a + ti, pres. 3rd. sg.*

Nissayā ācikkhitabbā – Vin. I. 96

The supports should be explained; *ni + Śri + a, der.; ā + Khyā + tabba, intens. fut. pp.*

Nissayo dātabbo – A. III. 271; IV. 347; V. 73

The period of dependency should be granted; *ni + Śri + a, der.; Dā + tabba, fut. pp.*

Nissaraṇadassāvī Tathāgato – M. II. 231

Tathāgata is the one who shows the way out; *ni(s) + saraṇa; Drś + ya + āvī, der.*

Nissaraṇam hetam āvuso aratiyā yadidaṃ muditācetovimutti – D. III. 249; A. III. 291 (no āvuso)

Brothers, appreciative joy, which is called emancipation of heart, is indeed an escape from jealousy; *hi + etaṃ; yadidaṃ, incl.*

Nissaraṇam hetam āvuso rāgassa yadidaṃ upekkhācetovimutti – D. III. 249; A. III. 292 (no āvuso)

Brothers, equanimity, which is called emancipation of heart, is indeed an escape from lust

Nissaraṇam hetam āvuso vicikicchā kathamkathāsallassa yadidaṃ asmīti mānasamuggahāto – D. III. 250; A. III. 292

Brothers, the total destruction of the conceit that I am, is, indeed, an escape from the dart of sceptical doubts and queries; *Cy. takes salla as sallāpa, converse, 1036; asmi + iti; saṃ + u(t) + ghan (Han) + ta, pp.*

Nissaraṇam hetam āvuso vihesāya yadidaṃ karuṇācetovimutti – D. III. 248; A. III. 291

Brothers, compassion, which is called emancipation of heart is, indeed, an escape from harassment

Nissaraṇam hetam āvuso vyāpādassa yadidaṃ mettācetovimutti – D. III. 248; A. III. 291

Brothers, love and friendliness, which is called emancipation of heart, is, indeed, an escape from hatred

Nissaraṇam hetam āvuso sabbanimittānaṃ yadidaṃ animittācetovimutti – D. III. 249; A. III. 292

Brothers, objectlessness, which is called emancipation of heart, is indeed an escape from all objects

Nissāya te vatthabbaṃ – Vin. II. 8

You should live in dependence; *ni + Śri + ya, absol.; Vas + tabba, fut. pp.*

Nissāya nissāya atikkamimsu – D. II. 130

Went off in close proximity; *nissāya, adv., ati + Kram + imsu, pst. 3rd. pl.*

Nissāya vacchāmi – Vin. I. 60

I will abide depending on (the venerable); *Vas + ssāmi (Skt. syāmi), fut. 1st. sg.*

Nissīmaṃ gantvā uposathaṃ karonti – Vin. I. 340

Having gone out of the boundary they perform Uposatha ceremony; *ni(s) + sīmā; Gam + tvā, absol.; Kṛ + o + nti, pres. 3rd. pl.*

Nissenim kareyya pāsādassa ārohanāya – D. I. 194

Would build a staircase to mount up the mansion; *Kṛ + eyya, opt. 3rd. sg.*

Nihataṃ etaṃ adhikaraṇaṃ santaṃ vūpasantaṃ suvūpasantaṃ – Vin. II. 98, 307

This legal question is closed, settled and well settled; *Śam + ta, pp.; vi + upa + Śam + ta, pp.; su + vūpasanta, pp.*

Nihataṃ saṃgharāji, nihataṃ saṃghabhedo – Vin. I. 357

Conflict of the Saṃgha has been settled, the division of the Saṃgha has been settled; *ni + Han + ta, pp.*

Nihato tvāmasi antaka – S. I. 103

The end-maker (Māra) you are destroyed; *ni + Han + ta, pp.; tvaṃ*

mayā nihato parājito, Cy. I. 170; tvaṃ + As + si, pres. 2nd. sg.

Nihitānihitaṅca jāneyya – Vin. I. 284

Would know what is kept in and what is not; *ni + anihita; ni + Dhā + i + ta, pp.*

Nīcacittaṃ yeva upaṭṭhapetvā – A. IV. 376

Making the mind humble and subdued; *upa + Sthā + āpe + tvā, caus. absol.*

Nīcaṭṭhāniyaṃ uccaṭṭhāne ṭhapeti – Vin. IV. 159

Causes to promote a person who deserves to be placed in a low-position; *nīca + ṭhāna + iya, der.; ucca + ṭhāna; Sthā + āpe + nti, caus. pres. 3rd. pl.*

Nīcaṃ āsanaṃ gahetvā – M. III. 8

Having taken a low seat; *Gṛh + e + tvā, absol.*

Nīce āsane nisīditvā – S. IV. 123

Having sat on a low seat; *ni + Sad + i + tvā, absol.*

Nīce kule paccājāto hoti,

caṇḍālakule vā veṇakule vā

nesādakule vā rathakārakule vā

pukkusakule vā, dalidde

appannapāna bhojane kasiravuttike

yattha kasirena ghāsacchādo

labbhati – S. I. 94; A. I. 107; II. 85,

nesādakule vā veṇakule vā

Born in a lowcaste family, a family of

outcastes, weavers, hunters, chariot-

makers and scavengers, which is poor,

of no food and drink, where life is very

hard and food and clothing is obtained with much difficulty; *the word rathakāra appears to mean a chariot-maker, but the Cy. says it means cammakāra, a leather-worker, II. 175; pati + ā + Jan + ta, pp.; appa + anna + pāna + bhojana; kasira + vutti (Vrt + ti, der.) + ka, der.*

Nīce ṭhāne ṭhapesi – Vin. II. 191
Caused to demote to a lower rank; *Sthā + āpe + s + i, caus. pst. 3rd. sg.*

Nītattham suttantam neyyattho suttantoti dīpeti – A. I. 60
Interprets a discourse, which has the meaning already brought out, as a discourse, which has the meaning yet to be brought out; *Nī + ta, pp. + attha; Nī + ya + attha, fut. pp.; Dīp + e + ti, caus. pres. 3rd. sg.*

**Nīvaraṇā, andhakaṇā
acakkhakaṇā aññāpakaṇā
paññānirodhikā vighātapakkhikā
anibbānasaṃvattanikā – S. V. 97**
Hindrances: makers of blindness, visionlessness and ignorance; obstructors of wisdom, partakers of destruction and not leading to Nibbāna; *ni + Vṛ + ana, der.; Kṛ + ana, der.; paññā + ni + Rudh + a + ika, der.; vi + Ghan + ta + pakkha + ika, der.; saṃ + Vṛt + ana + ika, der.*

Nīvaraṇehi āvuto nivuto ophuṭo pariyaṇaddho – M. II. 203
Covered, hindered, pervaded and enveloped by hindrances; *ā + Vṛ + ta, pp.; ni + Vṛ + ta, pp.; o + Sphur + ta, pp.; pari + o + Nah + ta, pp.*

Nīhara te pattacīvaraṃ – Vin. I. 54
Take your bowl and robe out; *ni (s) + Hr + a, imper. 2nd. sg.*

Nekkhammaṃ daṭṭhu khemato – A. III. 75
To see renunciation as peaceful; *Dṛś + tuṃ, inf.*

Nekkhammasitāni somanassāni – S. IV. 232
Sweet feelings associated with renunciation; *Śri + ta, pp.*

Nekkhammādhimutto hoti – A. III. 376; Vin. I. 183
(He) is inclined towards renunciation; *ni(s) + Kram + ya, der. + adhi + Muc + ta, pp.*

**Nekkhamme ānisamsaṃ
adhigamma – A. IV. 440**
Having realised the benefit of renunciation; *adhi + Gam + ya, absol.*

Nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhatī vimuccati – A. III. 245; IV. 438
Mind leaps into renunciation, becomes pleased, steadfast and released; *pa + Skandh + a + ti, pres. 3rd. sg.; pa + Sad + a + ti, pres. 3rd. sg.; saṃ + tiṭṭha + ti, pres. 3rd. sg.; vi + Muc + ya + ti, pass. pres. 3rd. sg.*

Negamassa samayo hoti – Vin. III. 220
There was a convention of the people of the market town; *nigama + a, der.; saṃ + I + a, der.*

Negamena ca katikā katā hoti, yo

**pacchā āgacchati paṇṇāsaṃ
bandhoti – Vin. III. 220**
An agreement was reached by the market town- people that one who comes late, for him fifty is the fine; *nigama + a, der.*

Netam ṭhānaṃ vijjati – S. III. 53; Vin. II. 284
This is not to be found; *Vid + ya + ti, pass. pres. 3rd. sg.*

Netam mama nesohamasmi na me so attā – M. I. 421; Vin. I. 14
This is not mine, this I am not, this is not my soul; *na + eso + ahaṃ + asmi*

Nette jimhagate sati – A. II. 75
When the leader is on the wrong track (goes on a crooked way); *Nī + tu, der.; jimha is the opp. of uju; loc. absol.*

Nemitte brāhmaṇe āmantāpetvā – D. II. 16
Having caused to invite brahmin astrologers; *nimitta + a, der.; āmanta + āpe + tvā, caus. absol.*

Neyyattham suttantam nītatho suttantoti dīpeti – A. I. 60
Interprets a discourse, which has the meaning yet to be brought out, as a discourse, which has the meaning already brought out; *Nī + ya, fut. pp.; + attha; Nī + ta, pp. + attha; Dīp + e + ti, pres. 3rd. sg.*

**Neyyam panāvuso dhammaṃ
paññācakkhunā pajānāti – M. I. 293**
Brother, one realises neyya, the meaning to be brought out, by the eye of wisdom; *Nī + ya, fut. pp.; pana +*

āvuso; pa + Jān + nā + ti, pres. 3rd. sg.; the verbs pajānāti and passati, generally, occur together to give the meaning of direct knowledge

Nerayikā viya saggagāminam pihayanti – S. I. 202
They are envious, like the residents of purgatory, of the one who is going to heaven; *niraya + ika, der.; Sprh + aya + nti, pres. 3rd. pl.*

Neva atitāṃse samanupassāmi, na panetarahi – D. II. 222
Never do I see in the past nor do at present; *atīta + aṃsa; saṃ + anu + passa + mi, pres. 1st. sg.; pana + etarahi*

Neva attanā paṭicodesi, na gaṇassa arocesi – Vin. IV. 216
Never she reproved herself nor informed the community; *paṭi + Cud + e + s + i, caus. pst. 3rd. sg.; ā + Ruc + e + s + i, caus. pst. 3rd. sg.*

Neva attabyābādhāya ceteti na parabyābādhāya ceteti – M. I. 89
Never does he will to obstruct himself, others and both; *Cet + e + ti, pres. 3rd. sg.*

Neva abhinandati, nappaṭikkosati – M. II. 24
Never appreciates nor rejects; *na + eva; abhi + Nand + a + ti, pres. 3rd. sg.; paṭi + Kruś + a + ti, pres. 3rd. sg.*

Neva abhinanditabbaṃ na paṭikkositabbaṃ – D. II. 124; M. III. 29; A. II. 168

Should never be appreciated nor rejected; *abhi + Nand + i + tabba, fut. pp.; paṭi + Kruś + a + i + tabba, fut. pp.*

Neva abhivādetabbo na paccuṭṭhātabbo – Vin. I. 9

He should never be worshipped, nor should rise up from the seat; *abhi + Vad + e + tabba, caus. fut. pp.; pati + u(t) + Sthā + tabba, fut. pp.*

Neva abhisamkharoti nābhisañcetaṃ – M. III. 244

Never accumulates nor forms habits; *abhi + sam (s) + Kr + o + ti, pres. 3rd. sg.; an + abhi + sam + Cet + aya + ti, pres. 3rd. sg.*

Neva asakki muñcituṃ, na paṭisaṃharituṃ – D. I. 96

Never was he able to release (the arrow) nor to take it back; *a + sakki, pst. 3rd. sg.; Mu(ñ)c + i + tuṃ, inf.; paṭi + sam + Hr + i + tuṃ, inf.*

Neva ālapeyyāma na sallapeyyāma – Vin. I. 157

We would never address and converse (with him); *ā + Lap + eyyāma, opt. 1st. pl.; sam + Lap + eyyāma, opt. 1st. pl.*

Neva ussādetabbo, na apasādetabbo – D. III. 128

Should neither be praised nor be blamed; *u(t) + Sad + e + tabba, caus. fut. pp.; apa + Sad + e + tabba, caus. fut. pp.*

Neva olokesi, na pi ālapi – Vin. IV. 18

Never looked at, nor talked with; *o + Lok + e + s + i, pst. 3rd. sg.; ā + Lap + i, pst. 3rd. sg.*

Neva kammantā paṭibhanti, na bhantaṃ paṭibhāti – M. II. 107

Neither the work come to mind, nor the food; *paṭi + Bhā + nti, pres. 3rd. pl.*

Neva kāmattā, na davattā, na ratattā, pajattāva brāhmaṇassa brāhmaṇī hoti – A. III. 226

The brāhmaṇī has no idea of sense desire, no idea of fun, no idea of having sex, the only idea she has for the brahmin is to beget offspring; *kāma + attā; dava + attā; rati + attā; pajā + attā + eva*

Neva khipitasaddo na ukkāsitassaddo na nigghoso – D. I. 50

Neither the sound of sneeze, nor the sound of cough, nor any noise; *Kṣup + i + ta, pp.; u(t) + Kās + i + ta, pp.*

Neva chārikā paññāyittha, na masi – D. II. 164

Neither ash nor soot was to be seen; *pa + Jñā + ya + i + ttha, pass. pst. 3rd. sg.*

Neva tesam jayo dātabbo – Vin. IV. 1

They should never be given the victory; *Dā + tabba, fut. pp.*

Neva dānaṃ alattha, na paccakkhānaṃ – M. II. 62

Neither he received alms nor refusal; *a + Labh + ttha, pst. 3rd. sg.; pati + ā + Khyā + ana, der.*

Neva vūpakāseyya na vūpakāsāpeyya – Vin. IV. 326

Should never take her away nor cause to take her away; *vupakāseyyāti na gahetvā gaccheyya, Cy. 941; vi + apa + Krś + āpe + eyya, caus. opt. 3rd. sg.*

Neva sakkhiti uggilituṃ neva sakkhiti ogilituṃ – M. I. 393; S. IV. 323(sakkhati)

Never will he be able to vomit nor to swallow (it); *na + eva + Śak + ssati (Skt. syati), fut. 3rd. sg.; u(t) + Gr (Gl) + i + tuṃ, inf.; o + Gr + i + tuṃ, inf.*

Neva satimaṃ kalaṃ upeti – S. II. 133

Never comes to one hundredth part (in terms of value); *sata + ima, der.; upa + I + ti, pres. 3rd. sg.*

Neva sassuṃ ādiyati – A. IV. 91

Never (she) cares for the mother-in-law; *ā + Dā + iya + ti, pres. 3rd. sg.*

Neva suttaṃ āgataṃ hoti, no suttavibhaṃgo – Vin. II. 96

Neither versed in the rules nor in the analysis thereof; *this phrase refers to a Dhammakathika (ābhīdhammika?). sutta is used here in the sense of vinaya rules; vi + Bhaj + a, der.*

Neva sumano hoti na dummano, upekhako viharati sato sampajāno – D. III. 250; A. III. 279; V. 30

Never is (he) happy nor unhappy, (but) lives with equanimity, mindfulness and awareness; *su + mana; du + mana*

Nevassacittaṃ pariyādiyanti – A. III. 377

They never get hold of his mind; *pari + (y) + ā + Dā + iya + nti, pres. 3rd. pl.*

Nevassa taṃ hoti antarāyāya – M. I. 38

That would never be an impediment to this person; *na + eva + assa: As + yā (Skt. yāt), opt. 3rd. sg.*

Nesā bhante kathā Bhagavato dullabhā bhavissati, pacchāpi savaṇāya – D. I. 179

This kind of talk, venerable sir, will not be hard to find for the Blessed One to listen even at a later time; *na + esā; du + labha: Labh + a, base; pacchā + api; pacchā, indel.; Śru + ana, der.*

Nesā sabhā yattha na santi santo – S. I. 184

This is not a meeting where there are no good people; *yattha, indel.; As + nti, pres. 3rd. pl.; Śam + ta, pp.*

Neso dhammo neso vinayo netam satthusāsaṇaṃ – A. IV. 280; Vin. II. 259

This is not the teaching, this is not the discipline, this is not the instruction of the Teacher; *na + eso; na + etaṃ*

Neso dhammo mayi saṃvijjati – A. III. 198

This thing is not to be found in me; *sam + Vid + ya + ti, pass. pres. 3rd. sg.*

Neso samaṇo, samaṇako eso – S. I. 207

This is not a real recluse, but a fake one; *na + eso; samaṇa + ka, suffix ka is added here to give a derogatory sense*

No kallo pañho – S. II. 13

It is not a good question

No ca kalahakārako – Vin. II. 201

Not a maker of quarrels; *no, neg. p.*

No ca kho yaṃ tvam sandhāya

vadesi – Vin. III. 2

It is not (for that sense) for which you make the statement; *sandhāya, incl.; Vad + e + si, pres. 2nd. sg.*

No cassa, no ca me siyā, na bhavissati, na me bhavissati – M. II. 264; A.IV. 74

It might not be, it might not be mine, it will not be, it will not be mine; *no + ca + assa: As + yā (Skt. yāt), opt. 3rd. sg.; Siyā : As + yā, opt. 3rd. sg.*

Nocassaṃ no ca me siyā, na bhavissāmi na me bhavissati – S. III. 205

I might not be, it might not be mine, I shall not be, it should not be mine

No ce taṃ middhaṃ pahīyetha – A. IV. 86

If that drowsiness would not be driven out; *pa + Hā + īya + etha, pass. opt. mid. 3rd. sg.*

No ce me tvam bhāsitaṃ atthaṃ ājāneyyāsi, yathāsake tiṭṭheyāsi – M. III. 129

If you wouldn't understand the meaning of my saying then you

should stand on your own; *ce, cond. p.; ā + Jān + eyyāsi, opt. 2nd. sg.; tiṭṭha (Sthā) + eyyāsi, opt. 2nd. sg.*

No vata re kiñci – M. I. 125

Nothing, you wretched; *re is used to address somebody with contempt, incl.*

No visahi – D. I. 118, III.5

Was unable; *vi + Sah + i, pst. 3rd. sg.*

No hidaṃ āvuso – M. I. 147; II. 220; A.IV. 382

It is not so, brother; *no + hi + idaṃ*

No hetam ayye – S. IV. 376

This is not so, venerable lady; *no + hi + etaṃ, hi, emph. p.; ayye, voc. sg. of ayyā, generally used by the nuns*

No hetam bhante – D. I. 8; S. II. 99

This is not so, venerable sir; *no + hi + etaṃ*

Nhāpetvā vilimpetvā bhojetvā

khādanīyaṃ adamsu – Vin. IV. 85

Having caused to bathe, anoint, and feed, (they) gave them solid food; *Snā + āpe + tvā, caus. absol.; vi + Li(m)p + e + tvā, caus. absol.; Bhuj + e + tvā, caus. absol.; Khād + anīya, fut. pp.; a + Dā + ā + īmsu, double pst. 3rd. pl.*

P

Pakataññū abhisaññānirodhassa – D. I. 180

(Blessed One) is the real knower of the cessation of higher consciousness; *pakata + Jñā + ū, der.; abhi + saññā + ni + Rudh + a, der.*

Pakatattassa bhikkhuno uposathaṃ ṭhapeti – Vin. VI. 6

Withholds the Uposatha for a regular bhikkhu; *pakata + atta; Sthā + āpe + ti, caus. pres. 3rd. sg.*

Pakatatto bhikkhu na āsādetabbo, anto vā bahi vā – Vin. II. 22

A regular bhikkhu should not be attacked, inside or outside; *ā + Sad + e + tabba, caus. fut. pp.; anto and bahi, opposites, incl.*

Pakatikathā sotuṃ – Vin. III. 188

To hear normal conversation; *Śru + tuṃ, inf.*

Pakati kho hesā lokasmiṃ – D. I. 168

This is, indeed, natural in the world; *hi + esā*

Pakatiyā tibbadosajātiko – M. I. 308

The one with strong hatred, by nature; *tibba + dosa + jati + ka, der.; tibba is sometimes used as tippa, Skt. tīvra*

Pakatiyā tibbamohajātiko – M. I. 308

The one with strong delusion, by nature

Pakatiyā tibbarāgajātiko – M. I. 308; A. II. 149

The one with strong lust, by nature

Pakatiyā sīlavatī Bodhisattamātā – D. II. 12

By nature, Bodhisatta's mother is morally virtuous

Pakāsanīyakammaṃ karotu – Vin. II. 189

Let (the Saṃgha) perform the formal act of public announcement; *pa + Kās + anīya, fut. pp. + kamma; Kṛ + o + tu, imper. 3rd. sg.*

Pakkantova ahosi, na puna paccāgañchi – A. I. 278

He went off forever, did not come back again; *pa + Kram + ta, pp.; pati + ā + gañcha (=gaccha) + i, pst. 3rd. sg.*

Pakkamati na paccassanti – Vin. I. 25

Goes off saying, "I will not come back"; *pati + e (from I) + ssaṃ, fut. 1st. sg. + iti*

Pakkamantāpi ekatova pakkamanti – Vin. IV. 41

Even when they are going off, they just go together; *pa + Kram + a + nta, pr. p.; ekato + eva; pa + Kram + a + nti, pres. 3rd. pl.*

Pakkamantipi vibbhamantipi titthiesupi saṃkamanti – Vin. I. 54
Go off, disrobe and change over to heretical schools; *pa + Kram + a + nti, pres. 3rd. pl.; vi + Bhram + a + nti, pres. 3rd. pl.; saṃ + Kram + a + nti, pres. 3rd. pl.*

Pakkamanto anapekkho pakkamati – A. III. 258

While going off he leaves (the place) without any (future) hope

Pakkamitabbaṃ na vatthabbaṃ – M. I. 105

Should leave (that place) and stay not.; *pa + Kram + i + tabba, fut. pp.; Vas + tabba, fut. pp.*

Pakko āmavaṇṇī – A. II. 106

Ripe but looks raw; *Pac + ta, pp.; vaṇṇa + ī, der.*

Pakkhagaṇanaṃ uggahetuṃ – Vin. I. 117

To learn the way to count the days of half month; *u(t) + Grh + e + tuṃ, inf.*

Pakkhapañicchannaṃ āpattiṃ – Vin. II. 48

The transgression concealed for a fortnight

Pakkhamānattaṃ caritabbaṃ – A. IV. 277

Should undergo fortnight penance (in which the said bhikkhu should behave respectfully to other bhikkhus); *Car + i + tabba, fut. pp.*

Pakkhaṃ nissāya saṃghaṃ bhindeyyuṃ – Vin. II. 196

On account of the faction, they would split the Saṃgha; *ni + Śri + ya, absol.; Bhi(n)d + eyyuṃ, opt. 3rd. pl.*

Pakkhaṃ pariyesati gaṇaṃ bandhati – Vin. III. 173

Looks for a faction, forms a group; *pari + es (from Iṣ) + a + ti, pres. 3rd. sg.; Ba(n)dh + a + ti, pres. 3rd. sg.*

Paguṇaṃ gandhaṃ bhaṇantaṃ opātetī – Vin. IV. 15

While speaking a familiar text (he) causes to drop or make a mistake; *gandha=gantha; Bhaṇ + a + nta, pr. p.; o + Pat + e + ti, caus. pres. 3rd. sg.*

Pagevataraṃ āgaccheyya – M. III. 145

Should come much more early; *pageva (prāk + eva) + tara*

Pageva manussitthiyā – Vin. III. 28
Much more with a woman

Paggaṇhāti purime pāde – A. IV. 191

Tightens the fore legs; *pa + Grh + ṇā + ti, pres. 3rd. sg.*

Paggāhanimittaṃ manasikātabbaṃ – A. I. 256

Should focus attention on the sign of exertion; *paggaḥoti viriyassa nāmaṃ, Cy. II. 364; pa + gaha (from Grh) + nimitta*

Paggāhikasālaṃ vā pasāressati – Vin. II. 291

Will open a trade centre; *pa + gaha + ika, der. + sālā; pa + Sṛ + e + ssati, caus. fut. 3rd. sg.*

Pacalāyamāno nisinno hoti – A. IV. 85

He has been sitting drowsing; *pa + cala + aya + māna, denom. pr.p.; ni + Sad + ta, pp.*

Pacuratthatāya nandati – A. IV. 94

Becomes happy about the increase of wealth; *pacura + atthatāya; Nand + a + ti, pres. 3rd. sg.*

Pacurattho assa – A. IV. 94

He would be wealthy; *As + yā (Skt. yā), opt. 3rd. sg.*

Paccattaññeva ṇāṇaṃ hessati – M. II. 234

There will be knowledge within themselves; *pati + attam + yeve; Hū (Bhū) + a + ssati: hossati > hessati, fut. 3rd. sg.*

Paccattaṃ yeva ṇāṇaṃ uppajjati – A. III. 24

Knowledge arises within oneself; *pati + attam + (y) + eva*

Paccattaṃ yeva parinibbāyati – S. II. 82; III. 54

Completely extinguishes within oneself; *pari + ni + Vā + ya + ti, pres. 3rd. sg.*

Paccattaṃ yeva satim

upaṭṭhāpessanti – D. II. 77

Will cause to keep up mindfulness within themselves; *upa + Sthā + āpe + ssanti, caus. fut. 3rd. pl.*

Paccattaṃ yoniso manasākāsi – M. I. 332

Examined within himself in a right

way; *manasi + akāsi: a + Kṛ + s + i, pst. 3rd. sg.*

Paccatthikato pi daheyya – M. I. 511

Would consider as an enemy; *pati + attha + ika, der.; Dhā + a + eyya, opt. 3rd. sg.*

Paccatthikānañca anabhijjhitaṃ – Vin. I. 287

Not particularly desired by the enemies; *pati + attha + ika, der.; an + abhi + jhā (from Dhyai) + i + ta, pp.*

Paccanīkātabbaṃ amaññissaṃ – D. II. 352; M. I. 378

I thought that (Kassapa) should be made an opponent; *paccanīkaṃ + kātabbaṃ; a + Man + ya + iṣ + am, or issaṃ, pst. 1st. sg.*

Paccantaṃ uccinatha – Vin. I. 73

Restore order in the border land; *paccantaṃ uccinathāti paccantaṃ vadḍhetha, core palāpetvā corabhayena vuṭṭhite gāme āvasāpetvā ārakkhaṃ datvā kasikammādīni pavattāpethāti vuttaṃ hoti, Cy.V. 996; u(t) + Ci + nā + tha, imper. 2nd. pl.*

Paccantime vā janapade

anusaññātum – A. I. 68

Or to go and inspect the border lands; *anu + saṃ + Yā + tuṃ, inf.*

Paccantimesu janapadesu – M. II. 149; A. III. 130; Vin. I. 197

In the remote areas (in the border lands); *pati + antima*

Paccantimesu janapadesu jāto hoti, milakkhesu aviññātāresu – D. III. 264; A. IV. 226 (paccājāto)

Born in the border lands among those who are uncultured and unintelligent; *Jan + ta, pp.*; *a + vi + Jñā + tu, der.*

Paccanto kupito hoti – Vin. I. 73

There was an unrest in the border land; *Kup + i + ta, pp.*

Paccapādi

dhammassacānudhammaṃ – M. II. 146; S. IV. 63

Realised the Dhamma in its perfect harmony; *pati + a + Pad + i, pst. 3rd. sg.*

Paccamsena vibhajissāma – A. III. 38

We will divide (separately) according to the need of each; *attano attano laddhabba koṭṭhāsānurūpena, Cy. III. 248*; *pati + aṃsa (individual share)*; *vi + Bhaj + i + ssāma, fut. 1st. pl.*

Paccayā saṃghāṭiyā nikkhepāya – Vin. I. 298

Conditions for the laying aside of the double layer robe

Paccavekkhanā bahukārā hoti

kusalesu dhammesu – A. V. 92

Reviewing is much helpful in wholesome things; *pati + ava + Īkṣ + ana, der.*

Paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessāma – M. III. 297

Reviewing repeatedly we shall make the almsfood clean; *pati + ava + Īkṣ*

+ i + tvā, absol.; *pari + Śudh + e + ssāma, caus. fut. 1st. pl.*

Paccācikkhāmi, halanti vadāmi – M. I. 245

I reject and say no; *pati + ā + Khyā + mi, intens., pres. 1st. sg.*; *halaṃ, incl. + iti*

Paccāsacīvaraṃ uppajjati – Vin. III. 204

Expected robe is available; *pati + āsā + cīvara; u(t) + Pad + ya + ti, pres. 3rd. sg.*

Paccāsiṃsamāno paccupaṭṭhito – M. II. 5

Stood nearby hoping; *pati + ā + Śams + a + māna, pr. p.*; *pati + upa + Sthā + i + ta, pp.*

Paccuggantvā pattacīvaraṃ paṭiggahetabbaṃ – Vin. I. 46

Having gone forward, the bowl and the robe should be received; *pati + u(t) + Gam + tvā, absol.*; *paṭi + Gṛh + e + tabba, fut. pp.*

Paccudavatto – S. I. 224

Turned back; *pati + u(t) + ā + Vṛt + ta, pp.*

Paccudāvattati kho idaṃ viññāṇaṃ nāmarūpamhā, nāparaṃ gacchati – D. II. 32; S. II. 104

This consciousness turns back from name and form and does not go to another; *pati + u(t) + ā + Vṛt + a + ti, pres. 3rd. sg.*; *na + aparaṃ*

Paccupaṭṭhitā hoti pañjalikā namassamānā – D. II. 270

(Bhuñjati) has been present and worshipping with clasped hands; *pati + upa + Sthā + i + ta, pp.*; *namas + ya + māna, pr. p.*

Paccuppannaṃ addhānaṃ – S. II. 27

In the period of present

Paccuppannesu kiccesu vyasanaṃ dasseti – D. III. 186

In case of present work to be done, he points out his difficulties (misfortunes); *Dṛś + ya + e + ti, caus. pres. 3rd. sg.*

Paccuppannesu dhammesu saṃhīrati – M. III. 189

In the things present he is dragged away; *taṇhādīṭṭhīhi ākaḍḍhīyati, Cy. V. 4*; *saṃ + Hr + ūya + ti; pass. pres. 3rd. sg.*

Paccuyyāsi yena Kāsi – S. I. 82

Marched against, up to Kāsi; *pati + u(t) + Yā + s + i, pst. 3rd. sg.*

Paccekaḡāthaṃ bhāseyyāma – D. II. 253

We should utter a separate stanza; *Bhās + eyyāma, opt. 1st. pl.*

Paccekadussayugena acchādesi – A. V. 347

Made him dress with separate pair of cloths; *ā + Chad + e + s + i, caus. pst. 3rd. sg.*

Paccekadvārabāhaṃ nissāya – S. I. 146

Leaning against a separate door-post; *pati + eka + dvāra + bāhā; ni + Śri + ya, absol.*

Paccekapādesu gahetvā – M. II. 64
Holding (his) feet separately; *Gṛh + e + tvā, absol.*

Paccekapuṭṭhassa veyyākaraṇaṃ – Vin. I. 103

The answer of the question separately asked; *pati + eka + Pṛch + ta, pp.*; *vi + ā + karaṇa*

Pacceti pāpaṃ – S. I. 13

Evil comes upon (him); *pati + e (from I) + ti, pres. 3rd. sg.*

Paccessaṃ paccessanti – Vin. I. 256

Saying I shall come back, I shall come back; *pati + e (from I) + ssaṃ, fut. 1st. sg.*

Paccorasmim pahareyya – A. IV. 130

Would strike on the chest; *pati + urasmim; pa + Hr + eyya, opt. 3rd. sg.*

Paccorohāma bhavantaṃ,

paccorohāma bhavantaṃ – A. V. 234

We come down to you again, we come down to you again; *pati + o + Ruh + a + ma, pres. 1st. pl.*

Pacchato gacchantā purato

gacchantassa dhammaṃ desenti – Vin. IV. 205

While going behind (they) explain the Dhamma to the one going ahead

Pacchaliyaṃ khipanti – A. III. 76

Go behind and kick; *pacchato gantvā piṭṭhipādena paharanti, Cy. III. 261*

Pacchā upasampanna pure upasampanno vandiyo – Vin. II. 162

The one who has been ordained earlier should be worshipped by the one later ordained; *pacchā* and *pure*, opposites, *incl.*; *upa + saṃ + Pad + ta, pp.*; *Vand + i + ya, fut. pp.*

Pacchā evaṃ vadeyya – Vin. IV. 216
Later on (she) would say thus; *pacchā, incl.*; *Vad + eyya, opt. 3^{rd.} sg.*

Pacchātape nisinno hoti piṭṭhiṃ otāpayamāno – S. V. 216
He has been sitting in the afternoon sunshine, making the back warm; *pacchā + ātapa; o + Tap + aya + māna, caus. pr.p.*

Pacchāpuresaññī caṃkamaṃ adhiṭṭheyyāsi – A. IV. 87
Being conscious of back and forth, you should get on to the meditational walk; *adhi + Sthā + eyyāsi, opt. 2^{nd.} sg.*

Pacchābhataṃ pavārentiyo vikale ahesuṃ – Vin. II. 275
While inviting (holding inviting ceremony) after the meal they were at a wrong time; *pa + Vr + e + ntī, caus. pr.p.*

Pacchābhataṃ piṇḍapātaṇṭikkanto – D. I. 71; M. III. 153
Returned from alms collection and after the meal; *pati + Kram + ta, pp.*

Pacchābhataṃ bhuttaṇṭarāsassa ayaṃ ācāro hoti – S. V. 73
After the meal this is the practice of the one who has had the breakfast; *pacchā + bhata; Bhuj + ta, pp. + pāta + āsa*

Pacchāyāyaṃ caṃkamati – Vin. II. 193

At a shaded part (of Vulture's peak) (he) walks to and fro; *Kram + a + ti, intens. pres. 3^{rd.} sg.*

Pacchā vighātaṃ āpajjanti – A. III. 359

Later on they suffer; *ā + Pad + ya + nti, pres. 3^{rd.} pl.*

Pacchā vinayaṃ pariyapuṇissasi – Vin. IV. 144

You will learn Vinaya (discipline) later; *pari + Āp + (u) nā + i + ssasi, fut. 2^{nd.} sg.*

Pacchā vippaṭṭisārī ahosi – S. I. 92

Became remorseful later; *vi + paṭi + Sṛ or Smṛ + ī, der.*

Pacchāsamaṇena hotabbaṃ – Vin. I. 46

He should be a recluse going behind; *pacchā, incl.*; *Hū (Bhū) + a + tabba, fut. pp.*

Pacchimaṃ janataṃ anukampamāno – S. II. 203

Being compassionate towards posterity; *anu + Kamp + a + māna, pr.p.*

Pacchimaṃ janataṃ apaloketi – M. II. 93

He concerns about posterity; *apa + Lok + e + ti, pres. 3^{rd.} sg.*

Pacchimaṃ disaṃ – A. III. 368

Western direction

Pacchimaṃ bhittim nissāya

puratthābhimukho nisīdi – D. II. 85; S. IV. 183

Leaning against the western wall he sat down facing the east; *ni + Śri + ya, absol.*; *purattha + abhimukha*

Pacchimā janatā anuppavattesi – M. II. 82

People of the later generation carried it on; *anu + pa + Vr + e + s + i, caus. pst. 3^{rd.} sg.*

Pacchimā janatā (tesaṃ)

diṭṭhānugatiṃ āpajjati – A. I. 71

People of the future generation follow their view; *pacchā + ima, der.*; *jana + tā, der.*; *diṭṭhi + anu + gati; ā + Pad + ya + nti, pres. 3^{rd.} pl.*

Pacchimā janatā diṭṭhānugatiṃ āpajjati – Vin. II. 108

The posterity follows the wrong view; *ā + Pad + ya + ti, pres. 3^{rd.} sg.*

Pacchimā janatā sālīmaṃsodanaṃ atimaññissati – Vin. II. 7

The posterity will disdain the meal with rice and curry (meat); *sālī + maṃsa + odana*

Pacchime kāle – A. V. 88

In the latter part of life

Pajahati vinodeti vyantīkaroti anabhāvaṃ gameti – S. II. 153

Abandons, causes to drive away, puts an end to it, makes it non-existent; *vi + Nud + e + ti, caus. pres. 3^{rd.} sg.*; *vi + anta + karoti, ana + bhāva; Gam + e + ti, caus. pres. 3^{rd.} sg.*

Pajahanto viramati, na upādiyanto

– A. V. 111

While abandoning he keeps himself away, without grasping; *pa + Hā + nta, root. redup. pr.p.*; *upa + ā + Dā + iya + nta, pr.p.*; *vi + Ram + a + ti, pres. 3^{rd.} sg.*

Pajānaṃ na parāmasati – D. I. 16-7

While knowing he does not hold it fast; *pa + Jān + nā + nta, pr. p.*; *parā + Mrś + a + ti, pres. 3^{rd.} sg.*

Pajānāthāvuso – Vin. IV. 131

Alright, friends; *pa + Jān + nā + tha, imper. 2^{nd.} pl. + āvuso*

Pajānāsi tvaṃ bhagini – Vin. II. 133

Sister, it is up to you; *pa + Jān + nā + si, pres. 2^{nd.} sg.*

Pajāpatiṃ etadavoca – Vin. III. 257

Said this to the wife; *pajā + pati; etaṃ (etad) + a + Vac + a, root redup., pst. 3^{rd.} sg.*

Pajjaṃ abhisamkharitaṃ – Vin. I. 205

To prepare a medicine for the cracked feet; *pādānaṃ sappāyabhesajjaṃ pacitaṃ, Cy. 1092; pāda + ya; der.*; *abhi + saṃ(s) + Kṛ + i + tuṃ, inf.*

Pajjotasseva nibbānaṃ – S. I. 159; A. I. 236

Just as blowing out of a lamp; *pajjotassa + iva*

Pañca āyatanāni abhivadanti – M. II. 232

They assert on five grounds; *āyatanāni = kāraṇāni, Cy. IV. 22*

Pañca uttarāsaṃgasatāni pādāsi – Vin. II. 291

Offered five hundred upper robes; *pa + a + Dā + s + i, pst. 3rd. sg.*

Pañcakāmaguṇā ete itthirūpasmimḥ dissare – A. III. 69

These five objects of sense-desire are to be seen on a woman's body; *Dṛś + ya + re, pass. pst. 3rd. pl., used sometimes in the present sense*

Pañcakāmaguṇe gathitā mucchitā ajjhoppañā anādīnavadassāvī anissaraṇapaññā paribhuñjanti – D. I. 245

They enjoy objects of sense-desire, being entangled with, unconscious of and indulged in them; without seeing any harm of them and without having wisdom as to how to get rid of them; *Grath + i + ta, pp.; Murch + i + ta, pp.; adhi + o (ava) + Pad + ta, pp.; Dṛś + ya + āvī, der.; pari + Bhu(ñ)j + a + nti, pres. 3rd. pl.*

Pañca cetaso vinibandhā asamucchinnā – M. I. 101

Five fetters of mind have not been completely cut off; *a + saṃ + u (ti) + Chid + ta, pp.*

Pañca cetokhilā appahīṇā – M. I. 101

Five barriers of mind have not been abandoned; *ceto + khila; a + pa + Hā + ta, pp.*

Pañcadhanusatikaṃ pacchimaṃ – Vin. III. 263

Minimum has five hundred bows (two hundred cubits from the village);

pañca + dhanu + sata + ika, der.; pacchā + ima, der.

Pañcanikāye pucchi – Vin. II. 287

Questioned about five collections; *Pṛch + ya + i, pst. 3rd. sg.*

Pañca nīvaraṇe cetaso upakkilese paññāya dubbālīkaṇe – M. I. 181; III. 36

Five hindrances, polluting factors of mind, weakening factors of wisdom; *nī(s) + Vr + ana, der.; upa + kilesa; Kliś + a, der.; dubbala + kaṇa*

Pañca nīvaraṇe pahīne attani samanupassato pāmujjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukkhino cittaṃ samādhīyati – D. I. 73

When five hindrances are removed, there arises joy for the observer who is looking into himself, for the one who is joyful there arises rapture, for the one of rapturous mind body is tranquillized, the one who has a tranquillized body feels ease, for the one who feels ease mind is concentrated; *pa + Hā + ta, pp.; pa + Mud + ya, der.; Jan + ya + ti, pres. 3rd. sg.; pa + Śra(m)bh + a + ti, pres. 3rd. sg.; pa + Śrabh + ta, pp.; Vid + e + ti, pres. 3rd. sg.; saṃ + ā + Dhā + iya + ti, pass. pres. 3rd. sg.*

Pañcannaṃ upādānakkhandhānaṃ saṃgaho sannipāto samavāyo – M. I. 190

Collection, conglomeration and collocation of five aggregates with

clinging; *up + ā + Dā + ana, der. + khandha*

Pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī anāvattidhammo tasmā lokā – D. I. 156

Due to the exhaustion of five fetters which belong to the lower part, he is born (literally dropped) into the heavenly world and is perfectly extinguished there without returning from that world; *ora + bhāga + iya, der.; upa + Pat + ika, der.; saṃ + Yuj + e + ana, caus. der.*

Pañcannaṃ bhikkhusatānaṃ yo pacchimako – D. II. 155

The last out of five hundred bhikkhus

Pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ – M. I. 155

This is a synonym for the fivefold object of sense pleasure; *pañcannaṃ + etaṃ*

Pañcabalī kattā – A. III. 45

The one who performs five offerings; *offering made to relatives, guests, departed ones, king and gods; Kṛ + tu, der.*

Pañca bījajātāni: mūlabījaṃ, khandhabījaṃ, phalubījaṃ, aggabījaṃ bījabījaṃ – Vin. IV. 35

There are five kinds of seeds: root; stem, shoot, bud and seed

Pañcamattāni cittaṭṭhānasatāni cīntitāni – A. V. 230

About five hundred possibilities of

mind-arising have been thought out; *cittaṭṭhānasatānīti cittuppādasatāni, Cy. V. 72; Ci(n) t + i + ta, pp.*

Pañcamattāni thālipākasatāni bhattābhīhāraṃ abhiharīmsu – M. I. 236

They brought about five hundred pots of milk rice for the meal; *thāli + pāka: Pac + a, der. + satāni; bhatta + abhihāraṃ: abhi + Hr + a, der.; abhi + Hr + a + īmsu, pst. 3rd. pl.*

Pañcamattāni bhikkhusatāni – M. I. 456

About five hundred bhikkhus

Pañcamattehi bhikkhusatehi – D. I. 1

With bhikkhus, about five hundred; if the number is not exact the word *matta* is used

Pañcamattehi bhikkhusatehi, sabbeheva arahantehi – S. I. 26

With the bhikkhus about five hundred, all are Arahants

Pañcamattehi sakaṭasatehi – Vin. I. 224

With carts, about five hundred

Pañcamaṃ divasaṃ kālaṃ karissati – Vin. I. 273

(He) will die on the fifth day; *acc. for loc.*

Pañcamāsako pādo hoti – Vin. III. 45

Pāda (1/4) is equal to five beans; *māsaka* is the smallest in value

Pañcaṃgikassa turiyassa kusalehi susamannāhatassa saddo – A. IV. 263
The sound of the fivefold musical instrument well played by the skillful musicians; *pañca + aṃga + ika, der.; su + saṃ + anu + ā + Han + ta, pp.*

Pañcaṃgikassa sammāsamādhissa bhāvanā – A. III. 25
Cultivation of fivefold right concentration of mind; *pañca + aṃga + ika, der.*

Pañcaṃgikena turiyena – S. I. 131
With fivefold musical instrument

Pañcaṃgulikaṃ dātum – Vin. II. 123
To give a special mark with five fingers; *pañca + aṃgula + ika, der.; Dā + tum, inf.*

Pañcavassāni nissāya vatthum – Vin. I. 80
To abide depending on (the teacher) for five years; *ni + Śri + ya, absol.; Vas + tum, inf.*

Pañcasatānaṃ thavikaṃ – Vin. IV. 161
A purse of five hundred

Pañcasatāni daṇḍo – Vin. I. 247
Fine is five hundred

Pañcasu dhammesu patiṭṭhāya – A. V. 329
Having established himself on five things; *pati + Sthā + ya, absol.*

Pañcasupādānakkhandhesu aniccānupassī viharati – A. V. 109

Observing impermanence in five aggregates with clinging, he abides; *pañcasu + upādāna + khandhesu; anicca + anu + passa + ī, der.*

Pañcasupādānakkhandhesu udayavayānupassī vihāsi – D. II. 35; A. II. 45 (viharati)
He lived observing arising and ceasing of five aggregates with grasping; *udaya + vaya + anu + passa + ī, der.; vi + Hr + s + i; viharsi > vihāsi > vihāsi*

Pañcasu sikkhāpadesu ṭhitānaṃ – S. V. 407

For those who have founded their life on five moral precepts; *Sthā + i + ta, pp.*

Pañcahi ābādhehi phuṭṭho – Vin. I. 73

The one afflicted with five diseases; *Sprś + ta, pp.*

Pañcahi uttarāsamgasatehi Bhagavantam acchādesum – A. III. 239

(They) caused to offer the Blessed One five hundred upper robes; *uttara + ā + saṃga; ā + Chad + e + s + um, caus. pst. 3rd. pl.*

Pañcahi kāmaguṇehi parihāyati – S. IV. 202

He falls away from five objects of sense desire; *pari + Hā + ya + ti, pres. 3rd. sg.*

Pañcahi kāmaguṇehi samappito samamgībhūto paricāreti – D. III. 131; S. IV. 202

Being committed to and provided with five sensuous objects he causes to enjoy life; *saṃ + R (arp) + e + i + ta, caus. pp.; saṃ + aṃga + bhūta; pari + Car + e + ti, caus. pres. 3rd. sg.*

Pañcahi ṭhānehi adhigaṇhāti – A. III. 33

He excels in five points; *adhi + Gṛh + ṇā + ti, pres. 3rd. sg.*

Pañcahi turiyasatehi samappito samamgībhūto paricāreti – M. I. 252

Being entertained by five hundred musical instruments he causes to enjoy life

Pañcahi vatthūhi samādāya vattāma – Vin. II. 197; III. 172

We observe and abide by the five propositions; *saṃ + ā + Dā + ya, absol.; Vṛt + a + ma, pres. 1st. pl.*

Pañcāhikaṃ samghāṭicāraṃ – Vin. IV. 281

Change of five robes for five days; *pañca + aha + ika, der.; samghāṭicāra = cīvarānaṃ parivattanam, Cy. 929; The word samghāṭi seems to have been used here in the sense of robes in general*

Pañcindriyānaṃ samattā paripūrattā araham hoti – S. V. 200
Due to the evenness and completeness of the five (spiritual) faculties one becomes an Arahant; *pañca + indriyānaṃ; sama + tta, der.; pari + Pr + a + tta, der.*

Pañcindriyāni adhimattāni

pātubhavanti – A. II. 149-50
Five (spiritual) faculties manifest strongly; *pañca + indriyāni; pātu + bhavanti*

Pañcindriyāni āyum paṭicca tiṭṭhanti – M. I. 295
Five faculties exist depending on vitality; *paṭi + I (t) + ya, absol.*

Pañcindriyāni mudūni pātubhavanti – A. II. 149-50
Five (spiritual) faculties manifest softly

Pañcime vacanapathā – M. I. 126
There are these five ways of speech; *pañca + ime; vacana + patha*

Pañcupādānakkhandhā chandamūlakā – M. III. 16
Five aggregates with clinging are rooted in craving; *chandamūlakāti taṇhāmūlakā, Cy. IV. 77; pañca + upādāna + khandha*

Pañjalikā aggim namassanti – A. V. 234
With clasped palms they worship fire; *pa + añjali + ka, der.; namas + ya + nti, pres. 3rd. pl.*

Pañjaliko namassamāno aṭṭhāsi – S. I. 226
Clasping both palms together he stood worshipping; *namas + ya + māna, pr. p.; a + Sthā + ā + s + i + double pst. 3rd. sg.*

Pañjaliko puthuddisā namassati – D. III. 180
(He) worships different directions

with folded palms; *puthu + disā;*
nama(s) + ya + ti, pres. 3rd. sg.

Paññattāpaññatam ca jāneyya – Vin. II. 176

(He) would know what is promulgated and what is not; *pa + Jñā + āpe + ta, caus. pp.*

Paññatte āsane nisīdi – D. I. 2; S. I. 183; II. 280; III. 92

Sat down on the seat already prepared; *pa + Jñā + āpe + ta, caus. pp.; ni + Sad + i, pst. 3rd. sg.*

Paññattena vuccamāno – Vin. IV. 113

Being advised in terms of what is laid down; *Vac + ya + māna, pass. pr.p.*

Paññavatā no duppaññena – A. II. 187

By a wise, not by a fool; *paññā + vantū, der.*

Paññavato ayam dhammo – A. IV. 229

This Dhamma is for the wise;
paññavato + ayam

Paññavā ajaḷo aneḷamūgo – D. III. 265

Wise, witty, not deaf and dumb

Paññā narānaṃ ratanaṃ – S. I. 36

Wisdom is the gem for men

Paññāpabhedāya saṃvattati – A. I. 44

It leads to the opening up of insight;
pa + Bhid + a, der.; saṃ + Vrt + a + ti, pres. 3rd. sg.

Paññāparibhāvitam cittam – S. V. 369

The mind, treated by insight; *pari + Bhū + e + i + ta, caus. pp.*

Paññāpetvā anto vāsetvā anto sāmam pacitvā Bhagavato upanāmesi – Vin. I. 210

Having made the people aware, having caused to keep them inside and having cooked them inside by himself, offered it to the Blessed One; *pa + Jñā + āpe + tvā, caus. absol., cp. viññāpetvā; Vas + e + tvā, caus. absol.; Pac + i + tvā, absol.*

Paññā bhāvitā avijjā pahīyati – A. I. 61

Ignorance is dispelled with the wisdom cultivated; *paññā bhāvitā, instr. sg.; pa + Hā + iya + ti, pass. pres. 3rd. sg.*

Paññāya ativijja passati – M. II. 112; A. I. 265

Penetrates and sees by insight; *ati + Vyadh + ya, absol.; passa + ti, pres. 3rd. sg.*

Paññāya attham upaparikkheyya – M. I. 114, 134, upaparikkhanti

Would examine the meaning by wisdom; *upa + pari + Īkṣ + a + eyya, opt. 3rd. sg.*

Paññāya attham nappajānāti – A. III. 88

(He) does not realize the meaning by insight; *na + pajānāti*

Paññāya anuggahessāmi – A. I. 125

I shall help (him) in terms of insight;
anu + Grah + e + ssami, fut. 1st. sg.

Paññāya ca naṃ pajānāti – A. IV. 453

Realises it by wisdom; *pa + Jān + nā + ti, pres. 3rd. sg.*

Paññāya cittam suparicitaṃ – A. IV. 402

Mind is well trained by wisdom; *su + pari + Ci + ta, pp.*

Paññāyati idappaccayā avijjāti – A. V. 113

It is known that ignorance is due to these conditions; *pa + Jñā + ya + ti, pass. pres. 3rd. sg.; idaṃ + pacayā*

Paññāyattham vipassati – A. IV. 3

He penetrates into the truth by wisdom; *saccadhammaṃ passati, Cy. IV. 1; vi + passa + ti, pres. 3rd. sg.*

Paññāya disvā disvā pahātābbā – A. V. 39

Should be abandoned, seeing (them) continuously by insight; *Drś + tvā, absol.; pa + Hā + tabba, fut. pp.*

Paññāya dubbalikaraṇī – D. III. 183

That which weakens intelligence;
dubbala + karaṇī

Paññāya paṭivijja passati – A. IV. 361-2

Having penetrated by wisdom he sees it; *paṭi + Vyadh + ya, absol.*

Paññāya pariyoḡāhamāno – A. IV. 145

Being scrutinised by wisdom; *pari + o + Gāh + a + māna, pass. pr.p.*

Paññāya pavicinati pavicarati

parivīmaṃsaṃ āpajjati – S. V. 111

(He) carefully seeks, fully investigates and fully scrutinises by insight; *pa + vi + Ci + nā + ti, pres. 3rd. sg.; pa + vi + Car + a + ti, pres. 3rd. sg.; pari + Man(s)*

Paññāya phusitaṃ – S. V. 221

Experienced by insight; *Sprś + i + ta, pp.*

Paññāya mattaso nijjhānaṃ khamanti – S. V. 377

(Dhammas) are comprehended by wisdom, moderately; *ni + jhāna; Kṣam + a + nti, pres. 3rd. pl.*

Paññāya vodiṭṭhā honti, vocaritā – M. I. 478

(Dhammas) have been seen and thoroughly investigated by wisdom; *vi + o + Drś + ta, pp.; vi + o + Car + i + ta, pp.*

Paññāya sacchikaraṇīyo – A. II. 183

Should be experienced by wisdom; *sa + acchi + Kr + anīya, fut. pp.*

Paññāya samavekkhitā – A. II. 243

The one who reviews by wisdom; *saṃ + ava + Īkṣ + i + tu, der.*

Paññāyissati saṃgho sakāya

katikāya – Vin. III. 231

The Saṃgha will be known by its own agreement

Paññāyissasi sakena diṭṭhigatena – M. I. 132, 258

You will identify yourself with your own heretical view; *pa + Jñā + ya + i + ssasi, fut. 2nd. sg.*

- Paññā lokasmim pajjoto** – S. I. 44
Wisdom is the light in the world
- Paññāva dhanena seyyo** – M. II. 73
Wisdom is indeed higher than wealth;
paññā + eva
- Paññāvuddhiyā samvattanti** – A. II. 245
They lead to the growth of wisdom;
paññā + Vrdh + ti, der.
- Paññāveyyatiyassa aññathattaṃ** – M. I. 83
Change in the quality of wisdom;
paññā + viyatta + iya, der. ; añña + thā + tta, der.
- Paññāsaṃ jīnosi** – Vin. III. 220
You have lost fifty; *Ji + ta, pp. + As + si, pres. 2nd. sg.*
- Paññāsāya ca rattim gacchati** – Vin. I. 268
Goes for fifty in one night
- Paññindriyaṃ adhimattaṃ** – A. I. 119
The faculty of wisdom is exceeding
- Paññuttarā sabbe dhammā** – A. IV. 339
Wisdom is the highest of all things;
paññā + uttara
- Pañhaṃ abhisamkharonti** – M. I. 176; II. 122
They frame questions; *abhi + sam(s) + Kṛ + o + nti, pres. 3rd. pl.*
- Pañhaṃ puṭṭhā samānā** – D. I. 28
Being asked a question; *Prch + ta,*
- pp.; As + māna, pr. p.*
- Pañhaṃ puṭṭho na sampāyati** – M. I. 472
Being questioned he is unable to answer; *saṃ + pa + ā + Yā + ti, pres. 3rd. sg.*
- Pañhaṃ puṭṭho vissajjesi, tena ca mā maññi** – A. IV. 386
Being asked a question, you answered and did not become arrogant on that account; *mā mānaṃ vā dappaṃ vā akāsi, Cy. IV. 176; vi + Srj + ya + e + s + i, caus. pst. 3rd. sg.; mā is used here as a neg. p.; Man + ya + i, pst. 3rd. sg.*
- Pañhavyākaraṇena asantuṭṭho** – S. IV. 192
Being unsatisfied with the answering of the question; *pañha + vyākaraṇa; a + saṃ + Tuṣ + ta, pp.*
- Pañhassa veyyākaraṇena cittaṃ na ārādheyyaṃ** – D. I. 118
I might not make him happy by answering the question; *ā + Rādh + eyyaṃ, opt. 1st. sg.*
- Pañhā āgacchanti** – S. IV. 299
Questions arise
- Pañhādhippāyena bhāsito** – A. IV. 382
Said according to the question put;
Bhās + i + ta, pp.
- Pañho ekaṃsavyākaraṇīyo** – A. II. 46
The question to be answered directly;
eka + aṃsa

- Pañho ṭhapanīyo** – A. II. 46
The question to be put aside
ya + ti, pass. pres. 3rd. sg.; pati + Kliś + ta, pp.
- Pañho paṭipucchāvvyākaraṇīyo** – A. II. 46
The question to be answered by counter question; *paṭi + Prch + ya, absol.; vi + ā + Kṛ + anīya, fut. pp.*
- Pañho vibhajjavyākaraṇīyo** – A. II. 46
The question to be answered by analysis; *vi + Bhaj + ya, absol.*
- Paṭaggiṃ dātuṃ parittaṃ kātuṃ** – Vin. II. 138
To give counter-fire and make protection; *paṭi + aggi; Dā + tuṃ, inf.; Kṛ + tuṃ, inf.*
- Paṭapilotikānaṃ saṃghāṭi** – S. II. 221
A double layer robe made of silk
- Paṭaṃ datvā vāseti** – Vin. III. 140
Giving a cloth he makes her stay; *Dā + tvā, absol.; Vas + e + ti, caus. pres. 3rd. sg.*
- Paṭākaṃ parihareyyuṃ** – D. III. 115; A. IV. 185; Vin. I. 236
They would parade carrying banners; *pari + Hṛ + a + eyyuṃ, opt. 3rd. pl.*
- Paṭāṇi dinnā hoti** – Vin. IV. 46
Clothes-peg has been given; *āṇi dinnā hoti, Cy. IV. 783; paṭa + āṇi; Dā + ta, pp.*
- Paṭikīṭṭho akkhāyati** – A. I. 286
Is said to be the dirtiest; *ā + Khyā +*
- ya + ti, pass. pres. 3rd. sg.; pati + Kliś + ta, pp.*
- Paṭikuṭito paṭisakki yāva Bhagavantaṃ addakkhi** – Vin. II. 195
As long as he saw the Blessed One (so long) he went back while bowing down; *paṭi + Kuṭ + i + ta, pp.; paṭi + Śvaṣk + a + i, pst. 3rd. sg.; a + Dṛś + i, (Skt. adrāksī), pst. 3rd. sg.*
- Paṭikkamaṇaṃ haritvā** – Vin. III. 80
Having carried (it) on his return; *paṭi + Kram + ana, der.; Hṛ + a + i + tvā, absol.*
- Paṭikkūle appaṭikkūlasaṇṇī vihareyyaṃ** – S. V. 295
I should abide with non-repulsive sense in the repulsive; *a + paṭi + kūla + saṇṇā + ī, der.*
- Paṭikkosanā rūhati** – Vin. I. 321
Protest is valid; *paṭi + Kṛṣ + a + ana, der.; Ruh + a + ti, pres. 3rd. sg.*
- Paṭikkhepo paññāyati** – Vin. IV. 311
A refusal is to be seen; *paṭi + Kṣip + a, der.; pa + Jñā + ya + ti, pass. pres. 3rd. sg.*
- Paṭigacceva akkhātaṃ** – D. II. 118; S. V. 162; Vin. II. 284
Explained in advance; *paṭigacceva, (Skt. pratikṛtyaiva) incl.; ā + Khyā + ta, pp.*
- Paṭigacceva āliṃ bandheyya** – Vin. II. 256
Would build, in advance, a dyke;

Ba(n) dh + eyya, opt. 3rd. sg.

Paṭigacceva taṃ kayirā yaṃ jaññā hitamattano – S. I. 57

It should be done, first, which one would know beneficial for him; *Kṛ + yā (Skt. yāt) > karyā > kayirā, meta, opt. 3rd. sg.; Jan + yā (Skt. yāt), opt. 3rd. sg.*

Paṭigacceva niddā okkami – Vin. I. 15

Went to sleep early; *o + Kram + i, pst. 3rd. sg.*

Paṭigacceva nissaye ācikkhimsu – Vin. I. 58

They explained the 'supports' right at the beginning; *ā + Khyā + imsu, intens. pst. 3rd. pl.*

Paṭigacceva paṭibujjhivā – Vin. I. 15

Having got up early; *paṭi + Budh + ya + i + tvā, absol.*

Paṭigacceva mayā ñāto – Vin. I. 275

It was known, in advance, by me; *Jñā + ta, pp.*

Paṭigaṇhatha bhante yāvadatthaṃ – Vin. I. 222; IV. 76

Venerable sirs, please accept as much as you want; *paṭi + Grh + ñā + tha, imper. 2nd. pl.; yāva + (d) + atthaṃ*

Paṭigaṇhantā paṭigaṇheyyuṃ – A. IV. 80

Would keep on accepting; *paṭi + Grh + ñā + nta, pr.p.; paṭi + Grh + ñā + eyyuṃ, opt. 3rd. pl.; continuous sense is expressed, cp. uppajjamāno*

uppajjeyya

Paṭigaṇhātu, anukampaṃ upādāya – M. III. 253

Please accept, out of compassion; *paṭi + Grh + ñā + tu, meta. imper. 3rd. sg.; upādāya, indcl.*

Paṭigaṇhāma, kālena kappiyaṃ – Vin. III. 220

We accept, at proper time, (a robe) which is acceptable; *paṭi + Grh + ñā + ma, meta., pres. 1st. pl.; kappa + iya, der.*

Paṭigantuṃ na sakkomi, vaṃkaghastova ambujo – D. II. 266

I am unable to go back, like a fish who swallowed the hook; *paṭi + Gam + tuṃ, inf.; Śak + no + mi, pres. 1st. sg.; Ghas + ta, pp.*

Paṭiggahetvā nikkhipatha – Vin. IV. 99

Having accepted, keep it aside; *paṭi + Grh + e + tvā, absol.; ni + Kṣip + a + tha, imper. 2nd. pl.*

Paṭiggahe niṭṭhubhitvā – Vin. I. 271

Having spat out what was inside the mouth; *paṭi + Grh + ā, der.; ni + Stubh or Ṣṭhīv + i + tvā, absol.*

Paṭiggāhakesu vippaṭisāraṃ paṭivinodetuṃ – D. I. 138

To dispell remorse in reference to the receivers; *vi + paṭi + Smṛ + a, der.; paṭi + vi + Nud + e + tuṃ, caus. inf.*

Paṭiggāhako ukkoṭeti – Vin. II. 102

The receiver objects; *paṭi + Grh +*

aka, der.; u(t) + Kuṭ + e + ti, caus. pres. 3rd. sg.

Paṭighanimittaṃ ayoniso manasikāro – A. I. 87

Applying the object of repulsion on mind, in a wrong way

Paṭighasaññānaṃ atthaṃgamā – A. IV. 40

Due to the disappearance of repulsive thoughts; *paṭigha + saññā; atthaṃ + gama*

Paṭicca uppajjati – M. I. 85

Arises dependently

Paṭiccavinītā kho me tumhe bhikkhave tatra tatra tesu tesu dhammesu – M. III. 19

Bhikkhus, you have been trained by me on different issues, then and there, to turn to look for causality; *vi + Nī + ta, pp.; tatra tatra, indcl.*

Paṭiccasamuppannā kho panime yadidaṃ pañcupādānakkhandhā – M. I. 191

These five aggregates with grasping have arisen, dependently; *saṃ + uppanna or samaṃ + uppanna; u(t) + Pad + ta, pp.; pañca + upādāna + khandha*

Paṭicchane āsane alaṃkammaniye – Vin. III. 187

On a seat which is enclosed and suitable for a sexual act; *paṭi + Chad + ta, pp.; alaṃ + kamma (n) + ya, fut. pp.*

Paṭicchane āsane āpajjati – A. III.

259

(He) commits an offence in (using) an enclosed seat; *ā + Pad + ya + ti, pres. 3rd. sg.*

Paṭicchane okāse nikūṭe – Vin. IV. 211

In one corner which is covered; *koṇasadisam katvā dassite gambhīre, Cy. 900*

Paṭiññāya karaṇīyaṃ kammaṃ – Vin. I. 325

A formal act to be conducted according to the acknowledgement; *paṭi + Jñā*

Paṭidesitāni samādapitāni (upāsakasatāni) – A. III. 215

Five hundred lay disciples have been caused to declare lay discipleship and take refuge; *upāsakattaṃ paṭidesitāni, saraṇesu paṭiṭṭhāpitāni, Cy. III. 306; paṭi + Dṛś + e + i + ta, caus. pp.; saṃ + ā + Dā + āpe + i + ta, caus. pp.*

Paṭinissaggo paṭinissajitabbo – A. V. 191

A thing to be given up should be given up; *paṭi + ni(s) + Srj + ta, pp. cp. saṃ + Vij + ta = samvigga; paṭi + ni(s) + Srj + i + tabba, fut. pp.*

Paṭinissajetaṃ diṭṭhigataṃ – D. II. 342

Give up this wrong view; *paṭi + ni (s) + Srj + a, imper. 2nd. sg; paṭinissaja + etaṃ*

Paṭipathaṃ āgacchanto – Vin. IV.

175

Coming on the opposite way; *ā + gaccha + nta, pr.p.*

Paṭipathaṃ gacchantā addasaṃsu – Vin. II. 193

Going in opposite direction (they) saw; *a + Drś + ā + iṃsu, double pst. 3rd. pl.*

Paṭipadaṃyeva antaraṃ karitvā – M. III. 38

Putting the practice in between; *paṭipadaṃ + (y) + eva; Kr + i + tvā, absol.*

Paṭipadāññāḍassanavisuddhi yāvadeva ññāḍassanavisuddhatthā – M. I. 150

Cleansing of the procedure of knowledge and vision is just for the cleansing of knowledge and vision

Paṭipadāya na saṅghāti – A. I. 198

He does not abide by principles; *paṭipattiyam na tiṅghati, Cy. II. 309*

Paṭiparivattetvā ḍaseyya – M. I. 133

It would turn back and attack; *paṭi + pari + Vrt + e + tvā, caus. absol.; Dams or Ḍas + eyya, opt. 3rd. sg.*

Paṭipāṭiṃ labhissāma – Vin. I. 238

We will get the turn

Paṭipāṭiyā nisīdāpetvā – Vin. IV. 91

Having made them sit in a queue

Paṭipucchakathā kho bhaginiyo

bhavissati – M. III. 271

Sisters, the talk will be in the form of questions and answers; *paṭipuccha + kathā*

Paṭipucchakaraṇīyaṃ kammaṃ – Vin. I. 325

A formal act to be conducted by asking questions; *paṭi + Pṛch + ya, absol.*

Paṭipucchā-vyākaraṇīyaṃ pañhaṃ – A. I. 197

The question to be answered by asking counter questions; *vi + ā + Kr + anīya, fut. pp.*

Paṭippassaddhiṃ yācanti – Vin. II. 7

(They) ask for the revocation; *paṭi + pa + Śra(m)bh + ti, der.; Yāc + a + nti, pres. 3rd. pl.*

Paṭippassambhanti pūtikāni bhavanti (bandhanāni) – A. IV. 127

Bindings become loose and rotten; *paṭi + pa + Śra(m)bh + a + nti, pres. 3rd. pl.*

Paṭippassambhehi.. brahmadāḍaṃ – Vin. II. 292

Make the highest punishment revoke; *paṭi + pa + Śra(m)bh + e + hi, caus. imper. 2nd. sg.*

Paṭibaddhacitto hoti – Vin. III. 37

He is in love; *paṭi + Ba(n)dh + ta, pp. + citta*

Paṭibalā subhāsītadubbhāsītassa atthamaññātum – A. I. 35

Competent enough to know the meaning of good and bad speech; *su +*

Bhās + i + ta, pp.; du + Bhāsita; ā + Jñā + tum, inf.

Paṭibalo atītānāgatapaccuppanne atthe cintetum – D. I. 137

The one who is competent enough to think of matters pertaining to the past, future and present; *ati + I + ta, pp.; + an + ā + Gam + ta, pp. + pati + u(t) + Pad + ta, pp; Ci(n) t + e + tum, inf.*

Paṭibalo attapaccatthike saññāpetum nijjhāpetum pekkhetum pasādetum – A. V. 71

The one who is capable of making his opponents convince, understand, see and win over; *saṃ + Jñā + āpe + tum, caus. inf.; ni + Jhā + āpe + tum, caus. inf.; pa + Īkṣ + e + tum, caus. inf.; pa + Sad + e + tum, caus. inf.*

Paṭibalo upayāpetabbaṃ upayāpetum apayāpetabbaṃ apayāpetum ṭhapetabbaṃ ṭhapetum – D. II. 177

The one who is competent enough to (make the king) undertake what is to be undertaken, dismiss what is to be dismissed and establish what is to be established; *upa + Yā + āpe + tabba, caus.fut. pp.; apa + Yā + āpe + tabba, caus.fut. pp.; Sthā + āpe + tabba, caus.fut. pp.*

Paṭibalo uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakāsetum vā – A. V. 72

The one who is capable of driving out or causing to drive out frustration arisen; *an + abhi + rati; vi + upa + Krṣ + e + tum, inf.; vi + upa (or apa) Krṣ + āpe + tum, caus. inf.*

Paṭibalo uppannaṃ kukkucchaṃ dhammato vinodetum – A. V. 72

The one who is capable of causing to dispell, according to the law, a worry arisen (in mind); *vi + Nud + e + tum, caus. inf.*

Paṭibalo uppannaṃ diṭṭhigataṃ dhammato vivecetum – A. V. 72

The one who is capable of causing to dispell, according to the law, a wrong view arisen; *vi + Vic + e + tum, caus. inf.*

Paṭibalo gilānaṃ upaṭṭhātum vā upaṭṭhāpetum vā – A. V. 72

The one who is competent enough to attend or causing to attend on a sick; *upa + Sthā + tum, inf.; upa + Sthā + āpe + tum, caus. inf.*

Paṭibalo bhesajjaṃ saṃvidhātum – A. III. 144

The one who is competent enough to prepare medicament; *saṃ + vi + Dhā + tum, inf.*

Paṭibalo yāvadatthaṃ dātum – Vin. IV. 81

(I am) capable of giving as much as you want; *yāva (d) + attha; Dā + tum, inf.*

Paṭibalo hoti subhāsītadubbhāsītassa duṭṭhullāduṭṭhullaṃ ājānitum – Vin. IV. 22

(He) is capable of understanding what is well said, what is ill said; what is decent, what is indecent; *duṭṭhulla + aduṭṭhulla; ā + Jān + nā + i + tum, inf.*

Paṭibuddhena ca te khippaṃyeva paccuṭṭhātabbaṃ – A. IV. 87

You should get up all at once when you are awakened; *paṭi + Budh + ta, pp.*; *khippaṃ + y + eva; paṭi + u(t) + Sthā + tabba, fut. pp.*

Paṭibhantu taṃ Cunda bojjaṃgā – S. V. 81

Cunda, may the constituents of enlightenment come to your mind i.e. recite; *paṭi + Bhā + ntu, imper. 3rd. pl.*; with *paṭi + Bhā, acc. is used to give the dat. meaning; bodhi + aṃga*

Paṭibhāti maṃ Bhagavā, paṭibhāti maṃ Sugata – S. I. 81

Blessed One, an idea comes to my mind, Sugata, an idea comes to my mind (I have something to say); *paṭi + Bhā + ti, pres. 3rd. sg.*

Paṭibhātu taṃ dhammī kathā – S. IV. 184

May the idea of giving a Dhamma talk come to your mind (give a talk on the Dhamma); *dhamma + ī, der.*

Paṭibhātu taṃ sekho pāṭipado – M. I. 354

Let the procedure of the trainee come to your mind (speak about the training procedure); *paṭi + Pad + a, der.*

Paṭibhānacittaṃ kārapenti, itthirūpakam purisarūpakam – Vin. II. 151

They cause to make an abstract painting which contains male and female figure; *Kṛ. + āpe + nti, caus. pres. 3rd. pl.*

Paṭibhānacittaṃ vuṭṭhāpetvā – Vin. IV. 61

Having caused to create an abstract painting; *attano paṭibhānena kata cittaṃ, Cy. 804; vi + u(t) + Sthā + āpe + tvā, absol.*

Paṭibhānapaṭisambhidāppatto – A. III. 113

The one who has gained analytical knowledge of the meaning, the text and the science of language; *paṭi + sambhidā + patta; normally a long vowel is shortened before a double consonant; pa + Āp + ta, pp.*

Paṭimuñcitvā agamāsi – Vin. IV. 339

Having worn (it) she went away; *paṭi + Mu(ñ)c + i + tvā, absol.*; *a + Gam + ā + s + i, double pst. 3rd. sg.*

Paṭiladdhāya bhiyyo bhāvāya vepullāya – D. III. 284

For the increase of what is already gained; *paṭi + Labh + ta, pp.*; *bhiyyo, indcl.*; *vipula + ya, der.*

Paṭilābhāya chandaṃ janeti – A. IV. 364

Makes an effort to gain; *Jan + e + ti, pres. 3rd. sg.*

Paṭivaṭṭati, na sampasāriyati – A. IV. 47

It shrinks back and is not stretched out; *paṭi + Vṛt + a + ti, pres. 3rd. sg.*; *saṃ + pa + Sṛ + e + īya + ti, pass. pres. 3rd. sg.*

Paṭivattā natthi – Vin. IV. 231

There is no protestor; *paṭi + Vac + tu, der.*

Paṭivekkhi tvaṃ bhikkhu? – Vin. I. 218

Bhikkhu, did you make a review?; *paṭivekkhīti vīmaṃsī, paṭipucchīti vuttaṃ hoti, Cy. 1094; paṭi + ava + Īkṣ + i, pst. 2nd. sg.*

Paṭiviso ṭhapiyyati – Vin. III. 237

The share is set aside; *Sthā + āpe + ṭya + ti, pass. caus. pres. 3rd. sg.*

Paṭivissakānaṃ ujjhāpesi – M. I. 125

Made the neighbours hear the shout out; *paṭi + vissaka = veśmaka (those who are living in the neighbouring houses); u(t) + Kṣī + āpe + s + i, caus. pst. 3rd. sg.*

Paṭivissake etadavoca – Vin. IV. 81, 311

Said this to the neighbours; *etaṃ (etad) + a + Vac + a, root redup., pst. 3rd. sg.*

Paṭivissake pucchi – Vin. I. 208

Asked the neighbours; *Pṛch + ya + i, pst. 3rd. sg.*

Paṭisatena ca rattim gacchati – Vin. I. 269

Goes for the night with one hundred each

Paṭisanthāragāravatā – A. III. 330; IV. 28

Respect for friendly welcome; *paṭi + saṃ + Sṛ + a, der.*; *gārava + tā, der.*

Paṭisammodati kho maṃ Bhagavā – Vin. I. 197

Blessed One talks to me in friendly terms; *paṭi + saṃ + Mud + a + ti, pres. 3rd. sg.*

Paṭisaṃkhānabalā bahussutā – A. IV. 223

Thinking is the power of the learned people; *paṭi + saṃ + Khyā + ana, der.*; *bahu + Śru + ta, pp.*

Paṭisaṃkhāpi paṭikkhipanti – Vin. I. 213

(They) refuse even after thinking; *paṭi + Kṣip + a + nti, pres. 3rd. pl.*

Paṭisaṃkhāya vācaṃ bhāseyyuṃ – M. II. 202

(They) would speak after careful consideration; *paṭi + saṃ + Khyā + ya; absol.*

Paṭisaṃkhā yoniso āhāraṃ āhāreti – M. I. 355; S. IV. 104; A. I. 114; II. 40

Having reflected rightly he takes food; *āhāra + e + ti, denom. pres. 3rd. sg.*

Paṭisaṃkhā yoniso khamo hoti – A. III. 389

Having reflected rightly he becomes one with tolerance; *Kṣam + a, der.*

Paṭisaṃkhā yoniso cīvaraṃ paṭisevati – M. I. 10

Having reflected rightly he wears the robe; *paṭi + saṃ + Khyā + ya, absol.*; *yoniso, adv.*

Paṭisaṃkhā yoniso parivajjeti – A.

III. 389

Having reflected rightly he causes to avoid; *pari + Vṛj + e + ti, caus. pres. 3rd. sg.*

Paṭisaṃkhā yoniso

satisambojjhaṃgaṃ bhāveti – A. III. 390

Having reflected rightly he cultivates mindfulness, a factor of enlightenment; *paṭisaṃkhāti paṭisañjānitvā, paccavekkhitvāti attho, Cy. III. 394; sati + saṃ + bodhi + aṃgaṃ*

Paṭisallānā vuṭṭhito – S. I. 77; V. 79-80; A. II. 51, 196-7

Having got up from solitude; *paṭi + saṃ + Lī + ta, pp.; vi + u(t) + Sthā + i + ta, pp.*

Paṭisallānārāmo hoti, paṭisallānarato – M. I. 213

He takes delight in solitude; *Ram + ta, pp.*

Paṭisallāne tibbacchando – A. IV. 15

The one who has a strong will in solitude

Paṭisallāne yogaṃ āpajjatha – S. III. 15; IV. 80; V. 414

Engage in solitude; *ā + Pad + ya + tha, imper. 2nd. pl.*

Paṭisallīnā manobhāvanīyā bhikkhū – A. V. 185

Respectable bhikkhus are in solitude; *paṭi + saṃ + Lī + ta, pp.*

Paṭisallīno Bhagavā – D. I. 151; II. 270; A. V. 185

The Blessed One is in solitude

Paṭisallīno.. yathābhūtaṃ pajānāti – S. III.15; IV. 80; V. 414

The one who is in solitude knows the reality as it is; *pa + Jān + nā + ti, pres. 3rd. sg.*

Paṭisāyanīyāni bhesajjāni – Vin. III. 251

Medicaments to be tasted; *paṭisāyitabbāni, paribhuñjitabbāni, Cy. 710; paṭi + Svad + anīya, fut. pp.*

Paṭisūnitvā vissaritvā – Vin. III. 249

Having promised and forgotten; *paṭi + Śru + nā + i + tvā, absol.; vi + Smṛ + a + i + tvā, absol.*

Paṭisote nhāyantassa (bhikkhuno) – Vin. III. 118

When (a bhikkhu) was taking bath against the stream; *Snā + ya + nta, meta. pr.p.*

Paṭissavaṃ na saccāpeti – Vin. II. 19

Does not keep up the promise; *paṭi + Śru + a, der.; sacca + āpe + ti, denom. caus. pres. 3rd.sg.*

Paṭissave ca āpatti dukkaṭassa – Vin. I. 154

There would be an offence of wrong doing in giving a promise

Paṭihacca aññaṃ ārādheti – S. V. 69

Attains gnosis, early in life; *imasmīṃ yeva attabhāve ārādheti, tañca kho paṭihacca, asampattēyeva maraṇakāle, Cy. III. 143; paṭi + Han*

(*hat*) + *ya, absol. which may mean striking against (death?), ie. during life time; paṭihacca is more akin to paṭigacca (Skt. pratikṛtya); ā + Rādh + e + ti, pres. 3rd. sg.*

Paṭṭho hoti cīvarakammaṃ kātuṃ – Vin. IV. 60

Skilled in making robes; *pa + Sthā + a, der.; Kṛ + tuṃ, inf.*

Paṭṭho hoti dhammiṃ kathaṃ kātuṃ – Vin. III. 210

Skilled in giving a Dhamma-talk; *paṭṭhoti cheko samattho paṭibalo, Cy. 665*

Paṭhamaṃ upagato – Vin. IV. 18

Has arrived first; *paṭhamaṃ, adv.; upa + Gam + ta, pp.*

Paṭhamaṃ cittaṃ uppannaṃ, viññānaṃ pātubhūtaṃ – Vin. I. 93

The first mind has arisen, first consciousness is manifested; *u(t) + Pad + ta, pp.; pātu + bhūta*

Paṭhamaṃ codetabbā, codetvā sāretabbā, sāretvā āpatti

ropetabbā, āpattiṃ ropetvā vyattena bhikkhunā paṭibalena

saṃgho nāpetabbo – Vin. II. 2

First (they) should be accused, having accused they should be reminded, having reminded they should be charged of offence, having charged of offence the community should be informed by the competent bhikkhu; *Cud + e + tabba, caus. fut. pp.; Smṛ + e + tabba, caus. fut. pp.; Ruh + e + tabba, caus. fut. pp.; Jñā + āpe + tabba, caus. fut. pp.*

Paṭhamaṃ payirupāsītā – Vin. IV. 290

Having attended on (her) first; *pari + upa + Ās + i + tvā, meta. absol.*

Paṭhamaṃ paribhuttaṃ – D. III. 208

Used first; *pari + Bhuj + ta, pp.*

Paṭhamaṃ bhojeyyaṃ – M. II. 154; Vin. III. 187, bhojenti

Would feed first; *Bhuj + e + eyyaṃ, caus. opt. 3rd. pl.*

Paṭhamassa jhānassa saddo kaṇṭako – A. V. 135

Noise is a thorn (obstacle) to the first jhāna

Paṭhamā abhinibbidhā ahoṣi kukkuṭacchāpakasseva aṇḍakosamhā – A. IV. 177

(This) was the first penetration just like the chick's hatching out of the egg-shell; *abhi + ni + Vyadh + a, der.; kukkuṭa + chāpakassa + iva*

Paṭhamāpattikaṃ dhammaṃ āpannā nissāraṇīyaṃ – Vin. IV. 226

Has committed an offence of the first instance entailing a formal meeting of removal; *paṭhama + āpatti + ika, der.; ā + Pad + ta, pp.; ni(s) + Sṛ + anīya, fut. pp.*

Paṭhamāpattikā yāvatatīyakā – Vin. III. 186

Offence at the first instance and offence at the third instance

Paṭhamābhisambuddho – S. I. 103

Recently after the enlightenment;

paṭhama + abhi + saṃ + Budh + ta, pp.

Paṭhame jhāne cittaṃ saṅghapehi, paṭhame jhāne cittaṃ ekodikarohi, paṭhame jhāne cittaṃ samādaha – S. IV. 263

Make the mind stop, one-pointed, and concentrate in the first jhāna; saṃ + Sthā + āpe + hi, caus. imper. 2nd. sg.; eka + odi + Kṛ + o + hi, imper. 2nd. sg.; saṃ + ā + Dhā + a, imper. 2nd. sg.

Paṭhavidhātuyā nibbindati, paṭhavidhātuyā cittaṃ virājeti – M. I. 422

Does not take interest in the element of earth, causes to distract mind from the element of earth; ni + Vi(n)d + a + ti, pres. 3rd. sg.; vi + Raj + e + ti, caus. pres. 3rd. sg.

Paṭhavimaṇḍalaṃ abhivijīya ajjhāvasati – D. I. 134

He settles down after conquering the entire earth; abhi + vi + Ji + ya, absol.; adhi + ā + Vas + a + ti, pres. 3rd. sg.

Paṭhaviṃ āmaseyyāsi – A. V. 263

You should touch the ground; ā + Mṛś + eyyāsi, opt. 2nd. sg.

Paṭhaviṃ nissāya paṭhaviyaṃ paṭiṭṭhāya – S. V. 45

Having resorted to the earth, having established on the earth; ni + Śri + ya, absol.; pa + tiṭṭha + ya, asol.

Paṭhaviṃ paṭhavito abhijānāti – M. I. 4

(He) specially knows earth from the conventional point of view; abhi + Jān + nā + ti, pres. 3rd. sg.

Paṭhaviṃ paṭhavito sañjānāti – M. I. 1

(He) identifies earth from the conventional point of view; saṃ + Jān + nā + ti, pres. 3rd. sg.

Paṭhaviṃ paṭhavito saññatvā paṭhaviṃ maññati – M. I. 1

Having identified earth from the conventional point of view, he conceives; saṃ + Jñā + tvā, absol.; Man + ya + ti, pres. 3rd. sg.

Paṭhaviṃ parivattetuṃ – Vin. III. 7

To make the earth upside down; pari + Vṛt + e + tuṃ, caus. inf.

Paṭhaviyaṃ lekhā khippaṃ lujjati – A. I. 283

The line drawn on the earth is erased quickly; Luj or Ruj + ya + ti, pass. pres. 3rd. sg.

Paṭhavirusaṃ upādiyati – A. I. 32; V. 213

Essence of the earth is extracted; upa + ā + Dā + iya + ti, pass. pres. 3rd. sg.

Paṭhavī maññe udriyati – S. I. 113

Earth is split open, I feel; u(t) + Drī + iya + ti, pass. pres. 3rd. sg.

Paṭhavīsamena cetasā viharāmi – A. IV. 375

I abide with the mind similar to the earth

Paṇāmitā na khamāpenti – Vin. I. 54

Being dismissed they do not ask for forgiveness; pa + Nam + e + i + ta, caus. pp.; Kṣam + āpe + nti, caus. pres. 3rd. pl.

Paṇāmito hoti saddhivihāriko – Vin. I. 54

The Saddhivihārika (one who is abiding together) has been dismissed; saddhiṃ + vihāra + ika, der.

Paṇāmemi taṃ – Vin. I. 54

I dismiss you; pa + Nam + e + mi, caus. pres. 1st. sg.; taṃ = tvam, acc. 3rd. sg.

Paṇidhāya araṇṇe na vatthabbaṃ – Vin. III. 101

Having had a hidden purpose in mind, one should not live in the forest; pa + ṇi + Dhā + ya, absol.; Vas + tabba, fut. pp.

Paṇidhāya piṇḍāya na caritabbaṃ – Vin. III. 101

Having had a hidden purpose in mind one should not go on alms collection; Car + i + tabba, fut. pp.

Paṇidhāya bhāvanā – S. V. 156

Cultivation of mind after fixing it (on another object)

Paṇidhehi gahapati – S. IV. 302

Householder, make a wish; pa + ni + Dhā + e + hi, imper. 2nd. sg.

Paṇiyaṃ ketuṇca vikketuṇca – A. I. 116

To buy and sell the article of trade; Paṇ

+ ya, fut. pp.; Krī + a > kaya, der. > ke + tuṃ, inf.; vi + ketuṃ

Paṇītabhojanāni ...sappi navaṇītaṃ telaṃ madhu phāṇītaṃ maccho maṃsaṃ khīraṃ dadhi – Vin. IV. 88

Sumptuous food : ghee, butter, oil, honey, molasses, fish, meat, milk and curd

Paṇītaṃ kāyaṃ upapannā – A. IV. 392

Gone to a fine realm; upa + Pad + ta, pp.

Paṇītaṃ deti – A. IV. 244

Gives fine food

Paṇītādhimuttiko ca hoti nibbānābhirato – A. III. 435

He becomes one who is bent upon excellence and interested in Nibbāna; paṇīta + adhi + mutta: Muc + ta, pp. + ika, der.; abhi + Ram + ta, pp.

Paṇītāni bhojanāni bhuñjitvā abhisannakāyā honti bavhābādha – Vin. II. 119

Having eaten sumptuous meals, they were subjected to many diseases, their bodies were full of humour; abhi + Syand + ta, pp. + kāya; bahu + ābādha, meta.

Paṇīte kāye paṭiṭṭhitā – M. I. 331

Established in the fine abode; brahmaloke paṭiṭṭhitā, Cy. II. 415; pa + tiṭṭha (from Sthā) + i + ta, pp.

Paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi –

D. I. 109; M. III. 145; S. IV. 122

Caused to satisfy and content, with delicious food, soft and hard, distributed with her own hand; *khādana + iya, der.; bhojana + iya, der.; saṃ + Tṛp + ya + e + s + i, caus. pst. 3rd. sg.; saṃ + pa + Vṛ + e + s + i, caus. pst. 3rd. sg.; these two verbs occur together*

Paṇḍako paṭijānāti – Vin. I. 121

He admits that he is a eunuch; *paṭi + Jān + nā + ti, pres. 3rd. sg.*

Paṇḍitatarā ca vyattatarā ca bahussutatarā ca alamthatarā ca – Vin. II. 1

You will be more erudite, more experienced, more learned and more useful; *alam + attha + tara*

Paṇḍitapaññattaṃ

sappurisapaññattaṃ – A. I. 151

Proclaimed by the wise and the good people; *pa + Jñā + āpe + ta, caus. pp.*

Paṇḍitā nipuṇā kataparappavādā vālavedhirūpā vobhindantā maññe caranti paññāgatena diṭṭhigatāni – D. I. 26

(Some recluses and brahmins) who are intelligent, skillful, who have studied the theories of others and looked like hair-splitters, move on as if smashing wrong views by wisdom; *vi + o (ava) + Bhi(n)d + a + nta, pr. p.; maññe, indcl.; bhindantā viya caranti, Cy. 177*

Paṇḍitena paṇḍitataro – A. II. 180

Wiser than the wise; *the suffix tara*

is used with instr. or abl. to compare

Paṇḍito vata bho, paṇḍito vata bho – A. V. 230

A wise man indeed, a wise man indeed; *vata, emph. p.*

Paṇḍito vyatto khettaññū kusalo – A. IV. 419

The wise, experienced, knower of the field and skillful; *khetta + Jñā + ū, der.*

Paṇḍito vyatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno vuddho ceva arahā ca – A. III. 58

He is wise, experienced, intelligent, learned, beautiful in speech, ready witted, an elder and an Arahant; *citta + kathā + ī, der.; Vṛdh + ta, pp.*

Paṇḍupalāso tasmim samaye ariyasāvako hoti – A. IV. 118

The noble disciple at that time is just like the withered leaf; *the word paṇḍupalāsa is used in the Buddhist tradition to designate a person who is going to be novitiated*

Paṇḍupalāso bandhanā pamutto abhabbo haritattāya – Vin. I. 96; III. 47

The withered leaf released from the hold is unfit for being green; *pa + Muc + ta, pp.; a + Bhū + ya, fut. pp.; harita + tta, der.*

Paṇḍakuṭṭiyā vasati – D. II. 339

Lives in a leaf-hut; *Vas + a + ti, pres. 3rd. sg.*

Paṇḍakuṭṭisu jhāyanti, vītaṃgārā

vītadhūmā pannamusalā – D. III. 94
(They) meditate in leaf-huts, without fire, without smoke and without work for pestle and mortar; *vi + I + ta, pp.*

Paṇḍapuṭaṃ bandhitvā – Vin. III. 208

Having made a leaf-container; *paṇḍa + puṭa; Ba(n)dh + i + tvā, absol.*

Paṇḍe paṇḍe āpatti – Vin. IV. 48

For each and every leaf, there is an offence

Paṇḍisamphassaṃ sādīyantā – Vin. II. 280

Enjoying the touch of the heel; *Svad + aya + nta, pr. p.*

Patapati maññe paccathike yasasā – D. I. 137

I feel that he burns (his) enemies with (his) glory; *pa + Tap + a + ti, pres. 3rd. sg.; pati + attha + ika, der.*

Patikubbaram hanti – A. IV. 191

Breaks the carriage-pole; *bhīdati, Cy. IV. 104; Han + ti, pres. 3rd. sg.*

Patikulaṃ gacchati, nātakehi vinā hoti – S. IV. 239

Goes to the family of the husband and separates herself from the relatives (or the known); *vinā, indc. used with instr.*

Patino titikkhati – A. IV. 93

Forgives the husband; *desid. of Tij, pres. 3rd. sg.*

Patimānentī ṭhitā – Vin. IV. 212

(She) stood waiting (for him); *pati +*

Man + e + nta + ī, caus. pr. p.

Paṭim atimaññate – A. IV. 92

Ignores the husband; *ati + Man + ya + te, mid. pres. 3rd. sg.*

Paṭirūpaṃ upaṭṭhakaṃ alabhanto – A. I. 121

Not getting a suitable attendant; *upa + Sthā + aka, der.; a + Labh + a + nta, pr. p.*

Paṭirūpaṃ vā appatirūpaṃ vā (na jānāti.) – Vin. III. 209

Does not know whether it is suitable or not

Patodacchāyaṃ disvā saṃvijjati saṃvegaṃ āpajjati – A. II. 114

Having seeing the shadow of the whip (thoroughbred) is agitated; *patoda + chāyā; Drś + tvā, absol.; saṃ + Vij + ya + ti, pres. 3rd. sg.; saṃ + Vij + a, der.; ā + Pad + ya + ti, pres. 3rd. sg.*

Patodassa ajjhoharaṇaṃ – A. V. 324

Application of the whip; *ajjhoharaṇasaṃkātāṃ patanaṃ, Cy. V. 80; adhi + o + Hr + ana, der.*

Pattakaṇḍolikāya patto ghaṃsīyati – Vin. II. 114

The bowl is rubbed on the wicker stand for the bowls; *Ghrṣ + īya + ti, pass. pres. 3rd. sg.*

Pattacīvarapariyesanaṃ pakkāmi – M. III. 247

Set out for searching the bowl and the robe; *patta + cīvara + pari + esana, purpose is expressed by acc. as in the case of Buddhaṃ saraṇaṃ gacchāmi;*

pa + Kram + i, pst. 3rd. sg.

Pattacīvaraṃ paṭiggahesi – M. III. 155

Received the bowl and the robe; *paṭi + Grh + e + s + i, pst. 3rd. sg.*

Pattacīvarāni paṭisāmayamānā – M. I. 456

Keeping back the robes and the bowls at right places; *paṭi + Śam + aya + māna, caus. pr.p.*

Pattacīvarehi bhaṭo – Vin. III. 68

Hired for bowl and robe; *Bhṛ + ta, pp.*

Pattadhovanaṃ antaraghare na chaḍḍetabbam – Vin. II. 214

One should not throw the water, with which the bowl is rinsed, inside the house; *chaḍḍa (from Chard) + e + tabba, fut. pp.*

Pattapariyāpannaṃ na gaṇhāti – A. III. 137

Does not take what is contained in the bowl; *pari + ā + Pad + ta, pp.; Grh + nā + ti, meta. pres. 3rd. sg.*

Pattapariyāpannaṃ

paṭiggahetabbam – Vin. I. 46

Should be received according to the capacity of the bowl; *paṭi + Grh + e + tabba, fut. pp.*

Pattapūrā sakkhaliyo theyyacitto avahari – Vin. III. 59

Took away a bowlful of sweetmeats with a stealing mind; *ava + Hr + a + i, pst. 3rd. sg.*

Pattaṃ ukkujjatu sambhogam

saṃghena karotu – Vin. II. 126

Let the bowl turn up, make him accessible to the Saṃgha; *u(t) + kubja + tu, imper. 3rd. sg.; saṃ + Bhuj + a, der.; Kr + o + tu, imper. 3rd. sg.*

Pattaṃ odanena pūresi – S. I. 173

He made the bowl fill with rice; *Pr + e + s + i, caus. pst. 3rd. sg.; with the root Pr gen. is normally used, pūrā nānāvihitassa dhaññassa, M. I. 57*

Pattaṃ nikkujjatu – Vin. II. 125

Let the bowl turn upside down; *ni + kubja + tu, imper. 3rd. sg.*

Pattaṃ pattatthikā haranti – A. III. 370

Those who are in need of leaves take the leaves away; *patta + attha + ika, der.; Hr + a + nti, pres. 3rd. pl.*

Pattaṃ likhāpeyyam – Vin. II. 110

May I cause to carve a bowl; *Likh + āpe + eyyam, caus. opt. 1st. sg.*

Pattā lujjanti – Vin. I. 297

The bowls slip away; *Ruj + ya + nti, pres. 3rd. pl.*

Pattālhakenapi kīlanti – Vin. II. 10

They play with a toy measure of leaves; *patta + ālhakena; Krīd + a + nti, pres. 3rd. pl.*

Patte ākira – Vin. III. 15

Throw (it) into the bowl; *ā + kir + a, imper. 2nd. sg.*

Pattodakaṃ chaḍḍeti, nātidūre nāccāsanne, na ca vichaḍḍayamāno – M. II. 139

He throws out the water in the bowl, not too far away, not too closeby, not throwing here and there; *patta + udaka; chaḍḍa + e + ti, pres. 3rd. sg.; vi + chaḍḍa + aya + māna, pr.p.*

Pattodakaṃ paṭigaṇhanto – M. II. 138

While receiving water for washing the bowl; *paṭi + Grh + nā + nta, pr.p.*

Pattodakaṃ paṭigaṇhāti, nāti thokaṃ nātibahum – M. II. 138

He receives water for the bowl, neither too little nor too much; *na + ati + thokaṃ; na + ati + bahum, adv.*

Patto vā pajjati vā – A. IV. 362

The person has already attained or will attain; *pa + Āp + ta, pp.; Pad + ya + ti, pres. 3rd. sg., Cy. IV. 168 takes the term pacchati (fut. 3rd. sg.) and gives the meaning as pāpunissati*

Pathagamanam uppathagamanam – D. I. 10

Going on the right course and going on a wrong course; *u(t) + patha*

Pathavyā saṃghatthero – Vin. II. 303

The senior- most elder on earth; *saṃgha + thera*

Padakkhiṇaggāhī anusāsaniṃ – D. III. 267

The one who takes up instruction rightly; *pa + dakkhiṇa + Grh + ī + der.*

Padakkhiṇā nacce ca gīte ca vādite ca – Vin. I. 268

Skilled in dancing, singing and music; *padakkhiṇāti chekā, kusalā, Cy. V. 1114*

Padam nāma ekato paṭṭhapetvā ekato osāpenti – Vin. IV. 15

Line means that they cause to start together and end together; *gāthāpādo adhippeto, Cy. 741; pa + Sthā + āpe + tvā, caus. absol.; o + Sā + āpe + nti, caus. pres. 3rd. pl.*

Padarasañcitaṃ hoti – Vin. IV. 46

There is an accumulation of planks; *saṃ + Ci + ta, pp.*

Padasaddena sīsam vivari – S. I. 167

Uncovered the head with the sound of the footstep; *vi + Vr + a + i, pst. 3rd. sg.*

Padasā gantum – Vin. II. 276; IV. 339

To go on foot; *padasā, analog. form; Gam + tum, inf.*

Padasāyeva pavatṭesi – D. I. 107

He rolled him over with his foot; *padasā + eva; pa + Vr + e + s + i, pst. 3rd. sg.*

Padasilaṃ nikkhipitum – Vin. II. 121

To lay a stepping stone; *ni + Kṣip + i + tum, inf.*

Padaso dhammam vācenti – Vin. IV. 14

They teach the Dhamma line by line; *Vac + e + nti, caus. pres. 3rd. pl.*

Padīpe vā kāḷavaṇṇe vā

upanetabbaṃ – Vin. III. 252

It should be used for lighting a lamp or making something black; *upa + Nī + a + tabba, fut. pp.*

Paduṭṭhamanasamkappo – A. III. 373

The one who has a polluted mind

Pade pade āpatti pācittiyassa – Vin. IV. 15

There is an offence of expiation, line by line

Pade pade visīdeyya samkappānaṃ vasānugo – S. I. 7

The one, who is enslaved by the thoughts of sense-desire, would sink down on every step; *samkappānanti kāmāsamkappādīnaṃ, Cy. I. 36; vi + Sad + eyya, opt. 3rd. sg.; vasa + anuga*

Padena pariyāpuṇāti, akkharāya pariyāpuṇāti – Vin. IV. 305

Learns by word, learns by letter; *akkhara is used here in feminine gender*

Padesaṃ padesakārī ārādheti, paripūraṃ paripūrakārī – A. I. 232

Partial practitioner attains partly, full practitioner fully; *padesakārī puggalo nāma sotāpanno, sakadāgāmī anāgāmī ca; paripūrakārī nāma arahā, Cy. II. 349; ārādheti = sampādeti, Cy.; ā + Rād + e + ti, caus. pres. 3rd. sg.*

Padhānanti vadamānaṃ kinti vadeyyāma – A. IV. 356

What should I say to him who is

talking about striving; *padhānaṃ + iti; Vad + a + māna, pr.p.; kinti, incl.; Vad + eyyāma, opt. 1st. pl.*

Padhānapahitattaṃ maṃ upaṭṭhahimsu – Vin. I. 8

Attended on me who had been practising austerities; *padhāna + pa + Dhā + i + ta, pp. + atta; upa + Sthā + imsu, pst. 3rd. pl.*

Padhānaṃ padahitabbaṃ – A. V. 191

Striving should be made; *pa + Dhā + a + i + tabba, fut. pp.*

Padhānavemattaṃ – M. II. 129

Distinction in striving; *vi + matta + a, der.*

Padhānassa tulanā bahukārā – M. II. 174

Weighing is much helpful for striving; *tuletīti aniccādivasena tīreti, Cy. III. 426*

Padhānāni durabhisambhavāni – A. I. 49

Strivings, hard to overcome; *pa + Dhā + ana, der.; du + ® + abhi + saṃ + Bhū + a, der.*

Padhāniyaṃgāni – M. II. 128

Constituents of striving; *padhāna + iya, der. + aṃga*

Padhūpento nisīdi – Vin. IV. 132

He sat down gasping; *pajjhāyanto attānaṃ yeva paribhāsanto nisīdi, Cy. 869; pa + Dhū + āpe + nta, caus. pr.p.; ni + Sad + i, pst. 3rd. sg.*

Panuṇṇapaccekasacco – A. II. 41; V. 30

The one who has rejected the partial truth; *pa + Nud + ta, pp.; pati + eka + sacca*

Panthaṃ gacchantassa – Vin. III. 234

For the one going on the road; *panthaṃ, acc. sg. used here for loc. sense*

Pannabhāro visamyutto – A. III. 214

The one who has laid down the burden and detached; *Pat or Pad + ta, pp. + bhāra; vi + saṃ + Yuj + ta, pp.*

Pannalomo paradavutto migabhūtena cetasā viharāmi – Vin. II. 184

I abide with humility, dependence on others and with a deer mind (humble and innocent mind); *Pat + ta, pp. + loma; para + da + Vṛt + ta, pp.; vi + Hṛ + a + mi, pres. 1st. sg.*

Papañcanirodhe cittaṃ pakkhandati – A. IV. 235

The mind turns towards the elimination of conceptualisation; *pa + Skandh + a + ti, pres. 3rd. sg.*

Papañcamanuyutto papañcābhirato mago – A. III. 294

The fool who has occupied with conceptualisation and taken special delight therein; *anu + Yuj + ta, pp.; abhi + Ram + ta, pp.*

Papañcaṃ hitvāna – A. III. 294

Having abandoned conceptualisation; *Hā + i + tvāna, absol.*

Papañcasaññā-samkhānirodhagāminī paṭipadā – D. II. 277

The way leading to the cessation of conceptualisation (proliferation of thought)

Papañcasaññāsamkhā samudācaranti – M. I. 109

The process of conceptualisation takes place; *saññānāmena vā papañcāyeva vuttā, samkhāti koṭṭhāsā; samudācarantīti pavattanti, Cy. II. 75; papañca + saññā + samkhā; saṃ + u(t) + ā + Car + a + nti, pres. 3rd. pl.*

Papañikā uppatitvā Bhagavato pāde ruhiraṃ uppādesi – Vin. II. 193

A splinter, having flung up, caused bleeding on the foot of the Blessed One; *u(t) + Pat + i + tvā, absol.; ruhira < rudhira; u(t) + Pad + e + s + i, caus. pst. 3rd. sg.*

Papañikā nibbattitvā nibbāyeyya – A. IV. 70

A bit may come off and then cool down; *ni + Vṛt + a + i + tvā, absol.; ni + Vā + ya + eyya, opt. 3rd. sg.*

Pabāḷhā vedanā vattanti māraṇantikā – D. II. 127

Very severe pains, leading to death, exist; *pa + bāḷha, pp; Vṛt + a + nti; pres. 3rd. pl.*

Pabbajitaṃ anupabbajanti – Vin. II. 180

Renounce family life following the one who has already renounced; *anu + pa + Vraj + a + nti, pres. 3rd. pl.*

Pabbajitaṃ vilumpati – A. IV. 339

Plunders the renounced; *pa + Vraj + i + ta, pp.*; *vi + Lu(m)p + a + ti, pres. 3rd. sg.*

Pabbajitena ca pana mātāpitaro uddassetabbā – M. II. 60

The renounced should visit parents; *u(t) + Dṛś + e + tabba, caus. fut. pp.*

Pabbajitena saṃsaṅgho – A. V. 82; Vin. IV. 159

Closely associated with the renounced; *saṃ + Sṛj + ta, pp.*

Pabbajite pāṭikaṃkhitabbāni – M. I. 459

Things to be expected of a renounced person; *paṭi + Kāṃkṣ + i + tabba, fut. pp.*

Pabbajito samāno – D. I. 60; S.II. 220

Being a renounced; *As + māna, pr.p.*

Pabbajjā avañjhā bhavissati saphalā saudrayā – A. IV. 134

The renunciation will not be barren, but be fruitful and yeilding; *vañjha, Skt. vandhya; sa + udraya*

Pabbajjākammaṭṭhānaṃ

appaphalaṃ hoti – M. II. 197

Renounced life is of less benefit

Pabbajjābhisamkhāro

paṭippassambhi – Vin. I. 194

Eagerness to renounce the family life subsided; *pabbajjā + abhi + saṃ(s) + Kṛ + a, der.*; *paṭi + pa + Śra(m) bh + i, pst. 3rd. sg.*

Pabbajjāya ceteti – A. IV. 118

Makes up mind for renunciation; *Cet + e + ti, pres. 3rd. sg.*

Pabbatā orohanto addasa – A.III. 340; Vin. III. 105 (addasaṃ)

(He) saw while climbing down the mountain; *o + Ruh + a + nta, pr.p.*; *a + Dṛś + ā, pst. 3rd. sg.*

Pabbato acchiddo asusiro ekaghano – A. III. 378

The rock which has no holes, no empty space inside, but solid

Pabbavāto hoti – Vin. I. 205

There was arthritis

Pabbājenti, upasampādentī, bhikkubhāvāya – D. II. 152

Make them renounce and ordain for the status of a bhikkhu; *pa + Vraj + e + nti, caus. pres. 3rd. pl.*; *upa + saṃ + Pad + e + nti, caus. pres. 3rd. pl.*

Pabbhāraṃ sodhāpeti leṇaṃ kattukāmo – Vin. I. 206; III. 248

Causes to clear the bending of a rock hoping to making a cave; *Śudh + āpe + ti, caus. pres. 3rd. sg.*; *kattuṃ + kāmo*

Pabhassaramidaṃ bhikkhave cittaṃ – A. I. 10

Bhikkhus, this mind is luminous; *pa + bhassaraṃ + idaṃ*

Pamāṇaṃ vā atikkāmeyya – Vin. III. 149

Or would cause to go beyond the right measure; *ati + Kram + e + eyya, caus. opt. 3rd. sg.*

Pamāṇātikkantaṃ paṭilabhitvā chinditvā paribhuñjati – Vin. IV. 169

Having received one exceeding the right measure, (he) makes use of it after cutting it; *pamāṇa + ati + Kram + ta, pp.*; *paṭi + Labh + i + tvā, absol.*; *Chi (n) d + i + tvā, absol.*; *pari + Bhū (ñ) j + a + ti, pres. 3rd. sg.*

Pamāṇikā kāretabbā – Vin. III. 149

(A cell) should cause to be made with right measure; *pamāṇa + ika, der.*; *Kṛ + e + tabba, caus. fut. pp.*

Pamāṇikā paminanti – A. III. 349

Assessors make assessment; *pa + Mā or Mī + nā + nti, pres. 3rd. pl.*

Pamādamanvāya – M. I. 395

Due to unmindfulness; *pamādaṃ + anu + aya (from I), absol.*

Pamādavatāya na kalyāṇaṃ akāsi – M.III. 179

You did not do good as if one, unmindful; *a + Kṛ + ā + s + i, double pst. 2nd. sg.*

Pamādādhikaraṇaṃ – D. II. 85

For the reason of unmindfulness; *pamāda + adhikaraṇa*

Pamukhe gahetvā bahi nikkadḍhati – Vin. IV. 45

Having caught at the verandah, throws out (of the building); *Gṛh + e + tvā, absol.*; *ni + kadḍha + ti, pres. 3rd. sg.*

Pamukhe nisīdi – D. II. 135

Sat down in front; *ni + Sad + i, pst. 3rd. sg.*

Pamukhe pāturaḥosi – A. IV. 85

Appeared in front; *pātu + ⑧ + aḥosi; pst. 3rd. sg.*

Paṃkadhāyaṃ viharati Paṃkadhā nāma Kosalānaṃ nigamo – A. I. 236

Abides in Paṃkadhā, at the market town of the Kosala, named Paṃkadhā

Paṃsukūlakato garuko hoti – Vin. I. 297

The robe, made of the cloth gathered from dust heaps, is heavy; *paṃsukūla + kata*

Paṃsukūlacīvaraṃ khāyissati – A. IV. 230

You will feel (your) rag-robe; *Khyā + (y) + i + ssati, fut. 3rd. sg.*

Paṃsukūlasaṇṇino uttāresuṃ – Vin. III. 63

(The bhikkhus), with the idea that they are cast off, took them to the shore; *paṃsukūla + saṇṇā + ī, der.*; *u(t) + Tṛ + e + suṃ, caus. pst. 3rd. pl.*

Paṃsukena okiranti – M. I. 79

They throw soil on (me); *o (ava) + Kīr + a + nti, pres. 3rd. pl.*

Paṃsupisācakaṃpi na passāmi – M. II. 32

I don't see even a mud-goblin; *paṃsu + pisācaka, they are said to be present frequently in dirty places, Cy. III. 272*

Payirupāsānāya upasaṃkamaṇaṃ bahukāraṃ – M. II. 176

Approach is much helpful for attending on; *pari + upa + Ās + ana,*

meta. der.; upa + saṃ + Kram + ana, der.

Payoge payoge dukkaṭaṃ – Vin. III. 151

A wrong-doing in every step; *pa + Yuj + a, der.*

Payopānaṃ paṭiyattaṃ – Vin. IV. 197

Milk-drink had been prepared; *payo (= payas) + pāna; paṭi + Yat + ta, pp.*

Payo pīyataṃ, tāva bhattassa kālo bhavissati – M. II. 186

Please drink milk, there will be ample time for the meal; *Pā + tya + taṃ, pass. imper. mid. 3rd. sg.; tāva, emph.p.*

Parakāminī hoti – D. II. 268
(She) is in love with another

Paracittakusalo paracittapariyāya kusalo – A. V. 162

Skilled in others' minds, skilled in the movements of others' minds

Parato ca ghoso yoniso ca manasikāro – A. I. 87

Instruction (received) from others and the focus of mind in right direction

Paradārampi gacchati – M. I. 87
Goes after others' wives too

Paradārasevanā – D. III. 184
To keep company with others' wives

Parapaṭibaddhā me jīvikā – A. V. 210

My livelihood is dependent on others;

para + paṭi + Badh + ta, pp.

Parapariggahitaṅca hoti parapariggahitasaññī ca – Vin. III. 54

It is possessed by others and known to be the possession of others; *pari + Gṛh + i + ta, pp.; saññā + ī, der.*

Paraparitāpanānuyogamanuyutto – M. II. 159

Following the path of torturing others; *para + pari + tāpana + anuyogaṃ + anu + yutta: Yuj + ta, pp.*

Parapessā mā ahumha – D. II. 273

May we not be servants of others; *para + pa + Iṣ + ya, fut. pp.; a + Hū (Bhū) + mha, pst. 1st. pl.*

Parabyābādhāyapi saṃvattati – M. I. 115; II. 114

It leads also to the harm of others; *para + vi + ā + Bādh + a, der.; saṃ + Vṛt + a + ti, pres. 3rd. sg.*

Paramatthavisuddhiṃ paññāpentī – A. V. 64

Proclaim the highest purity; *ākiñcaññāyatanaśamāpatti vipassanāpādakattā aggamaṃ; nevasaññānāsaññā samāpatti dīghāyukattā, Cy. V. 27*

Paramanipaccākāraṃ karoti – M. II. 120

Accords the highest honour; *parama + nipacca + kāra; ni + Pat + ya, absol.*

Paramanipaccākāraṃ pavattamāno pavatteti – S. V. 233

Keeps on paying utmost respect; *pa + Vṛt + a + māna, pr.p.; pa + Vṛt + e + ti, pres. 3rd. sg.*

Paramanihīnataṃ patto – D. I. 99

Fallen into the lowest grade; *pa + Āp + ta, pp.*

Paramapāsāvinī nacce paramapāsāvinī gīte – S. V. 170

The one who is extremely creative or charming in dancing and singing; *pasavanaṃ pasavo, pavattatīti attho, Cy. III. 228; parama + pasava + ī + inī, or pāsa + avi + inī*

Paramaṃ ariyasaccaṃ yadidaṃ amosadhammaṃ nibbānaṃ – M. III. 245

Nibbāna, the Dhamma of non-deception, is the highest noble truth; *ariya + sacca; a + Mṛṣ + a, der. + dhamma*

Paramassāsassa sacchikiriyāya – S. IV. 255

For the realisation of supreme relief; *parama + assāsa; sa + acchi + kiriyā*

Paramā ariyā paññā yadidaṃ sabbadukkhakkhaye ñāṇaṃ – M. III. 245

The knowledge of the exhaustion of all Dukkha is the highest noble wisdom; *sabba + dukkha + khaya*

Paramāya vaṇṇapokkharatāya samannāgato, brahmavaṇṇī brahmavaccasī – D. I. 114

He is endowed with supreme beauty, he is of the highest complexion and highest splendour

Paramāya satiyā vā gatiyā vā dhitiyā vā samannāgatā – M. I. 82

Endowed with the highest form of attention, understanding or retentiveness; *uggahanasamatthatā sati, dhāraṇa upanibandhanasamatthatā gati, sajjhāyaṃ kātuṃ samatthatā dhiti, Cy. II. 52*

Paramena ca sāmāññena samannāgato – A. III. 443

Endowed with the highest quality of recluseship; *samaṇa + ya, der.*

Paramena satinepakkena samannāgato – A. III. 11

Endowed with the highest mindfulness and wisdom; *sati + nipaka + ya, der.*

Paramo ariyo upasamo yadidaṃ rāgadosamohānaṃ upasamo – M. III. 246

Tranquillisation of lust hatred and delusion is the highest noble tranquillisation

Paramo ariyo cāgo yadidaṃ sabbūpadhipaṭinissaggo – M. III. 245

The removal of all defiling factors is the highest noble giving up; *sabba + upadhi + paṭi + ni + Srj + ta, pp.*

Paramparabhojane pācittiyaṃ – Vin. IV. 77

In eating in succession, there is an offence of expiation; *paraṃ + para (one after another) + bhojana*

Paraṃ adhisīle sampavattā – A. III. 133

The one who instigates another in high morality; *saṃ + pa + Vṛt + tu, der.*

Paramaṃ ujjhāpesi – Vin. IV. 275

Caused herself to make an outcry against another (= ordained bhikkhunī); *u(t) + Kṣī + āpe + s + i, caus. pst. 3rd. sg.*

Paramaṃ yojanasataṃ – A. I. 206

Beyond one hundred yojanas; *yojana is a measure of distance, about 8 miles*

Paramaṃ vā tathattāya samādapenti – M. I. 87

Make others observe for the same purpose; *thatā + tta, der.; saṃ + ā + Dā + āpe + nti, caus. pres. 3rd. pl.*

Paramaṃ viya mattāya – D. I. 176

As if to the greatest extent; *viya, incl.*

Paramaṃ saññāpeti – M. I. 402

Causes to convince the other; *saṃ + Jñā + āpe + ti, caus. pres. 3rd. sg.*

Paravādampana khuṃsenti

vambhenti paribhavanti

opapakkiṃ karonti – A. I. 188

They scold, condemn, disparage other's view and make it unfit for the side; *Kruś + e + nti, pres. 3rd. pl.; Vambh + e + nti, pres. 3rd. pl.; pari + Bhū + a + nti, pres. 3rd. pl.; upa + pakka + ī, der.*

Paravittūpakaraṇaṃ gāmagataṃ vā araṇṇāgataṃ vā – A. V. 283

Property of others kept in the village or forest; *para + vitta + upakaraṇa*

Paravisayaṃ okkamitvā – Vin. II. 182

Having entered into a territory of others; *o + Kram + i + tvā, absol.*

Parābhūtarūpo – D. III. 19

As if one who is ruined; *parā + bhūta + rūpa*

Parāya vā parā sammannitabbā – Vin. II. 272

Or one (bhikkhunī) should be agreed upon by another; *saṃ + Man + ya + i + tabba, fut. pp.*

Parikappe na sañhāti – A. I. 197

He does not stay on the ground of assumption; *pari + Klp + ya, fut. pp.; saṃ + Sthā + a + ti, pres. 3rd. sg.*

Parikammakatāya bhūmiyā niṭṭhubhanti – Vin. II. 175

(They) spit on the floor perfectly treated; *ni(s) + Ṭubh + a + nti, pres. 3rd. pl.*

Parikammaṃ kātabbaṃ – Vin. I. 47

Service should be rendered; *Kṛ + tabba, fut. pp.*

Parikammāni karonti – S. I. 76

(They) do preparatory work

Parikkhayaṃ gacchati – D. III. 184;

Vin. I. 270; IV. 258, agamāsi
Goes to exhaustion; *pari + Kṣi + a, der.*

Parikkhayaṃ pariyādānaṃ gaccheyya – M. I. 453; S. II. 98, 135; A. V. 173;

(It) would go to exhaustion and end;

pari + ā + Dā + ana, der.; gaccha + eyya, opt. 3rd. sg.

Parikkhāraṃ nikkhipitvā – Vin. IV. 252

Having laid down material requisite; *ni + Kṣip + i + tvā, absol.*

Parikkhīṇā pariyādinnā – S. II. 98

Exhausted and finished; *pari + Kṣi + ta, pp.; pari + ā + Dā + ta, pp.*

Parikkhepaṃ atikkāmentiyā – Vin. IV. 304

For the one who causes to go beyond the enclosure; *pari + Kṣip + a, der.; ati + Kram + e + nta + ī, pr.p.*

Parikhā hoti gambhīrā ceva vitthātā ca – A. IV. 106

Moat is not only deep but also wide; *ca + eva*

Pariggahetvā uccārampi

passāvampi nikkhāmema – Vin. I. 188

Having held him carefully, we make (him) pass urine and faeces; *pa + Gṛh + e + tvā, absol.; ni(s) + Kram + e + ma, caus. pres. 1st. pl.*

Pariggahetvāpi ānetha – Vin. I. 218

Bring (her here) even by holding up; *ā + Nī + a + tha, imper. 2nd. pl.*

Pariggahetvā vuṭṭhāpetvā ṭhitake muñcanti – Vin. II. 165

Holding them up tightly and making them stand up, (they) release them while they were standing; *vi + u(t) + Sthā + āpe + tvā, caus. absol.; Sthā + i + ta, pp. + ka; Mu(ñ)c + a + nti, pres. 3rd. pl.*

Paricārako sampajjati – D. I. 101

Turn out to be a servant; *pari + Car + aka, der.; saṃ + Pad + ya + ti, pres. 3rd. sg.*

Pariciṇṇo me satthā dīgharattaṃ, manāpeneva no amanāpena – M. III. 264; S. IV. 57

The teacher has been served by me for a long time with pleasure, not with displeasure; *pari + Car + ta, pp.*

Pariciṇṇo me satthā mettavatāya – A. III. 443

The teacher has been served by me with love; *mettā + vantu; der.*

Pariccatto me āvuso kahāpaṇo? – Vin. III. 237

Friend, has the Kahāpaṇa been donated to me?; *pari + Tyaj + ta, pp.*

Paricchitabbā vyattāyaṃ bhikkhunī lajjinīti – Vin. IV. 330

She should be examined (by the Saṃgha to know) whether this bhikkhunī is experienced and modest; *pari + Īkṣ + i + tabba (parikkhitabba, paricchitabba, cp. akkhi and acchi), fut. pp.; vyattā + ayam; lajjā + ī + inī + iti*

Paricchitvā vuṭṭhānasammutiṃ na deti – Vin. IV. 331

Having made an inquiry (the Saṃgha) does not give the approval for ordination; *pari + Īkṣ + i + tvā, absol.; Dā + e + ti, pres. 3rd. sg.*

Pariññeyaṃ tassāti vadāmi – M. I. 4

I say that it is to be understood by him; *tassa, gen. for instr.; Vad + a + mi, pres. 1st. sg.*

Pariññeyyaṃ parijānāti – A. III. 400
Fully understand what is to be fully understood; *pari + Jñā + eyya, der.; pari + Jān + nā + ti, pres. 3rd. sg.*

Paridayhateva kāyena pariḍayhati cetasā – A. III. 95

Surely he is burnt in every respect physically and mentally; *pari + Dah + ya + ti, pass. pres. 3rd. sg. + eva*

Parito parito kuṭikāyaṃ – S. IV. 117

All around the hut

Parito parito caṃkamanti – Vin. II. 194

(They) walk to and fro on every side; *parito, incl.; Kram + a + nti, intens. pres. 3rd. pl.*

Parito parito janapadesu – D. II. 200
In the neighbouring countries

Parittake sese ekato saṃkaḍḍhitvā – Vin. IV. 192

Having collected small portions left over; *saṃ + kaḍḍha (from Kṛs) + i + tvā, absol.*

Parittaṇca anovassikaṃ – Vin. I. 169

Too small is the shelter (where bhikkhus can perform invitation ceremony without being wet); *an + o + vassa + ika, der.*

Parittaññeva dhammiṃ kathaṃ

katvā – Vin. IV. 50

Having given just a brief talk on the Dhamma; *parittaṃ + y + eva*

Parittaṃ udakāvasesaṃ udakādhāne ṭhapetvā – M. I. 414

Making a little bit of water remain in the container; *udaka + ava + Śiṣ + a, der.; udaka + ā + Dhā + ana, der.; Sthā + āpe + tvā, caus. absol.*

Parittaṃ uppajjati – Vin. IV. 99

A little is available; *u(t) + Pad + ya + ti, pres. 3rd. sg.*

Parittaṃ gopade udakaṃ – A. III. 188

A little water in the cow's footprint

Parittaṃ pariyāpuṇāti – Vin. IV. 305

Learns paritta (chanting for protection); *parittanti yakkhaparittanāgamaṇḍalādibhedam, Cy. 937*

Parittaṃ pātheyyaṃ pādāsi – Vin. I. 270

Gave a little provision for the journey; *patha + eyya, der.; pa + ā + Dā + s + i, pst. 3rd. sg.*

Parittaṃ mama jīvitaṃ – D. II. 120
My life is short

Parittaṃ sambalaṃ ādāya – S. II. 98
Having taken a little provision; *ā + Dā + ya, absol.*

Parittānakiṭṭikāṃ uddhasudhaṃ – Vin. II. 152

Protecting screen and the clay mixed with calf dung and ashes;

uddhasudhanti vacchagomayena ca chārikāya ca saddhiṃ maddita mattikaṃ, Cy. 1219

Parittāpi vātā adhimattāpi vātā – S. V. 49

A little and excessive winds

Parittena vā vipulaṃ vipulena vā parittaṃ – Vin. III. 210; IV. 60

A more valuable for a less valuable, a less valuable for a more valuable

Paritto appātumo

appadukkhavihārī – A. I. 249

A person who is inferior, of insignificant character and abiding miserably for a little mistake; *appa + ātumo (< ātman)*

Paritto ayaṃ nāyaṃ mahanto – A. II. 189

This is small, not big

Parinibbānadharmo – A. III. 409

The one who is bound for parinibbāna

Parinibbute Bhagavati – D. II. 156; S. I. 158

When the Blessed One had entered into parinibbāna, *loc. absol.*

Paripakkā vimuttiparipācanīyā dhammā – S. IV. 105

The factors, which should cause liberation to be matured, are ripened; *pari + Pac + e + anīya, fut. pp.*

Paripakke gabbhe – Vin. IV. 216

When the embryo was matured; *loc. absol.*

Paripakko vayo mayhaṃ – D. II. 120
My age is fully ripe; *pari + Pac + ta, pp.*

Paripanthepi tiṭṭhanti – M. I. 87
Stay on high way (for robbery)

Paripākaṃ āgamenti paṇḍitā – D. II. 332

The wise wait for maturity; *pari + Pac + a, der.; ā + Gam + e + nti, caus. pres. 3rd. pl.*

Paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ santānessati – S. IV. 104

Will continue the highest way of life, pure and complete in itself; *pari + Pṛ + ta, pp.; pari + Śudh + ta, pp.; saṃ + Tan + e + ssati, caus. fut. 3rd. sg.*

Paripūraṃ tenaṃgena – M. I. 492

It is complete in that aspect; *tena + aṃgena*

Paripūraṃ paripūrakārī ārādheti – S. V. 201

The one who cultivates fully attains fully; *pari + Pṛ + a, der.; ā + Rādha + e + ti, caus. pres. 3rd. sg.*

Paribbājakasamāpanno – Vin. IV. 92

The one who has become a wandering ascetic; *saṃ + ā + Pad + ta, pp.*

Paribhaṇḍaṃ uklāpaṃ hoti – Vin. II. 220

The floor or plaster (of the hot bath room) becomes unclean; *paribhaṇḍanti bahi jaggati ?, Cy. 1286*

Paribhāsivā niccabhattikaṃ pacchindimsu – Vin. IV. 272
Having reproached, they stopped the regular meal; *pari + Bhās + i + tvā, absol.; nicca + bhatta + i + ka, der.; pa + Chi(n)d + imsu, pst. 3rd. pl.*

Paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohi – Vin. IV. 122
Make use of it or give it away or do as you deem fit; *pari + Bhu(ñ)j + a, imper. 2nd. sg.; vi + Sṛj + ya + e + hi, imper. 2nd. sg.; Kṛ + o + hi, imper. 2nd. sg.*

Parimaṇḍalaṃ nivāsetabbaṃ nābhimaṇḍalaṃ jānumaṇḍalaṃ paṭicchādentena – Vin. IV. 185
Should wear the robe all around covering the area of the navel and the knee-caps; *ni + Vas + e + tabba, caus. fut. pp.*

Parimaṇḍalo ālopo kātabbo – Vin. II. 214
Morsel of food should be made round in shape; *ā + Lup + a, der.; Kṛ + tabba, fut. pp.*

Parimasati parimajjati – D. II. 17
Touches, rubs; *pari + Mṛś + a + ti, pres. 3rd.; sg.; pari + Mārj + a + ti, pres. 3rd. sg.*

Parimukhaṃ kārāpentī – Vin. II. 134
They cause to remove (or arrange) hair on the chest; *parimukhanti ure lomarājisaṃharaṇaṃ, Cy. 1211*

Parimuttā pittivisayā – A. IV. 379

Totally free from the realm of forefathers or hungry ghosts; *pari + Muc + ta, pp.; pitti + visaya, pitti is related to Skt. pitṛ, variant is petti*

Pariyattibahulo no dhammavihārī – A. III. 86
The one who is mostly occupied with learning (by heart), not with the practice of Dhamma; *pari + Āp + ti, der. + bahula*

Pariyantakataṃ brahmacariyaṃ – M. II. 120
The highest way of life restricted to a specific period of time; *pari + anta + kata*

Pariyantaṃ nādhigacchāmi – S. I. 59
I do not find an end; *na + adhi + gaccha + mi, pres. 1st. sg.*

Pariyādinna rūpā kho ime moghapurisā – Vin. I. 349
These foolish men seem to have been overcome; *pari + ā + Dā + ta, pp. + rūpa*

Pariyādinno assa tejasā tejo – Vin. I. 25
His power has been overcome by (my) power

Pariyāpuṇṇimsu pesikaṃ kātuṃ – Vin. II. 109
(They) learnt how to slice; *pari + Āp + (u)ṇā + imsu, pst. 3rd. pl.*

Pariyāya desito.. mayā dhammo – M. I. 398; S. IV. 225
Dhamma has been explained by me

according to the context; *pari + (y) + aya (from I) + a, der.; Dṛś + e + i + ta, caus. pp.*

Pariyuṭṭhito ayaṃ purisoti – Vin. IV. 94; 229
Thinking, 'this man has been aroused'; *rāgapariyuṭṭhito methunādhippāyoti atho, Cy. 856; pari + u(t) + Sthā + i + ta, pp.*

Pariyesivā na labhati – Vin. IV. 292
Does not get after making a search; *pari + es (Iṣ) + i + tvā, absol.; Labh + a + ti, pres. 3rd. sg.*

Pariyodhāya atthaṃ bhaṇissanti – A. I. 154
They will say something meaningful for (my) defence; *pari + Yudh + a, der.; Bhaṇ + i + ssanti, fut. 3rd. pl.*

Pariyositasamkappo – D. II. 224
The one whose purpose is accomplished; *pari + o (ava) + Sā + i + ta, pp.*

Pariḷāhapaccayā methunaṃ dhammaṃ paṭiseviṃsu – D. III. 88
For the reason of burning (with lust) they indulged in sexual intercourse; *pari + ḍāha; paṭi + Sev + imsu, pst. 3rd. pl.*

Pariḷāhasamayo vassānassa paṭhamo māso – Vin. IV. 119
Scorching time is the first month of the rains

Parivattetvā pattamūlaṃ dassenti –

Vin. II. 269

They cause to turn the bowl upside down and show the bottom of the bowl; *pari + Vṛt + e + tvā, caus. absol.; Dṛś + ya + e + nti, caus. pres. 3rd. pl.*

Parivasanti bhikkhubhāvaṃ ākaṃkhamānā – D. III. 80
(They) undergo a period of probation, expecting full memberships in the community of bhikkhus; *pari + Vas + a + nti, pres. 3rd. pl.; ā + Kaṃkṣ + a + māna, pr. p.*

Parivasanto bhattagge āsanapariyante nisīdi – Vin. IV. 30
The one who is undergoing a probationary period sat on the last seat in the refectory; *pari + Vas + a + nta, pr. p.; pari + anta, ni + Sad + i, pst. 3rd. sg.*

Parivāretvā ṭhitā – M. II. 70
Gathered around; *pari + Vṛ + e + tvā, caus. absol.; Sthā + i + ta, pp.*

Parivāro āhariyyati – Vin. IV. 183
Something related is brought; *ā + Hr + a + i + ya + ti, pass. pres. 3rd. sg.*

Parivāsaṃ adāsi – Vin. IV. 127
Gave a period of probation; *pari + Vas + a, der.; a + Dā + ā + s + i, double pst. 3rd. sg.*

Parivāsaṃ nikkhipituṃ – Vin. II. 34
To suspend probation; *ni + Kṣip + i + tuṃ, inf.*

Parivāsaṃ samādituṃ – Vin. II. 34
To take up probation again; *saṃ +*

ā + Dā + i + tuṃ inf.; *samādiyitūṃ* is the usual term

Parivāsaṃ sodhetuṃ – Vin. II. 34

To get (oneself) cleansed of probation; *Śudh + e + tuṃ, caus. inf.*

Parivāso dātabbo – Vin. I. 69

A period of probation should be given; *Dā + tabba, fut. pp.*

Parivīmaṃsamāno parivīmaṃsati – S. II. 81

Keeps on inquiring; *pari + vīmaṃsamāna, pr.p.*; *vīmaṃsati, desid. of Man, pres. 3rd. sg.*

Parivutthaparivāseṇa bhikkhunā – Vin. III. 186

By the bhikkhu who has completed the probationary period; *pari + Vas + ta, pp.*; *pari + Vas + a, der.*

Parivutthaparivāso bhikkhūnaṃ ārocesi – Vin. II. 40

The one who has successfully completed the period of probation informed the bhikkhus; *ā + Ruc + e + s + i, caus. pst. 3rd. sg.*

Pariveṇaṃ udriyati – Vin. IV. 254

The cell is split into pieces; *u(t) + Dr + iya + ti, pass. pres. 3rd. sg.*

Pariveṇaṃ cikhallaṃ hoti – Vin. II. 121, 142

Enclosure becomes swampy; *pariveṇanti vaccaḷiparikkhepabbhantaraṃ, Cy. 1214*

Pariveṇaṃ sammajjitvā – Vin. IV.

52

Having swept the cell; *saṃ + Mrj + ya + i + tvā, absol.*

Pariveṇaṃ susammaṭṭhaṃ – Vin. III. 119

The cell or verandah was well swept; *su + saṃ + Mrj + ta, pp.*

Pariveṇavāsikā bhikkhuniyo – Vin. IV. 252

Bhikkhunīs residing in cells

Parivesanaṃ agamāsi – Vin. IV. 91

Went to the feeding place; *pari + Viś + e + ana, der.*; *a + Gam + ā + s + i, double pst. 3rd. sg.*

Parivesanā vattati – S. I. 172

A feeding is in progress; *Vrt + a + ti, pres. 3rd. sg.*

Parisakkasāvo – A. II. 19

Astringent to the community; *parisa + kasāva, sometimes kasāva is coupled with kasāta (stain); Cy. says parisakacavaro (rubbish), III. 22*

Parisagato samāno – D. I. 125

Being present in the assembly of followers; *As + māna, pr. p.*

Parisatiṃ evaṃ vācaṃ bhāsati – D. III. 12; M. I. 227; A. I. 185

(He) says thus in the assembly; *Bhās + a + ti, pres. 3rd. sg.*

Parisatiṃ dhammaṃ deseti – M. II. 140

Explains the Dhamma in an assembly

Parisati vaṇṇaṃ bhāsatha – Vin. IV. 285

Praise me in public; *parisati, loc. sg.* (= *Skt. parṣadi*); *Bhās + a + tha, pres. 2nd. pl.*

Parisaṃ oloketvā puggalaṃ tulayitvā vinayaṃ pucchituṃ – Vin. I. 113

To ask questions on Vinaya (discipline), after making a survey of the assembly and assessing the person concerned; *o + Lok + e + tvā, absol.*; *tulā + aya + i + tvā, denom. absol.*; *Pṛch + ya + i + tuṃ, inf.*

Parisasārajjabhayaṃ – A. IV. 364

Fear of embarrassment in the assemblies

Parisā acchariyabbhutaṃ – M. II. 144

The followers became dumbfounded; *acchariya + abbhuta + jāta*

Parisāya vissajjesi – Vin. I. 209

Distributed among the followers; *vi + Srj + ya + e + s + i, caus. pst. 3rd. sg.*

Parisā suññā viya khāyati – S. V. 164

The community seems to me as if empty; *viya, incl.*; *Khyā + ya + ti, pres. 3rd. sg.*

Parisāsu sīhanādaṃ nadati – A. II. 9

(He) makes a lion's roar in the assemblies; *Nad + a + ti, pres. 3rd. sg.*

Parisuddhakāyasamācāro**Tathāgato – A. IV. 82**

The Tathāgata is totally clean in physical behaviour

Parisuddhamanosamācāro**Tathāgato – A. IV. 82**

The Tathāgata is totally clean in mental behaviour

Parisuddhacīsamācāro Tathāgato – A. IV. 82

The Tathāgata is totally clean in verbal behaviour

Parisuddhājīvo Tathāgato – A. IV. 82

The Tathāgata is totally clean in livelihood; *parisuddha + ājīva*

Parisuddhetthāyasmanto – Vin. III. 109

Here the venerables are pure; *pari + suddhā + ettha + āyasmanto*

Parisuddhena kāyasamācāreṇa acchiddena appaṭimaṃsena – A. V. 79

With the physical behaviour clean, flawless and faultless; *pari + Śudh + ta, pp.*; *a + paṭi + Mrś + a (marsa > massa > maṃsa), der.*

Parissāvanaṃ na sammati – Vin. II. 119

Strainer is not satisfactory; *pari + Śru + e + ana, caus. der.*; *Śaṃ + ya + ti, pres. 3rd. sg.*

Parissāvanānīpi thavikāyopi pūretvā vātapānesu lagganti – Vin. I. 209; III. 250 (laggeti)

Having filled the strainers and the bags, they hang (them) on windows; *Pṛ + e + tvā, caus. absol.*; *Lag + ya + nti, pres. 3rd. pl.*

Parihānadhammo puggalo – A. V. 103

The person on decline

Parihānāya saṃvattati – A. III. 309
It leads to down-fall

Parihāyati sabbasampattiyā – D. III. 165

He falls away from all gains; *pari + Hā + ya + ti, pres. 3rd. sg.*

Parihārapathepi kīlanti – Vin. II. 10

They play on diagrams too; *pari + Hr + ya, fut. pp. + patha; Krīd + a + nti, pres. 3rd. pl.*

Parūpakkamena .. jīvitā voropeyya – Vin. II. 194

Would cause to deprive of life by others' plot; *para + upa + Kram + a, der.; vi + o + Ruh + e + eyya, caus. opt. 3rd. sg.*

Parūpārambhaṃ vatteti – A. II. 181

Makes use of abusive language towards others; *paragaraḥaṃ katheti, Cy. III. 166; para + upārambha, upa + ā + Ra(m)bh + a, der.; Vrt + e + ti, caus. pres. 3rd. sg.*

Pare upalikkhanti – A. III. 96

The others wound (him); *upalikkhanti vijjhanti, Cy. III. 269; upa + Likh + ya + nti, pres. 3rd. pl.*

Pare ca me na saddaheyyuṃ – Vin. III. 105

Others would not believe in my words; *saṃ or sat + Dhā + eyyuṃ, opt. 3rd. pl.*

Parena va paro sammannitabbo – Vin. I. 94

Or one should be agreed upon by another; *saṃ + Man + ya + i + tabba, fut. pp.*

Paresampi sandhāya āpatti desetabbā – Vin. I. 340

Offence should be confessed even for the sake of others; *sandhāya, indcl.*

Paresaṃ pābhaṭaṃ palumpanto carati – A. I. 48

He moves on plundering others' gift; *pa + Lu(m)p + a + nta, pr.p*

Parodi, assūni pavattesi – M. III. 261

Cried, shed tears; *pa + Rud + a + i, pst. 3rd. sg.; pa + Vrt + e + s + i, caus. pst. 3rd. sg.*

Paropaññāsa – D. II. 93

More than fifty

Parosahassaṃ – D. I. 89

More than one thousand

Palaṇḍuke anāpatti – Vin. IV. 259

There is no offence in onion; *pala + aṇḍuka*

Palālapīṭhakampi karonti – M. I. 87

They inflict the punishment of palālapīṭhaka in which the convict's body is made just like a bundle of straw by crushing its bones, *Cy. II.59*

Palighaparivattikampi karonti – M. I. 87

They inflict the punishment of

palighaparivattika in which the convict is fixed into the ground by inserting iron rods through the ears and then turn him round; *Cy. II. 59*

Palitāni jātāni – S. II. 218

Grey hairs are born; *Jan + ta, pp.*

Palibuddhitvā muñciṃsu – Vin. IV. 131; 161; 264

Having given a warning (they) released him; *pari + Budh + ya, + i + tvā, absol., palibuddhati, pres. 3rd. sg.; Mu(ñ)c + iṃsu, pst. 3rd. pl.*

Palissaja maṃ kalyāṇi – D. II. 266

Embrace me, beautiful; *pari + Svaj + a, imper. 2nd. sg.*

Palujjanti te navappāyā – S. II. 218

Your young friends are set apart; *nava + pāya; pa + Ruj + ya + nti, pass. pres. 3rd. pl.*

Pallaṃkassa vāle bhinditvā – Vin. II. 170

Having removed the stuffing of the couch; *Bhi (n) d + i + tvā, absol.*

Pallaṃkena kamati – D. I. 78; nisīda – Vin. I. 179

Moves with legs crossed; *Kram + a + ti, pres. 3rd. sg.*

Pavattamaṃsaṃ jānāhi – A. IV. 187; Vin. I. 217, 237

See whether meat is available; *pavattamaṃsanti pakatiyā pavattaṃ kappiyamaṃsaṃ, mūlaṃ gahetvā antarāpane pariyesāhīti adhippāyo, Cy. IV. 102; pavattamaṃsanti matasseva maṃsaṃ, Vin. Cy. 1094;*

pa + Vrt + ta, pp.; Jān + nā + hi, imper. 2nd. sg.

Pavattiniṃ dve vassāni nānu-bandhanti – Vin. IV. 325

(They) do not follow the preceptor for two years; *pavattinī is preceptor in the bhikkhunī ordination; in the bhikkhu ordination preceptor is called upajjhāya or upajjha; na + anu + Ba(n)dh + a + nti, pres. 3rd. pl.*

Pavattinī nāma upajjhā – Vin. IV. 326

Pavattinī means the preceptor; *there are two terms in the bhikkhu Order for the preceptor: upajjhāya and upajjha; two terms in the bhikkhunī Order: pavattinī and upajjhā; pavatta + inī*

Pavayha pavayha kāraṇaṃ karontī – M. I. 442

Take action again and again; *appamattakepi dose niggahetvā punappunaṃ kārenti, Cy. III. 153; pa + Vah + ya, meta. absol.*

Pavāraṇaṃ ṭhapetuṃ – Vin. I. 170

To withhold Pavāraṇā ceremony; *Sthā + āpe + tuṃ, caus. inf.*

Pavāraṇaṃ dātuṃ – Vin. I. 160

To give Pavāraṇā (making an invitation to point out a fault, if any); *Dā + tuṃ, inf.*

Pavāraṇā bhesajjapariyantā ca rattipariyantā ca – Vin. IV. 103

The invitation is limited to the medicine and the nights; *pari + anta*

Pavāraṇāsamgahaṃ kātuṃ – Vin. I. 177

To make Pavāraṇā short; *Kr + tuṃ, inf.*

Pavāsam gacchanto – Vin. III. 257
Going abroad; *pa + Vas + a, der.; gaccha + nta, pr.p.*

Pavivittassa viharato nirāyattavuttino icchā uppajjati lābhāya – A. IV. 293

There arises a strong desire for gain for the one who is living in solitude with no striving; *pa + vi + Vic + ta, pp.; ni + ⑧ + āyatta: ā + Yat + ta, pp. + vutti; u(t) + Pad + ya + eyya, opt. 3rd. sg.*

Pavivittassāyaṃ dhammo – A. IV. 229

This Dhamma is for the one who is detached

Pavivitto pāpakehi akusalehi dhammehi – S. II. 29

Detached from evil and unwholesome things

Pavivekadhimmutto hoti – A. III. 376; Vin. I. 183

The one who is intent upon solitude; *pa + viveka + adhi + Muc + ta, pp.*

Pavivekaṃ pītiṃ upasampajja – M. II. 235; A. III. 207

Having attained the joy of solitude; *pa + vi + Vic + a, der.; upa + sam + Pad + ya, absol.*

Pavivekaṃ yeva nissāya – A. III. 219
Resorting only to solitude

Pavivekāya pītiyā nirodhā uppajjati nirāmisam sukham – M. II. 235

From the cessation of joy of seclusion, there arises unworldly happiness; *ni + (r) + āmisa; u(t) + Pad + ya + ti, pres. 3rd. sg.*

Pavivekārāmassa samgaṇikārāmatā kaṇṭako – A. V. 134

Attachment to a group life is a thorn (obstacle) to the one who is interested in solitude; *samgaṇikā + ārama + tā, der.*

Pavisa kira bhante sace ākaṃkhasi – M. I. 383

Enter, sir, if you like; *sace, incl. giving a condition; ā + Kāṃkṣ + a + ti, pres. 3rd. sg.*

Pavisanti vā nikkhamanti vā – D. II. 83

Go in or go out; *ni(s) + Kram + a + nti, pres. 3rd. pl.*

Pavutthapatikā jārena gabbhinī hoti – Vin. II. 268

A woman whose husband has been living far away (from home) is pregnant by a lover; *pa + Vas + ta, pp. + patikā*

Pavedhantī gacchati – Vin. IV. 175

Goes on quivering; *pa + Vyath + a + nta, pr.p.*

Paveliyamānena maññe kāyena gacchanti – S. IV. 289

They go, as if with a shaky body; *pa + Vell + ya + māna, pass. pr.p.*

Pavesanaṃ sādiyati, pavittḥamaṃ sādiyati, ʃhitam sādiyati, uddharaṇam sādiyati – Vin. III. 29
Entry is enjoyed, entered is enjoyed, remained is enjoyed, pulling up is enjoyed; *pa + Viś + e + ana, caus. der.; pa + Viś + ta, pp.; Sthā + i + ta, pp.; u(t) + Hr or Dhṛ + a + ana, der.; Svad + aya + ti, caus. pres. 3rd. sg.*

Pasatena ayye sappinā attho – Vin. I. 271

Lady, I need a handful of ghee

Pasatthapasattho – M. II. 209

Praised by the praised; *pa + Śams + ta, pp.*

Pasannacittā kālamkaronti – D. II. 141

(They) die with a pleasant mind; *kālam + karonti*

Pasannānaṃ ca ekaccānaṃ aññathattāya – Vin. I. 45

To change (the mind of) some of those who are already pleased; *pa + Sad + ta, pp.; aññathā + tta, der.*

Pasannā pasannākāraṃ karonti – D. I. 175

Those who are pleased express their pleasure; *pa + Sad + ta, pp.; pasanna + ākāraṃ; Kr. + o + nti, pres. 3rd. pl*

Pasayha jīvitā voropesi – S. IV. 344

Deprived (him) of life by using force; *pa + Sah + ya, meta. absol.; vi + o + Ruh + e + s + i, caus. pst. 3rd. sg.*

Pasayha maññe āgacchati – M. II. 99
He comes as if challenging (me);

maññe, incl.

Pasayha māraṃ abhibhuyya antakaṃ – A. I. 150

Having overcome death, having vanquished end-maker (death); *abhi + Bhū + ya, absol.*

Pasayha ratanaṃ ahāsi – S. IV. 345

Carried the valuable, overpowering (the enemy); *a + Hr + ā + s + i; harsi > hassi > hāsi, double pst. 3rd. sg.*

Pasākhe jātam gaṇḍam – Vin. IV. 316

A boil arisen at the bottom; *pasakheti adho kāye... rukkassa sākhā viya ubho ūrū pabhijjivā gatā, Cy. 939; Jan + ta, pp.*

Pasādabahuḷo hoti bhikkhūsu, theresu ceva navesu ca majjhimesu ca – A. IV. 25

He is the most popular among the bhikkhus: elders, new comers and the mediocrities

Pasusaṃvāsaṃ vutthā samānā – Vin. I. 159

Being led a life together like beasts; *pasu + sam + vāsa; Vas + ta, pp.; As + māna, pr.p.*

Passa kaṇhassa mandiyaṃ – D. II. 261

See the stupidity of the Black (māra); *passa, imper. 2nd. sg.; manda + (i) + ya, der.*

Passaññeva vadāmi passāmīti – S. II. 220

While seeing myself I say, "I see";
passaṃ + y + eva

**Passaddhakāyasaṃkhāro patilīnōti
vuccati – A. II. 41**

The one, whose bodily habits
(breathing in and out) are tranquillised,
is called the withdrawn; *pa +*
Śra(m)bh + ta, pp.; *kāya + saṃ(s) +*
Kṛ + a, der.; *pati + Lī + ta, pp.*; *Vac*
+ ya + ti, pass. pres. 3rd. sg.

**Passaddhakāyassa sukhino cittaṃ
samādhīyati – M. III. 86**

Mind is concentrated of a person who
has a calmed body and ease; *sukha + ī,*
der.; *saṃ + ā + Dhā + īya + ti, pass.*
pres. 3rd. sg.

Passaddhisambojjāṅgo – A. V. 211
Enlightenment factor of tranquillity;
pa + Śra(m)bh + ti, der. + sambodhi
+ aṅgo

Passaddhi sukhatthā – A. V. 313
Tranquillisation is for happiness
(ease); *sukha + attha*

**Passaddho kāyo asāradhō – M. I.
21; A. I. 148**
The body is calm and non violent; *a +*
saṃ + Rabh + ta, pp.

**Passa moghapurisa, yāvañca te
idaṃ aparaddhaṃ – D. III. 3**
See foolish man, how far you have
gone wrong; *moghapurisa* is the
word used by the Buddha to rebuke
those who do not understand the
teaching; *apa + Rādh + ta, pp.*;
yāvañca has been used here for
emph.

**Passambhayaṃ kāyasaṃkhāraṃ –
M. I. 56**

Causing to tranquillise breathing
process; *pa + Śra(m)bh + aya + nta,*
caus. der.; *kāya + Saṃ(s) + Kṛ + a,*
der.

Passaṃyevāha passāmīti – M. II. 9

While seeing himself, he says "I see";
passaṃ + (y) + eva + āha: passaṃ,
pr.p.; *a + Ah + a, pst. 3rd. sg.*; *this*
verb is also used for the present

**Passāvadoṇikāya (na) kheḷo
kātabbo – Vin. II. 222**

One should not spit into the trough for
urine

Passena nipātetha – D. II. 336

Make him lie on one side; *ni + Pat + e*
+ tha, caus. pres. 2nd. pl.

Pahātabbaṃ pahīṇaṃ – M. II. 143

What should be abandoned was
abandoned; *pa + Hā + tabba, pp.*; *pa*
+ Hā + ta, pp.

**Pahānāya chandaṃ janeti – A. IV.
363**

Makes an effort to remove; *Jan + e +*
ti, pres. 3rd. sg.

**Pahānāya vāyāmitabbaṃ – M. I. 98;
III. 294; A. III. 106**

Should make an attempt to abandon; *pa*
+ Hā + ana, der.; *vi + ā + Yam + i +*
tabba, fut. pp.

Pahānāya saṃvattati – S. V. 88

Leads to the abandonment; *pa + Hā +*
ana, der.; *saṃ + Vṛt + a + ti, pres.*
3rd. sg.

Pahāya gamanīyaṃ – S. IV. 302

Should depart leaving that behind; *pa*
+ Hā + ya, absol.; *Gam + anīya, fut.*
pp.

**Pahāya mānusaṃ dehaṃ – S. I.
30**

Having abandoned the human body
(existence); *manu(s) + a, der.*

Pahāraṃ dadeyya – M. I. 123

Would give a blow; *Dā + eyya, opt.*
3rd. sg., root redup.

**Pahārasamucitā rodanti – Vin. IV.
147**

Being frightened with blows, they
cry; *Cy. Suggests two meanings:*
pahāraparicitā and pahāra bhītā,
878; saṃ + u(t) + Ci + ta, pp.; *Rud +*
a + nti, pres. 3rd. pl.

**Pahāsi sakkāyaṃ sammā dukkhassa
antakiriyāya – A. III. 293**

Abandoned the self for the perfect
elimination of Dukkha; *pa + Hā + s +*
i, pst. 3rd. sg.

**Pahinakatthāya paṭiyattaṃ – Vin.
IV. 80**

That which is prepared for sweetmeat ;
pa + Hi + nā + ka, der.; *paṭi + Yat +*
ta, pp.

**Pahīṇamānassa na santi ganthā – S.
I. 14**

There are no bindings for the one who
has abandoned conceit; *As + nti, pres.*
3rd. pl.

Pahūtajivho – M. II. 137

The one who has a large tongue

**Pahūtaṃ khādanīyaṃ bhojanīyaṃ
ādāya – A. III. 30; Vin. I. 27**

Having taken plenty of soft and hard
food; *pahūta (Skt. prabhūta); Khād +*
a + anīya, fut. pp.; *Bhuj + a + anīya,*
fut. pp.; *ā + Dā + ya, absol.*

Pahūtaṃ sāpateyyaṃ – D. II. 180

Plenty of property; *sa + pati + eyya,*
der.

**Pahūtahiraññasuvaṇṇaṃ ohāya
pabbajito, bhūmigatañca
vehāsagatañca – D. I. 115**

Having given up abundant treasures,
hidden in the ground and kept above
the ground, he renounced; *o (ava) +*
Hā + ya, absol.

**Pahoti asmiṃ vacane patimantetuṃ
– D. I. 93; M. II. 147**

He is capable of putting counter
arguments on this issue; *pati + manta*
+ e + tuṃ, denom. inf.

**Pahoti.. vitthārena atthaṃ
vibhajituṃ – M. I. 110; A. V. 225**

(He) is competent enough to analyse
the meaning, in detail; *vi + Bhaj + i +*
tuṃ, inf.

**Pahomi ghātetāyaṃ ghātetuṃ
jāpetāyaṃ jāpetuṃ pabbājetāyaṃ
pabbājetuṃ – M. II. 122**

I am able to make him execute who
deserves execution, fine him who
deserves fine, banish him who
deserves banishment; *ghātetāyaṃ*
ghātetuṃ, Cy. III. 353; pa + Hū (Bhū)
+ a + mi, pres. 1st. sg.; *ghāta (from*
ghan) + e + tāya, fut. pp.; *Ji + āpe +*

tāya, fut. pp.; pa + Vraj + e + tāya;
fut. pp.

**Pākatikaṃ denti yathāraddhaṃ
kaṇājakam bilamgadutiyaṃ – Vin.
II. 77; III. 160**

Give (them) half cooked broken rice
and sour soup, just prepared; pakati +
ika, der.; yathā + ā + Rabh + ta, pp.

**Pākāro vāsanālepanasampanno – A.
IV. 107**

The rampart, well plastered; vāsana +
ālepana + sampanna

**Pāṭaligāme nagaram māpentī
Vajjīnaṃ paṭibāhāya – Vin. I. 228**

They cause to build a city at Pāṭali
village for keeping the Vajjīs out; Mā
+ āpe + nti, caus. pres. 3rd. pl.

**Pāṭaliputtaṃ puṭabhedanaṃ – D. II.
87**

Pāṭaliputta where bundles are opened
up (trade centre)

Pāṭikāya nimujjitvā – Vin. I. 180

Having immersed in the half-moon
stone; ni + Majj + i + tvā, absol.

Pāṭidesanīyā dhammā – Vin. IV. 346

Rules concerning confession; paṭi +
Drś + e + anīya, fut. pp.

**Pāṭiyekko gāmo nivisi – Vin. I. 207;
III. 249**

Established a separate village; paṭi +
eko; ni + Viś + i, pst. 3rd. sg.

**Pāṭekkaṃ uposathaṃ karonti – Vin.
I. 134**

They hold Uposatha ceremony

separately; paṭi + eka + a, der., adv.

Pāṇaṃ atimāpeti – S. IV. 319

Causes to damage life; ati + Mī + āpe
+ ti, caus. pres. 3rd. sg.; common
usage is atipāpeti

**Pāṇātipātaṃ pahāya pāṇātipātā
paṭivirato – D. I. 4**

Having abandoned killing, he is
refrained from destroying life; pāṇa +
atipāta; pa + Hā + ya, absol.; paṭi +
vi + Ram + ta, pp.

**Pāṇātipātassa vipāko (sabbalahuso)
appāyukasaṃvattaniko – A. IV. 247**

Short life, in the least, is the result of
depriving living beings of life; pāṇa +
ati + Pat + a, der.; vi + Pac + a, der.;
appa + āyu + saṃ + Vrt + ana + ika,
der.

**Pāṇātipātāveramaṇiyā samanūñño
hoti – A.V. 306**

He becomes one who approves of
refraining from killing; saṃ + anu +
Jñā

**Pāṇātipāto garahito,
pāṇātipātāveramaṇī pasatthā – Vin.
I. 193**

Taking life has been censured and
refraining from taking life has been
praised; Garh + i + ta, pp.; pa +
Śams + ta, pp.

Pāṇikāya paṭibāhitvā – Vin. II. 151

Carrying it back and forth with little
palm; paṭi + Bāh + i + tvā, absol.

**Pāṇinā ākoṭetha leḍḍunā ākoṭetha
daṇḍena ākoṭetha satthena ākoṭetha**

– D. II. 336

Beat (him) with hand, beat with stone,
beat with stick, beat with weapon; ā +
koṭetha (from Kut), imper. 2nd. pl.

**Pāṇinā ālambitvā āsane nisīdati –
M. II. 138**

He sits down on the seat hanging
(on it) with his hand; ā + Lamb + i +
tvā, absol.

**Pāṇinā gattāni anomajjāmi – M. I.
80, 246; S. I. 82, anumajjanto**

I rub the limbs with (my) palm; anu +
o (ava) + Mrj + ya + mi; pres. 1st. sg.

**Pāṇinā gattāni paripuñchanto –
Vin. III. 14**

Wiping off (his) limbs with the palm;
pari + Proñch + a + nta, pr.p.

Pāṇinā talamāhacca – D. II. 262

Having clapped hands; ā + Han (hat) +
ya, absol.

**Pāṇinā paṭhaviṃ parāmasitvā – D.
II. 288**

Having touched the earth with hand;
parā + Mrś + i + tvā, absol.

**Pāṇinā piṭṭhiṃ paripuñchanto – D.
III. 8**

Wiping off the back with the hand

**Pāṇinā pokkharaniṃ khaṇitvā –
Vin. I. 28**

Having made a pond with palm; Khan
+ i + tvā, absol.

Pāṇiyaṃ apāyi – D. II. 129

Drank water; a + Pā + (y) + i, pst. 3rd.
sg.

Pāṇiyaṃ otappati – Vin. II. 153

The drinking water vessel is heated up;
pāna + iya, der.; o + Tap + ya + ti,
pass. pres. 3rd. sg.

**Pāṇiyaṃ paribhojaniyaṃ
upaṭṭhapetvā – Vin. IV. 52**

Causing to provide water for drinking
and washing; pāna + iya, der.; pari +
bhojana + iya, der.; upa + Sthā +
āpe + tvā, caus. absol.

**Pāṇiyaṃ pucchitabbaṃ,
paribhojaniyaṃ pucchitabbaṃ –
Vin. II. 208**

(He) should ask about the water for
drinking and washing; Prch + ya + i +
tabba, fut. pp.

**Pāṇesu anuddayā anukampā aviheṣā
– Vin. III. 42**

Kindness, compassion and non-
harassment towards living beings; anu
+ dayā

Pāṇesu asaṇṇato – M. II. 99

The one who is unrestrained towards
living beings; a + saṃ + Yam + ta, pp.

**Pāṇesu pātavyataṃ (mā āpajji) –
Vin. III. 42**

Let (them) not destroy living beings;
Pat + tabba + tā, der.

Pāṇehi saraṃaṃ gato – D. I. 116

Gone for refuge to the end of life

**Pātamanusiṭṭho sāyaṃ visesaṃ
adhigamissati – M. II. 96**

Instructed in the morning, he will gain
specific attainment in the evening;
pāto + anusiṭṭho: anu + Śās(Siś) +

ta, pp.; *adhi + Gam + i + ssati, fut.*
3rd. sg.

Pātarāsaṃ akāsi – D. II. 174; M. III. 174

(He) took breakfast; *pāta + ⑧ + āsa;*
a + Kr + ā + s + i, double pst. 3rd. sg.

Pātarāsāya āharanti – D. III. 88

(They) bring (them) for breakfast; *ā + Hr + a + nti, pres. 3rd. pl.*

Pātimokkhapariyāpanesu sikkhāpadesu – Vin. III. 178

In reference to the precepts included in the Pātimokkha; *pari + ā + Pad + ta, pp.*

Pātimokkhaṃ assosum – Vin. I. 107

Listened to the recital of Pātimokkha; *a + Śru + s + um, pst. 3rd. pl.*

Pātimokkhaṃ uddisitum – Vin. I. 102

To recite Pātimokkha; *u(t) + Drś + i + tum, inf.*

Pātimokkhaṃ ṭhapetum – Vin. II. 240

To cause to suspend the recital of Pātimokkha (code of rules); *Sthā + āpe + tum, caus. inf.*

Pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu – D. I. 63; M. I. 36; A. II. 14

He abides, being restrained by the code of rules, endowed with good behaviour, seeing fear even in tiny faults; observing precepts he trains

himself therein; *saṃ + Vr + ta, pp.*; *vi + Hr + a + ti, pres. 3rd. sg.*; *saṃ + Pad + ta, pp.*; *Drś + ya + āvī, der.*; *saṃ + ā + Dā + ya, absol.*; *sikkhati, desid. from Śak, pres. 3rd. sg.*

Pātimokkhuddesakena sāvetabbaṃ – Vin. I. 115

Should be announced by the reciter of Pātimokkha; *Śru + e + tabba, caus. fut. pp.*

Pātimokkhe uddissamāne – Vin. IV. 143

When Pātimokkha is being recited (taught); *ācariyena antevāsikassa uddissamāne, Cy. 876; loc. abs.;* *u(t) + Drś + ya + māna, pass. pr.p.*

Pātimokkhe ṭhapite parisā vuṭṭhāti – Vin. II. 244

When Pātimokkha recital is suspended assembly gets up (adjourns); *Sthā + āpe + i + ta, caus. pp.*; *vi + u(t) + Sthā + ti, pres. 3rd. sg.*

Pātiyāpi pattenapi udakaṃ atiharanti – Vin. II. 120

(They) bring in water with a vessel and a bowl; *ati + Hr + a + nti, pres. 3rd. pl.*

Pātubhāvo ḍullabho lokasmiṃ – A. III. 240

Appearance is very rare in the world; *pātu + bhāva; du + Labh + a, der.*

Pātubhūta devadūtā – M. II. 75

Divine messengers have appeared; *pātu + Bhū + ta, pp.*

Pātheyyathāya paṭiyattaṃ – Vin. IV. 80

That which is prepared for the journey; *paṭi + Yat + ta, pp.*

Pātheyyaṃ ayyānaṃ dinnam – Vin. IV. 80

Provisions for the journey were given to the venerables; *patha + eyya, der.*; *Dā + ta, pp.*

Pātheyyaṃ pariyesitum – Vin. I. 244

To find provisions for the journey; *pari + y + es (from Is) + i + tum, inf.*

Pādakhilā vā ābādho – Vin. I. 188

Trouble with corns in the feet

Pādālesu cakkāni jātāni – M. II. 136

The wheel symbols appeared on the soles of (his) feet; *Jan + ta, pp.*

Pādato vivarivā – D. II. 163

Having opened up from the side of the feet; *vi + Vr + a + i + tvā, absol.*

Pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosam padāletvā sotthinā

abhinibbhijjeyyum – M. I. 104; Vin. III. 3 (abhinibbhijjeyya)

Having pierced the shell with the point of the claws or beak, they would hatch out safely; *pāda + nakha + sikhā;* *mukha + tuṇḍaka; pa + Dr or Dal + e + tvā, caus. absol.*; *sotthinā, adv.*; *abhi + ni + Bhid + ya + eyyum, opt. 3rd. pl.*

Pādapuñchaniyo karissāma – Vin.

II. 291

We will make foot-wipers; *pāda + puñchanī (from proñch)*

Pādaṃguṭṭhena saṃkampesi – M. I. 253

He made it tremble with a foot-finger; *pāda + aṃguṭṭha; saṃ + Kamp + e + s + i, caus. pst. 3rd. sg.*

Pādaṃ vā pādārahaṃ vā atirekapādaṃ vā – Vin. I. 96

One fourth (of a kahāpaṇa, a copper coin) or equivalent to one fourth or more than one fourth

Pādāni mukhena paricumbati, pāṇinā ca parisambāhati – M. II. 144

He kisses (the Blessed One's) feet with lips and gently massages them with the palm; *pari + Cu(m)b + a + ti, pres. 3rd. sg.*; *saṃ + Bāh + a + ti, pres. 3rd. sg.*

Pādāpi phālītā honti – Vin. IV. 74

Even the feet are cracked; *Phal + e + i + ta, caus. pp.*

Pādā bhijjimsu – Vin. I. 182

The feet cracked; *Bhid + ya + imsu, pass. pst. 3rd. pl.*

Pādukā ārohitvā – S. IV. 123

Having put on shoes; *pādukā, acc. pl.*; *ā + Ruh + a + i + tvā, absol.*

Pādukā orohitvā – S. IV. 123

Having removed shoes; *pādukā, abl. sg.*

Pāde dakkhitukāmo – Vin. I. 179

Desiring to see the feet; *dakkhituṃ* + *kāmo*; *dakkhati* is fut. 3rd. sg., used also as pres. 3rd. sg., taking *dakkha* as the base *dakkhituṃ* is made

Pāde pakkhāletvā āvasathāgāraṃ pavisitvā – D. II. 85

Having caused to wash the feet and entered the resting house; *pa* + *Kṣal* + *e* + *tvā*, caus. absol.; *āvasatha* + *agāraṃ*; *pa* + *Viś* + *i* + *tvā*, absol.

Pāde pakkhāletvā vihāraṃ pāvisi – S. I. 107

He, having made the feet wash, entered the dwelling place

Pāde pakkhāletvā santhāgāraṃ pavisitvā – S. IV. 183

Having made the feet wash and entered the assembly hall

Pāde pādaṃ accādhāya – A. II. 245; IV. 87

Having put one foot, a bit up, on the other; *ati* + *ā* + *Dhā* + *ya*, absol.

Pādesu sirasā nipatitvā – S. I. 178; II. 205; Vin. I. 4, 180

Having fallen down at the feet and worshipped with the head; *ni* + *Pat* + *i* + *tvā*, absol.

Pādodakaṃ upaṭṭhapesi – M. III. 155

Fetches water for (washing) feet; *upa* + *Sthā* + *āpe* + *s* + *i*, caus. pst. 3rd. sg.

Pādodakaṃ pādapiṭhaṃ pādakaṭhalikaṃ upanikkhipi – Vin. I. 9

Kept nearby the water (for washing feet), the foot-stool and the mat (for wiping feet); *pāda* + *udaka*; *upa* + *ni* + *Kṣip* + *i*, pst. 3rd. sg.

Pānāgāranissitaṃ vā hoti – Vin. III. 151

Is close to a tavern; *pāna* + *agāra* + *ni* + *Śri* + *ta*, pp.

Pānāgāraṃ ṭhapenti – Vin. II. 267

They cause to set up a tavern; *Sthā* + *āpe* + *nti*, caus. pres. 3rd. pl.

Pāniyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tuecchaṃ – Vin. I. 157

The pot of drinking water or the pot of rinsing water or the pot of toilet water, empty and void; *Ric* + *ta*, pp.

Pāniyathālakaṃ paṭigaṇhanti – Vin. IV. 198

Receive the vessel of drinking water; *paṭi* + *Gṛh* + *ṇā* + *nti*, pres. 3rd. pl.

Pāniyasamkhaṃ pāniyasarāvakaṃ – Vin. II. 153

A conchshell used for drinking water, a cup used for drinking water

Pāniyenapi pāde dhovanti – Vin. II. 207

(They) wash (their) feet even with drinking water; *Dhāv* + *a* + *nti*, pres. 3rd. pl.

Pāṇiyanā pīvissati, gattāni ca sītaṃ karissati – D. II. 129

(The Blessed One) will drink water and make the bodily parts cool

Pāṇiyanā va pipāsino – D. II. 265

Just as drinking water for the thirsty; *pipāsā* + *i*, der.

Pāpakaṃ diṭṭhigataṃ uppannaṃ – M. I. 256; Vin. II. 25; IV. 134

Born is an evil and pernicious view; *u(t)* + *Pad* + *ta*, pp.

Pāpakā akusalā dhammā – S. II. 196

Evil and unwholesome things

Pāpakā akusalā mānasā, abhijjhāpi vyāpādāpi sārāmbhāpi saṃvattanti – M. II. 262

Unwholesome and evil mental states, such as, covetousness, ill wills and angers, exist; *mānasāti cittasambhūtā*, Cy.IV. 58

Pāpakā diṭṭhigatā vivecetukāmā – M. I. 256; S. III. 110, vivecetūṃ

Desiring to keep him away from the pernicious view; *diṭṭhi* + *gata*; *vi* + *Vic* + *e* + *tuṃ*, caus. inf. + *kāma*

Pāpakena manasā anupekkhati – A. III. 302

He looks at them with an evil mind; *anu* + *pa* + *Īkṣ* + *a* + *ti*, pres. 3rd. sg.

Pāpakesu ṭhānesu okappeyyuṃ – M. I. 11

(They) would trust him on evil matters; *okappeyyunti saddaheyyuṃ, addhā ayamāyasmā akāsi vā karissati vāti*, Cy.I. 81; *o* + *kappa* + *e* + *eyyuṃ*, denom. opt. 3rd. pl.

Pāpaṇike ussāho karaṇīyo – Vin. I. 290

Should make an attempt to find a rag thrown out of the shop; *antarāpanato patitapilotikacivare*, Cy. V. 1128; *pa* + *āpana* + *ika*, der.

Pāpaṇiko cakkhumā ca hoti vidhūro ca nissayasampanno ca – A. I. 116

The shopkeeper is intelligent, clever and reliable; *cakkhu* + *mantu*, der.; *nissaya* + *sampanna*, pp.

Pāpamittānuyogo – D. III. 182

Association with evil friends; *pāpa* + *mitta* + *anu* + *Yuj* + *a*, der.

Pāpamitto pāpasahāyo pāpasampavaṃko – S. I. 83; A. IV. 283

The one who has evil friends, evil companions and those who have evil propensities; *saha* + *aya* (from *I*)

Pāpaṃ kammaṃ gārayhaṃ assapuṭaṃ – A. II. 242

An evil action censurable and to be stoned; *assa* (Skt. *aśman*) + *puṭa*; *Garh* + *ya*, meta. fut. pp.

Pāpaṃ kammaṃ gārayhaṃ upavajjaṃ – A. II. 241

An evil action censurable and blameworthy; *upa* + *Vad* + *ya*, der.

Pāpaṃ kammaṃ gārayhaṃ mosallaṃ – A. II. 241

An evil action censurable and to be flogged; *musala* + *ya*, der.

Pāpaṃ pāpena sukaraṃ – Vin. II. 198

Easy is evil by an evil person

Pāpaṃ phusati duṭṭhacittaṃ – Vin. II. 203

The evil affects the one who has a corrupt mind; *Spṛś + a + ti, pres. 3rd. sg.*; *Duṣ + ta, pp. + citta*

Pāpasamācārā dissanti ceva suyyanti ca – Vin. III. 184

Bad behaviour is indeed seen and heard; *Dṛś + ya + nti, pass. pres. 3rd. pl.*; *Śru + ya + nti, pass. pres. 3rd. pl.*

Pāpassa kammaṃ pavattiyā – A.V. 86

For the execution of evil action; *pa + Vṛt + ti, der.*

Pāpikaṃ icchaṃ paṇidahati – A. III. 352

He lays hold on evil desire; *pa + ṇi + Dhā + ti, pres. 3rd. sg.*

Pāpikāya diṭṭhiyā appaṇinissagge ukkhitto – Vin. I. 98

The one whose membership has been suspended on not giving up a wrong view; *a + paṇi + ni + Sṛj + ta, pp.*; *u(t) + Kṣip + ta, pp.*

Pāpikāya sassuyā pāpakena sasurena pāpakena sāmikena (na sukhaṃ labhati) – Vin. III. 137

Does not find happiness with the evil mother-in-law, evil father-in-law and evil husband; *Labh + a + ti, pres. 3rd. sg.*

Pāpicchā pāpikānaṃ icchānaṃ vasaṃgatā – S. I. 150

Those who are of evil desire and subjected to evil desires; *pāpa +*

icchā; vasaṃ + Gam + ta, pp.

Pāpiccho icchāpakato aññaṃ vyākaroti – A. III. 119

The one who has evil desire and has desire by nature declares gnosis; *icchāpakatoti icchāya abhibhūto, Cy. III. 276; icchāpakata can also be explained as a compound noun, meaning the one who has icchāpakati (evil desire by nature); ā + Jñā; vi + ā + Kr + o + ti, pres. 3rd. sg.*

Pāpiccho hoti micchādiṭṭhī – M. II. 246; A. III. 335

He is of evil desire and wrong view; *micchā, incl. + diṭṭhi + ī, der.*

Pāpiyo assa, na seyyo – M. II. 178

One would become worse, not better; *pāpa + iya, der.*; *As + yā (Skt. yāt), opt. 3rd. sg.*

Pāpena pāpataro – A. II. 222

More wretched than the wretched

Pābhatam anuppadetu – D. I. 135

May (the majesty) give capital (incentive); *anu + pa + Dā + e + tu, imper. 3rd. sg.*

Pāmaṅgaṃ dhārenti – Vin. II. 106

(They) wear chains; *Dhr + e + nti, caus. pres. 3rd. pl.*

Pāmujaṃ pītatham – A. V. 313

Delight is for joy; *pa + Mud + ya; pāmujja or pāmojja, der.*; *pīti + attha*

Pāmokkhesu bhikkhūsu

paṭiviruddho – A. III. 171

The one who is an adversary to the leading bhikkhus; *pāmokkhesu bhikkhūsuṭi disāpāmokkhesu bhikkhūsu, Cy. III. 290; pa + mukha + a, der.*; *paṭi + vi + Rudh + ta, pp.*

Pāyantim vuṭṭhāpenti – Vin. IV. 318

Cause to ordain a woman giving suck; *Pā + aya + nta + ī, caus. pr.p.*

Pāragū sabbadhamānaṃ – M. II. 144; A. I. 162; II. 23

The one who has mastery over all things; *pāra + Gam + ū, der.*

Pārato antaṃ orato bhogaṃ katvā – Vin. I. 47

Keeping the end outside and the fold inside; *ora and pāra, incl.*; *Bhuj + a, der.*

Pāraṃ gacchanto nhāyati – Vin. IV. 119

Takes bath while going abroad; *Snā + ya + ti, meta. pres. 3rd. sg.*

Pāraṃ samuddassa – M. II. 72

The other shore of the sea

Pārājikaṃ dhammaṃ ajjhāpajanto – Vin. III. 164

The one who is committing an offence involving defeat; *adhi + ā + Pad + ya + nta, pr.p.*

Pārājikassa dhammassa ajjhāpatti hoti – Vin. II. 243

There is a transgression of the offence involving defeat; *adhi + ā + Pad + ti, der.*

Pārājiko vā hoti chinnaparipantho – A. III. 252

He becomes either a defeated who has cut off the way or obstacles (to the spiritual development); *the meaning of this phrase is not clear; Cy III. 327 omits the word pārājiko and gives an unclear definition to the next term by saying lokuttara-paripanthassa chinnattā; it is difficult to understand how a bhikkhu incurs a defeat, the gravest offence, (if it is the meaning of pārājiko here) by accusing others*

Pārājiko hoti asaṃvāso – Vin. III. 21

He becomes a defeated and unsuitable for abiding together; *saṃvāso nāma ekaṃ kammaṃ ekuddeso samasikkhātā, Vin. III. 28; parā + Ji + ika, der.*; *a + saṃ + Vas + a, der.*

Pārāpāraṃ gantukāmā – D. II. 89

Desiring to cross the river; *pāra + apāra; gantaṃ + kāmā*

Pāricariyaṃ āgacchatha – D. II. 273

You come for the service; *pāricariyaṃ, acc. for dat.*; *ā + gaccha + tha, pres. 2nd. pl.*

Pārimaṃ tīraṃ khemaṃ appaṭibhayaṃ – S. IV. 174

The other shore is peaceful and free from terror; *pāra + ima, der.*

Pārivattakaṃ cīvaraṃ na denti – Vin. IV. 59

Do not give a robe in exchange; *pari +*

Vṛt + aka, der.; Dā + e + nti, pres. 3rd. pl.

Pārivattakaṃ paṭiggahetuṃ – Vin. III. 209

To accept the exchange; *paṭi + Grh + e + tuṃ, inf.*

Pārivāsikachandadānena – Vin. IV. 335

When the properly constituted Saṃgha, has adjourned or by getting the consent of those who keep themselves away from the legal Saṃgha; *vuṭṭhitāya parisāya, old. Cy. 336; Cy. IV.943-4 takes the term pārivāsiya and analyses it into four categories; parivāsa + ika, der.; parivāsa + iya, der.*

Pārisuddhiuposathaṃ kātuṃ – Vin. I. 124

To perform Uposatha ceremony by declaring individual purity; *Kṛ + tuṃ, inf.*

Pārisuddhiṃ dātuṃ – Vin. I. 120

To declare purity; *Dā + tuṃ, inf.*

Pāliguṇṭhimā upāhanāyo dhārenti – Vin. I. 186

(They) wear shoes covering the upper part of the foot; *pāliṃ guṇṭhitvā katā upariṇādamattameva paticchādeti, Cy. 1084; Dhṛ + e + nti, caus. pres. 3rd. pl.*

Pāvāyaṃ viharati Cundassa kammāraputtassa ambavane – D. II. 126, III. 207

Abides in Pāvā, at the mango grove of Cunda, the blacksmith

Pāvāraṃ pārutā – Vin. III. 130

Dressed with a mantle; *pa + ā + Vṛ + ta, pp.*

Pāvārikassa ghare parikkhāraṃ nikkhipitvā – Vin. IV. 250

Having kept the requisite at cloak-sellers house; *pāvāra + ika, der.; ni + Kṣip + i + tvā, absol.*

Pāvāro uppanno hoti – Vin. I. 281

A mantle was available; *u(t) + Pad + ta, pp.*

Pāvussakena meghena abhippavaṭṭhaṃ – M. I. 306; S. V. 51, abhippavuṭṭhāni; A. IV. 127, abhippavuṭṭhāni

Extremely wet with heavy rain; *pa + Vṛṣ + aka, der.; abhi + pa + Vṛṣ + ta, pp.*

Pāsaṃsāni ṭhānāni – A. V. 130

Points worthy to be praised; *pa + Śaṃs + ya, der.*

Pāsāṇe lekhā na khippaṃ lujjati – A. I. 283

The line (carved) on the stone is not erased quickly; *khippaṃ, adv.; Luj or Ruj + ya + ti, pass. pres. 3rd. sg.*

Pāsāṇehi ca leḍḍūhi ca ottharāpetvā – Vin. IV. 308

Having caused to strew over with stones and clods; *o + Str + āpe + tvā, caus. absol.*

Pāsādaṃ suvaṇṇanti adhimucci – Vin. I. 209; III. 250

Determined, "let the palace be gold"; *adhi + Muc + ya + i, pst. 3rd. sg.*

Pāsādā orohitvā – S. I. 75

Having descended from the mansion; *o + Ruh + a + i + tvā, absol.*

Pāsādikaṃ ayaṃ kulaputto irīyati – M. III. 238

This gentleman behaves nicely; *Īr + ya + ti, pres. 3rd. sg.*

Pāsādikā tyāyaṃ parisā – Vin. III. 230

Pleasant is this group of you; *pasāda + ika, der.; te + ayaṃ*

Pāsādikena bhikkhunīsaṃgho sampādetu – Vin. II. 264

Let the community of bhikkhunīs do in a pleasing way; *sam + Pad + e + tu, caus. imper. 3rd. sg.*

Pāsādiko hoti abhikkantapaṭikkante – A. V. 201

He is charming in moving forward and backward; *abhi + Kram + ta, pp.; paṭi + Kram + ta, pp.*

Pāsādesupi hammiyesupi chadanesupi ārūḷhā acchanti – Vin. II. 195

(They) climbed the mansions, summer houses and the roofs and stay there; *ā + Ruh + ta, pp.; Ās + ya + nti, pres. 3rd. pl.*

Pāsādo acirakārīto hoti anajjhāvuttho – M. II. 91

The mansion has been built recently and not yet occupied; *a + cira + Kṛ + e + i + ta, caus. pp.; an + adhi + ā + Vas + ta, pp.*

Pāsuke nāmenti – Vin. II. 266

Cause to bend the ribs; *Nam + e + nti, caus. pres. 3rd. pl.*

Pāsulantarikāhi vitudenti – Vin. III. 105

Attack through the ribs; *vi + Tud + e + nti, pres. 3rd. pl.; usual form is vitudenti*

Piṭṭakānīpi ucchaṃgepi pūresuṃ – Vin. I. 225

(They) made baskets and lap-containers full; *Pr + e + s + uṃ, caus. pst. 3rd. pl.*

Piṭṭhasaṃghātassa hatthapāsāṃ vijahitvā nisīdati – Vin. IV. 95

Sits down very close to the door-post and the lintel, abandoning the distance of hand's loop; *hattha + pāsa; vi + Hā + i + tvā, root redup., absol.; ni + Sad + a + ti, pres. 3rd. sg.*

Piṭṭhito ṭhito hoti – D. II. 73; M. I. 501; S. I. 82

Has stood behind; *Sthā + i + ta, pp.*

Piṭṭhito piṭṭhito anubaddho – D. I. 226

Walked behind; *anu + Badh + ta, pp.*

Piṭṭhito piṭṭhito anubandhi – S. IV. 105; Vin. I. 82

Walked behind (him); *anu + Ba(n)dh + i, pst. 3rd. sg.*

Piṭṭhito piṭṭhito anubandhi, sīsānulokī – M. I. 147

Walked behind (him), focusing eyes on the head; *sīsa + anu + Lok + ī, der.*

Piṭṭhito ratam paṭivaṭṭeti – A. IV. 191

Causes to move back the carriage with the back; *pacchimabhāgena rathaṃ pavaṭṭento osakkati*, Cy. IV. 104; *paṭi + Vṛt + e + ti*, caus. pres. 3rd. sg.

Piṭṭhiparikammaṃ kātuṃ kukkucāyanti – Vin. II. 106

(They) hesitate to give a treatment to the back (to rub the back); *piṭṭhi + parikamma*; *kukkucca + āya + nti*, denom. pres. 3rd. pl.

Piṭṭhi me āgilāyati, tamahaṃ āyamissāmi – D. III. 209; M. I. 354; A. V. 123

My back aches, I shall stretch it; *ā + Glā + ya + ti*, pres. 3rd. sg.; *ā + Yam + i + ssāmi*, fut. 1st. sg.

Piṭṭhiyaṃ gahetvā paṇāmesi – Vin. III. 79

He caused to push, seizing him by the back; *Gṛh + e + tvā*, absol.; in this idiom the root *Gṛh*, takes the object in loc.; *pa + Nam + e + s + i*, caus. pst. 3rd. sg.

Piṭṭhivaṃsaṃ atikkamitvā nisīdati – Vin. IV. 95

Having gone beyond the middle (backbone) of the (small) house, sits down; *majjhātikkamaṃ*, Cy. 856; *ati + Kram + i + tvā*, absol.

Piṭṭhisandhovichampi khiḍḍaṃ – A. V. 202

A sport in which back is washed; *piṭṭhi + saṃ + Dhāv + ika*, der.

Piṇḍacārikaṃ vattaṃ – Vin. II. 215
Duties to be discharged in alms round; *Vṛt + ta*, pp.

Piṇḍanikkhepanamattenapi navakammaṃ denti – Vin. II. 172

Make repairs even by placing a ball of clay (on the wall); *piṇḍa + ni + Kṣip + e + ana*, caus. der. + *matta*; *Dā + e + nti*, pres. 3rd. pl.

Piṇḍapātaṃ ādāya agamaṃsu – Vin. IV. 311

Having taken the alms put into the bowl they went away; *ā + Dā + ya*, absol.; *a + Gam + ā + iṃsu*, double pst. 3rd. pl.

Piṇḍapātaṃ bhuñjati vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ – M. I. 38

He eats almsfood, comprising sorted out and boiled rice, soups and curries of various kinds; *piṇḍa + Pat + a*, der.; *Bhuñj + a + ti*, pres. 3rd. sg.; *vi + Ci + ta*, pp. + *kāḷaka* (black seeds); *an + eka*

Piṇḍapātena pariviseyya – M. I. 369
Would feed with almsfood; *pari + Viṣ + eyya*, opt. 3rd. sg.

Piṇḍāya caritvā paṭikkamanakāle – Vin. IV. 175

At the time of returning, after wandering for alms; *paṭi + Kram + ana*, der.

Piṇḍāya caritvā bhuñjissatha – Vin. I. 78

Having wandered for alms you will eat; *Car + i + tvā*, absol.; *Bhu(ñj) + i + ssatha*, fut. 2nd. pl.

Piṇḍāya ṭhitāṃ – S. I. 172

Stood for alms; *Sthā + i + ta*, pp.

Piṇḍāya pāvīsi pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhu iriyāpathasampanno – Vin. I. 39; II. 10

Entered (into Rājagaha) for alms collection with a pleasant moving back and forth, pleasant looking ahead and around, pleasant stretching and folding, with cast down eyes and deportment; *pa + ā + Viś + i*, pst. 3rd. sg.; *pasāda + ika*, der.; *abhi + Kram + ta*, pp.; *paṭi + Kram + ta*, pp.; *ā + Lok + i + ta*, pp.; *vi + Lok + i + ta*, pp.; *saṃ + Rñj + i + ta*, pp.; *pa + Sṛ + e + i + ta*, caus. pp.; *o (ava) Kṣip + ta*, pp. + *cakkhu*; *saṃ + Pad + ta*, pp.

Piṇḍiyālopabhojanaṃ khāyissati – A. IV. 231

It will appear as a morsel of food; *piṇḍi + (y) + ālopa + bhojana*; *Khyā + i + ssati*, fut. 3rd. sg.

Piṇḍiyālopena yāpeti, nantakāni ca dhāreti – S. V. 342

Keeps going by morsel of food and keeps wearing rags; *Yā + āpe + ti*, caus. pres. 3rd. sg.; *Dhṛ + e + ti*, caus. pres. 3rd. sg.

Piṇḍukkhepakāṃ bhuñjati – Vin. IV. 195

Eats, tossing up a lump of food; *piṇḍa + u(t) + Kṣip + aka*, der., adv.; *Bhu(ñj) + a + ti*, pres. 3rd. sg.

Piṇḍe piṇḍe āpatti – Vin. IV. 48

For each and every lump, there is an offence

Pitaraṃ jīvītā voropeyya – A. I. 27
He would cause to deprive the father of life; *vi + o + Ruh + e + eyya*, caus. opt. 3rd. sg.

Pitāputtakā sesā honti – Vin. I. 78
Only the father and the little son are left out

Pitāmahaṃ dahanti – D. I. 92
They regard him as the forefather; *Dhā + a + nti*, pres. 3rd. pl.

Pitā vā puttaṃ pattheti, putto vā pitaraṃ pattheti – A. V. 82
The father wants to kill the son or the son wants to kill the father; *patthetiṭṭi māretuṃ icchati*, Cy. V. 36

Pītu aṃke nisinno – D. II. 21
Has been sitting on the lap of the father; *ni + Sad + ta*, pp.

Pitucittaṃ upaṭṭhappessati – Vin. I. 45
(He) will form his mind like the child towards his father; *upa + Sthā + āpe + ssati*, caus. fut. 3rd. sg.

Pituno dāyajjo putto vā bhāgineyyo vā? – Vin. III. 66
Is it the son or the nephew who is father's heir? ; *dāyāda + ya*, der.; *bhaginī + eyya*, der.

Pitupitaro – S. II. 179
Father's fathers

Pītu puttā piyā honti manāpā – D. II. 178
Sons (children) are dear and pleasing

to the father; *pitu*, gen. sg.

Pittaṃ vā me kuppeyya – A. IV. 320
My biles would be convulsed; *Kup* +
ya + *eyya*, pass. opt. 3rd. sg.

**Pittaṃ semhaṃ bhattaṃ
pariyonaddhanti** – A. III. 250; Vin.
II. 137, **pariyonandhati**
Bile and phlegm envelop the food;
pari + *o* + *Nah* + *ta* = *pariyonaddha*
= *pariyonandha* + *nti*, pres. 3rd. pl.?

Pittasamuṭṭhānā ābādhā – A. V. 110
The ailments arising from bile; *pitta* +
saṃ + *u(t)* + *Sthā* + *ana*, der.

Pittivisayaṃ upapanno – A. IV. 226
Gone to the realm of forefathers or
hungry ghosts; *pitti* < *pitṛ*; *upa* + *Pad*
+ *ta*, pp.

Pittivisayavedanīyaṃ kammaṃ – A.
III. 415
The action, the result of which should
be experienced in the realm of
forefathers or hungry ghosts

**Pipanti maññe, ghasanti maññe,
vacasāceva manasā ca** – M. I. 32
Drink it, as it were, eat it, as it were,
by word and by thought; *Pā* + *nti*, root
redup. pres. 3rd. pl.; *Gras* + *a* + *nti*,
pres. 3rd. pl.; *vacasā* + *ca* + *eva*;

Pipāsaṃ paṭivineti – A. III. 250
Quenches the thirst; *paṭi* + *vi* + *Nī* + *a*
+ *ti*, pres. 3rd. sg.

Pipāsaṃ vinodeti – Vin. I. 221
Causes to drive out thirst; *vi* + *Nud* +
e + *ti*, caus. pres. 3rd. sg.

Pipāsāya pīlito kālaṃ akāsi – Vin.
II. 118

Died of thirst; *Pīd* + *e* + *i* + *ta*, pp.

Pipāsitosmi, Ānanda, pivissāmi – D.
II. 128

Ānanda, I am thirsty, I shall drink;
pipāsā + *e* + *i* + *ta*, denom. pp.; *As* +
mi, pres. 1st. sg.; *Pā* + *i* + *ssāmi*, root
redup. fut. 1st. sg.

Piyadassano bahujanassa – D. III.
168

In the eyes of many people he is lovely

Piyarūpaṃ satarūpaṃ – S. II. 108
Dear and sweet visual object

**Piyarūpe rūpe adhimuccati
appiyarūpe vyāpajjati** – S. IV. 119
(He) is inclined towards a form which
appears to be dear and repulsed from
the form which is not dear; *adhi* +
Muc + *ya* + *ti*, pass. pres. 3rd. sg.

**Piyarūpe rūpe sārājati, appiyarūpe
rūpe byāpajjati** – M. I. 266
He is attached to the form which
appears to be lovely and repulsed from
the form which appears to be not so
lovely; *saṃ* + *Raj* + *ya* + *ti*, pass. pres.
3rd. sg.; *vi* + *ā* + *Pad* + *ya* + *ti*, pass.
pres. 3rd. sg.

Piyā ahosi manāpā – S. I. 97
(She) was dear and pleasing to the
mind

Piyārittaṃ bandhitvā – A. II. 201
Having fastened the oar and the rudder;
piya + *aritta*; *Ba(n)dh* + *i* + *tvā*,
absol.

**Piyo ca manāpo ca garu ca
bhāvanīyo ca** – A. III. 262

Dear, lovely, deferential and to be
esteemed; *Bhū* + *e* + *anīya*, caus.
fut. pp.

Piyo piyaṃ vāseti – Vin. III. 140
The dear makes the dear stay; *Vas* + *e*
+ *ti*, caus. pres. 3rd. sg.

**Pilotikāya paṭicchannaṃ dāraṃ
..ottharivā** – Vin. III. 79
Having sat on a babe covered with a
rag; *paṭi* + *Chad* + *ta*, pp.; *o* + *Str* + *i*
+ *tvā*, *absol.*

Pisācakantāraṃ vā ācikkheyya –
Vin. IV. 114
Would talk about the desert of goblins;
ā + *Khyā* + *eyya*, intens. opt. 3rd. sg.

Pisācepi kaṇhāti sañjānanti – D. I.
93
They recognise goblins too as the
blacks; *kaṇhā* + *iti*; *saṃ* + *Jān* + *nā* +
nti, pres. 3rd. pl.

Pisāce pisācāti sañjānanti – D. I.
93
They identify goblins as goblins; *saṃ*
+ *Jān* + *nā* + *nti*, pres. 3rd. pl.

**Pisunaṃ vācaṃ pahāya pisunāya
vācāya paṭivirato** – D. I. 4
Having abandoned slander, he is
restrained from slandering; *pa* + *Hā* +
ya, *absol.*; *paṭi* + *vi* + *Ram* + *ta*, pp.

**Pisunāya vācāya mittehi
bhindeyyaṃ** – S. V. 355
I should cause the break with
friends by slandering; *Bhi(n)d* +

e + *eyyaṃ*, opt. 1st. sg.

**Pisunāya vācāya vipāko mittehi
bhedanasamvattaniko** – A. IV. 247
The result of slandering leads to
conflict with friends; *Bhid* + *e* + *ana*,
caus. der. + *saṃ* + *Vṛt* + *ana*, der. +
ika, der.

**Pītakamaṭṭhaṃ dussaṃ
pabhassittha** – Vin. IV. 159
The cloth burnished with gold
dropped; *Mṛj* + *ta*, pp.; *pa* + *Bhraṃś*
+ *i* + *ttha*, pst. 3rd. sg.

Pīti passaddhatthā – A. V. 313
Joy is for tranquillity of mind; *pa* +
Śra(m)bh + *ti*, der. + *attha*

**Pītipāmojjena vihātabbaṃ
ahorattānusikkhinā kusalesu
dhammesu** – M. III. 294; A. IV. 321
The one who is training himself,
day and night, in wholesome matters
should abide in joy and gladness;
pīti + *pāmojja*: *pa* + *Mud* + *ya*,
der.; *vi* + *Hṛ* + *tabba*: *hartabba* >
hattabba > *hātabba*, fut. pp.;
ahorattaṃ, adv.; *anu* + *Śak* +
ī, der.

**Pītimanassa kāyopi passambhati,
cittampi passambhati** – M. III. 86
Body as well as mind is calmed down
of the person whose mind is filled
with joy; *pīti* + *mana*; *kāyo* + *api*; *pa*
+ *Śra(m)bh* + *ya* + *ti*, pass. pres. 3rd.
sg.; *cittaṃ* + *api*

**Pītiyā ca virāgā upekhako ca
viharati sato sampajāno, sukhaṃ ca
kāyena paṭisaṃvedeti, yaṃ taṃ**

ariyā ācikkhanti upekhako satimā
sukhavihārīti tatiyajjhānaṃ
upasampajja viharati – D. I. 37
For the reason of detachment from
joy, he abides, being equanimous,
mindful and conscious and
experiences ease with the body,
whatever the nobles explain as
equanimous, mindful and abiding at
ease, attaining that third jhāna he
abides; *paṭi + saṃ + Vid + e + ti*,
caus. pres. 3rd. sg.; *ā + Khyā + nti*,
intens. pres. 3rd. pl.; *upa + Īkṣ + aka*,
der.; *sati + mantu, der.*; *vihara + ī*,
der.; *upa + saṃ + Pad + ya, absol.*;
vi + Hr + a + ti, pres. 3rd. sg.

Pītisambojjhaṃgo – A. V. 211
Enlightenment factor of joy; *saṃ +*
bodhi + aṃgo

Pītisahagatā saññāmanasikārā
samudācaranti – A. IV. 416
The thoughts, accompanied by joy,
come up in the mind; *pīti + saha +*
gata, pp. saṃ + u(t) + ā + Car + a +
nti, pres. 3rd. pl.

Puggalaparoparaññū – A. IV. 116
Knower of the individual differences;
para + apara + Jñā + ū, der.

Puggalaṃ tulayitvā āpattiyā
codetum – Vin. I. 114
To accuse an individual with an
offence, after making a survey; *tulā +*
āya + i + tvā, denom. absol.

Puggalā assaddhā jīvikatthā – A. III.
198
Individuals, who have no faith but have
a purpose of making a livelihood; *a +*

saddhā; jīvikā + atthā

Puggalā santo saṃvijjamānā
lokasmim – M. III. 209; A. I. 118
Individuals, who are existing and to be
found in the world; *As + nta, pr.p.*;
saṃ + Vid + ya + māna, pass. pr.p.

Puggalikāni bījāni saṃghikāya
bhūmiyā ropenti – Vin. I. 250
They cause to grow the seeds of
an individual on a land of the
community; *puggala + ika, der.*;
saṃgha + ika, der.; *Ruh + e + nti*,
caus. pres. 3rd. pl.

Puggalike saṃghikasaññī – Vin. IV.
42
The one who has the idea of common
property in reference to the property
of an individual; *saññā + ī, der.*

Puggalena samasamo bhavissati – A.
III. 166
He will become equal with the person

Puggalo ajjupekkhitabbo – A. I.
127
The individual should be treated with
indifference; *adhi + upa + Īkṣ + i +*
tabba, fut. pp.

Puggalo upaparikkhitabbo – M. II.
241
The person concerned should be
examined; *upa + pari + Īkṣ + i +*
tabba; fut. pp.

Puccha yadākaṃkhasi – D. I. 51; M.
I. 229-30; III. 15; S. I. 207
Ask what you wish to ask; *yaṃ (yad) +*
ā + Kāṃkṣ + a + ti, pres. 2nd. sg.

Puccha Vāsava, maṃ pañhaṃ, yaṃ
kiñci manasicchasi – D. II. 275
Vāsava, ask me the question whatever
you wish in your mind to ask; *Vāsava*,
another name for Sakka, the king of
gods; Pṛch + ya, imper. 2nd. sg.;
manasi + Iṣ + ya + si, pres. 2nd. sg.

Pucchassu yaṃ kiñci abhipatthitaṃ
– D. II. 240
Ask whatever is longed for; *Pṛch + ya*
+ ssu, imper. 2nd. sg.

Pucchāvuso Sāriputta, sutvā
vedissāmi – S. IV. 58
Ask, brother Sāriputta, I will
understand, after listening to you; *Vid*
+ e + i + ssāmi, caus. pres. 1st. sg.

Pucchito na kuppatai – A. IV. 196;
Vin. II. 202
Being questioned he is not annoyed;
Pṛch + ya + i + ta, pp.; *Kup + ya +*
ti, pass. pres. 3rd. sg.

Pucchitvā nābhivitaranti – Vin. I.
134
They don't get over after questioning;
madditum na sakkonti, Cy. 1066;
na + abhi + vi + Tr + a + nti, pres.
3rd. pl.

Puccheyya aññamaññehi padehi
aññamaññehi pariyāyehi – S. II. 54
Would ask (me) in different words
and in different modes; *añña + (m) +*
añña

Puccheyyāhaṃ bhante kañcideva
desaṃ, sace me Bhagavā okāsaṃ
karoti pañhassa veyyākaraṇāya – D.
I. 51; M. III. 15; S. III. 100; IV. 57

Venerable sir, may I ask something, if
the Blessed One agrees to explain the
question; *puccheyyaṃ, opt. 1st. sg. +*
ahaṃ; kaṃ + ci (d) + eva; vi + ā + Kṛ
+ ana, der.

Pujjataro ca pāsamsataro ca – M. I.
13
More respectable and more
commendable

Pujjā ca pāsamsā ca – D. III. 72
Respectable and commendable;
Pūj + ya, fut. pp.; *pa + Śams + a*,
der.

Puñjakitaṃ tiṇaṃ – Vin. III. 65
The grass bundled up; *puñja + Kṛ + ta*,
pp.

Puñjaṃ kārāpetvā maddāpetabbaṃ
– Vin. II. 180
Causing to heap them together, you
should cause them to be threshed; *Kṛ*
+ āpe + tvā, caus. absol.; *Mṛd + āpe*
+ tabba, caus. fut. pp.

Puññatthikena saggatthikena (me)
kārapitā – Vin. II. 147
(These) were caused to be built by me
for acquiring merit and birth in heaven;
puñña + attha + ika, der.; *Kṛ + āpe*
+ i + ta, caus. pp.

Puññaphalaṃ upajīvamāno – S. I.
222
Living on the result of good work; *upa*
+ Jīv + a + māna, pr.p.

Puññabhāgiyaṃ vā
apuññabhāgiyaṃ vā attabhāvaṃ –
A. III. 411

A form of life meritorious or demeritorious; *bhāga + iya, der.*

Puññaṃ karomīti apuññaṃ karoti – A. IV. 42

Thinking, "I earn merit", he earns demerit

Puññaṃ pasavati – S. I. 182

Produces merit; *pa + Su + a + ti, pres. 3rd. sg.*

Puññasammatā bahujaṇassa – M. I. 39

It has been recognised by many as a place for merit; *saṃ + Man + ta, pp.; gen. for instr.*

Puññaṃ kiriyāya, kusalassa āraḍhanāya – M. II. 199

To perform meritorious deeds and attain the good

Puññaṃ dhārā upayanti paṇḍitaṃ – A. II. 56; III. 53

Torrents of merits flow towards the wise; *upa + Yā + nti, pres. 3rd. pl.*

Puññābhisandā kusalābhisandā sukhassāhārā – A. III. 51

Things yielding merit and skill and food for happiness; *abhi + Sya(n)d + a, der.; sukhassa + āhāra*

Puṭabaddhā upāhanāyo dhārenti – Vin. I. 186

They wear shoes (boots?) covering entire foot from the calf; *Yonaka-upāhanā.. yāva jaṅghāto sabbapādaṃ paṭicchādeti, Cy. 1084; puṭa + Badh + ta, pp.; Dhṛ + e + nti, caus. pres. 3rd. pl.*

Puṭṭho ca na sampāyeyya – S. IV. 15

Being questioned (he) would not also be able to answer; *Pṛch + ta, pp.; saṃ + pa + ā + Yā + eyya, opt. 3rd. sg.*

Puṭṭho pañhābhinīto – A. II. 77

Being questioned and cross-examined; *Pṛch + ta, pp.; pañha + abhi + Nī + ta, pp.*

Puṭṭho samāno na sampāyi – M. I. 239

Being questioned he was unable to answer; *As + māna, pr.p.; saṃ + pa + ā + Yā + i, pst. 3rd. sg.*

Puṇṇapattaṃ na dadeyyaṃ – Vin. IV. 161

I should not give a reward (of five percent); *puṇṇapattaṃ nāma sātato pañca kahāpaṇā, Cy. IV. 881; Dā + eyyaṃ, root redup., opt. 1st. sg.*

Puṇṇamāya rattiya – D. II. 220

On full moon night; *puṇṇa + mā*

Puṇṇā udakassa – S. II. 134; V. 460

Filled with water; *Pṛ + ta, pp.*

Puttakāraṇā – D. III. 192

For the reason of sons or children

Puttacittaṃ upaṭṭhapessati – Vin. I. 45

He will cause to adopt an attitude of a father towards the son; *upa + Sthā + āpe + ssati, caus. fut. 3rd. sg.*

Puttadārassa atthāya hitāya sukhāya – A. IV. 244

For the well-being, benefit and happiness of wife and children

Puttadārehi vaḍḍhati – A. V. 137

He grows up with wife and children (i.e. in the family); *Vṛdh + a + ti, pres. 3rd. sg.*

Puttapaputtakā – M. II. 78

Sons and grandsons; *putta + paputta + ka*

Puttabhariaṃ pariyesati – M. II. 160

Seeks for wife and children; *putta + bhariyā; pari + es (from Iṣ) + a + ti, pres. 3rd. sg.*

Puttabhātukā passissanti – Vin. III. 208

Sons and brothers will see

Puttamātāya puttā – M. I. 524

Sons of a wretched woman; *a phrase of insult, in making it the nouns are not compounded*

Puttasambādhasayanam

ajjhāvasantena – A. III. 391

By a person leading a burdened life with children; *adhi + ā + Vas + a + nta, pr.p.*

Puttassa vā vāreyyaṃ hoti, dhītuyā vā vāreyyaṃ hoti – Vin. I. 140

There is a marriage (to choose the partner) for the son or for the daughter; *Vṛ + e + ya, caus. fut. pp.*

Puttassādam nikāmayamāno – A. III. 227

Longing for the taste of children;

putta + assāda: ā + Svad + a, der.; ni + kāmaya + māna, pr.p.

Puttā vatthu manussānaṃ – S. I. 37

Children are the ground (or treasure) for human beings

Putto pituno dāyajjo – Vin. III. 66

The son is father's heir; *dāyāda + ya, der.*

Puttopi mātaraṃ na paṭilabhati – A. I. 178

The son too does not meet the mother; *paṭi + Labh + a + ti, pres. 3rd. sg.*

Putto vā pitaraṃ pattheti, pitā vā puttam pattheti – Vin. IV. 159

The son wishes (to kill) the father or the father wishes (to kill) the son; *antaraṃ passivā ghātetuṃ icchati, Cy. 880; pa + Arth + e + ti, pres. 3rd. sg.*

Puthujanā kāmesu vītarāgā – Vin. I. 295

The worldlings whose desire for sex is gone; *jhānalābhino, Cy. 1129; puthu + jana; vi + I + ta, pp. + rāga*

Puthujanena (te) nānākaṇaṃ – M. I. 392

Difference between you and an ordinary person

Puthu titthakarānaṃ

aggamakkhāyati – D. I. 116

He is said to be the highest among many religious leaders; *tittha + kara; aggo + ā + Khyā + ya + ti, pass. pres. 3rd. sg.*

Puthuttaṃ gaccheyya – M. II. 257
Would become enlarged; *puthu + tta*,
der.; *gacch + eyya*, *opt.* 3rd. *sg.*

Puthu disā namassati – D. III. 180
Worships separate directions; *puthu*,
incl.; *namas (namo) + ya + ti*,
denom. pres. 3rd. *sg.*

Puthu paccekasaccāni – A. V. 31
Separate and partial truths; *pati + eka*

**Puthu paccekasaccāni ... nuṇṇāni
panuṇṇāni cattāni vantāni muttāni
pahīnāni paṭinissaṭṭhāni – A. V. 31**
Separate and partial truths have been
thrown away, rejected completely,
given up, vomited, released, abandoned
and removed; *pati + eka + saccāni*;
Nud + ta, pp.; *pa + nuṇṇāni*; *Tyaj +*
ta, pp.; *Vam + ta, pp.*; *Muc + ta, pp.*;
pa + Hā + ta, pp.; *paṭi + ni + Sṛj +*
ta, pp.

**Puthupāṇiyaṃ anujānāmi – Vin. II.
106**

I allow (you) to give an individual hand
(to rub the back); *puthu*, *incl.*, *used*
to give the meanings of numerous
(large), separate and individual;
pāni + iya, *der.*, *Cy. takes the term*
pānika and says hatthaparikkammaṃ
Cy. 1200; *amu + Jān + nā + mi*, *pres.*
1st. sg.

**Puthu samaṇappavādānaṃ – A. I.
286**

Among separate theories of the
recluses; *samaṇa + pavāda*

**Puthusilā dvedhā bhinnā
appaṭisandhikā – Vin. III. 74**

A large stone, broken into two,
cannot be rejoined; *dve + dhā*, *der.*;
Bhid + ta, pp.; *a + paṭi + sandhi +*
ka, *der.*

**Punakammāya ukkoṭenti – Vin. IV.
126**

Make an out cry for re-opening (of the
case); *uccāleṇti*, *Cy. 865*; *u(t) + Kuṭ +*
e + nti, *caus. pres.* 3rd. *pl.*

Puna ca paraṃ – M. I. 57; S. V. 354
And again; *incl.*

**Punapavāraṇampi sādituṃ – Vin.
IV. 101**

To entertain even the request (for
medicine) again; *Svad + e + i + tuṃ*,
inf.

**Punappunaṃ chādāpeti,
punappunaṃ līmpāpeti – Vin. IV. 47**

Makes it thatch and plaster again
and again; *puna + puna*; *Chad*
+ āpe + ti, *caus. pres.* 3rd. *sg.*;
Li(m)p + āpe + ti, *caus. pres.*
3rd. *sg.*

**Punappunaṃ vimajjati – Vin. III.
203**

It is smoothed again and again; *vi +*
Mrj + ya + ti, *pass. pres.* 3rd. *sg.*

Pupphaṃ ocinitvā – Vin. III. 61

Having plucked a flower; *o + Ci + nā*
+ i + tvā, *absol.*

**Pupphaṃ gahetvā vihāre
ekamantaṃ nikkhipituṃ – Vin. II.
123**

To keep flowers, after receiving them,
at one corner of the dwelling place;

Gṛh + e + tvā, *absol.*; *ni + Kṣip + i +*
tuṃ, *inf.*

**Pupphaṃ pupphatthikā haranti – A.
III. 370**

Those who are in need of flowers take
the flower away

Pupphaṃsā uppajji – Vin. III. 18

Menses started for her; *pupphaṃ +*
assā; *akāralopena saddhiṃ*
saṃyogalopo, *Cy. 213*; *u(t) + Pad +*
ya + i, *pst.* 3rd. *sg.*

**Pupphābhikiṇṇesu sayanesu sayanti
– Vin. II. 123**

(They) sleep on the beds strewn with
flowers; *puppha + abhi + Kīr + ta*,
pp.; *Śī + a + nti*, *pres.* 3rd. *pl.*

**Pubbakā isayo mantānaṃ kattāro
mantānaṃ pavattāro – Vin. I. 245**

The ancient sages, composers of the
hymns, keepers of the hymns; *in this*
idiom the object of kattāro and
pavattāro have been put in gen., *cp.*
dhammassa aññātāro; *Kṛ + tu*, *der.*;
pa + Vṛt + tu, *der.*

**Pubbakāraṃ karoti – A. III. 206; IV.
25**

Renders preliminary service; *pubba +*
kāra; *Kṛ + a*, *der.* (*Skt. kārya*)

**Pubbakoṭṭhake gattāni parisīcivā
– A. III. 345**

Having washed the limbs at the bathing
place of the Eastern gate; *pari + Si(ñ)c*
+ i + tvā, *absol.*

**Pubbaṇṇaṃ vā aparāṇṇaṃ vā jāyati
– Vin. III. 50**

Grain or cereals is produced; *Jan + ya*
+ ti, *pres.* 3rd. *sg.*

**Pubbaṇhasamayaṃ nivāsetvā
pattacīvaraṃ ādāya – D. I. 109; M. I.
68, 160; III. 145; S. I. 76; A. III. 344;
Vin. I. 18**

Having dressed himself in the morning
and taken the bowl and the robe; *pubba*
+ aṇha (*Skt. ahna*) *+ samaya*; *ni +*
Vas + e + tvā, *caus. absol.*; *ā + Dā +*
ya, *absol.*

Pubbantaṃ ārabha – D. I. 13

Concerning the previous end (past);
pubba + anta; *ā + Rabh + ya*,
absol.

**Pubbantaṃ vā paṭidhāvissati – S. II.
26**

Either he will run back to the past; *paṭi*
+ Dhāv + i + ssati, *fut.* 3rd. *sg.*

**Pubbantaṃ vā paṭidhāveyyātha? –
M. I. 265**

Would you run back to the past?; *paṭi*
+ Dhāv + eyyātha, *opt.* 2nd. *pl.*

Pubbapetānaṃ atthāya hitāya

sukhāya – A. IV. 244

For the well-being, benefit, and
happiness of those already departed;
pubba + pa + I + ta, *pp.*

**Pubbarattāpararattaṃ – A. III. 70,
300; Vin. III. 23**

In the past and future; *pubba + ratta +*
apara + ratta

Pubbānupubbakānaṃ kulānaṃ

puttā – Vin. I. 20

Sons of the leading families; *pubba +*

anupubba + ka, der.

Pubbāparakusalo – A. III. 201

The one who is skilled in orderly sequence; *pubba + apara + kusala*

Pubbāhaṃ.. ananussutesu dhammesu abhiññā-

vosānapāramippatto paṭijānāmi – A. III. 9

I claim in the past that I have reached the highest point, by special knowledge, on matters unheard before; *pubbe + ahaṃ; an + anu + Śru + ta, pp.; abhiññā + vosāna + pāramī + pa + āp + ta, pp.; paṭi + Jān + nā + mi, pres. 1st. sg.*

Pubbāhaṃ sambodhā...obhāsaṃ hi kho sañjānāmi, no ca rūpāni passāmi – A. IV. 302

Before the enlightenment I recognised the aura, but did not see the forms; *pubbe + ahaṃ; saṃ + Jān + nā + mi, passa + mi, pres. 1st. sg.*

Pubbuṭṭhāyini ahoṣi pacchānipātini kiṃkārapaṭissāvini manāpacāriṇi piyavādinī – D. II. 175-6

(She) was one who gets up early, takes rest late, asks what should be done, behaves pleasantly, and speaks dearly

Pubbuṭṭhāyī pacchānipātī kiṃkāra-paṭissāvī manāpacārī piyavādī – S. III. 113

The one who gets up early, takes rest late, asks what should be done, behaves pleasantly and speaks dearly; *pubbe + uṭṭhāyī, der.; pacchā + nipātī, der.; kiṃ + kāra + paṭi + Śru + āvī, der.;*

manāpa + cārī, der.; piya + vādī, der.

Pubbūpagataṃ bhikkhuṃ anupakhajja – Vin. IV. 43

Intruding a bhikkhu who has arrived first; *anupakhajjāti anupavisitvā, old Cy. 43; pubbe + upagataṃ; anu + pa + Khād + ya, absol.*

Pubbe agāriyabhūto samāno – M. I. 504; III. 33; S. V. 89, agārikabhūto

Being a householder, indeed, in the past; *agāra + iya, der. + bhūto, pp.; As + māna, pr.p.*

Pubbe ananussutesu dhammesu – S. II. 7; IV. 233; V. 422; Vin. I. 11

On matters unheard before; *an + anu + Śru + ta, pp.*

Pubbe appaṭisaṃvidito – A. III. 59; Vin. IV. 159

Without giving a prior notice; *a + paṭi + saṃ + Vid + i + ta, pp.*

Pubbe appavārito – Vin. III. 215

Without being requested before; *a + pa + Vr + e + i + ta, caus. pp.*

Pubbe assutapubbā – M. I. 168

Unheard before; *a + Śru + ta, pp. + pubba*

Pubbekatamanussaraṃ – A. III. 43; IV. 245

Recollecting what was done in the past; *pubbe + kataṃ + anu + Smṛ + nta, pr.p.*

Pubbekatahetu – A. I. 173

Due to the action done in the past

Pubbe gihisamārambha – Vin. IV. 67

Initiated already by the householders; *bhikkhuniyā paripācanato paṭhamameva yaṃ gihīnaṃ paṭiyāditāṃ bhattaṃ, Cy. 809*

Pubbecāhaṃ etarahi ca evaṃ vadāmi – A. IV. 370

In the past as well as at present, I declare thus; *Vad + a + mi, pres. 1st. sg.*

Pubbe cāhaṃ ..etarahi ca dukkhaṃ ceva paññāpemi dukkhassa ca nirodhaṃ – M. I. 140

In the past as well as at present I proclaim only the Dukkha and the cessation of the Dukkha; *ca + ahaṃ; pa + Jñā + āpe + mi, caus. pres. 1st. sg.*

Pubbe cāhaṃ etarahi ca suññatāvihārena bahulaṃ viharāmi – M. III. 104

In the past as well as at present I abide mostly with the way of voidness; *suññatā + vihāra; bahulaṃ adv.; vi + Hr + a + mi, pres. 1st. sg.*

Pubbe cāhaṃ devate etarahi ca yathā dhammo tathā ṭhito – Vin. II. 302

Deity, in the past as well as at present I have stood in accordance with the Dhamma; *ca + ahaṃ; etarahi; yathā, tathā, relative pro., incl.*

Pubbe Devadattassa aññā pakati ahoṣi, idāni aññā pakati – Vin. II. 189

Previously, Devadatta's nature was

one, now another; *idāni, incl.*

Pubbenāparaṃ visesaṃ jānanti – M. III. 80

(They) realise another distinction as compared with the past; *pubbena + aparaṃ*

Pubbenivāsapaṭisaṃyuttā dhammī kathā – D. II. 1

A talk based on Dhamma, regarding the past existence; *paṭi + saṃ + Yuj + ta, pp.*

Pubbenivāsaṃ anussarati – D. I. 19

Remembers previous existence; *anu + Smṛ + a + ti, pres. 3rd. sg.*

Pubbepi me bhummi gihībhūtaṃ āciṇṇā suññatā – Vin. II. 304

My dear, even in the past I was used to practise voidness when I was a layman

Pubbe manussabhūto samāno – S. I. 229

Being a human being in the past; *As + māna, pr.p.*

Pubbe maṃ tvaṃ evaṃca evaṃca karosi – Vin. IV. 263

Previously, you did this and that to me; *Kṛ + o + si, pres. 2nd. sg, meaning goes to the past because of pubbe*

Pubbe me bhante kumārassa sato – Vin. I. 37

Previously, venerable sir, when I was a young man (prince); *As + nta, pr.p.*

Pubbe me bhante gihībhūtaṃ āciṇṇā mettā – Vin. II. 304

Venerable sir, I was used to practise

love and friendliness when I was a layman; *ā + Car + ta, pp.*

Pubbeva tathā cittaṃ bhāvitaṃ hoti yaṃ taṃ tathattāya upaneti – M. I. 301; S. IV. 294

The mind had already been trained in such a way that it brings him closer to that state; *Bhū + e + i + ta, pp.; tathā + tta, der.; upa + Nī + a + ti, pres. 3rd. sg.*

Pubbeva yaññā – D. I. 138; A. IV. 42
Right before the sacrifice

Pubbeva sambodhā anabhisambuddhassa

bodhisattasseva sato etadahosi – M. I. 17, 92; II. 211; S. III. 27; IV. 6; A. I. 258

Right before the enlightenment, when I was an unenlightened Bodhisatta (Buddha-to-be), this idea came to me; *pubbe + eva; an + abhi + saṃ + Budh + ta, pp.; sato: As + nta, dative; anabhisambuddhassa bodhisattasseva sato: gen. abs.; etaṃ (etad) + a + Hū (Bhū) + a + s + i, pst. 3rd. sg.*

Pubbeva sambodhā

anabhisambuddho bodhisattova samāno – A. III. 82

Right before the enlightenment, being (myself) an unenlightened Bodhisatta; *bodhi + Śak + to or bodhi + satto + eva; As + māna, pr.p.*

Pubbevāhaṃ ayye aññāsiṃ – Vin. IV. 216

Lady, I knew (about it) in advance; *pubbe + eva + ahaṃ; ā + Jñā + s +*

iṃ, pst. 1st. sg.

Pubbe saddhaṃ agamāsi, anussavaṃ idāni vadesi – M. II. 170

Previously you went on faith, now you speak of tradition; *anu + Śru + a, der.; Vad + e + si, pres. 2nd. sg.*

Purakkhato bhikkhusaṃghassa – D. I. 50

Kept in front by the community of bhikkhus; *pure + kata (Skt. puras + kṛta)*

Purato gacchantassa – Vin. IV. 205
To the one going ahead

Purato gacchanto ohiyyati sossāmīti – Vin. IV. 150

The one going in front is left behind thinking, "I will listen to (what they say)"; *gaccha + nta, pr.p.; o + Hā + iya + ti, pass. pres. 3rd. sg.*

Purato ca pacchato ca paṭicchādetvā – Vin. I. 47

Having caused to cover from both sides, front and back; *purato, pacchato, indel.; paṭi + Chad + e + tvā, caus. absol.*

Purato ṭhito ovārento – D. II. 139

Stood in front, covering (him); *Sthā + i + ta, pp.; o + Vṛ + e + nta, caus. pr. p.*

Puratopi pacchatopi ākaḍḍhantā āhiṇḍanti – Vin. IV. 172

Pulling down in front and behind they wander; *ā + kaḍḍha (from Kṛṣ) + nta, pr. p.; ā + Hiṇḍ + a + nti, pres. 3rd. pl.*

Purato pi pacchato pi olambenti – Vin. IV. 170

(They) let them hang in front and behind; *o + Lamb + e + nti, pres. 3rd. pl.*

Purato purato gacchati – Vin. I. 38; III. 160; A. IV. 435, gantvā

Goes just in front

Purato vā pacchato vā – A. III. 344
In front or behind

Puratthimato nagarassa – D. II. 161

From the eastern side of the city

Puratthimaṃ disaṃ nissāya – S. I. 144

Having resorted to the eastern direction; *purattha + ima, der.*

Puratthimaṃ bhittiṃ nissāya pacchābhimukhā nisīdīsu – D. II. 85

Leaning against the eastern wall they sat down facing the west; *pacchā + abhimukhā; ni + Sad + iṃsu, pst. 3rd. pl.*

Puratthimesu janapadesu Sāvatti nāma nagaraṃ – A. I. 66

In one of the eastern countries there is a city named Sāvatti

Purāṇakulaputto khīṇakolañño – Vin. I. 86

Formerly a respectable family member who has now lost his social status; *Kṣi + ta, pp. + kula + (n) + ya, analog.*

Purāṇagaṇakiyā dhītā – Vin. III. 135

The daughter of a former courtesan

Purāṇagihīśahāyo – M. III. 124

A former friend in lay life; *purāṇa + gihī + sahāya: saha + aya (from I)*

Purāṇaṇca vedanaṃ paṭihaṃkhāmi – A. II. 40

I shall destroy the old feeling (pain); *paṭi + Han + (k) + ssāmi (syāmi), fut. 1st. sg.*

Purāṇadutiyikā bhikkhunīsu pabbajitā – Vin. III. 205

Former wife became a renounced among the bhikkhunīs; *pa + Vraj + i + ta, pp.*

Purāṇadutiyikāya dassanaṃ agamāsi – Vin. III. 40

Went to see the former wife; *purāṇa + dutiya + i + kā, der.; dassanaṃ, acc. for dat. meaning; a + Gam + ā + s + i, double pst. 3rd. sg.*

Purāṇadutiyikāya samāgacchi – Vin. I. 96

Met with the former wife

Purāṇaṃ maggaṃ purāṇaṇjasaṃ – S. II. 105

An ancient path, ancient way; *purāṇaṃ + aṇjasaṃ*

Purāṇarājorodhā – Vin. IV. 261

Former concubine of the king; *rāja + orodha: o + Rudh + a, der.*

Purāṇavohāriko mahāmatto – Vin. III. 45

Former chief minister of justice; *vohāra + ika, der.*

**Purāṇasanthataṃ nāma sakim
nivatthampi sakim pārutampi – Vin.
III. 232**

The old spread means that which is dressed once and used once; *sakim*, *indcl.*; *ni + Vas + ta, pp.*; *pa + ā + Vr + ta, meta., pp.*

**Purāṇānaṃ kammānaṃ tapasā
vyanṭi bhāvā – M. I. 93**

Due to the elimination of previous kammās by the practice of austerity; *vi + anta + bhāva*

**Purā te ..anayavyasanaṃ āpajjissanti
– Vin. II. 199**

Before they will fall into trouble and misery; *anaya + vyasana; ā + Pad + ya + i + ssanti, fut. 3rd. pl.*

**Purā maṃ so dhammo āgacchati –
A. III. 103**

Before that condition comes to me; *purā, indcl.*

**Purāyaṃ kāyo idheva vikirati
seyyathāpi bhusamuṭṭhi – S. IV. 40**

Before this body scatters right here like a handful of chaff; *purā, indcl. + ayaṃ; vi + kir + a + ti, pres. 3rd. sg.*; *seyyathāpi, indcl. indicating a simile*; *bhusa + muṭṭhi*

**Purāyaṃ suttanto palujjati – Vin. I.
140-1**

Before this discourse is lost; *purā + ayaṃ; pa + Ruj + ya + ti, pass. pres. 3rd. sg.*

Purāruṇā nikkhamitvā – Vin. IV. 17

Having gone out before dawn; *purā + aruṇā; ni (s) + Kram + i + tvā, absol.*

**Purimaṃ kāyaṃ abhunnāmetvā
pacchimaṃ kāyaṃ anuviloketi – A.
II. 245**

Having raised the upper part of the body, he looks round the lower part; *abhi + u (t) + Nam + e + tvā, caus. absol.*; *anu + vi + Lok + e + ti, pres. 3rd. sg.*

**Purimā koṭi na paññāyati avijjāya –
A. V. 113**

Beginning of ignorance is not to be seen; *pa + Jñā + ya + ti, pass. pres. 3rd. sg.*

**Purimāni bhante divasāni,
purimatarāni – D. I. 152, III. 2**

Some days ago, venerable sir

Purimā subhā vaṇṇanibhā – M. I. 88

Former beauty and complexion; *vaṇṇa + nibhā*

**Purimikā ca na paññāyati – Vin. I.
154**

The first (observance of rainy retreat) is not to be seen; *purima + ika, der.*

**Purime upādāya vuccati – Vin. III.
92**

It is said concerning the previous ones; *upādāya, indcl.*; *Vac + ya + ti, pass. pres. 3rd. sg.*

**Purime ca pāde saṃharitvā
pacchime ca pāde saṃharitvā – A.
IV. 192**

Having folded fore legs and hind legs; *pure + ima, der.*; *pacchā + ima, der.*; *saṃ + Hr + a + i + tvā, absol.*

Purimena attabhāvena uddassesi –

A. IV. 66

He made himself manifest in previous form of life; *u(t) + Drś + e + s + i, caus. pst. 3rd. sg.*

**Purisaguttiṃ vā kareyyuṃ – Vin.
III. 47**

(They) would keep him under guard; *Gup + ti, der.*; *Kr + eyyuṃ, opt. 3rd. pl.*

Purisatitthe nahāyanti – Vin. II. 280

(They) take bath at the ford of men; *Snā + ya + nti, meta., pres. 3rd. pl.*

**Purisatthakaraṃ detha – Vin. III.
144**

Give an assistant; *purisena kātabbaṃ hatthakammaṃ, Cy. 561; Dā + e + tha, imper. 2nd. pl.*

**Purisathāmena purisaviriya
purisaparakkamena pattabbaṃ – A.
IV. 190**

That which is to be reached by manly strength, manly effort and manly power; *purisa + thāma; pa + Āp + tabba, fut. pp.*

**Purisapuggalaparopariyañāṇe – A.
III. 349**

Knowledge of the lower and higher quality of a person; *para + upari + iya, der.*; *ñāṇe, Māgadhī form for nom. sg.*

**Purisaṃ jīṇṇaṃ gopānasivaṃkaṃ
bhoggaṃ daṇḍaparāyaṇaṃ
pavedhamānaṃ gacchantaṃ āturaṃ
gatayobbanam – D. II. 22**

A person who is worn-out, bent like a roof gable, decrepit, leaning on a

stick, tottering while moving, sick and old (whose youth has gone); *Jir + ta, pp.*; *Bhuj + ta, pp.*; *pa + Vyadh + a + māna, pr. p.*; *gaccha + nta, pr. p.*; *Gam + ta, pp.*

**Purisayuttaṃ hatthavaṭṭakaṃ – Vin.
I. 192**

Hand cart driven by a male; *purisa + Yuj + ta, pp.*

**Purisalimṅgaṃ pātubhūtaṃ hoti –
Vin. III. 35**

Male sign has manifested (there was a sex change)

**Purisassa pāricariyaṃ upeti – S. IV.
239**

(A woman) goes to the service of a man; *pari + Car + i + ya, der.*; *upa + I + ti, pres. 3rd. sg.*

**Purisassa vā itthimatim – Vin. III.
138**

A woman's idea (is conveyed) to a man

**Purisindriyañāṇāni vibhajeyya – A.
III. 404**

Would analyse the knowledges of distinctive faculties of persons; *indriyaṇaṃ tikkaṃ mudubhāvajānanañāṇāni, Cy. III. 405; purisa + indriya + ñāṇa; vi + Bhaj + eyya, opt. 3rd. sg.*

**Purisūsabho vatāyanti vatvā – Vin.
III. 39**

Having said, "this is, indeed, a super man"; *purisa + usabho; vata, emph. p. + ayaṃ + iti; Vac + tvā, absol.*

- Purisesu mānasam uppajjati, kāmagaṇūpasamhitam – D. II. 13**
A mind related to sense-desire arises in reference to men; *mānasa* is used in the sense of *manas* (mind); *u* (*t*) + *Pad* + *ya* + *ti*, *pres.* 3rd. *sg.*; *kāmagaṇa* + *upasamhitam*, *upa* + *sam* + *Dhā* + *i* + *ta*, *pp.*
- Puriso nāma pattavīsativasso – Vin. IV. 334**
Man is one who has reached the age of twenty; *pa* + *Āp* + *ta*, *pp.*
- Puriso purisattam nātivattati – A. IV. 58**
Man does not pass over manhood; *purisa* + *ta*, *der.*; *na* + *ati* + *Vṛt* + *a* + *ti*, *pres.* 3rd. *sg.*
- Puriso purisatthikena pariyesitabbo – Vin. II. 297**
A man should be sought by one who is in need of a man; *purisa* + *attha* + *ika*, *der.*; *pari* + *es* (from *Is*) *i* + *tabba*, *fut.* *pp.*
- Pure kālo atikkamati – Vin. IV. 98**
Before the right time passes; *pure*, *indcl.*; *ati* + *Kram* + *a* + *ti*, *pres.* 3rd. *sg.*
- Purebhattam kulāni payirupāsivā – Vin. I. 214**
Visiting families before the meal; *pari* + *upa* + *Ās* + *i* + *tvā*, *meta.* *absol.*
- Purebhattam vā pacchābhattam vā – Vin. III. 53; IV. 100**
Before meal or after meal
- Puresamaṇena vā pacchāsamaṇena**

vā – **Vin. II. 32**

With a recluse going in front or behind; *pure*, *pacchā*, *opp.*, *indcl.*

Pūgassa samghabhattam hoti – Vin. II. 109; IV. 30

A guild has an alms giving to the Saṃgha

Pūtimuttabhesajjam khāyissati – A. IV. 232

It will appear as medicine (made) of foul cow-urine; *pūti* + *mutta* + *bhesajja*; *Khyā* + (*y*) + *i* + *ssati*, *fut.* 3rd. *sg.*

Pūram nānappakārassa asucino – D. III. 105; M. I. 57

Filled with various types of impurities

Pūram hiraññasuvaṇṇassa kumbham – D. II. 176

A pot filled with gold

Pūrā udakassa – M. III. 96

Filled with water; *gen.* is used with the root *Pr*

Pūrā nānāvihitassa dhaññassa – M. III. 90

Filled with a wide variety of grains; *Pr* + *a*, *der.*; *nānā* + *vi* + *Dhā* + *i* + *ta*, *pp.*

Pūvagharam pavisitvā – Vin. III. 59

Having entered the house of rice cake; *pa* + *Viś* + *i* + *tvā*, *absol.*

Pekkhitena mihitena ca – A. III. 69

With a gaze and smile; *pa* + *Īkṣ* + *i* + *ta*, *pp.*; *Smi* + *ta*, *meta.* *pp.*

Petassa tāṇaṇca lenaṇca dīpaṇca saraṇaṇca parāyanaṇca – A. I. 156
Protection, shelter, island, refuge and support for the departed

Petānam kālakatānam dakkhiṇam anupadassati – A. III. 43

(He) will make offering to the dead, the departed ones; *pa* + *I* + *ta*, *pp.*; *anu* + *pa* + *Dā* + *ssati*, *fut.* 3rd. *sg.*, or *Dṛś* + *ya* + *ti*, *pass.* *pres.* 3rd. *sg.*; *cp.* *dakkhiṇamādise*, *D. II. 88*

Petānam nātisālohitānam upakappatu – A. V. 269

May this be beneficial to the departed relatives and kin; *nāti* + *sālohita*; *upa* + *Kḷp* + *ya* + *tu*, *imper.* 3rd. *sg.*

Petehi nātisālohitehi vivittam ṭhānam – A. V. 270

A place unoccupied by departed relatives and kin; *vi* + *Vic* + *ta*, *pp.*

Peto adhivattho hoti – Vin. III. 58

Occupied by a departed one or a hungry ghost; *adhi* + *Vas* + *ta*, *pp.*

Pettikam paṭipādesi – Vin. I. 349

Gave back what belonged to the father; *petti* (*pitṛ*) + *ika*, *der.*; *paṭi* + *Pad* + *e* + *s* + *i*, *caus.* *pst.* 3rd. *sg.*

Pettikam sāpateyyam vibhajimsu – Vin. IV. 223

(They) divided the property inherited from the father; *sa* + *pati* + *eyya*, *der.*

Pettike ṭhāne ṭhapito – D. II. 232

Caused to place on paternal position; *Sthā* + *āpe* + *i* + *ta*, *caus.* *pp.*

Pemā doso jāyati – A. II. 213

Hatred originates from love; *Jan* + *ya* + *ti*, *pres.* 3rd. *sg.*

Pemā pemaṃ jāyati – A. II. 213

Love originates from love

Pesakārehi vāyāpeti – Vin. III. 256

Causes to weave by weavers; *Vā* + *ya* + *āpe* + *ti*, *caus.* *pres.* 3rd. *sg.*

Pesalānam bhikkhūnam phāsuvihārāya – A. I. 99

For the comfortable abiding of the pleasant bhikkhus

Pesitāpesitaṇca jāneyya – Vin. II. 177

(He) would know what is sent and what is not; *pa* + *Iṣ* + *i* + *ta*, *pp.* + *apesita*; *Jān* + *nā* + *eyya*, *opt.* 3rd. *sg.*

Pesuñṇam upasamharanti – Vin. IV. 12

(They) bring slander; *pisuṇa* + *ya*, *der.*; *upa* + *sam* + *Hṛ* + *a* + *nti*, *pres.* 3rd. *pl.*

Pehīti vutto – A. IV. 190

Being asked, 'drink'; *Pā* + *e* + *hi*, *imper.* 2nd. *sg.*; *Vac* + *ta*, *pp.*

Pokkharāṇī acchodakā sītodakā sātodakā setakā supatitthā ramaṇīyā – S. I. 90

A lotus pond with clean, cool, pleasant and white water and with fine fords and lovely appearance; *accha* + *udaka*; *sīta* + *udaka*, *sāta* + *udaka*; *su* + *pa* + *tittha*; *Ram* + *añīya*, *fut.* *pp.*

Pokkharañī caturassā ālibaddhā – A. III. 28

A lotus pond, square in shape and bound by embankment; *catu* + ④ + *aṃsa*; *āli* + *Badh* + *ta*, *pp.*

Pokkharañīm ogāhetvā – M. I. 234

Having caused to plunge into the lotus pond; *o* (*ava*) + *Gah* + *e* + *tvā*, *caus. absol.*

Pokkharañī

sevālapañakapariyonaddhā – A. III. 187

A lotus pond enveloped by moss and water plants; *pari* + *o* + *Nah* + *ta*, *pp.*

Potakaṃ janesi – Vin. II. 17

Produced a child (chick); *Jan* + *e* + *s* + *i*, *pst.* 3rd. *sg.*

Pothujjanikaṃ iddhiṃ

abhinipphādesi – Vin. II. 183

Caused to generate an ordinary psychic power; *puthu* + *jana* + *ika*, *der.*; *abhi* + *ni(s)* + *Pad* + *e* + *s* + *i*, *caus. pst.* 3rd. *sg.*

Ponobhaviko jātiṃsaṃsāro pahīno – M. I. 139; A. III. 84; ponobbhaviko

Got rid of recurring cycle of birth; *jāti* + *saṃ* + *Sr* + *a*, *der.*; *pa* + *Hā* + *ta*, *pp.*

Ponobhaviko bhavaṃsaṃkhāro – A. V. 88

Synergies producing re-becoming; *ponobhavikoti*
punabbhavanibbattako;
bhavaṃsaṃkhāroti bhavaṃsaṃkharāṇa
kammaṃ, *Cy. V. 41*; *puna* + *bhava* +

ika > *ponabhavika* > *ponobhavika*, *der.*

Poṃkhānupoṃkhaṃ avirādhitaṃ – S. V. 453

The sequence of arrows is not missed; *poṃkha* + *anupoṃkha*; *a* + *vi* + *Rādh* + *i* + *ta*, *pp.*

Porāṇakena āciṇṇakappena – Vin. I. 79

According to the ancient practice; *ā* + *Car* + *ta*, *pp.*

Porāṇaṃ assarantā – D. III. 81

Forgetting the past; *purāṇa* + *a*, *der.*; *a* + *Smṛ* + *a* + *nta*, *pr. p.*

Porāṇaṃ pokkharaphalakaṃ – S. II. 267

The old drum-head

Porāṇaṃ mantapadaṃ gītaṃ

pavuttaṃ samihitaṃ – D. I. 104, 238; M. II. 169; Vin. I. 245

Ancient mantras, recited, uttered and collected; *Gai* + *i* + *ta*, *pp.*; *pa* + *Vac* + *ta*, *pp.*; *saṃ* + *(i)* + *Dhā* + *i* + *ta*, *pp.*

Porāṇānaṃ brāhmaṇānaṃ

mariyādā – A. III. 227

Boundary of the ancient brahmins

Porāṇāni iṇamūlāni byantikareyya – M. I. 275

(He) would pay off the loan already taken; *iṇa* + *mūla*; *vi* + *anta* + *Kṛ* + *eyya*, *opt.* 3rd. *sg.*

Porāṇe aggaññe ariyavaṃse t̥hito – A. II. 27

The one who is firm on the ancient and primitive lineage of the nobles; *Sthā* + *i* + *ta*, *pp.*

Porāṇaṃ mantapadaṃ itihatihā paramparāya piṭakasampadāya – M. II. 169

Ancient mantras that have come down by oral transmission and scriptural collection; *itihā* + *itihā*; *piṭaka* + *sampadā*

Poriyā vācāya viṣaṭṭhāya aneḷaḷāya atthassa viññāpaniyā – S. I. 189

With words, polite, clearly expressed, faultless and enlightening; *pura* + *ī*, *der.*; *vi* + *Srj* + *ta*, *pp.*; *an* + *eḷa* + *gala*; *vi* + *Jñā* + *āpe* + *ana* + *ī*, *caus. der.*

Porisiyaṃ rukkhaṃ abhiruhitaṃ – Vin. VI. 138

To climb a tree to the height of a man; *porisiyanti purisappamaṇaṃ*, *Cy. 1214*; *purisa* + *iya*, *der.*; *abhi* + *Ruh* + *i* + *tuṃ*, *inf.*

Posāvanikaṃ paṭiṇaṇhātu – Vin. I. 272

Please accept the fee for fostering; *Puṣ* + *āpe* + *ana* + *ika*, *caus. der.*; *paṭi* + *Gṛh* + *ṇā* + *tu*, *meta. imper.* 3rd. *sg.*

Ph

Phaṇakena kese oṣaṇhenti – Vin. II. 107

(They) smooth their hair with a comb like a snake's hood; *o + saṇha + e + nti, denom. pres. 3rd. pl.*

Phaṇadasāni cīvarāni dhārenti – Vin. II. 267

(They) cause to wear the robes with fringes of snake's hood; *Dhṛ + e + nti, caus. pres. 3rd. pl.*

Pharusāya vācāya vipāko amanāpasaddasaṃvattaniko – A. IV. 248

Leading to unpleasant sound is the result of harsh words

Pharusāya vācāya samudācareyya – S. V. 355

Would address with harsh words; *saṃ + u(t) + ā + Car + eyya, opt. 3rd. sg.*

Phalakacīraṃ nivāsetvā – Vin. III. 34

Having caused to clad in a dress of wooden strips; *ni + Vas + e + tvā, caus. absol.*

Phalaṃ phalatthikā haranti – A. III. 370

Those who are in need of fruits take the fruit away; *phala + attha + ika, der.*

Phalavemattatā puggalavemattatā hoti – S. V. 200

Distinction of the individuals depend

on the distinction of the result; *puggala + vematta + tā, der.*

Phalacchikiriyāya paṭipanno – Vin. II. 240

The one who has been proceeding for the experience of fruit; *paṭi + Pad + ta, pp.*

Phassanirodho kammanirodho – A. III. 415

Cessation of Kamma is cessation of contact

Phassanirodho bhikkhave kāmanirodho – A. III. 411

Bhikkhus, cessation of sense-desire is cessation of contact; *ni + Rudh + a, der.*

Phassanirodho vedanānirodho – A. III. 412

Cessation of feeling is cessation of contact

Phassanirodho saññānirodho – A. III. 413

Cessation of identification is cessation of contact

Phassasamudayā vedanānaṃ samudayo – S. V. 184

Feeling arises depending on the arising of contact

Phassasamudayā sabbe dhammā – A. IV. 339

All Dhammas (things) originate from

contact; *saṃ + u(t) + aya (from I)*

Phassāyatanānaṃ upādāya – S. I. 113

Concerning the six bases of contact; *phassa + āyatana; upādāya, incl.*

Phassena itthī purisaṃ bandhati – A. IV. 197

Woman binds man by contact; *Ba(n) dh + a + ti, pres. 3rd. sg.*

Phasso kammānaṃ nidānasambhavo – A. III. 415

Contact is the source for the origin of Kamma

Phasso hetu phasso paccayo vedanākkhandhassa paññāpanāya – M. III. 17

Contact is the cause and condition for declaring the aggregate of feeling

Phasso hetu phasso paccayo saṃkhārakkhandhassa paññāpanāya – M. III. 17

Contact is the cause and condition for declaring the aggregate of mental formation; *saṃkhāra + khandha; pa + Jñā + āpe + ana, caus. der.*

Phāṇitassa ca puṭaṃ – S. I. 175

Container of molasses

Phātikammatthāya parivattetuṃ – Vin. II. 174

To exchange for making it advantageous; *phātikammatthāyāti vuddhikammatthāya, Cy. 1248; pari + Vṛt + e + tuṃ, caus. inf.*

Phāsu me tasmim samaye hoti,

antamaso uccārapassāvakkammāya – A. IV. 344

At that time it is convenient for me, at least, to answer the calls of nature; *phāsu, incl; antamaso, incl.*

Phāsumha vutthāti paṭijānanti – Vin. I. 159

They acknowledge saying, "We lived comfortably"; *phāsum + amha; Vas + ta, pp. + iti; paṭi + Jān + nā + nti, pres. 3rd. pl.*

Phāsuvihārāya saṃvattanti – S. V. 76

They lead to abiding comfortably; *saṃ + Vṛt + a + nti, pres. 3rd. pl.*

Phāsuvihāro adhigato – Vin. I. 177

Received a comfortable abiding; *adhi + Gam + ta, pp.*

Phussa phussa vyanṭikaroti – A. I. 221

He experiences continuously (the results of the previous Kammās) and puts an end to it; *Spṛś + ya, absol.; vi + anta + Kṛ + o + ti, pres. 3rd. sg.*

Pheggumpi nādhigaccheyya, kuto sārāṃ ? – M. I. 233; S. III. 141

He would not attain even the accessory wood, how can he attain the heart wood?; *pheggum (Skt. phalgu) + api; na + adhi + gaccha + eyya, opt. 3rd. sg.*

Pheṇuddehakaṃ paccati – M. III. 167; A. I. 141; IV. 134,

phenuddehakaṃ paccamāno
He is cooked until form comes up on the body; *pheṇa + u(t) + Dih + aka, der.; Pac + ya + ti, pass. pres. 3rd. sg.*

B

Bakkulo majjhe bhikkhusaṃghassa nisinnako parinibbāyi – M. III. 128
Bakkula perfectly extinguished while sitting in the midst of the bhikkhu Saṃgha; *ni + Sad + ta, pp. + ka, der.; pari + ni + Vā + ya + i, pst. 3rd. sg.*

Battuddesakaṃ sammannitum – Vin. II. 176

To agree upon an assigner of meals; *bhatta + u(t) + Dṛś + aka, der.; saṃ + Man + ya + i + tum, inf.*

Badaramissena peyyā paripūrissanti – Vin. IV. 76

The drinks will be complete with jujube mixture; *Pā + eyya, der.*

Badarā paṭiyattā – Vin. IV. 76

Jujube fruits were prepared; *paṭi + Yat + ta, pp.*

Baddhaṃ āṇāpesi (gaṇakaṃ) – Vin. III. 43

Ordered the accountant arrested; *Badh + ta, pp.; ā + Jñā + āpe + s + i, caus. pst. 3rd. sg.*

Bandhanāgāranissitaṃ vā hoti – Vin. III. 151

Or it is close to a prison house

Bandhanāni saṃchinditvā sampadāletvā – A. II. 33

Having cut and made the bonds split, *saṃ + Chi(n)d + i + tvā, absol.; saṃ + pa + Dṛ or Dal + e + tvā, caus. absol.*

Bandhantipi naṃ – A. III. 352

They keep him in prison too; *Ba(n)dh + a + nti, pres. 3rd. pl. + api*

Balaṃ gahetvā – M. II. 60

Having regained strength; *Gṛh + e + tvā, absol.*

Balaṃ bhāveti upasamaḡāmiṃ sambodhagāmiṃ – M. II. 12

Develops power leading to calmness and enlightenment; *Bhū + e + ti, caus. pres. 3rd. sg.; upa + sama + Gam + ī, der.; saṃ + Budh + a, der.*

Balavanissito hoti – A. I. 154

He is in association with the powerful; *balavanta + nissita; ni(s) + Śri + ta, pp.*

Balavābalavaṃ patimantetha – Vin. II. 1

Argue against strongly; *suṭṭhu balavaṃ paṭivadatha, Cy. 1155; pati + manta + e + tha, denom. imper. 2nd. pl.*

Balaviriyaṃ parihāyi – M. I. 152

Power and strength deteriorated; *pari + Hā + ya + i, pst. 3rd. sg.*

Balibaddhaṃ yuñjītvā etadavoca – Vin. IV. 5

Having yoked the ox (he) said this; *Yu(ñ)j + i + tvā, absol.; etaṃ (etad) + a + Vac + a, root redup. pst. 3rd. sg.*

Balipaṭṭiggāhakā devatā – A. III. 77

The deities, receiving offerings

Baliṃ uddhareyya – D. I. 135

Would collect tax; *u(t) + Dhṛ or Hr + eyya, opt. 3rd. sg.*

Balisamaṃsikampi karonti – M. I. 87

They inflict the punishment of balisamaṃsika too; *in which body is decomposed by hooks, Cy. II. 59; balisa + maṃsa + ika, der.*

Bahāramakoṭṭhake – Vin. III. 162

Outside the store-room of the monastery; *Veḷuvanavihārassa bahidvāraḡoṭṭhake, Cy. III. 580*

Bahi āvasathe paṭivasati – S. IV. 329

Lives in a house outside; *bahi nagare kiñci sippaṃ uggaṇhanto vasati, Cy. III. 108; paṭi + Vas + a + ti, pres. 3rd. sg.*

Bahi ghaṭṭetvā abbhantaraṃ mocehi – Vin. III. 36

Cause to discharge inside, after striking outside; *ghaṭṭa or Ghṛs + e + tvā, absol.; Muc + e + hi, caus. imper. 2nd. sg.*

Bahiṭhena ukkāsitabbaṃ – Vin. II. 222

The one who has stood outside (the privy) should clear the throat; *u(t) + Kās + i + tabba, fut. pp.*

Bahi ṭhiteṇa nilloketabbaṃ – Vin. II. 208

Should watch in, standing outside; *ni + Lok + e + tabba, fut. pp.*

Bahiddhā nāsenti – A. IV. 169

Keep (him) out; *bahiddha, incl.; Naś + e + nti, caus. pres. 3rd. pl.*

Bahiddhā pariyetṭhiṃ āpajjasi – D. I. 222; A. III. 416

You make a search outside; *ā + Pad + ya + si, pres. 2nd. sg.*

Bahiddhāpi passāvadoṇikāya passāvaṃ karonti – Vin. II. 221

(They) urinate even outside the urinating vessel; *pa + Śru + a, der.*

Bahiddhāpi vaccadoṇikāya vaccaṃ karonti – Vin. II. 221

(They) relieve themselves even outside the vessel

Bahiddhā purisindriyaṃ manasikaroti – A. IV. 57

Outside, (she) applies mind on masculinity; *purisa + indriya*

Bahiddhā vā kāye kāyānupassī viharati – D. II. 292; M. I. 56

Abides with the observation of the body outside the body; *bahiddhā, incl.; opp. ajjhattaṃ or ajjhattika*

Bahiddhā vikkhittaṃ cittaṃ – A. IV. 32

The mind scattered outside; *vi + Kṣip + ta, pp.*

Bahiddhā saṃyogaṃ ākaṃkhati – A. IV. 57

Outside, (he) longs for involvement; *ā + Kāṃkṣ + a + ti, pres. 3rd. sg.*

Bahiddhā suparikammakatā, anto avisuddhā – A. II. 200

- Well finished outside, dirty inside; *su* + *pari* + *kamma* + *kata*; *a* + *vi* + *Śudh* + *ta*, *pp*
- Bahidvāraḥakā nikkhāmetvā** – A. IV. 206; Vin. II. 237
Having made him go out through the gate way outside; *ni* (*s*) + *Kram* + *e* + *tvā*, *caus. absol.*
- Bahidvāraḥake aṭṭhāsi** – M. I. 161; A. IV. 358; Vin. II. 253
Stood outside the door way; *a* + *Sthā* + *s* + *i*, *pst. 3rd. sg.*
- Bahidvāraḥake ṭhito hoti**
Bhagavantam āgamayamāno – Vin. II. 128
He has stood outside the door way, waiting for the Blessed One; *ā* + *Gam* + *aya* + *māna*, *pr.p.*
- Bahidvāre nisīdi** – Vin. I. 241
Sat outside the door; *ni* + *Sad* + *i*, *pst. 3rd. sg.*
- Bahinagarañca gantabbam** – Vin. III. 138
Should have to go outside the city; *Gam* + *tabba*, *fut. pp.*
- Bahi mukhadvārā nīharitvā** (*na*) **ajjhoharitabbam** – Vin. II. 132
One should not swallow (food), after taking it out from the mouth; *bahi*, *incl.*; *ni* (*s*) + *Hṛ* + *i* + *tvā*, *absol.*; *adhi* + *o* + *Hṛ* + *i* + *tabba*, *fut. pp.*
- Bahukamhi bahukam denti** – A. IV. 10
When there is plenty they give plenty; *Dā* + *e* + *nti*, *pres. 3rd. pl.*

Bahukā kho me paccayā maraṇassa – A. IV. 320

There are many reasons for my death

Bahukārā mātāpitaro puttānam – A. II. 70

Parents are of great help to the children; *bahu* + *Kṛ* + *a*, *der.*

Bahukiccā mayam bahukaraṇiā – S. IV. 379

We are very busy with work, we have so many things to do; *bahu* + *Kṛ* (*t*) + *ya*, or *Kṛ* + *icca*, *fut. pp.*; *Kṛ* + *anīya*, *fut. pp.*

Bahukicco bahukaraṇiyo
rājakaraṇiyeṇa – M. III. 145

Very busy with royal service

Bahujanaparivāro – A. III. 114

The one who has many followers

Bahujanapubbamgamo
bahujanapāmokkho – D. III. 169

One who is the leader of many people and chief of many people; *pamukha* + *ya*, *der.*

Bahujanahitāya bahunasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam – D. II. 45; M. I. 21; S. I. 105; II. 274; Vin. I. 21

For the benefit of many, for the happiness of many, for the compassion to the world, for the good, benefit and happiness of gods and humans; *bahu* + *jana* + *hita*; *loka* + *anukampā*

Bahuñca gaṇhāti, lahuñca gaṇhāti – Vin. I. 270

Learns more, learns quick; *Gṛh* + *ñā* + *ti*, *meta. pres. 3rd. sg.*; *bahuṃ* and *lahuṃ*, *adv.*

Bahuñca phalakhādanīyam ahoṣi – Vin. I. 212

There was plenty of fruits to eat; *phala* + *Khād* + *anīya*, *fut. pp.*

Bahudeva uppajjanti – A. II. 87

Arise frequently

Bahudevarattiṃ ajjhokāse

vītināmetvā – Vin. I. 196

Having spent most of the night in the open air; *adhi* + *okāsa*

Bahudeva rattiṃ kāyagatāya satiyā

vītināmetvā – Vin. II. 286

Having spent most of the night with mindfulness gone with the body; *bahu* + (*d*) + *eva*; *vi* + *ati* + *Nam* + *e* + *tvā*, *caus. absol.*

Bahudevarattiṃ dhammiyā kathāya

vītināmetvā – M. II. 124

Having spent most of the night with a Dhamma talk; *dhamma* + *ī*, *der.*

Bahudeva rattiṃ nisajjāya

vītināmesi – M. III. 238

He spent most of the night by sitting; *ni* + *Sad* + *yā*; *vi* + *ati* + *Nam* + *e* + *s* + *i*, *caus. pst. 3rd. sg.*

Bahuno amhākam anathassa kārako – Vin. I. 343

A doer of many harm to us; *Kṛ* + *aka*, *der.*

Bahuno janassa ariye nāye

paṭiṭṭhāpitā – A. V. 66

The one who makes many people establish on the noble way; the object of the verbal noun ending with the suffix *tu* (*Skt. tṛn*) is used in the gen., cp. *dhammassa aññātāro*; *pati* + *Sthā* + *āpe* + (*i*) + *tu*, *caus. der.*

Bahuno janassa ārodanā – A. III. 268

A place of crying for many people; *ārodanāti ārodanaṭṭhānam*, *Cy. III. 333*; *ā* + *Rud* + *a* + *ana*, *der.*

Bahuno janassa piyo ahoṣi, manāpo

– D. II. 19

(He) was pleasant and dear to many people

Bahunnam ācariyapācariyo – D. I. 114

Teacher and grandteacher of many; *ācariya* + *pācariyo*; *pa* + *ācariyo*

Bahuputtā hoti bahunattā – Vin. III. 187

The one of many children and many grand-children

Bahu balakāyo paṭivasati – A. IV. 107

A large body of troops stays; *paṭi* + *Vas* + *a* + *ti*, *pres. 3rd. sg.*

Bahu bhāsati – A. II. 23

Talks too much; *Bhās* + *a* + *ti*, *pres. 3rd. sg.*

Bahubhesajjo hoti

bahubhesajjasannicayo – A. III. 258

He becomes one who is using and amassing so much of medicine; *saṃ* + *ni* + *Ci* + *a*, *der.*

Bahum anuvitakkento nisinno hoti
– D. I. 119
He has been sitting (there) thinking
too much; *anu + vi + takka + e + nta*,
denom. pr. p.; *ni + Sad + ta, pp.*

Bahum apuññaṃ pasavati – M. I.
371
Produces a lot of demerit; *pa + Su +*
a + ti, pres. 3rd. sg.

Bahum dinnam bahutaram hoti – M.
III. 80
What is given in abundance becomes
more and more

Bahum puññaṃ pasutaṃ – Vin. I.
223
Has produced enormous merit; *pa +*
Su + ta, pp.

Bahulam samanupassasi – M. II. 160
Observe frequently; *bahulam, adv.*;
saṃ + anu + passa + si, pres. 2nd. sg.

Bahu vata me kataṃ assa – A. III.
304
Certainly, much would have been done
by me; *vata, incl.*; *Kṛ + ta, pp.*; *As +*
yā(Skt. syāt), opt. 3rd. sg.

Bahussutā āgatāgamā
dhammadharā vinayadharā
mātikādhārā – D. II. 125; A. II. 147;
Vin. I. 119, sg.
Learned, versed in the teaching, holder
of the doctrine, holder of the law, and
holder of the matrix; *bahu + Śru + ta*,
pp.; *āgata + āgama; Dhṛ + a, der.*

Bahussutā hoti bhāṇikā visāradā
paṭṭhā dhammiṃ kathaṃ kātum –

Vin. IV. 254
(She) is learned, a reciter, courageous
and skilled in giving a Dhamma talk;
Bhaṇ + ika, der.; *pa + Sthā*

Bahussuto ca dhammakathiko ca
parisāvacarō ca – A. IV. 315
The one who is learned, a speaker of
Dhamma and finds himself in the
assembly; *parisa + avacara*

Bahussuto tassa tasseva sutajātassa
– D. I. 137
The one, learned in different branches
of learning

Bahussuto hoti āgatāgamō
dhammadharo vinayadharo
mātikādharo paṇḍito viyatto
medhāvī lajjī kukkuccako
sikkhākāmo – Vin. II. 8
Learned, a master of the teaching, a
holder of the doctrine, a holder of the
law, a holder of the matrix, erudite,
experienced, intelligent, modest,
scrupulous, desirous of training;
medhā + āvī, der.; *lajjā + ī, der.*;
kukkucca + ka, der.

Bahussuto hoti sutadharo
sutasannicayo –
D. III. 267; M. I. 356; III. 11; A. II.
22-3
Learned, a holder of what is learned
and accumulator of what is heard; *Śru*
+ ta + saṃ + ni + Ci + a, der.

Bahū khuddake pāṇe saṃghātaṃ
āpādentā – Vin. I. 137
Causing destruction to a large number
of little creatures; *saṃ + Ghaṇ + ta*,
pp.; *ā + Pad + e + nta, caus. pr.p.*

Bahūni vassasatāni bahūni
vassasahassāni bahūni
vassasatasahassāni – S. II. 255
Many hundred years, many thousand
years and many hundred thous and
years

Bahūhi bahutarā lokasmiṃ – M. I.
498
More and more in the world

Bahūhi bhikkhūhi saddhiṃ
gacchatha – Vin. II. 12
Go with many bhikkhus; *gaccha + tha*,
imper. 2nd. pl.

Bārāṇasiyaṃ viharati Isipatane
migadāye – S. I. 105
Abides at the deer- park named
Isipatana, in Benares

Bāle avyatte saññāpeti – D. II. 318
Makes the stupid and the incompetents
convince; *saṃ + Jñā + āpe + ti, caus.*
pres. 3rd. sg.

Bāle ca paṇḍite ca kāyassa bhedā
ucchijjanti vinassanti na honti
parammaraṇā – D. I. 55; M. I. 515
At the break of the body, both fools
and the wise are annihilated,
completely destroyed, do not exist
beyond death; *bāle ca paṇḍite cāti*
bālā ca paṇḍitā ca; Cy. III. 228;
normally o becomes e in Māgadhism;
u(t) + Chid + ya + nti, pass. pres. 3rd.
pl.; *vi + Nas + ya + nti, pass. pres.*
3rd. pl.; *paraṃ + maraṇā*

Bālo dubbhāsiyaṃ bhaṇaṃ – A. V.
171
The fool speaking bad words; *du +*

Bhās + i + ya, fut. pp.; *Bhaṇ + a +*
nta, pr.p.

Bālo mātugāmo – S. II. 216
Womankind is foolish (does not think
much); *mātugāma is masculine*

Bālo hoti avyatto āpattibahulo
anapadāno – Vin. II. 4
The one who is foolish, incompetent,
full of offences and of no character;
an + apadāno

Bālhataraṃ ussannaṃ hoti – Vin. II.
270
Has been abundant more excessively;
bālhataraṃ, adv.; *u(t) + Sad + ta, pp.*

Bālḥā vedanā vattanti māraṇantikā
– D. II. 99
Severe pains are in progress, ending
with death; *Vṛt + a + nti, pres. 3rd. pl.*;
marāṇa + anta + ika, der.

Bāhāpaggayha kandanti – Vin. I.
237; II. 284
Clasping both hands, they cry; *bāhā +*
pa + Gṛh + ya, meta.; *Krand + a +*
nti, pres. 3rd. pl.

Bāhāparamparāya nesuṃ – Vin. III.
126
(They) carried (him) from arm to arm;
Nī + a + s + uṃ, pst. 3rd. pl.

Bāhāyaṃ gahetvā – D. I. 221; Vin.
II. 237; M. III. 131, *bāhāya*
Having taken (him) by hand; *object*
of the root Gṛh is used here in the
loc.

Bāhāvikkhepaṃ bhaṇati – A. IV.

193

He speaks with gesticulation; *bāhā + vi + khepaṃ*; *Kṣip + a, der., adv.*; *Bhañ + a + ti, pres. 3rd. sg.*

Bāhiraṃ aṃganti karitvā – A. I. 17
Making it an external factor; *aṃgaṃ + iti*; *Kṛ + i + tvā, absol.*

Bāhiralomī uṇṇī (na) dhāretabbā – Vin. II. 108

Should not put on woolen clothe which has the wool protruded; *uṇṇā + ī, der.*; *Dhṛ + e + tabba, fut. pp.*

Bāhirassa upādāya – A. II. 212
Concerning externality

Bāhirimena mānena – Vin. III. 149
In terms of external measure; *bāhira + ima, der.*

Bāhirena bāhiraṃ dakkhiṇato nagarassa – D. II. 160
Totally outside, from the southern part of the city

Bāhuṃ ākotesi – Vin. IV. 34
Struck the arm; *ā + Kuṭ + e + s + i, caus. pst. 3rd. sg.*

Bāhuṃ olambentā – Vin. IV. 188
Hanging on the arm; *o + Lamb + e + nta, pr.p.*

Bāhuṃ paggaḥetvā – Vin. IV. 188
Holding the arm fast; *pa + Grh + e + tvā, absol.*

Bāhulikā ca honti sāthalikā okkamane pubbaṃgamā paviveke

nikkhattadhurā – M. I. 14

They live in abundance, are not serious in their practice, take leadership in back-sliding and do not take responsibility in seclusion; *bahula + ika, der.*; *sithila + ika, der.*; *o (ava) + Kram + ana, der.*; *pubbaṃ + gama; ni + Kṣip + ta, pp. + dhura*

Bāhuliko padhānavibbhanto āvatto bāhullāya – M. I. 171; Vin. I. 9

One who lives in abundance, has turned back from striving and returned to luxury; *padhāna + vi + Bram + ta, pp.*; *a + Vṛt + ta, pp.*; *bahula + ya, der.*

Bāhulliko bāhullāya ceteti – Vin. II. 197

The one who leads the life of abundance and thinks for luxury; *bahula + ya + ika, der.*; *Cet + e + ti, pres. 3rd. sg.*

Bāhusaccamahattaṃ patto hoti – Vin. III. 10

(The Saṃgha) has reached greatness in learning; *bahu + sacca + a, der.*; *pa + Āp + ta, pp.*

Bāhusaccenapi akataṃ hoti – A. III. 349

He has done nothing in terms of learning; *Cy. takes the term bāhusacca to mean viriya, effort, III. 375*

Bimbisāraṣsa sakkato garukato mānito pūjito apacito – D. I. 114
Honoured, respected, esteemed, venerated and revered by Bimbisāra;

Man + e + i + ta, caus. pp.; *Pūj + e + i + ta, pp.*; *apa + Ci + ta, pp.*; *Bimbisāraṣsa, gen. for instr.*

Bimbohanaṃ kātuṃ – Vin. II. 170
To make a pillow; *bimba + ohana (ava + Dhā + ana, der.)*; *Kṛ + tuṃ, inf.*

Bilaṃ olaggeyyuṃ – M. II. 178
They would allocate a share (of meat) by force; *o (ava) + Lag + ya + eyyuṃ, opt. 3rd. pl.*

Bilaṃgathālikampi karonti – M. I. 87

They inflict the punishment of bilaṃgathālika; *in which convict's skull is removed and a red hot iron ball is put on the brain (convict's head is made a pot of rice-gruel), Cy. II. 58*

Bilaṃ bilāsayaṃ pavisanti – S. III. 85
Hole-dwellers enter the hole; *bila + āsaya; a + Śri + a, der.*; *pa + Viś + a + nti, pres. 3rd. pl.*

Bilaso paṭivibhajitvā – M. I. 58
Having dissected part by part; *paṭi + vi + Bhaj + i + tvā, absol.*

Bijakaṃ pi dehi – Vin. III. 18
Give even a seed (a child), *kulavaṃsabijakaṃ ekaṃ puttaṃ dehi, Cy. 212*

Bijagāmahūtagāmaosadhiṇa-vanappatayo – A. IV. 100
Seed-group, vegetation, medicinal herbs and lords of the forest; *vana + pati (Skt. vanspati)*

Bijagāmahūtagāmasamārambha-manuyuttā – D. I. 5

Indulged in destroying the seed-group and the plant-group; *saṃ + ā + Ra(m)bh + a, der.*; *anu + Yuj + ta, pp.*

Bijatthāya moceti – Vin. III. 113
Causes to discharge (semen) for the sake of a child

Bijabhataṃ anuppādetu – D. I. 135
Please give seed and food; *anu + pa + ā + Dā + e + tu, imper. 3rd. sg.*

Bije jāyanti bije sañjāyanti – Vin. IV. 35
Are born in a seed; *saṃ + Jan + ya + nti, pres. 3rd. pl.*

Buddhagatāya satiyā nipajjitvā – Vin. II. 155
Having lain down with mindfulness directed towards the Buddha; *ni + Pad + ya + i + tvā, absol.*

Buddhacakkhunā lokaṃ volokesi – Vin. I. 6
Surveyed the world with Buddha-eye; *vi + o + Lok + e + s + i, pst. 3rd. sg.*

Buddhapamukhaṃ bhikkhusaṃghaṃ panītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi – M. II. 93
He caused to serve and satisfy with his own hand the community of bhikkhus headed by the Buddha with delicious food hard and soft; *pa + Nī + ta, pp.*; *Khād + aniya, fut. pp.*; *Bhuj + a + aniya, fut. pp.*; *sa + hattha + ā, instr.*; *saṃ + Trp + ya*

+ e + s + i, caus. pst. 3rd. sg.; sam + pa + Vr + e + s + i, caus. pst. 3rd. sg.

Buddhapamukhaṃ

bhikkhusaṃghaṃ bhojeyya – A. IV. 395

Would cause to feed the community of bhikkhus headed by the Buddha; Bhuj + e + eyya, caus. opt. 3rd. sg.

Buddhavacane vijjamāne – Vin. II. 17

When the Buddha's words are to be found; Vid + ya + māna, pr.p.

Buddhānaṃ sāsanaṃ anuyuñja – Vin. I. 194

Practise instruction of the Buddhas; Śās + ana, der.; anu + Yu(ñ)j + a, imper. 2nd. sg.

Buddhānussatiṃ gacchantopi bhāveyyāsi, ʃhitopi bhāveyyāsi, nisinnopi bhāveyyāsi, sayānopi bhāveyyāsi, kammantaṃ adhiṭṭhahantopi bhāveyyāsi, puttasaṃbādhasayanaṃ ajjhāvasantopi bhāveyyāsi – A. V. 333

You should cultivate recollection of the Buddha while you are going, while you have been standing and sitting; while you are sleeping, working and living your life with children at home; Bhū + e + eyyāsi, opt. 2nd. sg.; Sthā + i + ta, pp.; ni + Sad + ta, pp.; Śī + a + ana, der.; adhi + Sthā + nta, pr.p.; adhi + ā + Vas + a + nta, pr.p.

Buddhā puññassa kovidā – A. II. 44

Enlightened Ones are skilled in merit

Buddhe aveccappasādaṃ attani samanupassato – S. V. 381

For the one who is seeing within himself the faith in the Buddha on understanding; sam + anu + passa + nta, pr.p.

Buddhe aveccappasādena samannāgato – M. I. 37; S. IV. 304

Endowed with faith in the Buddha on understanding; ava + I (t) + ya, absol. + pasāda; sam + anu + ā + Gam + ta, pp.

Buddhe ekantagato hoti abhippasanno – S. V. 378

The one who is absolutely faithful to the Buddha and extremely pleased; ekanta + Gam + ta, pp.; abhi + pa + Sad + ta, pp.

Buddhe parinibbute chinnapaṇice chinnavaṇume pariyādinnavatte

sabbadukkhavītivatte – D. II. 8

When the Buddha, who has cut down all obsessions, closed down all roads, put an end to the cycle of birth, transcended all afflictions, has completely extinguished; pari + ni + Vr + ta, pp.; Chid + ta, pp.; vaṇuma = Skt. vartman; pari + ā + Dā + ta, pp.; vi + ati + Vr + ta, pp.

Buddho tādī pavuccati – M. II. 144

Buddha is called tādī, tādī is a technical term used to designate the Buddhas and the arahants; ta(d) + ī, or tādī (tādṛś) + ī, der.; pa + Vac + ya + ti, pass. pres. 3rd. sg.

Buddhoti tvaṃ gahapati vadesi? –

Vin. II. 155

Householder, do you say, 'Buddha?'; buddho + iti; Vad + e + si, pres. 2nd. sg.

Buddhoti maṃ dhārehi – A. II. 39

Understand me as the Buddha; buddho + iti; Dhṛ + e + hi, caus. imper. 2nd. sg.

Buddho so Bhagavā bodhāya dhammaṃ deseti, danto so Bhagavā damathāya dhammaṃ deseti, santo so Bhagavā samathāya dhammaṃ deseti, tiṇṇo so Bhagavā taraṇāya dhammaṃ deseti, parinibbuto so Bhagavā parinibbānāya dhammaṃ deseti; M. I. 235

That enlightened Blessed One teaches the Dhamma for enlightenment, that disciplined Blessed One teaches the Dhamma for discipline, that peaceful Blessed One teaches the Dhamma for peace, that crossed over Blessed One teaches the Dhamma for crossing over, that perfectly blown out Blessed One teaches the Dhamma for perfect blowing out; Budh + a, der.; Dṛś + e + ti, caus. pres. 3rd. sg.; Dam + ta, pp.; dama + tha; Śam + ta, pp.; sama + tha; Tṛ + ta, pp.; pari + ni + Vā + ta, pp.; pari + ni + Vā + ana, der.

Buddho have kappasatehi dullabho – D. II. 168

The Buddha is indeed very hard to meet even through hundreds of aeons; have, incl.; du + labha

Bumūsu viharāmi uttarakā nāma

Bumūnaṃ nigamo – D. III. 6

Abides in Bumu at the market town of Bumu, named Uttarakā

Bojjhaṃgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ – M. I. 11; II. 12; III. 88

Cultivates the constituent of enlightenment which is supported by seclusion, detachment, cessation and culminating in relinquishment; Bhū + e + ti, caus. pres. 3rd. sg.; vi + Vic + a, der.; ni + Śri + ta, pp.; vi + Raj + a, der.; ni + Rudh + a, der.; vi + ava + Srj + ta, pp. + pari + Nam + ī, der.

Bojjhaṃgā mayā sammadakkhātā bhāvitā bahulikatā abhiññāya sambodhāya nibbānāya saṃvattanti – S. V. 80

The constituents of enlightenment, perfectly explained, cultivated and frequently practised by me, lead to the gaining of direct knowledge, enlightenment and Nibbāna; bodhi + aṃga; sammā + ā + Khyā + ta, pp.; Bhū + e + i + ta, caus. pp.; bahula + kata; abhi + Jñā; sam + Budh + a, der.; ni + Vā + ana, der.; sam + Vr + ta + a + nti, pres. 3rd. pl.

Bodhāya saṃvattantīti ..tasmā bojjhaṃgāti vuccanti – S. V. 72

In the sense that they lead to the enlightenment, they are called Bojjhaṃgas; Budh + a, der.; sam + Vr + ta + a + nti, pres. 3rd. pl. + iti; bodhi + aṃgā + iti; Vac + ya + nti, pass. pres. 3rd. pl.

Bodhijaṃ nāṇaṃ uppajjati – D. III. 134

The knowledge, born at the enlightenment, arises; *u(t) + Pad + ya + ti, pres. 3rd. sg.*

Bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogamanuyuttā – Vin. III. 23

Those who have applied themselves in the cultivation of enlightenment factors; *bhāvanā + anuyogaṃ + anu + Yuj + ta, pp.*

Bodhirukkhamūle viharati paṭhamābhisambuddho – Vin. I. 1.

Abides at the foot of the Bodhi tree, recently after the enlightenment; *paṭhama + abhi + saṃ + Budh + ta, pp.*

Bodhisattassa udakakiccaṃ karonti, mātuca – D. II. 15

Bathed the Bodhisatta and the mother; *udaka + kicca; mātu (gen. sg.) + ca*

Byañjanaṃ byañjanamattāya āhāreti – M. II. 138

He eats curry simply as curry, (without making any value judgement); *āhāra + e + ti, denom. pres. 3rd. sg.*

Byattena bhikkhunā Saṃgho nāpetabbo – M. II. 250

The community should be informed by a competent bhikkhu; *Jñā + āpe + tabba, caus. fut. pp.*

Byāpannacittā paduṭṭhamanasampkappā – M. I. 18

Those who have angry mind and polluted thought; *vi + ā + Pad + ta,*

pp.; *pa + Duṣ + ta, pp. + mana + saṃkappa*

Byāpannacitto bahulaṃ viharāmi – A.V. 93

I abide mostly with an angry mind; *bahulaṃ, adv.*

Byāpādapariyuṭṭhitena cetasā – S. V. 122

With the mind aroused by anger; *pari + u(t) + Sthā + i + ta, pp.*

Byāmamate kalebare saññimhi samanake – A. II. 48

In the fathom-long body with consciousness and mind; *sasaññe sacittake, Cy. III. 88*

Brahmacakkaṃ pavatteti – A. II. 9

Causes to set the highest wheel in motion; *pa + Vṛt + e + ti, caus. pres. 3rd. sg.*

Brahmacariyapañcamāni sikkhāpadāni samādinnaṃ – A. IV. 210

Precepts, including brahmacariya (total abstention of sexuality) as the fifth, have been observed; *saṃ + ā + Dā + ta, pp.*

Brahmacariyamhā cavittha – S. II. 222

Dropped from the highest way of life; *Cyu + a + i + ttha, pst. 3rd. sg.*

Brahmacariyaṃ iddhaṃ ceva bhavissati phītaṅca vitthārikaṃ bāhujaññaṃ puthubhātaṃ, yāva devamanussehi suppakāsitaṃ – D.II. 106

The highest way of life will be successful, prosperous, wide-spread, popular, expanded and well proclaimed by gods and men; *yattakā viññūjātikā devā ca manussā ca atthi, sabbehi suṭṭhu pakāsitaṃ, Cy. 556; Sphāy + ta, pp.;* *vitthāra + ika, der.;* *bahu + jana + ya; der.;* *puthu, incl.*

Brahmacariyaṃ cari – M. II. 76

He led the highest way of life; *Car + a + i, pst. 3rd. sg.*

Brahmacariyaṃ ciṇṇena (kiṃ)? – Vin. IV. 278

What is the use of leading the highest way of life; *Car + ta, pp.*

Brahmacariyaṃ vussati – A. IV. 7

The highest way of life is led; *vi + Vas + ya + ti, pass. pres. 3rd. sg.*

Brahmacariyaṃ santānessati – S. IV. 104; A. III. 90, santānetuṃ

Will make the highest way of life continue; *saṃ + Tan + e + ssati, caus. fut. 3rd. sg.*

Brahmacariyassa kevalī – A. III. 214

Perfected himself in the highest way of life

Brahmacariyassa mātuḡāmapavicāro kaṇṭako – A. V. 134

A woman's moving around is a thorn (obstacle) to the highest way of life; *mātuḡāmassa samīpacarita, Cy. V. 52; mātuḡāma + upavicāra*

Brahmacariyesanā paṭippassaddhā – A. V. 31

Longing for highest way of life has subsided; *brahmacariya + esanā; paṭi + pa + Śrabh + ta, pp.*

Brahmacārī ca abrahmacārī ca ubho samasamagatikā – A. III. 348

Celibate and non-celibate both are on the same track; *sama + sama + gati + ka, der.*

Brahmacārī paṭijānāti – A. IV. 54

He claims that he is a celibate; *paṭi + Jān + nā + ti, pres. 3rd. sg.*

Brahmadaṇḍaṃ aṇāpetu – Vin. II. 290

Let the Saṃgha order the highest punishment (social boycott); *ā + Jñā + āpe + tu, imper. 3rd. sg.*

Brahmabhūtena attanā viharati – M. I. 342; II. 159

Abides with the highest mind

Brahmaṃ puññaṃ pasavati – A. V. 76; Vin. II. 198

Produces the highest merit; *pa + Su + a + ti, pres. 3rd. sg.*

Brahmayāniyo maggo pāturahosi – D. I. 220

Manifested the way to the world of Brahma; *devayāniyamaggoti vā brahmayāniya maggoti vā dhammasetūti vā ekacittakkhaṇikā appaṇāti vā samñiṭṭhānakacetaṇāti vā mahaggatacittanti vā abhiññā-ñāṇanti vā sabbametaṃ iddhividhā-ñāṇasse'va nāmaṃ, Cy. 392; brahmayāna + iya, der.;* *pātu + ® + ahosi*

Brahmalokasahavyatāya dhammaṃ deseti – A. IV. 104

Explains the Dhamma for accompanying Brahmas in the Brahma-world; *sahavya + tā, der.; Dṛś + e + ti, caus. pres. 3rd. sg.*

Brahmaloke antarahito

Bhagavato purato pāturahosi – Vin. I. 5

Disappeared in the Brahma world, appeared before the Blessed One; *antara + Dhā + i + ta, pp.; pātu + ⑩ + ahosi*

Brahmassaro – M. II. 137

The one who has an excellent voice; *brahma + sara*

Brahmānaṃ saavyatāya maggaṃ – D. I. 248; M. II. 194

The way to be with Brahma; *sa + Hū + ya + tā, der. (sahabhāva)*

Brahmunā sākaccheti, sallapati, manteti – D. II. 237

Discusses, converses and talks with Brahma; *sākacchā (saha + kathya) + e + ti, denom., pres. 3rd. sg. ; saṃ + Lap + a + ti, pres. 3rd. sg.; manta + e + ti, denom., pres. 3rd. sg.*

Brahmuno etaṃ pubbanimittaṃ pātubhāvāya, yadidaṃ āloka saṃjāyati obhāso pātubhavati – D. I. 220, II. 209

For the manifestation of Brahma, this is the foregoing sign that a light is born and an effulgence appears; *yadidaṃ, incl.; saṃ + Jan + ya + ti, pres. 3rd. sg.; o + Bhās + a, der.*

Brahmuno ca ajjhesanaṃ viditvā – D. II. 38

Having understood the request of Brahma; *adhi + es (from Is) + ana, der.; Vid + i + tvā, absol.*

Brāhmaṇagahapatikā – D. II. 180; A. III. 341

The brahmin house-holders or brahmins and householders

Brāhmaṇagahapatike nissāya rājānaṃ vilumpati – M. II. 185

Resorting to the brahmin and householders, he exploits (plunders) the king; *ni + Śri + ya, absol.; vi + Lu(m)p + a + ti, pres. 3rd. sg.*

Brāhmaṇamahāsālā negamā ceva jānapadā ca – D. I. 136

The rich brahmins, living in market towns and provinces; *nigama + a, der.; ca + eva, incl.; janapada + a, der.*

Brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamanānaṃ – D. I. 104, 247

When the elderly and old brahmin teachers and their teachers were talking together; *Vṛdh + ta, pp.; ācariya + pācariya; Bhās + a + māna, pr.p.; gen. abs.*

Brāhmaṇā nāma itthiluddhā – D. II. 245

Brahmins are generally greedy for women; *nāma, incl.; Lubh + ta, pp.*

Brāhmaṇā pacchābhūmakā kamaṇḍalukā sevālamālakā aggiparicarakā udakorohakā – A. V.

263

The brahmins of the west who carry water-pots, wear garlands of moss, go round the fire and immerse in the water; *pari + Car + aka, der.; udaka + o + Ruh + aka, der.*

Brāhmaṇā paññūpavicārā – A. III. 363

The brahmins are those seeking for knowledge; *paññā + upa + vi + Car + a, der.*

Brāhmaṇā brahmalokapariyosānā – A. III. 363

The brahmins are those who consider Brahma-world as the end; *pari + o + Sā + ana, der.*

Brāhmaṇā brahmalokādhimuttā – M. II. 194

Brahmins are inclined to the world of Brahma; *brahmaloka + adhi + Muc + ta, pp.*

Brāhmaṇā bhogādhippāyā – A. III. 363

The brahmins are intent on wealth

Brāhmaṇā mantādhiṭṭhānā – A. III. 363

The brahmins are dependent on mantras (magical spells); *manta + adhi + Sthā + ana, der.*

Brāhmaṇā yaññābhinivesā – A. III. 363

Brahmins are those who are adhered to sacrifice; *yañña + abhi + ni + Viś + a, der.*

Brāhmaṇāva brahmuno puttā, orasā

mukhato jātā brahmajā

brahmanimmitā brahmadāyādā – M. II. 148

Brahmins alone are the dear sons of Brahma, born of mouth, born of Brahma, created by Brahma, inheritors of Brahma; *brāhmaṇā + eva; Jan + ta, pp.; brahma + ja; ni + Mā + i + ta, pp.; brahma + dāyāda*

Brāhmaṇāva seṭṭho vaṇṇo, hīno añño vaṇṇo – M. II. 148

Superior class is only the brahmins, other classes are inferior; *brāhmaṇā + eva;*

Brāhmaṇā sampurekkharonti – M. II. 169

Brahmins honour (him); *saṃ + pure (puras) + karonti, pres. 3rd. pl.*

Brāhmaṇiṃ yeva udakūpassaṭṭhaṃ – A. III. 226

Only the brahmin woman given in marriage by pouring water on the palms; *udaka + upa + Sṛj + ta, pp.; hatthe udakaṃ pātetvā denti Cy. III. 309*

Brāhmaṇe jñe vuddhe mahallake addhagate vayo anuppatte – Vin. III. 2

The brahmins, who are worn out, elderly, old, have gone the distance of life and reached gradually of age; *Jir + ta, pp.; Vṛdh + ta, pp.; addha + Gam + ta, pp.; anu + pa + Āp + ta, pp.*

Brāhmaṇena (satā) mahāsālena – M. I. 82

By being a well-to-do brahmin;

mahāsāra = *mahāsāla*; *As + nta*,
pr.p.

Brāhmaṇesu brāhmaṇasammatā –
D. II. 185; S. II. 15; V. 194
Agreed upon among the brahmins as a
brahmin; *saṃ + Man + ta, pp.*

Brāhmaṇo jātiyā – D. II. 3
A brahmin by birth

Bh

Bhagavatā anāgāmī vyākato – A. V.
171

Has been declared by the Blessed One
as non-returner; *an + ā + Gam + ī*,
der.; *vi + ā + Kṛ + ta, pp.*

Bhagavatā dhammaṃ desitaṃ
ājānāmi – S. III. 110

I know the teaching explained by
the Blessed One; *Dṛś + e + i + ta*,
caus. pp.; *ā + Jān + nā + mi, pres.*
1st. sg.

Bhagavatā pañhābhipuṭṭhena
byākatam – M. I. 210

Being questioned by the Blessed One,
it has been explained by me; *pañha +*
abhi + Pṛch + ta, pp.; *vi + ā + Kṛ +*
ta, pp.

Bhagavatā paṭikkhittanti
kukkuccāyantā – Vin. IV. 56

Worrying that it is forbidden by the
Blessed One; *paṭi + Kṣip + ta, pp.*;
kukkucca + āya + nta, denom. pr. p.

Bhagavatā paṭhamataram kalam
kareyyam – A. IV. 216

I should die before the Blessed One;
Kṛ + eyyam, opt. 1st. sg.

Bhagavatā bhiyyobhiññataro – S. V.
159

The one who has more special
knowledges than the Blessed One;
bhiyyo, incl. + *abhiññā + tara*; the
suffix *tara* is used with *abl.* or *instr.*
for comparison

Bhagavatā bhiyyobhiññataro,
yadidaṃ sambodhiyaṃ – D. II. 82,
III. 99

The one who has more special
knowledges than the Blessed One in
reference to the enlightenment;
yadidaṃ, incl.

Bhagavatā saddhiṃ sammodi – S. I.
68, 160

Exchanged friendly greeting with the
Blessed One; *saddhiṃ, incl. used*
with instr.; *saṃ + Mud + a + i, pst.*
3rd. sg.

Bhagavatā saddhiṃ sammodi,
sammodanīyaṃ kathaṃ sārānīyaṃ
vītisāretvā ekamantaṃ nisīdi – D. I.
118; M. I. 16; S. I. 68; A. I. 55

Exchanged greetings with the Blessed
One and sat down at one side finishing
the courteous and friendly talks, i.e.
preliminary talk; *saṃ + Mud + a + i,*
pst. 3rd. sg.; *saṃ + Mud + anīya, fut.*
pp.; *Smṛ + e + anīya, caus. fut. pp.* or
saṃ + Ra(ñ)j + anīya, fut. pp.; *vi +*
ati + Sṛ + e + tvā, caus. absol.

Bhagavatā samasamā sambodhiyaṃ
– D. III. 114

Equal with the Blessed One in
reference to the enlightenment

Bhagavati abhippasannā – D.I. 211
Extremely faithful to the Blessed One;
abhi + pa + Sad + ta, pp.

Bhagavati dhammanvayo – M. II.

124

Inferential knowledge based on the Dhamma in reference to the Blessed One; *dhamma + anu + aya (from I)*

Bhagavati no āvuso brahmacariyaṃ vussati? – M. I. 147

Friend, is the highest way of life led under the Blessed One?; *no, interr.p.*

Bhagavati pasādo – S. V. 390

Faith in the Blessed One

Bhagavati pemañca gāraṇaṇca hiriñca ottappañca sampassamāno – S. V. 89

Seeing love, respects, moral shame and moral fear towards the Blessed One; *saṃ + passa + māna, pr.p.*

Bhagavati brahmacariyaṃ vussati – A. IV. 384

The highest way of life is led under the Blessed One; *vi + Vas + ya + ti, pass. pres. 3rd. sg.*

Bhagavato attamano abhiraddho – M. I. 378

(I am) pleased and satisfied with the Blessed One; *abhi + Rādh + ta, pp.*

Bhagavato adhvāsanam viditvā – S. III. 92

Having understood the acceptance of the Blessed One; *adhi + Vas + e + ana, caus. der.; Vid + i + tvā, absol.*

Bhagavato avidūre – S. I. 104; III. 116

In the vicinity of the Blessed One; *a + vi + dūra*

Bhagavato upaṭṭhāka, Bhagavato santikāvacaṛassa – M. I. 212

For the personal attendant to the Blessed One, for the one moving about near the Blessed One; *upa + Sthā + ka; santika + ava + cara*

Bhagavato upanāmesi – D. II. 133

Offered to the Blessed One; *upa + Nam + e + s + i, caus. pst. 3rd. sg.*

Bhagavato etadahosi, yannūnāhaṃ dhammaṃ deseyyanti – D. II. 35

This idea came to the Blessed One: may I preach the Dhamma; *etaṃ (etad) + a + Hū (Bhū) + a + s + i, pst. 3rd. sg.; yannūna, incl., used with opt. + ahaṃ; Dṛś + e + eyyaṃ, caus. opt. 1st. sg. + iti*

Bhagavato onojesi – Vin. I. 39

Caused to offer it to the Blessed One; *o + Nud(?) + e + s + i, caus. pst. 3rd. sg.*

Bhagavato kālaṃ ārocāpesi – M. II. 145

He caused to inform the Blessed One about the time; *ā + Ruc + āpe + s + i, caus. pst. 3rd. sg.*

Bhagavato gelaññena – D. II. 99

Due to the sickness of the Blessed One; *gilāna + ya, der.*

Bhagavato cīvarakammaṃ karonti – A. V. 328

They make a robe for the Blessed One

Bhagavato paccassosum – M. I. 55; S. I. 217; V. 448; D. I. 124; M. I. 354, paccassosi

(They) replied the Blessed One; *pati + a + Śru + s + um, pst. 3rd. pl.*

Bhagavato pañhaveyyākaraṇaṃ sutvā – D. II. 207, 276

Having listened to the Blessed One's analysis of the question; *Śru + tvā, absol.*

Bhagavato paṭissutvā – M. III. 278; S. V. 321

Having replied the Blessed One

Bhagavato paṭhamataraṃ kālaṃ kareyya – S. IV. 301

Would die earlier than the Blessed One; *paṭhama + tara, the suffix tara is normally used with abl. or instr. to make a comparison; in this sentence the subject given is ahaṃ, it does not tally with the verb kareyya; Kṛ + eyya, opt. 3rd. sg.*

Bhagavato pādāsi – M. II. 117

Presented to the Blessed One; *pa + a + Dā + s + i, pst. 3rd. sg.*

Bhagavato pādesu siraṣā nipatitvā – M. III. 246; S. I. 24; A. IV. 377

Having bowed down with the head at the feet of the Blessed One; *ni + Pat + i + tvā, absol.*

Bhagavato pāvacaṇe appasannā – D. III. 195

Unfaithful to the teaching of the Blessed One; *a + pa + Sad + ta, pp.*

Bhagavato piṭṭhito ṭhito hoti

Bhagavantaṃ vijayamāno – M. I. 83
Stood behind the Blessed One, while fanning; *Sthā + i + ta, pp.;*

Vij + aya + māna, pr.p.

Bhagavato pitucchāputto – S. II. 282

Son of the Blessed One's father's sister; *pitucchā + putta*

Bhagavato putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo no āmisadāyādo – M. III. 29; S. II. 221, no āmisadāyādo is missing

Blessed One's son, who is born of chest, born of mouth, born of the Dhamma, created by the Dhamma, an heir to the Dhamma, not an heir to the material things; *ura(s) + a, der.; Jan + ta, pp.; dhamma + ja; dhamma + ni + Ma or Mi + ta, pp.; dāyāda + a, der.*

Bhagavato purato aṭṭhāsi, añjaliko Bhagavantaṃ namassamāno – Vin. I. 3

Stood before the Blessed One with folded palms, paying respect; *a + Sthā + s + i, pst. 3rd. sg.; pañjaliko also is used- S. I. 226; nama + ya + māna, pass. pr.p.*

Bhagavato purato ṭhito,

Bhagavantaṃ vijamāno – D. II. 138
Stood in front of the Blessed One, while fanning; *Sthā + i + ta, pp. Vij + a + māna, pr. p.*

Bhagavato bhāsitaṃ abhinanditvā anumoditvā – D. II. 26; S. III. 36

Having rejoiced and appreciated the speech of the Blessed One; *Bhās + i + ta, pp.; abhi + Nand + i + tvā, absol., anu + Mud + a + i + tvā, absol.*

Bhagavato bhāsitaṃ abhinandun – M. I. 68; S. II. 2; V. 423; Vin. I. 14
Rejoiced over the speech of the Blessed One; *abhi + Nand + un, pst. 3rd. pl.*

Bhagavato bhāsitaṃ sussūsanti, sotaṃ odahanti, aññā cittaṃ upaṭṭhapenti – D. III. 53
(They) wish to listen to the speech of the Blessed One, give ear (to it) and keep the mind focussed on gnosis; *sussūsanti, desid. from suṇāti, pres. 3rd. pl.; ava + Dhā (daha) + nti, pres. 3rd. pl.; upa + Sthā + āpe + nti, caus. pres. 3rd. pl.*

Bhagavato maṃ santike etaṃ pañhaṃ puccha – Vin. III. 105
Ask me this question in the presence of the Blessed One; *Pṛch + ya, imper. 2nd. sg., this root needs two objects*

Bhagavato mātucchā āpādikā posikā khīrassa dāyikā – Vin. II. 254-5
Sister of the Blessed One's mother who is the protector, the nurse, the giver of milk; *ā + Pad + ika, der.; Pus + e + i + ka, caus. der.; Dā + aka (ikā), der.*

Bhagavato mātucchāputto – S. II. 280
Son of the Blessed One's mother's sister

Bhagavato rakkhāvaraṇaguttiyā – Vin. II. 194
For the protection of the Blessed One; *rakkhā, āvaraṇa and gutti are used synonymously*

Bhagavato saddhāya gacchāmi – A. IV. 81

I go by faith in the Blessed One

Bhagavato santike – S. I. 2; V. 108
Near the Blessed One

Bhagavato santike aññaṃ vyākareyyaṃ – Vin. I. 183
May I declare gnosis before the Blessed One; *vi + ā + Kr + eyyaṃ, opt. 1st. sg.*

Bhagavato santike aññā vyākatā – M. II. 252
Expressed gnosis before the Blessed One; *ā + Jñā, is a technical term used to give the meaning of arahant hood; vi + ā + Kr + ta, pp.*

Bhagavato santike uggahetvā – A. V. 112
Having learnt at the Blessed One; *u(t) + Grh + e + tvā, absol.*

Bhagavato santike etassa bhāsitassa atthaṃ ājānissāmi – M. II. 24; A. III. 35
I shall know the meaning of this saying at the Blessed One; *ā + Jān + nā + i + ssāmi, fut. 1st. sg.*

Bhagavato santike dūtaṃ pāhesi – Vin. I. 207
Caused to send a messenger to the Blessed One; *pa + ā + Hi + e + s + i, caus. pst. 3rd. sg.*

Bhagavato sammukhā parikathaṃ katvā – D. II. 204
Having made a remark in the presence of the Blessed One; *saṃ + mukha*

opp. paraṃ + mukha; Kr + tvā, absol.

Bhagavato sammukhā sutam sammukhā paṭiggahitaṃ – A. V. 55
Heard and accepted in front of the Blessed One; *Śru + ta, pp.; paṭi + Grh + i + ta, pp.*

Bhagavato sammukhā sutam sammukhā paṭiggahitaṃ – M. III. 104; S. V. 406
Heard and accepted in the presence of the Blessed One; *saṃ + mukha + ā*

Bhagavato sammukhībhāvaṃ na adāsi – M. I. 438
He did not face the Blessed One, (he did not go to see the Buddha); *a + Dā + s + i, pst. 3rd. sg.*

Bhagavato sāsane – M. II. 121
In the dispensation of the Blessed One

Bhagavato sutvā bhikkhū dhāressanti – D. II. 2; M. I. 433; S. II. 81; A. I. 199
Having heard (the words) of the Blessed One, the bhikkhus will hold it in the mind; *Śru + tvā, absol.; Dhṛ + e + ssanti, caus. fut. 3rd. pl.*

Bhagavantañca lacchāmi kālena kālaṃ dassanāya – A. V. 335
From time to time, I will be able to see the Blessed One; *Labh (laph) + ssāmi (Skt. śyāmi), fut. 1st. sg.*

Bhagavantam atisitvā – D. I. 222; M. I. 111; A. V. 226
Bypassing the Blessed One; *ati + Sṛ + tvā, absol.*

Bhagavantam anusamyāyitvā – M. I. 209
Having followed the Blessed One; *anu + saṃ + Yā + (y) + i + tvā, absol.*

Bhagavantam anussaramāno – S. I. 50
Remembering the Blessed One; *anu + Smṛ + a + māna, pr.p.*

Bhagavantam abhivādetvā – S. I. 1
Having worshipped the Blessed One; *abhi + Vad + e + tvā, caus. absol.*

Bhagavantam abhivādetvā purakkhatvā – Vin. II. 128
Having worshipped the Blessed One and kept him in front; *pura(s) (=pure) + Kr + tvā, absol.*

Bhagavantam abhivādetvā, bhikkhusaṃghassa añjaliṃ paṇāmetvā – D. I. 50-1
Having worshipped the Blessed One and greeted the community of bhikkhus; *pa + Nam + e + tvā, caus. absol.*

Bhagavantam āgamayamāno – M. II. 92
Waiting for the Blessed One; *ā + Gam + aya + māna, caus. pr.p.*

Bhagavantam āgamma – M. III. 253
Having come to the Blessed One; *ā + Gam + ya, absol.*

Bhagavantam āvusovādena samudācaritabbaṃ amaññissaṃ – M. III. 247
I thought that the Blessed One should be addressed by the word āvuso

(friend); *āvuso + Vad + a, der.; sam + u (t) + ā + Car + i + tabba, fut.pp.; a + Man + ya + iṣ + am, pst. 1st. sg.*

Bhagavantam uddissa pabbajitāya kāsāyavatthavasānāya – Vin. IV. 51
With a bhikkhunī who has renounced the family life for the sake of the Blessed One and who is clad in brown-red cloth; *uddissa, incl.; pa + Vrj + i + ta, pp.*

Bhagavantam etadavoca – D. I. 51; M. I. 16; S. I. 1; S. V. 83
Said this to the Blessed One; *etaṃ (etad) + a + Vac + a, root redup., pst. 3rd. sg.; the root Vac needs two objects to complete the sentence*

Bhagavantam onītapattapāṇiṃ veditvā – Vin. I. 4
Having understood that the Blessed One had taken the hand out of the bowl (i.e. had finished the meal); *o + Nī + ta, pp.; Vid + i + tvā, absol.*

Bhagavantam dassanam pihantā – Vin. III. 231
Longing for the sight of the Blessed One; *Bhagavantam seems to have been used here in gen. sense; Sprh + a + nta, pr.p.*

Bhagavantam dassanāya – D. II. 263
To see the Blessed One

Bhagavantam dassanāya bhikkhusamghaṇ ca – S. I. 26
To see the Blessed One and the community of Bhikkhus; *Dṛś + ya + ana, der.*

Bhagavantam dhotahattham onītapattapāṇiṃ ekamantam nisīdi – Vin. I. 221

He sat down at one side, when the Blessed One had washed his hand and taken it out of the bowl; *Dhāv + a + ta, pp.; o (ava > apa) + Nī + ta, pp.; acc.for loc.*

Bhagavantam na dhamsemi – D. I. 211
I do not bring ruin to the Blessed One; *Dhvams + e + mi, pres. 1st. sg.*

Bhagavantam pakatiyā gacchantam – M. II. 99
The Blessed One going with a normal pace; *gaccha + nta, pr.p.*

Bhagavantam paccuggantvā – M. I. 206; III. 155
Having gone forward to receive the Blessed One; *pati + u(t) + Gam + tvā, absol.*

Bhagavantam paṭipucchitvā mama āroceyyātha – Vin. I. 207; III. 248
You should inform me after consulting the Blessed One; *paṭi + Prch + ya + i + tvā, absol.; ā + Ruc + e + eyyātha, caus. opt. 2nd. pl.*

Bhagavantam patissayamānarūpā viharanti – M. II. 245
Abide as if being docile to the Blessed One; *pati + Śri + a + māna, pr.p. + rūpa*

Bhagavantam (dakkhissasi) pāsādikaṃ pasādanīyaṃ santindriyaṃ santamānasam uttamadamathasamathanuppattam

dantam guttam yatindriyam nāgam – Vin. I. 195

(You will see) the Blessed One who is pleasing and inspiring, who has serene faculties and serene mind, who has reached the highest discipline and calmness, and who is restrained, protected, controlled and sacred; *dakkhissasi, fut. 2nd. sg. from the base dakkha which is itself a future base; pasāda + ika, der.; Śam + ta, pp. + indriya; manas + a, der.; anu + pa + Āp + ta, pp.; Dam + ta, pp.; Gup + ta, pp.; nāga has several meanings: elephant, snake, Arahant, in Sri Lanka Buddhist tradition, the candidate for ordination is also called nāga*

Bhagavantam yeva ārabha satti udapādi aho nūna Bhagavā, aho nūna Sugato yo imesaṃ dhammānaṃ sukusalo – D. I. 180; M. II. 31, pīti udapādi
Concerning only the Blessed One there arose reminiscence thus: Ah, surely it is the Blessed One, surely it is the Well Gone One who is well skilled in these matters; *Bhagavantam (y) + eva; ārabha, incl.; u(t) + a + Pad + i, pst. 3rd. sg.*

Bhagavantam yeva paṭibhātu etassa bhāsītassa attho – S. II. 24; A. I. 199
May the meaning of this statement be evident to the Blessed One himself; *paṭi + Bhā + tu, imper. 3rd. sg.*

Bhagavantam yeva purakkhatvā – M. I. 354; S. IV. 183
Keeping only the Blessed One in

front; *pura(s) + Kr + tvā, absol.*

Bhagavantam vījamāno – D. II. 73
While fanning the Blessed One; *Vīj + a + māna, pr.p.*

Bhagavantam hantvā Buddho bhavissāmi – Vin. II. 190
Having killed the Blessed One I shall become the Enlightened One; *Han + tvā, absol.*

Bhagavammūlakā no bhante dhammā, Bhagavannetikā, Bhagavampaṭisaraṇā – M. I. 310; S. II. 24; A. I. 199
Venerable sir, the Blessed One is the root of our teachings, guide to our teachings and support for our teachings; *Bhagavammūlakā, Bhagavannetikā, and Bhagavampaṭisaraṇā: in these compounds the case ending of the first member is not elided*

Bhagavā acirapakkantesu Pāṭaligāmiyesu upāsakesu, suññāgāraṃ pāvīsi. – D. II. 86
Not long after the departure of the devotees of Pāṭali village, the Blessed One retired; *pa + Kram + ta, pp.; Pāṭaligāma + iya, der.; pa + Viś + i + pst. 3rd. sg.*

Bhagavā āgacchatīti āsanā vuṭṭhahanti – Vin. IV. 173
(Bhikkhus) get up from the seats, thinking that the Blessed One is coming; *vi + u(t) + Sthā + nti, pres. 3rd. pl.*

Bhagavā etadavoca – S. I. 183

The Blessed One said this; *etam (etad) + a + Vac + a, root redup, pst. 3rd. sg.*

Bhagavā kira Kusinārāyaṃ parinibbutoti..assosi – D. II. 164

Heard the news that the Blessed One had perfectly extinguished at Kusinārā; *kira, incl. used in reporting; a + Śru + s + i, pst. 3rd. sg.*

Bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmi Tathāgato – A. V. 226

The Blessed One knows what should be known, sees what should be seen, he is the eye, the knowledge, the Dhamma, the highest, the advocate, the operator, the bringer of good, the giver of immortality, the owner of the Dhamma, the one who has realised the truth; *Jān + ya, fut. pp.; pass + ya, fut. pp.; Bhū + ta, pp.; Vac + tu, der.; pa + Vṛt + tu, der.; ni + Nī + tu, der.; Dā + tu, der.; dhamma + sāmī; tatha + āgata or tathā + āgata or tathā + gata*

Bhagavā pubbaṅhasamayaṃ sunivattho hoti, pattacīvaraṃ ādāya Vesāliṃ piṇḍāya pavisitukāmo – M. I. 237

In the morning the Blessed One has well dressed with the hope of entering into Vesāli for alms collection, taking the bowl and the robe; *the common idiom is Bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaraṃ ādāya Vesāliṃ piṇḍāya pāvīsi (The Blessed One having donned in the morning,*

taking the bowl and the robe entered into Vesāli for alms collection); su + ni + Vas + ta, pp.; ā + Dā + ya, absol.; pa + Viś + i + tuṃ, inf. + kāmo

Bhagavā satthā (na) apadisitabbo – Vin. IV. 139

The Blessed One should not be pointed out as the teacher; *apa + Drś + i + tabba, fut. pp.*

Bhagavā samparāyike atthe anusāsissati – Vin. I. 179

The Blessed One will instruct you in matters pertaining to the next life; *samparāya + ika, der.; anu + Śās + i + ssati, fut. 3rd. sg.*

Bhagavā sīsato aggahesi, āyasmā Ānando pādato – Vin. I. 302

The Blessed One took him from the head and the venerable Ānanda from the foot; *a + Grh + e + s + i, pst. 3rd. sg.*

Bhaginipatiko hoti – Vin. II. 154

He is sister's husband

Bhaginivādena samudācarati – M. II. 64

(He) addresses (us) by the word sister; *bhagini + vāda; saṃ + u(t) + ā + Car + a + ti, pres. 3rd. sg.*

Bhaggesu viharati Suṃsumāragire Bhesakalāvane – S. III. 1; A. II. 61
Abides on the Crocodile rock at the Bhesakalā grove, in the kingdom of Bhagga

Bhaggesu viharati Suṃsumāragire

Bhesakalā vane migadāye – M. I. 95

Abides on the Crocodile rock at the deer park of Bhesakalā grove, in the kingdom of Bhagga

Bhajjitvā vā bhajjāpetvā vā – Vin. IV. 264

Having roasted or having caused to be roasted; *Bhṛj + ya + i + tvā, absol.*

Bhañjanake, haritake, cāpalasune anāpatti – Vin. IV. 259

There is no offence in bhañjanaka, haritaka and cāpalasuna (three varieties of lasuna), *bhañjanaka is red in colour and has two bulbs, haritaka is green and has three bulbs; cāpa lasuna has no bulb, only the plant, Cy. 920*

Bhaññamānesu na sussūsissanti – A. III. 107

They will not wish to hear when (they) are being recited; *Bhaṇ + ya + māna, pass. pr.p.; Śru + i + ssanti, desid. fut. 3rd. pl.*

Bhaṭapathaṃ yācissāmi – Vin. IV. 265

I will beg for an employment; *bhaṭa (Skt. bhṛta) + patha; Yāc + i + ssāmi, fut. 1st. sg.*

Bhaṇamānassa antarantarā kathā opāteti – A. III. 137

Causes to interrupt the speaker by putting forth this point or that point; *Bhaṇ + a + māna, pr.p.; o + Pat + e + ti, caus. pres. 3rd. sg.*

Bhaṇa samaṇa dhammaṃ – S. IV. 122

Recluse, explain (recite) the Dhamma; *Bhaṇ + a, imper. 2nd. sg.; an impolite way of making a request*

Bhaṇitena purisaṃ bandhati – A. IV. 196

Snares a man by speech; *Bhaṇ + i + ta, pp.; Ba(n) dh + a + ti, pres. 3rd. sg.*

Bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudentā viharanti – M. III. 152; S. IV. 225

They abide engaging themselves in quarrelling, brawling, disputing, and attacking each other with the spears of words; *Jan + ta, pp.; vi + Vad + a, der. + ā + Pad + ta, pp.; vi + Tud + a + nta, pr.p.; vi + Hr + a + nti, pres. 3rd. pl.*

Bhaṇḍantaṃ na paṭibhaṇḍati – A. III. 371

(He) does not quarrel in return with the one who is quarrelling with him; *Bhaṇḍ + a + nta, pr.p.; Bhaṇḍ + a + ti, pres. 3rd. sg.*

Bhaṇḍaṃ chedāpitaṃ hoti – Vin. I. 148

The wood (necessary for the building) was made ready; *Chid + āpe + i + ta, caus. pass. pp.*

Bhaṇḍāgāraṃ sammannituṃ – Vin. I. 284

To agree upon a store house; *saṃ + Man + ya + i + tuṃ, inf.*

Bhaṇḍāgārikaṃ sammannituṃ – Vin. II. 176

To agree upon a keeper of the store

house; *bhaṇḍa* + *agāra* + *ika*, *der.*

Bhaṇḍikabaddhāni tiṭṭhanti – Vin. III. 203

(They) remain tied up in bundles; *Badh* + *ta*, *pp.*; *tiṭṭha* (from *Sthā*) + *nti*, *pres. 3rd. pl.*

Bhaṇḍikaṃ bandhitvā – Vin. I. 215

Having tied down (them) into a bundle; *Ba(n)dh* + *i* + *tvā*, *absol.*

Bhaṇḍike dehi – Vin. IV. 258

Give garlic with more bulbs; *bhaṇḍika lasuna* is a kind of *lasuna* which has more bulbs, *Cy. 920*; *Dā* + *e* + *hi*, *imper. 2nd. sg.*

Bhatakālepi ārocetum – Vin. I. 117

To inform even at the meal time; *bhatakāle* + *api*; *ā* + *Ruc* + *e* + *tum*, *caus. inf.*

Bhattakilamatho – A. III. 320

Languid after meal

Bhattachgaṃ kolāhalaṃ ahoṣi – Vin. II. 165

The refectory became a place of uproar; *bhatta* + *agga*

Bhattachgaṃ sammajjitabbaṃ – Vin. II. 216

The refectory should be swept; *saṃ* + *Mṛj* + *ya* + *i* + *tabba*, *fut. pp.*

Bhattachgavattaṃ paññāpemi – Vin. II. 213

I proclaim refectory duty; *pa* + *Jñā* + *āpe* + *mi*, *caus. pres. 1st. sg.*

Bhattachge aggāsaṃ aggodakaṃ

aggapiṇḍaṃ – M. II. 204

The best seat, best water and best food in the refectory; *bhatta* + *agga*, *agga* is the contracted form of *agāra* (house); *agga* + *āsana*; *agga* + *udaka*;

Bhattachge anumoditum – Vin. II. 212

To thank at the end of the meal; *bhatta* + *agga* (= *end*); *anu* + *Mud* + *a* + *i* + *tum*, *inf.*

Bhattachge antaraghare āsaṃ

paññāpento – Vin. III. 79

While preparing a seat at the refectory inside the house

Bhattachge āsaṃ saṃkāyantiyo – Vin. II. 274

Being unsure of the refectory seat; *saṃkā* + *āya* + *nta* + *ī*, *denom. pr. p.*

Bhattachge na cittaṛūpaṃ bhuñjanti – Vin. I. 222

At the refectory they do not enjoy food as much as they wish; *Bhu(ñ)j* + *a* + *nti*, *pres. 3rd. pl.*

Bhattachgepi uccāsaddā mahāsaddā viharanti – Vin. I. 44

Even in the refectory they remain shouting and making much noise; *bhattachge* + *api*; *uccā* + *sadda*

Bhattachge bahusitthāni

pakiriyiṃsu – Vin. II. 132

Many boiled rice were scattered all over the refectory; *pa* + *kir* + *īya* + *iṃsu*, *pass. pst. 3rd. pl.*

Bhattachge saputtadāro tiṭṭhitvā

parivisati – Vin. III. 160

Having stayed at the refectory with wife and children (he) serves; *tiṭṭha* + *i* + *tvā*, a rare *absol.*, *ṭhatvā* is commonly used; *pari* + *Viṣ* + *a* + *ti*, *pres. 3rd. sg.*

Bhattachchedaṃ karissati – Vin. I. 293

(He) will make (him) lose meal; *bhatta* + *cheda*: *Chid* + *a*, *der.*

Bhattāncassa nacchādeyya – M. I.

275; Vin. I. 137, bhattamassa

nacchādeti

He would have no appetite for food; *bhattaṃ* + *ca* + *assa*; *na* + *chanda* + *e* + *eyya*, *denom. opt. 3rd. sg.*; *na ruceyya*, *Cy. II. 317*

Bhattapaṭipāṭi adhiṭṭhitā hoti –

Vin. I. 57; II. 119; IV. 75

A series of almsgivings has been organised; *adhi* + *Sthā* + *i* + *ta*, *pp.*

Bhattapaṭipāṭi khīyittha – Vin. I. 57

A series of almsgivings is exhausted; *Kṣi* + *iya* + *i* + *ttha*, *pass. pst. 3rd. sg.*

Bhattampi vetanampi vaḍḍhāpetum – Vin. II. 194

To make the quality of food and the salary increase; *bhattaṃ* + *api*; *vetanaṃ* + *api*; *Vṛdh* + *āpe* + *tum*, *caus. inf.*

Bhattaṃ upasaṃharantī – S. I. 160

While bringing food or serving food; *upa* + *saṃ* + *Hṛ* + *a* + *nta* + *ī*, *pr. p.*

Bhattaṃ kareyyāsi – Vin. IV. 162

You should prepare a meal; *Kṛ* +

eyyāsi, *opt. 2nd. sg.*

Bhattaṃ bhuttaṃ byāpajjeyya – A. III. 101; IV. 320

The food eaten may go wrong; *Bhuj* + *ta*, *pp.*; *vi* + *ā* + *Pad* + *ya* + *eyya*, *opt. 3rd. sg.*

Bhattavissaggaṃ karontī – Vin. II. 153, 302; III. 205

(They) partake of food; *bhatta* + *vi* + *Srj* + *ta*, *pp.*

Bhattavetaṇaṃ pakappetu – D. I. 135

Let the meal and the wage be arranged; *pa* + *kappa* + *e* + *tu*, *denom. imper. 3rd. sg.*

Bhattassa nimittaṃ na uggaṇhāti – S. V. 150

Does not take up the exact point of the food; *u(t)* + *Gṛh* + *ṇā* + *ti*, *meta. pres. 3rd. sg.*

Bhattā paññāṇamitthiyā – S. I. 42

Husband is the special mark of a woman; *pa* + *Jñā* + *ana*, *der.*

Bhattābhihāraṃ abhiharīṃsu – Vin. III. 15

(They) brought mid-day meal; *bhatta* + *abhihāra*; *abhi* + *Hṛ* + *a* + *iṃsu*, *pst. 3rd. pl.*

Bhattābhihāre upasaṃkamitvā – M. II. 126

Having come to me when the meal was being served; *upa* + *saṃ* + *Kram* + *i* + *tvā*, *absol.*

Bhattābhihāre bhāsa – S. I. 82

Utter (this) when the meal is being served; *bhatta + abhi + Hr + a, der.*

Bhattikā āgacchanti – Vin. II. 77; III. 161

Food seekers come; *bhatta + ika, der.*

Bhattiyāgharam gacchati – Vin. IV. 101

Goes to the house of the alms giver; *bhatta + iya, der.*

Bhattucchandavasānugā – A. IV. 266

The one who is following husband's will; *bhattu + chanda + vasa + anuga*

Bhattena nimantetvā – S. II. 259; Vin. III. 107

Having invited for a meal; *ni + manta + e + tvā, denom. absol.*

Bhattena paṭisaṃvidite – Vin. IV. 183

When the announcement is made regarding food; *paṭi + saṃ + Vid + i + ta, pp.*

Bhattena parivisati – Vin. I. 240

Serves with food; *pari + Viṣ + a + ti, pres. 3rd. sg.*

Bhaddakaṃ paṭibhānaṃ – A. II. 177

Ready-wit is excellent

Bhaddakaṃ vata bho hatthiratanam, sace damatham upeyya – D. II. 174

The elephant-treasure is indeed excellent if it would come to be tamed; *upa + e (from I) + eyya, opt.*

3rd. sg.

Bhaddako te ummaggo bhaddakaṃ paṭibhānaṃ kalyānī paripucchā – S. V. 16; A. II. 177

Excellent is your approach to the question, excellent is your ready-wittedness and excellent is your questioning; *ummaggoti, pañha-ummaggo, pañha-vīmaṃsanaṃ, pañha-gavesananti attho, Cy. III. 131*

Bhaddikā bhante āvaṭṭanī māyā – M. I. 383

Venerable sir, the magic of conversion is excellent; *a + Vr + ana + ī, der.*

Bhaddiye viharati Jātiyāvane – A. III. 36; Vin. I. 189, 242

Abides at Jātiyā grove, in Bhaddiya

Bhadraṇi passati – Vin. I. 230

(He) sees all good things

Bhadrena yobbanena samannāgato,

paṭhamena vayasā – D. I. 115

Endowed with prime youth, with the first part of (his) age; *saṃ + anu + ā + Gam + ta, pp.*

Bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya – M. I. 104

(He is) fit for breaking out or penetration into, fit for realisation, fit for attaining unique state of release from bondage; *Bhū + ya > bhav + ya > bhabba, fut. pp.; abhi + ni + Bhid or Vyadh; saṃ + Budh + a, der.; yoga + khema*

Bhabbo arahattaṃ sacchikātuṃ – A. III. 422

He is capable of experiencing Arahant-hood; *araha + tta, der.; sa + acchi + kātuṃ, inf.*

Bhabbo imasmiṃ dhammavinaye – A. III. 8

He is capable in this doctrine and discipline

Bhabbo kāye kāyānupassī viharituṃ – A. III. 450

He is capable of abiding with contemplation of body in the body; *vi + Hr + i + tuṃ, inf.*

Bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhitvā vihariṃsu – M. I. 152

Refrained from eating with fear (they) entered into the forest-regions and lived there; *bhayena bhogato, Cy. II. 161; paṭi + vi + Ram + ta, pp.; adhi + o + Gāh + i + tvā, absol.*

Bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo – S. I. 104

Being desirous of creating fear, trembling and horripilation; *Skambh + i + ta, pp. + tta, der.; loma + Hrṣ + a (harṣa > hassa > hāsa > haṃsa); u(t) + Pad + e + tuṃ, caus. inf. + kāma*

Bhayaṃ tumhāka no siyā – S. I. 220

There would be no fear for you; *tumhāka, niggaḥīta is elided; no, neg. p.; As + yā (Skt. yāt), opt. 3rd. sg.*

Bhayaṃ vā chambhitattaṃ vā

lomahaṃso vā na hessati – S. I. 220

There will not arise fear, trembling, or horripilation; *Hū (Bhū) + a + ssati > hōssati > hessati*

Bhayaṃ vā sārājjaṃ vā okkamissati – M. I. 72

Fear or timidity (or shyness) will come into the mind; *saṃ + Raj + ya, der.; o (ava) + Kram + i + ssati, fut. 3rd. sg.*

Bhayaṃ veraṃ pasavati – A. III. 205; IV. 406

Produces fear and hatred; *pa + Su + a + ti, pres. 3rd. sg.*

Bhayaṃ saṃvegaṃ santāsaṃ āpajjanti – A. II. 33

They become scared, agitated and trembled; *ā + Pad + ya + nti, pres. 3rd. pl.*

Bhayaṃ hoti aṭavisamkhepo – A. I. 178

There is a terror coming from the forest (i.e. a raid of bandits); *aṭavisamkhopoti aṭaviyā samkopo, aṭavīti cettha aṭavivāsino corā veditabbā, Cy. III. 284; Cy. takes the term samkhepo as samkopo saṃ + Kup + a, der.; if the term is samkhobho, which means commotion, it is formed by saṃ + Kṣubh + a, der.*

Bhayassa kiccaṃ karoti – D. III. 186

Out of fear, he does the things to be done; *Kṛ (t) + ya, fut. pp.; Kṛ + o + ti, pres. 3rd. sg.*

Bhayā hi santo na karonti pāpaṃ –

S. I. 21

Indeed, for the reason of fear, the good people don't do evil; *Kṛ + o + nti, pres. 3rd. pl.*

Bharaṇḍu Kālāmo Bhagavato purāṇasabrahmacāri – A. I. 277

Bharaṇḍu Kālāma, a co-celibate of the Blessed One, in the past

Bhariyaṃ purato ṭhapetvā – Vin. I. 276

Causing the wife to stand in front; *Sthā + āpe + tvā, caus. absol.*

Bhariyā ca paramā sakhā – S. I. 37

Wife is the best friend (sakhā, one who eats together)

Bhariyā saddhā, saddhā kulā ānītā – M. II. 185

Wife is faithful and brought from a faithful family; *ā + Nī + ta, pp.*

Bhavanam kattukāmo – Vin. IV. 34

Desirous of making a residence; *Kṛ + tuṃ, inf. + kāma*

Bhavanirodho nibbānaṃ – A. V. 9

Cessation of becoming is Nibbāna

Bhavanetti samūhatā – M. II. 105; S. V. 432

The guide to becoming (desire) is completely destroyed; *bhava + Nī + ti, der. > ne ti > netti; saṃ + u(t) + Han + ta, pp.*

Bhavantaṃ Gotamaṃ uddissa – M. I. 16

Pointing at the venerable Gotama; *uddissa, indel.*

Bhavantarūpānaṃ kho adassanā – M. II. 158

For the reason of not seeing the venerables like you; *a + Dṛś + ya + ana, der.*

Bhavantānaṃ yeva vāhasā – D. II. 245

Because of your support! (thanks to the support given by you); *a satirical remark; vāhasā, adv. analog. form*

Bhavanti upasaṃkamitāro – M. III. 111

There are those who approach; *upa + saṃ + Kram + i + tu, der.*

Bhavapaṭilābhikāni saṃyojanāni – A. II. 133

The fetters that give rise to becoming; *bhava + paṭi + Labh + ika, der.; saṃ + Yuj + ana, der.*

Bhavamatthu bhavantaṃ Jotipālaṃ mānavaṃ – D. II. 231

Let there be success for the young Jotipāla, *bhavaṃ + atthu; Bhū + a, der., opp. parābhava; As + tu, imper. 3rd. sg.*

Bhavassa abhinipphattiyā – D. II. 283

For producing a new birth; *ni (s) + Pad + ti, der.*

Bhavassa abhinibbattiyā – A. III. 400

To produce a new existence; *abhi + ni + Vṛt + ti, der.*

Bhavā jāti, bhūtassa jarāmarāṇaṃ – M. I. 6

Birth is due to becoming, decay and death are for the one who has come into being; *bhavoti kammabhavo, jātīti vipākakkhandhā, bhutassāti sattassa, Cy. I. 52; Bhū + ta, pp.*

Bhavāya vā vibhavāya vā – M. III. 244

For becoming or non-becoming; *Bhū + a, der.*

Bhavissanti dhammassa aññātāro – D. II. 37; M. I. 168; III. 261

There will be those who realise the Dhamma; *Bhū + a + i + ssanti, fut. 3rd. pl.; ā + Jñā + tu, der.*

Bhavissanti me vattāro – D. II. 342; Vin. I. 185

There will be critics for me; *Vac + tu, der.*

Bhavissanti Vajjī, bhavissanti Vajjī – A. III. 76

Vajjīs will be successful, Vajjīs will be successful

Bhavissāmi nu kho anāgatamaddhānaṃ – M. I. 8

Shall I be in future; *nu, interr.p.; an + ā + Gam + ta, pp. + addhāna*

Bhave na rajjati, sambhave na rajjati – A. IV. 70

He is not attached to the (present) existence, not attached to the (future) existence; *Raj + ya + ti, pass. pres. 3rd. sg.*

Bhavesanā pahīnā – A. V. 61

Abandoned is the search for becoming; *bhava + es (from Iṣ) + ana, der.; pa + Hā + ta, pp.*

Bhasmantā āhutiyo – D. I. 55

Oblations end in ashes; *bhasma + anta; ā + Hu + ti, der.*

Bhasmāva bhavati ekacco – M. II. 155

Surely, some becomes ashes (some are reduced to ashes); *bhasmā + eva*

Bhasmā vasalī hohi – M. II. 155

Be reduced to ashes, outcast; *Hū (Bhū) + a + hi, imper. 2nd. sg.*

Bhasmā hi udadhī mahā – Vin. II. 203

Great ocean is indeed dangerous; *Cy. takes bhasmā as bhesmā and says 'bhesmāti bhayānako', 1277*

Bhassamanuyuttassa viharato – A. III. 393

Of the one who is engaged in talking; *Bhās + ya, fut. pp.; anu + Yuj + ta, pp.*

Bhassārāmataṃ anuyuttā – D. II. 78

Indulged in gossip; *bhassa + ārāma + tā, der.*

Bhāgaṃ datvā paribhuñjitabbāni – Vin. I. 250

Having given a portion, (the rest) should be enjoyed; *bhāgaṃ datvāti dasamaṃ bhāgaṃ datvā, idaṃ kira Jambudīpe porāṇaka cārittaṃ. Tasmā dasakoṭṭhāse katvā eko koṭṭhāso bhūmisāmikānaṃ dātabbo, Cy. 1103;*

Dā + tvā, absol.; pari + Bhū(ñ)j + i + tabba, fut. pp.

Bhāgaṃ detha – Vin. I. 282

Give (us) a portion; *Dā + e + tha, pres. 2nd. pl.*

Bhājanagataṃ udakaṃ vā kañcikaṃ vā khīraṃ vā takkaṃ vā – Vin. IV. 112

Water, rice gruel, milk or buttermilk in a vessel

Bhājanantarikāya passivā – Vin. IV. 272

Having seen (it) in the midst of the kitchen-ware; *bhājana + antarikā*

Bhājane ākiranto omasati – Vin. IV. 191

Touches while putting into the vessel; *ā + kir + a + nta, pr.p.; o (ava) + Mṛṣ + a + ti, pres. 3rd. sg.*

Bhājitābhājitañca jāneyya – Vin. II. 176

(He) would know what was distributed and what was not; *Bhāj + e + i + ta, caus. pp. + abhājita; Jān + nā + eyya, opt. 3rd. sg.*

Bhātaro saudariyā – M. II. 154

Brothers, born of the same mother (who belong to the same womb); *sa + udara + iya, der.*

Bhātukā honti – Vin. II. 180

Are brothers; *bhātu + ka, der.*

Bhāyasi maṃ samaṇa – S. I. 207

Recluse, are you afraid of me; *Bhī + a + si, pres. 2nd. sg.*

Bhāyitabbaṃ (na) etassa sukhasa – M. III. 233

Should not be scared of this happiness; *Bhī + a + i + tabba, fut. pp.; with the root Bhī, gen. is used*

Bhāratakānaṃ sakkatā garukatā mānitā pūjitā apacitā – S. IV. 117

(These are) well treated, honoured, esteemed, offered and revered by the rulers belonging to the Bharata clan; *Bhāratakānanti kuṭimbikānaṃ, kuṭimbikāhi, yasmā raṭṭhaṃ bharanti, tasmā bharatāti vuccanti Cy.II. 397; sa(t) + Kṛ + ta, pp.; Man + e + i + ta, caus. pp.; Pūj + e + i + ta, caus. pp.; apa + Ci + ta, pp.*

Bhāvanaṃ anvāya – D. III. 97

Having gone with cultivation; *anu + aya (from I), absol.*

Bhāvanānuযোগamanuyuttā viharanti – M. III. 81

Indulged in cultivation, they abide; *bhāvanā + anu + yogaṃ + anu + Yuj + ta, pp.*

Bhāvanā pāripūriṃ gacchati – M. III. 76; S. V. 68; A. I. 14

Go to completion by cultivation; *bhāvanā + ā, instr. sg.; paripūra + ī, der.*

Bhāvanāmayāṃ

puññakiriyavattthuṃ nābhisambhoti – A. IV. 241

Is not capable of attaining the base of merit-making, produced by cultivation; *na + abhi + saṃ + Bhū + a + ti, pres. 3rd. sg.*

Bhāvanāya rato mano – S. I. 48

The mind is attached to cultivation; *Ram + ta, pp.*

Bhāvittā bahulikatattā – D. II. 214

For the reason of cultivation and constant practice; *bhāvita + tta, der.*

Bhāvitaṃ āsiṃsati – D. III. 49

Wishes for the world of senses; *bhāvitaṃ nāma tesaṃ saññāya pañcakāmaguṇā, Cy.840; Cy. takes the term āsiṃsati as asisati and comments: nāsisati na sevātīti attho; ā + Śams + a + ti, pres. 3rd. sg.*

Bhāvitaṃ bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā – D. II. 103; S. I. 116; II. 264

Cultivated, practised frequently, made it a vehicle, made it a ground, gradually established, acquainted with, well undertaken; *Bhū + e + i + ta, caus. pp.; bahula + kata; yāna + kata; vatthu + kata; anu + Sthā + i + ta, pp.; pari + Ci + ta, pp.; su + saṃ + ā + Rabh + ta, pp.*

Bhāvetabbaṃ bhāvitaṃ – M. II. 143

What was to be cultivated was cultivated; *Bhū + e + tabba, caus.fut. pp.; Bhū + e + i + ta, caus.pp.*

Bhāsati lapati niddisati – A. II. 24

Speaks, talks and points out; *Bhās + a + ti, pres. 3rd. sg.; Lap + a + ti, pres. 3rd. sg.; ni + Dṛṣ + a + ti, pres. 3rd. sg.*

Bhāsamānaṃ ca maṃ na jānanti, ko nu kho ayaṃ bhāsati, devo vā

manusso vāti – D. II. 109; A. IV. 307
While I am speaking they do not recognise me as to who is this person speaking (to us), whether he is a god or a human; *Bhās + a + māna, pr. p.; Jān + nā + nti, pres. 3rd. pl.; Bhās + a + ti, pres. 3rd. sg.*

Bhāsāya cittaṃ namati – M. III. 113
Mind turns towards talking; *Nam + a + ti, pres. 3rd. sg.*

Bhāsitaṃ abhinanditvā anumoditvā – M.III. 15; S. I. 146

Having rejoiced and appreciated the speech; *Bhās + i + ta, pp.; abhi + Nand + i + tvā, absol.; anu + Mud + a + i + tvā, absol.*

Bhāsitaṃ abhinanduṃ – M.I. 55; S. I. 157

(They) rejoiced over the talk; *abhi + Nand + uṃ, pst. 3rd. pl.*

Bhāsitaṃ evaṃ ājānāma – M. III. 131

Thus we understand the saying; *ā + Jān + nā + ma, pres. 1st. pl.*

Bhāsitaṃ hassakaṃ yeva ..nāmakam yeva.. rittakam yeva.. tucchakam yeva sampajjati – M. II. 201

The saying becomes a matter of laughing, something nominal, empty and hollow; *hassa(Hṛṣ + ya) + ka, der.; nāmakam yevāti lāmakam yeva, Cy. III. 447; Ric + ta, pp. + ka, der.; tuccha + ka, der.; saṃ + Pad + ya + ti, pres. 3rd. sg.*

Bhāsītassa attho viññāyati – Vin. II. 95

Meaning of the saying is clearly known; *vi + Jhā + ya + ti, pass. pres. 3rd. sg.*

Bhāsītassa na rasīyanti – A. IV. 387
The talk is not appreciated; *rasa + ūya + nti, denom. pass. pres. 3rd. pl.*

Bhāsītā hoti na kattā – A. II. 102
He is a speaker, not a doer; *Bhās + i + tu, der.; Kṛ + tu, der.*

Bhikkhaggena paṭivisaṃ ṭhapetvā bhājesuṃ – Vin. II. 294
They caused to divide, after apportioning them in terms of the number of bhikkhus; *bhikkhu + aggena; Sthā + āpe + tvā, caus. absol.; Bhaj + e + s + uṃ, caus. absol.*

Bhikkhaṃ pariyesāmi – S. I. 181
I seek alms; *pari + es (from Iṣ) a + mi, pres. 1st. sg.*

Bhikkhācariyaṃ brāhmaṇassa sandhanaṃ – M. II. 180
The brahmin's own wealth is begging; *saṃ + dhana*

Bhikkhādāyikāya mukhaṃ na oloketabbā – Vin. II. 216
The face of the alms giving lady should not be gazed at; *bhikkhā + Dā + (y) + ikā (from aka), der.; o + Lok + e + tabba, fut. pp.*

Bhikkhā diyyati – Vin. IV. 59
Alms is given; *Dā + ūya + ti, pass. pres. 3rd. sg.*

Bhikkhāya dinnāya saṃghāṭiyā

pattaṃ paṭicchādetvā – Vin. II. 216
Having covered the bowl with the double layer robe, when the alms is given; *Dā + ta, pp.; paṭi + Chad + e + tvā, caus. absol.*

Bhikkhugatiko (bhatiko?) gilāno hoti – Vin. I. 148
An employee of bhikkhus is ill; *bhikkhubhatiko, Cy. V. 1069*

Bhikkhudassanaṃ hāpeti – A. IV. 25
Causes to neglect visiting bhikkhus; *Hā + āpe + ti, caus. pres. 3rd. sg.*

Bhikkhunā udayabbayānupassinā bhavitabbaṃ – M. III. 114
A bhikkhu should be one who observes arising and ceasing; *udaya:u(t) + aya (from I) + vaya: vi + aya + anu + passa + ī, der.*

Bhikkhuniyo accāvadatha – Vin. IV. 224
Scold bhikkhunīs; *atikkamitvā vadatha, akkosatha, Cy. 906; ati + ā + Vad + a + tha, imper. 2nd. pl.*

Bhikkhuniyo obhāsanti – Vin. II. 262
Pass a hint (at sex) (or say vulgar words) to bhikkhunīs; *asaddhammena obhāsenti, Cy. 1292; obhāsa + e + nti, denom. pres. 3rd. pl. or o (ava) + Bhās + a + nti, pres. 3rd. pl.*

Bhikkhuniyo ovdanti pariyāyena – M. III. 270
Advise bhikkhunīs in turn; *o (ava) + Vad + a + nti, pres. 3rd. pl.*

Bhikkhuniyo nāma ubhatosaṃghe

upasampannā – Vin. IV. 52
Bhikkhunīs mean those who are ordained in both Saṃgha (bhikkhu and bhikkhunī); *upa + saṃ + Pad + ta, pp.*

Bhikkhunīnaṃ anupakhajja – Vin. II. 88
Having crept into the side of bhikkhunīs; *anu + upa + Khād + ya, absol.*

Bhikkhunīparipācitaṃ piṇḍapātaṃ – Vin. IV. 66
Alms-food caused to be cooked by a bhikkhunī; *pari + Pac + e + i + ta, caus. pp.*

Bhikkhunīyeva samānā – Vin. IV. 216
While being indeed a bhikkhunī; *bhikkhunī + eva; As + māna, pr.p.*

Bhikkhunīsamghassa udakasāṭikā dātuṃ – Vin. I. 292
To give bathing clothe to the community of bhikkhunīs; *Dā + tuṃ, inf.*

Bhikkhunīsamghassa vihesikā – Vin. IV. 239
The one who makes troubles for the Order of bhikkhunīs; *vihesa + ikā, der.*

Bhikkhunīhi saddhiṃ sampayoventi – Vin. II. 262
Cause to have sex with the bhikkhunīs; *bhikkhunīhi saddhiṃ purise asaddhammena sampayoventi; Cy. 1292*

Bhikkhunīhi saṃkamituṃ – Vin. III.

35
To join with bhikkhunīs; *saṃgantūṃ samaṅgī bhavitūṃ, Cy. 274; saṃ + Kram + i + tum, inf.*

Bhikkhunūpassayaṃ upasaṃkamtivā – Vin. II. 259; IV. 55
Having gone to the nunnery; *bhikkhunī + upassaya; the place where bhikkhunīs abide is called upassaya because they are expected to live in the neighbourhood of the bhikkhus; upa + saṃ + Kram + i + tvā, absol.*

Bhikkhunūpassayaṃ nissāya rājakulaṃ gacchati – Vin. IV. 265
Goes to the royal family through the nunnery; *bhikkhunī + upassaya: upa + Śri + a, der.*

Bhikkhuno etaṃ pātikaṃkhaṃ – S. V. 442
This is to be expected of a bhikkhu; *pati + Kaṃks + ya; fut. pp.*

Bhikkhuno bahukatāṃ hoti – M. I. 190
Much has been done by the bhikkhu; *bahu + Kṛ + ta, pp.*

Bhikkhunovādakaṃ sammannituṃ – Vin. IV. 50
To agree upon an instructor to bhikkhunīs; *bhikkhunī + ovāda + ka, der.; saṃ + Man + ya + i + tum, inf.*

Bhikkhunovādakasammuti sādiyitabbā – A. IV. 347
The appointment to the post of bhikkhunī- instructor is to be accepted; *bhikkhunī + ovādaka +*

sammuti; Svad + aya + i + tabba, caus. fut. pp.

Bhikkhu pakatatto samānasamvāsako samānasīmāya ʔhito samgham bhindati – Vin. II. 204

A regular bhikkhu who has equal rights, stays in the same boundary, splits the Saṃgha; *pakata (pa + Kr + ta, pp.) + atta; sam + Vas + aka, der.; Sthā + i + ta, pp.; Bhi(n)d + a + ti, pres. 3rd. sg.*

Bhikkhupesunne pācittiyam – Vin. IV. 12

In slandering a bhikkhu there is an offence of expiation

Bhikkhumajjhagato – A. V. 122

The one who has gone to the assembly of bhikkhus

Bhikkhum gahetvā bhikkhuniyā vippaṭṭipādesum – Vin. III. 39

Getting hold of a bhikkhu (they) made him have sex with a bhikkhuni; *Gṛh + e + tvā, absol.; vi + paṭi + Pad + e + s + um, caus. pst. 3rd. pl.*

Bhikkhu visamyogādhippāyo – A. III. 156

The bhikkhu intent on detachment; *vi + sam + yoga + adhippāya*

Bhikkhusamghato paccāsimṣitabbā – Vin. II. 255

Should be expected from the community of bhikkhus; *pati + ā + Śams + i + tabba, fut. pp.*

Bhikkhusamghaparivuto abbhokāse

nisinno hoti – M. I. 463; III. 15; S. V. 163, ajjhokāse

Being surrounded by the community of bhikkhus, (He) has been sitting in the open-air; *pari + Vr + ta, pp.; abhi + okāsa; ni + Sad + ta, pp.*

Bhikkhusamgham ārabha kiñciveva udāharati – D. II. 99

Speaks something concerning the community of bhikkhus; *ārabha, incl. ; kiñci + (d) + eva; u (t) + ā + Hr + a + ti, pres. 3rd. sg.*

Bhikkhusamgham pariharissāmi – D. II. 100; Vin. II. 185

I will lead the community of bhikkhus; *pari + Hr + a + i + ssāmi, fut. 1st. sg.*

Bhikkhusamghe upanīto – S. II. 216

(I was) introduced in the Saṃgha; *ep. attho ca vutto attā ca anupanīto, A. III. 359; āsajja upanīya vācā bhāsītā, A. II. 37; ajjhāyako upanīto, M. II. 154, the last word upanīta is used in the brahmanic sense, i.e. a boy initiated into the class; upa + Nī + ta, pp.*

Bhikkhusamghe sabbanavako – S. IV. 284

Youngest in the community of bhikkhus; *sabba + navaka (of all he is the new comer)*

Bhikkhusikkhāya sikkhitabbam – Vin. II. 22

Should train in the discipline of the bhikkhus; *Śak + i + tabba, desid. fut. pp.*

Bhikkhussa ātumāri, mātumāri;

varam te bhikkhu tiṅhena govikattanena kucchi parikanto, natveva yā rattandhakāratimisāya kucchihetu piṇḍāya carasā – M. I. 449

Bhikkhu, shame on you, shame on your mother; it is better for you, bhikkhu, that you have cut your stomach with a sharp butcher's knife than that you go on alms collection in the thick darkness of the night for the reason of belly; *ātumāri and mātumāri seem to be colloquial terms used for expressing anger; pari + Kr(n)t + ta, pp.; na + tu + eva; ratti + andhakāra + timisā; carasā, seems to be an analog. form*

Bhikkhussa kālam kate samgho sāmi pattacivare – Vin. I. 303

Saṃgha is the owner of the bowl and the robe of a bhikkhu when he has passed away

Bhikkhū akkosati paribhāsati – A. IV. 345

Reviles and abuses bhikkhus; *ā + Kruś + a + ti, pres. 3rd. sg.; pari + Bhās + a + ti, pres. 3rd. sg.*

Bhikkhū anupakhajja na nisīditabbam – Vin. I. 47

One should not sit encroaching the bhikkhus; *an + upa + Khād + ya, absol.*

Bhikkhū āmantesi bhikkhavoti – M. I. 55; S. I. 5

Addressed the bhikkhus by saying bhikkhus; *ā + manta + e + s + i, denom. past. 3rd. sg.; bhikkhavo + iti*

Bhikkhūnam akārako – Vin. I. 301

The one who does not help bhikkhus; *a + Kr + aka, der.*

Bhikkhūnam bahunā janena visabhāgo yadidam nekkhammam – A. IV. 438

The renunciation of bhikkhus is incongruous with many people; *ni(ś) + Kram + ya, der.*

Bhikkhūnam santike dūtam pāhesi – Vin. IV. 74

Sent a messenger to the bhikkhus; *pa + ā + Hi + e + s + i, caus. pst. 3rd. sg.*

Bhikkhūnam sikkhāsājīvasamāpanno – M. I. 179

Entering upon the training and the rules of bhikkhus; *yā bhikkhūnam adhisīlasamkhātā sikkhā, tañca; yatthacete sahaṅvanti, ekajīvikā sabhāgavuttino honti, tam Bhagavatā paññattasikkhāpada samkhātam sājīvañca, Cy. II. 205; sikkhā + sājīva + samāpanna: sam + ā + Pad + ta, pp.*

Bhikkhū parivisati – Vin. I. 222

Feeds bhikkhus; *pari + Viś + a + ti, pres. 3rd. sg.*

Bhikkhū passāmi haṭṭhapahaṭṭhe udaggudagge abhiratarūpe pīṇitindriye apposukke pannalome paradavutte migabhūtena cetasā viharante – M. II. 121

I see the bhikkhus who are happy, cheerful, look delighted, with fresh faculties, not withdrawing, humble, existing on what is given by others and

living with a deer-mind; *Hṛṣ + ta, pp.*
+ *pahaṭṭha; udagga + udagga; abhi*
+ *Ram + ta, pp.* + *rūpa; Prī + ṇā + i*
+ *ta, pp.* + *indriya; appa + ussukka;*
Pad + ta, pp. + *loma; para + Dā +*
Vṛt + ta, pp.; *miga + Bhū + ta, pp.* ;
vi + Hr + a + nta, pr.p.

Bhikkhū bhikkhūhi bhedeti – A. IV. 345

Makes bhikkhus dissent with bhikkhus;
Bhid + e + ti, caus. pres. 3rd. sg.

**Bhikkhū vā anabhineyya
vatthudesanāya – Vin. III. 149**

Or would not bring down bhikkhus for
marking the site; *an + abhi + Nī + a +*
eyya, opt. 3rd. sg.

**Bhikkhūsu appasābahulo viharati
– A. III. 270**

He abides mostly with displeasure
among the bhikkhus

**Bhikkhūhi neva vattabbo, na
ovaditabbo, na anusāsitabbo – D. II. 154**

He should never be told, never be
advised, never be instructed by the
bhikkhus; *na + eva; Vad + tabba, fut.*
pp.; *o (ava) + Vad + i + tabba, fut.*
pp.; *anu + Śās + i + tabba, fut. pp.*

**Bhikkhūhi bhikkhunīnaṃ vinayaṃ
vācetuṃ – Vin. II. 261**

To teach Vinaya to the bhikkhunīs by
bhikkhus; *Vac + e + tuṃ, caus. inf.*

**Bhikkhūhi saddhiṃ
paṭisammodamānā – M. I. 456**

Exchanging friendly greetings with
the bhikkhus; *paṭi + saṃ + Mud*

+ *a + māna, pr. p.*

Bhikkhūhi saddhiṃ saṃvāso – A. IV. 205

Co-existence with the bhikkhus

**Bhikkhūhi saddhiṃ
saṃvibhajitabbam – Vin. IV. 80**

It should be shared with bhikkhus; *saṃ*
+ *vi + Bhaj + i + tabba, fut. pp.*

**Bhikkhūhi (na) sampayojetabbam –
Vin. II. 5**

Should not cause bhikkhus quarrel
with bhikkhus; *aññamaññaṃ yojetvā*
kalaho na kātabbo, Cy. 1156;
saṃ + pa + Yuj + e + tabba, caus. fut.
pp.

**Bhitā vissaramakāsi – M. I. 448;
Vin. I. 87**

Being frightened screamed; *vi +*
saraṃ + a + Kr + ā + s + i, double
pst. 3rd. sg.

Bhitti kaṇṇakitā hoti – Vin. I. 48

The wall has been made black(dirty);
kaṇha (Krṣṇa) > kaṇṇa + Kr + ta,
pp.

**Bhittikhilepi nāgadantakepi – Vin.
II. 114**

On the peg fixed to the wall and on the
elephant's tusk

Bhittim apassenti – Vin. II. 175

Lean against the wall; *apa + Śri + e +*
nti, pres. 3rd. pl.

Bhinnattā bhikkhu hoti – A. IV. 144

One becomes a bhikkhu for the reason
of broken; *Bhid + ta, pp. + tta, der.*

**Bhinnā nigaṇṭhā dvedhikajātā
bhaṇḍanajātā kalahajātā
vivādāpannā aññamaññaṃ
mukhasattīhi vitudentā viharanti –
D. III. 210**

The Nigaṇṭhas (Jaina disciples),
who are disunited and divided into two,
live with quarrelling disputing and
attacking each other with sharp
weapons of mouth, i.e. with piercing
words; *Bhid + ta, pp.*; *Jan + ta, pp.*;
vivāda + āpanna: ā + Pad + ta, pp.;
vi + Tud + a + nta, pr. p.; *vi + Hr + a*
+ *nti, pres. 3rd. pl.*

**Bhinnena pattena vipphālītāya
saṃghāṭiyā – M. II. 104**

With the bowl broken and the robe
split; *Bhid + ta, pp.*; *vi + Phal + e + i*
+ *ta, caus. pp.*

**Bhinnena sīsena lohiteṇa galanteṇa
– M. II. 104**

With the head broken and bleeding;
Gal + a + nta, pr.p.

Bhikkāraṃ gahetvā – Vin. I. 39

Having taken the water-vessel; *Gṛh +*
e + tvā, absol.

**Bhikkova paṃkaṃ
abhibhakkhayitvā – Vin. II. 201**

Like the young elephant, having eaten
mud; *bhikkō + iva; abhi + Bhakṣ +*
ya + i + tvā, absol.

**Bhikkānaṃ vanasaṇḍaṃ – M. I.
79**

A dreadful jungle-thicket

**Bhikkānaṃ lomahaṃsano – D. II.
106**

Dreadful and hair-raising; *Hṛṣ + a +*
ana, der.; *harṣa > hassa > hāsa >*
haṃsa

**Bhikkāpiyamānā rodanti – Vin. IV.
114**

Being made scary, they cry;
bhikkā + āpe + iya + māna,
caus. pass. pr.p.; *Rud + a + nti,*
pres. 3rd. pl.

**Bhiyyokamyataṃ upādāya – Vin. II.
214; IV. 192**

Desiring for getting more; *kamyā +*
tā, der.

**Bhiyyo pallomamāpādiṃ araṇṇe
vihārāya – M. I. 17**

I became extremely courageous to
live in the forest; *bhiyyo, incl.*;
pallomaṃ + āpādiṃ; palloma,
contracted form of patita loma or
pannaloma; ā + Pad + iṃ, caus.
pst. 1st. sg.

**Bhiyyobhāvāya vepullāya
saṃvattati – S. V. 84; Vin. IV. 12**

It leads to increase and expansion;
vipula + ya, der.; *saṃ + Vṛt + a + ti,*
pres. 3rd. sg.

**Bhiyyosomattāya attamaṇā
pamuditā pītisomanassajātā – D. II.
224**

Excessively delighted, rejoiced,
happy and contented ; *pa + Mud +*
i + ta, pp.

**Bhiyyosomattāya attamaṇo
abhiraddho – Vin. I. 234**

Excessively happy and satisfied; *abhi*
+ *Rādh + ta, pp.*

- Bhiyyosomattāya āsavam deti – A. I. 124**
Discharges pus exceedingly;
bhiyyosomattāya, incl.; Dā + e + ti, pres. 3rd. sg.
- Bhiyyosomattāya paṭibhantu – M. III. 119**
Let more ideas come to your mind;
paṭi + Bhā + ntu, imper. 3rd. pl.
- Bhiyyosomattāya viriyam ārabhatha – M. III. 79**
Make more and more effort; *ā + Rabh + a + tha, imper. 2nd. pl.*
- Bhisakkam sallakattam upaṭṭhapeyyum – M. I. 429; II. 216, 258**
Would produce him before a physician and surgeon; *upa + Sthā + āpe + eyyum, caus. opt. 3rd. pl.*
- Bhisakkoti Tathāgatassa adhivacanam – A. IV. 340**
The word physician is another name for the Tathāgata
- Bhisakko sallakattoti Tathāgatassa adhivacanam – M. II. 260**
The words physician and surgeon are synonyms for the Tathāgata; *adhi + vacana*
- Bhisamuḷālam abbāhitvā – Vin. II. 201**
Having caused to pull out lotus sprouts and roots; *ā + Vah (or Brh) + e + i + tvā, caus. absol.*
- Bhisā ca muḷālikāyo ca avasiṭṭhā – Vin. I. 215**
- There remained sprouts and stalks of lotus; *ava + Śiṣ + ta, pp.*
- Bhisicchaviyo karissāma – Vin. II. 291**
We will make mattress- coverings;
bhisi + chavi
- Bhisim onandhitum – Vin. II. 150**
To cover the mattress; *o + Nah + (ta) + i + tum, inf.; cp. thusopi tandulam pariyanandhi, D. III. 91; andhakārena onaddhā, Dh. vs. 146; naddha is formed from + Nah + ta, it can also become nandha*
- Bhītā muttakarīsam mocentā yena vā tena vā palāyanti – S. II. 85**
They, being scared, flee this way or that way, discharging faeces and urine; *Bhī + ta, pp.; mutta + karīsa; Muc + e + nta, caus. pr.p.; Palāy + a + nti, pres. 3rd. pl.*
- Bhīto aṭṭhāsi – Vin. IV. 157**
He stood scared; *a + Sthā + ā + s + i, double pst. 3rd. sg.*
- Bhīto ubbiggo ussamkī utrasso – Vin. I. 347**
Scared, agitated, anxious, terrified; *u(t) + Vij + ta, pp.; u(t) + Śank + ī, der.; u(t) + tras + ta, pp. (utrasto > utrasso)*
- Bhīto samviggo lomahaṭṭhajāto – D. I. 50, III. 17**
Frightened agitated and horripilated; *sam + Vij + ta, pp.; loma + Hrṣ + ta, pp.*
- Bhīruttāṇagatena attanā – A. IV.**

- 432**
With the mind protected from fear;
bhīru + uttāṇa + gata
- Bhuttā me mānusakā kāmā – M. II. 75**
I have enjoyed the human sense pleasure; *Bhuj + ta, pp.; manu(s) + aka, der.*
- Bhuttāvinā pavāritena anatirittam bhojanam bhuñjitum – Vin. II. 300**
To eat food which is not left over by the one who has already finished eating and said enough
- Bhuttāvim onītapattapāṇim – M. III. 145; S. IV. 122; V. 384**
The one who has finished the meal and taken the hand out of the bowl; *o (apa) + Nī + ta, pp. + patta + pāṇi, der.*
- Bhuttāvī anumodati – M. II. 139**
After lunch (He) thanks; *Bhuj + tāvī, pp.; anu + Mud + a + ti, pres. 3rd. sg.*
- Bhuttāvī assam pavārito paripuṇṇo pariyoṣito suhito yāvadattho – M. I. 12**
I would have eaten, refused more, been full, finished, been satisfied, taken as much as I needed; *As + yaṇ (Skt. yām), opt. 1st. sg.; pa + Vr + e + i + ta, caus. pp.; pari + Pr + ta, pp.; pari + o (ava) + Sā + i + ta, pp.; su + Dhā + i + ta, pp.; yāva + (d) + attha*
- Bhuttāvī pattam bhūmiyam nikkhipati – M. II. 139**
After lunch he keeps the bowl on the floor; *ni + Kṣip + a + ti, pres. 3rd. sg.*
- Bhuttāvī pavārito – Vin. IV. 82**
The one who has finished the meal and refused more; *pa + Vr + e + i + ta, caus. pp.*
- Bhuttāvī mahassāsī – S. I. 81**
The one who has finished the meal and been breathing heavily; *mahā + ā + Śvas + ī, der.*
- Bhuttāvī muhuttam tuḥhī nisīdati – M. II. 139**
After lunch (he) sits down silently for a while; *muhuttam, adv.; ni + Sad + a + ti, pres. 3rd. sg.*
- Bhunahaccāni kammāni attamāraṇīyāni ca – A. IV. 98**
The actions of killing living beings and the self; *the Cy. takes the term as bhūtahaccāni and says hatavaḍḍhīni, IV. 49; bhūnaṇ + Han (hat) + ya, fut. pp. + kamma; Mṛ + e + anīya, caus. fut. pp.*
- Bhummattharaṇam karissāma – Vin. II. 291**
We will make a floor covering; *bhūmi + attharaṇa: ā + Str + ana*
- Bhusā vātavuṭṭhi – A. IV. 405; Vin. I. 184**
Strong wind and rain; *bhusā, incl.; vāta + vuṭṭhi: Vrṣ + ti, der.*
- Bhusā vātavuṭṭhi āgantvā – A. III. 370**
Having come strong wind and rain; *ā + Gam + tvā, absol.*
- Bhusikā uddharāpetvā opunāpetabbaṇ – Vin. II. 181**

Having caused to remove the chaff you should cause to winnow it; *u(t) + Dhṛ* or *Hṛ + āpe + tvā, caus. absol.*; *o + Pu + nā + āpe + tabbā, caus. fut. pp.*

Bhusena daṇḍena... nisedhaye – S. I. 223

Should cause to prevent by severe punishment; *ni + Śidh + aya + e, caus. opt. 3rd. sg.*

Bhūkuṭiṃ akāsi – M. I. 125

Frowned at

Bhūtagāmapātavyatāya pācittiyaṃ – Vin. IV. 34

In destroying plant life, there is an offence of expiation; *bhūtagāma: patiṭṭhitaharita tiṇarukkhādīnaṃ etaṃ adhivacaṃ, Cy. 761*

Bhūtapubbaṃ – D. II. 146; S. I. 61; IV. 177

This is what happened in the past; *pubbe + bhūtaṃ*

Bhūtaṃ tacchaṃ anaññathā – M. II. 170

Factual, true and steady; *an + añña + thā, der.*

Bhūtaṃ bhūtato paṭijānitabbaṃ – D. I. 3

A fact should be acknowledged as a fact; *paṭi + Jān + nā + i + tabba, fut. pp.*

Bhūtavejjako bhikkhu yakkhaṃ

jīvitā voropesi – Vin. III. 84

An exorcist bhikkhu deprived a demon of life; *vi + o + Ruh + e + s + i, caus. pst. 3rd. sg.*

Bhūtasmiṃ pācittiyaṃ – Vin. IV. 25
In informing something factual (to the unordained), there is an offence of expiation

Bhūtā tacchā dhammikā anavajjā – D. I. 228

Factual, true, just and not censurable; *Bhū + ta, pp.*; *taccha (tathya); dhamma + ika, der.*; *ana + Vad + ya, fut. pp.*

Bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya – S. II. 11

For the sustenance of beings who are already born or for the support of those who are seeking to be born; *Sthā + i + ti, der.*; *saṃ + bhava + esa (from Is) + ī, der.*; *anu + Grh + a, der.*

Bhūtā bhūtassa upapatti hoti – A. V. 289

The arrival of a being is from a being already existed; *bhūtasmaṃ sabhāvato vijjamānakammā sattassa nibbatto hoti, Cy. V. 76; Bhū + ta, pp.*; *upa + Pad + ti, der.*

Bhūtā bhūtassa uppatti hoti – M. I. 390

The birth of a being comes from a being already existed or the birth of a being is due to the action done previously; *u(t) + Pat + ti, or u(t) + Pad + ti, der.*

Bhūtena vakkhāmi, no abhūtena – A. V. 81

I speak with facts, not without facts; *Vac + ssāmi (syāmi), fut. 1st. sg.*

used as pres.

Bhūto yeva vaṇṇo bhāsito – Vin. II. 189

Spoken only of the existing qualities; *bhūto + (y) + eva; Bhās + i + ta, pp.*

Bhūmigatañca vehāsagatañca (suvannaṃ) – S. I. 102

(The gold) buried in the ground and kept on the upper floor; *bhūmi + Gam + ta, pp.*

Bhūmiṃ vilikhanti – Vin. II. 175

Scratch the floor; *vi + Likh + a + nti, pres. 3rd. pl.*

Bhedanaṃ pācittiyaṃ – Vin. IV. 167

There is an offence of expiation involving breaking up

Bhedanadhammo nikkhepanadhammo – S. I. 71

(This body) is of the nature of breaking and laying down; *Bhid + e + ana, caus. der.* + *dhamma; ni + Kṣip + e + ana, caus. der.*

Bhedasaṃvattanikaṃ vā adhikaraṇaṃ samādāya – Vin. III. 172

Having taken up a legal question leading to dissent; *bheda + saṃ + Vṛt + ana + ika, der.*; *saṃ + ā + Dā + ya, absol.*

Bhedāpeyya vā phalāpeyya vā dhovāpeyya vā ālīmpāpeyya vā bandhāpeyya vā mocāpeyya vā – Vin. IV. 316

Should cause to break, split, wash;

anoint, bandage or to release; *Bhid + āpe + eyya, caus. opt. 3rd. sg.*; *Phal + āpe + eyya, caus. opt. 3rd. sg.*; *Dhāv + āpe + eyya, caus. opt. 3rd. sg.*; *ā + Li(m)p + āpe + eyya, caus. opt. 3rd. sg.*; *Ba(n)dh + āpe + eyya, caus. opt. 3rd. sg.*; *Muc + āpe + eyya, caus. opt. 3rd. sg.*

Bhedāya parakkamati – Vin. II. 204
Works for dissent; *parā + Kram + a + ti, pres. 3rd. sg.*

Bhesajjathāya moceti – Vin. III. 112

Causes to discharge (semen) for medical purpose; *bhesajja + atthāya; Muc + e + ti, caus. pres. 3rd. sg.*

Bhesajjaṃ ussannaṃ hoti – Vin. IV. 101

Medicine became abundant; *u(t) + Syad + ta, pp.*

Bhesajjaṃ cetāpetvā – Vin. IV. 250
Having got medicine in exchange; *Cit? + āpe + tvā, caus. absol.*

Bhesajjaṃ na paṭisevitā – A. III. 143
The one who does not make use of medicine; *pati + Sev + i + tu, der.*

Bhesajjāni upagatāni – Vin. I. 272
Medicines applied; *upa + Gam + ta, pp.*

Bhesajjena ālīmpentassa – Vin. III. 117

While he was applying medicine; *ā + Li(m)p + e + nta, pr.p.*

Bhogajāniṃ nigacchati – D. II. 85

Undergoes loss of wealth ; *ni* + *gaccha* + *ti*, pres. 3rd. sg.

Bhoganagare viharati Ānande cetiye – D. II. 123; A. II. 167

Abides at the shrine of Ānanda in the city of Bhoga

Bhogaṃ adhigantum – A. I. 115

To gain wealth; *adhi* + *Gam* + *tum*, inf.

Bhogaṃ datvā vāseti – Vin. III. 140

Having given (her) wealth causes her to stay; *Dā* + *tvā*, absol.; *Vas* + *e* + *ti*, caus. pres. 3rd. sg.

Bhogaṃ phātīkattum – A. I. 115

To increase wealth; *phāti* + *Kṛ* + *tum*

Bhogavatāya nandati – A. IV. 95

For the reason of possessing wealth he rejoices; *bhoga* + *vanta* + *tā*; der.; *Nand* + *a* + *ti*, pres. 3rd. sg.

Bhogavyasanena vā phuṭṭho samāno – A. II. 188

Being hit by the loss of wealth; *Sprś* + *ta*, pp.; *As* + *māna*, pr.p.

Bhogā ca bhujjītuṃ puññāni ca kātum – Vin. III. 17

To enjoy the wealth and to do meritorious deeds; *Bhu(ñ)j* + *i* + *tum*, inf.; *Kṛ* + *tum*, > *kar* + *tum* > *kat* + *tum* > *kātum*, inf.; *bhogā*, used here should be made *bhoge* as it occurs in Vin. I. 182

Bhogānaṃ apāyamukhāni – D. III. 181

Doors to the draining of wealth ; *apa* + *āya* + *mukha*

Bhogānaṃ ādiyā – A. III. 45

Reasons for the acquisition of wealth; *ādiyā* = *ādātābbakāraṇāni*, Cy. III. 252; *ā* + *Dā* + *ya*, fut. pp.

Bhogānaṃ paripantho – A. V. 136

Danger to the wealth

Bhogā parikkhayaṃ gacchanti – M. II. 67

Wealth dwindles away; *pari* + *Kṣi* + *a*, der.

Bhogā me uppajjantu

sahadhammena – A. II. 66

Let me have wealth by lawful means; *u* (*i*) + *Pad* + *ya* + *ntu*, imper. 3rd. pl.

Bhogā sannicayaṃ yanti – D. III. 188

Wealth increases ; *Yā* + *nti*, pres. 3rd. pl.

Bhoge ca bhujjassu puññāni ca karohi – S. V. 53

Enjoy wealth and do good work; *Bhu(ñ)j* + *a* + *ssu*, imper. 2nd. sg.; *Kṛ* + *o* + *hi*, imper. 2nd. sg.

Bhogaṃ paṭisantharati – A. III. 129

Accords a friendly treatment with wealth; *paṭi* + *saṃ* + *Str* + *a* + *ti*, pres. 3rd. sg.

Bhoge patthayamānena – S. I. 89

By a person wishing for wealth; *pa* + *Arth* + *aya* + *māna*, pr.p.

Bhoge pariyesati – S. IV. 333

Seeks wealth; *pari* + *esa* (from *Is*) + *a* + *ti*, pres. 3rd. sg.

Bhoge vā naṃguṭṭhe vā gaṇheyya – M. I. 133

(He) would take (the snake) by the coil or by the tail; loc. for the reason of *Gṛh*; *Gṛh* + *nā* + *eyya*, meta. opt. 3rd. sg.

Bhoge viniveṭhetvā – Vin. I. 3

Making the coils unwound ; *vi* + *ni* + *Viṣṭ* or *Veṣṭ* + *e* + *tvā*, absol.

Bhogaṃ mahantaṃ pattāni kulāni – A. II. 249

The families rich in wealth; *pa* + *Āp* + *ta*, pp.

Bhogeḥi abhihaṭṭhum pavāreyyum – S. V. 53

They would lure him quite often with wealth; *abhihaṭṭhum*, indel., adv.; *pa* + *Vṛ* + *e* + *eyyum*, caus. opt. 3rd. pl.

Bhogeḥi parikkhipivā – Vin. I. 3

Having encircled with the coils; *pari* + *Kṣip* + *i* + *tvā*, absol.

Bhogaṃ allamaṃ vā sukkaṃ vā – A. III. 188

The food, raw or dry

Bhogaṃ lūkhaṃ vā paṇītaṃ vā – A. III. 264; IV. 189

The food, crude or fine

Bhogaṃ va jighacchato – D. II. 266

Just as food for the hungry; *bhogaṃ* + *iva*; *jighacchā* from *Ghās*, desid.

Bhogaṃ mattaññunā bhavitabbaṃ – M. I. 471

(One) should be moderate in eating

Bhogaṃ mattaññunā – D. III. 107; S. IV. 104; A. I. 113; II. 40

The one who is moderate in eating; *matta* + *Jñā* + *ū*, der.

Bhogaṃ vodāsaṃ āpajjati – D. III. 43

He becomes selective in food ; *dvedhaṃ āpajjati*, *dve bhāge karoti*, Cy. 837; *ā* + *Pad* + *ya* + *ti* ; pres. 3rd. sg.

Bhogaṃ paṭiyādeti – Vin. I. 222

Cause to prepare eatable porridge; *Bhuj* + *ya*, fut. pp.; *paṭi* + *Yat* + *e* + *nti*, caus. pres. 3rd. pl.

Bhogaṃ paṭiyādeti – Vin. I. 222

Satisfied with eatable porridge; *Dhā* + *ta*, pp.

Bhoto Gotamaṃ ṭhapito – M. III. 9

Instituted by the venerable Gotama; *Sthā* + *āpe* + *i* + *ta*, caus. pp.

Bhoto Gotamaṃ vuttavādino – D. I. 161

Reporters of the venerable Gotama, i.e. those who report correctly what is said by the venerable Gotama; *Vac* + *ta*, pp.; *Vad* + *ī*, der.

M

Makaradantakaṃ chinditum – Vin. II. 113

To cut a swordfish tooth; *Chi(n)d + i + tum, inf.*

Makasavijānī upannā hoti – Vin. II. 130

Mosquito-fan was available

Makasehi ubbāḥhā hontī – Vin. II. 119

Troubled by mosquitoes; *u(t) + Bād + ta, pp.*

Makkaṭavithīsu lepaṃ oḍḍenti – S. V. 148

Lay a trap of pitch in the trails of monkeys; *o (ava) + Dī? + e + nti, pres. 3rd. pl.*

Makkhikāhi purakkhato – A. I. 281

Swarmed by flies; *pure (Skt. puras) + Kr + ta, pp.*

Makkhikāhi samparikiṇṇaṃ passitvā – Vin. IV. 261

Having seen it infested with flies; *saṃ + pari + Kīr + ta, pp.*

Makkhī hoti palāsī – D. III. 45; M. I. 96; II. 246

Hypocritical and unmerciful; *makkha + ī, der.; palāsa + ī, der.*

Magadhakhettaṃ accibaddhaṃ pāḷibaddhaṃ mariyādabaddhaṃ

siṃghāṭakabaddhaṃ – Vin. I. 287

The field of Magadha bound by square

boundaries, long and broad boundaries, internal short boundaries and cross boundaries;

accibaddhantīaturassakedarak-abaddhaṃ, pāḷibaddhanti āyamato ca vitthārato ca

dīghamariyādabaddhaṃ,

mariyādabaddhanti antarantarā

rassamariyādāya mariyādabaddhaṃ,

siṃghāṭakabaddhanti mariyādāya

mariyādaṃ vinivijjhivā

gataṭṭhānena siṃghāṭakabaddhaṃ,

catukkasāṅghānanti attho, Cy. V.

1127; Badh + ta, pp.

Magadhānaṃ giribbajaṃ āgato – Vin. I. 43

Has come to the kingdom of Magadha, fenced (fortified) by mountains;

Magadha + a, der.; giri + vaja; ā + Gam + ta, pp.

Magadhesu viharati Andhakavinde – S. I. 154; A. III. 138

Abides at Andhakavinda in the kingdom of Magadha

Magadhesu viharati

dakkhiṇāgirismiṃ Ekanālāyaṃ

brāhmaṇagāme – S. I. 172

Abides at Ekanālā, a brahmin village near the southern mountain, in the kingdom of Magadha

Magadhesu viharati Pañcasālāyaṃ

brāhmaṇagāme – S. I. 113

Abides at the brahmin village named Pañcasālā in the kingdom of Magadha

Magadhesu viharati, pācīnato

Rājagahassa Ambasaṇḍā nāma

brāhmaṇagāmo, tassa uttarato

Vediyake pabbate Indasālaguhāyaṃ

– D. II. 263

Abides in the kingdom of Magadha, at the cave of Indasāla in the rock of Vediyaka which is situated towards the north of Ambasaṇḍā, the brahmin village, in the east of Rājagaha

Magadhesu viharati Maṇimālake

cetiye, Maṇibhaddassa yakkhassa

bhavane – S. I. 208

Abides at the Maṇimālake shrine, the residence of the yakkha Maṇibhadda, in the kingdom of Magadha

Magadhesu viharati Mātulāyaṃ – D. III. 58

Abides at Mātulā in the kingdom of Magadha

Magavisāṇena piṭṭhiṃ

kaṇḍūvamāno – M. I. 343

Scratching the back with a deer-horn; *kaṇḍūva + māna, pr.p.*

Maggāññū maggavidū maggakovidō – M. III. 8; S. I. 191

Knower of the path, experiencer of the path, skilled in the path; *magga + Jñā + ū, der.; magga + Vid + ū, der.; magga + kovida*

Maggaṃ āsevati bhāveti

bahulikaroti – A. II. 157

Pursues the path, cultivates, and practises frequently; *ā + Sev + a + ti, pres. 3rd. sg.; Bhū + a + e + ti, caus. pres. 3rd. sg.; bahula + karoti: Kr + o + ti, pres. 3rd. sg.*

Maggaṃ gacchantassa (bhikkhuno) – Vin. III. 117

For a bhikkhu going on the road; *maggaṃ, acc.sg. used in loc. sense; gaccha + nta, pr.p.*

Maggaṃ paṭipajjeyyūṃ – S. II. 98

(They) would embark on a journey; *paṭi + Pad + ya + eyyūṃ, opt. 3rd. pl.*

Maggaṃ paṭibhayaṃ yathā – D. III. 186

Just as a dangerous road; *yathā, incl.*

Maggaṃ pidaheyya – M. I. 117

(He) would close down the track; *api + Dhā + eyya, opt. 3rd. sg.*

Maggaṃ visodheti – A. IV. 285

Makes the path extremely clean; *vi + Śudh + e + ti, caus. pres. 3rd. sg.*

Maggā okkamma – D. II. 128; M. II. 45; S. V. 348; Vin. I. 23

Having stepped aside the road; *o (ava) + Kram + ya, absol.*

Maggānugā ca panetarahi sāvakā

viharanti pacchāsamannāgatā – M. III. 8; S. I. 191

The disciples, the followers, abide at present, following the path; *magga + anu + ga; pana + etarahi; pacchā + saṃ + anu + a + Gam + ta, pp.*

Maggāmaggañāṇadassanavisuddhi

yāvadeva paṭipadāñāṇadassana

visuddhatthā – M. I. 150

Purification by knowledge and vision of the right and wrong path is just for the purification by knowledge and vision of the procedure; *magga +*

amagga + nāṇa + dassana + visuddhi; yāva + (d) + eva; visuddhi + attha

Maggāmagge kathā udapādi – D. I. 235

There arose a discussion on the right path and the wrong path; *u(t) + a + Pad + i, pst. 3rd. sg.*

Magge pariyuṭṭhiṃsu – Vin. II. 277; IV. 131

Rose up on (blocked) the road; *pari + u(t) + Sthā + iṃsu, pst. 3rd. pl.*

Magge purisaṃ ṭhapesuṃ – S. V. 348; A. III. 168

(They) kept a man on the road; *Sthā + āpe + s + uṃ, caus. pst. 3rd. pl.*

Magge vā paṭipadāya vā – M. II. 245

On the path or practice

Maggo gantabbo hoti – A. IV. 332

The journey is to be completed; *Gam + tabba, fut.pp.*

Maggo dātabbo – Vin. II. 221

Should give way; *Dā + tabba, fut. pp.*

Maggo sañjāyati – A. II. 157

The path is ushered; *saṃ + Jan + ya + ti, pres. 3rd. sg.*

Maccudheyyaṃ suduttaraṃ – S. I. 60

The realm of death is hard to cross; *maccu + Dhā + eyya, der.; su + du + Tṛ + a, der.*

Macchariṃ cāgasampadāya samādapeti niveseti paṭiṭṭhāpeti –

A. IV. 364

The stingy is made observe, settle and establish in generosity; *saṃ + ā + Dā + āpe + ti, caus. pres. 3rd. sg.; ni + Viś + e + ti, caus. pres. 3rd. sg.; pa + tiṭṭha + āpe + ti, caus. pres. 3rd. sg.*

Macchā khipaṃva odditaṃ – S. I. 74

Just like the fish entering into the fishing net thrown over; *kipaṃ + iva; o + Ḍī + ta, pp.*

Macchikaṃ macchabandhaṃ (addasā) – A. III. 301

Saw a fisherman catching a haul of fish; *maccha + ika, der.; a + Drś + ā, pst. 3rd. sg.*

Maccheramalapariyuṭṭhitena cetasā – S. IV. 240; A. I. 281

With the mind aroused by the taint of stinginess; *macchera + mala + pari + u(t) + Sthā + i + ta, pp.*

Maccheramalaṃ paṭivinodenti – A. III. 244

They make the rust of stinginess remove; *paṭi + vi + Nud + e + nti, caus. pres. 3rd. pl.*

Macche vadhivā vadhivā

vikkiṇamānaṃ – A. III. 301

The one who is killing and selling fish continuously; *Vadh + i + tvā, absol.; vi + Krī + ṇā + māna, pr.p.*

Maccho nāma udakacaro – Vin. IV. 88

Fish is the one moving in the water

Majjampi pivanti – Vin. II. 10

(They) drink intoxicant too; *pi + Pā +*

nti, root redup., pres. 3rd. pl.

Majjaṃ maññe tayā pītaṃ – Vin. IV. 149

I suppose you have drunk intoxicant; *Pā or Pī + ta, pp.*

Majjhantike kāle – Vin. III. 202

During mid-day time

Majjhantike vītivatte yāva atthaṃgate suriye – Vin. IV. 273

When the noon time has passed, until the sun set; *vi + ati + Vṛt + ta, pp.; atthaṃgate suriye, loc. absl.*

Majjhimaṃ thambhaṃ nissāya puratthābhimukho nisīdi – D. II. 85; M. I. 354; S. IV. 183

Leaning against the middle pillar (He) sat down, facing the east; *ni + Śri + ya, absol.; purattha + abhimukha; ni + Sad + a + i, pst. 3rd. sg.*

Majjhimassa purisassa asīsaghaṭṭā – Vin. IV. 46

That which does not touch the head of a medium-sized man

Majjhimassa purisassa leḍḍupātaṃ – Vin. IV. 40

Stone-throw of a medium-sized person; *Pat + a, der.*

Majjhimā paṭipadā – A. I. 295

Middle way (four bases of mindfulness)

Majjhimā paṭipadā cakkhukaraṇī ṇāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati – S. V. 421; Vin. I. 10

The middle way (noble eightfold path) which gives an eye, knowledge and leads to calmness, higher knowledge, enlightenment and Nibbāna; *saṃ + Vṛt + a + ti, pres. 3rd. sg.*

Majjhimāya dvārasālāya ullikhāpeti – M. II. 61

He causes to comb his hair at the door of the central hall; *ullikhāpetīti kappakena kese paccādhāpeti, Cy. III. 295; u(t) + Likh + āpe + ti, caus. pres. 3rd. sg.*

Majjhimesu janapadesu paccājāto – A. IV. 226

Born in the middle countries; *pati + ā + Jan + ta, pp.*

Majjhe gabbho, samantā pariyāgāro – Vin. III. 119

Inner chamber is in the middle, the house is around it; *majjhe caturassaṃ gabbhaṃ katvā bahi maṇḍalamālaparikkhepena kato, yathā sakkā hoti antoyeva āviñjantehi vicarituṃ, Cy. 532; pari + agāro*

Majjhena majjhaṃ nagarassa haritvā – D. II. 160

Having carried just through the middle of the city; *Hṛ + a + i + tvā, absol.*

Majjhe bhikkhusaṃghassa ṭhāpetvā – Vin. II. 294

Having kept (it) in the midst of the community of bhikkhus; *Sthā + āpe + tvā, caus. absol.*

Majjhe siṃghātake pāsādo – D. I. 83

In the middle of the cross road, there is a mansion

Mañcakam abhantaram paññāpeyyam – Vin. IV. 18

May I prepare a little bed inside; *abhi + antara*

Mañcake uttānam nipajjāpetvā – Vin. I. 271

Having made her lie down, face up, on a little bed; *ni + Pad + ya + āpe + tvā, caus. absol.*

Mañcake uttānā nipajji – Vin. III. 132

Lay down, face up, on the little bed; *ni + Pad + ya + i, pst. 3rd. sg.*

Mañcakena cepi mam pariharissatha – M. I. 83

Even if you carry me with a stretcher; *ce + api; pari + Hr + a + i + ssatha, cond. 2nd. pl.*

Mañcakena vā pīthakena vā saṃghamajjhe ānetvā – Vin. I. 120

Having brought (him) to the assembly of the Saṃgha by a stretcher or a little chair; *saṃghamajjhe, object is given here in the loc.; ā + Nī + tvā, absol.*

Mañcake nipajjāpetvā, mañcake sambandhitvā – Vin. I. 274

Having made him lie down on a little bed and tied him down to it; *mañca + ka; ni + Pad + ya + āpe + tvā, caus. absol.; saṃ + Ba(n)dh + i + tvā, absol.*

Mañcake samacopi – S. III. 120

Turned this way and that way on the

little bed (with the hope of getting up); *saṃ + a + Cup + a + i, pst. 3rd. sg.; there are variant readings as, samñcosi, samadhosi, samañcopi*

Mañcam vetum – Vin. II. 150

To weave the bed; *Vā + e + tum, inf.*

Mañce pattam nikkhipanti – Vin. II. 114

(They) keep the bowl on the bed; *ni + Kṣip + a + nti, pres. 3rd. pl.*

Mañce mañcam āropetvā pīthe pītham āropetvā – Vin. II. 211

Having caused to put one bed on another, one chair on another; *ā + Ruh + e + tvā, caus. absol.*

Mañceva ajjhesanti – S. V. 143

(They) request me too; *maṃ + ca + eva; adhi + es (from Is) + a + nti, pres. 3rd. pl.*

Mañjarikam karonti – Vin. II. 9

(They) make a wreath

Mañjunā bhaṇitena – A. III. 69

With sweet words; *Bhaṇ + i + ta, pp.*

Mañjunā sarena gāyi – Vin. I. 345

Sang with a beautiful voice; *Gai + ya + i, pst. 3rd. sg.*

Mañjetthavaṇṇāni dussāni

acchādetvā – M. II. 155

Having made him dress in a little red colour clothes; *ā + Chad + e + tvā, caus. absol.*

Maññussavā nappavattanti – M. III. 246

Processes of thinking do not operate; *mañña + ussava; pa + Vrt + a + nti, pres. 3rd. pl.*

Maññussave nappavattamāne muni santoti vuccati – M. III. 239

The sage is called the peaceful when thinking process is inoperative; *santo + iti; Vac + ya + ti, pass. pres. 3rd. sg.*

Mañinā me attho – Vin. III. 146

I am in need of a gem

Mañissa kaṇṭhe pilandhanam – Vin. III. 146

A jewelled ornament on the throat of this; *mañi + assa*

Mañḍanavibhūsanatṭhānānuyogam-anuyuttā – D. I. 7

Those who are indulged in adorning and embellishing; *anu + Yuj + a, der.; anu + Yuj + ta, pp.*

Mañḍanā vibhūsanā vaṇṇassa āhāro – A. V. 136

Food for complexion is adornment, embellishment

Mañḍape paṭiyādenti – Vin. II. 162

Cause to prepare pavilions; *paṭi + Yat + e + nti, caus. pres. 3rd. pl.*

Mañḍalabaddham salākabaddham – Vin. IV. 200

Made in round shape with small sticks; *Badh + ta, pp.*

Mañḍalamāle sannisinnā sannipatitā abhidhammakatham kathenti – A. III. 392

Those who have assembled and sat down together at the service hall, discuss Abhidhamma points; *saṃ + ni + Sad + ta, pp.; saṃ + ni + Pat + i + ta, pp.; kathā + e + nti, denom. pres. 3rd. pl.*

Mañḍalamāle sannisinnānam sannipatitānam ayamantarā kathā udapādi – S. IV. 281; V. 436

This discussion took place among those who had assembled and sat down together in the service hall; *ayam + antarā; incl.; u(t) + a + Pad + i, pst. 3rd. sg.*

Mañḍalāni na acchupīyanti – Vin. II. 112

Circular rests are not touched; *a + Chup + iya + nti, pass. pres. 3rd. pl.*

Mañḍalikam kātum – Vin. II. 120

To pile up low ground; *nīcavatthukam cinitum, Cy. 1207*

Matakacīvaram adhiṭṭhāti – Vin. I. 308

Decides it as a robe of the dead; *adhi + Sthā + ti, pres. 3rd. sg.*

Matam te jīvitā seyyo – Vin. III. 72

Death is better for you than life; *seyyo used for comparison with abl.*

Matam yebhuyyena khayitam – Vin. III. 29

The dead body mostly decomposed; *Kṣi + i + ta, pp.*

Matim akamsu – Vin. II. 190

Expressed an opinion; *a + Kr + ā +*

iṃsu, double pst. 3rd. pl.

Mattam jānāti – A. III. 145

(He) knows the limit; *Jān + nā + ti, pres. 3rd. sg.*

Mattam na jānāti paṭiggahanāya – M. I. 222

Does not know the limit in receiving; *paṭi + Gṛh + ana, der.*

Mattam mattam ca pānīyaṃ piveyyāsi – D. III. 8

You should drink just a little drink; *Pi + eyyāsi, root redup. opt. 2nd. sg.*

Mattam mattam ca bhataṃ bhūñjeyyāsi – D. III. 8

You should eat just a little food; *Bhu(ñ)j + eyyāsi, opt. 2nd. sg.*

Mattikāya mukhaṃ makkhetvā – Vin. I. 47

Having applied clay on the face; *Mṛkṣ + e + tvā, caus. absol.*

Matthake avatthāsi – Vin. III. 79; IV. 46

Fell on the head; *ava + Sthā + s + i, pst. 3rd. sg.*

Matthake āsumbhivā – Vin. IV. 263

Letting it fall on the head; *ā + Śumbh + i + tvā, absol.*

Matthaluṃgaṃ pariyādiyissati – Vin. I. 274

Brain will be overpowered; *pari + ā + Dā + iya + i + ssati, pass. fut. 3rd. sg.*

Madaniye majjati – A. III. 110

(He) is intoxicated on matters of intoxication; *Mad + ya + ti, pass. pres. 3rd. sg.*

Madappamādā paṭiviratā, khantisoracce nivīṭṭhā – A. III. 46

Refrained from intoxication and unheedfulness, adhered to tolerance and gentleness; *mada + pamāda; paṭi + vi + Ram + ta, pp.; Kṣam + ti, der. + surata + ya, der.*

Madamatto sikkhaṃ paccakkhāya hīnāyāvattati – A. I. 147

The one, who is intoxicated, turns back to the low life after giving up the course of training; *Mad + ta, pp.; paṭi + ā + Khyā + ya, absol.; hīnāya + ā + Vṛt + a + ti, pres. 3rd. sg.*

Maddakucchimiṃ migadāye – Vin. III. 160

At the deer-park in Maddakucchi

Maddāpetvā palālāni uddharāpetabbāni – Vin. II. 180

Having caused to thresh, the straw should be removed; *Mṛd + āpe + tvā, caus. absol.; u(t) + Dhṛ or Hṛ + āpe + tabba, caus. fut. pp.*

Madditvā gabbhaṃ pātesi – Vin. III. 84

(She) caused abortion by crushing (the womb); *Mṛd + ya + i + tvā, pass. absol.; Pat + e + s + i, caus. pst. 3rd. sg.*

Madhugolakaṃ khādituṃ (icchatī) – Vin. III. 66

Wishes to eat honey-ball; *Khād + i + tuṃ, inf.; Iṣ + ya + ti, pres. 3rd. sg.*

Madhupiṇḍikaṃ adhigaccheyya – M. I. 114

(He) would obtain a honey-ball; *madhupiṇḍikanti mahantaṃ guḷapūvaṃ, baddhasattuguḷakaṃ vā, Cy. II. 78; adhi + gaccha + eyya, opt. 3rd. sg.*

Madhumeho ābādho ukkaṭṭho – Vin. IV. 7

Diabetes is a serious disease; *madhu + Mih + a, der.; u(t) + Kṛṣ + ta, pp.*

Madhurakajāto viya (me) kāyo disāpi me na pakkhāyanti dhammāpi maṃ na paṭibhanti – D. II. 99; S. III. 106; V. 153

My body, I feel, is just like intoxicated, directions are not clearly visible, even the Dhammas do not come to my mind *sañjātagarubhāvo, sañjātathaddhabhāvo, sūle uttāsitasadiso, Cy. 547; viya, incl.*

Madhurabhattāni gahetvā – Vin. II. 175

Having taken sumptuous foods; *Gṛh + e + tvā, absol.*

Madhusitthakena sāretuṃ – Vin. II. 116

To cause to move with beeswax; *Sṛ + e + tuṃ, caus. inf.; makkhetuṃ, Cy. 1206*

Manam vata bho anassāma, manam vata bho panassāma – M. I. 177; II. 123

We are nearly lost, sir, we are nearly perished; *an idiomatic expression for a narrow escape; manam, adv. incl.; a + Naś + ya + ma, pres.*

1st. pl.; pa + nassāma

Manam vūlho ahoṣi – Vin. I. 109

Nearly drowned; *Vah + ta, pp.*

Manasā dhammaṃ viññāya na nimittaggāhī hoti nānuvyañjanaggāhī – D. I. 70; M. III. 35; S. IV. 76

Having understood mental phenomenon with the mind, he does not become one who takes the general appearance and the particular features of the object into the mind; *vi + Jñā + ya, absol.; nimitta + Gṛh + ī, der.; na + anu + vyañjana + Gṛh + ī, der.*

Manasāpi no aticarati, kuto pana kāyena? – D. II. 176; M. III. 175

(She) is not unfaithful even in thought, how could she be in body?; *manasā + api; ati + Car + a + ti, pres. 3rd. sg.*

Manasikaraṇīye dhamme – M. I. 7

Things to be reflected on; *manasi + Kṛ + anīya, fut. pp.*

Manasikaritvā byākarohi – M. I. 232

Answer (me) after careful reflection; *manasi + Kṛ + i + tvā, absol.; vi + ā + Kṛ + o + hi, imper. 2nd. sg.*

Manasikarotā no amanasikarotā – A. II. 187

By a person who is attentive, not inattentive; *Kṛ + o + tu, der.*

Manasikaromāti ekaggacittā avikkhittacittā avisahatacittā nisāmema – Vin. I. 103

Manasikaroma means we become

attentive with a mind one-pointed, unscattered and undisturbed; *manasi + karoma; eka + agga + citta; a + vi + Kṣip + ta, pp. + citta; a + vi + Sah + a + ta, pp. + citta; ni + Śam + e + ma, caus. pres. 1st. sg.*

Manasikātumpi na phāsu hoti, pageva gantum – A. I. 275

Not easy even to remember, much more to go; *pageva, incl.*

Manasikārasamudayā dham mānaṃ samudayo – S. V. 184

Dhammas originate depending on attention; *bojjhaṃgadhammānaṃ samudayo, Cy. III. 229; manasi + kāra + saṃ + u (t) + aya (from I)*

Manasikārasambhavā sabbe dhammā – A. IV. 339

All 'things' originate on attention; *manasikāra + sambhava*

Manassa kho brāhmaṇa sati paṭisaraṇaṃ – S. V. 218

Brahmin, memory is the support to mind; *sati, Skt. smṛti*

Manāpakāyikānaṃ devānaṃ saḥavyataṃ upapajjati – A. III. 38

Goes to the companionship of the gods of lovely form; *manāpa + kāya + ika, der.; saḥavya + tā, der.; upa + Pad + ya + ti, pres. 3rd. sg.*

Manāpakāyikā nāma devatā – A. IV. 263

Deities named Manāpakāyika (those who have lovely forms); *nāma, incl. used here to indicate a name, the nouns on both side of nāma should*

be of the same case

Manāpadāyī labhate manāpaṃ – A. III. 50

The one who gives the desirable begets the desirable; *Dā + (y) + ī, der.; Labh + a + te, pres. mid. 3rd. sg.*

Manāpameva bhāseyya – Vin. IV. 5

Should speak only what is pleasing; *Bhās + eyya, opt. 3rd. sg.*

Manāpāmanāpaṃ saṃkhataṃ olārikaṃ paṭiccasamuppannaṃ – M. III. 299

Like and dislike are conditional, gross and dependently arisen; *manāpa + amanāpa; saṃ (s) + Kṛ + ta, pp.; paṭicca + saṃ + u(t) + Pad + ta, pp.*

Manāpena abhivādentī – A. IV. 10

Pay respects with a pleasant mind; *abhi + Vad + e + nti, caus. pres. 3rd. pl.*

Manāpena āsanaṃ denti – A. IV. 10

Offer a seat with a pleasant mind; *Dā + e + nti, pres. 3rd. pl.*

Manāpena paccuṭṭhenti – A. IV. 10

Rise up from the seat with a pleasant mind; *pati + u(t) + Sthā + e + nti, pres. 3rd. pl.*

Manuññaṃ bhojanaṃ bhuttāvissa – D. II. 195

For a person who has enjoyed a beautiful meal; *Bhuj + tāvī, pp.*

Manussakantesu sīlesu

samādapanāya – M. III. 132

To make him follow the ways of

human beings; *manussa + kanta (pp. of kāmeti); saṃ + ā + Dā + āpe + ana, caus. der.*

Manussakhipaṃ maññe – A. I. 33, 287

He is, I feel, a human trap; *khipa is fishing net*

Manussattaṃ paṭilabheyyaṃ – Vin. I. 87

I would get a human life; *manussa + tta, der.; paṭi + Labh + eyyaṃ, opt. 1st. sg.*

Manussadaḷiddo ahosi manussa kapaṇo manussavarāko – S. I. 231
(He) was a poor human being, miserable and wretched

Manussadobhaggaṃ upapajjati – A. IV. 241

He reaches the men of bad luck; *manussesu sampattirahitaṃ pañcavidhaṃ nīcakulaṃ, Cy. IV. 127; dubhaga + ya, der.; upa + Pad + ya + ti, pres. 3rd. sg.*

Manussabhūtaṃ bahukārā dhammā – A. II. 245

Things which are of great help to a human being

Manussaṃ mahantaṃ brahantaṃ kāyupapannaṃ jano disvā – A. III. 346

People, having seen a man with a well built body; *kāyaṃ + upa + Pad + ta, pp.; Dṛś + tvā, absol.*

Manussalābhaṃ laddhāna – A. IV. 227

Having obtained a gift of human life; *Labh + tvāna, absol.*

Manussalokavedanīyaṃ kammaṃ – A. III. 415

The action, to be experienced in the human world; *Vid + e + añīya, caus. fut. pp.*

Manussā idha upacaranti, apasakkatha – Vin. IV. 183

People move around here, go away; *apa + Śvaṣk + a + tha, pres. 2nd. pl.*

Manussā ujjhāyanti khīyanti vipācentī – Vin. I. 43

People criticise, voice their anger and condemn them; *u(t) + Kṣī + ya + nti, pres. 3rd. pl.; Kṣī + ya + nti, pres. 3rd. pl.; vi + Pac + e + nti, caus. pres. 3rd. pl.*

Manussā vā maṃ upakkameyyuṃ – A. IV. 320

Or humans would attack me; *upa + Kram + eyyuṃ, opt. 3rd. pl.*

Manussā sakamma pasutā – D. I. 135

People, engaged in their own work; *pa + Su + ta, pp.*

Manusse disvā saṃsappanti – A. V. 289

Having seen human beings (they) move away; *saṃ + Sṛp + ya + nti, pres. 3rd. pl.*

Manussehi ajjhāvutthaṃ – S. II. 106

Occupied by the people; *adhi + ā + Vas + ta, pp.*

Manussehi anuyātaṃ – S. II. 106

Followed by people; *anu + Yā + ta*,
pp.

Mane sati manosañcetanāhetu – A. II. 158

When there is mind, depending on the intention of mind; *mane sati*, *loc. absl.*

Manesikāyapi kīḷanti – Vin. II. 10
(They) play with thought reading too;
mana + esikā; Krīd + a + nti, *pres.*
3rd. pl.

Manokammantasandosavyāpatti – A. V. 292

Fault and transgression relating to mental action; *mano + kammanta + sandosa + vi + ā + Pad + ti*, *der.*

Mano nābhiramissati – A. III. 443
The mind will find no special interest;
na + abhi + Ram + i + ssati, *fut. 3rd. sg.*

Mano paṭisaraṇaṃ, mano ca nesaṃ gocaravisayaṃ paccanubhoti – M. I. 295

Mind is the support and mind enjoys their domain; *paṭi + saraṇa; pati + anu + Bhū + a + ti*, *pres. 3rd. sg.*

Mano padūseyya – M. I. 129
Would cause to pollute the mind;
pa + Duṣ + e + eyya, *caus. opt. 3rd. sg.*

Manobhāvanīyānaṃ bhikkhūnaṃ sammukhā sutāṃ – A. V. 55
It has been heard by me in the presence of respectable bhikkhus;
mano + Bhū + e + anīya, *caus. fut. pp.*; *Śru + ta*, *pp.*

Manobhāvanīye bhikkhū dassanāya payirupāsānāya – D. II. 140

To see and attend on respectable bhikkhus; *pari + upa + Ās + ana*, *meta. der.*

Manomayaṃ kāyaṃ abhinimmiṇānāya cittaṃ abhinīharati, abhininnāmeti – D. I. 77

To create a mind-made body, (he) directs the mind and causes to project it; *abhi + ni (s) + Hr + a + ti*, *pres. 3rd. sg.*; *abhi + ni + Nam + e + ti*, *caus. pres. 3rd. sg.*

Manomayaṃ kāyaṃ upapanno – Vin. II. 185

The one who has reached mind-made realm; *mano + maya*, *der.*; *upa + Pad + ta*, *pp.*

Manomayena kāyena – A. IV. 235
With a mind-made body

Manoviññeyyā dhammā – M. II. 203

Things to be known by mind; *vi + Jñā + eyya*, *fut. pp.*

Mano vuṭṭhahissati – A. III. 443
(My) mind will rise up (from all forms of existence); *vi + u (t) + Sthā + i + ssati*, *fut. 3rd. sg.*

Manosaṃkhāraṃ abhisamkharoti – A. II. 158

Accumulates mental habits or energies; *abhi + sam(s) + Kr + o + ti*, *pres. 3rd. sg.*

Manosaṃkhārā paṇihitā – D. III.

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Mental activities are well established;
cittasamkhārā (vedanā, saññā) suṭṭhapitā, *Cy. 887*; *pa + ṇi + Dhā + i + ta*, *pp.*

Manosilikāya mukhaṃ lañchenti – Vin. II. 107

Make special marks on the face with red dye; *Lañch + e + nti*, *caus. pres. 3rd. pl.*

Manosucaritaṃ bhāveyya – A. III. 189

Should cultivate good mental behaviour; *Bhū + e + eyya*, *caus. opt. 3rd. sg.*

Mantatthikā mante adhiyitukāmā – D. I. 114

Desiring for mantras and their study;
manta + attha + ika, *der.*; *adhi + I + ya + i + tuṃ*, *inf. + kāma*

Mantaṃ pariyaṇuṇāti – Vin. IV. 203

Learns the mantra by heart; *pari + Āp + (u) ṇā + ti*, *pres. 3rd. sg.*

Mantaṃ vācessati – Vin. IV. 204

Will teach (causes to repeat) mantra;
Vac + e + ssati, *caus. fut. 3rd. sg.*

Mantānaṃ kattāro mantānaṃ pavattāro – M. II. 169

Composers of hymns and reciters of hymns; *pa + Vac + tu*, *der.*; *pavattaro* can also be derived from *pa + Vrt + tu*, (*keepers of hymns*)

Mantānaṃ dātā – M. II. 134

The giver of mantras (vedic hymns);
Dā + tu, *der.*

Mantānaṃ paṭiggahetā – M. II. 134

The receiver of mantras; *paṭi + Grh + e + tu*, *der.*

Mantā mantā vācaṃ bhāsati, nidhānavatiṃ kālena – D. III. 106

After careful consideration, he speaks treasure-worthy words in an appropriate time; *mantā vuccati paññā*, *mantāya paññāya*, *puna mantāti upaparikkhitvā*, *Cy. 892*; *mantā*, a contracted form of *mantvā*, *absol.*; *Bhās + a + ti*, *pres. 3rd. sg.*

Mantāya bodhabbaṃ – D. II. 246; A. IV. 136-7

It should be realised by wisdom;
paññāya jānitabbaṃ, *A. Cy. IV. 66*; *Budh + tabba*, *fut. pp.*

Mantā vācaṃ bhāseyyuṃ – M. II. 202

They would make a statement after careful consideration; *mantāti tulayitvā*, *parigaṇhitvā*, *Cy. III. 447*; *Bhās + eyyuṃ*, *opt. 3rd. pl.*

Mante vacesi – D. II. 236

Taught mantras; *Vac + e + s + i*, *caus. pst. 3rd. sg.*

Manthena ca madhupiṇḍikena ca paṭimānetha – Vin. I. 4

Serve him with churned flour and the flour-ball mixed with honey;
abaddhasattunā ca sappimadhuphāṇitādīhi yojetvā baddhasattunā ca, *Cy. V. 960*; *paṭimānethāti upaṭṭhahatha*, *Cy. V. 960*; *paṭi + Man + e + tha*, *caus. pres. 2nd. pl.*

- Mandattā momūhattā – A. III. 219**
For the reason of sluggishness and confusion (of mind); *manda + tta, der. + ā; momūha, intens. of Muh*
- Mandāmukhisatāni abhinimmini – Vin. I. 31**
Specially created hundreds of vessels containing embers; *abhi + ni + Mā (Mi) + nā + i, pst. 3rd. sg.*
- Mandāravapupphehi santhatā – D. II. 160**
Strewn with Mandārava (coral tree) flowers; *saṃ + Str + ta, pp.*
- Mamaññeva ajjhesanti – A. IV. 299**
Request me and me only; *mamaṃ + yeva; adhi + es(from Iṣ) + a + nti, pres. 3rd. pl.*
- Mamaññeva saddhiṃ paṭisammodati – Vin. II. 154**
Exchanges greetings only with me; *saddhiṃ, incl. normally used with instr., but here with gen.*
- Mamatthāya pavārehi – Vin. I. 161**
Make the invitation on my behalf; *pa + Vr + e + hi, caus. imper. 2nd. sg.*
- Mama paccassosum – D. I. 157**
Gave answers to me; *pati + a + Śru + s + um, pst. 3rd. pl.*
- Mama pabbajjā tava paṭibaddhā – Vin. II. 181**
My renunciation is dependent on (that of) yours; *paṭi + Badh + ta, pp.*
- Mamapi suṇātha – M. II. 166; S. I. 17**

Listen to me too; *Śru + nā + tha, pres. 2nd. pl.*

Mama bhattā, mama yānā – M. II. 123

Those who enjoy my food and use my vehicles

Mama bhikkhusaṃghaṃ nissajjatu – Vin. II. 188

Please hand over the community of bhikkhus to me; *ni (s) + Srj + ya + tu, imper. 3rd. sg.*

Mamaṃ khvāyaṃ moghapuriso uppaṇḍeti – Vin. I. 216

This foolish person makes fun of me; *kho + ayam; u(t) + Paṇḍ + e + ti, pres. 3rd. sg.*

Mamaṃ āroceyyāsi – D. II. 73

You should inform me; *ā + Ruc + e + eyyāsi, caus. opt. 2nd. sg.; normally dat. (mama) is used with ā + Ruc*

Mamaṃ dakkhiṇaṃ ādiseyyāsi – A. IV. 64

You should offer me merit; *ā + Drś + eyyāsi, opt. 2nd. sg.*

Mamaṃ yeva tattha uttarim paṭipuccheyyāsi – M. II. 158

On that matter you should ask me further; *mamaṃ + (y) + eva; paṭi + Prch + ya + eyyāsi, opt. 2nd. sg.*

Mamaṃyeva paṭipucchanti – D. II. 284

They ask me counter question

Mamaṃyeva maññe anojagghantā – D. I. 91

As if they were laughing at me; *anu + o (ava) + Ghar + nta, intens. pr. p.*

Mamaṃ yeva mukhaṃ oloketi nisinnā – M. II. 30

Directly looking at my face, (the crowd) had been sitting; *o + Lok + e + nti, pr.p.; ni + Sad + ta, pp.*

Mamaṃ vā kāraṇā aññesaṃ vā kāraṇā – Vin. I. 339

Because of me or because of others

Mama vacanena āmantehi – M. I. 123; II. 127; S. II. 51, 277

Call him in my word

Mama vacanena Bhagavato pāde sirasā vandāhi – D. II. 72; M. II. 91, vanda

Worship, with the head, the Blessed One's feet in my word (in my name); *Vand + a + hi, imper. 2nd. sg.*

Mama vacanehi āmantehi – D. II. 143

Address in my words; *ā + manta + e + hi, denom. imper. 2nd. sg.*

Mama santike arahattapattim vyākaroti – A. II. 157

Declares in my presence the attainment of Arahant hood; *arahatta + pa + Āp + ti, der.; vi + ā + Kr + o + ti, pres. 3rd. sg.*

Mama santike āneyyātha – S. I. 221

You should bring (him) to me; *a + Nī + a + eyyātha, opt. 2nd. pl.*

Mama saṃkappamaññāya – A. IV. 235

Having understood my thought; *ā + Jñā + ya, absol.*

Mamānukubbaṃ kapaṇo marissati – Vin. II. 201

While following me, he will die as a destitute; *mamaṃ + anu + Kr + nta, pr.p., nom. sg.; Skt. kurvan*

Mamuddesiko bhikkhusaṃgho – D. II. 100

The community of monks is hanging on me; *maṃ + u(t) + Drś + e + ika, caus. der.*

Mameva anubandhitabbaṃ maññanti – S. V. 143

They think only of me as the person to be followed; *anu + Ba(n)dh + i + tabba, fut. pp.*

Mameva ārabha – M. I. 249

Concerning only me; *ārabha, incl.*

Mameva paṭipucchitvā paṭipucchitvā – M. I. 27

Questioning only me, again and again; *maṃ + eva; paṭi + Prch + ya + i + tvā, absol.*

Mameva santike āgacchasi – A. III. 368

You come only to me; *mama + eva; common usage is santikaṃ*

Maṃkuṃ kattukāmo – Vin. IV. 7

Desiring to make embarrassed; *Kr + tuṃ, inf. + kāma*

Maṃ kule paribhindi – A. IV. 87

Set me at variance in the family; *pari + Bhi(n) d + i, pst. 3rd. sg.*

Maṃgalatthāya yāciyamānā – Vin. II. 129

Being requested for blessing; *maṃgala + atthāya; Yāc + iya + māna, pass. pr.p.*

Maṃgalaṃ etaṃ – Vin. IV. 265
This is a good omen

Maṃgalaṃ pacceti no kammaṃ – A. III. 206

Believes in auspicious signs, not in action; *pati + e(from I) + ti, pres. 3rd. sg.*

Maṃ gāthāhi ajjhabhāsi – M. III. 262

He addressed me in verses; *adhi + a + Bhās + i, pst. 3rd. sg.*

Maṃgulim itthim vehāsaṃ gacchantam – Vin. III. 107

A woman who is yellowish and going in the sky; *vihāyasa + a, der., ya is elided*

Maṃ cepi etamattham puccheyyātha – A. V. 229

Even if you would ask me about this; *ce + api; etaṃ + attham; Pṛch + ya + eyyātha, opt. 2nd. pl.*

Maṃdīpā maṃleṇā maṃtāṇā maṃsaraṇā viharanti – S. IV. 315

They abide, taking me as an island, shelter, protection and refuge; *maṃdīpa etc. are comp.*

Maṃ dhātī amkena vahitvā – M. II. 97

The nurse, having carried me on the hip; *Vah + i + tvā, absol.*

Maṃ paṭhamataraṃ uyyojetvā – Vin. I. 30

Having made me go earlier; *u(t) + Yuj + e + tvā, caus. absol.*

Maṃ vippakaroti – Vin. II. 133

Harasses me; *vi + pa + Kr + o + ti, pres. 3rd. sg.*

Maṃ sāvakaṃ labhitvā – A. IV. 185

Having had me a disciple; *Labh + i + tvā, absol.*

Mayamassu pavāsaṃ gantukāmā – A. IV. 285

We hope to go abroad; *gantum + kāmā*

Mayamassu brāhmaṇā nāma dānāni dema, saddhāni karoma – A. V. 269

We, brahmins, give alms and perform funeral rites (in which food and gifts are given to the brahmins); *mayam + assu; assu, incl.*

Mayamettha kālaṃ jānissāma – M. I. 379; A. IV. 186; Vin. I. 237

On this matter we will know the right time (we know what to do); *mayam + ettha; Jān + nā + i + ssāma, fut. 1st. pl.*

Mayameva arahāma – M. II. 166

It is only we who deserve; *Arh + a + ma, pres. 1st. pl.*

Mayameva dhamṣī, mayameva pagabbhā – M. I. 236

Certainly, we are the deprived, we are the reckless

Mayamevabhā alakkhikā mayam appapuññā – M. II. 5

Surely we are the unfortunate, we are the people of little merit; *mayam + eva + amhā: As + ma, meta. pres. 1st. pl.; a + lakkha + ika, der.*

Mayaṃ kho bhagini niccabhattikā – Vin. II. 78

Sister, we are (the monks) of regular meal; *nicca + bhatta + ika, der.*

Mayaṃ Bhagavato citakaṃ ālimpessāmāti na sakkonti ālimpetum – D. II. 163

They were unable to set fire on the funeral pyre of the Blessed One, although they said we shall alight the pyre; *ā + Li(m)p + e + ssāma, caus. fut. 1st. pl.; Śak + no + nti, pres. 3rd. pl.*

Mayaṃ ha na jānāma dānaṃ dātum – Vin. II. 270

Indeed, we do not know how to make a gift; *ha, emph. p.; Jān + nā + ma, pres. 1st. pl.; Dā + tum, inf.*

Mayā kho Sarabha paññāyati Sakyaputtiyānaṃ dhammo – A. I. 186

The Dhamma of the Śākyan sons is known because of me; *pa + Jñā + ya + ti, pass. pres. 3rd. sg.*

Mayā ca na labbhā ekikāya vatthum – Vin. II. 278

Me too cannot live alone; *labbhā, incl, used with instr. like sakkā, both are old forms of opt. 3rd. sg.*

Mayāpi kho etaṃ sutam pubbakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ – M. I. 509

This has been heard by me too when

the previous teachers and grand teachers were talking; *ācariya + pācariya; Bhās + a + māna, pr.p.*

Mayāpi etaṃ sutam – A. IV. 41

This has been heard by me too; *mayā + api; Śru + ta, pp.*

Mayā puṭṭhā na sampāyanti – D. II. 284

Being questioned by me they were unable to explain; *Pṛch + ta, pp.; sam + pa + ā + Yā + nti, pres. 3rd. pl.*

Mayi aveccappasannā, sabbe te sotāpannā – A. V. 120

All of them who have rational faith in me are stream entrants; *ava + I (t) + ya, absol.; pa + Sad + ta, pp.; sota + ā + Pad + ta, pp.*

Mayi dhammanvayo na bhavissati – M. I. 69

In reference to me, there will be no inferential knowledge of the Dhamma; *dhamma + anu + aya (from I); Bhū + a + i + ssati, fut. 3rd. sg.*

Mayi paccāsiṃsati – D. II. 100; S. V. 153

Expects of me; *pati + ā + Śaṃs + a + ti, pres. 3rd. sg.*

Mayi brahmacariyaṃ caranti – D. I. 156

(They) lead the highest way of life under me; *Car + a + nti, pres. 3rd. pl.*

Mayhameva dānaṃ dātammaṃ – Vin. I. 234

Alms should be given only to me;

mayhaṃ + eva, eva, *emph. p.*; Dā + tabba, *fut. pp.*

Mayhaṃ atthakaraṇe nisinnassa – M. II. 122

When I had been sitting in the court; *gen. absl.*

Mayhaṃ bhattapaccāsaṃ itthannāmassa dammi – Vin. IV. 78

My meal, that I am waiting for, I give to so and so; *pati + āsaṃ; itthaṃ + nāma; Dā + mi, pres. 1st. sg.*

Maraṇakāle aññaṃ ārādheti – S. V. 69

Attain gnosis during the time of death; *ā + Jhā; ā + Rādh + e + ti, caus. pres. 3rd. sg.*

Maraṇakāle indriyāni vippasīdiṃsu – A. III. 380

At the time of death, faculties became exceedingly clear; *vi + pa + Sad + iṃsu. pst. 3rd. pl.*

Maraṇadhammā sattā – A. V. 216

Beings of the nature of dying

Maraṇadhammo maraṇaṃ anatīto – A. I. 140

The one who is subject to death and not overpassed death; *an + ati + I + ta, pp.*

Maraṇadhammo samāno na bhāyati – A. II. 176

Being of the nature of dying, he is not afraid; *As + māna, pr.p.*; *Bhī + ya + ti, pres. 3rd. sg.*

Maraṇabhayaṃ – A. IV. 365

Fear of death

Maraṇamattaṃ hettaṃ dukkhaṃ, yo aññataraṃ saṃkiliṭṭhaṃ āpattiṃ āpajjati – M. II. 258

It is indeed a pain similar to death, that one commits a dirty offence; *saṃ + Kliś + ta, pp.*; *ā + Pad + ya + ti, pres. 3rd. sg.*

Maraṇaṃ upenti – M. II. 73

Succumb to death; *upa + e (from I) + nti, pres. 3rd. pl.*

Maraṇaṃ pahātuṃ – A. V. 144

To forsake death; *pa + Hā + tuṃ, inf.*

Maraṇaṃ vā nigaccheyya, maraṇamattaṃ vā dukkhaṃ – M. I. 134, 316; Vin. III. 89

He would experience death or suffering similar to death; *ni + gaccha + eyya, opt. 3rd. sg.*

Maraṇaṃ hettaṃ ariyassa vinaye, yo sikkhaṃ paccakkhāya hīnāyāvattati – M. II. 258; S. II. 271, maraṇañhettaṃ

In the Āryan discipline it is indeed death, that one turns back to the lower life after relinquishing the course of training; *pati + ā + Khyā + ya, absol.*; *hīnāya + ā + Vṛt + a + ti, pres. 3rd. sg.*

Maraṇasaññā ajjhataṃ sūpaṭṭhitā – A. II. 150; III. 83

A sense of death is well established in the mind; *adhi + atta; su + upa + Sthā + i + ta, pp.*

Maraṇasatiṃ bhāvēmi – A. III. 304

I cultivate mindfulness on death; *Bhū + e + mi, caus. pres. 1st. sg.*

Maraṇādhippāyā sedesum – Vin. III. 82

With the intention of killing, (they) made him sweat; *Svid + e + s + uṃ, caus. pst. 3rd. pl.*

Maraṇena parimuccanti – A. V. 216

(They) are released from death; *maraṇena is used here in the abl. sense; pari + Muc + ya + nti, pass. pres. 3rd. pl.*

Maraṇenapi te mayaṃ akāmakā vinā bhavissāma – M. II. 57; Vin. III. 13

We will depart unwillingly even at your death; *maraṇena + api; a + kāma + ka; vinā, incl.*

Mariyādaṃ ṭhapeyyāma – D. III. 92

We would cause to set up boundaries; *Sthā + āpe + eyyāma, caus. opt. 1st. pl.*

Marumbaṃ upakirituṃ – Vin. II. 121

To spread a special kind of sand; *upa + kir + i + tuṃ, inf.*

Malatesu viharati Uruvelakappaṃ nāma Malatānaṃ nigamo – S. IV. 327

Abides at the market town of Malata, named Uruvelakappa, in the kingdom of Malata

Malamattaṃ apakaḍḍhituṃ – Vin. II. 133

To remove only the dirt; *apa +*

kaḍḍha (from Kṛṣ) + i + tuṃ, inf.

Malā malataraṃ – A. IV. 195

Greater stain than all the other stains; *mala + tara, suffix tara is used with abl. or instr. for comparison*

Mallakena nahāyanti – Vin. II. 106

Take bath with a little cup

Mallikesu viharati Uruvelakappaṃ nāma Mallikānaṃ nigamo – S. V. 228

Abides in Mallika, at the market town of Mallika, named Uruvelakappa; *Mallikesūti evaṃ nāmake janapade, Cy. III. 248*

Mallesu viharati Anupiyaṃ nāma mallānaṃ nigamo – D. III. 1

Abides at the market town of Mallas, named Anupiya, in the kingdom of Mallas

Mallesu viharati Uruvelakappaṃ nāma Mallānaṃ nigamo – A. IV. 438

Abides at the market town of Mallas, named Uruvelakappa, in the kingdom of Mallas

Massuṃ kappāpentī, massuṃ vaḍḍhāpentī – Vin. II. 134

Cause to trim the beard, cause to grow up the beard; *kattariyā massuṃ chedāpentī, Cy. 1211; kappa + āpe + nti, caus. denom. pres. 3rd. pl.*; *Vṛdh + āpe + nti, caus. pres. 3rd. pl.*

Mahaggatanti pharivā adhimuccitvā viharati – M. III. 146

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Having pervaded and inclined on he abides, thinking that it was exalted; *Sphar + i + tvā, absol.; adhi + Muc + ya + i + tvā, absol.*

Mahaggatena cetasā vihareyyaṃ, abhibhuyya lokaṃ adhiṭṭhāya manasā – M. II. 262

May I abide with an elevated mind, having overcome the world and made a firm stand with the mind; *mahā + gata; abhi + Bhū + ya, absol.; adhi + Sthā + ya, absol.*

Mahaggaṃ kambalaṃ pārūpitvā – Vin. IV. 254

Having worn a very expensive woollen blanket; *pa + ā + Vr + i + tvā, meta, absol.*

Mahacca rājānubhāvena – D. I. 49; M. II. 83; A. III. 59

With royal majesty; *mahā ca rājānubhāvenāti mahatā ca rājānubhāvena, mahaccātipi Pāli, mahatiyāti attho, Cy. 148*

Mahataṃ bhūtānaṃ āvāso – A. IV. 200; Vin. II. 238

Residence for great beings

Mahatarā bhikkhunī kālakatā hoti – Vin. IV. 308

A senior bhikkhunī has passed away; *mahā + tara, der.*

Mahatā bhikkhusaṃghena saddhiṃ, aḍḍhatejasehi bhikkhusatehi – S. I. 192

With a large number of bhikkhus, twelve hundred and half bhikkhus; *aḍḍha + tejasa*

Mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi – D. I. 1

With a large group of bhikkhus, about five hundred; *saddhiṃ, incl. used with instr.*

Mahatā rājānubhāvena – M. II. 49
With royal majesty

Mahatāsi vādasamghātena paṭimukko āgato – M. I. 383

You have come back, entangled with a bundle of views; *mahatā + asi: As + si, pres. 2nd. sg.; vāda + samghāta; paṭi + Muc + ta, pp.; ā + Gam + ta, pp.*

Mahati mahabbhaye samuppanne... kimassa karaṇīyaṃ aññatra dhammacariyāya samacariyāya kusalakiriyāya puññakiriyāya – S. I. 101

When a great great fear has arisen, what should have to be done except for behaving righteously and justly, doing good and meritorious deeds; *mahati mahabbhaye samuppanne, loc. abs.; sam + u(t) + Pad + ta, pp.; kim + assa: As + yā (Skt. yāt); Kr + aṇīya, fut. pp.; aññatra, incl., used with abl. or instr.*

Mahatiyā ca Yakkhasenāya mahatiyā ca Gandhabbasenāya mahatiyā ca Kumbhaṇḍasenāya mahatiyā ca Nāgasenāya – D. III. 194

With a huge army of Demons, Divine musicians, Kumbhaṇḍas and Snakes

Mahatiyā paribbājakaparisāya saddhiṃ, tiṃsamattehi

paribbājakasatehi – M. II. 23

With a large number of wandering ascetics, about three hundred

Mahatiyā parisāya parivuto – S. I. 64, 109; Vin. III. 12; A. III. 184

Surrounded by a large crowd; *pari + Vr + ta, pp.*

Mahato atthāya saṃvattati – A. I. 5

It leads to a great benefit; *saṃ + Vr + a + ti, pres. 3rd. sg.*

Mahato taḷākassa paṭigacceva āḷiṃ bandheyya – A. IV. 279

Would build, in advance, a dyke to a great reservoir; *paṭigacceva, adv. Skt. pratikṛtyaiva; Ba(n) dh + eyya, opt. 3rd. sg.*

Mahato rukkhassa tiṭṭhato sāravato – A. V. 226

Of a big tree which is standing and firm; *sāra + vantū, der.*

Mahato viya janakāyassa saddo – D. II. 190

As if the noise of a multitude of people; *viya, incl.*

Mahaddhano mahābhogo paripuṇṇakosakoṭṭhāgāro – A. III. 151

The one who has great wealth and whose treasuries and granaries are completely full; *mahā + dhana; pari + Pr + ta, pp.; kosa + koṭṭhāgāra*

Mahantaṃ kabalaṃ karoti – Vin. IV. 194

Makes a big morsel

Mahantaṃ nātisaṃghaṃ ohāya – D. I. 115

Having abandoned a large group of kinsmen; *o (ava) + Hā + ya, absol.*

Mahantaṃ ninnāṃ pallalaṃ – Vin. III. 147

A huge 'bent down' and a marshy ground

Mahantaṃ bhogakkhandhaṃ ajjhāvasanto – A. III. 302

Living with a great amount of wealth; *adhi + ā + Vas + a + nta, pr.p.*

Mahantattaṃ vā vepullattaṃ vā pāpuṇāti bhogesu – A. I. 116

He attains abundance or increase in wealth; *mahanta + tta, der.; vipula + ya, der. + tta double der.; pa + Āp + (u)ṇā + ti, pres. 3rd. sg.*

Mahantassa phalakaṃ soṇḍāya upanibandhati – M. III. 133

Ties a big plank on the trunk; *upa + ni + Ba(n) dh + a + ti, pres. 3rd. sg.*

Mahantā mahantā disāpāmokkhā vejjā – Vin. I. 270

Renowned and prominent physicians of the district

Mahallako āvuso vihāro, tumhepi vasatha, mayampi vasissāma – Vin. IV. 44

Friends, dwelling place is large, (therefore) you stay, we will stay too; *Vas + a + tha, pres. 2nd. pl.*

Mahallako na nipajjati na seyyaṃ kappesi – Vin. II. 303

(He) did not sleep thinking that the

elderly (bhikkhu) does not lie down to sleep; *ni + Pad + ya + ti, pres. 3rd. sg. + iti; kappa + e + s + i, denom. pst. 3rd. sg.*

Mahallako nāma vihāro sassāmiko vuccati – Vin. IV. 47

Mahallaka is said to be a dwelling place with an owner; *sa + sāmī + ka, der.; Vac + ya + ti, pass. pres. 3rd. sg.*

Mahā aggidāho vuṭṭhāti – A. I. 178
A big fire breaks out; *vi + u(t) + Sthā + a + ti, pres. 3rd. sg.*

Mahā udakavāhako sañjāyati – A. I. 178
A great flood occurs; *saṃ + Jan + ya + ti, pres. 3rd. sg.*

Mahā udakavāhako saṃjāyī – Vin. I. 32
A huge flood occurred; *mahā + udaka + Vah + aka, der.; saṃ + Jan + ya + i, pst. 3rd. sg.*

Mahā kho panāyaṃ lokasannivāso – A. I. 148
Great is this world-community; *saṃ + ni + Vas + a, der.*

Mahā ca meghe uggato – Vin. I. 239, 169
A big rainy cloud has risen up; *u(t) + Gam + ta, pp.*

Mahācariyena saddhiṃ mantayamānā na jānimha āyasmā Ānandoti – A. V. 198
We did not know while talking with the great teacher that it was venerable Ānanda; *mahā + ācariya; mantaya +*

māna, denom. pr.p.; Jān + nā + imha, pst. 1st. pl.

Mahājanakāyo sannipateyya – S. V. 170

A large crowd of people would gather together; *saṃ + ni + Pat + eyya, opt. 3rd. sg.*

Mahājanikena parikkhārena – Vin. IV. 253

With the material requisite belonging to the people; *mahājana + ika, der.*

Mahānāge tiṭṭhamāne ceṭake nimantesi? – Vin. IV. 66

When great elephants are existing did you invite decoy-birds?; *tiṭṭha + māna, pr.p.; ni + manta + e + s + i, denom. pst. 2nd. sg.*

Mahānāmarattavaṭṭikā upāhanā – Vin. I. 186

The shoes which have withered—leaf colour strips

Mahānāmo sakko vattā hoti – Vin. IV. 102

Mahānāma, the Śākya, is the critic; *Vac + tu, der.*

Mahā paññaṃ mahāpurisaṃ paññāpema – A. II. 35

We declare him to be a great being of great wisdom; *pa + Jñā + āpe + ma, caus. pres. 1st. pl.*

Mahāpadesaṃ dhāreyyātha – D. II. 124

(You) should keep (this) in mind as a great authority or source; *Dhṛ + e + eyyātha, opt. 2nd. pl.*

Mahāpurisalakkhaṇāni samannesi – D. I. 105; M. II. 135

Examined the characteristics of a Great Being; *saṃ + anu + e (from I) + s + i, pst. 3rd. sg.*

Mahāpurisavihāro hesa Sāriputta, yadidaṃ suññatā – M. III. 294

Sāriputta, what is called voidness is, indeed, the abiding of a Great Being; *mahā + purisa + vihāro + hi + esa*

Mahāmattānaṃ atthāya bhisiyo paṭiyādenti – Vin. II. 150

Prepare mattresses for the chief ministers; *paṭi + Yat + e + nti, caus. pres. 3rd. pl.*

Mahāmattehi mati katā – Vin. II. 191

Opinion has been expressed by the chief ministers; *Man + ti, der.; Kṛ + ta, pp.*

Mahāmegho abhippavutṭho – D. II. 343

Poured down a heavy rain; *abhi + pa + Vṛṣ + ta, pp.*

Mahāmegho sabbasassāni sampādento – A. IV. 244

The huge rain, supporting all crops; *saṃ + Pad + e + nta, caus. pr.p.*

Mahāyañño upakkhaṭo hoti – D. I. 127; A. IV. 41

Great sacrifice was near; *upa(s) + Kṛ + ta, pp.*

Mahāyañño paccupaṭṭhito assa – M. II. 204

A great sacrifice would have been

ready; *pati + upa + Sthā + i + ta, pp.; As + yā (Skt. yāt), opt. 3rd. sg.*

Mahā yañño paccupaṭṭhito hoti – Vin. I. 27

A great sacrifice was set on; *pati + upa + Sthā + i + ta, pp.*

Mahāyo samāno kasiraṃ jīvikaṃ kappeti – A. IV. 283

Being one of huge income, he lives miserably; *As + māna, pr.p.; kasiraṃ, adv.; kappa + e + ti, denom. pres. 3rd. sg.*

Mahārāsiko bhavissati – D. I. 135

There will be a great revenue

Mahāvanaṃ ajjhogāhetvā – M. I. 108; S. III. 91

Having entered into the great forest; *adhi + o (ava) + Gāh + e + tvā, absol.*

Mahāvāte vā opunāmi, sīghasotāya vā nadiyā pavāhemi – D. II. 132; A. II. 199 (nadiyā vā sīghasotāya)

I winnow away in the great wind or cause to put it into the river flowing down swiftly; *o (ava) + Pū + nā + mi, pres. 1st. sg.; pa + Vah + e + mi, caus. pres. 1st. sg.*

Mahāvikaṭāni dātuṃ – Vin. I. 206

To give great mixtures (which comprises faeces, urine, ashes, and clay); *vi + Kṛ + ta, pp.; Dā + tuṃ, inf.*

Mahāvihāraṃ paṭisaṃkharonti – Vin. II. 166; IV. 44

(They) repair a great dwelling place;

paṭi + saṃ(s) + Kr + o + nti, pres. 3rd. pl.

Mahāvihāro udriyati – Vin. VI. 174
Great residence collapses; *u(t) + Dr + īya + ti, pass. pres. 3rd. sg.*

Mahāsamaṇe brahmacariyaṃ carati – Vin. I. 36

Leads the highest way of life under the great recluse

Mahāsamayo pavanasmim – D. II. 254

A great congregation in the forest or at the mountain-side; *mahāsamayoti mahāsamūho, Cy. 680*

Mahāsamudde abhiramanti – A. IV. 198

Take delight in the great ocean; *abhi + Ram + a + nti, pres. 3rd. pl.*

Mahāsamuddo ussussati vinassati na bhavati – S. III. 149

The great ocean is dried up, destroyed and does not exist; *u(t) + Śuṣ + ya + ti, pass. pres. 3rd. sg.; vi + Naś + ya + ti, pass. pres. 3rd. sg.; Bhū + a + ti, pres. 3rd. sg.*

Mahāsupinā pāturaheṣuṃ – A. III. 242

Great dreams manifested; *pātu + ® + a + Hū (Bhū) + a (ho > he) + s + uṃ, pst. 3rd. pl.*

Mahāhasitaṃ hasanto – Vin. IV. 187

Laughing loudly; *Hṛṣ + i + ta, pp.; Hṛṣ + a + nta, pr.p.*

Mahā h'Upāli attabhāvo – A. V. 202

Upāli, huge, indeed, is the creature; *mahā + hi + Upāli*

Mahicchatāya saṃvattanti no appicchatāya – Vin. II. 258

(They) lead to wanting much not to wanting little; *mahā + icchā + tā, der.; appa + icchā + tā, der.; appa, neg. p.*

Mahiddhikatā mahānubhāvātā – D. I. 213

Great power and great majesty; *mahā + iddhika + tā, der.; mahā + anubhāva + tā, der.*

Mahiddhiyo kho pana evarūpānaṃ nātamanussānaṃ imasmim

dhammavinaye pasādo – Vin. I. 159, 247

A great thing is the faith of well known people like this in this doctrine and discipline; *mahā + iddhi + iya, der.; Jñā + ta, pp.; pa + Sad + a, der.*

Mahilātitthe nahāyituṃ – Vin. II. 281

To take bath at women's ford; *mahilā + tittha; Snā + ya + i + tuṃ inf.*

Mahesakkhāhi devatāhi apphuṇo – D. II. 139

Not pervaded by powerful deities; *a + Sphur + ta, pp.*

Mā aññassa kassaci ārocesi – Vin. IV. 127

Don't tell anybody else; *ā + Ruc + e + si, caus. imper. 2nd. sg.*

Mā attānaṃ kaṭuviyamakāsi – A. I. 280

Don't make yourself unclean; *kaṭuviyanti uccittṭham, Cy. II. 378*

Mā addasaṃ vā assosiṃ vā – A. III. 337

Let me not see him or hear him; *a + Drś + aṃ, pst. 1st. sg.; a + Śru + s + iṃ, pst. 1st. sg.*

Mā anussavena mā paramparāya mā itikirāya mā piṭakasampadānena mā takkahetu mā naya hetu mā ākārparivittakkena mā diṭṭhinijjhānakkhantiyā mā bhavyarūpatāya mā samaṇo no garūti – A. I. 189

Don't (go) by tradition, lineage, hearsay, holy scripture, logic, method, form, agreement with the view, possibility, respect for the teacher; *anu + Śru + a, der.; iti + kira, incl.; diṭṭhi + nijjhāna + khanti; bhavya, fut. pp. + rūpa + tā, der.; garu + iti*

Mā ayuddhaparājitaṃ parājayi – M. II. 148

Let not lose the battle without fighting it; *parā + Ji + a + i, pst. 3rd. sg.*

Mā ayyo evaṃ avaca – Vin. III. 138

Sir, don't say thus; *a + Vac + a, imper. 2nd. sg.*

Mā ayyo evaṃ avacuttha – Vin. II. 296

Sirs, don't say like this; *ayyo is used here for the pl. meaning; a + Vac + (u) + ttha, pst. 2nd. pl.*

Mā ācariyo hutvā antevāsiṃ vasi – M. II. 39

Being a teacher before, don't abide

(now) as a student; *mā, prohibitive p. used with pst. or imper.; Hū (Bhū) + tvā, absol.; Vas + i, pst. 3rd. sg.*

Mā ekena dve agamittha – Vin. I. 21
Don't go two (of you) on one way; *a + Gam + i + ttha, pst. 2nd. pl.*

Mā evaṃ avaca, mā evaṃ avaca – D. I. 122

Don't say so, don't say so; *a + Vac + a, pst. 2nd. sg.*

Mā evaṃ manasākattha – Vin. III. 8
Don't apply on mind thus; *manasi + a + Kr + ttha, pst. 2nd. pl.*

Mā kirayye pure kiñci adāsi – Vin. I. 271

Lady, don't give me anything in advance; *kira, incl.; pure, incl.; a + Dā + s + i, pst. 2nd. sg.*

Mā kuñjara nāgamāsado – Vin. II. 195

Elephant, don't strike the Nāga (The Elephant); *nāgaṃ + ā + Sad + o, pst. 2nd. sg.*

Mā khaḷuṃkajjhāyitaṃ jhāyatha – A. V. 323

Don't think of inferior thought; *jhā (from Dhyai) + ya + tha, imper. 2nd. pl.*

Mā kho tumhe bhikkhave paṭibhāti no paṭibhāti noti yasmim vā tasmim vā bhikkhuṃ ukkhipitabbam maññittha – Vin. I. 338

Bhikkhus, don't think of suspending a bhikkhu on a trivial matter thinking 'we feel it so, we feel it so'; *paṭi +*

Bhā + ti, pres. 3rd. sg.; u(t) + Kṣip + i + tabba, fut.pp.; Man + ya + i + ttha, pst. 2nd. pl.

Māgadhake paricārake ārabha – D. II. 203

Concerning the attendants of Magadha; *Magadha + a + ka, der.; pari + Car + aka, der.; ārabha, incl.*

Māghāto ajja – Vin. I. 217

Today is the day of no- slaughter; *mā + ghāta; ajja, incl.*

Mā ca kassaci ārocehi – Vin. II. 99

Also, don't tell anybody; *ā + Ruc + e + hi, caus.imper. 2nd. sg.*

Mā ca kassaci dassehi – Vin. II. 99

Also, don't show it to anybody; *Dṛś + e + hi, caus. imper. 2nd. sg.*

Mā ca vātātape cārittaṃ anuyuñji – M. II. 257

Don't make a move in the wind and in the sun, *vāta + ātapa; Car + i + tta, der.; anu + Yu(ñ)j + i, pst. 3rd. sg.*

Mā cassa bhāyittha – Vin. II. 1

Don't be scared of this person; *mā + ca + assa; Bhī + ya + i + ttha, pst. 2nd. pl.*

Mā taṃ kālo upaccagā – S. I. 8

May not the time surpass you; *upa + ati + a + Gam + ā, pst. 3rd. sg.*

Mātaraṃ jīvītā voropeyya – A. I. 27

Would deprive mother of life; *vi + o + Ruh + e + eyya, caus. opt. 3rd. sg.*

Mātā ca utunī hoti – M. II. 157

Mother is in her period too

Mātāpitaro ajjhāgāre pūjitā – A. I. 132

Parents are honoured at home; *adhi + agāra; Pūj + i + ta, pp.*

Mātāpitaro atthakāmā hitesino anukampakā – A. III. 37

Parents are well wishers, seekers of well-being and compassionate; *hita + esa (from Is) + ī, der.*

Mātāpitaro uddassetabbā – M. II. 60

Parents should be visited; *u (t) + Dṛś + e + tabba, fut. pp.*

Mātāpitaro bhattuno denti – A. IV. 265

Parents give to a husband; *Dā + e + nti, pres. 3rd. pl.*

Mātāpitara hi dadamāne kiṃ vadeyyāma – Vin. I. 297

What should we say when mother and father are indeed the receivers; *dada + māna, pass. pr.p.; Vad + eyyāma, opt. 1st. pl.*

Mātāpitunnaṃ atthāya hitāya sukhāya hoti – A. IV. 244

It is for the well-being, benefit and happiness of the parents

Mātāpitunnaṃ adhivacanaṃ – A. I. 132

A synonymn for parents

Mātāpitunnaṃ assumukhānaṃ rudantānaṃ – D. I. 115

When mother and father were crying

with tearful faces; *gen. abs.; Rud + a + nta, pr.p.*

Mātāpitusu pabbajjaṃ alabhamāno – M. II. 57

Not receiving permission from the parents to renounce family life; *a + Labh + a + māna, pr.p.*

Mātāpitusu paricariyāya – A. I. 132

By rendering service to parents; *pari + cariyā*

Mātāpitūhipi sāmikenapi ananuññātaṃ sikkhamānaṃ – Vin. IV. 334

The female trainee who has not been consented by the mother and father and the husband; *an + anu + Jñā + ta, pp.*

Mātāpi puttaṃ na paṭilabhati – A. I. 178

The mother too does not meet the son; *paṭi + Labh + a + ti, pres. 3rd. sg.*

Mātā puttaṃ va orasaṃ – D. III. 188; Vin. I. 230

Just as the mother towards her beloved son; *puttaṃ + iva; ura(s) + a, der.*

Mātā putte sārājati, putto vā pana mātari – A. III. 68

The mother is so much attached to the son and the son to the mother; *saṃ + Raj + ya + ti, pass. pres. 3rd. sg.*

Mātā mittam sake ghare – S. I. 37

In one's own house, mother is the friend

Mātāva puttaṃ anurakkhate patim

– A. IV. 93

(She) protects the husband just as the mother protects her child; *mātā + iva; anu + Rakṣ + a + te, pres. mid. 3rd. sg.*

Mātā vā hoti dhātī vā – Vin. IV. 318

She is either mother or the nurse

Mātito hi anuppanno – D. I. 97

Unborn (i.e. impure) from the mother's side indeed; *an + u(t) + Pad + ta, pp. mātr in Skt. becomes mātu or māti in Pāli; similarly pitr becomes pitu or piti*

Mātukucchiṃ okkami – M. III. 119

Entered into mother's womb; *mātu + kucchi; o (ava) + Kram + i, pst. 3rd. sg.*

Mātukucchimiṃ paṭhamam cittaṃ uppannam pathamam viññānaṃ pātubhūtam – Vin. I. 93; III. 73

The first mind has arisen in mother's womb, the first consciousness has manifested in mother's womb; *u(t) + Pad + ta, pp.; pātu + Bhū + ta, pp.; citta and viññāna are used here synonymously*

Mātugāmassa amgajātam upanijjhāyi – Vin. III. 118

Looked sharply at the sex organ of a woman; *upa + ni + jhā (from Dhyai) + ya + i, pst. 3rd. sg.*

Mātugāmassa āveṇikāni dukkhāni – S. IV. 239

Sufferings restricted to womankind; *āveṇikānīti pāṭipuggalikāni, Cy. III. 86*

Mātugāmassa

ucchādanaparimaddana

nahāpanasambāhanam sādīyati – A. IV. 54

Enjoys rubbing, abrading, bathing and massaging of a woman; *u(t) + Sad + e + ana, caus. der.; pari + Mṛd + ana, der.; Snā + āpe + ana, caus. der.; saṃ + Bāh + ana, der.; Svad + aya + ti, pres. 3rd. sg.*

Mātugāmassa uttarim chappañcāvācāhi dhammam desento āpajjati – A. III. 259

The one, who is explaining the Dhamma to a woman in more than five six words, becomes guilty of an offence; *Dṛś + e + nta, pr.p.; ā + Pad + ya + ti, pres. 3rd. sg.*

Mātugāmā nāma kicchālābhā – Vin. III. 208

Women in general get their necessities with so much difficulty; *the stem mātugāma (m.) is used here in the plural form*

Mātugāmena saddhim kāyasamsaggaṃ samāpajjissati – Vin. III. 120

Should come to physical contact with a woman; *kāya + saṃ + Sṛj + ta, pp.; saṃ + ā + Pad + ya + i + ssati, fut. 3rd. sg.*

Mātugāmena saddhim dvayamdvayasamāpattim samāpajjati – A. IV. 54

He is engaged in copulation with a woman; *saddhim, incl. used with instr. dvayam + dvaya + samāpatti; saṃ + ā + Pad + ya + ti, pres. 3rd. sg.*

Mātugāmena saddhim sañjagghati saṃkīlāti saṃkelāyati – A. IV. 55

With a woman (he) laughs together, plays together, fondles together; *saṃ + Ghar + a + ti, intens. pres. 3rd. sg.; saṃ + Krīḍ + a + ti, pres. 3rd. sg.; saṃ + kīlā + aya + ti, denom. pres. 3rd. sg.*

Mātugāmena saddhim hasitalapitakīlītāni anussarati – A. IV. 55

He recollects the way he laughed, talked and played with a woman; *Has + i + ta, pp.; Lap + i + ta, pp.; Krīḍ + i + ta, pp.; anu + Smṛ + a + ti, pres. 3rd. sg.*

Mātugāmena sahaseyyam kapeyya – Vin. IV. 19

Would sleep together with a woman; *saha + seyya; kappa + e + eyya, denom. opt. 3rd. sg.*

Mātugāmo paṭicchanno vahati – A. I. 282

Womankind proceeds concealed, not exposed; *mātugāmo, m. sg.; paṭi + Chad + ta, pp.; vahati, Vah + a + ti, pres. 3rd. sg.; meaning is not clear, paṭicchanno vahatīti paṭicchannova hutvā niyyāti, Cy, II. 379.*

Mātugāmopi asaddhammena nimanteti – M. I. 448

Even a woman invites for an immoral act; *ni + manta + e + ti, denom. pres. 3rd. sg.*

Mātugharam agamāsi – Vin. III. 144

Went to the mother's house; *a + Gam + ā + s + i, double pst. 3rd. sg.*

Mātucca pitucca – A. I. 61

To the mother and to the father; *mātu, pitu, dat. sg. + ca*

Mātucchāputto – Vin. IV. 173

The son of mother's sister

Mātupi sadiso pitupi sadiso – M. II. 153

He is similar to the mother and also to the father; *mātu + api; pitu + api*

Mātu purato ṭhapenti – D. II. 14

Place in front of the mother; *Sthā + āpe + nti, caus. pres. 3rd. pl.*

Mātubhato poso – A. IV. 97

A person fostered by the mother; *mātarā bhato posito, Cy. IV. 49; Bhṛ + ta, pp.; posa, a contraction of purisa or puruṣa*

Mātumattikaṃ itthikāya itthidhanam – Vin. III. 16

Mother's wealth inherited from her mother as the dowry; *mātu + matti + ka, der.*

Mātumātaro – S. II. 178

Mother's mothers

Mā tumhe nānā viharatha – Vin. IV. 240

Don't live separately

Mā te kaṃkhāhu – M. II. 143

May there be no doubt for you; *kaṃkhā + ahu: a + Hū (Bhū), (Skt. abhūt), pst. 3rd. sg.*

Mā tesam aphāsum akāsi – M. III. 155

Don't make inconvenience to them; *a + Kr + ā + s + i, double pst. 2nd. sg.*

Mā te Saṃgho uttari upaparikkhi – S. II. 216

Let the Saṃgha make no further inquiry concerning you; *uttari, incl. upa + pari + Īkṣ + a + i, pst. 3rd. sg.*

Mā tvaṃ brahmuno vacanam upātivattittho – M. I. 327

Don't go beyond the word of brahma; *upa + ati + Vṛt + i + ttho, pst. mid. 2nd. sg.*

Mā tvaṃ maññittho – M. I. 327

Don't think; *Man + ya + i + ttho, pst. mid. 2nd. sg.*

Mā dīgham passa, mā rassam – Vin. I. 344

Don't see (think) far, don't see (think) near; *passa, imper. 2nd. sg.*

Mānattāraho hoti – Vin. I. 49, 143

He becomes one who deserves penance; *mānatta + araha*

Mānam nissāya māno pahātabbo – A. II. 145

Conceit is to be abandoned relying on conceit; *ni + Śri + ya, absol.; pa + Hā + tabba, fut. pp.*

Mā nam sītam vā uḥam vā tiṇam vā rajo vā ussāvo vā bādhayittha! – D. II. 19

May not cold, heat, grass, dust or dew affect him!; *vā, incl. disjunctive; Bādh + aya + i + ttha, caus. pst. 3rd. sg.*

**Mānavehipi samāgacchanti,
katakammehipi akatakammehipi –
M. I. 448**

They even meet with youngsters who
have committed a crime and not-
committed a crime; *mānavehīti*
corehi, *Cy. III.164*; *mānavehi + api*;
saṃ + ā + gaccha + nti, *pres. 3rd. pl.*;
kata + kamma

**Mānavo vuttasiro soḷasavassiko
jātiyā – M. II. 168**

A shaven headed young man of sixteen
years by birth; *Vap + ta, pp. + sira*;
soḷasa + vassa + ika, *der.*

**Mānasambhūto ayaṃ kāyo – A. II.
145**

This body has come into existence
through conceit; *māna + saṃ + bhūto*
+ ayaṃ

Mā nassīti aggahesi – Vin. IV. 161

He took it thinking, "may it not
be lost"; *Nas + ya + i*, *pass. pst.*
3rd. sg.; *a + Grh + e + s + i*, *pst.*
3rd. sg.

Mā nāgaṃ ghaṭṭesi – M. I. 143

Don't strike the snake; *ghaṭṭa + e + s*
+ i, *denom. pst. 2nd. sg.*

**Mānusakaṃ bhavaṃ nibbattetvā –
A. IV. 380**

Having caused to produce a human
existence; *manu(s) + aka*, *der.*; *ni +*
Vrt + e + tvā, *caus. absol.*

**Mānusakena adhipateyyena – A. III.
33**

With human authority; *adhipati +*
eyya, *der.*

**Mānusakehi kāmehi dibbā kāmā
abhikkantatarā ca paṇītarā ca –
M. I. 505**

Divine sense-desires are more
attractive and fine than sense-desires
of the human world; *div + ya =*
dibba; *abhi + kanta + tara*; *paṇīta +*
tara; *for comparison, the suffix tara*
is used with abl. or instr.

**Mānusakehi vā kāmehi āvaṭṭeyya?
– M. I. 505**

Would (he) cause (himself) to turn
back by human sense-desires?; *ā + Vrt*
+ e + eyya, *caus. opt. 3rd. sg.*

**Mā no aputtakaṃ sāpateyyaṃ
Licchavayo atiharāpesuṃ – Vin. III.
18**

May the Licchavīs cause not to take
over the heirless property; *a + putta +*
ka, *der.*; *sa + pati + eyya*, *der.*; *ati +*
Hr + āpe + s + uṃ, *caus. pst. 3rd. pl.*

**Mā no viheṭhetha – M. II. 64, Vin.
III. 17, viheṭhayittha**

Don't harass us; *vi + Hīd + e + tha*,
imper. 2nd. pl.

**Mā pacchā vipphaṇṇasārino ahuvattha
– D. II. 147**

Don't be remorseful afterwards; *a +*
Hū (Bhū) + a + ttha, *pst. 2nd. pl.*

**Mā paṭhamam jhānam pamādo – S.
IV 263**

Don't be unmindful in the first jhāna;
pa + Mad + o, *pst. 2nd. sg.*

Mā pamādaṃ āhariṃsu – A. IV. 381

May they not be unmindful; *pamādaṃ*
āhariṃsūti pamādaṃ āpajjīṃsu, *Cy.*

IV. 174

**Mā puggalesu pamāṇikā ahuvattha
– A. III. 350**

Don't be judges on persons (don't
make judgements on people); *pamāṇa*
+ ika; *a + Hū (Bhū) + a + ttha*, *pst.*
2nd. pl.

**Mā brāhmaṇa ariyaṃ tuṇhībhāvaṃ
pamādo – S. II. 273**

Brāhmaṇa, don't be unmindful on the
noble silence; *pa + Mad + o*, *pst. 2nd.*
sg.; *ariyo tuṇhībhāvo* is defined here
in terms of second jhāna and the
venerable Mahā Moggallāna is
addressed by the word brāhmaṇa

**Mā Bhagavantaṃ abbhācikkhi – S.
III. 110**

Don't accuse the Blessed One.; *abhi +*
ā + Khyā + i, *intens. pst. 3rd. sg.*

**Mā Bhavanto evaṃ avacuttha, mā
bhavanto evaṃ avacuttha – D. I. 122**

Sirs, don't say so, don't say so

Mā bhāyi – D. I. 50

Don't panic; *Bhī + ya + i*, *pst. 3rd. sg.*

**Mā bhikkhū vyābāhiṃsu – Vin. VI.
140**

May it not disturb the bhikkhus; *vi + ā*
+ Bād + hiṃsu; *pst. 3rd. pl.*, 'd' is
elided

Mā maṃ etaṃ puccha – M. I. 387

Don't ask me this; *Pṛch + ya*; *imper.*
2nd. sg.; the root *Pṛch* requires two
objects

Mā maṃ jaññāti icchati – A. III.

352

"Let nobody know about me", he
wishes; *Jan + yā (Skt. yāt)*, *opt. 3rd.*
sg.; *Iṣ + ya + ti*, *pres. 3rd. sg.*

**Mā maṃ te addasaṃsu, ahañca mā
te addasaṃ – M. I. 79**

May they not see me, may I not see
them too; *a + Dṛś + ā + iṃsu*, *double*
pst. 3rd. pl.; *a + Dṛś + aṃ*, *pst. 1st. sg.*

Māyaṃ vidamseyya – S. III. 142

Would perform a magical show; *vi +*
Dṛś + eyya, *opt. 3rd. sg.*

**Māyasmanto etaṃ bhikkhuṃ kiñci
avacuttha – Vin. III. 175**

Venerable sirs, don't say anything to
this bhikkhu; the root *Vac* needs two
objects; *mā*, prohibitive *p.* used with
pst. or imper.; *mā + āyasmanto*; *a +*
Vac + u + ttha, *pst. 2nd. pl.*

**Māyasmā Channo satthaṃ āharesi –
M. III. 264**

Let the venerable Channa make no use
of a weapon, (don't take the life);
satthaṃ āharati is idiomatically used
to give the meaning of committing
suicide; *mā + āyasmā*; *ā + Hr + e + s*
+ i, *caus. pst. 2nd. sg.*

**Māyākataṃ hetam bālalāpanam –
M. II. 261**

This is created by illusion, a prattle of
fools; *hi + etaṃ*

**Māyāsahadhammarūpaṃ viya
khāyati – A. I. 171**

It is felt to be something like a magic;
viya, *indcl*; *Khyā + ya + ti*, *pass.*
pres. 3rd. sg.

Māyidha paṭikkami – Vin. I. 54
Don't come back here; *mā + (y) + idha; paṭi + Kram + i, pst. 3rd. sg.*

Māyimaṃ dhammapariyāyaṃ sutvā pamādaṃ āharimsu – A. IV. 381
May they not fall into unmindfulness after listening to this mode of teaching; *āharimsu = āpajjimsu, Cy. IV. 174; mā + imaṃ; Śru + tvā, absol.*

Māyimā vikāle ahesuṃ – Vin. II. 289

May these (ladies) not be present at improper time; *mā + (y) + imā*

Mā yoggāni kilametha – D. II. 344
Don't make the oxen languid; *yoggānīti balivadde, Cy. 812; Klam + e + tha, caus. imper. 2nd. pl.; Yuj + ya, fut. pp.; nt. pl.?*

Māyyo imaṃ kumārikaṃ dāsibhogena bhuñjittha – Vin. III. 136
Sirs, please don't use this little girl as a slave; *mā + ayyo; ayyo is used here in plural sense; Bhu(ñ)j + i + ttha, pst. 2nd. pl.*

Mārena pāpimatā anvāvitṭhā bhavanti – S. I. 114
(They) have been possessed by Māra, the evil one; *anu + ā + Viś + ta, pp.*

Māroyaṃ pāpimāti viditvā – S. I. 67, 103
Having understood that this was Māra, the evil one; *Māro + ayaṃ; pāpimā + iti; Vid + i + tvā, absol.*

Mālaṃ vā gandhaṃ vā vaṇṇakaṃ vā āropessanti – D. II. 142
Will offer garland, incense or coloured things; *ā + Ruh + e + ssanti, caus. fut. 3rd. pl.*

Mālāgandhavilepanadhāraṇa- maṇḍanavibhūsanatṭhānā paṭivirato – D. I. 5
Refrained from using garlands, perfumes, ointments, jewelleries and adorning with various kinds; *paṭi + vi + Ram + ta, pp.*

Mālāni palisajjeyya – S. II. 89
Would loosen the roots; *pari + Sṛj + ya + eyya, opt. 3rd. sg., or pari + Svaj + ya + eyya, (would touch); palisattheyyāti sodheyya (would clean) Cy. II. 85*

Mālāvacchaṃ ropentipi ropāpentipi – Vin. II. 9
(They) plant and cause to plant small flowering trees; *vaccha < vrkṣa, cp. acchi < akṣi; Ruh + e + nti, pres. 3rd. pl. + api; Ruh + āpe + nti, caus. pres. 3rd. pl. + api*

Māle cīvaraṃ nikkhipitvā – Vin. III. 201
Having kept the robe in a quadrangular building; *māloti ekakūṭasamgahito caturassapāsādo, Cy. 654*

Mā vihāro rajena ūhaññi – Vin. I. 48
May not the dwelling place be affected by dust; *u(t) + Han + ya + i, pass. pst. 3rd. sg.*

Māvuso evarūpaṃ akāsi, netam kappati – Vin. IV. 83

Brother, don't do anything of this kind, this is not permissible; *mā + āvuso; na + etaṃ; Kḷp + ya + ti, pass. pres. 3rd. sg.*

Mā vo amataṃ panassa – S. V. 184
May not immortality be lost to you; *pa + Naś + ya, imper. 3rd. sg.*

Mā vo sakaṃ vinassa – Vin. III. 222
May not your own (property) be lost; *vi + Naś + ya, imper. 2nd. sg.*

Māsagatāya Āsālhiyā – Vin. I. 137
One month after Āsālhi (full moon day of July)

Mā saddaṃ kari – S. I. 209
Don't make a noise; *Kṛ + o + i, pst. 3rd. sg.*

Mā sandiṭṭhikaṃ hitvā kālikaṃ anudhāvi – S. I. 9
Don't run after the life of future, abandoning the life of present; *saṃ + Dṛś + ta, pp. + ika, der.; Hā + i + tvā, absol.; kāla + ika, der.; anu + Dhāv + i, pst. 3rd. sg.*

Mā saṃghassa hāyīti aññassa dātappaṃ – Vin. II. 173
It should be given to another thinking, "May not the Saṃgha lose it"; *Ha + ya + i, pst. 3rd. sg. + iti; Dā + tabba, fut. pp.*

Māsaṃ yeva naṃ suṇisabhogena bhuñjimsu – Vin. III. 136
Only one month they treated her as a daughter-in-law; *māsaṃ + eva; Bhu(ñ)j + ims, pst. 3rd. pl.*

Māsācitaṃ maññe – A. IV. 333
As if a load of soaked beans; *tintamāso viya, Cy. IV. 157*

Mā sāpekho kālamakāsi – D. II. 194; A. III. 295
Don't die with unfulfilled wish; *sa + apekha*

Māso seso gimhānaṃ – Vin. III. 252
One month of the summer remains

Māhaṃ Nāgita yasena samāgamaṃ, mā ca mayā yaso – A. III. 31
Nāgita, let me not meet with reputation, let not the reputation meet with me; *saṃ + ā + Gam + a, der.*

Mā hevantissu vacanīyā – D. I. 175
They should be told "Don't say so"; *hevaṃ + iti + assu; As + yu (Skt. yus), opt. 3rd. pl.; Vac + anīya, fut. pp.*

Mā hevaṃ avaca, mā hevaṃ avaca – D. II. 55
Say not thus, say not thus

Mā hevaṃ Ānanda, mā hevaṃ Ānanda – S. I. 87; V. 2
Don't (say) thus Ānanda, don't (say); *mā + hi + evaṃ*

Mā hevāyaṃ mamaccayena vighātaṃ āpajji – S. V. 345
May this (householder) find thus no difficulty (in life) with my departure; *mā + hi + evaṃ + ayaṃ; mama + accayena; ā + Pad + ya + i, pst. 3rd. sg.*

Migavisāṇena piṭṭhiṃ kaṇḍūvamāno – A. II. 207

Scratching the back with a deer-horn; *kaṇḍu + a + māna, denom. pr.p.*

Migā kūṭaṃva odditaṃ – S. I. 74

Just as the deer entering into the set trap; *kūṭaṃ + iva; o + Dī + ta, pp.*

Micchattaṃ āgamma virāḍhanā hoti – A. V. 211

Having come to the wrong course, there is a failure; *ā + Gam + ya, absol.; vi + Rādh + ana, der., opp. ārāḍhanā*

Micchaditṭhiṃ pajahati – A. V. 235

Abandons wrong view; *pa + Hā + ti, pres. 3rd. sg.; root redup.*

Micchaditṭhiyā paccorohati – A. V. 235

Come out of wrong view; *pati + o + Ruh + a + ti, pres. 3rd. sg.*

Micchaditṭhiyā pahānāya

sammāditṭhi bhāvetabbā – A. III. 447

To get rid of a wrong view, a right view should be cultivated; *sammā, incl.*

Micchā assa vacanaṃ – D. III. 8

The statement would be false; *micchā, incl.; As + yā (Skt. yāt), opt. 3rd. sg.*

Micchājīvā appaṭiviratā – Vin. II. 296

Those who are not refrained from wrong livelihood; *micchā + ājīva; a + paṭi + vi + Ram + ta, pp.*

Micchājīvena jīvikam kappenti – S. III. 239; Vin. IV. 239

They live by wrong livelihood; *kappa + e + nti, denom. pres. 3rd. pl.*

Micchādītṭhiko hoti antagāhikāya dītṭhiyā samannāgato – D. III. 45; A. II. 240

The one who holds a wrong view, an extreme view; *micchā + Dṛś + ti + ika, der.; anta + gaha + ika, der.; saṃ + anu + ā + Gam + ta, pp.*

Micchādītṭhiko hoti viparītadassano – A. I. 33, 268; IV. 226

The one who holds a wrong view, a distorted view; *micchādītṭhikoti ayāthāvādītṭhiko, Cy. II. 26; vi + pari + I + ta, pp. + dassana*

Micchādītṭhiparamāni bhikkhave mahāsāvajjāni – A. I. 33

The great faults, in the highest sense, are due to wrong views

Micchā paṭipajjati – S. II. 151

Behaves wrongly; *paṭi + Pad + ya + ti, pres. 3rd. sg.*

Micchāpaṭipajjamāno – A. I. 90; II. 4

Behaving in a wrong way; *paṭi + Pad + ya + māna, pass. pr.p.*

Micchāpaṭipattādhikaraṇahetu – M. II. 197; A. I. 69

Because of the wrong way of practice; *micchā + paṭipatti + adhikaraṇa + hetu; adhikaraṇa and hetu are synonymous*

Micchāpaṇihitattā dītṭhiyā – S. V. 10

Due to wrong fixity of the view; *micchā + pa + ni + Dhā + i + ta, pp. + tta, der.*

Micchāpaṇihitaṃ cittaṃ – A. V. 87
The mind wrongly fixed; *micchā + pa + ni + Dhā + i + ta, pp.*

Mittaṃ kubbetha – Vin. II. 203
Should make a friend; *kubba (from Kr) + etha, opt. mid. 2nd. sg.*

Mittavatāya nandati – A. IV. 95
He rejoices for having friends; *mitta + vanta; Nand + a + ti, pres. 3rd. sg.*

Mittavatāya samudācaratha, mā sapattavatāya – M. III. 118
Take me as a friend, not as a foe; *mitta + vatāya; sapatta + vatāya*

Mittāni ganthati – D. III. 188
Makes friends; *abhijjāmānā ṭhapeti, Cy. 951; mitta is used here as a neuter noun; Grath or Granth + a + ti, pres. 3rd. sg.*

Mittāmaccāññātisālohitā – M. I. 149; II. 67; S. I. 162; IV. 302-3; A. IV. 95
Friends colleagues kinsmen and blood relations; *mitta + amacca + ñāti + sālohitā*

Mittāmaccānaṃ atthāya hitāya sukhāya hoti – A. IV. 244
It is for the well-being, benefit and happiness of friends and colleagues

Mittāmaccānaṃ paribhūto – D. III.

183
Despised by friends and colleagues; *pari + Bhū + ta, pp.*

Mittāmaccesu paṭivedenti – D. III. 189
(The teachers) introduce (the students) in the circle of his friends and colleagues; *pati + Vid + e + nti, caus. pres. 3rd. pl.*

Mittā vā amaccā vā ñāti vā sālohitā vā – A. I. 222
Friends, colleagues, relatives or blood relations; *sa + lohita*

Mittā suhadā – D. III. 187
Friends with good heart; *Skt. suhrd (one with good heart) corresponds with suhada*

Mittūpahāraṃ upadaṃsesi – M. II. 120
You accord a friendly treatment; *mitta + upahāra; upa + Dṛś + e + si, pres. 2nd. sg.*

Mithilāyaṃ viharati Makhādevambavane – M. II. 74
Abides at the mango grove of Makhādeva in Mithilā

Middhaṃ okkamati – A. IV. 85
Becomes sleepy; *o + Kram + a + ti, pres. 3rd. sg.*

Missibhāvaṃ gato tayā – D. II. 267
Being mixed with you; *missa + bhāva*

Mihitamattaṃ karoti – Vin. IV. 187
(He) just smiles; *Smi + ta, meta. pp.; Kr + o + ti, pres. 3rd. sg.*

Miḍhante pattam nikkhipanti – Vin. II. 113

Keep the bowl at the end of the bench in the verandah;
ālindakamiḍhakādīnaṃ ante, Cy. 1203; miḍha + ante; ni(s) + Kṣip + a + nti, pres. 3rd. pl.

Miḷhasukhaṃ middhasukhaṃ lābhasakkārasilokasukhaṃ sādiyeyya – A. III. 31

(He) would enjoy dirty pleasure of material benefit, good treatment and flattery; *Svad + aya + eyya, caus.opt. 3rd. sg.; Mih + ta, miḷha; like Muh + ta, mūḷha, Ruh + ta, rūḷha; Mih + ta becomes middha too, like Muh + ta, muddha*

Mukhadvāraṃ āhāraṃ āvaraṇaṃ karonti – Vin. I. 84

Hinder the food brought to the mouth; *mukha + dvāra + ka, der.*

Mukhadvāraṃ āhāraṃ āhareyya – Vin. IV. 90

Should bring food to the mouth; *ā + Hr + eyya, opt. 3rd. sg.*

Mukhadvāraṃ vivaranti – Vin. IV. 194

(They) open up the mouth; *vi + Vr + a + nti, pres. 3rd. pl.*

Mukhanimittam paccavekkhamāno – A. III. 231

Reviewing the reflection of the face; *pati + ava + Īkṣ + a + māna, pr.p.*

Mukhapuñchanacolakaṃ ādāya – Vin. I. 296

Having taken the napkin; *mukha +*

puñchana + colaka; ā + Dā + ya, absol.

Mukhaṃ ālimpanti – Vin. II. 107, 266

Anoint the face; *ā + Li(m)p + a + nti, pres. 3rd. pl.*

Mukhaṃ ummaddenti – Vin. II. 266

Cause to rub the face; *u(t) + Mrd + e + nti, caus. pres. 3rd. pl.*

Mukhaṃ cuṇṇenti – Vin. II. 266

Powder the face; *cuṇṇa + e + nti, denom. pres. 3rd. pl.*

Mukhaṃ lañchenti – Vin. II. 266

Make special marks on the face; *Lañch + e + nti, caus. pres. 3rd. pl.*

Mukharāgaṃ karonti – Vin. II. 107

Paint the face

Mukhādhāne kāraṇaṃ kāreti – M. I. 446

Makes him wear the bridle; *mukha + ādhāna; Kr + e + ti, caus. pres. 3rd. sg.*

Mukhāvaraṇaṃ maññe karonti – M. I. 461

(They) seem to put a muzzle on the mouth; *mukha + ā + Vr + ana, der.*

Mukhena paricumbati – M. II. 120

Kisses with lips; *pari + cu(m)b + a + ti, pres. 3rd. sg.*

Mukhenapi nakhaṃ chindanti – Vin. II. 133

Cut (their) nail with the mouth (teeth) too; *Chi(n)d + a + nti, pres. 3rd. pl.*

Mucchati kāmāyati gedhiṃ āpajjati āvattati bāhullāya – M. III. 116

He is infatuated, overcome by desire, succumbs to craving and reverts to luxury; *Murch + ya + ti; pass. pres. 3rd. sg.; kāma + e + ti, denom. pres. 3rd. sg.; gedha and gedhi are used to denote the same meaning; ā + Pad + ya + ti, pass. pres. 3rd. sg.; ā + Vr + a + ti, pres. 3rd. sg.; bahula + ya, der.*

Mucchito papati – Vin. I. 160

Being unconscious, (he) fell down; *Murch + ya + i + ta, pp.; pa + Pat + ti, pst. 3rd. sg.*

Mucchito papato – Vin. II. 126

Fainted and fell down; *pa + Pat + ā, pst. 3rd. sg., the suffix 'ā' is changed to 'o'*

Muñcitukāmo (na) gacchati – M. II. 139

(He) does not go, desiring to make himself free (from the burden of the journey); *Mu(ñ)c + i + tuṃ, inf. + kāma*

Muṭṭhassatī asampajānā – M. I. 20

Those who are unmindful and unaware; *muṭṭha + satī: Mrṣ + ta, pp. + Smr + ti + ī, der.; a + saṃ + pa + Jān + a, der.*

Muṭṭhassatī asampajānā naggā vikūjamānā kākacchamānā seyyaṃ kappenti – Vin. IV. 15

Being unmindful, unaware, naked, mumbling and talking they sleep; *vikūjamānāti vipalāpamānā, Cy. 744; vi + kūja + māna, pr. p.; Kath + ya + māna, intens. pass. pr.p., kappa*

+ e + nti, denom. pres. 3rd. pl.

Muṭṭhassatī asampajānā niddaṃ okkamanti – Vin. I. 294; III. 112

They, being unmindful and unaware, go to sleep; *o + Kram + a + nti, pres. 3rd. pl.*

Muṭṭhassatī kālaṃ kurumāno – A. II. 185

Dying with a confused mind (memory); *Kr + māna, pr.p.*

Muṭṭhinā aṃgajātaṃ piḷentassa – Vin. III. 118

When he is pressing sex organ with the fist; *Piḍ + e + nta, pr.p.*

Muṭṭhīhipi yujjhanti – Vin. II. 10

(They) fight with fists; *muṭṭhīhi + api; Yudh + ya + nti, pres. 3rd. pl.*

Muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā – D. I. 90; S. IV. 117

Despicable shavelings and recluses, menial and black children, born from the foot of Brahma (bandhu); *the suffix ka is used here in a derogatory sense; bandhu + pāda + apacca*

Muṇḍā bandhakiniyo – Vin. IV. 224

Shaven headed strumpets; *words used for scolding the bhikkhunīs*

Muttakaraṇaṃ paveseti – Vin. IV. 261

Makes (it) enter into the urinating organ (sex organ); *pa + Viś + e + ti, caus. pres. 3rd. sg.*

Muttakaraṇe pahāraṃ denti – Vin.

IV. 261

Give a blow on the urinating organ; *Dā* + *e* + *nti*; *pres.* 3rd. *pl.*

Muttakarīsaṃ cajamānā palāyanti – A. II. 33

Passing urine and faeces, they run away; *mutta* + *karīsa*; *Tyaj* + *a* + *māna*, *pr.p.*; *Palāy* + *a* + *nti*, *pres.* 3rd. *pl.*

Muttakarīse palipanno seti – Vin. I. 301

Fallen onto his own urine and excrement he sleeps; *pari* + *Pad* + *ta*, *pp.*; *Śī* + *a* + *ti*, *pres.* 3rd. *sg.*

Muttaharītakam pāyetum – Vin. I. 206

To make him drink myrobalan treated with (cow) urine; *gomuttaparibhāvitaṃ harītakam*, *Cy. V. 1092*; *Pā* + (*y*) + *e* + *tum* *caus. inf.*

Mudā pāmujjāṃ jāyetha – D. II. 214

From a tender joy there would arise a strong joy; *pa* + *ā* + *Mud* + *ya*, *der.*; *Jan* + *ya* + *etha*, *opt. mid.* 3rd. *sg.*

Mudā modamānā ure putte naccētā apārutagharā maññe viharissanti – D. I. 135

The people, being happy, will live, as if letting the children dance on their chest and leaving the doors open; *Nrt* + *ya* + *e* + *nta*, *pr. p.*; *apa* + *ā* + *Vr* + *ta*, *meta. pp.*

Mudutaḷaṇahatthapādo – M. II. 136

The one whose hands and feet are tender and young; *taruṇa* = *taḷuṇa*,

'*r*' becomes 'ḷ'

Mudunā cittena kammaññena – A. IV. 421

With a soft and pliable mind; *kamma* (*n*) + *ya*, *der.*

Muddhānaṃ abhimantheyya – M. I. 243

Would crush the head; *abhi* + *Ma(n)th* + *eyya*, *opt.* 3rd. *sg.*

Muddhānaṃ ūhananti – M. I. 243

Strike the head; *u(t)* + *Han* + *a* + *nti*, *pres.* 3rd. *pl.*

Muddhānaṃ maññe āhacca tiṭṭhati – M. III. 139

I feel that he, having stepped on to the head, stands (stands on the top); *ā* + *Han(hat)* + *ya*, *absol.*; *tiṭṭha* + *ti*, *pres.* 3rd. *sg.*

Muddhāpi tassa vipateyya – A. I. 222; IV. 173; Vin. III. 2

Even his head would split into pieces; *muddhā* + *api*; *vi* + *Paṭ* + *eyya*, *opt.* 3rd. *sg.*

Musati cakkhūni – D. II. 183

Distracts eyes; *Mṛṣ* + *a* + *ti*, *pres.* 3rd. *sg.*

Musalaṃ khandhe āropetvā – A. II. 241

Keeping a pestle on the shoulder; *ā* + *Ruh* + *e* + *tvā*, *caus. absol.*

Musale ussite – Vin. III. 79

When the pestle is lifted up; *u(t)* + *Śri* + *ta*, *pp.*

Musā bhaṇati – S. IV. 343

Speaks untruth; *Bhaṇ* + *a* + *ti*, *pres.* 3rd. *sg.*

Musā mayā bhaṇitaṃ – Vin. III. 164

An untruth has been spoken by me; *Bhaṇ* + *i* + *ta*, *pp.*

Musāvādaṃ pahāya musāvādā paṭivirato – D. I. 4

Having abandoned telling lies, he is refrained from telling lies; *pa* + *Hā* + *ya*, *absol.*; *paṭi* + *vi* + *Ram* + *ta*, *pp.*

Musāvādassa vipāko

abhūtabbhakkhāna saṃvattaniko – A. IV. 247

False accusation is the result of telling lies; *abhūta* + *abhi* + *ā* + *Khyā* + *ana*, *der.*

Musāvādēna atthaṃ bhañjeyya – S. V. 354

By making a false statement (he) would damage (my) progress; *Bhañj* + *eyya*, *opt.* 3rd. *sg.*

Mussateva Bhagavantaṃ ārabha sati – S. V. 369

The mindfulness concerning the Blessed One is indeed lost; *Mṛṣ* + *ya* + *ti*, *pass. pres.* 3rd. *sg.* + *eva*; *ārabha*, *indcl.*

Muhuttakeneva niddā okkami – Vin. II. 200

Fell asleep just in a second; *muhuttakena*, *adv.* + *eva*; *o* + *Kram* + *i*, *pst.* 3rd. *sg.*

Muhuttaṃ assāsetvā – M. III. 131

Letting him take rest for a while; *ā* +

Śvas + *e* + *tvā*, *caus. absol.*

Muhuttaṃ āgamehi – S. IV. 291

Wait a moment; *muhuttam. adv.*; *ā* + *Gam* + *e* + *hi*, *imper.* 2nd. *sg.*

Muhuttaṃ āvuso āgametha piṇḍāya carissāma – Vin. IV. 73

Friends, wait a moment, we will go on alms collection; *ā* + *Gam* + *e* + *tha*, *imper.* 2nd. *pl.*; *Car* + *i* + *ssāma*, *fut.* 1st. *pl.*

Muhuttaṃ idheva tāva hohi – Vin. II. 254

Please stay right here for a moment, until; *idha* + *eva*; *tāva*, *indcl.*; *Hū* (*Bhū*) + *a* + *hi*, *imper.* 2nd. *sg.*

Muhuttaṃ uṇhe otāpetabbaṃ – Vin. I. 46

Should cause it to dry in the sun for a moment; *o* + *Tap* + *e* + *tabba*, *caus. fut. pp.*

Muhuttaṃ ekamantaṃ hotha yāvāyaṃ bhikkhu pārisuddhiṃ deti – Vin. I. 122

Please keep aside for a moment until this bhikkhu gives (declares his) purity; *Hū* (*Bhū*) + *a* + *tha*, *imper.* 2nd. *pl.*; *yāva*, *indcl.* + *ayaṃ*; *Dā* + *e* + *ti*, *pres.* 3rd. *sg.*

Muhuttaṃ tāva āgametha, yāvahaṃ gacchāmi – D. III. 20

Wait just a moment, till I go; *ā* + *Gam* + *e* + *tha*, *imper.* 2nd. *pl.*; *yāva* + *ahaṃ*

Muhuttaṃ nisīdatha – M. I. 457

Sit down, for a moment; *ni* + *Sad*

+ a + tha, imper. 2nd. pl.

Muhuttikā bhavissasi – Vin. III. 139

You will be a wife for the moment; *muhutta + ika, der.*

Muhutteneva niddaṃ okkami – Vin. I. 346

In one second he went to sleep

Muhuṃ muhuṃ hadayaṃ vedhamānaṃ – S. I. 110

Piercing the heart off and on; *muhuṃ muhuṃ, adv.; Vyadh + a + māna, pr.p.*

Mūgabbataṃ titthiyasamādānaṃ – Vin. I. 159

The vow of not talking, an observance of the heretics; *mūga (dumb) + vata; tittha + iya, der.; saṃ + ā + Dā + ana, der.*

Mūlaṭṭhassa anāpatti – Vin. III. 75
There is no offence for the initiator; *an + ā + Pad + ti, der.*

Mūlaṃ mūlatthikā haranti – A. III. 370

Those who are in need of root carry away the root; *mūla + attha + ika, der.*

Mūlāni uddhareyya, antamaso usīranālamattānīpi – S. II. 88

Would pull up the roots, even the tiny fibres; *u(t) + Dhṛ or (Hṛ) + eyya, opt. 3rd. sg.*

Mūlāyapaṭikassanāraho hoti – Vin. I. 143

He becomes one who is fit to be drawn back to the original position; *mūlāya + paṭi + kassana + araha*

Mūlāya paṭikassitvā – Vin. II. 48
Having pulled back to the original position; *paṭi + Kṛṣ + ya + i + tvā, absol.*

Mūlehi bhesajjehi attho hoti – Vin. I. 200

There was a need of medicine prepared with roots

Mūlkena me etaṃ kataṃ – M. II. 248; Vin. II. 81

This was done by me, who was with an insane mind; *Muh + ta, pp.; 'me' is used here with instr. sense*

Mūlho mohena abhibhūto pariādinnacitto – A. I. 157

The one who is deluded, overcome by delusion and grasped by delusion; *abhi + Bhū + ta, pp.; pari + ā + Dā + ta, pp. + citta*

Mūsāyaṃ pakkhipitvā – A. I. 253

Having put into the crucible; *ni + Kṣip + i + tvā, absol.*

Me tadanussarantiyā pāmujaṃ jāyissati – Vin. I. 294

When I am recollecting on that, joy will arise in my mind; *taṃ (tad) + anu + Smṛ + a + nta + ī, pr.p.; pa + Mud + ya, der., here the root vowel is not gunated; Jan + ya + i + ssati, fut. 3rd. sg.*

Metamāsado, metamāsado – M. I. 326

Don't attack this person, don't attack this person; *mā + etaṃ + ā + Sad + o; pst. 2nd. sg.*

Mettaṃ okāsaṃ santharāpesi – Vin. II. 159

Don't make this space spread over; *mā + etaṃ; saṃ + Str + āpe + s + i, caus. pst. 3rd. sg.*

Mettacittaṃ paccupaṭṭhitam sabrahmacārīsu anāghātam – A. V. 80

Friendly mind, free from ill-will, has been established towards co-celibates; *pati + upa + Sthā + i + ta, pp.; an + ā + ghāta*

Mettacittaṃ manasikaroti – A. I. 11

Gives attention to the thought of love and friendliness

Mettacittena vakkhāmi na dosantarena – D. III. 237

I will speak with a friendly mind, not bearing anger in the heart; *Vac + ssāmi (Skt. syāmi), fut. 1st. sg.; used as pres.*

Mettacitto vakkhāmi – Vin. II. 249

I shall speak with a friendly mind

Mettaṃ kāyakammaṃ.

vacīkammaṃ... manokammaṃ paccupaṭṭhitam sabrahmacārīsu – D. III. 245; M. I. 206; A. III. 132

A friendly action, physical, verbal and mental, is present towards co-celibates; *upa + Sthā + i + ta, pp.*

Mettā tasmim puggale bhāvetabbā – A. III. 185

Love and friendliness should be

cultivated on that person

Mettāsahagatena cetasā – D. I. 250
With the mind accompanied by love and friendliness; *saha + gata(gone with), pp.*

Mettūpahāraṃ upadaṃsesi – A. V. 66

Showed a friendly obeisance; *mettā + upahāra; upa + Dṛś (dams) + e + s + i, pst. 3rd. sg.*

Mettena cittena pharituṃ – A. II. 72
To pervade with a friendly mind; *Sphar + i + tuṃ, inf.*

Mettena cittena phareyya – Vin. II. 109

Would pervade with a friendly mind; *Sphar + eyya, opt. 3rd. sg.*

Methunakassa ācikkhi – Vin. III. 66

(He) said to my cousin (the son of father's sister); *mithuna + a + ka, der.; the word mithuna signifies a boy and a girl; ā + Khyā + i, intens. pst. 3rd. sg.*

Methunadhammapaṭisaṃyuttā vācā – Vin. III. 128

The words related to sexual intercourse; *paṭi + saṃ + Yuj + ta, pp.*

Methunadhammasamāpattiyā cittaṃ paṭilīyati – A. IV. 46

Mind is recoiled from indulging in sexual intercourse; *mithuna + a, der.; paṭi + Lī + ya + ti, pass. pres. 3rd. sg.*

Methunadhammā appaṭiviratā –

Vin. II. 296

Those who are not refrained from sexual intercourse; *a + paṭi + vi + Ram + ta, pp.*

Methunaṃ dhammaṃ

abhiviññāpesi – Vin. III. 18

Made her feel conjugal bliss; *abhi + vi + Jñā + āpe + s + i, caus. pst. 3rd. sg.*

Methunaṃ dhammaṃ paṭiseveyya – Vin. III. 21

Should indulge in sexual intercourse; *paṭi + Sev + eyya, opt. 3rd. sg.*

Methunasambhūto ayaṃ kāyo – A. II. 145

This body has come into existence through copulation; *mithuna + a, der. + sam + Bhū + ta, pp.*

Methune setughāto vutto

Bhagavatā – A. II. 146

Breakdown of the bridge is said by the Blessed One in copulation; *setughāto: padaghāto, paccayaghāto, Cy. III. 137; setu + ghāta; Vac + ta, pp.*

Medhāvinī sīlavatī sassudevā

patibbatā – S. I. 86

The one who is intelligent, virtuous, treats mother-in-law as a deity and is faithful; *sassu + deva; paṭi + vata*

Me bhātaraṃ jānātha – Vin. I. 33

See whether my brother is all right; *Jān + nā + tha, imper. 2nd. pl.*

Mokkhacikāyapi kīṇanti – Vin. II. 10

They play with somersaults too; *Krīd + a + nti, pres. 3rd. pl.*

Mokkhasammatā hi bahujanassa – M. I. 39

(It) is held by many as a place of release; *mokkha (Skt. mokṣa) from Muc; sam + Man + ta, pp.*

Mokkhādhippāyo pahāraṃ deti, anāpatti – Vin. IV. 146

There is no offence if one attacks for self defence; *attano mokkhaṃ patthayamāno, Cy. 877; mokkha + adhippāyo; Dā + e + ti, pres. 3rd. sg.*

Moghapurisā – M. I. 133

Some stupid persons; *this expression is used to refer to those who misunderstood the teaching*

Moghaṃ vata no tapo, aphaḷaṃ brahmacariyaṃ – M. I. 155

Our ascetic practice is empty, religious life is fruitless

Moghaṃ vata me uṭṭhānaṃ, aphaḷo vata me vāyāmo – M. I. 86

My exertion, indeed, is in vain, my attempt, indeed, is fruitless; *Muh + a, der.; vata, incl; u(t) + Sthā + ana, der.; vi + ā + Yam + a, der.*

Moghasuttakaṃ – Vin. II. 116

A piece of string with which sewing line is marked; *vaḍḍhakīnaṃ dārūsū kāḷasuttēna viya haliddisuttēna saññākaraṇaṃ, Cy. 1206*

Modanti saha bhūtehi – D. II. 262

(They) rejoice with all beings; *saha, incl. = saddhiṃ, used with instr.*

Modamānā abhikkāmuṃ – D. II. 257

Proceeded rejoicing; *Mud + a + māna, pr. p.; abhi + Kram + uṃ, pst. 3rd. pl.*

Molibaddhāhi paribbājikāhi paricārenti – M. I. 305

Cause to gratify senses with female wandering ascetics who have their hair tied into a topknot; *moli + Badh + ta, pp.; pari + Car + e + nti, caus. pres. 3rd. pl.*

Mohajena kamma – A. III. 339

By the action born of delusion

Mohanake pācittiyaṃ – Vin. IV. 144

In being ignorant (of rules) there is an offence of expiation

Mohanīye muyhati – A. III. 110

(He) is confused on delusive matter; *Muh + e + anīya, caus. fut. pp.; Muh + ya + ti, pres. 3rd. sg.*

Mohanīyesu dhammesu – A. II. 120

In matters of delusion

Mohassa appahīnattā – S. IV. 305

Because of the non-abandonment of delusion; *a + pa + Hā + ta, pp. + tta, der.*

Mohassa pahānāya paññā

bhāvetabbā – A. III. 446

To get rid of delusion, insight should be cultivated; *Bhū + e + tabba, caus. fut. pp.*

Mohā mohova samudeti – A. III. 338

From delusion arises only delusion

Moho āropetabbo – Vin. IV. 144

Should be charged with ignorance; *ā + Ruh + e + tabba, caus. fut. pp.*

Moho kaṇṭako – A.V. 135

Delusion is a thorn (obstacle)

Moho mahāsāvajjo dandhavirāgī – A. I. 200

Delusion is much to be blamed and changing slowly

Y

Yakārena vā bhakārena vā akkoso – Vin. IV. 7

Insult by using ya or bha (may be at the end of the name); *yakārabhakāre vojjetvā yo akkoso, Cy. 739*

Yakkhā vāle amanusse ossajanti – A. I. 160

The demons let go cruel non-humans; *o + Sṛj + a + nti, pres. 3rd. pl.*

Yakkhena gahito hoti – S. I. 208

Is possessed by a demon; *Gṛh + i + ta, pp.*

Yakkho āvisati – D. III. 204

The demon enters into; *ā + Viś + a + ti, pres. 3rd. sg.*

Yagghe deva jāneyyāsi! – D. I. 61

My Lord, would you know!; *yaggheti codanathe nipāto, Cy. 169*

Yagghe bhante jāneyyāsi! – S. II. 106; Vin. I. 237

Would you know, my lord!; *yagghe, incl. of exclamation used with opt.; the term bhante is generally used in addressing the Buddha or his disciples, but here it is used to address the king and his ministers; Jān + eyyāsi, opt. 2nd. sg.*

Yagghe bhavaṃ jāneyya! – S. I. 180; IV. 118

Oh dear, would you know!; *Jān + nā + eyya, opt. 3rd. sg.*

Yagghe mārisa jāneyyāsi! – A. III. 370

O my goodness, would you know sir!

Yaggheyye jāneyyāsi! – M. II. 62; Vin. III. 15

O my goodness, madam, would you know!; *yagghe + ayye*

Yajataṃ bhavaṃ rājā yaññaṃ – D. I. 137

Let his majesty the king perform sacrifice; *Yaj + a + taṃ, imper. mid. 3rd. sg.*

Yajitvā vā yājetvā vā – D. I. 143

Having sacrificed or having caused to sacrifice; *Yaj + i + tvā, absol.; Yaj + e + tvā, caus. absol.*

Yañca attanā bhaṇitaṃ yañca mayā bhaṇitaṃ – Vin. II. 17

What is said by you, what is said by me; *Bhaṇ + i + ta, pp.*

Yañca... ceteti yañca pakappeti, yañca anuseti, ārammaṇametaṃ hoti viññāpassa tḥitiyā – S. II. 65

What one wills, what one arranges, what mind deposits, it becomes the object for the consciousness to stay; *Cet + e + ti, pres. 3rd. sg.; pa + kappa + e + ti, denom. pres. 3rd. sg.; anu + Śī + a + ti, pres. 3rd. sg.; ārammaṇam + etaṃ; Sthā + i + ti, der.*

Yaññadeva paccayaṃ paṭicca uppajjati viññāṇaṃ tena teneva

samkhaṃ gacchati – M. I. 259

On whatever condition arises consciousness, it is reckoned with that particular condition; *yaṃ + yaṃ + eva; pati + aya (from I) ; paṭi + I (t) + ya, absol.; u(t) + Pad + ya + ti, pres. 3rd. sg.*

Yaññadeva parisam upasaṃkamati – A. III. 39

Whatever gathering he approaches; *upa + sam + Kram + a + ti, pres. 3rd. sg.*

Yaññadeva.. bahulamānuyitakketi anuvicāreti, tathā tathā nati hoti cetaso – M. I. 115

Whatever one thinks of frequently and investigates frequently, there arises accordingly, a bent of mind; *anu + vi + takka + e + ti, denom. pres. 3rd. sg.; anu + vi + Car + e + ti, caus. pres. 3rd. sg.; Nam + ti, der.*

Yaññaṃ yajāmapī yajāpemapī – A. I. 168

We perform sacrifice and also make others perform sacrifice; *Yaj + a + ma, pres. 1st. pl. + apī; Yaj + āpe + ma, caus. pres. 1st. pl.*

Yaññassa yājetā – D. I. 143

Superintendent of the sacrifice, *Yaj + e + tu, caus. der.*

Yaññesu chaṇesu ussavesu – Vin. III. 187

In alms givings, marriage ceremonies (which are held inside) and festivals (which are held outside); *yaññesūti dānappadānesu, chaṇesūti āvāhavivāhamāṅgalādisu*

antarussavesu, ussavesūti āsāḥi pavāraṇānakkhattādisu mahussavesu; Cy. 631

Yañño paccupaṭṭhito hoti – S. I. 75
Sacrifice was ready; *pati + upa + Sthā + i + ta, pp.*

Yatonidānaṃ – M. I. 109

On account of which

Yato nivātaṃ tato pavātaṃ – Vin. II. 79; III. 162

There comes a storm from where calm is expected (a place of protection turns out to be a place of danger), *ni + vāta; pa + vāta; an idiomatic expression*

Yatohaṃ bhante jāto – Vin. II. 79; III. 162

From the time, venerable sir, I was born; *yato + ahaṃ; Jan + ta, pp.*

Yattakaṃ paṭhamaṃ adāsi, tattakaṃ pacchā adāsi – Vin. III. 258

Whatever amount he gave first, that much he gave last; *yattaka and tattaka, relat.pro.; pacchā, incl.*

Yattha āvuso vedayitaṃ natthi, api nu kho tatttha asmīti siyā? – D. II. 67

Friend, where there is nothing to feel, would there be anything to be called I am; *Vid + aya + i + ta, caus. pp.; asmī + iti: As + mi, pres. 1st. sg.; As + yā(Skt. yāt), opt. 3rd. sg.*

Yattha katthaci pucchati – Vin. IV. 344

(She) asks questions concerning any part of the texts; *yattha and katthaci,*

incl.; *Prch + ya + ti, pres. 3rd. sg.*

Yattha natthi gati bhikkhūnaṃ – A. IV. 226

Where there is no access for the bhikkhus; *Gam + ti, der.*

Yattha nemittānaṃ cakkhu nakkamati – A. III. 243

Where fortune-teller's eye has no access; *nemittāti nimittapāṭhakā, Cy. III. 320; nimitta + a, der.; na + Kram + a + ti, pres. 3rd. sg.*

Yattha passitabbo tattha hantabbo – Vin. I. 75

There he should be executed where he is to be seen; *passa + i + tabba, fut. pp.; Han + tabba, fut. pp.*

Yattha yattha āvuso sukhaṃ upalabbhati – S. IV. 229

Friends, wherever happiness is to be found; *upa + Labh + ya + ti, pass. pres. 3rd. sg.*

Yattha yattha icchati tattha tattha tiṭṭhati – S. II. 271

Wherever it wishes to stand, there it stands; *Iṣ + ya + ti, pres. 3rd. sg.; tiṭṭha (from Sthā) + ti, pres. 3rd. sg.*

Yattha yattha ṭhassasi phāsuyeva ṭhassasi – A. IV. 301

Wherever you will stay, you will stay there with comfort; *Sthā + ssasi, fut. 2nd. sg.; phāsu + (y) + eva*

Yattha yattheva passeyyuṃ tattha tattheva sāni hareyyuṃ – M. I. 366

When and where they would see (him) then and there they would take away

their things; *sāni harantīti attano bhaṇḍakāni gaṇhanti, Cy. III. 44; Hr + eyyuṃ, opt. 3rd. pl.*

Yattha satto puthujjano – D. II. 246

Where the worldlying is attached; *Sañj + ta, pp.; puthu, incl. + jana*

Yattha sampahāro dissati – Vin. IV. 107

Where fighting is to be seen; *Dṛś + ya + ti, pass. pres. 3rd. sg.*

Yattha siyā vīsatiḅaṇo bhikkhunī-saṃgho tattha sā bhikkhunī abbhetabbā – Vin. IV. 242

That bhikkhunī should be rehabilitated at the assembly where there would be twenty bhikkhunīs; *abhi + e (from I) tabba, fut. pp.*

Yattha sīlaṃ tattha paññā, yattha paññā tattha sīlaṃ – D. I. 124

Where is moral virtue, there is wisdom; where is wisdom, there is moral virtue; *yattha and tattha, incl.*

Yatthicchakaṃ yadicchakaṃ yāvadicchakaṃ samāpajjatipi, vuṭṭhātipi – D. II. 71

He enters into and comes out of (vimokkha, release) wherever, whenever and to the extent that he chooses; *yattha + icchakaṃ; yadā + icchakaṃ; yāva + (d) + icchakaṃ; saṃ + ā + Pad + ya + ti, pres. 3rd. sg. + api; vi + u(t) + Sthā + ti, pres. 3rd. sg. + api*

Yatvādhikaraṇaṃ – D. I. 70; M. I. 180; S. IV. 104

For which reason; *yato +*

adhikaraṇaṃ, the word adhiarana is used here for the meaning of reason

Yathabhutaṃ nappajānāti – D. I. 24, 215; S. III. 56, na pajānāti

Does not know, as it has really been; *na + pa + Jān + nā + ti, pres. 3rd. sg.*

Yathabhūtaṃ abbhaññasiṃ – S. V. 89

I realised (Dukkha) as it has really been; *abhi + ā + Jñā + s + iṃ, pst. 1st. sg.*

Yathayidaṃ caraṃ tiṭṭhaṃ – D. I. 90

As moving and standing; *caraṃ, pr.p.; tiṭṭhaṃ, pr.p.*

Yathayidaṃ cittaṃ – A. I. 5

As mind; *yathā + (y) + idaṃ*

Yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ – D. II. 119; III. 127; Vin. III. 9

As this highest way of life would last long and be long lasting; *yathā + idaṃ; addha (n) + iya, der.; cira + Sthā + i + ti + ka, der.*

Yathayidaṃ bhikkhave itthirūpaṃ – A. I. 1

As the form of a woman, bhikkhus

Yathayime bhikkhū sīlavanto kalyaṇadhammā – Vin. III. 88

As these bhikkhus who are virtuous and of good nature; *yathā + (y) + ime*

Yathariva Bhagavā – D. II. 224

Just as the Blessed One; *yathā + (r) + iva*

Yathā aññoopi bhikkhu bhūtena codetabbāṃ maññeyya – Vin. II. 250

In such a way as another bhikkhu too would think that a charge should be made on a factual ground; *añño + api; Cud + e + tabba, caus. fut. pp.; Man + ya + eyya, opt. 3rd. sg.*

Yathā adho tathā uddhaṃ, yathā uddhaṃ tathā adho – S. V. 263

As below so above, as above so below; *adho, uddhaṃ, incl.*

Yathā arahataṃ vaco – S. I. 200

According to the word of Arahants; *arahataṃ, gen.pl. of arahanta, pr.p.*

Yathā Uggahamānassa vacanaṃ – M. II. 24

According to the statement of Uggahamāna

Yathākatena bhaṇḍena satthaṃ pāyāpetha – D. II. 345

Cause to drive the caravan with the goods as they have been placed; *pa + Yā + āpe + tha, caus. imper. 2nd. pl.*

Yathākathampana imassa bhāsītassa attho daṭṭhabbo? – A. V. 197

How should the meaning of this saying be understood?; *yathākathaṃ + pana; Bhās + i + ta, pp.; Dṛś + tabba, fut. pp.*

Yathākathaṃ pana atthaṃ ājānāsi? – S. III. 35

How do you understand the meaning?; *yathākathaṃ, incl.; ā + Jān + nā + si, pres. 2nd. sg.*

**Yathākathaṃ pana tumhe ..
assuttha? – S. I. 157**

How did you hear?; *a + Śru + ttha*,
pst. 2nd. pl.

**Yathākathaṃ pana bhante Bhagavā
abhijānāti vācaṃ bhāsītā? – M. II.
127**

Venerable sir, how does the Blessed
One remember that he is the one who
has uttered the word?; *abhi + Jān +*
nā + ti, pres. 3rd. sg.; *Bhās + i + tu*,
der.

**Yathākathaṃ viya? – D. II. 320; Vin.
II. 93**

Like what?; *viya, incl.*

**Yathā kathaṃ vyākamsu? – D. II.
284**

How did they explain?; *yathākathaṃ*,
incl.; *vi + ā + Kr + ā + imsu*;
double pst. 3rd. pl.

**Yathākammaṃ gamissāmi – M. II.
71; S. I. 97, gamissanti**

I will go according to the Kamma

**Yathākāmakaraṇīyo pāpimato – S.
II. 227; IV. 91**

He is liable to be dealt with by the Evil
One as he pleases; *yathā + kāma + Kr*
+ añya, fut. pp.; *pāpimato, gen. for*
instr.

**Yathā kumbhakāro āmake āmaka-
mattike – M. III. 118**

As the potter in treating raw and damp
clay

Yathā jānim, yathā kaliṃ – A. V. 324

As a loss, as a bad luck

Yathāṭṭhāne ṭhapetabbā – Vin. I. 48

They should be kept at the right place;
yathā + ṭhāna; *Sthā + āpe + tabba*,
caus. fut. pp.

**Yathāṭṭhitāṃ yathāpaṇihitāṃ – M. I.
57**

As it has been standing and fixed; *Sthā*
+ i + ta, pp.; *yathā + pa + ni + Dhā*
+ i + ta, pp.

**Yathātaṃ adiṭṭhapubbaṃ rūpaṃ
divvā – D. II. 240**

As if seeing a figure unseen before;
pubbe + adiṭṭhaṃ = adiṭṭhapubbaṃ;
a + Drś + ta, pp.; *Drś + tvā, absol.*

Yathātaṃ anāthāya – Vin. IV. 231

As if (it happens) to a destitute

**Yathātaṃ Ānandena vyākataṃ – S.
IV. 97; A. V. 229**

As it has been expounded by Ānanda;
yathātaṃ, incl. used for
comparison; *vi + ā + Kr + ta, pp.*

**Yathātaṃ āpāyiko nerayiko – D. III.
6**

As if one who is born in a miserable
state; *apa + aya + ika, der.*; *ni + ® +*
aya + ika, der.

**Yathātaṃ appamattasa ātāpino
pahitattassa viharato – A. I. 164**

As if it happens to a person who is
mindful, energetic and abiding with
well placed mind; *a + pa + Mad + ta*,
pp.; *ā + Tap + ī, der.*; *pa + Dhā + i +*
ta, pp. + atta; *viharato from*
viharanta, pr.p.

Yathātaṃ tumhādisehi rakkhehi

gopakehi – M. III. 13

Because of the guardians and
protectors like you; *tumha + Drś + a*,
der.

**Yathātaṃ durakkhāte dhamma-
vinaye aniyānīke anupasama-
samvattanike asammāsambuddhap-
avedite bhinnathūpe appaṭisaraṇe
– D. III. 118; M. II. 244**

As if in the doctrine and discipline
ill set forth, ineffectual, not leading
to calmness of mind, proclaimed by
the unenlightened and unsupportive;
du + ® + ā + Khyā + ta, pp.; *a + ni*
+ yāna + ika, der.; *an + upa +*
sama + sam + Vrt + ana + ika, der.;
pa + Vid + e + i + ta, caus. pp.;
Bhid + ta, pp. + thūpa; *a + paṭi +*
saraṇa; *the word thūpa is explained*
by the Cy. to mean support (paṭiṭṭhā),
Nigaṇṭha nātaputta was the support
for the nigaṇṭhas, he was dead,
therefore the disciples were
supportless; *thūpa also can be*
interpreted to mean the object of
veneration, *niganthanataputta was*
the thūpa, the object of veneration
for the disciples, now he is dead,
thūpa is broken.

**Yathātaṃ devānaṃ devānubhāvena
– D. II. 270**

As if it happened by the power of gods;
deva + anubhāvena

**Yathātaṃ bhavantehi jhāyīhi
jhānasīlīhi – M. III. 13**

Because of the meditators and
those who have the disposition of
meditation, like you; *jhā (from Dhyai)*
+ ya + ī, der.; *jhāna + sīla + ī, der.*

**Yathātaṃ bhikkhave avisayasmiṃ –
M. I. 85; S. IV. 67; V. 109; A. IV. 50**
As it is, bhikkhus, not within the
domain

**Yathātaṃ mārena pariyuṭṭhitacitto
– D. II. 103; S. V. 259**

As if one who was taken over by the
Evil One; *pari + u(t) + Sthā + i + ta*,
pp. + citto

**Yathātaṃ yuvā yuvatim – Vin. III.
128**

Just as a young man (talks) to a young
woman; *yathātaṃ, incl.*

**Yathātaṃ sutavatā ariyasāvakena,
sammadeva satthu sāsanaṃ
ājānantena – M. I. 150**

As if a learned, noble disciple who
keeps on understanding the teacher's
instruction accurately; *suta + vantu*;
sammā + (d) + eva; *ā + Jān + nā +*
nta, pr.p.

**Yathātaṃ suttana asaṃgahitattā –
Vin. III. 8**

As they have not been joined together
by a string; *a + sam + Gṛh + i + ta*,
pp. + tta, der.

**Yathā te khomeyya, tathā naṃ
vyākareyyāsi – D. I. 60; S. I. 98; IV.
312; A. I. 217**

So you should explain as it would be
agreeable to you; *Kṣam + a + eyya*,
opt. 3rd. sg.; *vi + a + Kr + eyyāsi*,
opt. 2nd. sg.

**Yathā te maññissanti tathā
karissanti – Vin. I. 42**

They will do as they will think

Yathā tvam maññasi – D. II. 329

As you think; *Man + ya + si, pres. 2nd. sg.*

Yathādiṭṭham yathāviditam bhūmiṃ paccavekkhantassa – Vin. I. 17

When he was reviewing the stage, as seen and understood; *yathā, incl. + Dṛś + ta, pp.; yathā + Vid + i + ta, pp.; pati + ava + Īkṣ + a + nta, pr.p.*

Yathādiṭṭhiyā gaṇhanti – Vin. II. 85

(They) take according to their belief; *Gṛh + ṇā + nti, pres. 3rd. pl.*

Yathādiṭṭhi samattam samādinnaṃ – A. I. 32; V. 212

What is observed and taken up according to the view; *saṃ + ā + Dā + ta, pp.; saṃ + ā + Dā + ta, pp.*

Yathā divā tathā rattim , yathā rattim tathā divā – S. V. 263; A. I. 236; IV. 86

As by day so at night, as at night so by day; *divā, incl.*

Yathādhammaṃ nihatādhikaraṇam – Vin. IV. 126

The legal question settled according to the law; *ni + Han + ta, pp. + adhikaraṇa*

Yathādhammaṃ paṭikaroti – A. I. 238

Takes a remedial measure according to the law; *paṭi + Kr + o + ti, pres. 3rd. sg.*

Yathādhammaṃ yathāsattamam**kārema – M. III. 10**

We cause to deal with him according to the law and instruction; *yathā + Śās + ta, pp.; Kr + e + ma, caus. 1st. pl.*

Yathādhammo kāretabbo – Vin. I. 135

He should cause to be dealt with according to the law; *Kr + e + tabba, caus. fut. pp.*

Yathā dhammo tathā tiṭṭhāhi – Vin. I. 354; II. 302

Act according to the Law; *tiṭṭha + hi, imper. 2nd. sg.*

Yathā dhammo yathā attho tathā paṭipajjitabbaṃ – A. V. 222

One should follow the way according to the truth and the benefit; *paṭi + Pad + ya + i + tabba, fut.pp.*

Yathādhippāyaṃ deti – A. II. 82

He gives away as he hoped; *yathā + adhippāya; Dā + e + ti, pres. 3rd. sg.*

Yathādotena pattena ...gāmaṃ pāvīsi, tathadotena pattena paṭik-kami – S. I. 114

As with the washed bowl he entered the village so with the same washed bowl he came back. (He came back from alms collection with an empty bowl); *dhota, pp.; pa + Viś + i, pst. 3rd. sg.; paṭi + Kram + i, pst. 3rd. sg.*

Yathāninnam pavattamānam udakam – S. V. 396

As the water flowing down along the

lowland; *yathā + ninna; pa + Vṛt + a + māna, pr.p.*

Yathā no Bhagavā byākaroti, tathā nam dhāressāma – M. I. 215

As the Blessed One explains to us, so we will hold it; *Dhṛ + e + ssāma, caus. fut. 1st. pl.*

Yathā no Bhagavā vyākareyya, tathā nam dhāreyyāma – S. IV. 95; A. I. 119, III. 401, dhāressāma

As the Blessed One would explain to us so we will hold it

Yathāpaccayam vā kareyya – S. I. 91; III. 34; Vin. IV. 122, karohi

Or (he) would do whatever he likes; *Kr + o + eyya, opt. 3rd. sg.*

Yathāpaññattam paññāpetabbo – Vin. I. 48

It should cause to be arranged as it had already been arranged; *pa + Jñā + ta, pp.; pa + Jñā + āpe + tabba, caus. fut. pp.*

Yathāpaññattam sallakkhetvā – Vin. I. 48

Keeping in mind the way as it had already been arranged; *saṃ + lakkha + e + tvā, denom. absol.*

Yathāpaññattesu sikkhāpadesu sikkhatha – Vin. II. 258

Train yourselves in the rules as they have been promulgated; *sikkhatha (from Śak), desid., pres. 2nd. pl.*

Yathāpaṭiyattam pūvaṃ parikhayaṃ agamāsi – Vin. IV. 79

The cake, already prepared, was exhausted; *yathā + paṭi + Yat + ta, pp.; pari + Kṣi + a, der.; a + Gam + ā + s + i, double pst. 3rd. sg.*

Yathāparisāya pātimokkham uddisanti sakāya sakāya parisāya – Vin. I. 104

Recite Pātimokkha in their own groups, separately; *u(t) + Dṛś + a + nti, pres. 3rd. pl.*

Yathā pure ca pure ca – Vin. II. 182

As in early days

Yathā pure tathā pacchā – Vin. III. 109

As before, so after; *pure, paccha, incl.*

Yathā pure tathā pacchā, yathā pacchā tathā pure – S. V. 263; A. I. 236

As before so after, as after so before

Yathā Bhagavā vyākaroti, tathā nam dhāreyyāsi – S. I. 9

As the Blessed One explains, so you should hold it (in mind); *vi + ā + Kr + o + ti, pres. 3rd. sg.; yathā and tathā, incl.; Dhṛ + e + eyyāsi, caus. opt. 2nd. sg.*

Yathābhatam nikkhitto evaṃ niraye – M. I. 71; S. IV. 319; A. I. 8

So he is put in the purgatory just as the burden carried (so far); *yathābhatam nikkhittoti yathā āharitvā ṭhapito, A. Cy. I. 56; yathā + ābhata: ā + Bhṛ + ta, pp.; ni + Kṣip + ta, pp.*

Yathābhatam lasunam parikkhīnam
– Vin. IV. 258

The garlic, as they were brought, was exhausted; *yathā + ā + Bhṛ + ta, pp.*; *pari + Kṣi + ta, pp.*

Yathābhatam suttaṃ – Vin. III. 258
The thread, as it was brought

Yathā bhavanto maññanti tathā
karontu – Vin. I. 33

Do as you think; *Man + ya + nti, pres. 3rd. pl.*; *Kr + o + ntu, imper. 3rd. pl.*

Yathābhirantam viharitvā – M. I. 170; S. II. 218; Vin. I. 8

Having stayed (there) as he pleased; *yathā + abhi + Ram + nta, pr.p.*; *vi + Hr + i + tvā, absol.*

Yathābhucce vaṇṇe payirudāhāsi – D. II. 222

Brought out true qualities; *yathābhūta + ya, der.*; *pari + ud + ā + Hr + a + s + i, meta. pst. 3rd. sg.*

Yathābhuttaṃ ca bhuñjatha – D. II. 173; M. III. 173

Carry on your business as before; *yathā + Bhuj + ta, pp.*; *Bhu(ñj) + a + tha, imper. 2nd. pl.*

Yathābhūtañāḍassanam
nibbidattham – A. V. 313

Knowledge and vision of reality is for the gaining of disinterestedness; *yathābhūta + nāḍa + dassana; ni + ® + Vid + ā + attha*

Yathābhūtañāḍassanavipannassa
hatūpanisam hoti nibbidāviraḅo – A. III. 200

Disinterestedness and detachment become groundless for the one who has gone wrong in knowledge and vision of reality; *vi + Pad + ta, pp.*; *Han + ta, pp. + upanisā*

Yathābhūtañāḍassane sati hoti
nibbidāviraḅo – A. IV. 336-7

Disinterestedness and detachment is there when there is knowledge and vision into the reality; *vi + Raj + a, der.*

Yathābhūtam attānam āvikattā
Satthari vā viññūsu vā sabrahma-
cārīsu – D. III. 237; M. II. 95; A. III. 65; V. 15

One who reveals oneself, truly, to the teacher or to the intelligent co-celibates; *vi + Jñā + ū, der.*; *sa + brahma + Car + ī, der.*

Yathābhūtam adassanā – D. II. 91
For the reason of not seeing reality

Yathābhūtam (ariyasaccānam)
abhisambuddhattā – S. V. 433

Due to the realisation (of the noble truths) as they have really been; *yathābhūtam, adv.*; *abhi + sam + Budh + ta, pp. + tta, der.*

Yathābhūtam ābādham āvikattā – A. III. 143

The one who reveals the ailment, as it has really been; *āvi, incl. + Kr + tu, der.*

Yathābhūtam okkhāyati – S. IV. 144

Reality becomes evident; *o + Khyā + ya + ti, pass. pres. 3rd. sg.*

Yathābhūtam jānam passam anta-
karo hoti – A. II. 164

Knowing and seeing the reality, as it ought to be, one puts an end (to Dukkha); *jānam, passam, nom. sg. of jānanta and passanta, pr.p.*

Yathābhūtam nāḅena pañham
puṭṭho – A. III. 419

Being asked a question by knowledge, as it has really been; *Pṛch + ta, pp.*

Yathābhūtam pajānāti passati – A. III. 233

Knows and sees, as it has really been; *passa + ti, pres. 3rd. sg.*

Yathābhūtam bhāvetvā – D. I. 101
Having cultivated as it ought to be ;

Bhū + e + tvā, caus. absol.

Yathābhūtam viditvā anupādā
vimokkho – M. II. 237

Liberation without clinging, after understanding (of six bases of contact) as they have really been.; *Vid + i + tvā, absol.*; *an + upa + ā + Dā + ā, instr. sg.*

Yathābhūtam sammappaññāya
daṭṭhabbam – Vin. I. 14

It should be seen, as it has really been, by right knowledge; *sammā + paññāya; Dṛś + tabba, fut. pp.*

Yathābhūtam sammappaññāya
passato – S. II. 17; III. 135

For the one who is seeing the reality, as it has really been, with perfect wisdom; *passa + nta, pr.p.*

Yathā manosamkhārā pañihitā – A.

I. 172

As the mental energies or habitual tendencies are set in; *Cy. treats manosamkhāra and cittasamkhāra synonymously, II. 270; pa + ñi + Dhā + i + ta, pp.*

Yathā maṃ bhante Bhagavā jānāti – Vin. II. 79; III. 162

Venerable sir, as the Blessed One knows me; *Jān + nā + ti, pres. 3rd. sg.*

Yathā mayam sukhitā sajjitā
sukhamedhā – Vin. III. 137

As we have been happy, ready and prosperous; *sukha + e + i + ta, denom. pp.*; *Sṛj + e + i + ta, caus. pp.*; *sukham + edhā (from Edh)*

Yathā mayā sāmam diṭṭho, evaṃ
tava diṭṭho bhavissati – Vin. I. 241

What is seen by you will be the same as what is seen by me personally; *sāmam, incl.*; *Dṛś + ta, pp.*

Yathāmittam yathādiṭṭham
yathāsambhattam vassam upetha –

D. II. 98; S. V. 152, sandiṭṭham

Observe rainy retreat as friends, as those who have seen each other, as those who have been associated with; *yathā + Dṛś + ta, pp.*; *yathā + sam + Bhaj + ta, pp.*; *upa + I + tha, pres. 2nd. pl.*

Yathāmettha khāyati – A. V. 55

As I feel on this matter; *yathā + me + ettha; Khyā + ya + ti, pass. pres. 3rd. sg.*

Yathā yathā kho nirodham phusati – D. I. 185

According to the way he experiences cessation; *Sprś + a + ti, pres. 3rd. sg.*

Yathā yathā khvāhaṃ Bhagavatā dhammaṃ desitaṃ ājānāmi – M. II. 55; Vin. I. 194

According to the way I understand the Dhamma explained by the Blessed One; *kho + ahaṃ; ā + Jān + nā + mi, pres. 1st. sg.*

Yathā yathā naṃ sañjānāti tathā tathā voharati – A. III. 413

As one identifies it, so one uses it in speech; *naṃ, incl. Cy. III. 408; saṃ + Jān + nā + ti, pres. 3rd. sg.; vi + o + Hr + a + ti, pres. 3rd. sg.*

Yathāyaṃ āvāso saṅghaheyya – Vin. II. 11

As this residence could sustain; *yathā + ayaṃ; saṃ + Sthā + eyya, opt. 3rd. sg.*

Yathāyaṃ bhikkhunī āha – Vin. III. 162

As this bhikkhunī said; *a + Ah + a; pst. 3rd. sg.; this is also used for the present meaning*

Yathāyasmantā maññanti tathā karontu – Vin. I. 175

Do as the venerables deem fit; *yathā + āyasmantā; Man + ya + nti, pres. 3rd. pl.; Kr + o + ntu, imper. 3rd. pl.*

Yathāyuttana sakaṭena anuparigantuṃ – Vin. III. 151.

To go round by a cart already yoked; *yathā + Yuj + ta, pp.; anu + pari + Gam + tuṃ, inf.*

Yathā rājā vakkhati, tathā karissāma – Vin. II. 190

As the king will say, so we will do; *Vac + ssati (Skt. syati), fut. 3rd. sg.*

Yathāvajjenāpi kīlanti – Vin. II. 10

(They) play with mimicking deformity; *Krīḍ + a + nti, pres. 3rd. pl.*

Yathā vā tathā vā – D. I. 116

This way or that way

Yathāvādī tathākārī, yathākārī tathāvādī – D. II. 224; A. II. 24

As he speaks so he acts, as he acts so he speaks; *yathā + Vad + ī, der.; tathā + Kr + ī, der.*

Yathāvimuttaṃ cittaṃ na paccavekkhati – A. III. 116

Does not review the mind as is released; *pati + ava + Īkṣ + a + ti, pres. 3rd. sg.*

Yathāvihāraṃ agamaṃsu – A. III. 299

They went to their respective residences; *a + Gam + ā + ṃsu, double pst. 3rd. pl.*

Yathāvihāraṃ pavasiṃsu – Vin. I. 291

Entered into their respective dwelling places; *pa + Viś + a + ṃsu, pst. 3rd. pl.*

Yathāvuḍḍhaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ – Vin. II. 162

Paying respects, getting up at the sight, greeting with folded palms, adopting the right attitude, according

to seniority; *yathā + Vr̥dh + ta, pp.; abhi + Vad + e + ana, caus. der.; pati + u(t) + Sthā + ana, der.; añjali + kamma; sāmīci + kamma*

Yathāvuḍḍhaṃ, yathāgatikaṃ – Vin. II. 274

According to the seniority, according to the order of coming

Yathā vo kameyya, tathā naṃ byākareyyātha – M. I. 94

So you should answer as it would be agreeable to you; *Kṣam + eyya, opt. 3rd. sg.; vi + ā + Kr + eyyātha, opt. 2nd. pl.*

Yathā sakaṃ paṭibhānaṃ – M. I. 213

As it comes to one's mind naturally; *paṭi + Bhā + ana, der.*

Yathāsakāni ditṭhigatāni vyākarentu – A. V. 186

Explain your own views; *vi + ā + Kr + o + ntu, imper. 3rd. pl.*

Yathāsake tiṭṭhissāmi – M. III. 129

I will stand on my own (view); *yathā + saka; tiṭṭha (from Sthā) + i + ssāmi, a rare form, fut. 1st. sg., usual form is ṭhassāmi*

Yathāsaññissa te viharato – A. IV. 85

When you are abiding with whatever thought; *gen. absl.*

Yathāsattiṃ yathābalaṃ – D. I. 102

According to (my) ability and according to (my) power; *satti, (Skt. śakti), rarely used*

Yathāsantataṃ saṃghikaṃ lābhaṃ pariṇāmenti – Vin. IV. 154

Cause to hand over the common property on the basis of personal acquaintance; *yathāsantataṃ nāma yathāmittatā; old. Cy. 154; saṃgha + ika, der.; pari + Nam + e + nti, caus. pres. 3rd. pl.*

Yathāsukhaṃ maṃ dassanāya upasaṃkamantu – Vin. III. 231

Let them come to see me comfortably; *yathā + sukha, adv.; upa + saṃ + Kram + a + ntu, imper. 3rd. pl.*

Yathāsuttaṃ yathāpariyattaṃ dhammaṃ – D. II. 284; III. 241; M. I. 221; III. 128; A. III. 21, 361; IV. 86

The teaching as heard and learnt; *yathā + Śru + ta, pp.; yathā + pari + Āp + ta, pp.*

Yathāsuṇato anantarā āsavānaṃ khayō hoti – A. III. 202

An exhaustion of influxes occurs immediately, while he was listening; *anantarā āsavānaṃ khayō hoti anantarāyeva arahattaṃ uppajjati, Cy. III. 301; yathā + suṇato from suṇanta, pr.p.; anantarā, incl.*

Yathā so parisāṃ sarena viññāpeti, na ca bahiddhā parisāya ghoso niccharati – M. II. 140

He speaks to the crowd in such a way that the voice does not go outside the audience; *vi + Jñā + āpe + ti, caus. pres. 3rd. sg.; bahiddhā, incl.; ni (ś) + Car + a + ti, pres. 3rd. sg.*

Yathāhaṃ dhammaṃ passeyyaṃ – S. III. 132

As I could see the Dhamma (truth); *yathā + ahaṃ; passa + eyyaṃ, opt. 1st. sg.*

Yatheva mayaṃ sapajāpatikā āhiṇḍāma – Vin. IV. 62

Just as we walk with (our) wives; *yathā + eva; sa + pajāpati + ka, der.; ā + Hiṇḍ + a + ma, pres. 1st. pl.*

Yatheva mayā Bhagavato sammukhā sutam sammukhā paṭiggahītaṃ tathevāhaṃ dhāressāmi – Vin. II. 290

As it has been heard and accepted by me in the presence of the Blessed One, so I will hold it.; *yathā + eva; Śru + ta, pp.; paṭi + Grh + i + ta, pp.; sammukhā, adv.; tathā + eva + ahaṃ; Dhṛ + e + ssāmi, caus. fut. 1st. sg.*

Yadagge ahaṃ Bhagavantam upanissāya viharissāmi, na ciraṃ, tīni vassāni – D. I. 152

It is only three years, not long, that I am living in association with the Blessed One; *yaṃ (yad) + agge; upa + ni + Śri + ya, absol.*

Yadaggena aṭṭhagarudhammā paṭiggahīta, tadeva sā upasampannā – Vin. II. 257

At whatever moment eight serious conditions were accepted (by her), from that very moment she became ordained; *yadaggena, instr. for loc.; paṭi + Grh + i + ta, pp.; tadā + eva; upa + saṃ + Pad + ta, pp.*

Yadaggena tayā arahattaṃ sacchikataṃ, tadaggena te brahmadaṇḍo paṭippassaddho – Vin. II. 292

At whatever moment arahant hood has been experienced by you, from that very moment the highest punishment has been revoked; *sa + acchi + Kṛ + ta, pp.; paṭi + pa + Śra(m)bh + ta, pp.*

Yadagge Bhagavati ekantagato abhippasanno – D. II. 206

From whatever day I became absolutely faithful and devoted to the Blessed One; *ekanta + gata; abhi + pa + Sad + ta, pp.*

Yadatītaṃ pahīnaṃ taṃ, appattaṃ ca anāgataṃ – M. III. 187

What is gone it is past, what is not yet come it is future; *yaṃ(yad) + atītaṃ; ati + I + ta, pp.; pa + Hā + ta, pp.; a + pa + Āp + ta, pp.; an + ā + Gam + ta, pp.*

Yadatthi yaṃ bhūtaṃ taṃ pajahāmi – A. IV. 74

What is and what has been that I abandon; *As + ti, pres. 3rd. sg.; Bhū + ta, pp.; pa + Hā + mi, root redup., pres. 1st. sg.*

Yadaniccaṃ taṃ dukkhaṃ – S. II. 53
It is Dukkha what is impermanent; *yaṃ (yad) + aniccaṃ*

Yadaniccaṃ taṃ nālaṃ abhinanditum, nālaṃ abhivaditum, nālaṃ ajjhositum – M. II. 263
What is impermanent is unfit for rejoicing over, praising in high terms

and clinging to; *na + alaṃ, incl.; abhi + Nand + i + tum, inf.; abhi + Vad + i + tum inf.; adhi + o (ava) + Sā + i + tum, inf.*

Yadapi lobho tadapi akusalaṃ – A. I. 201

That too is unwholesome what is called greed; *yaṃ (yad) + api; taṃ (tad) + api*

Yadā ca sā ʾhitā vā assa cutā vā nāsītā vā avasaṭā vā – Vin. IV. 216
When she would have stayed, dropped, destroyed (expelled), or gone away; *Sthā + i + ta, pp.; Cyu + ta, pp.; Naś + e + i + ta, caus. pp.; ava + Sṛ + ta, pp.; As + yā (Skt. yāt), opt. 3rd. sg.*

Yadā te samma dhanena dhana-karaṇīyaṃ assa – A. V. 159

At whatever time, friend, you would have something to be done with money; *yadā, incl.; samma, incl.; Kṛ + aṇīya, fut. pp.*

Yadāhaṃ samma chāpo homi – Vin. II. 161

Friends, when I was quite young; *yadā + ahaṃ; samma, incl., used in vocative sense; Hū (Bhū) + a + mi, pres. 1st. sg.; yadā indicates the pst. tense of the verb*

Yadi evaṃ sante hoti vā sandiṭṭhikaṃ sāmāññaphalaṃ, no vā? – D. I. 62

That being so, is there or not the fruit of recluship in this life?; *yadi, incl.; As + nta, pr. p.; saṃ + Dṛś + ta + ika, der.; samaṇa + ya, der. + phala*

Yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sippaññatarena – M. I. 85; A. IV. 281

By agriculture, trade, cattle breeding, archery, royal service or by any other profession; *rāja + purisa + a, der.; sippa + aññatara*

Yadi pana tāta Pañcasikha Bhagavantam paṭhamam pasideyyāsi – D. II. 265

What if, son Pañcasikha (five crest), you were to please the Blessed One, first; *pa + Sad + eyyāsi, opt. 2nd. sg.*

Yadi pana mārisā mayaṃ taṃ Bhagavantam dassanāya upasaṃkameyyāma – D. II. 263

What if we were to go there to see that Blessed One; *mārisā, a term used by divine beings to address each other in a friendly way; upa + saṃ + Kram + eyyāma, opt. 1st. sg.*

Yadi vā kaccho, yadi vā akaccho – A. I. 197

Whether he is fit to be conversed with or not; *Kath + ya, fut. pp.*

Yadi vā katapubbaṃ yadi vā akatapubbaṃ – A. II. 116

Whether done or not done in the past; *yadi, incl.; pubbe kataṃ = katapubbaṃ*

Yadi vā saupaniso, yadi vā anupaniso – A. I. 198

Whether he is attentive or not

Yadi saṃghassa pattakallaṃ – Vin. I. 94

If the time has come (is suitable) for the Saṃgha; *pa + Āp + ta, pp. + kāla + ya, der.*

Yadeva kiñci bhāsitaṃ – Vin. II.17
Said this or that; *yaṃ (yad) + eva; Bhās + i + ta, pp.*

Yadeva tattha pītigataṃ cetaso ubbillāvitattaṃ – D. I. 37
Whatever is there related to the joy and elation of mind; *Yaṃ (yad) + eva; tattha, incl.; u (t) + Plu + e + i + ta, caus. pp. + tta, der.*

Yadeva tattha vitakkaṃ vicāritaṃ – D. I. 37
Whatever is reasoned out and investigated there; *vitakka + e + i + ta, denom. pp.; vi + Car + e + i + ta, caus. pp.*

Yadeva tattha sukhamiti cetaso ābhogo – D. I. 37
Whatever focussing of mind is there on the idea that it is ease; *ā + Bhuj + a, der.*

Yadeva tvaṃ yāceyyāsi, tadeva te pavāreti – A. I. 186
Whatever you would ask for, he causes to offer you only that; *Yāc + eyyāsi, opt. 2nd. sg.; pa + Vr + e + ti, caus. pres. 3rd. sg.*

Yadeva me sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tamevāhaṃ vadāmi – M. III. 186
Whatever is understood, seen and known by me personally, only that I say; *sāmaṃ, incl.; Jñā + ta, pp.; Drś + ta, pp.; Vid + i + ta, pp.; Vad*

+ a + mi, pres. 1st. sg.

Yadeva sā vibbhantā tadeva sā abhikkhunī – Vin. II. 279
At whatever moment she turned back (to her former life) from that very moment she became a non-bhikkhunī; *yadā + eva; vi + Bhram + ta; pp.; tadā + eva*

Yannūna mayampi yena Bhagavā tenupasaṃkameyyāma – S. I. 26
May we go there where the Blessed One is; *tena + upa + saṃ + Kram + eyyāma, opt. 1st. pl.*

Yannūna mayaṃ ekaṃ sattaṃ sammaneyyāma – D. III. 92
May we agree upon somebody; *yannūna, incl. used with opt. to express hope; saṃ + Man + ya + eyyāma, opt. 1st. pl.*

Yannūnāhaṃpi dhammaṃ suṇeyyaṃ – Vin. III. 12
May I also listen to the Dhamma; *Śru + ñā + eyyaṃ, opt. 1st. sg.*

Yannūnāhaṃ aññena pariyāyena Bhagavantaṃ yāceyyaṃ – A. IV. 276
May I request the Blessed One in another way; *Yāc + a + eyyaṃ, opt. 1st. sg.*

Yannūnāhaṃ anujāneyyaṃ – Vin. I. 21
May I allow; *anu + Jān + nā + eyyaṃ, opt. 1st. sg.*

Yannūnāhaṃ appāpakāṃ yeva jhānaṃ jhāyeyyaṃ – M. I. 243
May I practise further the non-

breathing meditation; *appa + An + aka, der.; jhā (from Dhyai) + ya + eyyaṃ, opt. 1st. sg.*

Yannūnāhaṃ ayyaṃ vīmaṃseyyaṃ – M. I. 125
May I examine the lady; *vi + Mrś + a + eyyaṃ, opt. 1st. sg.*

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ – D. I. 60
May I go forth from home life to homeless life, causing to shave my hair and beard and don with brown red cloth; *o (ava) + Hr + e + tvā, caus. absol.; ā + Chad + e + tvā, caus. absol.; pa + Vraj + eyyaṃ, opt. 1st. sg.*

Yannūnāhaṃ gottaṃ puccheyyaṃ – D. I. 92
May I question (his) clan; *Prch + ya + eyyaṃ, opt. 1st. sg.*

Yannūnāhaṃ .. jīvantāṃ naṃ ossajjeyyaṃ – S. I. 84
May I release him alive; *o (ava) + Srj + ya + eyyaṃ, opt. 1st. sg.*

Yannūnāhaṃ tuṅhī assaṃ – A. III. 194
May I be silent; *As + yaṃ (Skt. yām), opt. 1st. sg.*

Yannūnāhaṃ dhammaṃ deseyyaṃ – Vin. I. 7
May I preach the Dhamma; *Drś + e + eyyaṃ, caus. opt. 1st. sg.*

Yannūnāhaṃ pañhaṃ puccheyyaṃ –

D. I. 119
May I ask a question

Yannūnāhaṃ parimoceyyaṃ – A. I. 170
May I set him free; *pari + Muc + e + eyyaṃ, caus. opt. 1st. sg.*

Yannūnāhaṃ bhante aññaṃ jātiṃ kodhanā ahoṣiṃ – A. II. 204
Surely, venerable sir, I was a woman of anger in one birth; *this yannūna is different from others; a + Hū (Bhū) + a + s + iṃ, pst. 1st. sg.*

Yannūnāhaṃ Rāhulaṃ uttariṃ āsavānaṃ khaye vineyyaṃ – S. IV. 105
May I train Rāhula, further, in the exhaustion of influxes; *uttariṃ, adv.; vi + Nī + a + eyyaṃ, opt. 1st. sg.*

Yamahaṃ dhammaṃ jānāmi, taṃ tvaṃ dhammaṃ jānāsi – M. I. 165
Whatever Dhamma I know, you know that Dhamma; *Jān + nā + mi, pres. 1st. sg.*

Yampaccayāssa uppajjati ajjhattaṃ sukhadukkhaṃ – A. II. 158
For which reason there arises (in his mind) a feeling of pleasure and pain; *yaṃ + paccayā + assa; ajjhattaṃ, adv.*

Yampidaṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ manasā – S. III. 203
That which is seen, heard, felt, known, reached and searched by the mind; *Drś + ta, pp.; Śru + ta, pp.; Man + ta, pp.; vi + Jñā + ta, pp.; pa + Āp +*

ta, pp.; pari + es (from Is) + i + ta, pp.

Yampissa hoti, ahanti vā mamanti vā asmīti vā – S. IV. 198

Whatever notion of I, mine, or I am, occurs to him; yaṃ + api + assa; ahaṃ + iti + vā; mamaṃ + iti + vā; asmī + iti + vā

Yaṃ atītaṃ niruddhaṃ viparīnatam – S.III. 39

What is past, ceased, and changed; ati + I + ta, pp.; ni + Rudh + ta, pp.; vi + pari + Nam + ta, pp.

Yaṃ ātapo jahati, taṃ chāyā pharati – M. II. 235

What sunlight leaves that shadow pervades; Hā + ti, root redup. pres. 3rd. sg.; Sphar + a + ti, pres. 3rd. sg.

Yaṃ icchasi taṃ daṇḍam paṇehi – S. II. 100

Whatever punishment you wish, pronounce that; Is + ya + si, pres. 2nd. sg.; pa + Nī + a + hi, imper. 2nd. sg.

Yaṃ icchissāma taṃ karissāma – D. II. 162

We will do what we will wish; Is + ya + i + ssāma, fut. 1st. pl.; Kr + i + ssāma, fut. 1st. pl.

Yaṃ iccheyyāsi, taṃ dajjeyyāsi – Vin. I. 271

That you should give what you would wish; dajja (from dajjā, opt. 3rd. sg.) + eyyāsi, opt. 2nd. sg.

Yaṃ iccheyyāsi taṃ vadeyyāsi – Vin. II. 292

Whatever you would wish, that you should say; Is + ya + eyyāsi, opt. 2nd. sg.; Vad + eyyāsi, opt. 2nd. sg.

Yaṃ karoti tena upapajjati – M. I. 390; A. V. 289

What one does (here) one reaches (the next life) according to that; Kr + o + ti, pres. 3rd. sg.; upa + Pad + ya + ti, pres. 3rd. sg.

Yaṃ karomase brahmuno, tadajja tuyham kassāma – D. II. 288

Whatever we do to Brahmā that we will do to you today; karomase, pres. 1st. pl., an archaic form; Kr + ssāma, fut. 1st. pl.

Yaṃ kālam sarati, taṃ kālam ārocetum – Vin. I. 117

To inform that time what he remembers; Smr + a + ti, pres. 3rd. sg.; ā + Ruc + e + tum, caus. inf.

Yaṃ kiñci..abhisamkhatam abhisāñcetaṃ tadaniccam nirodhadhammam – M. III. 108

Whatever is specially formed and produced by will, that is impermanent and of the nature of ceasing; abhi + sam (s) + Kr + ta, pp.; abhi + sam + Cit + aya + i + ta, caus. pp.; taṃ (tad) + aniccama; nirodha + dhammam

Yaṃ kiñci bhūtam samkhatam cetayaṃ paṭiccasamuppannaṃ tadaniccama – A. V. 187

That is impermanent whatever is existent, made, thought out and dependent; Bhū + ta, pp.; sam(s) + Kr

+ ta, pp.; Cet + aya + i + ta, pp.; paṭicca + sam + u(t) + Pad + ta, pp.; taṃ (tad) + aniccama

Yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumam vā hīnam vā paṇītam vā yaṃ dūre vā santike vā – A. I. 284; Vin. I. 14; S. II. 252, (dūre santike vā)

Whatever material form, past, future and present, internal or external, gross or subtle, low or high, far or near; ati + I + ta, pp. + an + ā + Gam + ta, pp. + pati + u(t) + Pad + ta, pp.; ajjhataṃ, bahiddhā, indel.; Hā + ta, pp.; pa + Nī + ta, pp.

Yaṃ kiñci vedayaṃ taṃ dukkhasmiṃ – M. III. 208; S. II. 53

Whatever is felt is included in the Dukkha; Vid + aya + i + ta, caus. pp.; this kind of loc. is explained as a loc. in the nom. sense:

paccattavacanathe vā etaṃ bhummavacanaṃ, D. Cy. I. 182

Yaṃ kiñci samudayadhammam sabbam taṃ nirodhadhammam – D. I. 148; M. III. 280; S. V. 423; Vin. I. 11

Whatever is of the nature of arising, all that is of the nature of ceasing; this knowledge is called the Dhamma-eye (dhammacakkhu); sam + u(t) + aya (from I); ni + Rudh + a, der.

Yaṃ kiñci sāvakena pattaṃ – Vin. III. 158

Whatever is to be reached by a disciple; pa + Āp + tabba, fut. pp.

Yaṃ kiñci subhāsitaṃ sabbam taṃ tassa Bhagavato vacanaṃ – A. IV. 164

What is well said, all that is the word of that Blessed One; su + Bhās + i + ta, pp.

Yaṃ kho Cunda satthārā karaṇīyam sāvakanam hitesinā anukampakena anukampaṃ upādāya kataṃ vo taṃ mayā – M. I. 46

Cunda, whatever should be done, out of compassion, by a teacher who is compassionate and seeking well-being of the disciples, all that was done by me for you; Kr + aṇīya, fut. pp.; upa + ā + Dā + ya, absol.; Kr + ta, pp.

Yaṃ kho Tathāgato parisāya dhammam deseti, idamassa hoti sīhanādasmiṃ – A. III. 122

Whatever Dhamma the Tathāgata explains in an assembly, this is his lion's roar

Yaṃ ca rattiṃ – D. II. 134

At whatever night; acc. for loc.

Yaṃ cittaṃ taṃ mano, yaṃ mano taṃ cittaṃ – Vin. III. 74

What is called citta, that is mano; what is called mano, that is citta; both citta and mano are used here synonymously

Yaṃ chāyā jahati, taṃ ātapo pharati – M. II. 235

What shadow leaves that sunlight pervades

Yaṃ jaññā janapadapadesam – A. IV. 369

Whatever region of the country he would know; *Jan + yā (Skt. yāti), opt. 3rd. sg.*

Yaṃ jānāsi taṃ vadehi – M. III. 48
Say it that you know; *Jān + nā + si, pres. 2nd. sg.; Vad + e + hi, imper. 2nd. sg.*

Yaṃ nāṇaṃ taṃ dassanaṃ, yaṃ dassanaṃ taṃ nāṇaṃ – Vin. III. 91
What is knowledge, that is vision; what is vision, that is knowledge.

Yaṃ tumo karissati, tumova tena paññāyissati – A. III. 124; Vin. II. 186
What one will do, one will be known thereby; *tuma, contracted form of ātuma (Skt. atman); tumo + eva; pa + Jñā + ya + i + ssati, pass. fut. 3rd. sg.*

Yaṃ te karaṇīyaṃ taṃ karohi – S. I. 101, 214; IV. 173
Do whatever could be done by you; *Kṛ + aṇīya, fut. pp.; Kṛ + o + hi, imper. 2nd. sg.*

Yaṃ te sakkā aññaṃ mayā kātuṃ tyāhaṃ karissāmi – Vin. II. 182
What I am able to do for you, I will do it for you; *sakkā, incl. used with instr.; Kṛ + tuṃ, inf.; te + ahaṃ*

Yaṃ te sūkaramaddavaṃ paṭiyattaṃ tena maṃ parivisa – D. II. 127
Serve me with the truffle (or pork) which had been prepared by you; *paṭi + Yat + ta, pp.; pari + Viś + a, imper. 2nd. sg.*

Yaṃ tvam sandhāya vadesi – A. IV.

173
For which you say; *sandhāya, incl.; Vad + e + si, pres. 2nd. sg.*

Yaṃ dukkhaṃ, taṃ netaṃ mama, nesohamasmi, na me so attā – A. V. 188
What is Dukkha, that is not mine, that I am not, that is not my soul; *na + etaṃ; na + eso + ahaṃ + asmi: As + mi, pres. 1st. sg.*

Yaṃ deti taṃ paccāsiṃsati – D. III. 258; A. IV. 239
Whatever one gives, that one expects in return; *Dā + e + ti, pres. 3rd. sg.; pati + ā + Śaṃs + a + ti, pres. 3rd. sg.*

Yaṃ no mayaṃ .. apucchimha taṃ no bhavaṃ Ānando na byākāsi – M. III. 15
What we asked, that venerable Ānanda did not explain to us; *a + Pṛch + ya + i + mha, pst. 1st. pl.; vi + ā + Kṛ + s + i, i: karsi > kassi > kāsi, pst. 3rd. sg.*

Yaṃ paṭhamaṃ pucchitabbaṃ, taṃ pacchā puchasi – S. IV. 295
You ask last, what should be asked first; *Pṛch + ya + i + tabba, fut. pp.; pacchā, incl. adv.; Pṛch + ya + si, pres. 2nd. sg.*

Yaṃ panassa ito anuppavechanti – A. V. 270
Whatever they will supply to him from here; *pana + assa: anu + pa + Viś + ssanti, (Skt. syanti), fut. 3rd. pl.*

Yaṃ pamāṇakatam kammaṃ, na taṃ tatrāvasīssati, na taṃ tatrāva-

tiṭṭhati – D. I. 251; S. IV. 322
Whatever action was done with limitations, that does not remain there, does not rest there; *pamāṇakatam kammaṃ nāma kāmāvacaram vuccati, Cy. 406; tatra + ava + Śiś + ya + ti, pass. pres. 3rd. sg.; tatra + ava + tiṭṭha + ti, pres. 3rd. sg.*

Yaṃ bahulaṃ yaṃ bahulaṃ viharati, tena tena niyyati – S. IV. 317-8
He is led according to the way he lives frequently; *bahulaṃ, adv.; Nī + ya + ti, pass. pres. 3rd. sg.*

Yaṃ bhattā āharissati, dhanam vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā – A. III. 38
What husband will bring (home) whether it be riches, grain, silver or gold

Yaṃ bhavantehi diṭṭhaṃ yathā sāmaṃ diṭṭhaṃ – D. II. 320
What you have seen is just like that which I have seen; *Dṛś + ta, pp.; yathā, incl.*

Yaṃ bhavaṃ pādāpi na iccheyya chupitum, kuto bhuñjitum – D. II. 355.
Which you, sir, don't like even to touch with your foot, much less to eat; *Iś + ya + eyya, opt. 3rd. sg.; chup + i + tum, inf.; Bhu(ñ)j + i + tum, inf.*

Yaṃ bhūtaṃ taṃ nirodhadhammaṃ – S. II. 48
What has come to be is of the nature of ceasing to be; *Bhū + ta, pp.*

Yaṃ Macchikāsaṇḍamhā pakkāmi, tathā pakkantova ahosi, na puna paccāgacchi – S. IV. 288
When he left Macchikāsaṇḍa, he left forever, never returned; *yaṃ, used here in loc. sense; pa + Kram + i, pst. 3rd. sg.; pa + Kram + ta, pp. + eva; pati + ā + Gam + i, pst. 3rd. sg.*

Yaṃ mamassa dīgharattaṃ hitāya sukhāya – D. I. 134
What would ensure my welfare and happiness for a long time; *mama + As + yā (Skt. yāti), opt. 3rd. sg.*

Yaṃ maṃ tvam avacāsi – D. III. 53
What you said to me; *a + Vac + ā + s + i, double pst. 2nd. sg.*

Yaṃ mayā sandhāya bhāsitaṃ – A. III. 401
For which it is said by me; *sandhāya, incl.; Bhās + i + ta, pp.*

Yaṃ yadeva gharaṃ paviseyya – S. IV. 173
Whatever house he would enter into; *pa + Viś + eyya, opt. 3rd. sg.*

Yaṃ yadeva bhāsati, taṃ tadeva anumodati – D. I. 189
Whatever he says, all that he appreciates; *Yaṃ (yad) + yaṃ (yad) + eva; Bhās + a + ti, pres. 3rd. sg.; taṃ (tad) + taṃ (tad) + eva; anu + Mud + a + ti, pres. 3rd. sg.*

Yaṃ yadeva mayaṃ Bhagavantaṃ apucchimha, taṃ tadeva Bhagavā vyākāsi – M. II. 132
Whatever (question) we put to the

Blessed One, all that Blessed One explained; *a + Pṛch + ya + i + mha*, *pst. 1st. pl.*; *vi + ā + Kr + ā + s + i*, *double pst. 3rd. sg.*

Yaṃ yadeva sattā dhātuṃ abhinivisanti, taṃ tadeva thāmasā parāmāssa abhinivissa voharanti, idameva saccaṃ moghamaññanti – D. II. 282

Into which category of disposition the beings are classified, they strongly addict to that category, grasp it and say, “this is the only truth, all the others are false” (or empty of truth); *Cy. takes the term dhātu to mean ajjhāsaya (inclination), 737; abhi + ni + Viś + a + nti, pres. 3rd. pl.*; *abhi + ni + Viś + ya, absol.*; *vi + o (ava) + Hr + a + nti, pres. 3rd. pl.*; *moghaṃ + aññaṃ*

Yaṃ laddhaṃ tena tuṭṭhabbaṃ – Vin. IV. 259

One should be satisfied with what one has gained; *Labh + tabba, fut. pp.*; *Tuṣ + tabba, fut. pp.*

Yaṃ loke natthi taṃ mayā diṭṭhaṃ – S. V. 447

What does not exist in the world, that is seen by me; *na + As + ti, pres. 3rd. sg.*; *Drś + ta, pp.*

Yaṃ sukho bhavaṃ taṃ sukhā mayā, yaṃ dukkho bhavaṃ, taṃ dukkhā mayā – D. II. 233

We are happy when you are happy, we are unhappy when you are unhappy

Yaṃ suvacataraṃ maññeyyātha – M. II. 239

Whom you should think more cultured; *Man + ya + eyyātha, opt. 2nd. pl.*

Yaṃ hi kayirā taṃ hi vade – S. I. 24

Indeed, one should say, what one would do; *Kr + yā (Skt. yāt), meta, opt. 3rd. sg.*; *Vad + e, opt. 3rd. sg.*

Yavakarāṇe yavadūsī jāyetha, yavapalāpo, yavakāraṇḍavo – A. IV. 169

The weed, the infertile and the chaff of barley would be born in a field of barley; *Jan + ya + etha, opt. mid. 3rd. sg.*; *kāraṇḍava = kacavara, Cy. IV. 74*

Yavasāṃ yavasanti jhāyati – A. V. 323

Keeps pondering on fodder and fodder; *jhā (from Dhyai) + ya + ti, pres. 3rd. sg.*

Yasaṃ paripācenti – A. III. 151

Make the glory mature; *pari + Pac + e + nti, caus. pres. 3rd. pl.*

Yasavatāya nandati – A. IV. 96

Having fame he rejoices; *yasavanta + tā, der.*; *Nand + a + ti, pres. 3rd. sg.*

Yasasaṃvattanikā paṭipadā paṭipajjitabbā – A. III. 48

The path leading to reputation should be followed; *paṭi + Pad + ya + i + tabba, fut. pp.*

Yasā nikkiṇṇo kālaṃ karissati – D. III. 11

He will die, fallen from glory; *ni + Kīr + ta, pp.*

Yaso abhivaḍḍhissati – D. I. 113

Reputation will increase; *abhi + Vr̥dh + a + i + ssati, fut. 3rd. sg.*

Yaso appamādādhigato – A. IV. 95

The reputation, gained by diligence; *appamāda + adhi + Gam + ta, pp.*

Yaso laddhā kho panamhākaṃ bhogā – D. I. 118

Our wealth has been gained through reputation; *Labh + ta, pp.*; *Bhuj + a, der.*

Yaso samudāgacchati – D. I. 116

Reputation goes up; *saṃ + u(t) + ā + gaccha + ti, pres. 3rd. sg.*

Yaso hāyissati – D. I. 113

Reputation will decrease; *Hā + ya + i + ssati, fut. 3rd. sg.*

Yasmiṃ purisayuge vattamāne – M. II. 83

When a person is existing; *yuga does not seem to have any special meaning, cp. pitāmahayuga; Vr̥t + a + māna, pr.p.*

Yasmiṃ samaye cittaṃ ajjupekkhitabbaṃ – A. III. 435

At whatever time the mind should be neutralised; *adhi + upa + Īkṣ + i + tabba, fut. pp.*

Yasmiṃ samaye cittaṃ niggahe-ttabbaṃ – A. III. 435

At whatever time the mind should be arrested; *ni + Gṛh + e + tabba, caus. fut. pp.*

Yasmiṃ samaye cittaṃ paggahe-

tabbaṃ – A. III. 435

At whatever time the mind should be spurred; *pa + Gṛh + e + tabba, fut. pp.*

Yasmiṃ samaye cittaṃ sampahaṃsitabbaṃ – A. III. 435

At whatever time the mind should be gladdened; *saṃ + pa + Hr̥ṣ + a + i + tabba, fut. pp.*

Yassa etādisī pajā – D. II. 267

Who has this kind of offspring; *eta(t) + Dr̥ś + ī, der.*

Yassa kassaci saddhā natthi – S. II. 206

For anyone who has no rational faith; *na + As + ti, pres. 3rd. sg.*; *natthi is also used as an incl., e.g. natti sattā opapātikā (there are no beings as dropdowns)*

Yassa kho pana mayi kaṃkhā vā vimati vā, so maṃ pañhena, ahaṃ veyyākaraṇena sobhissāmi – D. I. 105

One who has doubt or perplexity in me he should ask me, I will explain, (he will be resplendent by asking question, I will be resplendent by answering the question); *Subh + a + i + ssāmi, fut. 1st. sg.*

Yassa kho panassa kaṃkhā vā vimati vā so maṃ pañhena ahaṃ veyyākaraṇena – A. II. 160

If anybody would have a doubt or perplexity in mind, let him ask me, I will explain; *pana + assa, opt. 3rd. sg.*; *so maṃ pañhenāti so maṃ pañhena upagacchatu; ahaṃ veyyākaraṇenāti*

ahaṃ assa pañhaveyyākaraṇena cittaṃ ārādhessāmi, Cy. III. 149; so maṃ pañhena, ahaṃ veyyākaraṇena, an idiomatic expression

Yassa taṃ paribhuttaṃ sammā pariṇāmaṃ gaccheyya – D. II. 127
For whom that (meal) would properly be digested when eaten; *pari + Bhuj + ta, pp.; sammā, incl.; gaccha + eyya, opt. 3rd. sg.*

Yassadāni icchasi, tassa arocehi – D. III. 15
Now, you tell anybody you like; *yassa + idāni; Iṣ + ya + si, pres. 2nd. sg.; ā + Ruc + e + hi, caus. imper. 2nd. sg.*

Yassadāni tvaṃ kālaṃ maññasi – D. II. 76; M. I. 251; III. 14, 269; S. I. 234; IV. 379
For which you think of the time (it is now time for that); *this sentence is idiomatically used to give permission to the suggestion; yassa + idāni; Man + ya + si, pres. 2nd. sg.*

Yassa nakkhamati so bhāseyya – Vin. I. 56
For whom it is disagreeable, he should speak; *na + Kṣam + a + ti, pres. 3rd. sg.; Bhās + a + eyya, opt. 3rd. sg.*

Yassapassa āvuso ettakena ettakameva, taṃ passa bahum, ko pana vādo eva abhikkante – S. IV. 402
Friend, what amount (of knowledge) there would be, indeed, for anyone in such a short period of time, that too would be so much, what contention is there when this much is surpassed; *yassa + api + assa: As*

+ yā (Skt. yāt), opt. 3rd. sg.; taṃ + api + assa; abhikkanta = atikkanta, Cy. III. 115

Yassa bhavissati so harissatīti – Vin. IV. 162
Thinking, "He who is entitled will take it away"

Yassa me bhāsitaṃ atthaṃ ājāneyyātha, tathā naṃ dhāreyyātha – M. I. 134
You should hold it in such a way that you would understand the meaning of my teaching; *ā + Jān + nā + eyyātha, opt. 2nd. pl.; Dhṛ + e + eyyātha, caus. opt. 2nd. pl.*

Yassaṃ yassaṃ disāyaṃ viharati – A. V. 201
In whatever quarter he abides; *vi + Hr + a + ti, pres. 3rd. sg.*

Yassa yaso hāyetha bhogāpi tassa hāyeyyūṃ – D. I. 118
Reputation of whom is on the decline, his wealth too would be on the decline; *Hā + (y) + etha, opt. mid. 3rd. sg.; Hā + (y) + eyyūṃ opt. 3rd. sg.*

Yassa vā tassa vā kulā – A. I. 168
From anyone's family

Yassa siyā āpatti so āvikareyya – Vin. I. 103
For whom should there be an offence, he should reveal; *As + yā (Skt yāt), opt. 3rd. sg.; āvi + Kr + eyya, opt. 3rd. sg.*

Yassā dhammadhātuyā suppaṭi-viddhattā – D. II. 8

For the reason that the fundamental principle of the Dhamma has been clearly discerned; *dhamma + dhātu; su + paṭi + Vyadh + ta, pp. + tta, der.*

Yassāyasmato attho, so āgacchatu – Vin. I. 80
Let him come, for whom there is a need; *yassa + āyasmato; ā + gaccha + tu, imper. 3rd. sg.*

Yassāyasmato khamati, .. so tunhassa, yassa nakkhamati so bhāseyya – Vin. I. 95
For whatever venerable it is agreeable, let him be silent; for whom it is not agreeable let him speak; *yassa + āyasmato; Kṣam + a + ti, pres. 3rd. sg.; tuṅhī + assa: As + yā + (Skt. yāt), opt. 3rd. sg.; na + khamati; Bhās + eyya, opt. 3rd. sg.*

Yassāyasmato khamati, so salākaṃ gaṇhātu – Vin. II. 199
For whom it is agreeable, let him take the voting stick.; *Gṛh + ṇā + tu, meta., imper. 3rd. sg.*

Yassussadā natthi – Vin. I. 3
For whom there are no upsurges; *yassa + ussada: u(t) + Syad*

Yā ariyā paññā tadassa paññindriyaṃ – S. V. 223
Whatever is called noble wisdom, that is his faculty of wisdom; *tā + (d) + assa; paññā + indriya*

Yā ariyā vimutti tadassa samādhindriyaṃ – S. V. 223
Whatever is called noble liberation, that is his faculty of concentration;

vi + Muc + ti, der.; samādhi + indriya

Yā āpattiyo bhikkhūnaṃ bhikkhunīhi sādhāraṇā – Vin. III. 35
The offences of bhikkhus which are common with bhikkhunīs

Yā etissā akitti, mayhesā akitti – Vin. IV. 216
Her disgrace is my disgrace; *mayhaṃ + esā*

Yā kāci kunnadiyo kussubbhā – A. IV. 100
Whatever rivulets and tarns; *ku + nadī; ku + subbha or sobbha (Skt. Śvabhra)*

Yā kācimā saṃkhatiyō, sabbā tā rattim, appā divā – M. I. 448
Whatever nice dishes are prepared, all that are for the night, not for the day; *saṃ (s) + Kr + ti, der.*

Yāgupi pītā uggacchati, bhattampi bhuttaṃ uggacchati – Vin. I. 199
Even the porridge, when drunk, comes up, even the food, when eaten, comes up (vomits); *u(t) + gacchati, pres. 3rd. sg.; Bhuj + ta, pp.*

Yāgu pītā khudhaṃ paṭihanati – Vin. I. 221
The porridge, when drunk, destroys hunger; *Pī + ta, pp.; paṭi + Han + a + ti, pres. 3rd. sg.*

Yāguṃ alameva dātuṃ – Vin. I. 221
It is quite appropriate to give porridge; *alaṃ + eva*

Yāguyā kilamanti – Vin. IV. 252
(They) run short of porridge; *Klam + a + nti, pres. 3rd. pl.*

Yāguyo pacanti, bhattāni pacanti, sūpānisampādentī, maṃsāni koṭṭenti, kaṭṭhāni phārentī – Vin. I. 239

Cook porridge, cook rice, cause to prepare soups, cut meat and chop wood; *Pac + a + nti, pres. 3rd. pl.; sam + Pad + e + nti, caus. pres. 3rd. pl.; Kuṭ + e + nti, caus. pres. 3rd. pl.; Phal + e + nti, caus. pres. 3rd. pl.*

Yācako appiyo hoti, yācam adadamappiyo – Vin. III. 148

The beggar and the one who does not give to the beggar become unpopular; *a + Dā + nta, root redup. pr.p.*

Yā ca cetanā, yā ca patthanā, yo ca paṇidhi, ye ca saṃkhārā – A. V. 212
Whatever is the intention, aspiration, resolve and whatever are the mental formations

Yācanabahulā viññattibahulā viharanti – Vin. I. 72; III. 144
Abide with so much begging and hinting at; *Yāc + ana, der.; vi + Jñā + ape + ti, caus. der.*

Yā cāvuso appamānācetovimutti, yā ca ākiñcaññācetovimutti, yā ca suññāta cetovimutti, yā ca animittā cetovimutti, ime dhammā nānatthā ceva nānā byañjanā ca, udāhu ekatthā, byañjanameva nānaṃ? – M. I. 297

Brother, what is called liberation of mind through immeasurables,

liberation of mind through nothingness, liberation of mind through voidness, liberation of mind through signlessness, are these Dhammas different in meaning and different in wordings or are they one in meaning and different only in wordings?; *udāhu, indcl.; eka + attha*

Yācitova bahulaṃ paribhuñjati, appaṃ ayācito – A. III. 33
Requested he enjoys more, unrequested less; *yācito + eva; Yāc + i + ta, pp.*

Yācivā sammannitabbā – Vin. III. 150

Having requested (them), they should be agreed upon; *Yāc + i + tvā, absol.; sam + Man + ya + i + tabba, fut. pp.*

Yācissasi maṃ dhanam – A. V. 159
You will beg wealth from me; *the root Yāc requires two objects; Yāc + i + ssasi, fut. 2nd. sg.*

Yā tā rattiyo abhiññātā abhilakkhitā – M. I. 20
Those nights which are well known and specially marked; *abhi + Jñā + ta, pp.; abhi + Lakṣ + i + ta, pp.*

Yā te gati, sā no gati – D. II. 244
Whatever is your way, that is our way; *Gam + ti, der.*

Yātrā ca me bhavissati – A. II. 40
There will be continuance of my life

Yādisā vā tādisā vā – A. III. 5
Like this or that; *yā (yat) + disa*

(from *Drś*); *tā (tat) + disa*

Yādiso Rāmo tādiso tvaṃ – M. I. 166

As is Rāma, so are you

Yānakālo mahārāja – M. II. 132
Great king, it is time to take leave of

Yānagatassa dhammaṃ desenti – Vin. IV. 201

Explain the Dhamma to the one who is in a vehicle; *Drś + e + nti, caus. pres. 3rd. pl.*

Yānagato samāno patodalaṭṭhiṃ abhunnāmeyyaṃ – D. I. 126

Being in the chariot should I make the driving stick raise up; *abhi + u (t) + Nam + e + eyyaṃ; caus. opt. 1st. sg.*

Yānagato samāno hatthaṃ apaṇāmeyyaṃ – D. I. 126

Being in the chariot should I make (my) arm stretch out; *yāna + gata; As + māna, pr. p.; apa + Nam + e + eyyaṃ, caus. opt. 1st. sg.*

Yānaṃ nāma vayhaṃ – Vin. III. 49
Yāna means a carrier; *Vah + ya, meta. fut. pp.*

Yānaṃ poroseyyaṃ – M. I. 366
A vehicle suitable for men; *purisa (or purusa) + eyya, der.*

Yānā me taṃ paccorohaṇaṃ dhāretu – D. I. 126

Please regard that as my alighting the chariot; *pati + o (ava) + Ruh + a + ana, der.; Dhṛ + e + tu, caus. imper. 3rd. sg.*

Yāni ca kappiyāni yāni ca anavajjāni – Vin. I. 292

What are permissible and what are not blameworthy; *Kḷp + ya + iya, der.; ana + Vad + ya, der.*

Yāni ca tāni porāṇāni iṇamūlāni, tāni ca vyanṭī kareyya – D. I. 71

Whatever money was borrowed already, he would pay them off; *iṇa + mūlāni; vi + anta + Kṛ + eyya, opt. 3rd. sg.*

Yānugghāṭeṇa bāḷhataṃ aphāsu ahosi – Vin. I. 192; II. 276

It became more inconvenient owing to the jolting of the vehicle; *yāna + ugghāṭana; bāḷhataṃ, adv.; a + Hū (Bhū) + a + s + i, pst. 3rd. sg.*

Yānena yāyanti itthiyuttana pi purisantarena, purisayuttenapi itthantarena – Vin. I. 191; II. 276

Travel by a vehicle yoked with a female animal and driven by a male person and yoked with a male animal and driven by a female person; *itthiyuttenāti dhenuyuttana, purisantarenāti purisasārathinā; purisayuttenāti goṇayuttana, itthantarenāti itthisārathinā, Cy. 1085; Yā + Yā + nti, root redup. pres. 3rd. pl.; itthi + Yuj + ta, pp.*

Yāne vā bhaṇḍe vā ajānantassa pakkhipitvā – Vin. III. 234

Having put in a vehicle or in a bundle of the one who is unaware (having put in surreptitiously); *a + Jān + na + nta, pr.p.; pa + Kṣip + i + tvā, absol.*

Yānesu āropetvā – D. I. 108

Having caused to put into vehicles; *ā + Ruh + e + tvā, caus. absol.*

Yāpetāyasmā – S. IV. 57

Please live long, venerable; *Yā + āpe + tu, caus. imper. 3rd. sg. + āyasmā*

Yāpentam mayam āyasmantam Channam icchāma – M. III. 264

We wish the venerable Channa surviving; *Yā + āpe + nta, caus. pr.p.; Iṣ + ya + ma, pres. 1st. pl.*

Yā bhofīnam icchati, sakāni nātikulāni gacchatu, aññam vā bhattāram pariyesatu – D. II. 249

Among you ladies, whoever wishes, let her go to the families of her relatives or seek another husband; *Iṣ + ya + ti, pres. 3rd. sg.; pari + es (from Iṣ) + a + tu, imper. 3rd. sg.*

Yāmakālikam sattāhakālikam yāvajīvikam – Vin. IV. 83

The food, permissible for one watch, seven days and for the whole life; *kāla + ika, der.; satta + aha; yāva + jīva + ika, der.*

Yāme kappati, yāmātikante na kappati – Vin. I. 251

Permissible at the right watch of the night, not permissible when the right watch of the night is gone; *Kḷp + ya + ti, pres. 3rd. sg.; yāma + ati + Kram + ta, pp.*

Yāyam kathā abhisallekhikā cetovivaraṇasappāyā – A. III. 117

Whatever talk, which slashes defilements and helps expose the mind; *yā + ayam; abhi + sam + Likh*

+ e + ika, caus. der.; ceto + vi + Vr + a + ana, der. + sappāya

Yāyeva kho panatthāya

āgaccheyyātho tameva attham sādhuḥkam mansikareyyātho – D. I. 90

For whatever purpose you came here, keep that purpose well in your mind; *yāya + eva; yāya refers to atthāya, yāya is feminine and attha is either masculine or neuter; yassatthāya is the term mostly used; agaccheyyātho and kareyyātho both are taken by the Cy. 255 as opt. 2nd. pl., The idiom seems to be dialectal.*

Yā ratti vā divaso vā āgacchati – A. II. 434; V. 123

Whatever night or day comes

Yā rūpe nandi tadupādānam – S. III. 14

It is clinging, what is called delight in material body; *taṃ (tad) + upādāna: upa + ā + Dā + ana, der.*

Yāva adhammiko ayaṃ rājā – Vin. IV. 204

How unrighteous is this king!; *yāva, incl. used here for emphasis*

Yāva āsavānam khayā – M. I. 210

Until the exhaustion of influxes; *yāva, incl.*

Yāva ujuko.. yāva asaṭho.. yāva amāyāvī cāyam Citto gahapati – S. IV. 298

How straightforward, honest and not deceitful is this Citta, the householder

Yāva kaṭhinassa ubbhārāya – Vin. I. 299

Until the removal of Kaṭhina; *ubbhāra = uddhāra: u(t) + Hr or Dhṛ + a, der.*

Yāva kāyo pakatatto hoti, alam yūsapiṇḍapātena – Vin. I. 280

Liquid food is suitable until the body returns to normalcy; *pakati + tta; alam, incl.; yūsa + piṇḍapāta*

Yāva gabbho taruṇo ahosi tāvacchādesi – Vin. IV. 216

As long as the embryo was tender, so long (she) made it conceal; *tāva + chādesi: Chad + e + s + i, caus. pst. 3rd. sg.*

Yāvagamhīro cāyam paṭicasamuppādo

gambhīrāvabhāso ca – S. II. 92
How deep is this dependent origination and how deep it appears to be; *paṭicca: paṭi + I (t) + ya, absol. + sam + uppādo; gambhīra + avabhāso*

Yāva chinnikā imā bhikkhuniyo dhuttikā ahirikāyo – Vin. IV. 61

How deceitful, sly, and shameless are these bhikkhunīs; *chinna + i + kā, der.; dhutta + i + kā, der.; a + hiri + kā, der.*

Yāvajānumaṇḍalā paṭicchādesuṃ – A. III. 241

(They) caused to cover the leg up to the knee-cap; *yāva + jānu + maṇḍala; paṭi + Chad + e + s + uṃ, caus.pst. 3rd. pl.*

Yāvajīvampi anubandhitabbo – A.

IV. 367

Should be followed even to the end of life; *anu + Ba(n)dh + i + tabba, fut. pp.*

Yāvajīvam acelako assam, na vattham paridaheyyam – D. III. 9

May I be one who is naked, may I wear no clothe; *pari + Dhā + eyyam, opt. 1st. sg.*

Yāvajīvam anatikkamaṇīyo – A. IV. 276; Vin. II. 255

Should not be transgressed till the end of life; *an + ati + Kram + aṇīya, fut. pp.*

Yāvajīvam āpānakoṭikam brahmacariyam – M. II. 120

The highest way of life which is life-long and ending with the end of life; *ā + pāṇa + koṭi + ka, der.*

Yāvajīvam āraññakā assu – Vin. II. 197; III. 171

Let the (bhikkhus) be forest dwellers till the end of (their) life; *arañña + a + ka, der.; As + yu (Skt. yus), opt. 3rd. pl.; sg. form is assa*

Yāvajīvam upaṭṭhātabbo – Vin. I. 50

He should be attended as long as the life lasts; *upa + Sthā + tabba, fut. pp.*

Yāvajīvam ussāho karaṇīyo – Vin. I. 58

An attempt should be made as long as the life lasts; *Kṛ + aṇīya, fut. pp.*

Yāvajīvam paṃsukūlikā assu – Vin. II. 197

Let the (bhikkhus) wear the robes of rag till the end of (their) life; *paṃsu + kūla + ika, der.*

**Yāvajīvaṃ paripuṇṇaṃ
parisuddhaṃ brahmacariyaṃ
caritūṃ – Vin. III. 20**

To practise the highest way of life, which is complete in itself and pure, as long as they live; *pari + Pr + ta, pp.; pari + Śudh + ta, pp.; Car + i + tum, inf.*

Yāvajīvaṃ piṇḍapātikā assu – Vin. II. 197

Let the (bhikkhus) depend on alms collected, till the end of their life; *piṇḍa + pāta + ika, der.*

**Yāvajīvaṃ macchamaṃsaṃ na
khādeyyuṃ – Vin. II. 197; III. 171**
Let them not eat fish and meat as long as they live; *Khād + eyyuṃ, opt. 3rd. pl.*

Yāvajīvaṃ mātāpettibharo assaṃ – S. I. 228
May I be one who fosters mother and father till the end of life; *yāvajīvaṃ, adv.; mātā + petti (Skt. pītr) + Bhṛ + a, der.; As + yaṃ (Skt. yām), opt. 1st. sg.*

Yāvajīvaṃ rukkhāmūlikā assu – Vin. II. 197
Let the (bhikkhus) live at the root of trees, till the end of their life; *rukkha + mūla + ika, der.*

Yāvajīvaṃ saraṇīyāni – A. I. 106
To be remembered as long as the life lasts; *Smṛ + aṇīya, fut. pp.*

Yāva jīvitamaranapariyādānā – A. IV. 189

Until the life is overcome by death; *pari + ā + Dā + ana, der.*

**Yāvañcidaṃ bhikkhave upamāpi na
sukarā yāvadukkhā nirayāti – M. III. 165**

Bhikkhus, it is not easy to find even a simile to explain how painful are the purgatories; *yāvaca + idaṃ*

**Yāvatakaṃ ākaṃkhati, tāvatakaṃ
anussarati – D. III. 134**

He remembers as far back as he hopes; *yāvatakaṃ and tāvatakaṃ, incl.; ā + Kaṃkṣ. + a + ti, pres. 3rd. sg.; anu + Smṛ + a + ti, pres. 3rd. sg.*

**Yāvatakaṃ icchasi tāvatakaṃ
gaṇhāhi – Vin. III. 214**
Whatever amount you like to take, take that much; *Gṛh + ṇā + hi, meta. imper. 2nd. sg.*

**Yāvatakaṃ kho Ānanda takkāya
pattabbaṃ, anuppattaṃ tayā – M. III. 263; S. I. 56**
Ānanda, you have reached that extent which should be reached by logic; the term *takka* is used as *f.*; *pa + Āp + tabba, fut. pp.; anu + pa + Āp + ta, pp.*

Yāvatakaṃ yāvatakaṃ – D. III. 13
To whatever extent

Yāvatakaṃ saddhena pattabbaṃ – M. II. 94
To what extent it should be reached by the faithful; *saddhā + a, der.*

Yāvatako ahosi kathāsallāpo – D. I. 107; M. I. 397; II. 24; III. 129; S. II. 34; IV. 224; A. III. 401

To what extent was the conversation; *kathā + saṃ + Lap + a, der.*

Yāvatako vā tāvatako vā pāṇo – S. IV. 320

Living being of whatever kind

**Yāvatakvassa kāyo tāvatakvassa
vyāmo, yāvatakvassa vyāmo
tāvatakvassa kāyo – D. II. 18; M. II. 136**

To what extent was his body, to that extent was his both hands, fully stretched; to what extent was his both hands, fully stretched, to that extent was his body.; *yāvatako + assa; tāvatako + assa*

Yāvatakiyaṃ abhinipīṇesi – D. II. 115
(You) press (me) up to the third time; *abhi + ni + Pīḍ + e + si, pres. 2nd. sg.*

**Yāvatakiyaṃ dhammaṃ āpannā
nissāraṇīyaṃ – Vin. IV. 236**
(She) has committed an offence entailing removal at the third instance; *yāva + tatiya + ka, der.; ā + Pad + ta, pp.; ni (s) + Sṛ + e + aṇīya, caus. fut. pp.*

Yāvatakiyaṃ paṭikkosati – A. III. 193
Even to the third time (he) rejects; *paṭi + Kruś + a + ti, pres. 3rd. sg.*

**Yāvatakiyaṃ anusāviyamāne
saramāno santim āpattim
nāvikareyya – Vin. I. 103**

While remembering, (he) would not reveal the existing offence when the pronouncement is being made up to three times; *yāvatakiyaṃ, adj.; anu + Śru + e + iya + māna, caus. pass. pr.p.; Smṛ + a + māna, pr.p.; As + nta + ī; ā + Pad + ti, der.; na + āvi + Kr + o + eyya, opt. 3rd. sg.*

Yāvatakiyaṃ apasādito – A. I. 278
(I) have been disparaged up to the third time; *apa + Sad + e + i + ta, caus. pp.*

Yāvatakiyaṃ samanubhāsitaṃ – Vin. III. 173; IV. bhāsitaṃ
He should be admonished up to the third time; *saṃ + anu + Bhās + i + tabba, fut. pp.*

**Yāvata candimasuriyā pariharanti,
disā bhanti virocana – A. I. 227**
To the extent the moon and the sun run their course and illuminate all directions; *yāvata, incl.; pari + Hr + a + nti, pres. 3rd. pl.; Bhā + a + nti, pres. 3rd. pl.*

**Yāvata channaṃ phassāyatanānaṃ
gati, tāvatā papañcassa gati – A. II. 161**
To what extent is the sphere of six bases of contact, to that extent is the sphere of proliferation of thoughts; *yāvata, tāvatā, incl.; phassa + āyatana; Gam + ti, der.*

**Yāvata
diṭṭhiṭṭhānādhīṭṭhānapariyuṭṭhāna
samuṭṭhānasamugghāto – A. V. 198**

To what extent is the destruction of points of view, fixing of view, arising of view and causing of view; *diṭṭhi + Sthā + ana, der.; adhi + ṭhāna, pari + u(t) + ṭhāna, saṃ + u(t) + ṭhāna; saṃ + u(t) + Ghan + ta, pp.*

Yāvatā pana ākaṃkheyya – A. I. 228
To what extent (he) would expect; *ā + Kāṃkṣ + eyya, opt. 3rd. sg.*

Yāvatāyukaṃ ṭhatvā – A. II. 126
Having lived full span of life; *yavatā + āyu + ka, der.; Sthā + tvā, absol.*

Yavatā rūpassa...viññāṇassa gati – S. IV. 197
To what extent is the sphere of material form... and of consciousness; *Gam + ti, der.*

Yāvatā saññā samāpatti, tāvatā aññā paṭivedho – A. IV. 426
To what extent exists the attainment with consciousness, to that extent exists the penetration into gnosis; *yāvatā sacittaka samāpatti nāma atthi, tāvatā oḷārika dhamme sammāsato aññāpaṭivedho hoti; nevasaññānāsaññāyatanam pana sukhumattā saññāsamāpattīti na vuccati, Cy. IV. 197-8; ā + Jñā; paṭi + Vyadh + a, der.*

Yāvatā sīlāni, ariyakantāni tesam aggamakkhāyati – A. III. 36
The moral virtues preferred by the nobles, are said to be the highest among all moral virtues; *ariyakantasīlānti maggaphala sampayuttakāni sīlāni, Cy. III. 245;*

aggaṃ + ā + Khyā + ya + ti, pass. pres. 3rd. sg.

Yāvatikā abhisamkhārassa gati – A. I. 111

To what extent was the velocity

Yāvatikā nāgassa bhūmi nāgena gantvā – D. I. 50

Having ridden the elephant, as far as the ground was suitable for the elephant; *Gam + tvā, absol.*

Yāvatikā bhikkhū antosīmagatā – Vin. I. 309

To what extent the bhikkhus assembled inside the boundary; *anto + sīmā + gatā*

Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā – M. II. 49

Having gone by the vehicle as far as the road was suitable for the vehicle and got down from it; *pati + o (ava) + Ruh + a + i + tvā, absol.*

Yāvatiham jānaṃ paṭicchādeti, tāvatiham – Vin. III. 186

As many as those days that he causes to cover up knowingly; ; *yāva + (t) + aham; Jān + nā + nta, pr.p.; paṭi + Chad + e + ti, caus. pres. 3rd. sg.; tāva + (t) + aham*

Yāvadatthañca khādeyya ucchaṃgañca pūreyya – M. I. 366

He would eat as much as he needs and cause to fill the lap too; *Khād + eyya, opt. 3rd. sg.; Pr + e + eyya, caus. opt. 3rd. sg.*

Yāvadattham udarāvadehakaṃ bhuñjivā – D. III. 238; M. I. 102; A. III. 222

Having eaten as much as he needs, until the stomach goes out of shape; *udara + avadehaka, adv.; Bhu(ñ)j + i + tvā, absol.*

Yāvadattham katvā – Vin. III. 37

Having done (having had sexual intercourse) as much as they wanted; *Kṛ + tvā, absol.*

Yāvadattham kanditvā roditvā – Vin. I. 345

Having cried and wept so much; *Krand + i + tvā, absol.; Rud + a + i + tvā, absol.*

Yāvadattham dehi – Vin. I. 214

Give as much as (he) needs; *Dā + e + hi, imper. 2nd. sg.*

Yāvadattham pāripūriṃ (labhanti) – Vin. I. 149

They receive as much as they need to their satisfaction; *paripūra + i, der.; Labh + a + nti, pres. 3rd. pl.*

Yāvadattham phalāni bhakkhitvā – A. III. 369

Having eaten as much fruits as (he) needed; *Bhakkṣ + a + i + tvā, absol.*

Yāvadattham bhuñjantu ca harantu ca – Vin. III. 107

Eat and take away as much as (they) need; *Bhu(ñ)j + a + ntu, imper. 3rd. pl.; Hr + a + ntu, imper. 3rd. pl.*

Yāvadattham madam āpajjeyya – S. IV. 196

Would enjoy as much as he needs; *yāva (Skt. yāvat) + (d) + attam*

Yāvadigharattam mahāpañño ca so Bhagavā ahoṣi – D. II. 230

How long that Blessed One was with great wisdom; *yāva + dīgha + rattam, adv.; a + Hū (Bhū) + a + s + i, pst. 3rd. sg.*

Yāvadeva ākaṃkhāmi – S. IV. 298

To whatever extent I hope; *yāva + (d) + eva; ā + Kāṃkṣ + a + mi, pres. 1st. sg.*

Yāvadeva imassa kāyassa ṭhitiyā yāpanāya – M. I. 10, 355; S. IV. 104, 176; A. II. 40

Just for the sake of keeping up this body and causing it to move; *Yā + āpe + ana, caus. der.*

Yāvadeva utuparissayavinodanam paṭisallānārāmattham – M. I. 10

Just for the sake of driving out the troubles of weather and enjoying solitude; *utu + parissaya: pari + Śri + a, der. + vinodana: vi + Nud + e + ana, caus. der.; paṭi + saṃ + Lī + ana, der. + ārāma + attham*

Yāvadeva upanikkhepanamattāya – S. II. 276

Just for the sake of causing to keep aside (meaning: not so significant); *upa + ni + Kṣip + e + ana, caus. der. + matta*

Yāvadeva uppannānam veyyābādhikānam vedanānam

paṭighātāya – M. I. 10

Just for the sake of eliminating

disturbing feelings that had arisen;
u(t) + Pad + ta, pp.; vi + ā + Bādh +
ika, der.; paṭi + Ghan + ta, pp.

**Yāvadeva kukkucāya vihesāya
vilekhāya saṃvattanti. – Vin. IV.
143**

They lead only to worry, harassment
and sceptical doubt;
vicikicchāsamkhātā mano vilekhā,
Cy. 876; saṃ + Vrt + a + nti, pres.
3rd. pl.

**Yāvadeva ca pana so kilamathassa
vighātassa bhāgī assa – M. I. 127; S.
II. 265; IV. 191**

He would just become tired and
disappointed; *As + yā (Skt. yāt), opt.*
3rd. sg.

**Yāvadeva nāṇamattāya patissati-
mattāya – M. I. 56**

Just for the sake of knowledge and
recollection; *nāṇa + matta; pati +*
sati + matta

**Yāvadeva brahmalokūpapattiyā – D.
II. 251**

Just for reaching the world of
brahma; *brahmaloka + upa + Pad*
+ ti, der.

**Yāva devamanussehi suppakāsitaṃ
– D. II. 106, III. 122**

Until it is well proclaimed by gods and
men; *su + pa + Kās + i + ta, pp.;*
PED. takes yava + deva as yavad +
eva, Cy. does not support PTS
meaning

Yāvadeva mamatthāya – A. I. 145

Just for the sake of me; *mama + attha*

**Yāvadeva viññāpanatthāya – M. I.
249**

Just for the sake of making others
understand; *vi + Jñā + āpe + ana,*
caus. der. + attha

**Yāvadeva hirikopīnapaṭi-
chādanatthaṃ – M. I. 10**

Just for the sake of covering private
parts (which causes embarrassment
when exposed), *hiri + kopina + paṭi*
+ Chad + ana, der. + atthaṃ

**Yāvadhamsī vāyaṃ loṇakāraka-
dārako yāvamukharo yāva-
pagabbho – A. II. 182**

How dare is this lad of a salt-maker,
how garrulous and reckless; *yāva for*
emphasis

**Yāva na hatthaṃ gacchati – Vin. I.
198**

Until it does not go to the (relevant)
hand

**Yāva pacchimasopānakalevarā – M.
II. 92**

Up to the last step of the staircase

Yāva pāpaṃ na paccati – S. I. 85

Until the evil action is not matured
enough; *Pac + ya + ti, pass. pres. 3rd.*
sg.

**Yāva pāpo ayaṃ Devadatto
alakkhiko – Vin. II. 196**

What a despicable and miserable
creature is this Devadatta; *a + lakkha*
+ ika, der.

Yāvapāpo manusso – A. III. 369

What an evil man!; *yāva for emphasis*

**Yāva bālā ime paccantajā manussā –
D. II. 338**

How foolish are these people born in
rural areas; *yāva is used here for*
emphasis; paccanta + ja

**Yāva bāhāgahanāpi nāma
āgamessati – A. IV. 206; Vin. II. 237**

It is strange that he will await until he
is taken by hand; *yāva used with abl.;*
bāhā + gahanā + api; nāma, incl.,
used to express amazement; ā + Gam
+ e + ssati, fut. 3rd. sg.

**Yāva bhattassa kālo bhavissati – S.
I. 155**

Until the time for meal

**Yāva bhikkhusabhāgataṃ jānāmi –
Vin. I. 91**

Until I know their legitimacy as
bhikkhus; *bhikkhu + sabhāga + tā,*
der.; Jān + nā + mi, pres. 1st. sg.

**Yāva bhedanāya dhāretabbo – Vin.
III. 247**

It should be used until it breaks;
yāvabhedanāya should either be
yāvabhedanā or yāvabhedanā yaṃ;
Dhṛ + e + tabba, caus. fut. pp.

Yāva maraṇakālāpi – D. II. 202

Even until the time of death

Yāva lūkhāyaṃ gharaṇī – Vin. I. 271

How wretched (stingy) is this
housewife; *lūkhā + ayaṃ; ghara +*
inī

**Yāva sattamā pitāmahayugā – D. I.
113; M. II. 156**

Up to the seventh generation of grand

fathers; *pitu pitā pitāmaho,*
pitāmahassa yugaṃ pitāmahayugaṃ,
yuganti āyuppamāṇaṃ vuccati,
abhilāpamattamevetam, attho pana
pitāmahoyeva pitāmahayugaṃ, Cy.
281

**Yāva sattamā mātāmahayugā – M.
II. 156**

Up to the seventh generation of grand
mothers

**Yāvasaddhāyaṃ Suppiyā pasannā –
Vin. I. 217**

How faithful and devoted is this
Suppiyā; *yavasaddhā + ayaṃ; pa +*
Sad + ta, pp.

**Yāva sandhisamalasaṃkaṭṭirā – D. II.
160**

Down to the house, sewers and
garbage heaps; *sandhi + samala +*
samkaṭṭira

**Yāva samandhakārā ovaḍitvā
uyyojesi – Vin. IV. 54**

Having instructed until it was
completely dark, he sent them off; *o +*
Vad + i + tvā, absol.; u(t) + Yuj + e +
s + i, caus. pst. 3rd. sg.

**Yāva samandhakārā nahāyimsu –
Vin. IV. 117**

Bathed until completely dark; *saṃ +*
andhakāra; Snā + (y) + imsu, meta.
pst. 3rd. pl.

**Yāva supaññattācime Bhagavatā
cattāro satipaṭṭhānā – M. I. 340**

How nicely proclaimed are these four
bases of mindfulness by the Blessed
One; *yāva, incl. used to emphasize;*

su + pa + Jñā + āpe + ta, caus. pp. + ca + ime; sati + pa + Sthā + ana, der.

Yāva suppaññattāvime cattāro satipaṭṭhānā, kusalassādhigamāya – D. II. 216

How beautifully proclaimed are these four bases of mindfulness for the realisation of kusala (Good); *su + pa + Jñā + āpe + ta, caus. pp. + eva + ime; kusalassa + adhigama*

Yāvasubhāsitamidaṃ bhante Bhagavatā – S. I. 61; IV, subhāsitañcidam

How nicely this has been explained by the Blessed One, venerable sir; *su + Bhās + i + tam, pp. + idam*

Yāva suriyassa uggamanā kākacchamānā supiṃsu – A. III. 299

They slept, muttering, until the rise of the sun; *kākasaddam karontā dante khādanti, Cy. III, 350; u(t) + gamana; Kath + ya + māna; intens. pr.p.*

Yāva suriyuggamanā seyyam kappessanti – S. II. 268

They will sleep till the rise of the sun; *suriya + uggamana; kappa + e + ssanti, denom. fut. 3rd. pl.*

Yāva so dārako viññutam pāpuṇāti – Vin. II. 278

Until that child reaches the age of understanding; *vi + Jñā + ū + tā, der.; pa + Āp + (u)ñā + ti, pres. 3rd. sg.*

Yāva svākkhāto mayā dhammo – Vin. II. 199

How beautifully explained is the Dhamma by me; *su + ā + Khyā + ta, pp.*

Yāvassa atthaṃ pekkhāmi – S. IV. 291

Until I see the meaning of this; *yāva + assa; pa + Īkṣ + a + mi; pres. 1st. sg.*

Yāvassa kāyo tiṭṭhati tāva naṃ dakkhinti devamanusā – D. I. 46; A. IV. 77, ṭhassati

Both gods and men will see him as long as his body remains; *yāva + assa; tiṭṭha (from Sthā) + ti, pres. 3rd. sg.; Drś + ssanti, Skt. drakṣanti > dakkhanti > dakkhinti, fut. 3rd. pl.*

Yāvassa sā ojā kāye ṭhassati, tāva na aññam bhojanam chādessati – A. III. 396

As long as that nutritive essence will remain in the body, so long he will have no appetite for another food; *Sihā + ssati, fut. 3rd. sg.; Cha(n)d + e + ssati, caus. fut. 3rd. sg. or chāta + e + ssati, denom. fut. 3rd. sg.*

Yāvassa sīsam na nibbattati – A. IV. 169

Till its ear is not born; *ni + Vṛt + a + ti, pres. 3rd. sg.*

Yāvāham tesam uddassetvā āgacchāmi – D. II. 321

Till I come back after visiting them; (*literally, this means having made myself shown to them*); *u(t) + Drś + ya + e + tvā, caus. absol.; ā + gaccha + mi, pres. 1st. sg.*

Yā vutti vinipātena adhamma-

carapena vā – Vin. IV. 204

Whatever livelihood obtained through destruction and misconduct; *Vṛt + ti, der.*

Yāvetado hi pi – M. II. 47

To this extent, really?; *ettha dokārahikārapikārā nipātā, yāvetaparamanti attho, Cy. III. 281*

Yā vedanāsu nandi tadupādānam – M. I. 266

It is clinging, what is called delight in feelings

Yā sā surā asurātā asampattā majjabhāvam – Vin. II. 301

Whatever intoxicant which has not yet fermented and not reached the state of strong drink; *a + sam + pa + Āp + ta, pp.*

Yuganaddhā vattanti, samatho ca vipassanā ca – M. III. 289

Quietude and insight are combined together; *yuga + Nah + ta, pp.; Vṛt + a + nti, pres. 3rd. pl.; sama + tha*

Yugamattam ca pekkhati – M. II. 137

He casts (his) eyes on just a yoke's length; *yuga + matta; pa + Īkṣ + a + ti, pres. 3rd. sg.*

Yuñjati Buddhasāsane – M. II. 104

Puts into practice Buddha's instruction; *Yu(ñ)j + a + ti, pres. 3rd. sg.*

Yuñjathāyasmanto sakam – Vin. III. 222

Gentlemen, make use of your own

property; *Yu(ñ)j + a + tha, imper. 2nd. pl.*

Yuttapaṭibhāno ca muttapaṭibhāno ca – A. II. 135

Ready witted and unwitted; *Yuj + ta, pp. + paṭi + Bhā + ana, der.; Much + ta + paṭibhāna*

Yuddham paccupaṭṭhitam – S. I. 98

A war was imminent; *pati + upa + Sthā + i + ta, pp.*

Yūthā apakkamma – Vin. I. 353

Having isolated himself from the herd; *apa + Kram + ya, absol.*

Ye aññathā jānanti, micchā tesam ñāṇam – M. III. 210

Those who know otherwise, their knowledge is false; *aññathā, incl.; Jān + nā + nti; pres. 3rd. pl.; micchā, incl.; opp. sammā*

Ye avitakke avicāre se pañītare – D. II. 278

What is free from reason and investigation, that is more excellent; *all Māgadhī forms, Māgadhī e is replaced by o in Pāli*

Ye ākiñcaññāyatanasamyojane se vante – M. II. 255

That has been given up which has been connected with the base of nothingness; *ye, samyojane, se, vante, all these terms are Māgadhī forms, nom. sg.; Vam + ta, pp*

Ye icchimsu, te akamsu – D. I. 141

Whoever wished, they did work; *Iṣ + ya + imsu, pst. 3rd. pl.; a + Kr + ā +*

imsu, double pst. 3rd. pl.

Ye ussahanti kasigorakkhe – D. I. 135

Those who take interest in agriculture and cattle breeding; *u(t) + Sah + a + nti, pres. 3rd. pl.*

Ye keci akusalā dhammā sabbe te adbhāvāṅgamanīyā – M. I. 44

Whatever are unwholesome they should all go downward; *adho, incl. + bhāva + Gam + anīya, fut. pp.*

Ye keci kusalā dhammā sabbe te catusu ariyasaccesu saṅgahaṃ gacchanti – M. I. 184

Whatever are wholesome they all are included in the fourfold noble truth; *saṃ + Grh + a, der.*

Ye keci Buddhāṃ saraṇaṃ gatāse – D. II. 255

Those who had gone to the Buddha for refuge; *gatā + se (Vedic gatāsah), double nominative and Māgadhī influence, archaic form*

Ye keci mūlagandhā kālānusāriyaṃ tesāṃ aggamakkhāyati – A. V. 22

Kālānusāriya (a kind of root) is said to be the best among fragrant roots; *aggam + ā + Khyā + ya + ti, pass. pres. 3rd. sg.*

Ye keci sikkhākāmā – D. II. 101

Whoever are desirous of undergoing discipline

Ye te bhattu abhantarā kammantā, uṇṇāti vā kappāsāti vā – A. III. 37
Whatever the internal industries of the

husband, whether they be wool or cotton; *uṇṇā + iti; kappāsā + iti*

Ye te bhattu garuno, mātāti vā pitāti vā samaṇabrāhmaṇāti vā – A. III. 37

Whoever are deferential to the husband, whether they be mother, father, recluses and brahmins

Ye te bhikkhū jhāyino – Vin. III. 159

Those bhikkhus who are meditators; *jhā (from Dhyai) + (y) + ī, der.*

Ye te bhikkhū tiracchānakathikā kāyadaḍḍhibahulā viharanti – Vin. III. 159

Those bhikkhus who are beastly talkers and body-builders; *kāya + daḍḍhi (daḍhi) + bahula*

Ye te bhikkhū therā rattaññū cīrapabbajitā saṅghapitaro saṅghapariṇāyakā – D. II. 77

Those bhikkhus who are elders, of long standing, who have renounced long time ago, who are fathers of the Saṅgha and leaders of the Saṅgha; *ratta + Jñā + ū, der.; cira + pa + Vraj + i + ta, pp.; saṅgha + pari + Nī + aka, der.*

Ye te bhikkhū dhammakathikā – Vin. III. 159

Those bhikkhus who are preachers of the Dhamma; *dhamma + kathā + ika, der.*

Ye te bhikkhū vinayadharā – Vin. III. 159

Those bhikkhus who are holders (masters) of Vinaya

Ye te bhikkhū suttantikā – Vin. III. 159

Those bhikkhus who are reciters of suttanta (discourse); *suttanta + ika, der.*

Ye te santā vimokkhā atikkamma rūpe āruppā – M. I. 33

Those liberations which are peaceful and formless, transcending the world of form; *Śam + ta, pp.; ati + Kram + ya, absol.; a + rūpa + ya, der.*

Ye dibbā ye ca mānūsā – S. I. 105

Those which are divine and human; *Div + ya; manu(s) + a, der.*

Ye dhammā nālamariyā nālamariyasamkhātā – A. IV. 363

The Dhammas which are unsuitable for the nobles and reckoned as unsuitable for the nobles; *ariyabhāvaṃ kātuṃ asamatthā, ariyānaṃ vā ananucchavikā, Cy. IV. 168*

Ye dhammā pubbe cetasā samphuṭṭhapubbā – A. III. 361

The things which are touched (experienced) previously by the mind; *saṃ + Sprś + ta, pp. + pubba*

Yena atthena āgacchi, tamevamanubrūhayeti – S. I. 178

For which purpose (you) came, focus your mind right on that; *yena atthena, used for dat. meaning; āgacchi, pst. 2nd. sg.; tam + eva + (m) + anu + Bṛh + aya, imper. 2nd. sg. + iti*

Yena atthena sannisinnā honti sannipatitā – D. II. 225

For what purpose they have gathered

and sat down; *saṃ + ni + Sad + ta, pp.; saṃ + ni + Pat + i + ta, pp.*

Yena andhavanaṃ tena pakkāmi divāvihārāya – M. I. 146

Where was the blind forest there he went for siesta, *yena and tena are used in the loc. sense, pa + Kram + i, pst. 3rd. sg.; diva + vihara*

Yenakāmaṃ pakkamati – S. V. 149; A. III. 92

Goes off as he likes; *pa + Kram + a + ti, pres. 3rd. sg.*

Yenakāmaṃ pakkameyyaṃ – M. I. 135

I would set out, as I wish; *pa + Kram + eyyaṃ, opt. 1st. sg.*

Yena kenaci kammaṭṭhānena – A. V. 83

With whatever profession

Yena kenaci jetabbā – Vin. IV. 1

Anyhow, they should be defeated; *Jī + a + tabba, fut. pp.*

Yena kenaci pariyaṇena – S. II. 51

By whatever means

Yena kenaci vaṇṇena – S. I. 206

In whatever form

Yena parivesanā tenupasaṃkami – D. I. 109; Vin. I. 229

Where was the distribution of food, there he approached; *pari + Viṣ + e + ana, caus. der.*

Yena Pārileyyakaṃ tadavasari – S. III. 95

Where was Pārileyaka (the forest) there he entered; *taṃ (tad) + ava + Sṛ + i, pst. 3rd. sg.*

Yena Pāvārikambavanaṃ yena Bhagavā tenupasaṃkamaṃ – M. I. 371

Where was the mango grove named Pāvārika and where was the Blessed One, there he approached

Yena Bhagavā tena abhidhāvi – Vin. II. 195

He ran fast towards the Blessed One; *abhi + Dhāv + i, pst. 3rd. sg.*

Yena Bhagavā tenaṅjaliṃ paṇāmetvā – M.III. 15; II. 45; S. V. 167; Vin. I. 5

Holding both palms together, towards the Blessed One; *tena + aṅjaliṃ; pa + Nam + e + tvā, caus. absol.*

Yena Bhagavā tena sīsaṃ katvā nipātesuṃ – Vin. IV. 109

(They) made him lie down, keeping the head towards the Blessed One; *Kṛ + tvā, absol.; ni + Pat + e + s + uṃ, caus. pst. 3rd. pl.*

Yena Bhagavā tenupasaṃkamaṃ – D. I. 50; M. I. 16; S. I. I; A. I. 55

Where the Blessed One was there he approached; *tena + upa + saṃ + Kram + i, pst. 3rd. sg.*

Yena maṇḍalamālo tenupasaṃkamaṃ – D. I. 2

There he approached where was the sitting hall; *maṇḍalamāla = nisīdanasālā, Cy.43; the object of the verb of movement is encircled idiomatically by yena and tena; if*

there are two or more objects, each object is encircled by yena, e.g. yena Bhagavā yena Ānando tena + upasaṃkamaṃ, upa + saṃ + Kram + i, pst. 3rd. sg.

Yena me abhicareyyātha, yamassa patirūpaṃ maññeyyātha – M. I. 236

Bring them to me whatever you think suitable for him; *abhi + Hr + a + eyyātha, opt. 2nd. pl.; yaṃ + assa; Man + ya + eyyātha, opt. 2nd. pl.*

Yena me āyasmanto attamanā honti, taṃ karomi – A. II. 241

Because of which the venerables are pleased with me, I do it.

Yena yena icchati, tena tena gacchati – S. II. 271

In whatever direction it wishes (to go), in that direction it goes

Yena yeneva gacchati phāsuyeva gacchati – A. IV. 301

Wherever he goes, goes indeed with ease; *phāsu + (y) + eva*

Yena yeneva ḍeti sapattabhārova ḍeti – M. III. 34

Wherever it flies, flies only with its wings; *yena + yena + eva; ḍī + a + ti, pres. 3rd. sg.; sa + patta + bhāro + eva*

Yena yeneva pakkamaṃ, samādāyeva pakkamaṃ – D. I. 71; M. I. 180

Wherever he goes he takes only these and go; *pa + Kram + a + ti, pres. 3rd. sg.; saṃ + ā + Dā + ya, absol. + eva*

Yena vā tena vā adhvāsetuṃ – Vin.

III. 103

To endure by whatever means; *yena vā tena vā, adv.; adhi + Vas + e + tuṃ, caus. inf.*

Yena vā tena vā palāyanti – S. III. 85; A. II. 33

They flee from this way or that way; *Palāy + a + nti, pres. 3rd. pl.*

Yena Sappinikātirāṃ, yena paribbājakārāmo, yena Sarabho paribbājako tenupasaṃkamaṃ – A. I. 185

Please approach there where is the bank of Sappinikā, where is the monastery of wandering mendicants, and where is the wandering mendicant Sarabha; *upa + saṃ + Kram + a + tu, imper. 3rd. sg.*

Yena Sāvattthi tadavasari – M. II. 60

Where was Sāvattthi, there he entered; *taṃ (tad) + ava + Sṛ + i, pst. 3rd. sg.*

Yenāhaṃ tenaṅjaliṃ paṇāmetvā – M. I. 168

Causing to put both palms together in salutation, towards me; *yena + ahaṃ; tena + aṅjaliṃ; pa + Nam + e + tvā, caus. absol.*

Yenicchakaṃ yadicchakaṃ – M. I. 124; S. IV. 176; A. III. 28

In whatever direction that he wishes; *yaṃ (yad) + icchakaṃ, adv.*

Yenicchakaṃ sāreyya – M. III. 97

(He) would make (them) move, as he wishes; *yena + icchakaṃ; Sṛ + e + eyya, caus. opt. 3rd. sg.*

Ye paṭhavinissitā pāṇā te kathaṃ karissasi? – Vin. III. 7

What will you do to those living beings who are dependent on earth?; *paṭhavi + ni + Śri + ta, pp.*

Yepissa sotabbaṃ maññanti – Vin. I. 210

Those who think that he should be heard; *ye + api + assa; Śru + tabba, fut. pp.; Man + ya + nti, pres. 3rd. pl.*

Yebhuyyasikāya vūpasametūṃ – Vin. II. 84

To settle by the decision of the majority; *ye (yat) + bhūya(s) + ika, der.; vi + upa + Śam + e + tuṃ, caus. inf.*

Yebhuyyena akusalā vitakkā samudācaranti – A. IV. 356

Mostly the unwholesome thoughts begin to play in the mind; *yebhuyyena, adv.; saṃ + u(t) + ā + Car + a + nti, pres. 3rd. pl.*

Yebhuyyena appaṭiviratā pāṇātipāta – D. III. 195

Mostly, they are not refrained from depriving of life; *a + paṭi + vi + Ram + ta, pp.; pāṇa + ati + Pat + a, der.*

Yebhuyyena kumārabhūtā – S. II. 217

Those who are mostly young

Yebhuyyena channā – Vin. IV. 17

Mostly covered; *Chad + ta, pp.*

Yebhuyyena petā uttānā senti – A. II. 244

Mostly the hungry-ghosts sleep

on (their) back; *Śī + a + nti, pres. 3rd. pl.*

Yebhuyyena bhayaṃ saṃvegāṃ santāsaṃ āpajjanti – S. III. 85

They experience, mostly, fear, anxiety and agitation; *ā + Pad + ya + nti, pres. 3rd. pl.*

Yebhuyyena bhikkhave sattā kāmesu palālītā – A. III. 5

Bhikkhus, living beings, in general, are caused to be interested in sense-desire; *palālita = abhirata, Cy. III. 223; pa + Lal + e + i + ta, caus. pp.*

Yebhuyyena bhikkhunīnaṃ piyo hoti manāpo – Vin. IV. 51

The one who is mostly dear and pleasing to the bhikkhunīs

Yebhuyyena mātugāmo aticārinī – A. III. 261

Womankind is mostly unfaithful; *ati + Car + ī, der. + inī*

Yebhuyyena mātugāmo tibbarāgo – A. III. 261

Mostly, womankind has very sharp lust; *mātugāma, m. sg.*

Yebhuyyena yakkhā appasannāyeva Bhagavato – D. III. 195

Mostly, the demons are just unfaithful to the Blessed One; *a + pa + Sad + ta, pp.*

Yebhuyyena lomāni haṃsanti – M. I. 79

Hair – raisings occur mostly; *Hṛs + a + nti: harsanti > hassanti > haṃsanti, pres. 3rd. pl.*

Yebhuyyena sannipatitā – S. I. 26

Mostly assembled; *saṃ + ni + Pat + i + ta, pp.*

Ye lokāmisasamyojane se pavutte – M. II. 254

That has been dropped which has been connected with the worldly things; *se (=so); pavutte (=pavutto), Māgadhi nominative singular forms; in the simile used in the same passage we find the expression “paṇḍupalāso bandhanā pavutto”, the yellow leaf dropped from its stalk; can't it be pamutto? (released), Sinhalese characters vu and mu are similar to each other*

Ye loka luddā lohitaṇṇino kurūra kamantā manussesu paccājatā – M. I. 93

Those who are fierce, with blood-stained hands, of cruel actions, and born in the world among human beings; *luddā, Skt. raudrāh; lohita + pāṇi + ī, der.; kurūra, Skt. krūra + kamanta; pati + ā + Jan + ta, pp.*

Ye vo mayā dhammā abhiññāya desitā – D. II. 119; M. II. 238, 245, abhiññā

What were the Dhammas preached to you by me with special knowledge; *Dṛś + e + i + ta, caus. pp.*

Ye satim paccalattaṃsu, sammā te susamāhitā – S. I. 48

Those who gained mindfulness personally, they had perfectly concentrated the mind; *pati + a + Labh + ttha + imsu; alatta is pst. 3rd. sg., by taking it as the verbal*

base pst. tense suffix imsu is added here to make it plural.; sammā, incl.; su + saṃ + ā + Dhā + i + ta, pp.

Ye sabbanihīnaṃ kāyaṃ paripūrenti, te gandhabbakāyaṃ paripūrenti – D. II. 212

Those who fill the lowest group, they fill the group of Gandhabbas (heavenly musicians); *pari + Pr + e + nti, caus. pres. 3rd. pl.*

Ye sammukhā, te passanti; ye tirokkhā, te suṇanti. – Vin. III. 185

Those who are present, they see; those who are absent, they hear; *tiro + akkha; Śru + ṇā + nti, pres. 3rd. pl.*

Yesaṃ ayyānaṃ sūciḥarena attho ahaṃ sūciḥarena – Vin. IV. 167

It is up to me to provide the needle case for the venerables who are in need

Yesaṃ kesañci ariyo aṭṭhaṃgiko maggo āraddho – S. V. 23

By anybody, the noble eightfold path has been accomplished; *yesaṃ + kesaṃ + ci, gen. for instr.; ā + Rādh + ta, pp.*

Yesaṃ kesañci ariyo aṭṭhaṃgiko maggo viraddho – S. V. 23

By anybody, the noble eightfold path is missed; *vi + Rādh + ta, pp.*

Yesaṃ Tāvatiṃsā devā adhiṭṭhapubbā – D. II. 96

By whom the gods of Tāvatiṃsa have not yet been seen; *Tāvatiṃsa, one of the six heavenly abodes known as the*

world of thirty three gods; yesaṃ, gen. for instr.; pubbe adhiṭṭhā = adhiṭṭhapubbā; a + Dṛś + ta, pp.

Yo amhākaṃ dullabho taṃ dehi – Vin. III. 132

Give that which is hard to obtain by us; *du + Labh + a, der.; Dā + e + hi, imper. 2nd. sg.*

Yogakkhemassa adhigamāya – S. II. 226

To attain freedom from bondage; *adhi + Gam + a, der.*

Yogakkhemassa pattiyā – A. II. 40

To reach freedom from bondage; *pa + Āp + ti, der.*

Yogakkhemā na dhaṃsati – Vin. II. 205

(He) does not fall away from the state which is free from bondage; *Yuj + a, der. + khema; Dhvaṃs + a + ti, pres. 3rd. sg.*

Yogo karaṇīyo – S. V. 434

An exertion should be made; *Kṛ + aṇīya, fut. pp.*

Yo ciraṃ jīvati so vassasataṃ appaṃ vā bhiiyo – D. II. 4; S. II. 192; A. IV. 138

Whosoever lives long, he lives one hundred years, more or less; *ciraṃ, adv. incl.; Jīv + a + ti, pres. 3rd. sg.; appaṃ vā bhiiyo, adv.*

Yo chando yo rāgo, yā nandī yā taṇhā, ye upādānā cetaso

adhiṭṭhānābhinivesānusaṃyā – S. III. 10

What is called desire, passion, delight, craving, grasping, determination of mind, obsession and latent tendencies of mind; *adhittāna + abhinivesa + anusaya; abhi + ni + Viś + a, der.; anu + Śī + a, der.*

Yojanasateupi mayam suṇeyyāma taṃ Bhavantaṃ Gotamaṃ, yojanasatampi mayam gaccheyyāma – M. II. 162-3

(If) we would hear that venerable Gotama is even within one hundred yojanas, we would go even one hundred yojanas; *Śru + ṇā + eyyāma, opt. 1st. pl.; gaccha + eyyāma, opt. 1st. pl.*

Yojehi samma sārathi bhaddāni bhaddāni yānāni – D. II. 21

Dear charioteer, make the best vehicles ready; *samma, incl. used for friendly address; Yuj + e + hi, caus. imper. 2nd. sg.*

Yo deyyadhammo so na dinno, tañca kho no asantaṃ nopi adātukamyatā – Vin. III. 11

What was to be given, was not given; that too happened neither because it was not available nor because we did not like to give it; *Dā + eyya, der. + dhamma; Dā + ta, pp.; a + As + nta, pr.p.; a + Dā + tuṃ, inf. + kāmya + tā, der.*

Yoni kho tyāyaṃ..mahatiṃ parisam saṃgahetuṃ – A. IV. 219

This is the source for you to treat a large crowd; *yonī kho tyāyanti upāyo kho te ayaṃ, Cy. IV. 115; te + ayaṃ; sam + Grah + e + tuṃ, inf.*

Yoni cassa āraddhā hoti āsavānaṃ khayāya – S. IV. 175; A. I. 113; II. 76
Steps have been taken by him wisely for the exhaustion of influxes; *ca + assa: gen. for instr.; ā + Rabh + ta, pp.*

Yoniso upanenti, na kulāvaṃ gamenti – Vin. II. 292

Use wisely, do not hoard or waste; *na kulāvaṃ gamenti na koṭṭhake gopent, Cy. 1297; upa + Nī + a + nti, pres. 3rd. pl.; Gam + e + nti, caus. pres. 3rd. pl.*

Yoniso upaparikkheyya – S. III. 140
Should examine wisely; *upa + pari + Īkṣ + a + eyya, opt. 3rd. sg.*

Yoniso pañhaṃ pucchituṃ – D. I. 118

To ask a question wisely; *Prch + ya + i + tuṃ, inf.*

Yoniso pañhaṃ vissajjitaṃ nābbhanumoditā – A. I. 103

The one who does not appreciate the question wisely answered; *vi + Sṛj + ya + i + ta, pp.; na + abhi + anu + Mud + a + i + tu, der.*

Yoniso manasikaroti – S. II. 65; IV. 142, karotha
Applies on mind wisely; *yonī + so, adv.*

Yoniso manasikārā ahu paññāya abhisamayo – D. II. 31; S. II. 5

Because of the wise application on mind, there was realisation through wisdom; *ahu (Skt. abhūt), pst. 3rd. sg.; abhi + sam + aya (from l)*

Yoniso manasikārā yoniso sammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sachikatā – S. I. 105; Vin. I. 22

Because of the wise application on mind and right striving the unique liberation has gradually been reached and experienced; *manasi + kāra, compd. without dropping the case ending; sammā + padhāna; vi + Muc + ti, der.; anu + pa + Āp + ta, pp.; sa + acchi + kata, pp.*

Yoniso vicine dhammaṃ – A. IV. 3

Should examine the Dhamma wisely; *vi + Ci + nā + e, opt. 3rd. sg.*

Yo pacchā āgacchati paññāsaṃ bandho – Vin. III. 220

One who comes late, fifty is the fine (bond) *pacchā, incl.*

Yo passati, dinnaṃ yeva haratu – Vin. II. 182-3

One who sees, let him take it away, as if something given right away; *passa + ti, pres. 3rd. sg.; Dā + ta, pp. + (y) + eva; Hr + a + tu, imper. 3rd. sg.*

Yo maṃ upaṭṭhaheyya so gilānaṃ upaṭṭhaheyya – Vin. I. 302

He who would attend on me should attend on the sick; *upa + Sthā + a + eyya, opt. 3rd. sg.*

Yo mayi manopadoso taṃ pajahatha – M. II. 156

What hatred you have in your mind towards me, remove that; *pa + Hā + tha, root redup. imper. 2nd. pl.*

Yo yobbane yobbanamado so sabbaso

parihāyi – A. I. 146

Whatever pride was there in (my) youth, that I lost completely; *sabbaso, adv.; pari + Hā + ya + i, pst. 3rd. sg.*

Yo viññū so vibhāveyyati – Vin. I. 345

Whoever is intelligent enough he will take (this) into consideration; *vi + Jñā + ū, der.; vi + Bhū + e + i + ssati; caus. fut. 3rd. sg.*

Yo vipphaṇṇāsaṃ assa, so bhāyeyya – Vin. III. 103

He would be scared who would be remorseful; *vi + paṇi + Smṛ + ī, der.; As + yā (Skt. yāt), opt. 3rd. sg.; Bhi + ya + eyya, opt. 3rd. sg.*

Yo hi gahapati imaṃ kāyaṃ pariharanto muhuttampi ārogaṃ paṭijāneyya, kimaññatra bālyā – S. III. 1

Whosoever householder, while keeping up this body, should claim good health, at least for a moment, what is it besides foolishness; *pari + Hr + a + nta, pr.p.; muhuttamapi, adv.; aroga + ya, der.; paṭi + Jān + nā + eyya, opt. 3rd. sg.*

R

Rakkhatetaṃ bhante Bhagavā vācaṃ, rakkhatetaṃ Sugato vācaṃ – D. III. 13

May (the Blessed One) keep this word, may (the Well- Gone One) keep this word; *Rakṣ + a + tu, imper. 3rd. sg. + etaṃ*

Rakkhaṃ jīvitamattano – S. I. 69

Protecting one's own life; *Rakṣ + a + nta, pr.p.; jīvitaṃ + attano*

Rakkhassettaṃ Māgandīya vācaṃ – M. I. 502

Māgandīya, keep this word (= you have to take responsibility for this statement); *rakkhassu + etaṃ; Rakṣ + a + ssu, imper. 2nd. sg.*

Rakkhassettaṃ Moggallāna vācaṃ – A. III. 123

Moggallāna, keep this word

Rakkhāvaraṇaguttiṃ saṃvidahati – A. III. 149

Arranges protective measures; *rakkhā + āvaraṇa + gutti; saṃ + vi + Dhā + a + ti, pres. 3rd. sg.*

Rakkhito gopitopi santo bhīto ubbiggo ussaṃkī utraṣto viharāmi – Vin. II. 184

Even being protected and guarded I abide with fear, agitation, doubt and alarm; *Rakṣ + i + ta, pp.; Gup + e + i + ta, caus. pp.; As + nta, pr.p.; Bhī + ta, pp.; u(t) + Vij + ta, pp.; u(t) + Saṃk + ī, der.; u(t) + tras + ta, pp.*

Rakkheyya tasathāvare – M. II. 105

Should protect the infirm and the firm; *Rakṣ + a + eyya, opt. 3rd. sg.; tasa + thāvara*

Racchanissitaṃ vā hoti – Vin. III. 151

Or he is close to the carriage-road; *ni + Śri + ta, pp.*

Racchaṃ paṭipādeṭha – Vin. II. 194

Cause him to enter the carriage-road; *rathī + a, der.; paṭi + Pad + e + tha, caus. imper. 2nd. pl.*

Rajakattharaṇaṃ gantvā – Vin. III. 45

Having gone to the bleachers' ford; *rajakatiṭṭhaṃ gantvā, Cy. 298; Gam + tvā, absol.*

Rajakabhaṇḍikaṃ avaharivā – Vin. III. 45

Having stolen the bundle of a bleacher; *bhaṇḍa + ika, der.*

Rajataṃ nāma kahāpaṇo lohamāsako dārumāsako jatumāsako ye vohāraṃ gacchanti – Vin. III. 238

Silver means kahāpaṇa (copper coin), bronze māsaka (that of a bean-weight), wooden māsaka, lacquer māsaka and those which are used in business transactions

Rajanadoṇikaṃ – Vin. I. 286

The trough for colouring

Rajanaṃ uttarīyati – Vin. I. 286

The dye is spilt over; *u(t) + Tr + iya + ti, pass. pres. 3rd. sg.*

Rajanaṃ oropentā kumbhiṃ āvajjanti – Vin. I. 286

While applying the dye they upset the pot; *o + Ruh + e + nta, caus. pr.p.; ā + Vrj + ya + nti, pres. 3rd. pl.*

Rajanaṃ pacitabbaṃ hoti – Vin. I. 50

Dye is to be cooked; *Pac + i + tabba, fut. pp.*

Rajaniyāni rūpasaddagandharasa phoṭṭhabbāni – Vin. IV. 160

Attractive forms, sounds, smells, tastes, and touchables; *Sprś + tabba; fut. pp.*

Rajaniye rajjati, dusaniye dussati, mohaniye muyhati, kopaniye kuppatti, madaniye majjati – A. III. 110

(He) is attracted in things to be attracted, repulsed in things to be repulsed, infatuated in things to be infatuated, irritated in things to be irritated and intoxicated in things to be intoxicated; *Raj + aniya, fut. pp.; Raj + ya + ti, pass. pres. 3rd. sg.; Dus + aniya, fut. pp.; Dus + ya + ti, pass. pres. 3rd. sg.; Muh + a + aniya, fut. pp.; Muh + ya + ti, meta. pass. pres. 3rd. sg.; Kup + a + aniya, fut. pp.; Kup + ya + ti, pass. pres. 3rd. sg.; Mad + aniya, fut. pp.; Mad + ya + ti, pass. pres. 3rd. sg.*

Rajaniyesu dhammesu rāgo udapādi – A. III. 169

Lust came up on attractive things; *u(t) + a + Pad + i, pst. 3rd. sg.*

Rajanaṃ antaradhāpeyya cikkhallaṃ pātukareyya – A. III. 394

Would make the dust disappear and the mud appear; *antara + Dhā + āpe + eyya, caus. opt. 3rd. sg.; pātu + Kr + eyya, opt. 3rd. sg.*

Rajojallaṃ kāye na upalimpati – D. II. 18; M. II. 136, upalippati

The dirt of sweat does not stick on the body; *upa + Li(m)p + a + ti, pres. 3rd. sg.*

Rajojallaṃ kāye sannicitaṃ hoti, papaṭikajātaṃ – M. I. 78

The dirt of sweat has accumulated (on the body) and become like an outer dry bark of a tree; *raja (s) + jalla; saṃ + ni + Ci + ta, pp.; papaṭikā + jāta; Jan + ta, pp.*

Rajojallaṃ pavāhetvā – M. II. 151

Having caused to wash away the dirt of sweat; *pa + Vah + e + tvā, caus. absol.*

Rajosūkaṃ vaṇamukhaṃ anuddhamseyya – M. II. 257

Dust and awn of barley (other harmful things) would damage the surface of the wound; *rajo + sūka, rajosūkanti rajo ca vīhisūkādi ca sūkaṃ, Cy. IV. 55; anu + Dhvaṃs + eyya, opt. 3rd. sg.*

Rajoharaṇaṃ karissāma – Vin. II. 291

We will make (it) a dust-remover; *rajo (rajas) + Hr + ana, der.*

- Rajoharaṇasamena cetasā viharāmi** – A. IV. 376
I abide with a mind equal to a dust-remover; *rajo + haraṇa + sama*
- Rajjaṃ anusāsati** – S. I. 86
Governs the country; *anu + Śās + a + ti, pres. 3rd. sg.*
- Rajjaṃ kāresi** – M. II. 76; Vin. II. 181, *kāreti*
He caused to govern the country; *rāja + ya, der.; Kṛ + e + s + i, caus. pst. 3rd. sg.*
- Rajjaṃ paṭipajja** – M. II. 75
Govern the country; *paṭi + Pad + ya, imper. 2nd. sg.*
- Rajjasukhaṃ samanussaranto** – Vin. II. 183
Remembering the happiness in kingship; *saṃ + anu + Smṛ + a + nta, pr.p.*
- Rajje samanūsāsivā** – M. II. 75
Having instructed (him) in governance; *saṃ + anu + Śās + i + tvā, absol.*
- Raṇño atthāya hitāya sukhāya** – A. IV. 244
For the well-being, benefit and happiness of the king
- Raṇño aṃganteva saṃkhaṃ gacchati** – M. III. 133.; A. I. 244
He is reckoned as a part of the king; *aṃgaṃ + iti + eva*
- Raṇño nāgassa gīvāya upanibandhati** – M. III. 132
Tie down on the neck of the royal

elephant; *upa + ni + Ba(n)dh + a + ti, pres. 3rd. sg.*

Raṇño Pajjotassa āsaṃkamāno – M. III. 7

Being suspicious of the king Pajjota; *ā + Śaṃk + a + māna, pr.p.*

Raṇño paṭivedesi – M. II. 118

Caused to inform the king; *paṭi + Vid + e + s + i, caus. pst. 3rd. sg.*

Raṇño bhattavetanāhāro – Vin. III. 222

The one who is depending on the king's food and wage; *bhatta + vetana + āhāro*

Raṭṭhā vā nagarā vā pabbājeyyūṃ – D. I. 98

(They) would cause to banish (them) from the country or from the city; *pa + Vraj + e + eyyūṃ, caus. opt. 3rd. pl.*

Ratanagaṇānamālayaṃ – A. II. 55

A rest for lots of gems; *ratana + gaṇānaṃ + ālayaṃ*

Ratanaṃ nassati – Vin. IV. 159

A gem is lost; *Naś + ya + ti, pass. pres. 3rd. sg.*

Ratanaṃ vā ratanasammatāṃ vā – Vin. IV. 161

A valuable or what is accepted as a valuable; *saṃ + Man + ta, pp.*

Ratiyā acchissanti – Vin. III. 159

They will live with pleasure; *Ās + ya + i + ssanti, fut. 3rd. pl.*

Rattaññumahattaṃ patto hoti – Vin.

III. 9

(The Saṃgha) has become great in terms of seniority; *ratta + Jñā + ū, der.; mahā + tta, der.; pa + Āp + ta, pp.*

Rattandhakāratimisāyaṃ – D. II. 175; M. II. 34; S. I. 104

In the thick darkness of the night; *ratti + andhakāra + timisā (Skt. tamisrā)*

Rattandhakāratimisāyaṃ pāyāsi – M. III. 174

Set out in the thick darkness of the night; *pa + Yā + s + i, pst. 3rd. sg.*

Rattandhakāre appadīpe – Vin. IV. 268

In the thick darkness of the night with no lamp; *a + padīpa*

Rattānañca dussānaṃ milātaṃ kayirati – D. II. 25

Palanquin is made of dyed cloths; *milātanti sivikaṃ, Cy. 456; Kṛ + ya + ti, meta. pass. pres. 3rd. sg.*

Rattindivamatandito – S. I. 53; A. IV. 245

Being active day and night; *a + tandā + e + i + ta, denom. pp.*

Rattindivā paññāyīṃsu – D. III. 81

Day and night became known; *ratti + divā; pa + Jñā + ya + iṃsu, pst. 3rd. pl.*

Rattindivā vītipatanti – A. V. 88

Day and night pass; *vi + ati + Pat + a + nti, pres. 3rd. pl.*

Rattibhāgaṃ vā divasabhāgaṃ vā –

M. I. 105; A. IV. 366

At any time of the night or the day

Rattiṃ ajjhokāse ekacīvaro nisīdi – Vin. I. 288

During the night he sat in the open-air with one robe; *adhi + okāsa; ni + Sad + i, pst. 3rd. sg.*

Rattiṃ abbhokāse viharāmi, divā vanasaṇḍe – M. I. 79

I abide (abided) in the open-air at night and in the jungle thicket during the day time; *rattiṃ, acc. for loc.; abhi + okāsa*

Rattiṃ kālaṃkarontassa antarāyāya – A. III. 307

For the danger of the one dying in the night

Rattiṃ tikkhattuṃ paccuṭṭhāya – A. V. 234

Having got up three times in the night; *ti + khattuṃ, der.; pati + u(t) + Sthā + ya, absol.*

Rattiṃ vā divā vā – Vin. III. 53

In the night or in the day time, *adv.*

Rattiṃ vimānetvā idāni khamāpentī – Vin. II. 260

Having caused disrespect in the night now make them forgive; *vi + Man + e + tvā, caus. absol.; Kṣam + āpe + nti, caus. pres. 3rd. pl.*

Ratti vibhāyissati – D. II. 148; Vin. I. 168

Dawn will break; *vi + Bhā + (y) + i + ssati, fut. 3rd. sg.*

Rattiyā ca divasassa ca aññadeva uppajjati, aññam nirujjhati – S. II. 95

For the night and the day one (mind) is born, one (mind) ceases; *añña* (Skt. *anyat*) + (*d*) + *eva*; *u(t)* + *Pad* + *ya* + *ti*, *pass. pres. 3rd. sg.*; *ni* + *Rudh* + *ya* + *ti*, *pass. pres. 3rd. sg.*

Rattiyā nikkhantāya, divase paṭihite – A. III. 307

When the night is gone and day is set in; *ni* (*s*) + *Kram* + *ta*, *pp.*; *paṭi* + *Dhā* + *i* + *ta*, *pp.*

Rattiyā paccūsasamayam paccuṭṭhāya – D. I. 2; M. III. 192; S. I. 8, 209; A. V. 196; Vin. I. 78, 239; II. 156

Having got up at dawn of the night; *paṭi* + *usa(s)* + *samaya*; *paṭi* + *u(t)* + *Sihā* + *ya*, *absol.*

Rattiyā paccūsasamayam suriye uggacchante – A. III. 408

At dawn when the sun is rising; *u* (*t*) + *gacchanta*, *pr.p.*

Rattiyā pacchimaṃ yāmaṃ – S. IV. 105; A. II. 40; Vin. I. 2

In the last watch of the night

Rattiyā paṭhamaṃ yāmaṃ – S. IV. 105; A. II. 40; Vin. I. 1

In the first watch of the night

Rattiyā majjhimaṃ yāmaṃ – S. IV. 105; A. II. 40; Vin. I. 2

In the middle watch of the night

Rattiyā vā divasassa vā samayā samayam upādāya – S. IV. 318

From time to time of the night or of the day; *upādāya*, *incl.*

Rattiyā sudaṃ tikkhattuṃ uṭṭhāsi pabhātanti maññamāno – Vin. II. 155

He got up three times in the night thinking that it was early morning; *u(t)* + *Sthā* + *s* + *i*, *pst. 3rd. sg.*; *pabhātaṃ* + *iti*; *Man* + *ya* + *māna*, *pass. pr.p.*

Rattiyā sudaṃ tikkhattuṃ ubbijji – S. I. 228

Was agitated three times in the night; *sudaṃ*, *incl.*; *ti* + *khattuṃ*, *der.*; *u(t)* + *Vij* + *ya* + *i*, *pass. pst. 3rd. sg.*

Rattūparatā viratā vikālabhojanā – Vin. I. 245

Abstained from eating in the night and at improper time; *ratti* + *upa* + *Ram* + *ta*, *pp.*; *vi* + *Ram* + *ta*, *pp.*

Ratto rāgena abhibhūto pariyaḍinnacitto – A. I. 156-7

The one who is lustful, overpowered and caught by lust; *Raj* + *ta*, *pp.*; *abhi* + *Bhū* + *ta*, *pp.*; *pari* + *ā* + *Dā* + *ta*, *pp.* + *citta*

Ratham abhiruhi – Vin. I. 348

Got onto the chariot; *abhi* + *Ruh* + *i*, *pst. 3rd. sg.*

Ratham pesesi – Vin. I. 346

Sent the chariot; *pa* + *Iṣ* + *e* + *s* + *i*, *pst. 3rd. sg.*

Ratham muñcassu, kilantosmi – Vin. I. 346

Stop the chariot, I am tired; *Mu(ñ)* + *ya* + *ssu*, *imper. 2nd. sg.*; *Klam* + *ta*.

pp.; *As* + *mi*, *pres. 1st. sg.*

Rathasmimpi sikkhati – A. III. 327

He trains himself in charioteering; *sikkhati*, *desid. from Śak*, *pres. 3rd. sg.*

Rathassāṇīva yāyato – D. III. 192

Just as linchpin to the moving vehicle; *rathassa* + *āṇi* + *iva*; *Yā* + *ya* + *nta*, *pr.p.*

Rathikāya purisavyañjanaṃ chaḍḍitaṃ – Vin. II. 269

A male sign has been thrown away on a carriage- road; *ratha* + *ika*, *der.*; *chaḍḍa* (*from Chard*) + *i* + *ta*, *pp.*

Rathikāya rathikaṃ siṃghāṭakena siṃghāṭakaṃ – S. I. 212

From street to street and cross-road to cross- road; *rathikāti* + *racchā*, *siṃghāṭakanti* + *catukkaṃ*, *Cy. I. 315*

Rathiyāya antaravāsako

pabhassittha – Vin. II. 135

The inner robe dropped on the carriage-road; *ratha* + *iya*, *der.*; *antara* + *Vas* + *aka*, *der.*; *pa* + *Bhra(ṃ)ś* + *ya* + *i* + *ttha*, *mid. pst. 3rd. sg.*

Rathiyāya chattapāṇiṃ gacchantaṃ – Vin. IV. 158

A person going on the road with an umbrella in the hand

Rathiyāya nantakaṃ disvā – A. III. 187

Having seen a rag in the street (carriage-way); *Drś* + *tvā*, *absol.*

Rathiyāyapi byūhepi siṃghāṭakepi

– **Vin. IV. 270; Vin. II. 260.** *vyūhepi* On a carriage-road, in a cul-de-sac and at a cross-road; *rathiyā nāma racchā vuccati*, *byūhaṃ nāma yeneva pavisanti teneva nikkhamanti*, *siṃghāṭako nāma caccaraṃ vuccati*, *old. Cy. 271*

Rathiyāya rathiyam siṃghāṭakena siṃghāṭakaṃ – S. III. 240; Vin. I. 237

From street to street and from cross-road to cross-road

Rathisaṃ ajjhomaddati – A. IV. 191

Tramples down the chariot pole; *ratha* + *īsā*; *adhi* + *o* + *Mṛd* + *a* + *ti*, *pres. 3rd. sg.*

Ramaṇīyo vata bho bhūmibhāgo – M. I. 167

The piece of land, indeed, is attractive; *Ram* + *anīya*, *fut. pp.*

Raṃgajāte upasaṃhareyya – M. I. 36

Would dip in the dye; *upa* + *saṃ* + *Hṛ* + *eyya*, *opt. 3rd. sg.*

Raṃgamajjhampi saṃghāṭiṃ pattharivā – Vin. II.10

Having spread the double layer robe on the stage of dancing; *raṃgamajjham*, *acc. for loc*; *pa* + *Str* + *i* + *tvā*, *absol.*

Rasaggasaggi – M. II. 136

One who possesses supreme nerves of tasting; *rasa* + *gasa* + *agga* + *ī*, *der.*

Rasataṇhāya cittaṃ anusandati – A.

IV. 49

The mind flows with the craving for taste; *anu + Syand + a + ti, pres. 3rd. sg.*

Rasataṇhāya cittaṃ paṭilīyati – A. IV. 49

The mind is turned back from the craving for taste; *paṭi + Lī + ya + ti, pass. pres. 3rd. sg.*

Rasapaṭisaṃvedī āhāraṃ āhāreti, no ca rasarāgapaṭisaṃvedī – M. II. 138

He takes food experiencing the taste, but not experiencing the lust for the taste; *paṭi + saṃ + Vid + e + ī, caus. der.; āhāra + e + ti; denom. pres. 3rd. sg.*

Rasarase – Vin. IV. 190

Except for soup, in all the other forms of curry including fish and meat, Cy. 892

Rasaharaṇiyo na visujjhanti – A. III. 250

The channels of taste are not cleansed; *vi + Śudh + ya + nti, pass. pres. 3rd. pl.*

Rahadaṃ viya vippasannaṃ – D. I. 50

Just as a pool of water, extremely clean; *rahada < hrada (Skt.), meta.; viya, incl. used to indicate similarity; vi + pa + Sad + ta, pp.*

Rahāyati kho dāni mahārājā – M. II. 119

Now the Lord is in secret discussion; *raho + āya + ti, denom. pres. 3rd. sg.*

Raho karoti karaṇaṃ – A. IV. 172

He works in secrecy; *raho, incl.; Kṛ + ana, der.*

Rahogatassa paṭisallinassa evaṃ cetaso parivitaṅko udapādi – S. I. 71; II. 273; Vin. I. 4

When (he was) in solitude an idea thus arose in (his) mind; *raho + gata; paṭi + saṃ + Lī + ta, pp.; u(t) + a + Pad + i, pst. 3rd. sg.*

Rahogato uttarimanussadhammaṃ ullapati – Vin. III. 101

Being alone, claims super human qualities; *u(t) + Lap + a + ti, pres. 3rd. sg.*

Rahogato paṭisallīno – M. II. 104

He is in solitude

Rahonisajjāya āpajjati – A. III. 259

One commits an offence by sitting in isolation; *ā + Pad + ya + ti, pres. 3rd. sg.*

Rāgagginā dosagginā mohagginā ādittaṃ – Vin. I. 34

Blazed with lust, hatred and delusion; *rāga + aggi; ā + Dīp + ta, pp.*

Rāgadosamohakkhayā sa nibbuto – D. II. 136

Because of the exhaustion of lust, hatred and delusion he is extinguished; *Raj + a, der.; Duṣ + a + der.; Muh + a, der.; ni + Vr + ta, pp.*

Rāgarattā na dakkinti – Vin. I. 5

Those who are coloured by passion will not see; *rāga + Raj + ta, pp.; Dṛś + ssanti (Skt. drakṣyanti) > dakkhanti*

+ *dakkhinti) fut. 3rd. pl.*

Rāgavinayāya dhammo desito, madanimmadanāya pipāsavinayāya ālayasamugghātāya

vaṭṭupacchedāya taṇhakkhayāya virāgāya nirodhāya nibbānāya dhammo desito – Vin. III. 20

The Dhamma has been explained for driving out passion, calming down intoxication, quenching thirst, destroying attachment, cutting off of connection to the existence, exhaustion of craving and for detachment, cessation and extinction; *vi + Nī + a, der.; Dṛś + e + i + ta, pp.; saṃ + u(t) + Ghan + ta, pp.; vaṭṭa + upa + Chid + a, der.; Kṣi + a, der.; Raj + a, der.; ni + Rudh + a, der.; ni + Vā + ana, der.*

Rāgavirāgā cetovimutti,

avijjāvirāgā paññāvimutti – A. I. 61

Mind- liberation through non-attachment to passion, insight- liberation through detachment from ignorance; *vi + Raj + a, der.; vi + Muc + ti, der.*

Rāgassa appahīnattā – S. IV. 305

Due to the non-abandonment of passion; *a + pa + Hā + ta, pp + tta, der.*

Rāgassa pahānāya asubhā bhāvetabbā – A. III. 446

To get rid of passion, the thought of impurity should be cultivated; *Bhū + e + tabba, caus. fut. pp.*

Rāgassa pahānāya dve dhammā bhāvetabbā samatho ca vipassanā ca

– A. I. 100

For the abandonment of passion two things are to be cultivated: concentration and insight

Rāgānuddhamṣitena cittena – M. II. 256

With the mind infested with passion; *rāga + anu + Dhvaṃs + i + ta, pp.*

Rāgānuddhastena cittena – M. I. 462; A. II. 126

With the mind infested with passion; *rāga + anu + Dhvaṃs + ta; pp.*

Rāgāyapi cittaṃ namati, dosāyapi cittaṃ namati, mohāyapi cittaṃ namati – Vin. II. 91

The mind bends towards lust, bends towards hatred and bends towards delusion; *Nam + a + ti, pres. 3rd. sg.*

Rāgupakkiliṭṭhaṃ cittaṃ na vimuccati – A. I. 61

The mind polluted by lust is not liberated; *rāga + upa + Kliś + ta, pp.; vi + Muc + ya + ti, pass. pres. 3rd. sg.*

Rāgena baddhamatthu ve – D. II. 262

Let (the entire circle of gods, Cy, 693) be bound indeed by lust; *baddhaṃ + atthu, Badh + ta, pp.; As + tu, imper. 3rd. sg., ve, emph. p.*

Rāgo appasāvajjo dandhvirāgī – A. I. 200

Lust is less blameworthy and changing slowly

Rāgo kaṇṭako – A. V. 135

Lust is a thorn (obstacle)

Rāgo cittaṃ anuddhaṃseti – A. II. 126; III. 95

Lust gradually destroys the mind; *anu + Dhvaṃs + e + ti, pres. 3rd. sg.*

Rāgo me catto, doso me catto moho me catto vanto mutto pahīno paṭinissaṭṭho ukkheṭito samukkheṭitoti bhanantassa – Vin. IV. 27

For the person who says, "Lust is given up by me, hatred is given up by me, delusion is given up by me, vomited, released, abandoned, renounced, spitted out, completely spitted out"; *Tyaj + ta, pp.; Vam + ta, pp.; Muc + ta, pp.; pa + Hā + ta, pp.; paṭi + ni + Srj + ta, pp.; u(t) + Kheṭ + i + ta, pp.; sam + u(t) + Kheṭ + i + ta, pp.; Bhaṇ + a + nta, pr.p.*

Rājakattāro – D. II. 233
The king-makers

Rājakaraṇīyesu yutto – A. III. 156
Employed in royal service; *Yuj + ta, pp.*

Rājakiccaṃ parihāpesi – Vin. I. 72
(He) caused to leave royal duties unattended; *pari + Hā + āpe + s + i, caus. pst. 3rd. sg.*

Rājakulāni asippena upajīvitum na sukarāni – Vin. I. 269
Royal families are not easy to depend upon by one who has no learning; *upa + Jiv + i + tum, inf.*

Rājakosaṃ pavesenti – A. IV. 95

Make them go to the royal treasury; *pa + Viś + e + nti, caus. pres. 3rd. pl.*

Rājakosaṃ vilumpati – A. IV. 339
He plunders the royal treasury; *vi + Lu(m)p + a + ti, pres. 3rd. sg.*

Rājagahamhā niyyāsi – D. I. 49
Set out from Rājagaha; *ni + Yā + s + i, pst. 3rd. sg.*

Rājagahaṃ upanissāya viharanti – D. II. 76
Abide in the outskirts of Rājagaha

Rājagahaṃ kho mahāgocaraṃ pahūtasenāsaṇaṃ – Vin. II. 285
Rājagaha has a great resort and plenty of lodgings; *pahūta = Skt. prabhūta*

Rājagahaṃ vassāvāsaṃ osaṭā – M. II. 2
Have arrived in Rājagaha for observing rainy retreat; *vassāvāsaṃ, dat. meaning is conveyed by acc.; o (ava) + Sr + ta, pp.*

Rājagahā Paṭiyālokaṃ gantukāmo – Vin. IV. 79
Desiring to go from Rājagaha to Paṭiyāloka (to the west); *suriyālokassa paṭimukhaṃ pacchimadisaṃ, Cy. 868*

Rājagahā pabbajito rathikāya gacchati – Vin. III. 36
The one who has renounced family life from Rājagaha goes on the carriage-road; *Rāja + gaha (Skt. gr̥ha); pa + Vraj + i + ta, pp.*

Rājagahe yathābhirantaṃ viharitvā – D. II. 81
Having abided in Rājagaha, as he wished; *yathā + abhirantaṃ; abhi + Ram + ta, pp.; vi + Hr + i + tvā, absol.*

Rājagahe viharati Indakūṭe pabbate – S. I. 206
Abides on the Indakūṭa mountain in Rājagaha

Rājagahe viharati Isigilismiṃ pabbate – M. III. 68
Abides on Isigili mountain in Rājagaha

Rājagahe viharati Gijjhakūṭe pabbate – D. II. 72; M. I. 192; S. I. 109
Abides at the Vulture's peak in Rājagaha

Rājagahe viharati Gijjhakūṭe pabbate Sūkarakhatāyaṃ – M. I. 497; S. V. 233
Abides at the cave dug by swines, on the Vulture's peak, in Rājagaha; *sūkara + Khaṇ + ta, pp.; khatāyaṃ, f., it refers to guhā, f. (cave)*

Rājagahe viharati Jīvakaṃbavane – S. IV. 143
Abides at the mango grove of Jīvaka, in Rājagaha; *Jīvaka + ambavana*

Rājagahe viharati Jīvakaṃ komārabhaccassa ambavane – D. I. 47; M. I. 368
Abides at the mango grove of Jīvaka, the fostered one from childhood, in Rājagaha; *kumāra + a, der. + bhacca (Skt. br̥tya)*

Rājagahe viharati Tapodārāme – S. I. 8
Abides at the monastery of Tapodā, in Rājagaha

Rājagahe viharati Moranivāpe paribbājakārāme – A. I. 291; V. 326
Abides at the monastery of wandering mendicants in Moranivāpa (feeding ground of peacock), in Rājagaha

Rājagahe viharati Laṭṭhivanuyyāne Supatitthe cetiye – Vin. I. 35
Abides at the shrine named Supatittha in the Palm grove garden, in Rājagaha

Rājagahe viharati Sappinikāfire – S. I. 153
Abides on the bank of the river Sappinikā, in Rājagaha

Rājagahe viharāmi Isigili passe kālasilāyaṃ – D. II. 116
I abide on the Black Rock at the slope of the Mount Isigili

Rājagahe viharāmi Corapapāte – D. II. 116
I abide at Robber's Cliff in Rājagaha; *cora + papāta*

Rājagahe viharāmi Tapodāyaṃ – D. II. 116
I abide at Tapodā in Rājagaha

Rājagahe viharāmi Nigrodhārāme – D. II. 116
I abide at the Banyan Grove in Rājagaha

Rājagahe viharāmi Maddakucchismiṃ migadāye – D. II. 116; S. I. 27

I abide at the Deer Park of Maddakucchi in Rājagaha

Rājagahe viharāmi Vebhārapasse Sattapaṇṇiguhāyaṃ – D. II. 116
I abide at the Sattapaṇṇi cave, on the slope of Mount Vebhāra in Rājagaha

Rājagahe viharāmi Veḷuvane Kalandakanivāpe – D. II. 116; S. I. 52

I abide at the Bamboo Grove, the feeding ground of squirrels, in Rājagaha

Rājagahe viharāmi Sītavane Sappasoṇḍikapabbhāre – D. II. 116; S. IV. 40
I abide at the Sappasoṇḍika cave in the Cold Forest in Rājagaha

Rājante pure abbhudāhāsi – M. II. 127
Talked in the royal harem; *abbhudāhāsi* *kathesi*, *Cy. III. 356*; *rāja + ante (antah) + pura*; *abhi + u(t) + ā + Hr + s + i*, *pst. 3rd.sg.*

Rājabhaṭṭā core aggahasuṃ – Vin. I. 88
Those who were in the royal service caught the thieves; *rāja + Bhr + ta*, *pp.*; *a + Grh + e + s + uṃ*, *pst. 3rd.pl.*

Rājavatthunissitaṃ vā hoti – Vin. III. 151
Or it is close to the king's property; *rāja + vatthu + ni + Śri + ta*, *pp.*

Rājā khattiyo muddhāvasitto – D. III. 61; M. II. 121; A. III. 299

The annointed king; *muddha + ava + Sic + ta*, *pp.*

Rājāgāraṃ vā cittāgāraṃ vā ...dassanāya gaccheyya – Vin. IV. 298

Should go to see the pleasure house of the king or the picture gallery; *rājāgāranti rañño kīlanagharaṃ*, *cittāgāranti kīlanacittasālaṃ*, *Cy. 934*; *rāja + agāra*

Rājānampime vañcenti, kiṃ panaññe manusse! – Vin. III. 44
These people cheat even the king, much more the other people; *Vañc + e + nti*, *pres. 3rd.pl.*

Rājānaṃ nissāya brāhmaṇagahapatike vilumpati – M. II. 185

Having resorted to the king, he plunders brahmins and householders; *ni + Śri + ya*, *absol.*; *vi + Lu(m)p + a + ti*, *pres. 3rd.sg.*

Rājāpimesaṃ abhippasanno – Vin. III. 43
Even the king is very much pleased with these people; *rājā + api + imesaṃ*; *abhi + pa + Sad + ta*, *pp.*

Rājā Māgadho Ajātasattu Vedehiputto – D. I. 47
Ajātasattu, son of Vedehi, king of Magadha; *Magadha + a*, *der.*; *Vedehi + putta*

Rājāraho hoti, rājabhoggo, rañño aṃgantveva saṃkhaṃ gacchati – M. I. 446
Becomes suitable for the king, suitable

for the royal service and reckoned as a part of the king; *rāja + araho*; *rāja + Bhuj + ya*, *der.*; *aṃgaṃ + iti + eva*; *saṃ + Khyā*

Rājāva hoti raññaṃ, brahmāva brāhmaṇānaṃ devatāva gahapatikānaṃ – D. II. 250
He is, indeed, the king for the kings, brahmā for the brahmins and deity for the householders; *rājā + eva*; *brahmā + eva*; *devatā + eva*

Rājā vā ...nimantito svātānāya saddhiṃ balakāyena – Vin. II. 155
Or the king has been invited for the meal tomorrow with the army; *ni + manta + e + i + ta*, *denom. pp.*; *svātāna = Skt. svastana*; *saddhiṃ*, *indecl. used with instr.*

Rājā vā rājabhoggo vā – Vin. III. 221
The king or the one employed by the king; *rāja + Bhuj + ya*, *fut. pp.*

Rājā hoti cakkavattī, dhammiko dhammarājā caturanto vijitāvī janapadattāhāvariappatto sattaratana samannāgato – D. I. 88; A. IV. 89, ahosiṃ
He becomes the universal monarch, righteous, king of righteousness, conqueror of the four corners of the world, firmly established in the country, endowed with seven treasures; *cakka + vatti + ī*, *der.*; *dhamma + ika*, *der.*; *catu + ⑧ + anta + a*, *der.*; *vi + Ji + tāvi*, *pp.*; *janapada + thāvara + iya*, *der.*; *pa + Āp + ta*, *pp.*; *saṃ + anu + ā + Gam + ta*, *pp.*

Rājūnaṃ anuvattituṃ – Vin. I. 138
To comply with the kings; *anu + Vrt + i + tuṃ*, *inf.*

Rāhumukhampi karonti – M. I. 87
They inflict the punishment of Rāhumukha in which a lamp is lighted inside the mouth of the convict and the mouth is torn with iron hooks; *Cy. II. 59*

Riñcati kusalaṃ ṭhānaṃ – M. I. 403
Excludes wholesome aspect

Riñcati paṭisallānaṃ – A. III. 86
(He) abandons solitude

Riñcanti āvāsaṃ – A. III. 368
(They) leave the residence; *Ri(ñ)c + a + nti*, *pres. 3rd.pl.*

Riñcanti uddesaṃ paripucchaṃ – Vin. I. 190; III. 235
(They) miss learning the text and discerning the meaning

Riñcanti pesalā bhikkhū, nivasanti pāpabhikkhū – Vin. II. 11
Good bhikkhus leave, evil bhikkhus stay on; *ni + Vas + a + nti*, *pres. 3rd.pl.*

Rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya – S. III. 140
He would feel it empty, hollow and coreless; *Ric + ta*, *pp.*; *rittakaṃ + (y) + eva*; *Khyā + ya + eyya*, *opt. 3rd.sg.*

Rittampi pattaṃ sīse nikkujjeyyūṃ – D. III. 203
They would put an empty bowl upside

down on the head; *ni + kujja*
(*Skt. kubja*) + *eyyūṃ, opt. 3rd. pl.*

Rittam tuccham musā – M. II. 170
Empty, hollow, and false

Rukkhamūlani, pāsādikāni
pasādanīyāni appasaddāni
appanigghosāni vijanavātāni
manussarāhaseyyakāni
paṭisallānasārubbāni – M. II. 118
The roots of trees that are pleasant and lovely, quiet, free of noises and free of people, suitable for men's secret activities and suitable for solitude; *pasāda + ika, der.*; *pasāda + anīya, fut. pp.*; *manussa + rahas + eyya + ka, der.*; *paṭi + sam + Lī + ta + sarūpa + ya, der.*

Rukkhamūlasenāsanam khāyissati – A. IV. 231
It appears as a lodging under a tree; *rukkha + mūla + senāsana; Khyā + (y) + i + ssati, fut. 3rd. sg.*

Rukkhamūle divāvihāram nisīdi – M. I. 501
Sat down under a tree for siesta; *divāviharam, acc. for dative; ni + Sad + i, pst. 3rd. sg.*

Rukkham apassāya nipanno hoti – Vin. III. 38
Leaning against a tree, he has been lying down; *apa + ā + Śri + ya, absol.*; *ni + Pad + ta, pp.*

Rukkhasusire vassam upagacchanti – Vin. I. 152
They observe rainy retreat in a hollow tree

Rukkha chijjimsu yūpatthāya – D. I. 141

Trees were cut for the sacrificial post; *Chid + ya + imsu, pass. 3rd. pl.*; *yūpa + atthāya*

Rukkha rukkham samkamanti – Vin. II. 138

Move from one tree to another; *sam + Kram + a + nti, pres. 3rd. pl.*

Rukkhe adhivatthā devatā – Vin. IV. 34

The deity who had been residing in the tree; *adhi + Vas + ta, pp.*

Rukkhe sātakaṃ ālaggetvā – Vin. III. 63

Having caused to hang the cloth on a tree; *ā + Lag + ya + e + tvā, caus. absol.*

Rukkho sākḥāpalāsavipanno – A. III. 200

The tree without branches and leaves; *vi + Pad + ta, pp.*; *sampanna is opp.*

Ruṇṇamidam bhikkhave ariyassa vinaye yadidaṃ gītaṃ – A. I. 261
Bhikkhus, what is called singing is crying in the noble discipline; *Rud + ta, pp.*; *ruṇṇam + idaṃ*

Rupam jīrati maccānam nāmagottaṃ na jīrati – S. I. 43
Physical form of the mortals is subject to decay, not the name and lineage; *Jīr + a + ti, pres. 3rd. sg.*

Rumhaniyam satthusāsanam hoti ojavantaṃ – M. I. 480
Teaching of the teacher becomes

growing up and strong; *Ruh + (m) + anīya, fut. pp.*; *oja + vantū, der.*

Ruhiram uppādesi – Vin. II. 193
Caused to draw the blood out; *ruhira = rudhira; u(t) + Pad + e + s + i, caus. pst. 3rd. sg.*

Rūpadhātu kho gahapati viññāṇassa oko – S. III. 9

Householder, the element of material form is the abode of consciousness

Rūpam attato samanupassati, rūpavantaṃ vā attānam attani vā rūpam – S. III. 3

He sees material form as soul, soul has a material form and material form is in soul; *sam + anu + passa + ti, pres. 3rd. sg.*

Rūpam sikkheyya – Vin. I. 77; IV. 129

Would learn the art of sculpture

Rūpasāññanam samatikkamma – A. IV. 40

Having transcended the notion of form; *sam + ati + Kram + ya, absol.*

Rūpasmiṃ nibbindati – S. II. 95
Takes no interest in form; *ni + Vi(n)d + a + ti, pres. 3rd. sg.*

Rūpassa vipariṇāmaññathābhāvā – S. III. 107

Due to change and difference of the form; *vipariṇāma + aññathā + bhāva + ā*

Rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajaṇīyā – S. IV. 36

Material forms desirable, lovely, pleasing, dear, fomenting sense-pleasure and attractive; *Iṣ + ta, pp.*; *Kam + ta, pp.*; *kāma + upa + sam + Dhā + i + ta, pp.*; *Ra(n)j + anīya, fut. pp.*

Rūpānam pariññam paññāpemi – A. V. 65

I proclaim the abandonment of the world of form; *pariññanti samatikkamma, Cy. V.27*

Rūpiyapaṭiggāhakaṃ ṭhapetvā – Vin. III. 238

Except for the one who has accepted silver; *Sthā + āpe + tvā, caus. absol.*

Rūpena itthī purisam bandhati – A. IV. 196

Woman binds a man by physical form

Rūpena vā nimittena vā saññānam katvā – Vin. IV. 163

Having made a special mark by the shape or by a sign

Rogajāti nipatati – A. IV. 279
Befalls disease of different kind; *ni + Pat + a + ti, pres. 3rd. sg.*

Rogavyasanena vā phutṭho samāno – A. II. 188

Being afflicted with the trouble of sickness; *Sprś + ta, pp.*; *As + māna, pr.p.*

Rogānam āyatanam – D. III. 182
A source for diseases

Roge hi sati bhesajjam karaṇīyam hoti – M. I. 506

Medicine is to be administered when there is, indeed, a disease; *roge hi sati, loc. absl.*

Roṇṇabalā dārakā – A. IV. 223

Crying is children's power; *Rud + ta, pp. runna > ronna*

Roṇṇena itthī purisaṃ bandhati – A. IV. 197

Woman binds man by crying; *Ba(n) dh + a + ti, pres. 3rd. sg.*

Rodati na vadhati – Vin. IV. 277

Cries but does not beat; *Vadh + a + ti, pres. 3rd. sg.*

Rodantī aṭṭhāsi – Vin. IV. 79

She stood crying; *Rud + a + nta + ī, pr.p.; a + Sthā + s + i, pst. 3rd. sg.*

Romanthitvā romanthitvā

ajjhoharati – Vin. II. 132

Ruminating again and again (he) swallows; *romantha + e + i + tvā, denom. absol.; adhi + o + Hr + a + ti, pres. 3rd. sg.*

Rosantaṃ na paṭirosati – A. III. 371

(He) does not hate in return the one who hates him; *Ruṣ + a + nta, pr.p.; paṭi + Ruṣ + a + ti, pres. 3rd. sg.*

L

Lakkhaṇāni samannesi – M. II. 143
Examined the major marks; *saṃ + anu + es (from Iṣ) + i, pst. 3rd. sg.*

Lakkhaṇāhato katadaṇḍakammo – Vin. I. 76

The one who is marked and punished; *lakkhaṇa + ā + Han + ta, pp.*

Lakkhaṇesu kaṃkhati, vicikicchati, nādhimuccati, na sampasīdati – D. I. 106

In respect of bodily marks he is in doubt, perplexity, not sure and not satisfied; *Kāṃkṣ + a + ti, pres. 3rd. sg.; vi + tikicchati, desid., from the root Cit, pres. 3rd. sg.; na + adhi + Muc + ya + ti, pass. pres. 3rd. sg.; na + saṃ + pa + Sad + a + ti, pres. 3rd. sg.*

Lacchati māro otāraṃ lacchati māro ārammaṇaṃ – S. V. 147

The Evil One will have an access, the Evil One will get a support; *Labh + ssati (Skt. śyati), fut. 3rd. sg.*

Lacchasi paratthāpi – M. II. 71

You will get (it) in the next world too; *Labh + ssa (śya) + si, fut. 2nd. sg.; parattha, indcl. + api*

Lacchasi passitum – Vin. I. 343

You will get the opportunity to see

Lajjidhammo okkami – Vin. II. 53

Moral shame occurred (to me); *o (ava) + Kram + i, pst. 3rd. sg.*

Laṭukikāpi kho Ambaṭṭha sakuṇikā sake kulāvake kāmālāpinī hoti – D. I. 91

Even the tiny Laṭukikā (quail) bird, Ambaṭṭha, speaks freely at her home (nest); *kāma + lāpinī: Lap + ī + inī*

Laddhaṃ laddhaṃ nikkhipati – A. I. 87

The one who stores whatever has been received by him; *Labh + ta, pp.; ni + Kṣip + a + ti, pres. 3rd. sg.*

Laddhaṃ laddhaṃ vissajjeti – A. I. 87

The one who squanders whatever has been received by him; *vi + Sṛj + ya + e + ti, caus. pres. 3rd. sg.*

Laddhā ca na kappanti – A. I. 181

Those things received are not suitable; *Labh + ta, pp.; Klṇ + ya + nti, pass. pres. 3rd. pl.*

Laddhāna vittim na dadanti mohā – M. II. 72

Having obtained wealth, they do not distribute it for the reason of confusion; *Labh + tvāna, absol.; Dā + nti, the root redup.; Muh + a, der.*

Laddhāpi vinipātessati – Vin. IV. 155

Even after receiving (it) he will cause it to be destroyed; *Labh + tvā, absol. + api; vi + ni + Pat + e + ssati, caus. fut. 3rd. sg.*

- Lapitalāpanaṃ – A. I. 165**
Making somebody repeat what is already spelled; *Lap + i + ta, pp.*; *Lap + e + ana, caus. der.*
- Labbhamānāya sāmaggīyā – Vin. I. 97**
When a unanimous decision is obtainable; *Labh + ya + māna, pass. pr.p.*; *loc. absl.*
- Labbhā yobbanena kāmā – A. III. 5**
Sense-desires are available in youth; *Labh + ya, fut. pp.*
- Labhatam esā janatā dassanāya – D. I. 151**
May all this crowd get the opportunity to see (the Blessed One); *Labh + a + tam, imper. mid. 3rd. sg.*
- Labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmuḃjaṃ – M. I. 37, 325**
He gains knowledge of the meaning, knowledge of the text (Dhamma) and joy connected with Dhamma; *Labh + a + ti, pres. 3rd. sg.*; *attha + veda*; *dhamma + veda*; *dhamma + upa + sam + Dhā + i + ta, pp.*; *pa + Mud + ya, der.*
- Labhati bhojanassa yāvadattham pāripūriṃ – A. IV. 332**
Obtains as much food as (he) needed; *yāva + (d) + attha*; *paripūra + ī, der.*
- Labhati vattāraṃ – S. IV. 198**
Meets with a critic; *Vac + tu, der.*
- Labhati samādhiṃ labhati cittassa**

ekaggataṃ – S. V. 198
Gets concentration and one-pointedness of mind

Labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbutiṃ – M. I. 323

I gain concentration within myself, I gain peace within myself; *Labh + a + mi, pres. 1st. sg.*; *pati + attam*; *ni + Vr + ti, der.*

Labhitvā odahissāmi – Vin. III. 212

Having obtained I will keep it in; *Labh + i + tvā, absol.*; *o + Dhā + i + ssāmi, fut. 1st. sg.*

Labhetha otāraṃ labhetha ārammaṇaṃ – S. IV. 185

Would get an access and support; *Labh + etha, opt. mid. 3rd. sg.*

Labhetha pāmuḃjaṃ, adhigacche somanassaṃ – D. I. 71-3

He would have joy, attain happiness; *Labh + etha, opt. mid. 3rd. sg.*; *pa + Mud + ya, der.*; *adhi + gaccha + e, opt. 3rd. sg.*

Labheyyāhaṃ bhante Bhagavato santike pabbajjaṃ labheyyaṃ upasampadaṃ – M. I. 391; II. 56: S. I. 161

Venerable sir, may I receive renunciation and ordination under the Blessed One; *labheyyam + aham*; *Labh + eyyam, opt. 1st. sg.*

Laṃgheti purimaṃ kāyaṃ – A. IV. 191

Causes to toss up fore part of the

body; *La(m)gh + e + ti, caus. pres. 3rd. sg.*

Lavāpetvā ubbāhāpetabbaṃ – Vin. II. 180

Having caused to reap, it should cause to be carried away; *Lū + āpe + tvā, caus. absol.*; *u(t) + Vah + āpe + tabba, caus. fut. pp.*

Lasikāya cīvarāni kāye lagganti – Vin. I. 202

The robes stick to the body because of the synovic fluid; *Lag + ya + nti, pres. 3rd. pl.*

Lasuṇaṃ khāyitaṃ hoti – Vin. II. 140

Garlic has been eaten; *Khād + i + ta, pp. = khāyita*

Lasuṇaṃ nāma Māgadhaṃ vuccati – Vin. IV. 259

Garlic means what is grown in Magadha; *Magadha + a + ka, der.*; *Vac + ya + ti, pass. pres. 3rd. sg.*

Lasuṇena pavārito hoti – Vin. IV. 258

An invitation was extended for garlic; *pa + Vr + e + i + ta, caus. pp.*

Lahukatarikaṃ vedanaṃ – M. II. 70

Comparatively less pain; *lahuka + tara + ika, der.*

Lahukaṃ āpattiṃ – A. IV. 140

Light offence; *opp. is garukaṃ*

Lahukāya vā pariṇāmeyya – Vin. I. 49, 144

Would make it turn into a lighter

offence; *pari + Nam + e + eyya, caus. opt. 3rd. sg.*

Lahuko ca hoti parikkhāro – Vin. III. 54

Light is the article

Lahucittakatā paññāyissati – Vin. I. 80

There will appear a lightmindedness; *lahu + citta + ka + tā, der.*; *pa + Jñā + (y) + i + ssati, fut. 3rd. sg.*

Lahuparivattaṃ kho cittaṃ – Vin. I. 150

Mind is changing swiftly; *lahu + pari + Vr + ta, pp.*

Lahupāvuraṇaṃ nāma yaṃ kiñci uṇhakāle pāvuraṇaṃ – Vin. IV. 256

Light blanket means that which is used in hot time; *pa + ā + Vr + ana, der.*

Lahuṃ lahuṃ sannipatitvā – Vin. I. 175

Having assembled as quickly as possible; *sam + ni + Pat + i + tvā, absol.*

Lahuṃ lahuṃ sannipātetvā – Vin. IV. 231

Having caused to assemble (the nuns) very quickly; *lahuṃ lahuṃ, adv.*; *sam + ni + Pat + e + tvā, caus. absol.*

Lahusā Sakyajāti, rabhasā Sakyajāti – D. I. 90-1

Śākyans are irresponsible, Śākyans are braggers; *lahusā: appakeneva tussanti vā russanti vā; rabhasāti bahubhāṇino, Cy. 256*

Lābhaggamahattam patto hoti – Vin. III. 10

(The Saṃgha) has reached the stage of greatness in terms of gains; *mahā + tta, der.; pa + Āp + ta, pp.*

Lābham lacchanti – Vin. III. 15

(The bhikkhus) will get necessary requisite; *Labh + a, der.; Labh + ssanti (Skt. syanti), fut. 3rd. pl.*

Lābhasakkārasilokapaṭilābhāya – A. II. 143

To gain profit, good treatment and fame; *paṭi + Labh + a, der.*

Lābhasakkārasilokam abhinibbatteti – D. III. 43; M. I. 192
He causes to produce gain, good treatment and reputation; *labha + sakkara + siloka; abhi + ni + Vṛt + e + ti, caus. pres. 3rd. sg.*

Lābhasakkārasilokam nikāmayamāno – A. III. 377; Vin. I. 183-4

Longing for gain, good treatment and fame; *ni + kāmaya + māna, pr.p.*

Lābhasakkārasiloke cittaṃ paṭilīyati – A. IV. 51

Mind is turned back in matters of gain, good treatment and flattery; *paṭi + Lī + ya + ti, pass. pres. 3rd. sg.*

Lābhasakkāro abhivaḍḍhissati – Vin. I. 27

Gain and good treatment will grow up; *abhi + Vṛdh + i + ssati, fut. 3rd. sg.*

Lābhasakkāro uppajjeyya – Vin. II. 184

Gain and good treatment would arise; *u(t) + Pad + ya + eyya, opt. 3rd. sg.*

Lābhasakkāro parihāyissati – Vin. I. 27

Gain and good treatment will go down; *pari + Hā + (y) + i + ssati, fut. 3rd. sg.*

Lābhā te mahārāja suladdham te mahārāja yassa te kule evarūpo putto uppanno – D. II. 16

It is a gain for you, great king, it is well gained by you, great king, that in your family a son was born of this kind; *lābhā seems to have been used as an indel.; su + Labh + ta, pp.; u(t) + Pad + ta, pp.*

Lābhā vata no suladdham vata no yesam vata no evarūpā bhikkhū vassam upagatā – Vin. III. 88

It is indeed a gain for us, it is indeed well gained by us that the bhikkhus of this calibre have observed rainy retreat for us

Lābhā vata me suladdham vata me yoham evam svākkhāte dhammavinaye pabbajito – S. I. 119

It is indeed a gain for me, it is indeed well gained by me that I have renounced family life thus in the doctrine and discipline well proclaimed; *vata, emph. p.; su + Labh + ta, pp.; yo + aham; su + ā + Khyā + ta, pp.; pa + Vraj + i + ta, pp.*

Lābhini ajjhataṃ cetosamathassa – A. III. 297

The one (female) who gets internal tranquility; *lābha + ī + inī; adhi + atta*

Lābhī ajjhataṃ cetosamathassa – A. II. 92; IV. 360

The one who possesses internal calmness of mind; *Labh + ī, der.; adhi + atta*

Lābhī adhipaññā-dhammavipassanāya – A. II. 92; IV. 360

The one who possesses insight into the Dhammas related to higher wisdom; *saṃkhārapariggāhakavipassanāñ āṇassa, Cy. III. 116*

Lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa – M. III. 169; S. I. 94

He becomes a receiver of food, drink, clothe, vehicle, garland, perfume and cosmetic, bed, lodging and light; *mālā + gandha + vilepana; seyyā + avasatha + padīpeyya; padīpa + eyya, der.*

Lābhī cīvarapiṇḍapātasenāsana-gilānapaccayabhesajjaparikkhāraṇam – S. II. 210

Receiver of robe, alms, lodging and medical facilities; *cīvara + piṇḍapāta + senāsana + gilānapaccaya + bhesajja + parikkhāra*

Lābhī diṭṭhevadhamme sukhavīhārānam – S. V. 150

The one who gets easy abiding in this present life; *diṭṭhe + eva + dhamme*

Lābhena attamano hoti sumano – S. II. 198

With the gain, he becomes happy and pleased

Lābhena lābham nijigimsitā – D. III. 107

The one who is desirous of winning more gains; *ni + Ji + tu, desid. der.*

Lābhehi appaṭivibhattabhogī sādharmaṇabhogī – A. III. 289

The one who shares gains commonly without dividing them individually; *a + paṭi + vi + Bhaj + ta, pp. + Bhuj + ī, der.*

Lāmakāni bhattāni bhikkhūnam denti – Vin. II. 175

They give food of poor quality to the bhikkhus; *Dā + e + nti, pres. 3rd. pl.*

Lāmakāni senāsanāni, lāmakāni bhattāni pāpuṇanti – Vin. II. 76

Inferior lodgings and inferior foods come to them; *pa + Āp + (u)ṇā + nti, pres. 3rd. pl.*

Lāsentiāpi naccanti – Vin. II. 10

They dance with a woman who is also amusing herself; *Las + e + nti, caus. pr.p.; Nṛt + ya + nti, pres. 3rd. pl.*

Licchaviyo parājesi – Vin. III. 108

Defeated the Licchavis; *if the term Licchavi is masculine ending with short i, its acc. pl. should be Licchavayo, if it is ending with long i, then its acc. pl. should be Licchavino; parā + Ji + e + s + i, pst. 3rd. sg.*

tittihyasattham, Cy. 1214; *loka* + *āyata*; *pari* + *Āp* + (*u*)*ṇā* + *nti*, pres. 3rd. pl.

Lokāyatam vācenti – Vin. II. 139
Teach worldly science; *Vac* + *e* + *nti*, caus. pres. 3rd. pl.

Lokāyate sārādassāvī – Vin. II. 139
Seeing essence in the worldly science; *sāra* + *Drś* + *āvī*, der.

Loke jāto loke samvaḍḍho lokam abhibhuyya viharati, anupalitto lokena – A. II. 39

Born in the world, grown up in the world, having overcome the world, he abides without being contaminated by the world; *Jan* + *ta*, pp.; *saṃ* + *Vṛdh* + *ta*, pp.; *abhi* + *Bhū* + *ya*, absol.; *an* + *upa* + *Lip* + *ta*, pp.

Loṇakāarakadārako – A. II. 182
Salt making village boy(a derogatory sense); *loṇakāragāmadārako*, Cy. III. 167

Loṇasakkharikāya chinditum – Vin. I. 205
To cut with a small salt-granule; *Chi(n)d* + *i* + *tum*, inf.

Loṇasovīrakam pāyetha – Vin. III. 86
Make him drink 'medicine of all tastes'; *loṇasovīrakam nāma sabbarasābhisamkhatam ekam bhesajjam*, Cy. 478; *Pā* + (*y*)*e* + *tha*, caus. pres. 2nd. pl.

Loṇehi bhesajjehi attho hoti – Vin. I. 202

There was a need of medicine made with salt

Lobhakkhayā kammanidānasamkhayo – A.V. 262
Exhaustion of the ground of action depends on the exhaustion of lust; *kamma* + *nidāna* + *saṃ* + *khaya* (from *Ksi*)

Lobhā lobhova samudeti – A. III. 338
From craving arises only craving; *lobho* + *eva*; *saṃ* + *u(t)* + *e* (*l*) + *ti*, pres. 3rd. sg.

Lobho kammanidānasambhavo – A. V. 262
Lust is the cause and origin of action

Lomena tvam muttosi – Vin. III. 43
You are escaped by a hair-breadth; *Muc* + *ta*, pp. + *As* + *si*, pres. 2nd. sg.

Lohatumbaṃ kaṭṭhatumbaṃ phalatumbaṃ – Vin. I. 205
A container made of bronze, wood and fruit

Lohapattadharo diṭṭho – Vin. III. 169
(I) have seen a (bhikkhu) holding a bronze bowl; *Drś* + *ta*, pp.

Lohabhāṇakam lohavārako – Vin. II. 170
Bronze box, bronze jar; *bhāṇakoti aranjaro vuccati, vārakoti ghaṭo*; Cy. 1237

Lohitam mocetum – Vin. I. 205; II. 110

To cause to release blood; *Muc* + *e* + *tum*, caus. inf.

Lohitam hetam bhikkhave ariyassa vinaye, yadidaṃ mātuthaññaṃ – M. I. 266
In the discipline of the noble, Bhikkhus, it is truly the blood which is called mother's milk; *hi* + *etaṃ*; *yadidaṃ*, incl.; *mātu* + *thañña*: *thana* + *ya*, der.

Lohitena phuṭam – Vin. I. 182
Smearred with blood; *Sphur* + *ta*, pp.

V

Vakkhanti saha dhammena – Vin. III. 178

Will speak according to the Law; *Vac + ssanti (Skt. syanti), fut. 3rd. pl.; saha, incl. used with instr.; taking vakkha as the verbal base this is also used as the pres.*

Vaggena saṃghena kammaṃ kātum – Vin. II. 301

To do a formal act with the divided Saṃgha; *Kṛ + tum, inf.*

Vacanakaro hoti ovādapaṭikaro – M. III. 133

He obeys the order and carries out instruction

Vacanapathaṃ aṇuṃ vā thūlaṃ vā – M. II. 251

A way of speaking, subtle or gross

Vacanaṃ akataṃ bhavissati – Vin. IV. 113

The word (advice) would not have been carried out

Vacanaṃ anadhivāsento – S. I. 147

Without agreeing with the word; *an + adhi + Vas + e + nta, caus. pr.p.*

Vacaniyomhi āyasmantehi – M. I. 95

I should be advised by the venerables; *Vac + anīyo, fut. pp. + As + mi, meta. pres. 1st. sg.*

Vacīkammantasandosavyāpatti – A. V. 292

Flaws and faults of verbal actions; *vacī + kammanta + sandosa + vyāpatti; vi + ā + Pad + ti, der.*

Vacīsaṃkhāraṃ abhisamkharoti – A. II. 158

Accumulates vocal habits or energies; *abhi + sam(s) + Kṛ + o + nti, pres. 3rd. pl.*

Vacīsucaritaṃ bhāveyya – A. III. 189

Cultivate good vocal behaviour; *Bhū + e + eyya, caus. opt. 3rd. sg.*

Vaco nisamma – D. II. 274

Having considered the words carefully; *ni + Śam + ya, absol.*

Vaccakuṭi ūhatā hoti – Vin. II. 222

The privy is soiled; *u(t) + Han + ta, pp.*

Vaccakuṭiyā seyyaṃ kappesi – Vin. IV. 16

Slept in the privy; *Śī + ya, der.; kappa + e + s + i, denom. pst. 3rd. sg.*

Vaccakuṭivattaṃ – Vin. II. 222

The duty to be followed in the privy

Vaccapādukāya ṭhitena ubbhujitabbaṃ – Vin. II. 222

Should bend down slowly while standing on the privy shoes; *u(t) + Bhuj + i + tabba, fut. pp.*

Vaccamaggena aṃgajātaṃ abhi-

nisīdenti – Vin. III. 29

Make her sit on male sex organ through anus; *abhi + ni + Sad + e + nti, caus. pres. 3rd. pl.*

Vaccam katvā na icchati ācāmetum – Vin. II. 221

Does not wish to wash after relieving himself; *Iṣ + ya + ti, pres. 3rd. sg.; ā + Cam + e + tum, caus. inf.*

Vaccam sandhārento mucchito papati – Vin. II. 212

Holding the call of nature (he) fainted and fell down; *sam + Dhṛ + e + nta, caus. pr.p.; Murch + i + ta, pp.; pa + Pat + i, pst. 3rd. sg.*

Vaccito āgamesi – Vin. II. 212

Being pressed by the call of nature he waited; *sijhātavacco, vaccapīlitoti attho, Cy. 1283; vacca + e + i + ta, denom. pp.; ā + Gam + e + s + i, pst. 3rd. sg.*

Vaccena pīlitā – Vin. IV. 229

Troubled by nature's call; *Pīḍ + i + ta, pp.*

Vajaṃ gatā sappiṃ āharitum – Vin. IV. 102

(People) have gone to the cow-pen to bring ghee; *ā + Hṛ + a + i + tum, inf.*

Vaje vassaṃ upagantum – Vin. I. 152

To observe rainy retreat in a cow-pen; *upa + Gam + tum, inf.*

Vajjabhayadassāvino etaṃ paṭi-

kaṃkhaṃ – A. I. 49
This is to be expected of a person who is scared of a fault; *vajja + bhaya +*

Drś + āvī, der.

Vajjaṃ naṃ phuseyya – Vin. II. 197; III. 171

He would experience something blameworthy (He would be guilty); *Vad + ya; fut. pp.; Sprś + eyya, opt. 3rd. sg.*

Vajjavā assaṃ – S. III. 94

I would become guilty; *vajja + vantū, der.; As + yam (Skt. yām), opt. 1st. sg.*

Vajjī abhiyātukāmo hoti – D. II. 72

(He) is desirous of invading Vajjī; *abhi + Yā + tum + kāmo*

Vajjīnaṃ paṭibāhāya – D. II. 86

To repel Vajjīs; *paṭi + Bāh + a, der.*

Vajjīsu viharati Ukkacelāyaṃ, Gaṃgāya nadiyā tīre – S. V. 163; M. I. 225

Abides at Ukkacelā on the bank of the river Gaṃgā, in the kingdom of Vajjī

Vajjīsu viharati Koṭigāme – S. V. 431

Abides at the village named Koṭi, in the kingdom of Vajjī

Vajjīsu viharati Bhaṇḍagāme – A. II. 1

Abides at the village named Bhaṇḍa, in the kingdom of Vajjī

Vaṭṭaṃsakam karonti – Vin. I. 9

(They) make head dress; *Kṛ + o + nti, pres. 3rd. pl.*

Vaṭṭaṃ tesam natthi paññāpanāya – M. I. 141

For them there is no cycle of birth to proclaim; *Vṛt + ta, pp.*

Vatṭaṃ vā caturassaṃ vā chinditvā – Vin. III. 232

Having cut out a (piece) circular or square; *Vṛt + ta, pp.; catu + ② + aṃsa; Chi(n)d + i + tvā, absol.*

Vaḍḍhiṃ payojenti – Vin. II. 267

They cause to engage in making money; *vaḍḍhi means interest; pa + Yuj + e + nti, caus. pres. 3rd. pl.*

Vaḍḍhenti kaṭasaṃ ghoram – Vin. II. 296; A. II. 54

They let the dreadful cemeteries grow up (= They continue their life); *punappunam kalevaranikkhipamānabhūmiṃ vaḍḍhenti, Cy. 1298; kaṭasinti atabhāvaṃ, A. Cy. III. 92; Vṛdh + e + nti, caus. pres. 3rd. pl.*

Vaṇaṃ ālimpeyya, yāvadeva ropanatthāya – S. IV. 177

Apply medicine on the wound for the sake of healing it; *yāva (Skt. yāvat) + (d) + eva; Ruh + e + ana, caus. der.*

Vaṇijjaṃ payojenti – Vin. II. 267

(They) engage in trade; *pa + Yuj + e + nti, caus. pres. 3rd. pl.*

Vaṇijjā payuttā yathādhippāyā hontī – A. II. 81

Business enterprises organised become successful as they are expected; *pa + Yuj + ta, pp.; yathā + adhippāya*

Vaṇo assāvī assa – M. II. 257

The wound would suppurate; *a + Śru + āvī, der.; As + yā (Skt. yāt), opt. 3rd. sg.*

Vaṇo kaṇḍūvati – Vin. I. 205

The wound becomes itchy; *kaṇḍu + a + ti, denom. pres. 3rd. sg.*

Vaṇo kilijjittha – Vin. I. 205

The wound festered; *Klid + ya + i + ttha, pst. mid. 3rd. sg.*

Vaṇo na rūhati – Vin. I. 206

The wound is not healed; *Ruh + a + ti, pres. 3rd. sg.*

Vaṇṇaṃ bhaṇamānaṃ pasamsati – D. III. 187

(He) commends anyone speaking good (of you); *Bhaṇ + a + māna, pr. p.; pa + Śams + a + ti, pres. 3rd. sg.*

Vaṇṇaṃ bhāsati bhūtaṃ tacchaṃ kālena – A. III. 424

(He) accords a praise factual, true and timely; *taccha (Skt. tathya)*

Vaṇṇaṃ vadamāno vadeyya – D. I. 4

(He) would keep on speaking good; *Vad + a + māna, pr. p.; Vad + eyya, opt. 3rd. sg.*

Vaṇṇavanto hontī piṇitindriyā pasannamukhavaṇṇā vipasanna chavivaṇṇā – Vin. III. 88

(They) are of good complexion, satisfied senses, pleasant face and extremely pleasant skin colour; *Prī + nā + i + ta, pp. + indriya; pa + Sad + ta, pp. + mukhavaṇṇa; vi + pasanna*

Vaṇṇasaṃvattanikā paṭipadā paṭipajjitabbā – A. III. 48

The path leading to good complexion should be followed; *saṃ + Vṛt + ana + ika, der.; paṭi + Pad + ya + i + tabba, fut. pp.*

Vaṇṇāya pakkhāya ṭhitā – Vin. III. 175

(They) have been standing for his class and faction; *Sthā + i + ta, pp.*

Vaṇṇārahassa vaṇṇaṃ bhāsītā – A. II. 100

The one who praises another who deserves praise; *Bhās + i + tu, der.*

Vaṇṇe bhañṇamāne – S. I. 64

When he is being praised; *Bhaṇ + ya + māna, pass. pr.p.; loc. abs.*

Vattakate mukhe – Vin. III. 37

In the mouth opened up wide; *vi + ā + Dā + ta, pp + Kr + ta, pp.*

Vattanti bhaginiyo aṭṭha garudhammā? – Vin. IV. 54

Sisters, are the eight grave conditions in progress?; *Vattantīti āgacchanti, pagunā vācugatīti attho, Cy. 792; Vṛt + a + nti, pres. 3rd. pl.*

Vatthabbaṃ anusāsitabbaṃ mañṇanti – A. V. 26; II. 113

They think that he should be advised and instructed

Vatthabbaṃ (naceva) mañṇanti naca anusāsitabbaṃ mañṇanti, na ca tasmim puggale vissāsaṃ āpajjitabbaṃ mañṇanti – M. I. 95

(They) think that advice should not be

given to that person, instruction should not be given to that person, and that person should not be trusted; *Vad + tabba, fut. pp.; Man + ya + nti, pres. 3rd. pl.; na + ana + Śās + i + tabba, fut. pp.; ā + Pad + ya + i + tabba, fut. pp.*

Vattaṃ aparipūrento na sīlaṃ paripūrati – Vin. II. 235

The one who does not discharge duties does not accomplish moral virtues; *Vṛt + ta, pp.; a + pari + Pṛ + e + nta, caus. pr.p.; pari + Pṛ + a + ti, pres. 3rd. sg.*

Vattaṃ nikkhipāmi – Vin. II. 34

I withhold (the probationary) duty; *ni + Kṣip + a + mi, pres. 1st. sg.*

Vattaṃ pañṇāpessāmi – Vin. II. 31, 207

I shall proclaim the duties (or procedures to be followed); *pa + Jñā + āpe + ssāmi, caus. fut. 1st. sg.*

Vattasampannā iriyāpatha-sampannā – Vin. IV. 245

Dutiful and endowed with deportment

Vatte vattantiṃ osāreti – Vin. IV. 232

Causes to admit (to the Saṃgha) the one who has been carrying out duties; *o + Sṛ + e + ti, caus. pres. 3rd. sg.*

Vatthabbaṃ na pakkamitabbaṃ – M. I. 106

He should not leave, but live there; *Vas + tabba, fut. pp.; pa + Kram + i + tabba, fut. pp.*

**Vatthiṃ gahetvā passāvaṃ
karontassa – Vin. III. 117**

For the one urinating while holding the sex organ; *Gṛh + e + tvā, absol.; pa + Śru + a, der.; Kṛ + o + nta, pr. p.*

Vatthiṃ sodheti – A. III. 259; Vin. I. 221

Makes the bladder cleanse; *Śudh + e + ti, caus. pres. 3rd. sg.*

**Vatthum avicinitvā, amulā mūlaṃ
gantvā – Vin. I. 358**

Without making an investigation into the case, without going to the root cause (of it); *a + vi + Ci + nā + i + tvā, absol.*

Vatthum āroceti no āpattiṃ – Vin. IV. 32

Informs the subject, not the offence

Vatthum iṭṭhakāhi citaṃ ahosi – D. II. 181

Ground-floor was built with bricks; *Ci + ta, pp.*

**Vatthum desetabbaṃ anārambhaṃ
saparikkamaṃ – Vin. III. 149**

The site, which is danger-free and with a neighbourhood should be demarcated; *Dṛś + e + tabba, caus. fut. pp.; an + ā + Ra(m)bh + a, der.; sa + pari + Kram + ana, der.*

Vatthum na paṇissajati – Vin. III. 173

(He) does not give up the matter; *paṇi + ni + Sṛj + a + ti, pres. 3rd. sg.*

Vatthum viniccheyya – Vin. II. 244
(The Saṃgha) would decide the

matter.; *vi + ni (s) + Ci + nā + eyya, opt. 3rd. sg.*

Vatthussa vūpasamāya – Vin. I. 357
For settling the case; *vi + upa + Śam + a, der.*

Vatthūni parigaṇhanti – Vin. I. 228
Occupy the sites; *pari + Gṛh + nā + nti, pres. 3rd. pl.*

Vadaññū vītamaccharo – A. IV. 285
The one who is bountiful, bereft of stinginess; *vadaṃ + Jñā + ū, der.; vi + I + ta, pp. + maccharo*

Vadatu, ayyā, bhikkhusaṃgho – Vin. II. 276

Sirs, let the Order of bhikkhus speak; *ayya = Skt. ārya; Vad + a + tu, imper. 3rd. sg.*

Vada bhante paccayena – A. II. 81

Venerable sir, tell (me) in terms of requisites (please tell me what you need); *pavāreti, nimanteti, Cy. III. 110; Vad + a, imper. 2nd. sg.*

Vadeyyātha bhante yena attho – Vin. III. 132

Venerable sir, you should tell me what you need; *Vad + eyyātha, opt. 2nd. pl.*

Vadeyyātha vā no vā vadeyyātha – A. IV. 211

Whether you would say or not

**Vadeyyāma kho taṃ gahapati, sace
tvam nātikaḍḍheyāsi – Vin. III. 17**
Householder, if you don't push me too much, I would tell you; *Vad + eyyāma, opt. 1st. pl.; na + ati + kaḍḍha (from*

Kṛṣ) + eyyāsi, opt. 2nd. sg.

Vadeyyāsi yena attho – Vin. IV. 158
You should tell me what you need; *Vad + eyyāsi, opt. 2nd. sg.*

Vadehi Gotama – Vin. I. 82

Speak on, Gotama; *the Buddha addresses the father by clan name; Vad + e + hi, imper. 2nd. sg.*

Vadhakacitto idhūpasamkanto – Vin. II. 192

You have come here with the intention of killing; *idha, incl. + upa + sam + Kram + ta, pp.*

Vadhāya onīyanti – Vin. I. 88

They are led away for execution; *o (ava or apa) + Nī + ya + nti, pass. pres. 3rd. pl.*

Vadhuyā nibbuyhamānāya – D. III. 89

When the bride was being carried away; *ni + Vah + ya + māna, pass. pr. p.*

**Vadhena vā bandhanena vā jāniyā vā
garahāya vā pabbājanāya vā – D. I. 135**

By putting to death, putting in jail, deprivation, censuring or by banishing; *pa + Vrej + e + ana, caus. der.*

Vadho payutto – Vin. II. 194

Killing has been contrived; *pa + Yuj + ta, pp.*

Vadho yeva maññe Nigaṇṭhesu

Nātaputtiesu vattati – D. III. 117; M. II. 244

It was just a slaughter that exists in the community of Nigaṇṭhas, the sons of Nāta; *maññe, incl.; Vṛt + a + ti, pres. 3rd. sg.*

Vadho heso Kesi ariyassa vinaye – A. II. 113

Kesi, this is, indeed, death in the discipline of the noble; *hi + eso*

Vanantaṃ yeva pacārayāmi – A. I. 182

I make myself move to the forest itself; *vanantaṃ + (y) + eva; pa + Car + aya + mi, caus. pres. 1st. sg.*

**Vanabhaṃgena itthi purisaṃ
bandhati – A. IV. 197**

Woman binds a man with what is brought from the forest; *vanato bhañjitvā āhaṭena pupphaphalādinā paṇṇākārena, Cy. IV. 106; vana + Bhañj + a, der.; Ba(n)dh + a + ti, pres. 3rd. sg.*

Vanam ajjhogāhetvā – S. I. 129; III. 235, IV. 105

Having entered into the forest; *adhi + o + Gāh + e + tvā, absol.*

Vanam vanāsayā pavisanti – S. III. 85

The forest-dwellers enter into the forest; *vana + āsaya: ā + Śri + a, der.; pa + Viś + a + nti, pres. 3rd. pl.*

Vanasaṇḍam ajjhogāhetvā – M. I. 501

Having entered into the jungle thicket

Vanā nibbanamāgataṃ – A. III. 346
The one who has come to non-forest

from the forest; *kilesavanato nibbanam kilesavanarahitam nibbanam āgataṃ sampattam*, Cy. III. 371; *ni + vanam + āgataṃ*

Vanena vanam gahanena ghanam ninnena ninnam thalena thalam papatami – M. I. 79

I shift from forest to forest, thicket to thicket, valley to valley and from land to land; *vanena vananti vanato vanam, papatami gacchami*, Cy. II. 46; *pa + Pat + a + mi, pres. 1st. sg.*

Vanam no paccavamati – A. V. 337
Does not take in again what is already left out (does not eat what is vomited); *Vam + ta, pp.; pati + ā + Vam + a + ti, pres. 3rd. sg.*

Vandami ayyā – Vin. II. 78; III. 162
I respect (to you) sirs; *Vand + a + mi, pres. 1st. sg.; ayyā, voc. pl.*

Vapakassateva satthārā – A. III. 393
He keeps himself away from the teacher; *vi + apa + Kṛṣ + ya + ti; pass. pres. 3rd. sg. + eva*

Vapakassati garuṭṭhāniyehi sabrahmacārīhi – A. III. 393
He keeps himself away from the deferential co-celibates; *garu + ṭhāna + iya, der.*

Vappam puñchivā – Vin. I. 345
Having wiped off tears; *vappa (Skt. bāṣpa); Proñch + i + tvā, absol.*

Vammiko cupaciyati – D. III. 188
Ant-hill grows up; *vammika generally means ant-hill, but in this context it*

means family or house; in the Vammika sutta of the MN. I. 144 vammika is compared with the material body; ca + upa + Ci + iya + ti, pass. pres. 3rd. sg.

Vamkakenāpi kīlanti – Vin. II. 10
(They) play also with a toy plough; *vamkakanti gāmadārakānam kīlanaka- khuddaka- namgalaṃ, D. Cy. 86; vamkakena + api; Kṛīḍ + a + nti, pres. 3rd. pl.*

Vayañcassānupassati – A. III. 378; Vin. I. 184

Observes its change too; *vayam + ca + assa + anu + passati, pres. 3rd. sg.*

Vayo āyam pariyādāya ṭhassati – A. IV. 283

Expenditure will exceed the income; *pari + ā + Dā + ya, absol.; Sthā + ssa + ti, fut. 3rd. sg.*

Vayham ratho sakaṭam sandamānikā sivikā pāṭamkī – Vin. IV. 339
Carriage, wagon, cart, chariot, palanquin, sedan chair; *Vah + ya, meta.*

Varattā chijjeram – D. III. 27
Straps would break; *Chid + ya + eram, opt. mid. 3rd. pl.*

Varattehi bandhitvā goyugehi āvijjheyāma – D. III. 26-7
Having tied down with straps, we would drag him by two oxen; *ā + vijjh (from Vyadh) + eyyāma, opt. 1st. pl.*

Varabhaṇḍam ādāya – Vin. IV. 225
Having taken the valuables; *ā + Dā + ya, absol.*

Varam te tiṅhena govikattanena kucchi parikanto natveva yā rattandhakāratimisāyam kucchi-hetu piṇḍāya carasā – M. I. 449
It is better for you to cut open the belly with a sharp knife of the butcher than to roam in the thick darkness for the reason of belly to collect alms; *tiṅha = Skt. tikṣṇa; go + vi + Kṛnt + ana, der.; pari + Kṛnt + ta, pp.; na + tu + eva; carasā, analog. form*

Varaseyyāyo palibuddhanti – Vin. II. 166; IV. 42

(They) block the best sleeping places; *paṭhamataram gantvā pattacivaram atiharitvā rumbhitvā tiṅhanti, Cy. 780; pari (=pali) + Rudh or Bādh + ya + nti, pres. 3rd. pl.*

Vallikam dhārenti – Vin. II. 106
(They) wear ear ornaments; *Dhṛ + e + nti, caus. pres. 3rd. pl.*

Vaḷavam gadrabhena sampayojeyyum – M. II. 153
They would make a mare mate with a male donkey; *sam + pa + Yuj + e + eyyum, caus. opt. 3rd. pl.*

Vaḷavāratham āruyha – D. I. 106
Having mounted the chariot drawn by mares; *ā + Ruh + ya, absol.*

Vavatthānam dassetvā nipajjanti – Vin. IV. 289
They lie down keeping a dividing line between the two; *majjhe kasāvaṃ vā kattarayaṭṭhiṃ vā antamaso kāyabandhanampi ṭhapetvā; Cy. 932*

Vavassaggārammaṇam karitvā – A.

I. 36
Having taken Nibbāna as the object (of meditation); *vi + ava + Sṛj + ta, pp., the same term occurs as vossaggārammaṇa*

Vasantāpi ekatova vasanti – Vin. IV. 41
Even when they are living, they just live together (They keep on living together); *cp. uppajjamānā uppajjanti; ekato + eva; Vas + a + nti, pres. 3rd. pl.*

Vasitā no gādham kattā – A. II. 107
The one who does not make a hole but lives there; *Vas + i + tu, der.; Kṛ + tu, der.*

Vasipatto pāramippatto ariyasmiṃ sīlasmiṃ – M. III. 28
The one who has gained mastery and perfection in noble moral virtue; *vasi + pa + āp + ta, pp.; pārami + patta*

Vasī vitakkapariyayapathesu – M. I. 122
The one who has a mastery over the processes of thinking; *vitakka + pariyāya + patha*

Vaseyyāma ekarattam āvasathāgāre – Vin. IV. 17
May we stay for one night in the resting house; *Vas + eyyāma, opt. 1st. pl.; āvasatha + agāra*

Vaseyyāma ekarattim agyāgāre – Vin. I. 24
May we stay for one night in the fire house; *aggi + agāra*

- Vassaṃ ukkaḍḍhitukāmo – Vin. I. 138**
Desiring to postpone the observance of rainy retreat; *u(t) + kaḍḍha (from Kṛs) + i + tuṃ, inf. + kāma*
- Vassaṃ upagacchāmi – D. II. 98**
I will observe rainy retreat
- Vassaṃ vaseyya – Vin. IV. 313**
Should observe the rainy retreat; *Vas + eyya, opt. 3rd. sg.*
- Vassaṃ vuttho – S. V. 405**
The one who had observed the rainy retreat; *Vas + ta, pp.*
- Vassasataparibbute Bhagavati – Vin. II. 294**
One hundred years after the parinibbāna of the Blessed One; *loc. absl.*
- Vassasatassa vassasatassa accayena – S. V. 456**
After every hundred years; *continuity is expected by the repetition; ati + aya (from I)*
- Vassasatāyuko vassasatajīvī – S. V. 440**
The one who has the span of life for one hundred years and living his life for one hundred years; *vassa + sata + āyuka: āyu + ka, der.; vassa + sata + jīvī: jīva + ī, der.*
- Vassānaṃ temāsaṃ paṭibāhituṃ – Vin. II. 167**
To keep away three months of rains; *paṭi + Bāh + i + tuṃ, caus. inf.*
- Vassānaṃ pacchime māse, sarada-samaye viddhe vigatavalāhake deve – M. I. 317**
In the last month of the rains, during the time of autumn, when the sky is clear and cloudless; *viddheti ubbidhe; deveti ākāse, Cy. II.377; Vyadh + ta, pp.*
- Vassāne vassaṃ upagantuṃ – Vin. I. 137**
To observe rainy retreat in the rainy season
- Vassāvāsaṃ allīyissanti saṃkāpāyissanti – Vin. I. 138**
Will stick to the rains and make preparaton for residence in the rains; *a + Lī + ya + i + ssanti, fut. 3rd. pl.; saṃ + Klp + aya + i + ssanti, caus. fut. 3rd. pl.*
- Vassāvāsaṃ upagantukāmo hoti – A. V. 334**
Is desirous of observing rainy retreat; *vassa + vāsa; upa + gantuṃ + kāmo*
- Vassāvāsaṃ paṭisuṇitvā visaṃvādessati – Vin. I. 153**
Having promised the observance of rainy retreat, (he) will make it contradict; *paṭi + Śru + ṇā + i + tvā, absol.; vi + saṃ + Vad + e + ssanti, caus. fut. 3rd. pl.*
- Vassāvāsikaṃ dassāmi – Vin. III. 260**
I will give a robe for the rainy retreat; *vassāvāsa + ika, der.; Dā + ssāmi, fut. 1st. sg.*
- Vassāvāso paṭissuto hoti – Vin. I.**

- 153**
(He) has promised the observance of rainy retreat; *paṭi + Śru + ta, pp.; cp. paṭissava*
- Vassikasāṭhikaṃ atikkamitvā sibbesi – Vin. II. 289**
Having stepped on to the bathing clothe, you sew (it); *vassa + ika, der.; ati + Kram + i + tvā, absol.; Sīv + ya + e + s + i, pst. 3rd. sg.*
- Vassikasāṭhikā anuññātā – Vin. IV. 172**
The bathing clothe has been approved; *anu + Jñā + ta, pp.*
- Vassikā tesam aggamakkhāyati – A. V. 22**
Jasmine is said to be the best among them; *aggā + ā + Khyā + ya + ti, pass. pres. 3rd. sg.*
- Vassūpanāyikaṃ sambhāvetuṃ – Vin. I. 253**
To undertake the observance of rainy retreat; *saṃ + Bhū + e + tuṃ, caus. inf.*
- Vassūpanāyikā, purimikā pacchimikā – Vin. I. 137**
Observance of rainy retreat, the first and the last; *vassa + upa + naya + ika, der.*
- Vassūpanāyikāya puṇṇāya puṇṇamāya rattiyā – D. II. 207**
On a full moon night, at the commencement of the rainy retreat; *vassa + upa + Nī + a + ika, der.*
- Vahantu vā mā vā – A. IV. 189**
- Whether (they) would carry it or not; *Vah + a + ntu, imper. 3rd. pl.; mā, prohibitive p.*
- Vākaṭiraṃ nivāsetvā – Vin. III. 34**
Having caused to put on a bark-garment; *ni + Vas + e + tvā, caus. absol.*
- Vācaṃ bhindati – M. I. 301; Vin. I. 157, bhindeyya**
Speaks (breaks the word); *Bhi(n)d + a + ti, pre. 3rd. sg.*
- Vācā bhinnā hoti – Vin. III. 266**
It is already said; *vācaṃ bhindati is an idiomatic expression for speaking; Bhid + ta, pp.*
- Vācāya vācāya āpatti – Vin. III. 164**
For each and every word there is an offence; *ā + Pad + ti, der.*
- Vācāvikkhepaṃ āpajjati, amarāvikkhepaṃ – D. I. 24; M. I. 521**
He engages in verbal wriggling, in eel wriggling; *vācā + vi + Kṣip + a, der.; ā + Pad + ya + ti, pres. 3rd. sg.*
- Vāñijūpamā maññe paṭibhanti – M. II. 232**
I feel that they are just like merchants; *vāñija + upamā; maññe, incl.; paṭi + Bhā + nti, pres. 3rd. pl.*
- Vāñijova atītattho – A. IV. 228**
As a merchant who has lost his wealth; *vāñijo + iva; ati + I + ta, pp. + attha*
- Vātapānā thaketabbā – Vin. I. 48**

Windows should be shut down; *stak + e + tabba, fut. pp.*

Vātapāne vivaranto.. vātapane thakento – Vin. III. 119

While opening the windows, closing the windows; *vi + Vr + a + nta, pr.p.; stak + e + nta, pr.p.*

Vātamaṇḍalikāya āvattitvā – Vin. II. 113

Having turned back by the whirling wind; *ā + Vrt + i + tvā, absol.*

Vātamaṇḍalikā saṃghāṭiyo ukkhipiṃsu – Vin. IV. 345; II. 136, vātamaṇḍalikāya

A whirling wind blew up (her) robes; *u(t) + Kṣip + iṃsu, pst. 3rd. pl.*

Vātaṃ anulometi – A. III. 250; Vin. I. 221

It agrees with the wind; *anuloma + e + ti, denom. pres. 3rd. sg.*

Vātasamuṭṭhānā ābādhā – A. V. 110

Ailments caused by wind

Vātātapena sampuṭito hoti sammilāto – M. I. 80

Shrunk and withered because of the wind and the sun; *sampuṭa + i + ta, pp.; saṃ + Mlā + ta, pp.*

Vātātape visoseyya – S. II. 88

He would make it dry up in the wind and the sun; *vāta + ātapa; vi + Śuṣ + e + eyya, caus. opt. 3rd. sg.*

Vātātapo vā snehagataṃ pariya-diyeyya – A. III. 394

Wind or heat of the sun would

overcome (would dry up) the moisture; *vāta + ātapa; sneha + gata; pari + ā + Dā + iya + eyya, opt. 3rd. sg.*

Vātābādho hoti – Vin. I. 205

Has rheumatism; *vāta + ābādho*

Vātena na samīrati – Vin. I. 185

Does not shake due to wind; *saṃ + Īr + a + ti, pres. 3rd. sg.*

Vāto ekamantaṃ apavahati – A. IV. 170

The wind carries (them) to one side

Vāto cīvaraṃ kāyamhā apavahati – M. II. 139

The wind takes the robe away from the body; *apa + Vah + a + ti, pres. 3rd. sg.*

Vātova sedataṃ – D. II. 265

As a cool breeze to those who are sweating; *Svid + e + nta, caus. pr.p.; vato + iva*

Vādakkhitto hoti – Vin. IV. 1

Entangled in a disputation; *vāda + Kṣip + ta, pp.*

Vādaṃ āropetvā apakkantā – M. II. 3

Having challenged, (they) went away; *apa + Kram + ta, pp.*

Vādaṃ āropetvā ..saṃkami – Vin. I. 60

Having challenged ..shifted; *a + Ruh + e + tvā, caus. absol.; saṃ + Kram + i, pst. 3rd. sg.*

Vādaṃ āropessāma – M. II. 122; S.

IV. 323, āropehi

We will challenge (him); *ā + Ruh + e + ssāma; caus. fut. 1st. pl.*

Vādaṃ nipātesi – D. I. 91

Charged with; *ni + Pat + e + s + i, caus. pst. 3rd. sg.*

Vādena vādaṃ āsāditabbaṃ

amaññimha – M. I. 236

We thought to attack (your) argument with (my) argument; *ā + Sad + e + tabba, caus. fut. pp.; a + Man + ya + i + mha, pst. 1st. pl.*

Vādena vādaṃ samāradhho – M. I. 250

When he was targeted (by me) in my argument; *saṃ + ā + Rabh + ta, pass. pp.*

Vādo tamhi na rūhati – Vin. II. 203

Accusation has no effect on him; *Ruh + a + ti, pres. 3rd. sg.*

Vāpitaṃ te bhagini? – Vin. III. 131

Sister, have you caused to sow (or mow)?; this has some hidden meaning connected with sexuality; *Vap + e + i + ta, caus. pp.*

Vāmaṃ muñca dakkhiṇaṃ gaṇhāhi – S. III. 108

Leave the left and take the right; *Mu(ñ)c + a, imper. 2nd. sg.; Grh + ñā, meta. imper. 2nd. sg.*

Vāmena pādena niggahetvā dakkhiṇena pādena vitthāretvā – A. III. 187

Holding (it) fast with the left foot and making it spread out with the right; *ni*

+ Grh + e + tvā, absol.; vi + Str + e + tvā, caus. absol.

Vāmena hatthena pajāpatiṃ gahetvā – A. IV. 210

Taking the wife with the left hand

Vāmena hatthena bhiṃkāraṃ gahetvā dakkhiṇena hatthena cakkaratanaṃ abbhukkiri – D. II. 172

Having taken the golden water vessel by the left hand, he sprinkled water with his right hand over the gem-wheel; *Grh + e + tvā, absol.; abhi + u(t) + Kīr + i, pst. 3rd. sg.*

Vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā – M. I. 124, III. 97; S. IV. 176; A. III. 28

Taking the reins by the left hand and the driving stick by the right

Vāmena hatthena saṃghāṭiṃ uccāretvā dakkhiṇena hatthena pattaṃ paṇāmetvā – Vin. II. 216

Having caused to raise up double layer robe with the left hand and extend the bowl with the right hand; *u(t) + Car + e + tvā, caus. absol.; pa + Nam + e + tvā, caus. absol.*

Vāyamtivā na chupi – Vin. III. 127

Having made an attempt he did not touch; *vi + ā + Yam + i + tvā, absol.; Chup + i, pst. 3rd. sg.*

Vāruṇiṃ cittamohiniṃ – A. III. 213

Strong drink that makes mind confused; *Muh + a + inī, der.*

- Vāreyānīpi vattāpeti – Vin. III. 135**
Makes arrangements for marriage; *Vṛ + e + ya, caus. der.; Vṛt + āpe + ti, caus. pres. 3rd. sg.*
- Vālakambalaṃ nivāsetvā – Vin. III. 34**
Having caused to put on a blanket made of horse-hair
- Vālaggakoṭṭinittuddanamattopi padeso – D. II. 139; A. III. 403**
A place even to the extent of inserting a tip of hair, i.e. so packed; *ni + Tud + ana, der.*
- Vālaggamattaṃ pāpassa abbhā-mattava khāyati – S. I. 205**
To him, just a hair-tip of evil, appears as a cloud; *vāla + agga + matta; abbha + mattaṃ + iva; Khyā + ya + ti, pass. pres. 3rd. sg.*
- Vālayakkhaṃ vihāraṃ pāhesi – Vin. III. 84**
Caused to send (a monk) to an abode inhabited by a fierce demon; *pa + Hi + e + s + i, caus. pst. 3rd. sg.*
- Vālā sunakhā caṇḍo balibaddo cikkhallo okāso – Vin. IV. 312**
Fierce dogs, wild bulls, muddy place
- Vālikam doṇiyā ākiritvā – M. III. 140**
Having strewed sand over the trough; *ā + Kīr + i + tvā, absol.*
- Vālānaṃ amanussānaṃ āvāso – A. III. 268**
A residence of very cruel non-humans
- Vālehi ubbāḷhā honti – Vin. I. 148**
(They) are extremely troubled by the wild beasts; *u(t) + Bādh + ta, pp.*
- Vālehi samāgaccheyyaṃ sīhena vā vyagghena vā dīpinā vā acchena vā taracchena vā – A. III. 101**
I should encounter with dangerous animals, a lion, a tiger, a leopard, a bear or a hyena; *saṃ + ā + gaccha + eyyaṃ, opt. 1st. pl.*
- Vāsaṃ upagañchi – D. II. 173**
Settled down; *upa + gañcha (gaccha) + i, pst. 3rd. sg.*
- Vāsaṃ upeti caturamginiyā senāya – M. III. 172**
Takes abode with the army of four divisions; *upa + I + ti, pres. 3rd. sg.; catu + ® + aṃga + inī*
- Vāsaṃ kappeti – D. II. 88; S. IV. 219, kappenti**
Lives; *Vas + a, der.; kappa + e + ti, denom. pres. 3rd. sg.*
- Vāsitakena piñṇākena nhāyanti – Vin. IV. 341**
(They) take bath with scented ground sesame; *Vas + e + i + ta, caus. pp.; Snā + ya + nti, meta. pres. 3rd. pl.*
- Vāsitikāya mattikāya nahāyanti – Vin. II. 280**
(They) take bath with scented clay; *Snā + ya + nti, meta. pres. 3rd. pl.*
- Vāsetuṃ anujānāmi – Vin. II. 120**
I approve to make them scented; *Vas + e + tuṃ, caus. inf.; anu + Jān + nā + mi, pres. 1st. sg.*

- Vāsehi bhesajjehi attho hoti – Vin. I. 200**
There is a need of medicine prepared with fat
- Vikaṇṇaṃ uddharituṃ – Vin. I. 297**
To cut off the uneven corner; *vi + kaṇṇa; u(t) + Dhṛ or Hṛ + i + tuṃ, inf.*
- Vikappanūpagapacchimaṃ – Vin. III. 196**
The last is the one fit for assignment; *vikappana + upaga + pacchima*
- Vikappaṃ āpajjissati – Vin. III. 215**
Will propose alteration; *ā + Pad + ya + i + ssati, fut. 3rd. sg.*
- Vikappetvā ganhāhi – Vin. IV. 78**
Having assigned it (to another) take it; *vi + kappa + e + tvā, denom. absol.; Gṛh + ṇā + hi, meta. imper. 2nd. sg.*
- Vikalake tosetvā kusapātaṃ kātuṃ – Vin. I. 285**
To draw a lottery for the insufficients (vikalaka); *ettha cīvaravikalakaṃ puggalavikalakanti dve vikalakā, Cy. 1125; Tuṣ + e + tvā, caus. absol.; kusa + pāta: Pat + a, der.; Kṛ + tuṃ: kartuṃ > kattuṃ > kātuṃ, inf.*
- Vikāraṃ sallakkhetvā – Vin. I. 271**
Having taken into consideration the symptoms of the disease; *saṃ + lakka + e + tvā, denom. absol.*
- Vikālavisikhācariyānuyogo – D. III. 182**
Moving around the streets at improper time; *vikāla + visikhā + cariyā + anuyogo*
- Vikāle āgacchanti – Vin. III. 159**
(They) come at improper time
- Vikāle gāmaṃ paviseyya – Vin. IV. 165**
Should go to the village at an improper time; *pa + Viś + eyya, opt. 3rd. sg.*
- Vikālepi bhujanti – Vin. II. 10**
(They) eat even at improper time; *vi + kāle + api; Bhuj(ñ) + a + nti, pres. 3rd. pl.*
- Vikāle maññe tayā bhuttaṃ – Vin. IV. 149**
I suppose you have eaten at improper time; *Bhuj + ta, pp.*
- Vikāle sīsaṃ nhāyitvā – Vin. IV. 117**
Having taken a full bath at improper time; *Snā + ya + i + tvā, absol.*
- Vikālo nāma atthamgate suriye yāva aruṇuggamanā – Vin. IV. 274**
Improper time means when the sun is set, till the rise of the dawn (in the next morning); *aruṇa + u(t) + gamana*
- Vikālo nāma majjhantike vīvatte yāva aruṇuggamā – Vin. IV. 86, 166**
Improper time means when the noon time is gone, until the rise of dawn (in the next morning); *majjhanta + ika, der.; vi + ati + Vṛt + ta, pp.; yāva, incl., used with abl.*
- Vikkāyikaṃ bhaṇḍaṃ kātuṃ – Vin. III. 244**

To make goods for sale; *vi + kaya*:
Krī + a, der. + ika, der.

**Vikkhittacitto dhammaṃ suṇāti
anekaggacitto – A. III. 174**

He listens to the Dhamma with a
scattered mind, not with a mind one-
pointed; *vi + Kṣip + ta, pp. + citta*;
Śru + ṇā + ti, pres. 3rd. sg.

**Vigatathīnamiddho bhikkhu-
saṃgho – D. III. 209; A. V. 122; Vin.
II. 200**

Community of bhikkhus is free from
sloth and torpor; *vi + Gam + ta, pp. +*
thīna + middha

**Vigayha parikkammaṃ kārāpentī –
Vin. II. 106**

Having plunged into the water (they)
cause to rub each other's body;
aññamaññassa sarīrena sarīraṃ
ghaṃsanti, Cy. 1200; vi + Gṛh + ya,
meta. absol.; Kr + āpe + nti, caus.
pres. 3rd. pl.

**Vigatamalamaccherena cetasā
agāraṃ ajjhāvasatī, muttacāgo
payatapāṇī vossagarato yācayogo
dānasamvibhāgarato – A. I. 150; IV.
266, f.**

With a mind free from the rust of
stinginess, he dwells at home as a
person who is generous, with clean
hands, delighted in giving away,
suitable to ask for and delighted in
sharing; *vi + Gam + ta, pp.; adhi*
+ ā + Vas + a + ti, pres. 3rd. sg.,
agāraṃ is governed by the prefix
adhi; Muc + ta, pp. + cāgo; pa +
Yam + ta, pp. + pāṇi + ī, der.; vi +
o (ava) + Sṛj + ta, pp. + Ram + ta,

pp.: yāca + Yuj + a, der.; dāna +
saṃ + vi + Bhaj + a, der. + rato;
Ram + ta, pp.

**Vigatalomahaṃso vivekāvatto
antaragharenisino – M. II. 138**

Without being scared and immersed in
solitude, he has been sitting inside the
house; *vi + Gam + ta, pp.; loma (Skt.*
roma) Hṛṣ + a: harsa > hassa > hāsa
> haṃsa, der.; vi + Vic + a, der.; ā +
Vṛt + ta, pp.

**Vigarahi Buddho Bhagavā – Vin. I.
45; III. 20**

The Buddha, the Blessed One,
rebuked; *vi + Garh + a + i, pst. 3rd.*
sg.

Viggāhikakathaṃ anuyuttā – D. I. 8

Engaged in a contentious talk; *vi +*
Gṛh + ika, der. + kathā; anu + Yuj +
ta, pp.

**Viggāhikāya kathāya sati – A. IV.
87**

When there is a contentious talk; *loc.*
absl.

Vighātaṃ āpajjanti – Vin. I. 185

Meet with disaster; *ā + Pad + ya +*
nti, pres. 3rd. pl.

**Vighāsādānaṃ guḷaṃ datvā – Vin. I.
225**

Having given molasses to those who
eat what is left over; *vi + Ghas + a,*
der. + ada; Dā + tvā, absol.

**Vighāsādānaṃ pūvaṃ dehi – Vin.
IV. 91**

Give cake to those who eat what is left

over; *Dā + e + hi, imper. 2nd. sg.*

Vighāse saṃvaddho – D. III. 24

Grown up on the left over food; *saṃ +*
Vṛdh + ta, pp.

Vicakkhukammāya āgato – S. I. 118

He has come for making you blind (to
deceive you)

**Vicayaso desito ..dhammo – S. III.
96**

The Dhamma has been explained
selectively; *ñāṇena paricchinditvā,*
Cy. II. 306; vi + Ci + a + so, adv.;
Dṛś + e + i + ta, pp.

**Vicikicchā pariyuṭṭhitena cetasā –
S. V. 123**

With the mind aroused by sceptical
doubt

**Vicitrāni pañhapaṭibhānāni
sotukāmo – D. II. 352**

Desiring to listen to the wonderful
ideas coming to (his) mind in dealing
with questions; *sotuṃ, inf. + kāmo*

**Vicināhi āvusoti vattabbo – Vin. IV.
163**

"Investigate, brother", he should be
told; *vi + Ci + nā + hi, imper. 2nd. sg.;*
Vac + tabba, fut. pp.

Vicinitvā ācikkha – Vin. IV. 226

Make a search and inform (me); *vi +*
Ci + nā + i + tvā, absol.; ā + Khyā,
intens. imper. 2nd. sg.

**Vicinitvā mūlāmūlaṃ gantvā – Vin.
I. 357**

Having investigated and gone into the

root cause (of the matter); *Gam + tvā,*
absol.

Vicetosmi nāmāhaṃ – S. V. 447

Am I out of mind!; *vi + ceto + asmi;*
nāma + ahaṃ; nāma is used here in
the sense of bewilderment

Viceyya deti – A. IV. 244

Gives away after careful
consideration; *vi + Ci + ya, absol.;*
Dā + e + ti, pres. 3rd. sg.

**Viceyya viceyya atthe panāyati
ñāyena – D. II. 21**

(He) understands, after careful
consideration, the matters in
accordance with the law; *panāyatīti*
jānāti passati nayati vā pavatteṭīti
attho, Cy. 454; vi + Ci + ya, absol.;
panāyati, (pa + Jñā + ya + ti?) pres.
3rd. sg.

**Vijaṭetvā vā santharitabbaṃ – Vin.
III. 232**

Or having caused to dis-entangle, it
should be spread; *vi + Jaṭ + e + tvā,*
caus. absol.; saṃ + Str + a + i +
tabba, fut. pp.

**Vijitasamgāmo tameva samgāma-
sīsaṃ ajjhāvasatī – A. I. 106**

Having won the battle he dwells at the
same battle front; *vi + Ji + ta, pp. +*
saṃgāmo; adhi + ā + Vas + a + ti,
pres. 3rd. sg.; samgāmasīsaṃ is
governed by the prefix adhi

**Vijjantarikāya rūpāni passeyya – A.
I. 124**

Would see visual objects through the
light of a lightning; *vijju + antarikā*

Vijjante te ca dhammā mayi – M. III. 164

Those things are to be found in me; *Vid + ya + nte, pass. pres. mid. 3rd. pl.*

Vijjamāne parakkame – A. III. 213

When there is capability to override others; *loc. abs.*; *parā + kama (from Kram)*

Vijjā uppatataṃ seṭṭhā – S. I. 42

Wisdom is the best of all things that are coming up; *u(t) + Pat + a + nta, pr.p.*

Vijjācaraṇasampanno so seṭṭho devamānuse – M. I. 358

He, who has knowledge and conduct combined together, is supreme among gods and men; *vijjā + caraṇa + saṃ + Pad + ta, pp.*; *deva + manus + a, der.*

Vijjāya caraṇena – A. V. 327

With knowledge and conduct

Vijjāvimuttiphalaśacchikiriyāya saṃvattanti – S. V. 95

(They) lead to experience wisdom, liberation and fruits; *vijjā + vimutti + phala + sacchikiriyā; saṃ + Vṛt + a + nti, pres. 3rd. pl.*

Vijjhivā sīsaṃ chindivā sūle

paṭipāṭiyā ṭhapesi – Vin. IV. 124

Having shot at (the crows), cut (their) heads, he caused to fix them in a row on a stake; *Vyadh + ya + i + tvā, absol.*; *Chi(n)d + i + tvā, absol.*; *Sthā + āpe + s + i, caus. pst. 3rd. sg.*

Viññatti ca manussānaṃ amanāpā -

Vin. I. 312

Begging is unpleasant to the people; *vi + Jñā + āpe + ti, caus. der.*

Viññattiṃ upādāya vuccati – Vin. III. 246

It is so called, concerning intimation; *upa + ā + Dā + ya, absol.*; *Vac + ya + ti, pass. pres. 3rd. sg.*

Viññāpakasinaṃ eko saṃjānāti – A. V. 46

One identifies the device of consciousness; *kasinuggahāṭimākāse pavattaviññānaṃ, Cy. V. 20; vi + Jñā + ana, der.*; *saṃ + Jān + nā + ti, pres. 3rd. sg.*

Viññāṇaṃ hi Ānanda mātu-kucchiṃ na okkamissatha, api nu kho nāmarūpaṃ mātu-kucchismiṃ samuccissatha? – D. II. 63

Would there be the growth of name and form in mother's womb, had there been no descent of consciousness into mother's womb? ; *o (ava) + Kram + i + ssatha, cond. 3rd. sg.*; *saṃ + u (t) + Ci + ssatha, cond. 3rd. sg. api and nu, interr. p.*

Viññāṇaṃ anidassanaṃ anantaṃ sabbato pabhaṃ – D. I. 223

Consciousness is undemonstrable, infinite and radiant in every aspect; *an + anta*

Viññāṇaṃ ettha sitaṃ ettha paṭi-baddhaṃ – D. I. 76; M. II. 17

Consciousness is dormant and bound here; *Śī or Śri + ta, pp.*; *paṭi + Badh + ta, pp.*

Viññāṇasotaṃ pajānāti ubhayato abbochinnam, idhaloke paṭiṭṭhitaṃ ca paraloke paṭiṭṭhitaṃ – D. III. 105

He understands the stream of consciousness which is not cut off from both sides and established in this world and in the other world; *a + vi (bi) + o (ava) + Chid + ta, pp.*; *pati + Sthā + i + ta, pp.*

Viññāṇassa nirodhena ... vimokkhoti cetaso – A. I. 236

With the cessation of consciousness there is liberation of mind; *ni + Rudh + a, der.*; *vi + mokkha (Skt. mokṣa)*

Viññātā ca viññāpetā ca – A. IV. 196; Vin. II. 201

A knower and the one who makes others know; *vi + Jñā + tu, der.*; *vi + Jñā + āpe + tu, caus. der.*

Viññāte viññātavādītā – A. IV. 307

Maintaining what has been known as known; *vi + Jñā + ta, pp.*

Viññāpetvā bhuñjanti – Vin. I. 44

Having begged (they) eat; *vi + Jñā + āpe + tvā, caus. absol.*; *Bhu(ñ)j + a + nti, pres. 3rd. pl.*

Viññitvā vā viññāpetvā vā – Vin. IV. 264

Having asked for or having caused to ask for; *vi + Jñā + i + tvā, absol.*

Viññutaṃ pāpuṇi – Vin. I. 269

He reached the age of intelligence (grew up); *vi + Jñā + ū + tā, der.*; *pa + Āp + (u)ṇā + i, pst. 3rd. sg.*

Viññūnaṃ gārayho – M. I. 403

Censurable by the intelligents; *Garh + ya, meta. fut. pp.*

Viññūnaṃ pāsaṃso – M. I. 404

Commendable by the intelligents; *pa + Śams + ya, fut. pp.*; *gen. for instr.*

Viññū paṭibalo – Vin. IV. 214

Intelligent and competent

Viññū puriso asaṭho amāyāvī ujujātiko – D. III. 55

A person, intelligent, not crafty, not deceptive but straightforward; *a + māyā + āvī, der.*; *uju + jāti + ka, der.*

Viññū puriso itī patisaṃcikkhati – M. I. 403

An intelligent person reflects thus; *paṭi + saṃ + Khyā + ti, intens. pres. 3rd. sg.*

Viññū puriso na cirasseva paññāyatthaṃ ājāneyya – M. I. 480

An intelligent person would quickly understand the meaning (of it) by wisdom; *nacirasseva, indel.*; *paññāya + atthaṃ; ā + Jān + nā + eyya, opt. 3rd. sg.*

Viññū manussā – A. V. 167

Intelligent people; *vi + Jñā + ū, der.*

Viññū sabrahmacārī – A. V. 169

Intelligent co-celibates

Vitakkabahulo no dhammavihārī – A. III. 87

The one who has more thoughts, not the right way of living; *dhamma + vi + Hr + a + ī, der.*

**Vitakkavicārānaṃ vūpasamā
ajjhataṃ sampasādanaṃ cetaso
akodibhāvaṃ avitakkaṃ avicāraṃ
samādhijaṃ pītisukhaṃ dutiyaj-
jhānaṃ upasampajja viharati – D. I.
37**

Due to the subsiding of reasoning and investigation, he enters into and abides in the second jhāna which has internal serenity, one pointedness of mind and which is free from reasoning and investigation, endowed with joy and ease born of the concentration of mind; *vi + takka; vi + Car + a, der.; vi + upa + Śam + a, der.; adhi + atta; eka + o (ava) + Dhā = ekodhi, this form is sometimes transformed into ekodī or ekoti; dutiya + jhāna; upa + sam + Pad + ya, absol.*

**Vitakkavicārāpi vūpasamanti – A. I.
43**

Thoughts and investigation subside too; *vitakka + vicārā + api; vi + upa + Śam + a + nti, pres. 3rd. pl.*

**Vitakkavipphārasaddaṃ sutvā – D.
III. 104; A. I. 171**

Having heard the pervading sound of thoughts; *vitakkavipphārasena uppannaṃ vippalapantānaṃ suttapamattādīnaṃ saddaṃ sutvā, A. Cy. II. 269; vi + Sphur or Sphar + a, der.; Śru + tvā, absol.*

**Vitakkasamkhārasaṅghānaṃ – M. I.
121**

Stopping of thought formation; *vitakka + samkhāra + saṅghāna*

**Vitakkasahagatā saññāmanasikārā
samudācaranti – S. II. 273**

Identification and attention (memory) accompanied by discursive thoughts begin to play in the mind; *samudācarantīti pavattanti, Cy. II. 233; sam + u(t) + ā + Car + a + nti, pres. 3rd. pl.*

**Vitakkāya cittaṃ namati – M. III.
114**

Mind bends towards thinking; *Nam + a + ti, pres. 3rd. sg.*

**Vitakketvā vicāretvā vācaṃ
bhindati – S. IV. 293**

Having made reflection and investigation one breaks into words (speaks); *vitakka + e + tvā, denom. absol.; vi + Car + e + tvā, caus. absol.; Bhi(n)d + a + ti, pres. 3rd. sg.*

**Vitakko papañcasaññāsaṃkhā-
nidāno – D. II. 277**

Reasoning is based on proliferation of concepts; *papañca + saññā + saṃkhā + nidāna*

**Vitacchitaṃgāraṃ visibbeti – Vin.
IV. 116**

Warms himself up with raked out embers; *vi + taccha + e + i + ta, denom. pp.*

**Vitacchenti vibhājenti – Vin. III.
105**

(They) tear it piece by piece, cause to partake it piece by piece; *vi + taccha + e + nti, denom. pres. 3rd. pl.; vi + Bhaj + e + nti, caus. pres. 3rd. pl.*

**Vitthāyanti, maṃkū honti – Vin. I.
93**

Become embarrassed and confused; *vi*

+ *Styā + ya + nti, pres. 3rd. pl.*

Vithāritā kātabbā – Vin. III. 33

Should be explained in detail; *vi + Str + e + i + ta, caus. pp.; Kr + tabba, fut. pp.*

**Vithārena atthaṃ vibhajeyya – S.
IV. 93**

Would analyse the meaning in detail; *vi + Bhaj + eyya, opt. 3rd. sg.*

**Vithārena paresaṃ vāceti – A. III.
362**

Teaches others in detail; *Vac + e + ti, caus. pres. 3rd. sg.*

**Vithārena pātimokkhaṃ uddisitum
– Vin. I. 112**

To recite Pātimokkha in detail; *u(t) + Drś + i + tum, inf.*

**Vithārenapi dhammaṃ deseyyaṃ –
A. I. 133**

I would preach the Dhamma in detail too; *Drś + e + eyyaṃ opt. 1st. sg.*

**Vithārena sajjhāyaṃ karoti – D. III.
241; A. III. 22, 87, 362**

Rehearses in detail; *sa + ajjhāya; Kr + o + ti, pres. 3rd. sg.*

**Vithārena (na) suttaṃ hoti – Vin.
IV. 145**

Not heard in detail; *vi + Str + a, der.; Śru + ta, pp.*

Vithārena svāgatāni – A. IV. 279

Studied extensively; *su + āgatāni*

**Viditā uppajjanti, viditā
upaṭṭhahanti, viditā abbatthaṃ**

**gacchanti – M. III. 25, 124; A. II. 45;
IV. 32-3**

Being aware they arise, being aware they sustain and being aware they go to the end; *viditā pākaṭā hutvā uppajjanti...tiṭṭhanti... nirujjhanti, Cy. IV. 88; Vid + i + ta, pp.; u(t) + Pad + ya + nti, pres. 3rd. pl.; upa + Sthā + a + nti, pres. 3rd. pl.; abhi + atthaṃ + gacchanti*

**Videsso hoti atiyācanāya – Vin. III.
147**

One becomes an object of hate by asking for too much; *vi + dvis + ya, fut. pp.*

**Videhesu yena Bhagavā tena
cārikaṃ pakkāmi – M. II. 134-5**

Where the Blessed One was in the kingdom of Videha there he toured

**Viddhe vigatavalāhake deve – D. II.
183**

When the rainy clouds were driven out, i.e. when the sky became clear; *loc. absol.; Vyadh + ta, pp.*

**Viddho samāno codito sārathinā –
A. IV. 190**

Being beaten and spurred by the driver; *Vyadh + ta, pp.; Cud + e + i + ta, caus. pp.*

**Viddho savisena soka sallena – A.
III. 54**

Shot at by poisoned arrow of sorrow; *Vyadh + ta, pp.*

**Vidhāsamatikkantaṃ santaṃ
suvimuttaṃ mānasaṃ – A. IV. 53**

The mind, which has transcended

conceit, is serene and fully liberated; *vidhā + saṃ + ati + Kram + ta, pp.*; *Śam + ta, pp.*; *su + vi + Muc + ta, pp.*; *mana(s) + a, der.*

Vidhūtikam karonti – Vin. II. 9
(They) make a wreath

Vidhūpanaṅca tālavaṅṭaṅca ādāya – Vin. II. 130

Having taken a fan and a palm leaf whisk; *ā + Dā + ya, absol.*

Vidhūpanena pahāraṃ adāsi – Vin. IV. 263

Gave a blow with the fan; *vi + Dhū + āpe + ana, caus. der.*; *a + Dā + ā + s + i, double pst. 3rd. sg.*

Vinayakathaṃ katheti – Vin. II. 168; IV. 142

Gives a talk on discipline; *kathā + e + ti, denom. pres. 3rd. sg.*

Vinayadharapaṅcamena gaṇena – Vin. I. 197

With a group of five including a Vinaya master

Vinayadharaṃ paripucchāmi – Vin. IV. 141

I consult a Vinaya master

Vinayapariyattiyā vaṇṇaṃ bhāsati – Vin. IV. 142

Praises the learning of Vinaya by heart; *vinaya + pari + Āp + ti, der.*; *Bhās + a + ti, pres. 3rd. sg.*

Vinayaṃ na upeti – A. II. 112
Does not come to the standard

training; *upa + e (from I) + ti, pres. 3rd. sg.*

Vinayaṃ vācetuṃ – Vin. II. 261

To teach Vinaya (discipline); *Vac + e + tuṃ, caus. inf.*

Vinayaṃ vinicchissanti – Vin. II. 75; III. 159

(They) will decide upon disciplinary matters

Vinayaṃ vivaṇṇema – Vin. IV. 143

Let us condemn discipline; *vivaṇṇa + e + ma, denom. pres. 1st. pl.*

Vinayaṃ vissajjetuṃ – Vin. I. 113

To answer the questions pertaining to discipline; *vi + Sṛj + ya + e + tuṃ, caus. inf.*

Vinayasandosā dhammasandoso – A. III. 106

From corrupt discipline comes corrupt Dhamma

Vinayātisāre dukkaṭaṃ – Vin. II. 306

Wrong doing in going beyond the limit of Vinaya; *vinaya + ati + Sṛ + a, der.*; *du + Kṛ + ta, pp.*

Vinayāya sikkhe – S. I. 117

Should train (yourself) to drive away; *vi + Nī + a, der.*; *Śak + a + e, desid. opt. 3rd. sg.*

Vinaye okāsaṃ kārapetvā suttantaṃ vā abhidhammaṃ vā pucchati – Vin. IV. 344

Having made him permit (to ask questions) concerning Vinaya, she asks

(questions) about Suttanta or Abhidhamma; *Kṛ + āpe + tvā, caus. absol.*; *Pṛch + ya + ti, pres. 3rd. sg.*

Vinaye cheko hoti asaṃhīro – Vin. II. 96

Skilled in Vinaya and firm (cannot be distracted); *a + saṃ + Hṛ + ya: hārya > hāra (hāriya) > hīra, fut. pp.*; *cp. pāṭihīra and pāṭihāriya*

Vinaye ṭhito hoti asaṃhīro – A. IV. 141

Has set in discipline and cannot be distracted

Vinaye pakataññuno bhavissanti – Vin. IV. 143

They will become experts in discipline

Vinā āyogena na phāsu hoti – Vin. II. 135

It is not convenient (for him) without a bandage; *vinā, incl. used with instr.*

Vinā daṇḍena āhiṇḍituṃ – Vin. II. 132

To walk without the stick; *ā + Hiṇḍ + i + tuṃ, inf.*

Vinā santhatā na phāsu – Vin. III. 228

It is inconvenient without a spread

Vinā sappinā arogaṃ kātuṃ – Vin. I. 276

To cure without (using) ghee; *Kṛ + tuṃ: kar + tuṃ > kat + tuṃ > kā + tuṃ, inf.*

Vinā sikkāya pattaṃ pariharituṃ –

Vin. II. 132

To use the bowl without a case; *pari + Hṛ + i + tuṃ, inf.*

Vinicchayakathāya vattamānāya – Vin. IV. 152-3

When the matter is being decided; *loc. absl. vi + nicchaya + kathā; Vṛt + a + māna, pr.p.*

Vinicchayaṃ na denti – Vin. II. 263

Do not give a decision; *Dā + e + nti, pres. 3rd. pl.*

Vinidhāya diṭṭhiṃ vinidhāya khantiṃ vinidhāya ruciṃ vinidhāya bhāvaṃ anusāveti – Vin. II. 205; III. 93

Without putting aside the wrong view, agreement with it, affection with it and being with it, makes the legal pronouncement; *vi + ni + Dhā + ya, absol., cp. nidhāya daṇḍaṃ bhūtesu, Dh.405; anu + Śru + e + ti, caus. pres. 3rd. sg.*

Vinipātaṃ gaccheyya – S. V. 376

Could go to purgatory; *vi + ni + Pat + a, der.*; *gaccha + eyya, opt. 3rd. sg.*

Vinipātāya saṃvattati – M. III. 117

Leads to the state of misery; *saṃ + Vṛt + a + ti, pres. 3rd. sg.*

Viniveṭhetvā vinimocetvā yena-kāmaṃ pakkamati – A. III. 92

Causing to disentangle and free himself, he goes off as he likes; *vi + ni + Viṣṭ + e + tvā, caus. absol.*; *vi + ni + Muc + e + tvā, caus. absol.*

Vineyya maccheramalaṃ – A. IV. 245

Having removed the rust of stinginess

Vineyya hadaye daram – Vin. II. 156

Having removed pain in the heart; *vi + Nī + ya, absol.; dara is sometimes used as daratha; similar expressions, sama-samatha, dama-damatha*

Vipaccatāya vohāro – Vin. II. 88

Using a harsh language for challenging others; *vi + Vac + ya + tā, der.; cp. vipāceti in the context of ujjhāyati khīyati; citta dukkhattham voharo, pharusavacananti attho Cy. 1104*

Vipajjamānaṃ appaphalaṃ hoti – M. II. 197

That which goes wrong brings about a little benefit

Vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkha-

domanassupāyāsā – D. I. 36; S. III. 3

Because of the change and inconstancy there arise sorrow, lamentation, affliction, displeasure and unrest; *vipariṇāma + aññathābhāvā; u(t) + Pad + ya + ntī, pres. 3rd. pl.; domanassa: du + mana(s) + ya, der. + upāyāsā: upa + āyāsa*

Viparītato dahanti – D. III. 34

They consider in a wrong way; *Dhā + a + ntī, pres. 3rd. pl.*

Viparītasāññaṃ paccalattha – M. I. 507

They got a wrong impression; *vi + pari + I + ta, pp.; pati + a + Labh + ttha, pst. mid. 3rd. sg.*

Vipallāsampi sattā paṭilabheyyuṃ – Vin. III. 7

The living beings would get even confusion; *paṭi + Labh + eyyuṃ, opt. 3rd. pl.*

Vipassanāpubbaṅgamaṃ samathaṃ bhāveti – A. II. 157

(He) cultivates quietude preceded by insight; *Bhū + e + ti, caus. pres. 3rd. sg.*

Vipassanā bhāvitā paññā bhāvīyati – A. I. 61

Due to the cultivation of insight, wisdom is cultivated; *Bhū + e + iya + ti, caus. pass. pres. 3rd. sg.*

Vipassissa namatthu – D. III. 195

I bow down to the Buddha, Vipassī; *namo + atthu; namo, incl. used with dat.; As + tu, imper. 3rd. sg.*

Vippakate āgacchati – Vin. III. 155

When unfinished (he) comes; *vi + pa + Kr + ta, pp.*

Vippaṭṭisārī pajjhāyi – Vin. III. 19

Being remorseful he fell into a pensive mood; *vi + paṭi + Smṛ + ī, der.; pa + jhā (Dhyai) + (y) + i, pst. 3rd. sg.*

Vippaṭṭisāro upadahātabbo – Vin. II. 250

Remorse should be created; *upa + Dhā + a + tabba, fut. pp.*

Vippaṭṭisāro na karaṇīyo – D. I. 138

(You) should not be remorseful; *vi + paṭi + Smṛ + a, der.; Kr + aṇīya, fut. pp.*

Vippaṭṭisāro paṭivinetabbo – D. II. 135

Remorse should be removed; *paṭi + vi + Nī + a + tabba, fut. pp.*

Vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyaḍāto – Vin. I. 40

Friend, your faculties are very bright, your complexion is clean and clear; *vi + pa + Sad + ta, pp.; pari + Śudh + ta, pp.; pari + odata; parisuddha and pariyaḍāta occur together*

Vippasanna cetasā – S. I. 57

With a clear mind

Vibbhantassa parivāso na rūhati – Vin. II. 60

The probationary period is not valid for a person who has turned back (disrobed); *vi + Bhram + ta, pp.; Ruh + a + ti, pres. 3rd. sg.*

Vibhajātāyasmā agarukarivā – M. I. 111; III. 195; S. IV. 95; A. 227

Venerable, please explain (this) without making it a heavy burden; *vi + Bhaj + a + tu, imper. 3rd. sg. + āyasmā; a + garu + karivā, absol.*

Vibhajjavādo ahamettha mānava, nāhamettha ekaṃsavādo – M. II. 197

Young man, I follow the analytical method on this matter, not the direct method; *vibhajja: vi + Bhaj + ya, absol. + vāda; na + ahaṃ + ettha; eka + aṃsa + vāda*

Vibhajjavādo Bhagavā, na so Bhagavā ekaṃsavādo – A. V. 190

The Blessed One maintains the method of analysis, not the direct method

Vibhajja vyākaraṇīyo pañho ekaṃsena vyākato – M. III. 208

The question to be explained by an analysis, was explained by a direct answer; *vi + Bhaj + ya, absol.; vi + ā + Kr + aṇīya, fut. pp.; vi + ā + Kr + ta, pp.*

Vimuttacitto viharati – A. III. 152

He abides with a liberated mind; *vi + Muc + ta, pp. + citta*

Vimuttasmiṃ vimuttamiti nāṇaṃ hoti, khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāti – M. I. 38

When liberated, there arises a knowledge that mind is liberated, he fully understands that birth is over, lived is the highest way of life, done what was to be done, there is nothing more to be done for this purpose; *vi + Muc + ta, pp.; Kṣi + ta, pp.; Vas + i + ta, pp.; Kr + ta, pp.; Kr + aṇīya, fut. pp.; na + aparam; ittha + tta, der.; pa + Jān + nā + ti, pres. 3rd. sg.*

Vimuttisārā sabbe dhammā – A. IV. 339

All Dhammas have liberation as the core

Vimuttisukhapaṭisaṃvedī – S. I. 196; Vin. I. 1-3

Experiencing the happiness of liberation; *vimutti + sukha + paṭi + saṃ + vedī: Vid + e + ī, caus. der.*

Vimutto upadhisamkhave – A. II. 24
Released at the exhaustion of
defilements;
upadhisamkhaveyamkhave nibbane;
Cy. III. 34; vi + Muc + ta, pp.

**Virajam vitamalam dhamma-
cakkhum udapadi: yam kiñci
samudayadhammam sabbam tam
nirodhadhammanti. – M. I. 501;
III. 280; S. V. 423; Vin. I. 11**
The Dhamma- eye, which is free from
dust and rust, arose, viz. whatever is of
the nature of origination, all that is of
the nature of cessation ; *vi + raja; vi
+ I + ta, pp. + mala; u(t) + a + Pad +
i, pst. 3rd. sg.*

**Virajjhamana tasathavasesu – S. IV.
117**
Doing harm to the frailties and the
firms; *vi + Radh + ya + mana,*
pass. pr.p.

Virato methuna dhamma – S. I. 60
Refrained from sexual intercourse;
vi + Ram + ta, pp.; mithuna + a,
der.

**Virattacitto vedeti, tanna nājjhosa
tittati – S. IV. 75**
The one who has a detached mind,
experiences and stays without clinging
to it; *Vi + Raj + ta, pp. + citta; Vid + e
+ ti, caus, pres. 3rd. sg.; na + adhi + o
+ Sa + ya, absol.*

**Virattarupadānime mayi manussa –
A. IV. 87**
These people seem to have no interest
in me now; *viratta + rūpa + idāni +
ime*

**Viramathāyasmanto mama vacanāya
– Vin. III. 178**
Please refrain, venerables, from
giving advice to me; *vi + Ram + a +
tha, imper. 2nd. pl.*

**Virāgāya dhamme desite – Vin. III.
19**
When the Dhamma has been explained
for detachment ; *Dṛś + e + i + ta,*
caus. pp.

**Virāgo tesam aggamakkhāyati – A.
III. 35**
Detachment is said to be the highest
among them; *vi + Raj + a, der.;
aggo + ā + Khyā + ya + ti, pass.
pres. 3rd. sg.*

**Virāgo vimuttiñāṇadassanattho –
A. V. 313**
Detachment is for knowledge and
vision of liberation; *vimutti + ñāṇa +
dassana + attha*

**Virādhana hoti no āradhana – A. V.
211**
There is failure, no success; *vi + Rādha
+ ana, der.*

Viritto nahāyissati – Vin. I. 279
Purged, he will take bath; *vi + Ric +
ta, pp.; Snā + (y) + i + ssati, meta.
fut. 3rd. sg.*

**Viriyaṃ ārabhati, appattassa
pattiyā anadhiḡatassa adhiḡamāya
asacchikatassa sacchikiriyāya – D.
III. 255; A. I. 243**
Makes an effort to reach what has not
yet reached, attain what has not yet
attained and realise what has not yet

realised; *ā + Rabh + a + ti, pres. 3rd.
sg.; a + pa + Āp + ta, pp.; an + adhi
+ Gam + ta, pp.; a + sa + acchi + Kṛ
+ ta, pp.*

**Viriyaṃ samatam adhiḡhaha – A. III.
375; Vin. I. 183**
Make the striving even (with other
faculties); *sama + tā, der.; adhi +
Sthā + a, imper. 2nd. sg.*

Viriyaṃ sambojjhamgo – A. V. 211
The enlightenment factor of striving;
sam + bodhi + amgo

**Viriyaṃ na sanḡhānam bhavissati –
A. I. 50; IV. 190**
There will be no halt of exertion

**Viriyaṃ rambhe tibbacchando – A. IV.
15**
The one who has a strong will to start
effort; *viriya + ārambha; tibba +
chanda*

Viriyaṃ dukkham acceti – S. I. 214
One surpasses Dukkha by effort; *ati +
e (from I) + ti, pres. 3rd. sg.*

**Viriyaṃ (tam ābādham) paḡip-
paḡāmetvā – D. II. 99**
Having caused to turn back that
sickness with effort; *paḡi + pa + Nam
+ e + tvā, caus. absol.*

**Virūparūpena Bhagavato
sammukhībhaḡam āgaccheyya – D.
III. 14**
He would come in a different form to
see the the Blessed One; *sam +
mukha + bhāva; ā + gaccha + eyya,
opt. 3rd. sg.*

Virecanam patum – Vin. I. 206, 279
To drink a purgative; *Pā + tum, inf.*

**Vilāpam vilapitam maññe – M. I.
234**
It is just like a brabble repeated; *vi +
Lap + i + ta, pp.*

Vilikhitamattenapi – Vin. III. 245
Even with a little crack; *vi + Likh + i
+ ta, pp + mattenā + api*

Vilutto vilumpati – S. I. 85
(He,) being plundered, breaks down;
*vilumpako vilumpissati, Cy. I. 155; vi
+ Lup + ta, pp.; vi + Lu(m)p + a + ti,
pres. 3rd. sg.*

**Vilumpitvā vilumpitvā khādanti –
A. III. 76**
Having plundered continuously they
eat; *vi + Lu(m)p + i + tvā, absol.*

Vivaḡako salākaḡāho – Vin. II. 99
Open voting; *vi + Vṛ + ta, pp. + ka,
der.; Grh + a, der.*

**Vivaḡena cetasaḡ apariyonaddhena –
S. V. 263; A. II. 45; IV. 86**
With an open and unenveloped mind; *vi
+ Vṛ + ta, pp.; a + pari + o + Nah +
ta, pp.*

Vivaḡamāne loke – D. I. 17
When the world is evolving or
expanding; *vi + Vṛ + a + māna, pr. p.*

**Vivadanti dhammoti vā adhammoti
vā vinayoti vā avinayoti vā – M. II.
247**
(They) dispute on the issue that it is
the doctrine or it is not the doctrine ,

it is the discipline or it is not the discipline; *vi + Vad + a + nti, pres. 3rd. pl.*

Vivari Bhagavā dvāraṃ – D. I. 89
The Blessed One opened the door; *vi + Vr + a + i; pst. 3rd. sg.*

Vivareyya kummaggaṃ – M. I. 117
He would open the path to danger; *vi + Vr + eyya, opt. 3rd. sg.; ku + magga*

Vivādamūlassa pahānāya vāyam-eyyātha – M. II. 246
Should strive to drive out the root of disputes; *vi + Vad + a, der.; vi + ā + Yam + eyyātha, opt. 2nd. pl.*

Vivādaṃ janeyyūṃ ajjhājīve vā adhipātīmokkhe vā – M. II. 245
They would create a dispute on higher living and higher morality; *ajjhājīveti ājīvahetu ājīvakāraṇā, Cy. IV. 38; parivāre paññattāni chasikkhāpadāni thapetvā sesāni sabbasikkhāpadāni adhipātīmokkhaṃ nāma, Cy. IV. 38; Jan + eyyūṃ, opt. 3rd. pl.; adhi + ājīva*

Vivādena paññāyissāma – Vin. I. 349
We will be known by the dispute; *pa + Jñā + ya + i + ssāma, pass. fut. 1st. pl.*

Viviccathayye – Vin. IV. 239
Venerable, get yourself away; *viviccathāti vinā hotha, Cy. 915; viviccatha + ayye; vi + Vic + ya + tha, imper. 2nd. pl.*

vivecva kāmehi vivicca akusalehi ammehi savitakkaṃ savicāraṃ

vivekajaṃ pītisukhaṃ paṭhamaj-jhānaṃ upasampajja viharati – D. I. 37; M. III. 36; A. II. 128

Having detached from sense desires and unwholesome things, he enters into and abides in the first jhāna which has reasoning and investigation, joy and ease born of aloofness; *viveka + ja; pīti + sukha; paṭhama + jhāna; upa + sam + Pad + ya, absol.; vi + Hr + a + ti, pres. 3rd. sg.*

Vivittaṃ katvāpi dātabbaṃ – Vin. I. 356
(Lodging) should be given even making it separate; *Dā + tabba, fut. pp.*

Vivittaṃ senāsaṇaṃ bhajati, araññaṃ rukkhamaṇaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ – D. I. 71; M. III. 3
Resorts to a secluded residence: a forest, a foot of a tree, a rock, a valley, a rock-cave, a cemetery, a forest jungle, a heap of straw; *kandaraṃ: kaṃ vuccati udakaṃ, tena dāritaṃ, Cy. 209; Bhaj + a + ti, pres. 3rd. sg.; abhi + okāsaṃ; palāla + puñja*

Vividhā kammakaraṇā karīyanti – M. I. 87; III. 186
Various punishments are inflicted; *Kr + iya + nti, pass. pres. 3rd. pl.*

Vividhā pāṇā saṃghātaṃ āpajjanti – D. I. 141; A. II. 42
Various living beings come to be slaughtered; *saṃ + Ghan + ta, pp.; ā + Pad + ya + nti, pres. 3rd. pl.*

Vivekajena pītisukhena apphuṭaṃ – D. I. 73
Unperverted by joy and ease, born of detachment; *vi + Vic + a, der. + ja; a + Spur or Sphar + ta, pp.*

Vivekaninnaṃ cittaṃ hoti viveka-poṇaṃ vivekapabbhāraṃ – S. IV. 295; A. IV. 224
The mind is bent, prone and inclined towards detachment; *viveka + ninna: Nam + ta, pp.?*

Vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossagga-pariṇāmiṃ – S. I. 88; V. 2
Resorted to detachment, dispassion, cessation and turning into total relinquishment; *ni + Śri + ta, pp.; vi + Raj + a, der.; ni + Rudh + a, der.; vi + o (ava) + Srj + ta, pp.; pari + Nam + a + i, der.*

Vivekaṃ anubrūhayamāno – M. III. 116
Developing detachment; *anu + Brh + aya + māna, caus. pr.p.*

Visakkiyena dūtena – Vin. III. 74
By an able messenger; *vi + Śak + ya*

Visajja pallalāni – Vin. I. 230
Having avoided swamps; *vi + Srj + ya, absol.*

Visaññutto (vedanaṃ) vediyati – S. II. 82; III. 126
Without being attached, he experiences the feeling; *vi + saṃ + Yuj + ta, pp.; Vid + aya + ti, caus. pres. 3rd. sg.*

Visamagatāya parisāya samappatto viharati – A. III. 285; V. 239
Among the lawless people he abides calm; *sama + pa + Āp + ta, pp.*

Visamanissito hoti – A. I. 153
Resorted to dangerous places; *vi + sama; ni + Śri + ta, pp.*

Visamaparihārajā ābādha – A. V. 110
Ailments caused by carelessness

Visamaṃ candimasuriyā parivattanti – A. II. 74 – 5
The sun and the moon do not take the proper course; *pari + Vrt + a + nti, pres. 3rd. pl.*

Visame kaṭhinaṃ pattharanti – Vin. II. 116
(They) spread Kaṭhina on uneven ground; *pa + Str + a + nti, pres. 3rd. pl.*

Visaṃketena gacchanti – Vin. IV. 132
They go changing the time and the day; *kālavisaṃketena divasavisaṃketena; Cy. 868*

Visaṃyuttaṃ sakkāyena – D. III. 240
Detached from the self; *vi + saṃ + Yuj + ta, pp.*

Visaṃyogāya dhamme desite – Vin. III. 19
When the Dhamma has been explained for detachment

Visaṃ vā khādeyyuṃ, satthaṃ vā

āhareyyuṃ, ubbandhitvā vā kālaṃ
kareyyuṃ, papāte vā papateyyuṃ –
D. II. 330

(They) would eat poison, cut their
throat, hang themselves and die or fall
into the precipice; *Khād + eyyuṃ*,
opt. 3rd. pl.; *ā + Hr + eyyuṃ, opt. 3rd.
pl.*; *u (t) + Bandh + i + tvā, absol.*; *Kr
+ eyyuṃ, opt. 3rd. pl.*; *pa + Pat +
eyyuṃ, opt. 3rd. pl.*

Visaṃvādanapurekkhārassa vācā
girā byappatho vacibhedo vācasikā
viññatti anariyavohārā – Vin. IV. 2
The word, utterance, way of speaking,
speech, hinting by words, ignoble
usage of the one who intents upon
contradicting; *vi + saṃ + Vad + ana*,
der. + pure (Skt. puras) + Kr + a,
der.

Visāṇesupi gaṇhanti – Vin. I. 191
Take by horns too; *object is used in
loc. with the root Grh, cp. bāhāyaṃ
gahetvā, gīvāya gahetvā; Grh + nā +
nti, meta. pres. 3rd. pl.*

Visibbetvā vā visibbāpetvā vā –
Vin. IV. 280
Having sewed or caused to sew; *vi +
Siv + e + tvā, absol.*; *vi + Siv + āpe
+ tvā, caus. absol.*

Visuddhaṃ attānaṃ samanū-
passāmi – A. I. 192
I see myself perfectly clean; *saṃ +
anu + passa + mi, pres. 1st. sg.*

Visuddho paramāya visuddhiyā –
Vin. I. 105
Purified with the highest purification;
vi + Śudh + ta, pp.

Visūkadassanamanuyuttā – D. I. 6
Engaged in shows; *visūka + dassanaṃ
+ anu + Yuj + ta, pp.*

Visena paribhāvetvā – D. II. 348
Having treated with poison; *pari +
Bhū + e + tvā, caus. absol.*

Visena samsaṅgā – M. I. 316; S. II.
110
Mixed with poison; *saṃ + Srj + ta*,
pp.

Visesakaṃ karonti – Vin. II. 267
Decorate (their) cheeks;
*gaṇḍappadesa vicitrasaṅghānaṃ
visesakaṃ karonti, Cy. 1293*

Visesabhāgiyā saññā – A. II. 167
The sense of distinction; *bhāga + iya*,
der.

Vissajjitāvissajjitaṃ na jānāti – A.
III. 275
Does not know what is distributed
and what is not; *vissajjita +
avissajjita; vi + Srj + ya + i + ta*,
pass. pp.

Vissaṅghakammanto – D. III. 185
The one who has abandoned work; *vi +
Srj + ta, pp.*

Vissattheneva vivaṇena gahetabbo –
Vin. II. 99
It should be taken openly on sheer
trust; *vissatthena + eva; vi + Svas +
ta, pp.*; *vi + Vr + ta, pp.*; *Grh + e +
tabba, fut. pp.*

Vissattho niddaṃ okkami – Vin. I.
87

Being confident he went into sleep; *o
(ava) + Kram + i, pst. 3rd. sg.*

Vissarivā agamāsi – Vin. IV. 161
Having forgotten he went away; *vi +
Smr + a + i + tvā, absol.*; *a + Gam +
ā + s + i, double pst. 3rd. sg.*

Vissaro me bhavissati – Vin. IV.
212, 229
I would have to scream; *virūpo me
saro bhavissati, vippakārasaddo
bhavissati, Cy. 901; vi + sara
(Skt. svāra)*

Vissaro me bhavissati – Vin. IV. 339
I will forget; *vi + Smr + a, der.*

Vissāsaṃ gaṇhanti – Vin. III. 197
Take on trust

Vissāsā gaṇhāti – Vin. I. 308
Takes on trust; *vi + Svas + a, der.*;
Grh + nā + ti, meta. pres. 3rd. sg.

Vissāsento paribhuñjati – Vin. IV.
122
Causing him to trust, he appropriates;
vi + Svas + e + nta, caus. pr.p.

Vissāse sati otāro – A. III. 67, 259
When there is trust, there is access; *o
+ Tr + a, der.*

Vihaññati sakena cittena – D. I. 119
He is troubled by his own mind; *vi +
Han + ya + ti, pass. pres. 3rd. sg.*

Viharati ātāpī sampajāno satimā
vineyya loke abhijjhādomanassaṃ –
M. I. 56; S. V. 9
Being energetic, well aware and

mindful, he abides, abandoning greed
and aversion in the world; *ā + Tap + i*,
der.; *saṃ + pa + Jān + nā + a, der.*;
sati + mantu, der.; *vi + Nī + ya*,
absol.; *abhi + jhā (from Dhyai); du +
mana(s) + ya, der.*

Vihara yathāsukhaṃ – M. III. 237
Abide at ease; *vihara, imper. 2nd. sg.*;
yathāsukhaṃ, adv.

Viharemu ajjuṇho aggisālamhi –
Vin. I. 25
May we stay tonight in the fire-hall; *vi
+ Hr + e + mu (Skt. mah > mo > mu)*,
opt. 1st. pl.; *ajja + junho (tonight);
Cy. takes aggisālamhi as
aggisaraṇamhi, V. 971*

Vihāraggena gāhetuṃ – Vin. II. 167
To assign in accordance with the
dwelling places; *Grh + e + tuṃ, caus.
inf.*

Vihāracivaraṃ vā uttarattharaṇaṃ
vā bhummatttharaṇaṃ vā
bhisicchavi vā – Vin. III. 212
The robe kept at the dwelling place,
bed-cover, carpet for the floor or case
for the mattress; *vihāracivaraṃ nāma
manussā āvāsaṃ kāretvā cattāropi
paccayā anhākaṃ yāva santakā
paribhogaṃ gacchantūti ticivaraṃ
sajjetvā attanā kārapite āvāse
ṭhapenti, etaṃ vihāracivaraṃ nāma*,
*Cy. 666; bhūmi + ya, der. +
attharaṇa; bhisi + chavi*

Vihārapacchāyāya āsanaṃ
paññāpehi – D. I. 152
Prepare a seat (for me) at the back of
the living quarter or at the shade of the

residence; *pa + Jñā + āpe + hi, caus. imper. 2nd. sg.*

Vihārapekkhikāyo – S. I. 185; Vin. III. 39

As visitors to the dwelling places; *vihāra + pekkhikā: pa + Īkṣ + ikā, der.*

Vihāraṃ upagacchāmi – Vin. II. 303

I go to the dwelling place; *upagacchāmi is similar to upasaṃkamāmi*

Vihāraṃ kappeti – A. III. 293-95

Abides; *kappa + e + ti, denom. pres. 3rd. sg.*

Vihāraṃ chādetvā otarati – Vin. III. 82

Having caused to thatch the dwelling place (he) comes down; *Chad + e + tvā, caus. absol.*

Vihāraṃ pavisitvā sūciḡhaṭikaṃ datvā – S. IV. 290

Having entered the room and locked the door; *pa + Viś + i + tvā, absol.; Dā + tvā, absol.*

Vihāraṃ pekkhituṃ – Vin. III. 119

To see the dwelling place; *pa + Īkṣ + i + tuṃ, inf.*

Vihāravatthuṃ bhante jānāhi – Vin. III. 155

Venerable sir, please see whether there is a site for a dwelling place; *Jān + nā + hi, imper. 2nd. sg.*

Vihāravatthuṃ sodhento – Vin. III. 155

Clearing a site for a dwelling place; *Śudh + e + nta, caus. pr.p.*

Vihārasamāpattīnaṃ lābhī – A. III. 398

The one who has gained attainments and abidings; *Labh + ī, der.*

Vihārassa mahe – Vin. IV. 287

During the opening ceremony of the dwelling place

Vihārā anāḡindakā honti, apaṭis-saraṇā – Vin. II. 153

Dwelling places have no verandahs, no protection; *an + āḡindaka; a + paṭi + Sṛ + ana, der.*

Vihārā aparikkhittā honti – Vin. II. 153

The dwelling places are not enclosed; *a + pari + Kṣip + ta, pp.*

Vihārā ālakamandā honti – Vin. II. 152

Dwelling places become open (no privacy); *ekaṃganā, manussābhikiṇṇā, Cy. 1219*

Vihārā ussādiyimsu – Vin. II. 167

Dwelling places were left over; *atirekāni ahesuṃ, Cy. 1223; u(t) + Syad + iya + imsū, pst. 3rd. pl.*

Vihārā okiṇṇavikiṇṇā – Vin. III. 250

Dwelling places have been infested with; *o + Kīr + ta, pp.; vi + Kīr + ta, pp.*

Vihārā tiṇḡagahaṇā honti – Vin. II. 138

The dwelling places are tangled over with grass

Vihārā vā vihārassa upacārā vā nikkadḡhati – Vin. IV. 45

Throws out from the dwelling place or from the neighbourhood of the dwelling place; *ni + kadḡha (from Kṛṣ) + ti, pres. 3rd. sg.*

Vihāre kārāpesi, pariveṇāni kārāpesi, koṭṭhake ..., upaṭṭhāna-sālāyo..., agḡisālāyo..., kappiya-kuṭṭiyo..., vaccakuṭṭiyo..., caṃkame..., caṃkamaṇasālāyo..., udapāne..., udapānasālāyo..., jantāḡhare..., jantāḡharasālāyo..., pokkharāṇiyo maṇḡape kārāpesi, Vin. II. 159

He caused to build dwelling places, cells, gateways, attendance halls, fire halls, store rooms, toilets, meditational walks, halls for the meditational walks, wells, halls over the wells, places of hot bath; halls over the places of hot bath, lotus ponds and pavilions; *Kṛ + āpe + s + i, caus. pst. 3rd. sg.*

Vihārena vihāraṃ pariveṇena pariveṇaṃ upasaṃkamitvā – Vin. I. 216; III. 69

Having gone from dwelling place to dwelling place, from cell to cell; *upa + saṃ + Kram + i + tvā, absol.*

Vihāre pariḡaṇhanti, seyyāyo pariḡaṇhanti – Vin. II. 160

Seize dwelling places, seize beds; *pari + ḡṛh + nā + nti, pres. 3rd. pl.*

Vihāro saṃvutadvāro – M. II. 119; Vin. I. 248

The dwelling place with a closed door; *saṃ + Vṛ + ta, pp. + dvāra*

Vihethiyamāne ajjupekkhasi – Vin. III. 162

You tolerate when (we are) being harassed; *vi + Hīḡ + īya + māna, pass. pr.p.; adhi + upa + Īkṣ + a + si, pres. 2nd. sg.*

Vihesāvesā Ānanda Tathāgatassa – D. II. 93

Ānanda, it is indeed a trouble for the Tathāgata; *vihesā + eva + esā*

Vīṇaṃ assāvesi – D. II. 265

Played the lute; *assāvesi literally means 'made listen to the vīṇā'; a + Śru + e + s + i, caus. pst. 3rd. sg.*

Vīṇāya tantiyo accāyatā – A. III. 375; Vin. I. 182

Strings of the lute are too tight; *ati + āyatā: ā + Yam + ta, pp.*

Vīṇāya tantiyo atisithilā – A. III. 375; Vin. I. 182

Strings of the lute are too loose; *ati + sithila*

Vīṇāya tantiyo ..same ḡuṇe paṭiṭṭhitā – A. III. 375; Vin. I. 182

Strings of the lute are on equal setting; *paṭi + Sthā + i + ta, pp.*

Vīṇāya tantissare kusalo – Vin. I. 182

Skillful in the string-sound of Vīṇā (lute); *tanti + sara*

Vīṇā vadati – S. IV. 197

Lute speaks (emits sound);

Vad + a + ti, pres. 3rd. sg.

Vīṇā saravatī vā hoti kammaññā – A.III.375

(The lute) becomes tuneful or ready; *sara + vantū, + ī, der.; kamma(n) + ya, der.*

Vītaccikaṃ viya khāyi – D. II. 133

It appeared like something of lost shine; *Khyā + ya + i, pst. 3rd. sg.*

Vītivatte samajje – Vin. II. 150

When the festival (social) is over; *vi + ati + Vṛt + ta, pp.; samāja + ya, der.*

Vītepi cīvare bahu suttaṃ avasiṭṭhaṃ – Vin. III. 256

Plenty of threads was left over even when the robe had been woven; *Vā + i + ta, pp. + api; ava + Śiṣ + ta, pp.*

Vīthikusalo gocarakusalo akilanto piṇḍāya carissati – Vin. I. 292

Being familiar with the roads and the places of alms he will move on without being weary; *a + Klam + ta, pp.*

Vīsatikhāriko Kosalako tilavāho – A. V. 173

Kosalan cartload of sesame seeds of twenty khāri measures; *tila + Vah + a, der.*

Vīsatiṃṭṭaṃ kārāpentī – Vin. II. 133

(They) cause to polish the twenty (nails); *vīsati is used here to give the meaning of twenty nails.; Kr + āpe + nti, caus. pres. 3rd. pl.*

Vīsativasso vā hoti atirekavīsati –

vasso – A. IV. 280

He is of the age of twenty or more

Vīsaṃ vassasatikā jātiyā – S. I. 97

She was one hundred and twenty years from birth; *vassasata + ika, der.*

Vīsaṃ vassasatiko upasampadāya – Vin. II. 303

(He) is one hundred and twenty years from ordination; *sata + ika, der.*

Vuṭṭhāti tamhā ābādhā – A. I. 121; III. 94

Recovers from that ailment; *vi + u(t) + Sthā + ti, pres. 3rd. sg.*

Vuṭṭhānassa āgametabbam – Vin. I. 50

Recovery of this person should be expected; *vi + uṭṭhānam + assa; ā + Gam + e + tabba, fut. pp.*

Vuṭṭhāpanasammūtiṃ dātuṃ – Vin. IV. 330

To give the approval for granting ordination; *vi + u(t) + Sthā + ape + ana, caus. der.; Dā + tuṃ, inf.*

Vuṭṭhāpetvā ṭhitake muñcanti – Vin. II. 165

Having helped to stand up, they release them who had been standing; *Sthā + i + ta, pp. + ka, der.; Mu(ñ)c + a + nti, pres. 3rd. pl.*

Vuṭṭhāpetvā dve vassāni neva anuggaṇheyya – Vin. IV. 325

Having caused to give ordination (she) would never support (her) for two years; *vi + u(t) + Sthā + āpe + tvā, caus. absol.; na + eva; anu + Grh +*

nā + eyya, meta. opt. 3rd. sg.

Vuṭṭhāpeyyāti upasampādeyya – Vin. IV. 317

Vuṭṭhāpeyya means, should cause to ordain; *upa + saṃ + Pad + e + eyya, caus. opt. 3rd. sg.*

Vuṭṭhitāya parisāya – Vin. IV. 336

When the legally constituted assembly is adjourned; *vi + u(t) + Sthā + i + ta, pp.*

Vuttamidam ayye Bhagavatā mahāpañhesu – A. V. 54

Venerable, this was said by the Blessed One in "The great questions", *mahanta atthapariggāhakesu pañhesu, Cy.V. 25; vuttaṃ: Vac + ta, pp. + idaṃ*

Vuttamidam Bhagavatā Pārāyane Mettapañhe – A. III. 399

This has been said by the Blessed One in the question of Metta in the Pārāyana

Vuttavādī ceva Bhagavato assa, na ca Bhagavantaṃ abhutena abbhācikkheyya, dhammassa cānudhammaṃ vyakareyya, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyya – S. II. 33

He would become one who maintains just what is said by the Blessed One, accuse not the Blessed One with false accusations, explain what is in compliance with the Dhamma, and no any view put forth according to the Dhamma would come to be censured; *Vac + ta, pp. + Vad + ī, der.; As + yā (Skt. yāt), opt. 3rd. sg.; abhi + ā +*

Khyā + eyya, intens. opt. 3rd. sg.; vi + ā + Kr + eyya, opt. 3rd. sg.; vāda + anu + Pat + a, der.; Garh + ya, meta. fut. pp.

Vutto nippariyāyena – A. IV. 451
Said absolutely; *Vac + ta, pp.; ni + pariyāya*

Vutto vajjemi – Vin. III. 61

Being told (by you) I tell them; *Vad + ya + e + mi, pres. 1st. sg.; cp. vadāmi, vademi*

Vutto va naṃ vadeyya – M. I. 502

Should tell him only what you have been told; *Vac + ta, pp. + eva; Vad + eyya, opt. 3rd. sg.*

Vuddhānaṃ bhikkhūnaṃ pāde vanditvā – Vin. III. 150

Having worshipped the feet of the elder bhikkhus; *Vand + i + tvā, absol.*

Vuddhā vuddhabhūmiyaṃ ṭhitā – A. i. 68

The elders who had been standing in the old age (elders of long standing)

Vuddhimanvāya indriyānaṃ paripākamanvāya – M. I. 266; A. V. 203

Having grown up, having come to the maturity of faculties; *anu + aya (from I), absol.; pari + Pac + a, der.*

Vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya – S. III. 55

Would reach increase, growth and abundance; *Vṛdh + ti, der.; vi + Ruh + ta, pp.; vipula + ya, der.; ā + Pad + ya + eyya, opt. 3rd. sg.*

Vuddhiyeva paṭikaṃkhā, no parihāni – D. II. 73; S. II. 207
Progress is to be expected, not the decline; *vuddhi* + *eva*; *paṭi* + *Kāṃkṣ* + *ya*, *fut.*, *pp.*

Vuddhi hesā mahāraja ariyassa vinaye, yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatim saṃvaram āpajjati – D. I. 85
It is, great king, a progress, indeed, in the discipline of the Āryans, that anyone, after seeing a transgression as a transgression, takes a remedial measure according to the law and restrains himself in future; *ariya*: *Buddha*, *Arahants* etc.; *ati* + *aya* (from *I*); *Dṛś* + *tvā*, *absol.*; *paṭi* + *Kṛ* + *o* + *ti*, *pres.* 3rd. *sg.*; *ā* + *Pad* + *ya* + *ti*, *pres.* 3rd. *sg.*

Vuddhi hoti kusalesu dhammesu, no ṭhiti, no hāni – A. V. 96
There is growth in wholesome things, no halt, no waning; *Sthā* + *i* + *ti*, *der.*

Vuddho ceva arahā ca – M. II. 83
He is a senior and an Arahant as well; *ca* + *eva*

Vuyhamāno mahoghena – M. II. 105
Being carried by a torrent; *Vah* + *ya* + *māna*, *pass.* *pr.p.*; *mahā* + *ogha*

Vusitabrahmacariyo – A. II. 6
The one who has lived the highest way of life; *Vas* + *i* + *ta*, *pp* + *brahmacariya*

Vejjā vicinatha – Vin. I. 277
Find out the physician; *vi* + *Ci* + *nā* + *tha*, *imper.* 2nd. *pl.*

Vejjā nāma bahu māyā – Vin. I. 277
Physicians are generally very cunning

Vejjikāya vā jaṃghapesanikena vā – Vin. III. 185

By giving a medical treatment or by being a messenger on foot (for the laymen); *vejjikāya vāti* *vejjakammavidhi*; *jaṃghapesaniyanti* *gihīnaṃ dūtakammaṃ*; *vejja* + *i* + *kā*; *der.*; *jaṃghā* + *pesana* + *i* + *ka*, *der.*

Vejjehi paccakkhāto – Vin. I. 273
Being rejected by physicians; *pati* + *ā* + *Khyā* + *ta*, *pass.* *pp.*

Vetṭhitasāsassa dhammaṃ desenti – Vin. IV. 202

Explain the Dhamma to the one who has had his head muffled up; *Vesṭ* + *i* + *ta*, *pp.* + *sāsa*

Vetṭhanaṃ omuñceyyaṃ – D. I. 126
I would remove the turban; *o(ava)* + *Mu(ñ)c* + *eyyaṃ*, *opt.* 1st. *sg.*

Veṇiṃ ullikhituṃ – A. III. 295
To comb the matted wool; *u(t)* + *Likh* + *i* + *tuṃ*, *inf.*

Vedanakkhayā sabbam dukkham nijjīṇaṃ bhavissati – M. I. 93
Due to the exhaustion of feelings all the suffering will be over; *vedanā* + *khaya*; *ni* + *Jīr* + *ta*, *pp.*

Vedanaṭṭo paṭijānāti – Vin. I. 121
He acknowledges that he has been afflicted with pain; *vedanā* + *Rd* + *ta*, *pp.*; *paṭi* + *Jān* + *nā* + *ti*, *pres.* 3rd. *sg.*

Vedanaṃ paṭihaṃkhāmi – S. IV. 104
I shall strike against pain; *paṭi* + *Han* + *ssāmi* (*Skt. syāmi*), *fut.* 1st. *sg.*; *commonly used form is hanissāmi*

Vedanā aniccā saṃkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā – D. II. 66
Feeling is impermanent, conditioned, causally produced, liable to dissolve, to perish, to detach, and to cease

Vedanā cittaṃ na pariādāya tiṭṭhanti – S. V. 302
The feelings do not get hold of mind; *tiṭṭha* + *nti*, *pres.* 3rd. *pl.*

Vedanādhātu kho gahapati viññāṇassa oko – S. III. 9
Householder, the element of feeling is the abode of consciousness

Vedanānaṃ pariññaṃ paññāpemi – A. V. 65
I proclaim the overcome of feelings; *pariññanti samatikkamaṃ*, *Cy. V. 27*

Vedanānirodhagaminīpaṭipadā – A. III. 412
The path leading to the cessation of feeling; *The Noble Eightfold Path*

Vedanā saññā cetanā phasso manasikāro idaṃ vuccati nāmaṃ – S. II. 3
Feeling, cognitive process, will, contact, fixed thought (memory), this is what is called “nāma”, non material things; *Vac* + *ya* + *ti*, *pass.* *pres.* 3rd. *sg.*

Vedanāsamosaṇā sabbe dhammā

– A. IV. 339
All Dhammas (all things) flow together into feelings; *saṃ* + *o* + *Sr* + *ana*

Vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā – S. IV. 16
That which is felt, pleasant, painful or neither pleasant nor painful; *Vid* + *aya* + *i* + *ta*, *caus.* *pp.*

Veditabbametam bhikkhave bhikkhunā – A. IV. 47
Bhikkhus, this should be understood by a bhikkhu; *Vid* + *e* + *i* + *tabbaṃ*, *caus.* *fut.* *pp.* + *etaṃ*

Vediyamānassa idaṃ dukkhanti paññāpemi – A. I. 176
I proclaim that this is Dukkha for the one who is being affected by feeling; *Vid* + *aya* + *māna*, *pr.* *pass.* *p.*

Vediyāmaṃ āvuso – Vin. IV. 127
I understand, brother; *vediyami* + *ahaṃ*; *Vid* + *aya* + *mi*, *caus.* *pres.* 1st. *sg.*

Vedhamissakena yāpeti – S. V. 153
Keeps going with quivering; *Vyath* + *a*, *der.* + *missaka*; *Yā* + *āpe* + *ti*, *caus.* *pres.* 3rd. *sg.*

Vedhavyāya paṭipanno samaṇo Gotamo – Vin. I. 43
Recluse Gotama is on his way to make women widows; *vidhavā* + *ya*, *der.*

Venayiko appaṇṇattiko – A. V. 190
The one who is to be disciplined by others and who does not proclaim anything or who is destructive and unruly; *venayikoti sayam avinīto*

aññehi vinetabbo, Cy. V. 63; *vi + naya* (from *Nī*) + *ika*, der.; *a + pa + Jñā + ti + ka*, der.

Venayiko bhavaṃ Gotamo – Vin. III. 3

Venerable Gotama is a destroyer; *vināsetīti vuttaṃ hoti*, Cy. 135

Vepullattaṃ pāpuṇāti bhogesu – A. I. 116

Attains abundance in wealth; *pa + Āp + (u) ṇā + ti*, pres. 3rd. sg.

Vepullamahattaṃ patto hoti – Vin. III. 10

(The Saṃgha) has increased in number; *vipula + ya*, der. + *mahā + tta*, der.; *pa + Āp + ta*, pp.

Vebhārapasse sattapaṇṇiguhāyaṃ – Vin. III. 159

At the Sattapaṇṇi (a kind of tree) cave on the slope of Vebhāra (mountain); *this is the place where the first Buddhist council was held*

Vemattataṃ vadāmi – M. II. 211

I procalime the divergence; *vi + matta + a + tā*, der.; *Vad + a + mi*, pres. 1st. sg.

Veyyākaraṇato rakkhaṃ paccā-siṃsati – Vin. II. 187

Expects protection in terms of exposition; *pati + ā + Śaṃs + a + ti*, pres. 3rd. sg.

Veyyāvaccakaraṃ niddisi – Vin. III. 220

Pointed out (recommended) an attendant; *ni + Drś + i*, pst. 3rd. sg.

Veyyāvaccakaraṃ saññāpetvā – Vin. III. 221

Having caused to convince the attendant; *saṃ + Jñā + āpe + tvā*, caus. absol.

Veyyāvaccamaṃ kareyyaṃ – Vin. III. 158

I would do a service; *Kṛ + o + eyyaṃ*, opt. 1st. sg.

Verañjāyaṃ viharati

Naḷerupucimandamūle – Vin. III. 1
Abides at the foot of the margosa tree of Naḷeru in Verañjā

Veramaṃ appeyyaṃ – Vin. I. 347

May I apply (my) anger (May I take revenge); *R + e + eyyaṃ*, caus. opt. 1st. sg.

Velagge ālaggetvā – Vin. II. 110

Having made it hang up at the top of a bamboo; *veḷu + agga; ā + Lag + ya + e + tvā*, caus. absol.

Veḷuparamparāya bandhitvā – Vin. II. 110

Having tied it to a series of bamboo; *Ba(n) dh + i + tvā*, absol.

Veḷupesikāhi nimmajjatha – D. II. 324

Clean (him) with split bamboo; *ni + Mrj + ya + tha*, imper. 2nd. pl.

Veḷuvanaṃ ramañīyañceva appasaddaṇca appanigghosaṇca vijanavātaṇca manussarāhaseyyakaṇca paṭisallānasārappaṇca – M. III. 13

The Bamboo Grove is attractive, quiet,

undisturbed by voice, isolated from people, fit for privacy and suitable for retreat; *appa + sadda; vi + jana + vāta; raha + seyyā + a + ka*, der.; *paṭi + saṃ + Lī + ta*, pp. + *sarūpa + ya*, der.

Veḷuvāṭaṃ kaṇṭakīvāṭaṃ prikaṃ – Vin. II. 154

Enclosure of bamboo, thorn, and a moat; *Vṛ + ta*, pp.?: cp. *vati* (fence)

Vevaṇṇiyamhi ajjhūpagato – A. V. 210

I have come to the state of no complexion or no class; *vi + vaṇṇa + ya*, der. + *amhi; adhi + upa + gata*

Vesāliyaṃ viharati Ambapālīvane – D. II. 94; S. V. 141

Abides at the mango grove of Ambapālī in Vesālī

Vesāliyaṃ viharati Gotamake cetīye – Vin. I. 288

Abides at the shrine named Gotamaka, in Vesālī

Vesāliyaṃ viharati bahinagare avarapure vanasaṇḍe – M. I. 68

Abides in Vesālī, at the forest outside the city, towards south; *avarapureti purassa avare, pacchimidisayanti attho*, Cy. II. 21

Vesāliyaṃ viharati Beluvagāmake – S. V. 152

Abides at the small Beluva village, in Vesālī

Vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ – D. I. 150

Abides at the gabled hall in the great forest, in Vesālī

Vesāliyā niyyimsu – D. II. 96

(They) set out from Vesālī; *ni + Yā + imsū*, pst. 3rd. pl.

Vesāliṃ upanissāya viharanti – D. II. 119

Abide in the neighbourhood of Vesālī; *upa + ni + Śri + ya*, absol.

Vesim vuttāhāpentī – Vin. II. 267

Cause to put up a brothel house; *vi + u(t) + Sthā + āpe + nti*, caus. pres. 3rd. pl.

Vehāsaṃ abhuggaṇchum – S. I. 24

Jumped into the sky; *abhi + u(t) + ga(ñ)ch + um*, pst. 3rd. pl.

Vehāsaṃ abhuggantvā – D. II. 211; Vin. I. 32

Having jumped into the sky; *abhi + u(t) + Gam + tvā*, absol.

Vehāsaṃ ṭhitā – S. I. 8

Staying in the sky; *acc. is used here for loc. meaning; Sthā + i + ta*, pp.

Vehāsaṃ pakkāmi – A. I. 187

Went into the sky (went through the air); *pa + Kram + i*, pst. 3rd. sg.

Vehāse thatvā – A. V. 171

Having stayed in the sky; *Sthā + tvā*, absol.

Vokiṇṇasukhadukkhapaṭipadaṃ āgamma – M. II. 36

Having come to the path of pleasure and pain, mixed together;

ā + Gam + ya, *absol.*

Vokiṇṇo pāpakehi akusalehi dhammehi – S. II. 29; A. I. 148, viharati

Mixed with evil and unwholesome things; *vi + o + Kīr + ta, pp.*

Vokkamati purimavohārā pacchimavohārā – A. II. 188
(This person) deviates from the former way of speaking and that of the latter; *vi + o (ava) + Kram + a + ti, pres. 3rd. sg.*

Vokkamantī tattheva paripati – Vin. IV. 175

While going away (she) fell down right there; *vi + o + Kram + a + nta + ī, pr.p.; tattha + eva; pari + Pat + i, pst. 3rd. sg.*

Vokkamma ca tamhā dhammā

vattati – D. III. 119

Having deviated from that doctrine he proceeds; *Vrt + a + ti, pres. 3rd. sg.*

Vokkamma ca satthusāsana vattanti – D. I. 230; M. III. 117

They proceed, deviating themselves from teacher's instruction; *vi + o + Kram + ya, absol.; Vrt + a + nti, pres. 3rd. pl.*

Vokkammāpi therānaṃ bhikkhūnaṃ purato purato gacchanti – Vin. II. 213

Even avoiding elder bhikkhus they go ahead of them; *purato purato, adv.*

Vodakaṃ katvā otāpetvā – Vin. II. 113

Having made the bowl empty of water and made it dry in the sun; *vi + odaka: udaka + a, der.; Kr + tvā, absol.; o + Tap + e + tvā, caus. absol.*

Vobhindantā maññe caranti paññāgatena diṭṭhigatāni – M. I. 176; II. 122

They move around, as if, demolishing the wrong views (of others) by (their) sharp intelligence; *vi + o (ava) + Bhi(n)d + a + nta, pr.p.; maññe, incl.; Car + a + nti, pres. 3rd. sg.*

Vosāsamānarūpā ʔhitā hoti – Vin. IV. 177

She was there as if giving instructions; *vi + o + Śas + a + māna, pr.p. + rūpa*

Voharati aparāmasaṃ – M. III. 235

Uses (the language) without adhering to; *a + parā + Mṛś + a + nta, pr.p.*

Vohāramattena so vohareyya – S. I. 14

He would use the language only for communication purpose; *vi + o + Hr + eyya, opt. 3rd. sg.*

Vohāravepakkāhaṃ bhikkhave saññā vadāmi – A. III. 413

Bhikkhus, I declare that speech is the result of awareness; *kathāsaṃkhāto hi vohāro saññāya vipāko nāma, Cy. III. 407; vohāra + vipāka + ya, der. + ahaṃ; saṃ + Jñā; Vad + a + mi, pres. 1st. sg.*

Vohārike mahāmatte pucchi – Vin. I. 74; II. 158, IV. 223, pucchimsu

Referred to the chief ministers of justice; *Pṛch + ya + i, pst. 3rd. sg.*

Vyagghapajjā – A. II. 194

Those who are living on a tigers' track; *pad + ya, der.*

Vyañjanameva nānaṃ – S. II. 61

Only the phraseology is different; *vyañjanaṃ + eva*

Vyattena bhikkhunā paṭibalena

saṃgho nāpetabbo – Vin. I. 56, 95

The Saṃgha should be informed by an experienced and competent bhikkhu; *vi + Añj + ta, pp.; Jñā + āpe + tabba, caus. fut. pp.*

Vyatto kiṃkaraṇīyesu – A. III. 116

Experienced in things to be done; *vi + Añj + ta, pp.*

Vyatthūpasevī – A. III. 136

The one who associates with separatists; *viyatthūpasevīti viyatthāni bhinnakulāni ghaṭanathāya upasevati, Cy. III. 280; vyattha (Skt. vyasta) + upasevī, der.; vi + As + ta, pp + upa + Sev + ī, der.*

Vyākatam yathāsakaṃ paṭibhānam

– A. I. 119; III. 401

Expressed our view as we have felt; *yathā + sakaṃ; paṭi + Bhā + ana, der.*

Vyākatam vyākatato daṭṭhabbam – S. II. 51

What is expressed should be acknowledged as expressed; *vi + ā + Kr + ta, pp.; Dṛś + tabba, fut. pp.*

Vyākaraṇārahaṃ vaco – Vin. I. 359

The one who speaks words worthy of

explanation; *vyākaraṇa + arahaṃ*

Vyāgā me attā – D. II. 67

My soul has gone away; *vi + ā + Gam + ā, pst. 3rd. sg.*

Vyādhitopi bhattam na bhuñjati – A. IV. 139

The one who has been sick does not eat food; *vyādhi + e + i + ta, denom. pp.*

Vyādhidhammomhi vyādhiṃ anatīto – A. I. 139

I am of the nature of being sick, I have not overpassed sickness; *vyādhi + dhammo + anhi: As + mi, meta. pres. 1st. sg.; an + ati + I + ta, pp.*

Vyāpannacitto paduṭṭhamana-saṃkappo – A. V. 284

The one who has a hateful mind, whose mind and thoughts are polluted; *vi + ā + Pad + ta, pp. + citta; pa + Duṣ + ta, pp. + mana + saṃkappa*

Vyāpādapariyuṭṭhitena cetasā viharati vyāpādaparetena – A. III. 231

Abides with a mind aroused and affected by anger; *pari + u(t) + Sthā + i + ta, pp.; para + I + ta, pp.*

Vyābhaṃgīhi haneyyūṃ – S. IV. 201

They would strike with carrying poles; *Han + eyyūṃ, opt. 3rd. pl.*

S

Saudakaṃ pattam paṭisāmenti – Vin. II. 113

Cause to keep the bowl back at the right place with water; *sa + udaka; paṭi + Śam + e + nti, caus. pres. 3rd. pl.*

Saupādāno na parinibbāyati – M. II. 265

The one who has clinging does not enter into Parinibbāna; *sa + upa + ā + Dā + ana, der.; pari + ni + Vā + ya + ti, pres. 3rd. sg.*

Saupāhanāpi ārāmaṃ pavisanti – Vin. II. 207

They enter the monastery with the shoes on; *sa + upāhanā + api; pa + Viś + a + nti, pres. 3rd. pl.*

Sakaṭaparivaṭṭakaṃ karitvā acchanti – Vin. I. 238

(They) will stay arranging the carts in a circle; *Ās + ssanti (Skt. syant), fut. 3rd. pl., appears as pres. 3rd. pl.*

Sakaṭamukhāni aṭṭhapesi – D. II. 235

Put up entrances to the carts; *ā + Sthā + āpe + s + i, caus. pst. 3rd. sg.*

Sakaṭam sakaṭatthikena pariyesitabbam – Vin. II. 297

A cart should be sought by one who is in need of a cart; *sakaṭa + attha + ika, der.; pari + es (from Iś) + i + tabba, fut. pp.*

Sakaṭasatam atibaddham pavaṭṭessati – Vin. IV. 5

(He) will make proceed (draw) one hundred carts tied together; *ati + Badh + ta, pp.; pa + Vṛt + e + ssati, caus. fut. 3rd. sg.*

Sakaṭasatthassa piṭṭhito – D. II. 130

Behind the caravan; *sakaṭa + sattha; piṭṭhi + to, suffix to is used to give ablative sense*

Sakaṭasattho sakaṭasahassam – D. II. 343

A caravan comprises one thousand carts

Sakaṭesu āropetvā – Vin. I. 220

Having caused to load into the carts; *ā + Ruh + e + tvā, caus. absol.*

Sakaṭesu āropetvā nibbāhāpetvā – M. II. 64

Having caused to load into the carts and carry away

Sakaṭehi hiraññaṃ nibbāhāpetvā – Vin. II. 159

Having caused to take the gold coins out by carts; *ni + Vah + āpe + tvā, caus. absol.*

Sakaṇṇajappako salākagāho hoti – Vin. I. 99

It is the taking of vote, whispering in the ear; *sa + kaṇṇa + jappaka*

Sakadāgāmi sakadāgāmissa

samānatto – A. IV. 364

Once returner is equal to once returner; *samāna + atta*

Sakaddamaṃ samkhāditvā

ajjho haranti – Vin. II. 201

Having eaten with mud, (they) swallow; *sa + kaddama; sam + Khād + i + tvā, absol.; adhi + o + Hr + a + nti, pres. 3rd. pl.*

Sakaparisaṃ ubbejetā – A. II. 109

The one who causes agitation in his own group; *u(t) + Vij + e + tu, caus. der.*

Sakabaḷena mukhena byāharanti – Vin. IV. 195

Talk with mouth full of morsels; *vi + ā + Hr + a + nti, pres. 3rd. pl.*

Sakamuṭṭhinā vā so Gaṃgāya sotam

āvāretabbam maññeyya, yo vitakkavicāre nirodhetabbam maññeyya – S. IV. 298

He who would think of stopping the thoughts and investigations (of the mind) might think that the flow of Gaṃgā should be stopped by his own fist; *ā + Vṛ + e + tabba, caus. fut. pp.; ni + Rudh + e + tabba, caus. fut. pp.*

Sakammanā haññati – M. II. 74

Is killed by his own action; *Han + ya + ti, pass. pres. 3rd. sg.*

Sakaṃ ācariyakaṃ uggahetvā – D. II. 104

Having learnt the teaching of his own school; *u(t) + Gṛh + e + tvā, absol.*

Sakaṃ cittaṃ nikkhipitvā – M. I. 206; III. 156

Keeping (my) own mind aside; *ni + Kṣip + i + tvā, absol.*

Sakaṃ dhammaṃ garahanto – D. III. 95

Condemning one's own doctrine; *Garh + a + nta, pr. p.*

Sakaṃ paṭibhānaṃ udāhu

Bhagavato vacanaṃ? – A. IV. 163

Is it what comes to your mind or is it the word of the Blessed One?; *udāhu, incl.*

Sakaṃ parisaṃ saṅghapesi – D. I. 179; III. 39; M. II. 2

(He) made his own disciples orderly; *sam + Sthā + āpe + s + i, caus. pst. 3rd. sg.*

Sakaṃ mukhanimittaṃ paccavekkhamāno – D. I. 80; S. V. 121

Reviewing the image of his own face; *pati + ava + Īkṣ + a + māna, pr. p.*

Sakaṃ yeva vādaṃ dīpenti, jotenti – A. I. 188

They praise and highlight their own view only; *Dīp + e + nti, caus. pres. 3rd. pl.; Dyut + e + nti, caus. pres. 3rd. pl.*

Sakaṃ yeva vādaṃ nibbeṭhehi – M. I. 230

Cause to untwist your own theory; *ni + Viṣṭ + e + hi, caus. imper. 2nd. sg.*

Sakaṃ sakaṃ ovarakaṃ pavisimṣu – M. I. 253

They entered into their own rooms; *pa* + *Viś* + *imsu*, *pst.* 3rd. *pl.*

Sakaṃ sakaṃ gocaravisayaṃ āviñcheyyumaṃ – S. IV. 199

Would pull in the direction of their own feeding ground; *gocara* + *visaya*; *ā* + *vi* + *Añch* + *eyyumaṃ*, *opt.* 3rd. *pl.*

Sakalikaggitveva samkhaṃ gacchati – M. II. 181

It is called splinter-fire; *sakalikā* + *aggi*

Sakalikaṃ sakalikaṃ akāsi – D. II. 341

Cut into little pieces; *a* + *Kṛ* + *ā* + *s* + *i*, *double pst.* 3rd. *sg.*

Sakalikāya khato hoti – S. I. 110

Wounded by a splinter; *Kṣan* + *ta*, *pp.*

Sakavaṇṇaṃ paṭisaṃharitvā – Vin. II. 185

Having shrunk back his own form; *paṭi* + *saṃ* + *Hṛ* + *i* + *tvā*, *absol.*

Sakavādaṃ ṭhapessati, paravādena pavāressati – D. III. 40

(He) will withhold his own theory and invite for discussion of others' theory; *saka* + *vāda*; *Sthā* + *āpe* + *ssati*, *caus. fut.* 3rd. *sg.*; *pa* + *Vṛ* + *e* + *ssati*, *caus. fut.* 3rd. *sg.*; *cp. bhattena nimanteti*

Sakasāvā titthāyatanam samkanta – Vin. II. 279

(A bhikkhuni who) has shifted to another religious order with robes; *tittha* + *āyatana*; *saṃ* + *Kram* + *ta*, *pp.*

Sakāni gharāni paṭiharāma – D. II. 180

We take back to our own homes; *paṭi* + *Hṛ* + *a* + *ma*, *pres.* 1st. *pl.*

Sakāya katikāya asaṅghahantā – Vin. I. 9

Not following their own agreement; *a* + *saṃ* + *Sthā* + *nta*, *pr.p.*

Sakāya niruttiyā Buddhavacanaṃ dūṣenti – Vin. II. 139

They make the Buddha's words spoil by using their own dialects; *sakā nirutti nāma sammāsambuddhena vuttappakāro Māgadhiko vohāro*, *Cy. 1214*; *Duṣ* + *e* + *nti*, *caus. pres.* 3rd. *pl.*

Sakāya niruttiyā Buddhavacanaṃ pariyāpuṇitum – Vin. II. 139

To learn the Buddha's words by one's own dialect; *pari* + *Āp* + *(u)ṇā* + *i* + *tum*, *inf.*

Sakāya paṭiññāya abbhāññamsu? – D. II. 150; M. I. 198

Did they realise according to their own claim?; *abhi* + *a* + *Jñā* + *ā* + *imsu*, *double pst.* 3rd. *pl.*

Sakideva imaṃ lokaṃ āgantvā – S. V. 376

Having come to this world only once; *sakiṃ* (*Skt. sakṛt*) + *eva*; *ā* + *Gam* + *tvā*, *absol.*

Sakideva sabbam ṇassati, sabbam dakkhiti – M. II. 127

He will know all at once, he will see all at once; *Jñā* + *ssati*, *fut.* 3rd. *sg.*; *Drś* + *ssati* (*Skt. drakṣati*)>

dakkhati> *dakkhiti*, *fut.* 3rd. *sg.*

Sakiṃ nimuggo nimuggova hoti – A. IV. 11

Once imersed is imersed forever; *ni* + *Majj* + *ta*, *pp.*; *ni* + *uggo* + *eva*

Sakiṃ pakkhassa, cātuddase vā paṇṇarase vā – Vin. I. 104

Once in fortnight, either on the fourteenth or on the fifteenth; *sakiṃ*, *indel.*, *catu* + *dasa* + *a*, *der.*; *pañca* + *dasa*

Sakiṃ sakiṃ – D. II. 188

Alternatively or according to the turn; *adv.*

Sakiṃ sakiṃ ummujjanto – S. V. 455

Coming up on and off; *u(t)* + *Majj* + *a* + *nta*, *pr.p.*

Sakuṇasaṃghassa saddena ubbāḷho – Vin. III. 148

Being troubled by the noise of the flock of birds; *u(t)* + *Bādh* + *ta*, *pp.*

Sake ācariyake evaṃ hoti – M. II. 32

This occurs in our own school

Sake jātivāde samanuyuñjyamānā samanugāhiyamānā

sampāyissanti – M. II. 157

They, being questioned, cross examined and dealt with on their own theory, were unable to answer; *saṃ* + *anu* + *Yu(ñ)j* + *īya* + *māna*, *pass. pr.p.*; *saṃ* + *anu* + *Bhās* + *īya* + *māna*, *pass. pr.p.*; *saṃ* + *anu* + *Gāh* + *īya* +

māna, *pass. pr.p.*; *saṃ* + *pa* + *ā* + *Yā* + *i* + *ssanti*, *fut.* 3rd. *pl.*

Sakena kāyena aṭṭiyanti harāyanti jigucchanti – Vin. III. 68

(They) are troubled by, ashamed of, and disgusted with their own body; *aṭṭa* + *īya* + *nti*, *denom. pass. pres.* 3rd. *pl.*; *hiri* + *ya* + *nti*, *denom. pass. pres.* 3rd. *pl.*; *Gup* + *(s)* + *ya* + *nti*, *desid. pass. pres.* 3rd. *pl.*

Sakena bhāgena uttaritukāmo – Vin. I. 285

The one who is desirous of crossing (going abroad with a caravan) with his own share; *satthaṃ labhivā disāpakkamitukāmoti attho*, *Cy. 1124*; *u(t)* + *Tṛ* + *i* + *tum*, *inf.* + *kāmo*

Sakena muttakarīsena kīḷati – A. V. 203

(The baby) plays with its own faeces and urine; *Kṛīḍ* + *a* + *ti*, *pres.* 3rd. *sg.*

Sakena vaṇṇena pātubhavassu – Vin. II. 185

Please manifest yourself in your own form; *pātu* + *®* + *Bhū* + *a* + *ssu*, *imper. mid.* 2nd. *sg.*

Sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā – D. I. 108

Having caused to make delicious food, hard and soft, at his own house; *Khād* + *anīya*, *fut. pp.*; *Bhuj* + *e* + *anīya*, *caus. fut. pp.*; *paṭi* + *Yat* + *āpe* + *tvā*, *caus. absol.*

Sakeneva thālipākena parivisi – M. III. 139; S. V. 384

He served (him) with his own milk rice; *sakena + eva; thāli + Pac + a, der.; pari + Viṣ + i, pst. 3rd. sg.*

Sakkaccaṃ upanijjhāyimsu – Vin. II. 269

Observed seriously; *upa + ni + jhā (from Dhyai) + (y) + imsu, pst. 3rd. pl.*

Sakkaccaṃ dhammaṃ deseti – S. IV. 314

Explains the Dhamma properly; *sakkaccaṃ, adv.; Dṛś + e + ti, caus. pres. 3rd. sg.*

Sakkaccaṃ payirupāseyya – D. III. 188

(He) would keep close contact respectfully; *pari + upa + Ās + eyya, meta. opt. 3rd. sg.*

Sakkaccaṃ paribhuñjati avikiranto – A. IV. 188

He enjoys properly without throwing it here and there; *a + vi + Kīr + a + nta, pr.p.*

Sakkaccaṃ paribhuñjati avihaññamāno – A. IV. 189

He enjoys properly without being troubled; *pari + Bhū(ñ)j + a + ti, pres. 3rd. sg.; a + vi + Han + ya + māna, pass. pr.p.*

Sakkaccaṃ vāceta – D. III. 156

One who teaches properly; *Vac + e + tu, caus. der.*

Sakkato hoti garukato mānito pūjito apacito – S. II. 119

He is esteemed, respected, venerated, paid homage, and revered; *sa(t) + Kr +*

ta, pp.; garu + kata, pp.; Man + e + i + ta, caus. pp.; Pūj + e + i + ta, caus. pp.; apa + Ci + ta, pp.

Sakkatvā garukatvā upanissāya vihareyyaṃ – S. I. 139

I should abide closely, honouring and respecting; *upa + ni + Śri + ya, absol.; vi + Hr + eyyaṃ, opt. 1st. sg.*

Sakkaroti garukaroti māneta pūjeti – M. I. 235

Esteems, respects, causes to venerate and pay homage; *sa(t) + Kr + o + ti, pres. 3rd. sg.; Man + e + ti, caus. pres. 3rd. sg.; Pūj + e + ti, caus. pres. 3rd. sg.*

Sakkā ettakenapi dhammo aññātuṃ – Vin. IV. 21

Even with this much, we are able to understand the Dhamma; *dhammo aññātuṃ, grammatically not correct, can it be a colloquial usage of the language?; ā + Jñā + tuṃ, inf.*

Sakkā divasāvasesena gantuṃ – M. II. 119

Able to go during the rest of the day

Sakkā bhoge ca bhuñjituṃ, puññāni ca kātuṃ – M. II. 63; Vin. I. 182

It is possible to enjoy wealth and make merits; *sakkā, incl. used with instr. or inf. i.e. tena sakkā, bhuñjituṃ sakkā; Bhū(ñ)j + i + tuṃ, inf.; Kr + tuṃ: kar + tu, kat + tuṃ, kātuṃ, inf.*

Sakkā mayā ñātuṃ – D. I. 187

It is possible for me to understand; *ahaṃ sakkomi and mayā sakkā are two different expressions to convey*

the same meaning, sakkomi is a verb, sakkā is an incl.; Jñā + tuṃ, inf.

Sakkāyaññeva anuparidhāvanti, anuparivattanti – M. II. 232

(They) keep running round and turning round their own body; *sa + kāyaṃ + yeva; anu + pari + Dhāv + a + nti, pres. 3rd. pl.; anu + pari + Vṛt + a + nti, pres. 3rd. pl.*

Sakkāyaditṭhi thāmagatā appaṭivinitā orambhāgiyaṃ saṃyojanaṃ – M. I. 433

Belief in self, which is firmly rooted and not removed, is a lower fetter; *sa + kāya + ditṭhi; thāma + gata; a + paṭi + vi + Nī + ta, pp.; oraṃ + bhāga + iya, der.; saṃ + Yuj + e + ana, caus. der.*

Sakkāyanirodhaṃ manasikaroti – A. II. 165

Focuses attention on the cessation of self; *manasi + Kr + o + ti, pres. 3rd. sg.*

Sakkāyanirodhe cittaṃ nappakkhandati – A. II. 165

The mind does not leap up on the cessation of self; *na + pa + Skand + a + ti, pres. 3rd. sg.*

Sakkāyapariyāpannā – A. II. 33

Included in the category of self; *sa + kāya + pari + ā + Pad + ta, pp.*

Sakkāro kāpurisaṃ hanti – Vin. II. 188

Hospitality ruins a mean person; *sa(t) + Kr + a, der.; kā + purisa; Han + ti, pres. 3rd. sg.*

Sakkuneyya attānaṃ sotthiṃ kātuṃ – A. V. 347

He would be able to keep himself safe; *Śak + (u)nā + eyya, opt. 3rd. sg.; su + atthi*

Sakkuneyya upanīhātuṃ – A. V. 43

Would be able to bring forth; *upa + ni + Hr + tuṃ: hartuṃ > hattuṃ > hātuṃ, inf.*

Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme – M. I. 91; Vin. II. 253

Abides at the banyan grove in Kapilavatthu, in the kingdom of the Śākyaans

Sakkesu viharati Kapilavatthusmiṃ mahāvane – D. II. 253; S. I. 26

Abides at the great forest in Kapilavatthu in the kingdom of the Śākyaans; *cp. Kurūsu viharati Kamāssadammaṃ nāma Kurūnaṃ nigamo – D. II. 290; in order to single out one particular place or fact from the general body, locative plural is used, cp. also, kāmesu micchācārā veramaṇī (to refrain from sexual misconduct)*

Sakkesu viharati Khomadussaṃ nāma Sakyānaṃ nigame – S. I. 184

Abides at Khomadussa, the market town of the Śākyaans, in the kingdom of the Śākyaans

Sakkesu viharati Devadahaṃ nāma Sakyānaṃ nigamo – M. II. 214; S. III. 5

Abides at the market town of the

Śākyans named Devadaha in the Śākyan kingdom

Sakkesu viharati Metalūpaṃ nāma Sakyānaṃ nigamo – M. II. 118

Abides at the market town of the Śākyans named Metalūpa, in the kingdom of the Śākyans

Sakkesu viharati Vedhaññā nāma Sakyānaṃ ambavane – D. III. 117

Abides at the mango grove named Vedhaññā in the kingdom of the Śākyans

Sakkesu viharati Sakkaraṃ nāma Sakyānaṃ nigamo – S. V. 2

Abides at the market town of the Śākyans named Sakkara in the kingdom of the Śākyans

Sakkesu viharati Sakyānaṃ nigame – S. I. 87

Abides at the market town of the Śākyans, in the kingdom of the Śākyans

Sakkesu viharati Sāmagāmake pokkharāṇiyāyaṃ – A. III. 309

Abides at Pokkharāṇiyā, the little village of Sāmagāma, in the kingdom of the Śākyans; *Pokkharāṇiyā* is the name of a *vihāra*, *Cy. III. 353*

Sakkesu viharati Sāmagāme – M. II. 243

Abides at Sāmagāma in the kingdom of the Śākyans

Sakkesu viharati Silāvatiyaṃ – S. I. 117

Abides at Silāvati in the kingdom

of the Śākyans

Sakkharikāyapī madhusitthakenapī nāsikalomaṃ gāhāpentī – Vin. II. 134

Cause to take out hair in the nostrils with a little piece of crystal and with a little piece of beeswax; *sakkhara* + *ika*, *der.*; *Gṛh* + *āpe* + *nti*, *caus. pres. 3rd. pl.*

Sakkhasi cakkayugaṃ kātuṃ? – A. I. 111

Can you make a pair of wheels?; *Śak* + *ssasi* (*Skt. śyasi*), *fut. 2nd. sg.*; *Kṛ* + *tum*, *inf.*

Sakkhasi pana tvaṃ tīsu sikkhāsu sikkhituṃ? – A. I. 230

Can you train yourself in threefold discipline?; *sometimes the form sakkhasi occurs as sagghasi*, *Sn. 834*

Sakkhidittho – D. I. 238

Seen face to face; *sa* + *akkhi* + *dittha*: *Dṛś* + *ta*, *pp.*

Sakkhibhabbatam pāpuṇāti, sati sati āyatane – M. III. 96; A. I. 255.

He becomes competent enough to experience in different contexts; *Bhū* + *ya*, *fut. pp.* + *tā*, *der.*; *pa* + *Āp* + *(u) ṇā* + *ti*, *pres. 3rd. sg.*; *sati*: *As* + *nta*, *loc. sg.*

Sakkhisāvako ahosi – D. II. 153

He was an immediate disciple (who has seen the Buddha with his own eyes); *sa* + *akkhi* + *sāvaka*: *Śru* + *aka*, *der.*

Sakya-puttiyo paṭijānissasi? – D. III. 6

Will you claim that you are a son of the Śākyan?; *Sakya* + *putta* + *iya*, *der.*; *paṭi* + *Jān* + *nā* + *i* + *ssasi*, *fut. 2nd. sg.*

Sakyā kho pana Vāsetṭha Pasenadi Kosalassa anuyuttā bhavanti – D. III. 83

The Śākyans are, Vāsetṭha, vassals of Pasenadi Kosala; *anu* + *Yuj* + *ta*, *pp.*; *Bhū* + *a* + *nti*, *pres. 3rd. pl.*

Sakyānaṃ pubbapuriso – D. I. 93

The pioneer of the Śākyans

Sakhī sakhāraṃva cirassamāgataṃ – A. IV. 93

Like a female friend who has seen (her) male friend come (home) after a long time; *sakhāraṃ* + *iva*; *cirassaṃ*, *incl.*; *ā* + *Gam* + *ta*, *pp.*

Sagahaṭṭhāya parisāya

pātimokkhaṃ uddisati – Vin. I. 115 (Devadatta) recites Pātimokkha in an assembly comprising laymen; *u(t)* + *Dṛś* + *a* + *ti*, *pres. 3rd. sg.*

Saguṇaṃ katvā saṃghāṭiyo dātabbā – Vin. I. 46

Having put together, the robes (double layer and single layer) should be given; *saguṇaṃ katvāti dve cīvarāni ekato katvā*, *sabbampi hi cīvaraṃ saṃghaṭitattā saṃghāṭi vuccati*, *Cy. 978*; *Kṛ* + *tvā*, *absol.*; *Dā* + *tabba*, *fut. pp.*

Saguṇaṃ katvā saṃghāṭiyo pārūpitvā – Vin. II. 213

Having put the robes (double layer and single layer) together and worn them;

pa + *ā* + *Vṛ* + *i* + *tvā*, *meta. absol.*

Saggamupeti – S. I. 91

Goes to heaven; *saggam* + *upeti*: *upa* + *I* + *ti*, *pres. 3rd. sg.*

Saggasaṃvattanikā paṭipadā paṭipajjitabbā – A. III. 48

One should follow the path leading to heaven; *sagga* + *saṃ* + *Vṛt* + *ana* + *ika*, *der.*; *paṭi* + *Pad* + *ya* + *i* + *tabba*, *fut. pp.*

Saggā te āraddhā – Vin. I. 223

You have satisfied heavenly abodes; *ā* + *Rād*h + *ta*, *pp.*

Sacajja tvaṃ taṃ bhikkhuṃ jīvītā voropeyyāsi, bahuṇca tvaṃ apuññaṃ pasaveyyāsi – Vin. IV. 34

If you were to deprive that bhikkhu of life today, you would have produced a lot of demerit; *sace* + *ajja*, *sace*, *cond. p.*; *pa* + *Su* + *a* + *eyyāsi*, *opt. 2nd. sg.*

Sacassa hoti avisayhaṃ – M. I. 207; III. 157; Vin. I. 157

If it is unmanageable by him; *sace* + *assa*; *a* + *vi* + *Sah* + *ya*, *meta. fut. pp.*

Sacā ca mayaṃ gayheyyāma mayampi evameva haññeyyāma – Vin. I. 88

If we would have been captured, we would have also been killed like this; *yaṃ pana pāḷiyam sacā ca mayanti vuttam*, *tassa sace mayanti ayamevattho*, *Cy. 1023*; *Gṛh* + *ya* + *eyyāma*, *meta. pass. opt. 1st. pl.*; *Han* + *ya* + *eyyāma*, *pass. opt. 1st. pl.*

Sacāyaṃ ..rājā pitaraṃ dhammikaṃ
dhammarājānaṃ jīvitaṃ na
voropessatha, imasmiṃ yeva āsane
virajaṃ vītamalaṃ
dhammacakkhuṃ uppajjissatha – D.
I. 86

Had this king killed not the father,
who was righteous and the king of
righteousness, there would have
arisen (in him) on this very seat the
eye of Truth which is free from dust
and rust; *sace + ayaṃ; vi + o + Ruh*
+ e + ssatha, caus. cond. mid. 3rd.
sg.; u(t) + Pad + ya + i + ssatha,
cond., mid. 3rd. sg.; sace(indcl.)
is used to indicate a condition

Sacittapariyāyakusalo – A. V. 92

Skilled in the way of one's own mind;
sa + citta + pariyāya

Sacīvarāni bhattāni akaṃsu – Vin. I.
299

Offered food with robes; *a + Kr + ā +*
iṃsu, double pst. 3rd. pl.

Sace anumaññeyyaṃ anujāneyyāsi,
paṭikkositabbaṃ ca paṭikkoseyyāsi
– M. II. 158

If you would agree on what should be
agreed and reject what should be
rejected; *anu + Man + ya + eyya,*
der.; anuññeyya (anu + Jñā + eyya)
is the usual form; anu + Jān + nā +
eyyāsi, opt. 2nd. sg.; pati + Kruś + a
+ i + tabba, fut. pp.

Sace ākaṃkhasi, nisīda – M. II.
158

Sit down, if you like; *ā + Kāṃkṣ + a +*
si, pres. 2nd. sg.; ni + Sad + a, imper.
2nd. sg.

Sace ākaṃkhati, bhuñjati – M. I.
207

He eats if he likes; *Bhu(ñ)j + a + ti,*
pres. 3rd. sg.

Sace kho tvaṃ ..sacce patiṭṭhāya
manteyyāsi, siyā no ettha
kathāsallapo – M. I. 376

If you converse (with me) grounding
yourself on truth, there would be our
discussion on this matter; *pati + Sthā*
+ ya, absol.; manta + eyyāsi, denom.
opt. 2nd. sg.; As + yā(Skt. yāt), opt.
3rd. sg.; ettha, incl.; kathā + saṃ +
Lap + a, der.

Sace ceteyyūṃ – A. IV. 259

If they would will; *Cet + eyyūṃ, opt.*
3rd. pl.

Sace je saccaṃ vadasi, adāsī bhavasi
– M. II. 62

You become free (from slavery), if
you tell the truth; *Vad + a + si, pres.*
2nd. sg.; Bhū + a + si, pres. 2nd. sg.;
je, incl. used in addressing servants

Sace taṃ Bhagavatā bhāsitaṃ,
evametaṃ – M. II. 107

It is so, if it is said by the Blessed
One; *Bhās + i + ta, pp.; evaṃ + etaṃ*

Sace tayā kataṃ, katanti vadehi –
Vin. II. 79; III. 162

If it was done by you, say that it was
done by you; *Kr + ta, pp.; Vad + e +*
hi, imper. 2nd. sg.

Sacetaso bhikkhu dabbajātiko – A. I.
254

Thoughtful bhikkhu of intelligent
nature; *dabba + jāti + ika, der.*

Sace te agaru, bhāsassu – D. I. 51; II.
284; M. II. 199

If it is not a burden to you (if you
don't mind), please tell; *Bhās + a +*
ssu, imper. mid. 2nd. sg.

Sace te aparipūraṃ bhavissati, ahaṃ
paripūressāmi – A. I. 186

If your (knowledge) be incomplete, I
will make it complete; *pari + Pr + e*
+ ssāmi, caus. fut. 1st. sg.

Sace te Kassapa agaru vaseyyāma
ekarattaṃ agyāgāre – Vin. I. 24

If it is not a burden to you, Kassapa,
may I abide one night in the fire-house
; *a + garu; Vas + eyyāma, opt. 1st. pl.;*
aggi + agāra

Sace te pacchimaṃ saccaṃ purimaṃ
te micchā – S. IV. 299

If your last (statement) is true, then
the first is false; *micchā, incl.*

Sace te paripūraṃ bhavissati, ahaṃ
anumodissāmi – A. I. 186

If your (knowledge) be complete, I
will appreciate; *anu + Mud + a + i +*
ssāmi, fut. 1st. sg.

Sace te Bhaggava agaru, viharāma
āvesane ekarattaṃ – M. III. 237

If it is not a burden for you, Bhaggava,
may I abide one night in the house; *vi*
+ Hr + a + ma, imper. 1st. pl.; ā + Viś
+ e + ana, caus. der.

Sace na vattantayyāti bhaṇanti,
osāretabbā – Vin. IV.52

If they say, 'Sirs, they are not in
progress', they should be reminded;
osāretabbāti pāḷi vattabbo, Cy. 792;

vattanti + ayyā + iti; o + Smṛ + e +
tabba, caus. fut. pp.

Sace maṃ Bhagavā anujāneyya – A.
IV. 355

If the Blessed One would permit me ;
sace, cond. p.; anu + Jān + nā +
eyya, opt. 3rd. sg.

Sace mayaṃ ayyo vikkītaṃ
bhaṇḍaṃ puna ādiyissāma, kadā
ambhākaṃ bhaṇḍaṃ vikkāyissati? –
Vin. IV. 248

If I were to take back what is already
sold, when our good will be sold out?;
ayyo is used as voc. ; vi + Krī + ta,
pp.; ā + Dā + iya + i + ssāma, pass.
fut. 1st. pl.; kadā, incl.; vi + Krī + ya
+ i + ssati, pass. fut. 3rd. sg.

Sace ..muhuttaṃ nisīdeyya...
mahatā atthena saṃyutto agamissa
– M. I. 342

If he were to sit here for a while, he
could have gone with much benefit;
muhuttaṃ, adv.; ni + Sad + eyya, opt.
3rd. sg.; saṃ + Yuj + ta, pp.; a + Gam
+ i + ssā, cond. 3rd. sg.

Sace me tvaṃ bhāsītassa atthaṃ
ājāneyyāsi, iccetaṃ kusalaṃ – M.
III. 129

It is good, if you would understand the
meaning of my saying; *ā + Jān + nā +*
eyyāsi, opt. 2nd. sg.; iti + etaṃ

Sace me paṭisuṇāti upasampādemi –
Vin. III. 230

If they reply me (positively) I make
(them) ordain; *paṭi + Śru + nā + ti,*
pres. 3rd. sg.; upa + saṃ + Pad + e +
ssāmi, caus. pres. 1st. sg.

Sace me vacanaṃ kareyyāsi – M. II. 64

If you do what I say; *Kṛ+o+eyyāsi, opt. 2nd. sg.*

Sace so anujānāti, vaseyyātha – Vin. IV. 18

You should stay, if he consents; *anu+Jān+nā+ti, pres. 3rd. sg.; Vas+eyyātha, opt. 2nd. pl.*

Sace so deso uklāpo hoti ...sammajjitabbo – Vin. I. 46

That place should be swept if it is dirty; *saṃ+Mrj+ya+i+tabba, fut. pp.*

Sace so samantā firāṃ passati, tathā gatakova hoti – D. I. 222

If it sees the shore around, surely, it goes off forever; *samantā, indcl.; gatako+eva*

Saccato thetato anupalabbhiyamāne – S. IV. 384; A. I. 174

When it is not to be found truly and firmly; *an+upa+Labh+(i)+ya+māna, pass. pr.p.*

Saccato thetato diṭṭhi uppajjati – M. I. 8

A wrong view arises, truly and firmly; *bhūtao ca thirato ca, Cy. I. 70*

Saccaṃ kira? – S. II. 121, 278; A. I. 174

Is it true to say?; *kira, indcl. used to indicate hearsay*

Saccaṃ kira tvam ...bhikkhunīhi saddhiṃ samsaṭṭho viharasi? – M. I. 123

Is it true to say that you abide, mixing with bhikkhunīs?; *saṃ+Srj+ta, pp.*

Saccaṃ kira bhavaṃ Soṇadaṇḍo... upasaṃkamissatīti? – D. I. 113, 129

Is it true to say that the master Soṇadaṇḍa will go there?; *upa+saṃ+Kram+i+ssati, fut. 3rd. sg.*

Saccaṃ Nigrodha, bhāsita te eṣā vācā? – D. III. 53

Is it true, Nigrodha, that this speech has been made by you?; *Bhās+i+ta, pp.; gen.(te) for instr.*

Saccaṃ have sādutaraṃ rasānaṃ – S. I. 42

The truth indeed is tastier of (all) tastes; *have, emph. p.*

Saccavādino honti, saccapaṭiñṇā – M. II. 99; Vin. II. 182

(These) are truth speakers and claimants of truth; *sacca+vāda+i, der.; sacca+paṭi+Jñā*

Saccavādī saccasandho theto paccayiko avisamvādako lokassa – M. I. 179

The one who speaks truth, is reliable, firm, trustworthy and does not contradict to the world; *sacca+vāda+i, der.; theta (Skt. sthita); paccaya+i+ka, der.; a+visaṃ+Vad+aka, der.*

Saccānupattiyā padhānaṃ bahukāraṃ – M. II. 174

Striving is much helpful for arriving at the truth, step by step; *sacca+anu+pa+Āp+ti, der.*

Saccānurakkhaṇaṃ pekkhāma – M. II. 171

We see the protection of truth; *sacca+anu+Rakṣ+ana, der.; pa+Īkṣ+a+ma, pres. 1st. pl.*

Sacce ca akuppe ca paṭiṭṭhātabbaṃ – Vin. II. 251

(He) should establish himself on truth and stay firm or without anger; *kopo na kātabbo, Cy. 1290; a+Kup+ya, der.*

Saccocassa saddho ca – D. III. 106

One should become a man of truth and faith; *sacco+ca+assa: As+yā (Skt. yāt), opt. 3rd. sg.; saddhā+a, der.*

Sacchavīni mūlāni ahesuṃ – A. III. 371

The roots were enveloped with skin; *sa+chavīni; a+Hū (Bhū)+a+s+uṃ, pst. 3rd. pl.; sg. form is ahoṣi, o becomes e in the pl.*

Sacchikiriyāya padaheyyaṃ – M. I. 164

May I strive for the realisation; *pa+Dhā+a+eyyaṃ, opt. 1st. sg.*

Sacchikiriyā hetu – D. I. 156

For the reason of experience or realisation

Sajjāni dhanūni ādāya – A. III. 75

Having taken the bows with strings set in; *sajiyāni aropitadhanūni, Cy. III. 261; ā+Dā+ya, absol.*

Sajjukaṃ pāhetabbo – Vin. I. 127

Should be sent forthwith; *sajju+ka,*

adv.; pa+Hi+e+tabba, caus. fut. pp.

Sajjhāyakiriyā bāhusaccassa āhāro – A. V. 136

Repetition is the food for good memory; *sa+ajjhāya+kiriyā; bahu+satī (from smṛti)+a, der.*

Sajjhāyabahulo no dhammavihārī – A. III. 87

He is one with frequent rehearsal, not abiding with the Dhamma; *sajjhāya, Skt. svādhyāya*

Sajjhāyabahulo viharati – S. I. 202

He abides with frequent rehearsal

Sajjhāyena divasaṃ atināmeti – A. III. 87

Spends the whole day by rehearsal; *ati+Nam+e+ti, caus. pres. 3rd. sg.*

Sañcarittaṃ samāpajjeyya – Vin. III. 137

Would act as a go-between; *saṃ+Car+i+tta, der.; saṃ+ā+Pad+ya+eyya, opt. 3rd. sg.*

Sañcicca aphāsuṃ karissati – Vin. IV. 290

Makes inconvenience purposely; *saṃ+Cit+ya, absol.*

Sañcicca āvāsaṃ atikkamanti – Vin. I. 138

Purposely leave the residence; *ati+Kram+a+nti, pres. 3rd. pl.*

Sañcicca dūre apadisanti – Vin. II. 76

They point out distant places

purposely; *apa + Dṛś + a + nti, pass. pres. 3rd. pl.*

Sañcicca na āroceti – Vin. I. 121
Does not inform intentionally; *ā + Ruc + e + ti, caus. pres. 3rd. sg.*

Sañcicca pāṇo jīvitā na voropetabbo – Vin. I. 97
A living being should not be deprived of life, intentionally; *vi + o + Ruh + e + tabba, caus. fut. pp.*

Sañcicca manussaviggahaṃ jīvitā voropeyya – Vin. III. 71
Having pre-meditated (he) would cause to deprive a human being (form) of life; *vi + Gah + a, der.; vi + o + Ruh + e + eyya, caus. opt. 3rd. sg.*

Sañcicca vikāle āgacchanti – Vin. III. 159
Purposely (they) come at improper time

Sañcetanikaṃ sukkavisatṭhiṃ ekāhapaṭicchannaṃ – Vin. II. 40
Intentional emission of semen concealed by one day; *eka + aha + paṭi + Chad + ta, pp.*

Sañcetanikā sukkavisatṭhi – Vin. III. 112
Intentional emission of semen; *saṃ + Cet + ana + ika, der.; sukka + vi + Srj + ti, der.*

Sañchindeyya saṃkanteyya samparikanteyya – M. III. 275
He would cut, slice and slash; *saṃ + Chi(n)d + eyya, opt. 3rd. sg.; saṃ + Kṛnt + eyya, opt. 3rd. sg.; saṃ + pari*

+ Kṛnt + eyya, opt. 3rd. sg.

Sañjaye paribbājake brahmacariyaṃ caranti – Vin. I. 39
Lead a celibate life under Sañjaya, the wanderer; *Car + a + nti, pres. 3rd. pl.*

Sañjānitvā gaṇhantu – Vin. IV. 120
Please identify and take; *saṃ + Jān + nā + i + tvā, absol.; Gṛh + ṇā + ntu, meta. imper. 3rd. pl.*

Saññattiṃ upagacchanti – A. I. 76
Take step to conciliation; *saṃ + Jñā + ti; der.; upa + gaccha + nti, pres. 3rd. pl.*

Saññattiṃ upenti – M. I. 320
Come to an understanding; *saṃ + Jñā + ti; upa + e (from I) + nti, pres. 3rd. pl.*

Saññā kho Poṭṭhapāda paṭhamam uppajjati, pacchā ñāṇaṃ – D. I. 185
Poṭṭhapāda, awareness arises first, knowledge later; *saṃ + Jñā; pacchā, indcl.*

Saññācīkāya kuṭṭhiṃ kārayamānena – Vin. III. 149
By a person who is causing to make a cell by begging; *saṃ + yācika; Kṛ + aya + māna, caus. pr. p.*

Saññādhātu viññāṇassa oko – S. III. 10
The basic element of cognition is the abode of consciousness

Saññānaṃ aggaṃ – A. III. 202
The highest among consciousness

Saññānaṃ vemattatā – A. III. 413
Diversity of awareness; *vi + matta + tā, der.*

Saññā nānuseti – M. I. 108
Cognitive process does not settle down; accordingly; *na + anu + Sī + a + nti, pres. 3rd. pl.*

Saññānirodhagāminī paṭipadā – A. III. 413
The path leading to the cessation of consciousness

Saññāparicitaṃ cittaṃ – A. V. 107
The mind accustomed to thoughts; *pari + Ci + ta, pp.*

Saññāpetuṃ nāsakkhi – M. I. 397; S. IV. 224
(He) was unable to make them convince; *saṃ + Jñā + āpe + tuṃ, caus. inf.; na + a + Śak + s + i, pst. 3rd. sg.*

Saññā rogo saññā gaṇḍo saññā sallaṃ – M. II. 230
Identification is a disease, a tumour and a dart

Saññāvedayitanirodhaṃ upasampajja viharati – D. II. 112
Having attained cessation of consciousness and feeling, he abides; *upa + saṃ + Pad + ya, absol.*

Saññāvedayitanirodhaṃ samāpajjeyyapi vuṭṭhaheyapi – A. III. 192
(He) would enter into the cessation of consciousness and feeling and come out of it; *saññā + vedayita +*

nirodha; saṃ + ā + Pad + ya + eyya, opt. 3rd. sg. + api; vi + u(t) + Sthā + eyya, opt. 3rd. sg. + api

Saññāvedayitanirodhasamāpattiyā saññā ca vedanā ca kaṇṭako – A. V. 135
Consciousness and feeling are thorns (obstacles) to the attainment of the cessation of consciousness and feeling; *saññā + vedayita: Vid + aya + i + ta, caus. pp. + nirodha + samāpatti*

Saññāsamāpatti pattaḃbā – S. II. 151
Should be reached by the attainment of self consciousness; *sakasaññā-samāpattiyo nāma hutvā pattaḃbā, Cy. II. 135; pa + Āp + tabba, fut. pp.*

Saññā hi bho purisassa attā – D. I. 180
Gentleman, consciousness is the soul of man

Saññī samāno jāgāro – D. II. 131
Being conscious and awake; *saññā + ī, der.; As + māna, pr. p.*

Saññuppādā ca pana ñāṇuppādo hoti – D. I. 185
Knowledge arises as a result of identification; *saññā + uppāda; ñāṇa + uppāda: u(t) + Pad + a, der.*

Saññogāya saṃvattanti no visaññogāya – Vin. II. 258
They lead to bondage, not to release; *saṃ + Yuj + a, der.; saṃ + Vṛt + a + nti, pres. 3rd. pl.*

Saññojanaṃ aṇuṃ thūlaṃ – A. III. 347

Fetters, subtle and gross (tiny and big); *saṃ + yojanaṃ*

Saññojanānaṃ parikkhayā – A. I. 233

Due to the exhaustion of fetters; *pari + Kṣi + a, der.*

Saññojanāni pahīyanti – A. II. 157

Fetters are abandoned; *pa + Hā + ūya + nti, pass. pres. 3rd. pl.*

Saṭṭhiṃ vihāre pariyosāpetvā – Vin. II. 147

Causing to complete sixty residences; *from nineteen to eighty nine, Pāli numbers are feminine and sg., that is why saṭṭhiṃ vihāre; pari + o + Sā + āpe + tvā, caus. absol.*

Saṭho hoti māyāvī – D. III. 45; M. I. 96; II. 246; A. III. 335

He is crafty and deceitful

Saṇḍāsena uddharitvā – M. II. 75

Having pulled out by pincers; *u(t) + Dhṛ or Hr + a + i + tvā, absol.*

Saṇhamattikaṃ datvā – Vin. II. 151

Having applied soft clay; *Dā + tvā, absol.*

Saṇhavāco janavati – A. IV. 172

The one who speaks softly in the gathering of people; *jana + vanta, loc. sg.*

Saṇhā sakhilā sukhasambhāsā mihitapubbamaṃgamā ehivāgata-vādino abbhākuṭikā uttānamukhā

pubbabhāsino – Vin. II. 11

Soft, friendly, easy to converse with, starting with a smile; sayers of 'come, you are welcome', not supercilious, plain-faced, initiators of conversation; *sukha + sambhāsā; mihita: Smi + ta, meta. pp. + pubbaṃ + gama; e(from l) + hi, imper. 2nd. sg. + su + āgata + vāda + ī, der.; a + bhākuṭika; uttāna + mukha; pubba + Bhās + ī, der.*

Saṇhāhi vācāhi upavhayantā – D. II. 259

Entreating with gentle words; *upa + ā + Hū + ya + nta, meta. pr. p.*

Saṇhenapi vinemi pharusenapi vinemi saṇhapharusenapi vinemi – A. II. 112

I train (him) softly, roughly and in both ways; *vi + Nī + a + mi, pres. 1st. sg.*

Saṇhena vakkhāmi – Vin. II. 249

I shall speak in soft terms; *Vac + ssāmi (Skt. śyāmi), fut. 1st. sg., used also as pres.*

Saṇhena vakkhāmi, no pharusena – A. V. 81

I shall speak softly, not harshly

Saṇhenāyasmā cudito no pharusena – A. III. 197

The venerable is accused softly, not roughly; *saṇhena + āyasmā; Cud + i + ta, pp.*

Satatakāri hoti satatavuttī sīlesu – A. V. 210

Constant in the practice of morality; *satata + kāra + ī, der.; vutti + ī, der.*

Satataṃ samitaṃ – S. IV. 178

Continuously; *adv.*

Satataṃ samitaṃ abbokiṇṇaṃ – A. IV. 145

Uninterrupted continuously; *a + vi + o + Kīr + ta, pp.*

Satatavihārā adhigatā – A. II. 198

Attained the states of constant abiding; *satata + vihāra; adhi + Gam + ta, pp.*

Satapadī vā maṃ ḍaseyya – A. IV. 320

Or a centipede could bite me; *ḍaṃs + eyya, opt. 3rd. sg.*

Sataṃ satahassānaṃ hiraññassa – A. IV. 7

One hundred of hundred thousand gold

Satādhipateyyā sabbe dhammā – A. IV. 339

All the Dhammas come under mindfulness; *sati + adhipati + eyya, der.*

Satānusārī viññānaṃ hoti – D. III. 134.; M. I. 246, ahoṣi

There is consciousness following memory; *satānusārīti pubbenivāsānussatisampayuttaṃ, Cy.914; sati + anu + Sṛ + ī, der.*

Satārakkhena cetasā samannāgatā – A. III. 138; V. 30, samannāgato

Those who are endowed with a mind guarded by mindfulness; *sati + ārakkha*

Satā sampajānā adhvāsenti – Vin.

II. 284

Being mindful and aware they endure; *Smṛ + ta, pp.; saṃ + pa + Jān + a, der.; adhi + Vas + e + nti, caus. pres. 3rd. pl.*

Sati antarāye – Vin. I. 112

When there is a danger; *loc. absol.; sati, loc. sg. of santa*

Sati uttariṃ karaṇīye – M. I. 271; II. 195, uttari

When there is something more to be done; *uttariṃ, adv.*

Sati udapādi – D. I. 180

Memory came up; *u(t) + a + Pad + i, pst. 3rd. sg.*

Sati upaṭṭhāpetabbā – D. II. 141

Should cause mindfulness to be present; *upa + Sthā + āpe + tabba, caus. fut. pp.*

Sati kappiyakārake

paṭiggāhāpetuṃ – Vin. I. 206

When there is somebody to make it prepare for him to accept; *kappa + iya, der. + Kṛ + aka, der.; paṭi + Gṛh + āpe + tuṃ, caus. inf.*

Sati karaṇīye āmasati – Vin. IV. 111

Touches in case of necessity; *loc. absol.; Kṛ + anīya, fut. pp.; ā + Mṛś + a + ti, pres. 3rd. sg.*

Sati karaṇīye uyyojeti – Vin. IV. 94

He causes to send when there is something to be done; *u(t) + Yuj + e + ti, caus. pres. 3rd. sg.*

Sati karaṇīye gantvā – Vin. IV. 268

Having gone, when there is something to be done

Sati karaṇīye porisiyaṃ rukkhamaṃ abhiruhitum – Vin. II. 138

To climb a tree to the height of a man in case of necessity; *purisa + iya, der.; abhi + Ruh + i + tum, inf.*

Satidovāriko ariyasāvako – A. IV. 111

The noble disciple who has mindfulness as the door keeper; *sati + dvāra + ika; der.*

Sati na upaṭṭhāti – M. I. 104

Mindfulness is not present; *upa + Sthā + ti, pres. 3rd. sg.*

Satinepakke tibbacchando – A. IV. 15

The one who has a strong will in attention and intelligence; *tibba + chanda*

Sati paccaye paribhuñjati – Vin. IV. 83; I. 201, paribhuñjitum

Eats when there is a reason; *loc. abs.;* *pari + Bhu(ñ)j + a + ti, pres. 3rd. sg.*

Sati paccupaṭṭhitā hoti yāvadeva nāṇamattāya patissatimattāya – D. II. 292; M. I. 56

Mindfulness is present, just for the sake of mere knowledge and mere recollection; *pati + upa + Sthā + i + ta, pp.; yāva + (d) + eva; pati + sati*

Satimā sampajāno – S. I. 12

The one who is mindful and well aware

Satimā hoti paramena satinepak-

kena samannāgato, cirakatampi cirabhāsītampi saritā, anussaritā – M. I. 356

He is mindful and endowed with the highest form of attention and intelligence, he remembers and recollects what was done or spoken of, in the long past; *sati + nipaka + ya, der.; cira + kata, cira + bhāsita, pp.; Smṛ + a + i + tu, der.; anu + Smṛ + a + i + tu, der.*

Sati mussati – D. I. 19

Memory is lost; *Mṛṣ + ya + ti, pass. pres. 3rd. sg.*

Satiṃ upaṭṭhāpehi, mā vipalapi – S. IV. 303

Be mindful, don't mutter; *upa + Sthā + āpe + hi, caus. imper. 2nd. sg.; mā, prohibitive p. used with pst. or imper.; vi + pa + Lap + i, pst. 3rd. sg.*

Satiṃ uppādeti – A. III. 263

Makes (others) mindful; *u(t) + Pad + e + ti, caus. pres. 3rd. sg.*

Satiṃ paṭilabhiṃsu – D. II. 272.

Re-gained mindfulness; *paṭi + Labh + iṃsu, pst. 3rd. pl.*

Satiyā paccāsāya – Vin. III. 203

When there is expectation; *loc. abs.;* *pati + āsā*

Satiyā sacchikaraṇīyo – A. II. 183

To be experienced by mindfulness; *sa + acchi + Kr + aṇīya, fut. pp.*

Sativepullappattassa sativinayaṃ detu – Vin. II. 79

Let the Saṃgha impose the

disciplinary measure on memory to a person whose mindfulness is improved; *sati + vipula + ya, der. + pa + Āp + ta, pp.; Dā + e + tu, imper. 3rd. sg.*

Satisampajaññāya saṃvattati – A. II. 44; III. 325

It leads to mindfulness and awareness; *sati + saṃ + pa + Jān + ya, der.; saṃ + Vṛt + a + ti, pres. 3rd. sg.*

Satisampajaññe sati hoti hirottappam – A. IV. 336

Moral shame and fear is there when mindfulness and awareness is present; *hiri + ottappa*

Satisambojjhamgo – A. V. 211

Mindfulness, the limb of enlightenment; *sati + saṃ + bodhi + aṃga*

Satisammosā uppajjanti – S. IV. 190

Arise due to the confusion of mind

Satisammosā nisīdantā – Vin. II.

114
Sitting down forgetfully; *ni + Sad + a + nta, pr.p.*

Satisammosā pakireyya – A. I. 131

Would scatter due to the loss of memory; *sati + saṃ + Mṛṣ + a, der.; pa + Kīr + eyya, opt. 3rd. sg.*

Satujjubhūtesu namo karohi – S. I. 170

Bow down to those who are straight forward; *sa tvaṃ ujjubhūtesu khīṇāsavesu namo karohīti attho, Cy. I. 238; sa + tu + uju + bhūtesu; with*

namo, dat. is usually used, here loc.; namo, incl.; Kr + o + hi, imper. 2nd. sg.

Satenapi sahassenapi pahiṇanti – Vin. IV. 18

Send (messages) to me even with one hundred and one thousand; *pa + Hi + ṇā + nti, pres. 3rd. pl.*

Satena vā sahassena vā parivuto – Vin. III. 89

Surrounded by one hundred or one thousand; *pari + Vr + ta, pp.*

Sato bhikkhu paribbaje – S. I. 13

The Bhikkhu, being mindful, should move around; *pari + Vraj + e, opt. 3rd. sg.*

Sato bhikkhu vihareyya sampajāno, ayaṃ vo amhākaṃ anusāsani – D. II. 94

A bhikkhu should live with mindfulness and awareness, this is our instruction to you; *anu + Śās + ana + ī, der.*

Satova assasati, sato passasati – M. I. 56

Being continuously mindful he breathes in and breathes out; *sato + eva; the emphatic particle eva is common to both terms; ā + Śvas + a + ti, pres. 3rd. sg.*

Sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī – D. I. 34;

M. I. 140; II. 228

Proclaim annihilation, destruction and non-existence of the existing being; *As + nta, pr.p.; ud + Chid + a, der.;*

vi + Naś + a, der.; vi + Bhū + a, der.; pa + Jñā + āpe + nti, caus. pres. 3rd. pl.

Sato sampajāno adhvāsesi, avihaññamāno – D. II. 99, 128

Being mindful and well aware, he endured (the pain) without being afflicted; *adhi + Vas + e + s + i, caus. pst. 3rd. sg.; a + vi + Han + ya + māna, pass. pr. p.*

Sato sampajāno āyusamkhāraṃ ossaji – S. V. 262

Being mindful and well aware (He) gave up the force of life; *o + Srj + i, pst. 3rd. sg.*

Sattatālampi mahāsamudde udakaṃ saṅghāti – A. IV. 101

The water in the great ocean remains seven tālas high

Sattatālaṃ vehāsaṃ abhuggantvā – D. III. 27

Having jumped up seven tālas into the sky; *sattatāla may mean here seven spans (span is equal to 12 aṅgulas or 9 inches, S.E.D. 963); abhi + u(t) + Gam + tvā, absol.*

Sattannaṃ anusayānaṃ pahānāya – A. IV. 9

For the abandonment of seven dormant dispositions; *anu + saya: Śī + a, der.*

Sattannaṃ saññojanānaṃ pahānāya – A. IV. 7

For the abandonment of seven fetters; *seven fetters are given here as anunaya, paṭigha, diṭṭhi, vicikicchā,*

māna, bhavarāga, avijjā; saṃ + Yuj + ana, der.

Sattannaṃ sattāhakarāṇīyena pahite gantum – Vin. I. 139

To go with the decision that the business should be carried out within seven days and come back, when a message is sent by seven (people); (*bhikkhu, bhikkhunī, sikkhamānā, sāmaṇera, sāmaṇerī, upāsaka, upāsikā*); *satta + aha + karaṇīya; pa + Hi + ta, pp.; Gam + tum, inf.*

Sattapadavītiḥārena gacchati – D. II. 15

Goes seven strides; *satta + pada + vi + ati + Hr + a, der.*

Satta bojjaṃge yathābhūtaṃ bhāvetvā – D. II. 83

Having cultivated seven limbs of enlightenment properly (as they ought to be); *bodhi + aṅga; yathābhūtaṃ, adv.; Bhū + e + tvā, caus. absol.*

Sattabbhantarā na vijahitabbā – Vin. III. 201

It should not be abandoned up to the distance of seven abbhantaras; *satta + abbhantara; abbhantara = 28 cubits, Cy. 654; vi + Hā + i + tabba, root redup. fut. pp.*

Satta bhikkhusatāni anūnāni anadhikāni ahesum – Vin. II. 307

There were seven hundred bhikkhus, no more no less; *an + ūna; an + adhika; a + Hū (Bhū) + a + s + um, pst. 3rd. pl.; sg. form is ahoṣi, o becomes e in the pl.*

Sattaratanam vā nāgam aḍḍhaṭṭharatanam vā tālapattikāya chādetabbaṃ maññeyya – S. II. 222

One would think of covering seven or seven and half ratanas high elephant with a piece of palm leaf; *ratana is equal to one and half feet; aḍḍha + aṭṭha + ratana; Chad + e + tabba, caus. fut. pp.; Man + ya + eyya, opt. 3rd. sg.*

Sattavassāni āgametu – D. II. 246

Let (Govinda) wait seven years; *ā + Gam + e + tu, imper. 3rd. sg.*

Sattavassāni Bhagavantam anu-baddhā hoti, vinayam

pariyāpuṇantī – Vin. II. 261
She had been following the Blessed One for seven years, learning Vinaya (discipline); *anu + Badh + ta, pp.; pari + Āp + uṇā + ntī, pr.p.*

Sattavassiko sīsābādho hoti – Vin. I. 270

There is a seven years old headache; *satta + vassa + ika, der.; sīsa + ābādha*

Satta sītāyo gacchanti – Vin. I. 240

Seven furrows go (with one ploughshare)

Sattahatthikaṅca anīkaṃ – Vin. I. 185

Also a troop of seven elephants

Sattahi pākārehi parikkhattā – D. II. 170

Encircled by seven ramparts; *pari + Kṣip + ta, pp.*

Sattahi saddhammehi samannāgato – A. IV. 108

Endowed with seven true qualities; *saṃ + anu + ā + Gam + ta, pp.*

Sattānaṃ aviheṭṭhakajātiko – D. III. 166

A kind of person who does not harass living beings; *a + vi + Hīd + aka, der. + jātika*

Sattānaṃ saṃkilesāya – D. I. 53

For the pollution of living beings

Sattānaṃ hitāhitam jānāti – M. I. 340

He knows what is beneficial and harmful for living beings; *hita + ahita; Jān + nā + ti, pres. 3rd. sg.*

Sattāhakarāṇīyena gacchati – Vin. IV. 297

Goes with the 'decision of seven days'; *bhikkhus and bhikkhunīs are generally expected not to go out of the boundary when they observe rainy retreat, but, for certain reasons, they can go out with the decision that they would be back within seven days time. This is what is called the 'decision of seven days'*

Sattāhakālakato – M. I. 169; Vin. I. 7, kālam kato

Has died seven days ago; *satta + aha + kāla + kata*

Sattāhakālikam pāhetabbo – Vin. I. 127

One should be sent for a week; *satta + aha + kāla + ika, der.; pa + Hi + e + tabba, caus. fut. pp.*

Sattāhajāte bodhisatte – D. II. 14
Seven days after the birth of
Bodhisatta; *satta + aha + jāta; bodhi*
+ satta (śakta or sattva)

**Sattāhaparamaṃ sannidhikāraṃ
paribhuñjitabbaṃ – Vin. I. 209; III.
sannidhikāraṃ**

One should keep and use it,
maximum seven days; *satta + aha*
+ paramaṃ; saṃ + ni + Dhā + i +
Kṛ + aka, der.

**Sattāhaṃ ekapallaṃkena nisīdi –
Vin. I. 1**

Sat down for seven days with one
posture(with legs crossed); *eka + pari*
+ aṃka

Sattāhaṃ kappati – Vin. I. 251

Allowable for seven days; *Kṛp + ya +*
ti, pass. pres. 3rd. sg.

**Sattāhaṃ satthantarakappo – D. III.
73**

For seven days, there is an interim
period of weapons; *sattha + antara +*
kappa

**Sattāhaṃ sannivatto kātabbo – Vin.
I. 139**

Should be back within seven days;
satta + aha; saṃ + ni + Vṛt + ta, pp.;
Kṛ + tabba, fut. pp.

**Sattāhavaddalikā sītavātaduddinī –
Vin. I. 3**

A continuous rain for seven days, bad
days because of cold wind; *sattāhaṃ*
avicchinnavutthikā, sītavātena
dūsitadivasattā sītavātaduddinī,
Cy. 958 ; satta + aha + vaddalikā

Sattāhassa accayena – Vin. I. 2

At the end of seven days; *ati + aya*
(from I)

**Sattipaṇjaraṃ karitvā
dhanupākāraṃ parikkhipivā – D.
II. 164**

Having made a spear-cage and
encircled it with a rampart of bows;
sattihatthehi purisehi
parikkhipāpetvā, Cy. 605; Kṛ + i +
tvā, absol.; *pari + Kṣip + i + tvā,*
absol.

Sattum dāpesi – Vin. IV. 79

Caused to give (him) a sweetened
flour-ball; *Dā + āpe + s + i, caus. pst.*
3rd. sg.

Sattuyā pūretum – Vin. II. 116

To cause to fill with sweetened flour-
ball; *Pṛ + e + tum, caus. inf.*

**Sattussadaṃ satīnakaṭṭhodakaṃ
sadhaññaṃ rājabhoggaṃ raññā
Pasenadinā Kosalena dinnam
rājadāyaṃ brahmadeyyam
(Ukkaṭṭham ajjhāvasati) – D.I. 87**

Resides in Ukkaṭṭha which is crowded
with people, full of grass, wood, water
and grain, a royal land given by
Pasenadi, the king of Kosala, a royal
gift and the highest donation; *satta +*
ussadaṃ; kaṭṭha + udakaṃ; raja +
Bhu(ñ) j + ya, fut. pp.; *Dā + ta, pp.;*
Dā + (y) + a, der.; *brahma + Dā +*
eyya, der.; *adhi + ā + Vas + a + ti,*
pres. 3rd. sg.; *Ukkaṭṭham is governed*
by the prefix adhi

**Sattesu ca kāruṇṇatam paṭicca – D.
II. 38; M. I. 169; S. I. 138**

Out of compassion for the living
beings too; *karuṇā + ya + tā, der.;*
paṭi + I (t) + ya, absol.

Sattesu vippaṭipajanti – S. I. 73

Do something wrong to the fellow
beings; *vi + paṭi + Pad + ya + nti,*
pres. 3rd. pl.

**Sattesu hāyamānesu saddhamme
antaradhāyamāne – S. II. 224**

When living beings are deteriorating
and Saddhamma is disappearing; *Hā +*
ya + māna, pr. p.; *antara + Dhā + ya*
+ māna, pr.p.; *loc. absol.*

Satthakammaṃ karoti – Vin. I. 215

Makes a surgery

Satthakaṃ namatakaṃ – Vin. II. 115

A small knife and a piece of felt

**Satthakā vā me vātā kuppeyyum –
A. IV. 320**

The weapon-like wind in my body
would be turbulent; *aṃgamaṃgāni*
kantantīti satthakā, Cy. IV. 156; Kup
+ ya + eyyum, opt. 3rd. pl.

**Satthagamaṇīye magge sāsanka-
sammate sappāṭibhaye – Vin. IV. 63**

On the road believed to be unsafe,
dreadful and passable by a caravan;
sattha + Gam + anīya, fut. pp.; *sa +*
sankā + saṃ + Man + ta, pp.; *sa +*
paṭi + bhaya

**Satthapāṇissa dhammaṃ desenti –
Vin. IV. 200**

Explain the Dhamma to a person
having a weapon in the hand; *sattha*
+ paṇi

**Sattham āhareyyam – S. I. 121; IV.
57, āharissāmi**

I should commit suicide; *ā + Hr + a +*
eyyam, opt. 1st. sg.

Sattham pāyāpesi – D. II. 343

Made the caravan move on; *pa + Yā +*
āpe + s + i, caus. pst. 3rd. sg.

**Satthari agāravo viharati appatisso
D. III. 244; M. II. 245; S. V. 234;**

A. III. 247, viharanti

Being disrespectful and undeferential
towards the teacher, he abides; *a +*
garu + a, der.; *a + pati + Śru + a,*
der.

**Satthari kaṃkhati vicikicchati
nādhimuccati na sampasīdati – M. I.
101**

(He) casts doubt about the teacher,
hesitates and is not faithful to the
teacher and unhappy with the teacher;
Kāṃks + a + ti, pres. 3rd. sg.; *vi +*
Cit + (sa) + ti, desid. pres. 3rd. sg.;
na + adhi + Muc + ya + ti, pres. 3rd.
sg.; *saṃ + pa + Sad + a + ti, pres.*
3rd. sg.

**Satthahāraṃkamaṃ pariyesanti – S. IV.
62; V. 320**

Search for a killer; *sattha + Hr + aka,*
der.; *pari + es (from I) + a + nti,*
pres. 3rd. pl.

**Satthā ca me paricīṇṇo mettāvātāya
– A. III. 443**

I have served the Teacher with love;
mettāvātāyāti mettayuttāya
pāricariyāya, satta hi sekkhā
Tathāgataṃ mettāvātā paricaranti,
khīṇāsavo paricīṇṇasatthuko, Cy. III.

415; *pari + Car + ta, pp.*

Satthā taṃ āmanteti – M. I. 123

The teacher calls you; *taṃ = tuvaṃ, acc.sg.; ā + manta + e + ti, denom. pres. 3rd. sg.*

Satthā me bhante Bhagavā, sāvako hamasmī – S. II. 220

Venerable Sir, Blessed One is my teacher, I am a disciple; *sāvako + ahaṃ + asmi*

Satthāraṃ upanissāya viharati, aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ – A. III. 393; IV. 151

He abides in close association with the teacher or any other respectable co-celibate; *upa + ni + Śri + ya, absol.; garu + ṭhāna + iya, der.*

Satthārā anuggahīto sāvako – S. II. 274

The disciple, supported by the teacher; *anu + Gr̥h + i + ta, pp.; Śru + aka, der.*

Satthā vā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī – D. III. 241

Either the teacher or another co-celibate holding a respectable position, explains the Dhamma; *Dṛś + e + ti, caus. pres. 3rd. sg.; garu + ṭhāna + iya, der.*

Satthā vā vihāyissati – Vin. I. 292

He will miss the caravan; *vi + Hā + (y) + i + ssati, fut. 3rd. sg.*

Satthukappena sāvakena – M. I. 150

By the disciple who looks like the teacher; *satthu + kappa; Śru + aka, der.*

Satthu ca me parinibbānaṃ bhavissati, yo mamaṃ anukampako – D. II. 143

There will also be Parinibbāna of my teacher who is compassionate towards me

Satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ – M. I. 110; S. III. 133; A. V. 225

(He) has been praised by the Teacher, and esteemed by the intelligent co-celibates; *satthu + ca + eva; satthu, gen. for instr.; saṃ + vaṇṇa + i + ta, denom. pp.; saṃ + Bhū + e + i + ta, caus. pp.; viññūnaṃ, gen. for instr.*

Satthu pavivittassa viharato – M. I. 14

While the teacher is abiding in solitude, *gen. absol.; pa + vi + Vic + ta, pp.*

Satthu sāvikāya ca atthena attho vyañjanena vyañjanaṃ saṃsandissati samessati na virodhayissati, yadidaṃ aggapadasmim – S. IV. 379

In regard to the highest state, the exposition of the teacher and the female disciple will coincide, tally and will not contradict, in letter and spirit; *saṃ + Syand + a + i + ssati, fut. 3rd. sg.; sama + e + ssati, denom. fut. 3rd. sg.; virodha + aya + i + ssati, denom. fut. 3rd. sg.*

Satthusāsanam atidhāvītabbam maññeyya – M. III. 19; S. III. 103

(He) would think that teacher's instruction should be overpassed; *satthu + sāsana; ati + Dhāv + i + tabba, fut. pp.; olīyitabba is the opp.*

Satthusāsane sikkhāya aparipūrākārī – M. I. 438

One who does not accomplish the course of training in the dispensation of the teacher; *a + pari + pūra: Pr + a, der. + kārī: Kr + a + ī, der.*

Satthena vaṇamukhaṃ parikanteyya – M. II. 216

(He) would slash the surface of the wound with a weapon; *pari + Kr(n)t + a + eyya, opt. 3rd. sg.*

Satthe vatthabbaṃ – Vin. III. 201

Should abide inside the caravan; *Vas + tabba, fut. pp.*

Satthe vassaṃ upagantum – Vin. I. 152

To observe rainy retreat in a caravan; *upa + Gam + tum, inf.*

Sadā sato – S. I. 24; A. IV. 228

Being always mindful; *sadā, incl.*

Sadutiyaikā ayyā – Vin. IV. 318

The venerable has a second; *sa + dutiya + ka, der.*

Sadevake loka samārake

sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya – S. I. 160

In the world of gods, Māras, Brahmas and in the community of recluses,

brahmins, gods, and men; *sa + samaṇa + brāhmaṇa + iya, der.*

Saddakaṇṭakā kho pana jhānā vuttā Bhagavatā – A. V. 133

Noises are thorns to the jhānas, said by the Blessed One; *Vac + ta, pp.*

Saddamanussāvesi – D. II. 205; S. V. 423 sāvesum

Caused to repeat the voice; *saddam + anu + Śru + e + s + i, caus. pst. 3rd. sg.*

Saddhammatṭhitiyā

vinayānuggahāya – Vin. III. 21

For the establishment of the true Dhamma, to support the discipline; *vinaya + anu + Gr̥h + a, der.*

Saddhammaṃ sotukāmo – A. I. 150

The one who is desirous of listening to the true Dhamma; *sotum, inf. + kāmo*

Saddhammasavaṇaṃ nappamajjati – A. IV. 25

He is not unheedful of listening to the true Dhamma; *na + pa + Mad + ya + ti, pass. pres. 3rd. sg.*

Saddhammassa na vodāyati – A. V. 169

The true Dhamma is not clear to him; *saddhammo + assa; vi + o + Dā + ya + ti, pres. 3rd. sg.*

Saddhammassa sammosāya antaradhānāya saṃvattanti – S. II. 224; A. I. 17- samvattati

Lead to the confusion and

disappearance of the true Dhamma; *saṃ + Mṛṣ + a, der.; antara + Dhā + ana, der.; saṃ + Vṛt + a + nti, pres. 3rd. pl.*

Saddhammā vuṭṭhāti asaddhamme patiṭṭhāti – A. III. 268

He gets away from the true Dhamma and settles down in untrue Dhamma; *vi + u (t) + Sthā + ti, pres. 3rd. sg.; pati + Sthā + ti, pres. 3rd. sg.*

Saddhammesu vā adhimāniko hoti – A. V. 169

Or he becomes one who over-estimates oneself in reference to the true Dhammas; *adhi + māna + ika, der.*

Saddhammo na ciraṭṭhitiko hoti – S. V. 172; A. IV. 84

The true Dhamma does not last long; *cira + Sthā + i + ti + ka, der.*

Saddhaṃ nissāya akusalaṃ pajahati kusalaṃ bhāveti – A. IV. 353

Resorting to faith (he) abandons bad and cultivates good; *pa + Hā + ti, root redup.pres. 3rd. sg.; Bhū + e + ti, caus. pres. 3rd. sg.*

Saddhassa kulaputtassa – D.II. 140

For a faithful family member

Saddhassa ghāramesino – A. III. 354

For a person who is faithful and leading a family life; *ghāraṃ + es (from Iṣ) + ī, der.*

Saddhā agārasmā anagāriyaṃ pabbajitā – M. I. 16; S. IV. 337; pabbajito

Those who have renounced home-life and gone to homeless life due to faith on understanding; *saddhā, abl. sg.; an + agāra + iya, der.; pa + Vraj + i + ta, pp.*

Saddhā dutiyā purisassa hoti – S. I. 38

For a person faith is the second (partner); *dutiyāti .dutyikā, Cy. I. 94; du + tiya, der.*

Saddhādeyyaṃ na vinipātetabbaṃ – Vin. I. 297

What is given by faith should not be wasted; *vi + ni + Pat + e + tabba, caus. fut. pp.*

Saddhādeyyaṃ bhuñjasi – Vin. III. 111

You eat what is given by faith; *Dā + eyya, der.; Bhu(ñ)j + a + si, pres. 2nd. sg.*

Saddhādeyyaṃ vinipāteteti – A. III. 139-40

Wastes what is given by faith

Saddhādeyyaṃ vihāraṃ paribhuñjati – A. IV. 134

Makes use of the residence given by faith

Saddhādeyyāni bhojanāni bhuñjitvā – D. I. 5

Having enjoyed the food given by faith

Saddhāni karoma – A. V. 269

We perform funeral rites for the dead; *saddha = Skt. Srāddha*

Saddhā niviṭṭhā hoti mūlajātā

patiṭṭhitā – M. I. 478

Faith is set in, rooted and established; *ni + Viś + ta, pp.*

Saddhāpadānaṃ – A. V. 338

Characteristic of faith; *apadānesu = lakkhaṇesu, Cy. V. 82; saddhā + apadānaṃ*

Saddhāparibhāvitaṃ cittaṃ – S. V. 369

The mind, perfectly treated by faith; *saddhā + pari + Bhū + e + i + ta, caus. pp.*

Saddhāmattakena vāhati

pemamattakena – M. I. 444

Proceeds with mere faith, mere affection; *saddhā + matta + ka, der.; Vah + a + ti, pres. 3rd. sg.*

Saddhāmattaṃ hoti pemamattaṃ – S. V. 377

There is mere faith, mere affection

Saddhā mūlajātā patiṭṭhitā – A. I. 162

The faith is rooted and established; *mūla + Jan + ta, pp.; pati + Sthā + i + ta, pp.*

Saddhāya gacchāmi – S. IV. 298

I go by faith (I maintain on faith); *gaccha + mi, pres. 1st. sg.*

Saddhāya nāṇameva pañītataraṃ – S. IV. 298

It is indeed knowledge which is superior to faith; *nāṇaṃ + eva; the suffix tara indicates comparison, used with abl. or instr.*

Saddhāya vaḍḍhati, bhogena hāyati – Vin. IV. 178

Increases in faith, decreases in wealth; *Vṛdh + a + ti, pres. 3rd. sg.; Hā + ya + ti, pres. 3rd. sg.*

Saddhāya samannāgato hoti – M. III. 99

Endowed with saddhā (faith on understanding)

Saddhāyiko paccayiko – M. II. 71; S. I. 101

Faithful and trustworthy; *saddhā + (y) + ika, der.; pati + aya (from I) + ika, der.*

Saddhāyeva payirupāsanti – M. II. 170

Attend on (this) by mere faith; *pari + upa + Ās + a + nti, meta. pres. 3rd. pl.*

Saddhindriyaṃ adhimattaṃ – A. I. 118

The faculty of faith is predominant; *saddhā + indriya*

Saddhiṃ abhavissa – S. IV. 401

It would have been equal with; *saddhiṃ, incl. used with instr.; a + Bhū + a + i + ssā, cond. 3rd. sg.*

Saddhiṃ itthāgārena – D. II. 190; A. III. 369

With the harem; *itthī + agāra*

Saddhiṃ orodhena – Vin. II. 290

With the harem; *o + Rudh + a, der.*

Saddhiṃ caturaṃginiyā senāya – D. II. 172

With the army of four divisions; *catu* + ॐ + *aṃga* + *inī*

Saddhiṃ bhikkhusaṃghena – M. I. 236

With a group of bhikkhus

Saddhiṃ bhikkhusahassena – S. IV. 19

With one thousand bhikkhus

Saddhivihārikaṃ ādāya – Vin. I. 59
With the Saddhivihārika (one abiding together); *ā* + *Dā* + *ya* (having taken) *absol.*

Saddhivihārikaṃ upajjhāyāmi sammā vattitabbam – Vin. I. 46
The one abiding together with the preceptor should behave properly; *sammā*, *indcl.*; *Vṛt* + *i* + *tabba*, *fut. pp.*

Saddhivihāriko saṃgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsanīyā – Vin. II. 228

The one who is abiding with the preceptor should be treated properly and assisted in terms of recitation, questioning, advice and instruction; *saṃ* + *Gṛh* + *e* + *tabba*, *fut. pp.*; *anu* + *Gṛh* + *e* + *tabba*, *fut. pp.*

Saddhena kulaputtana pattabbam – D. III. 112

To be attained by a faithful family member; *pa* + *Āp* + *tabba*, *fut. pp.*

Saddheyavacasā upāsikā – Vin. III. 188

A female lay disciple whose word is

trustworthy

Saddheyavacasā nāma āgataphalā abhisametāvinī viññātasāsanā – Vin. III. 189

'By one of reliable words' means the one who has attained the fruits, realised the truth and understood the teaching; *saddhā* + *eyya*, *der.* + *vaca* (*s*) + *ā*, *instr.*; *nāma*, *indcl.* used for definition; *ā* + *Gam* + *ta*, *pp.* + *phala*; *abhi* + *saṃ* + *e* (from *I*) + *tāvī* + *inī*, *der.*; *vi* + *Jñā* + *ta*, *pp.* + *sāsana*: *Śās* + *ana*, *der.*

Saddhe vā thālipāke vā yaññe vā pāhune vā – M. II. 154

At the funeral feast, banquet, sacrificial feast and at the feast for guests; *brāhmaṇic* ceremonies

Saddho ca hoti upasaṃkamitā ca – A. IV. 337

He is faithful and a visitor; *upa* + *saṃ* + *Kram* + *i* + *tu*, *der.*

Saddho dāyako dānapati, anāvaṭadvāro samaṇabrāhmaṇa-kapaṇaddhikavaṇibbakayā cakānaṃ opānabhūto – D. I. 137

(He) is faithful, generous, and a lord of generosity; he keeps his doors open for the poor, wayfarers, paupers and beggars; he has become a spring for the needy; *Dā* + *aka*, *der.*; *an* + *āvāṭa* + *dvāra*: *ā* + *Vṛ* + *ta*, *pp.*; *samaṇa* + *brāhmaṇa* + *kapaṇa* + *addhika* + *vaṇibbaka* + *yācaka*; *opāna* = *udapāna*: *uda* = *ua* = *o* + *pāna*, *well of drinking water*; *Bhū* + *ta*, *pp.*

Saddho hoti, saddahati Tathāgatassa bodhiṃ – M. I. 356; II. 128; S. V. 196; A. II. 66

He is faithful, believes in the enlightenment of the Tathāgata; *saddhā* + *a*, *der.*; *saṃ* or *sat* (*Skt. śrat*) + *Dhā* + *a* + *ti*, *pres. 3rd. sg.*

Sadhūti paṭisūṇitvā – Vin. IV. 301
Having replied saying all right; *paṭi* + *Śru* + *ṇā* + *i* + *tvā*, *absol.*

Sanaccam kārāpentī – Vin. II. 267
Cause to perform dancing; *Kṛ* + *āpe* + *nti*, *caus. pres. 3rd. pl.*

Sanāthā viharatha, mā anāthā – A. V. 23

Abide with a support, not without a support; *sa* + *nātha*; *mā*, *prohibitive p.*, *used with pst. or imper.*

Sanikaṃ nillokema – D. II. 333

We look into it slowly; *sanikaṃ*, *indcl.*; *ni* + *Lok* + *e* + *ma*, *pres. 1st. pl.*

Sanidānaṃ samaṇo Gotamo dhammaṃ deseti no anidānaṃ – M. II. 9

Recluse Gotama teaches the Dhamma with a foundation, not without a foundation; *sa* + *nidāna*; *Dṛś* + *e* + *ti*, *caus. pres. 3rd. sg.*

Santatakārī santatavuttī sīlesu – A. V. 158

The one who is continuously practising morality; *saṃ* + *Tan* + *ta*, *pp.* + *kara* + *ī*, *der.*; *santata* + *Vṛt* + *ti* + *ī*, *der.*

Santatiṃ vikopeti – Vin. III. 73

Causes to break continuity; *saṃ* + *Tan* + *ti*, *der.*; *vikopetīti viyojeti*, *Cy. 438*; *vi* + *Kup* + *e* + *ti*, *caus. pres. 3rd. sg.*

Santappito tayā bhagini Bhagavā maṃsena – Vin. III. 208

Sister, the Blessed One has been fed by you with meat; *saṃ* + *Tṛp* + *e* + *i* + *ta*, *caus. pp.*

Santamhākaṃ sikkhāpadāni gihīgatāni, gihīpi no jānanti idaṃ vo samaṇānaṃ sakyaputtiyānaṃ kappatī, idaṃ vo na kappatīti – Vin. II. 288

Our rules of training have gone to the lay people, even our lay people know, this is permissible to the recluses, sons of the Śākya, this is not permissible; *santi* + *amhākaṃ*; *gihī* + *api*; *Jān* + *nā* + *nti*, *pres. 3rd. pl.*; *Sakyaputta* + *iya*, *der.*; *Kṛp* + *ya* + *ti*, *pres. 3rd. sg.*

Santaṃ assa na parigūhanti – A. IV. 10

They do not conceal to him what is available; *As* + *nta*, *pr.p.*; *pari* + *Guh* + *a* + *nti*, *pres. 3rd. pl.*

Santaṃ cetovimuttiṃ upasampajja viharati – A. II. 165

Having attained release of mind which is serene, he abides; *Śam* + *ta*, *pp.*; *upa* + *saṃ* + *Pad* + *ya*, *absol.*

Santaṃ bhikkhuṃ āpuccha – Vin. IV. 307

Having consulted the bhikkhu available at the moment; *ā* + *Pṛch* + *ya*, *absol.*

Santaṃ yeva ādīnavaṃ acikkhati –

Vin. IV. 312

Explains existing defects only; *ā + Khyā + ti, intens. pres. 3rd. sg.*

Santam vā atthīti nāssati – A. V. 36

What is existing he will know that it exists; *As + ti, pres. 3rd. sg.; Jñā + ssati, fut. 3rd. sg.*

Santaruttaraparamam sādītābham – Vin. III. 214

At most, inner and outer robe should be accepted; *sa + antara + uttara + parama; Svad + e + i + tabba, caus. fut. pp.*

Santaruttarena gāmaṃ piṇḍāya pāvisi – Vin. I. 298

Wearing inner and outer robe only, he entered the village for alms; *santaruttara: antaravāsaka and uttarāsaṃga; pa + Viś + i, pst. 3rd. sg.*

Santaruttarena janapadacārikam pakkamanti – Vin. III. 198

(They) set out on a tour in the country with inner and outer robes; *pa + Kram + a + nti, pres. 3rd. pl.*

Santikāyapi kīlanti – Vin. II. 10

Play with santikā; *santikanti santikakīlā kīlanam, ekajjham thapitā sāriyo vā sakkharāyo vā acālentā nakheneva apanenti ca upanenti ca, sace tattha kāci calati parājayo hoti, D. Cy. 85; Krīḍ + a + nti, pres. 3rd. pl.*

Santike dūtam pāhesi – Vin. I. 92

Caused to send a messenger to; *santike, loc. for acc.; pa + Hi + e + s*

+ i, caus. pst. 3rd. sg.

Santi kho pana me sabrahmacārī jānam passam viharanti – A. I. 149

I have co-celibates who abide knowing and seeing; *jānam passam, pr. p. nom. sg.*

Santindriyā bhavissāma santamānasā – A. I. 65

We shall be with serene faculties and serene minds; *Śam + ta, pp. + indriya; mana(s) + a, der.*

Santiṃ pappuyya cetaso – A. I. 138; Vin. II. 156

Having reached peace of mind; *pa + Āp + nu + ya, absol.*

Santuṭṭhassāyam dhammo – A. IV. 229

This Dhamma is for the one who is contented; *saṃ + tuṭṭhassa: Tuṣ + ta + pp. + ayam*

Santuṭṭhiṃ vaṇṇemi – Vin. I. 282

I praise contentment; *vaṇṇa + e + mi, denom. pres. 1st. sg.*

Santuṭṭho hoti itarītarena – A. II. 27

He is satisfied with this and that

Santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena – D. I. 71; M. I. 180; III. 34, hoti missing

(He is) satisfied with the robe protecting body, and the food protecting stomach; *kāya + parihārika: pari + Hr + a + ika, der.; kucchi + parihārika, der.*

Santettha ekacce devatā saṃkiliṭṭhābhā – M. III. 151

Here, there are some deities of defiled radiance; *santi + ettha; saṃ + Kliś + ta, pp. + ābhā*

Sante patirūpe gāhake dātābham – Vin. I. 307

It should be given, when there is a suitable receiver; *sante patirūpe gāhake, loc. absol.; As + nta, pr.p.; Gṛh + aka, der.; Dā + tabba, fut. pp.*

Santeyeva attani kusale dhamme na icchati parehi nāyamāne – A. IV. 218

When there are wholesome things within himself, he does not wish them to be known by others; *sante + (y) + eva; Iṣ + ya + ti, pres. 3rd. sg.; Jñā + ya + māna, pass. pr.p.*

Santo ceva paṇīto ca asecanako ca – Vin. III. 70

Serene, excellent and unmixed; *pa + Nī + ta, pp.; a + Sic + e + ana + ka, caus. der.*

Santo saṃvijjamānā lokasmiṃ – M. I. 24, 341; Vin. III. 89

Existing and to be found in the world; *As + nta, pr.p.; saṃ + Vid + ya + māna, pass. pr.p.*

Santohamasmi nibbutohamasmi anupādānohamasmi – M. II. 237

I am calmed, I am cooled and I have no clinging; *ni + Vr + ta, pp.; an + upa + ā + Dā + ana, der.; As + mi, pres. 1st. sg.*

Santhatasammutiṃ yācati – Vin. III. 228

Asks for the approval of a spread; *Yāc + a + ti, pres. 3rd. sg.*

Santhatāni ujjhitvā – Vin. III. 231

Having thrown away the spreads; *Ujjh + i + tvā, absol.*

Santharam paññāpehi – A. I. 277

Make the spread ready; *pa + Jñā + āpe + hi, caus. imper. 2nd. sg.*

Santharivā kataṃ avāyimaṃ – Vin. III. 224

That which is unwoven and made after spreading out; *saṃ + Str + i + tvā, absol.; Kṛ + ta, pp.; a + Vā + ya + ima, der.*

Santhare paṭiyādentī – Vin. II. 162

Prepare mats; *paṭi + Yat + e + nti, caus. pres. 3rd. pl.*

Santhāgāram acirakāritam – D. III. 207

The assembly hall, caused to be built recently; *a + cira + Kṛ + e + i + ta, caus. pp.*

Santhāgāre sannisinā sannipatitā – Vin. I. 233

Gathered and sat together in the assembly hall; *saṃ + ni + Sad + ta, pp.; saṃ + ni + Pat + i + ta, pp.*

Sandamānā pārāṃ gantvā – S. V. 396

Having gone beyond while flowing down; *Syand + a + māna, pr.p.; Gam + tvā, absol.*

Sandiṭṭhā sambhattā bhikkhū – Vin. I. 157

Bhikkhus who were friends and associates; *saṃ + Dṛś + ta, pp.*; *saṃ + Bhaj + ta, pp.*

Sandiṭṭhikaṃ dānaphalaṃ – A. III. 39

The fruit of alms-giving which should be experienced here and now; *saṃ + Dṛś + ta, pp.* + *ika, der.*

Sandiṭṭhikaṃ nibbānanti .. vuccati – A. I. 158

It is said that Nibbāna is to be experienced here and now; *Vac + ya + ti, pass. pres. 3rd. sg.*

Sandiṭṭhikaṃ nibbānaṃ – A. IV. 453

Nibbāna is to be experienced in this life

Sandiṭṭhikā dhanañjāni – D. III. 182

Visible loss of wealth; *saṃ + Dṛś + ti + ka, der.*; *dhanaṃ + jāni*

Sandiṭṭhiko dhammo – A. I. 157

Dhamma is to be experienced here and now

Sandiṭṭhiparāmāsī hoti ādhānagāhī duppaṭṭhissaggī – D. III. 45; M. I. 43, 96; II. 246; A. III. 335

He is one, holding his own views fast, holding his views adamantly and not giving them up easily; *saṃ + diṭṭhi: Dṛś + ti + parāmāsa + ī, der.*; *ādhāna + Gṛh + ī, der.*; *du + paṭi + ni + Sṛj + ta, pp.* + *ī, der.*

Sandissati saddhāpadānesu – A. V. 337

Will be manifested in the characteristics of faith; *saddhāpadānesūti saddhālakkaṇesu, Cy. V. 82; saṃ + Dṛś + ya + ti, pass. pres. 3rd. sg.*; *saddhā + apadānesu*

Sandhanaṃ paññāpentī – M. II. 180

They make it known that it is his own property; *pa + Jñā + āpe + nti, caus. pres. 3rd. pl.*

Sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca – S. V. 431

Has run through and roamed through by you and me; *saṃ + Dhāv + a + i + ta, pp.*; *saṃ + Sṛ + a + i + ta, pp.*

Sandhāvītvā saṃsaritvā

dukkhassantaṃ karoti – A. IV. 381
Having run through and roamed through (he) puts an end to Dukkha; *dukkhassa + antaṃ*

Sandhimpī chindati, nillopampi harati, ekāgārikampi karoti, paripanthepī tiṭṭhati, paradārampi gacchati – M. I. 87; A. I. 153, the last is missing

Breaks into houses, plunders, burgles, ambushes, goes to others' wives too; *Chi(n)d + a + ti, pres. 3rd. sg.*; *Hṛ + a + ti, pres. 3rd. sg.*; *eka + agāra + ika, der.*

Sannahatha bhikkhave pattacīvaraṃ – Vin. I. 291

Bhikkhus, put on (your) robe and bowl; *saṃ + Nah + a + tha, pres. 2nd. pl.*; *regular verb is sannayhati*

Sannicayaṃ karonti – Vin. II. 135; III. 242

(They) hoard up; *saṃ + ni + Ci + a, der.*; *Kṛ + o + nti, pres. 3rd. pl.*

Sannidhikataṃ āmisāṃ ussannaṃ – Vin. II. 270

Abundant were the dainties hoarded up; *u(t) + Syad + ta, pp.*

Sannidhikāraṃ upakkamiṃsu paribhuñjituṃ – D. III. 90

They began to hoard and eat; *upa + Kram + iṃsu, pst. 3rd. pl.*; *pari + Bhū(n)j + i + tuṃ, inf.*

Sannidhikāraṃ bhojanaṃ bhūñjasi? – Vin. IV. 86

Do you eat food stored up?; *saṃ + nidhi + Kṛ + aka, der.*

Sannidhikāraṃ kāmē

paribhuñjituṃ – A. IV. 370

To hoard material things and enjoy them

Sannidhikāraparibhogamanuyuttā – D. I. 6

Engaged in storing and appropriating things of necessities; *saṃ + nidhi + Kṛ + a, der.*; *pari + Bhuj + a, der.*; *anu + Yuj + ta, pp.*

Sannidhipekho dānaṃ deti – A. IV. 60

Gives alms with the hope of storing; *saṃ + nidhi + apekha; Dā + e + ti, pres. 3rd. sg.*

Sannipatitānaṃ vo bhikkhave

dvayaṃ karaṇīyaṃ, dhammī vā

kathā, ariyo vā tuṇhībhāvo – M. I.

161

Bhikkhus, there are two things to be done by those who have assembled: talking something true (meaningful) or observing noble silence; *saṃ + ni + Pat + i + ta, pp.*; *Kṛ + anīya, fut. pp.*; *dhamma + ī, der.*

Sannipatitvā anutthuniṃsu – D. III. 86

Having gathered together they deliberated; *saṃ + ni + Pat + i + tvā, absol.*; *anu + Stan + iṃsu, pst. 3rd. pl.*

Sannipatitvā ukkhipati – Vin. II. 239

Having gathered together suspends; *u(t) + Ksip + a + ti, pres. 3rd. sg.*

Sannipatitvā yassa yaṃ vattati taṃ ajjhesāma – M. III.10

Having assembled, we make a request of him who has a mastery over that; *vattatīti paṇaṃ hutvā āgacchati, Cy. 72; Vṛt + a + ti, pres. 3rd. sg.*; *adhi + es (from Iṣ) + a + ma, pres. 1st. sg.*

Sannipātaṃ agamāsi – Vin. II. 286

Went to the assembly; *saṃ + ni + Pat + a, der.*; *a + Gam + ā + s + i, double pst. 3rd. sg.*

Sannipātikā ābādā – A. V. 110

Ailments caused by the confluence (of bile, phlegm, and wind); *saṃ + ni + Pat + ika, der.*

Sannivutthapubbañceva sallapita-pubbañca sākacchā ca samāpajjita-pubbā – M. III. 152

Has lived together, talked together and entered into a discussion together in

the past; *saṃ + ni + Vas + ta, pp. + pubba; saṃ + Lap + i + ta, pp.; saṃ + ā + Pad + ya + i + ta, pp.*

Sannisinnagabbhā bhikkhunīsu pabbajitā hoti – Vin. II. 278

A pregnant woman has entered into the bhikkhunī Order; *saṃ + ni + Sad + ta, pp. + gabbha; pa + Vraj + i + ta, pp.*

Sannisinnānaṃ sannipatitānaṃ ayamantarā kathā udapādi – S. IV. 325

This conversation arose among those who had assembled and sat together; *saṃ + ni + Sad + ta, pp.; saṃ + ni + Pat + i + ta, pp.; u(t) + a + Pad + i, pst. 3rd. sg.*

Sapattake citte paccupaṭṭhite – D. I. 228

When the hostile mind is present; *pati + upa + Sthā + i + ta, pp.*

Sapattim amgārakaṭāhena okiri – Vin. III. 107

(She) poured a pot of embers over the co-wife; *sapatti (Skt. sapatnī, a woman who shares the same husband); o + Kīr + i, pst. 3rd. sg.*

Sapatto sapattassa pacuratthāya na nandati – A. IV. 96

The rival does not rejoice over his rival's abundance of wealth; *pacura + atthāya; Nand + a + ti, pres. 3rd. sg.*

Sapathañca akaṃsu adrūbhāya – Vin. I. 347

They also promised (to each other) not

to be unfriendly; *a + drubha (from Druh)*

Sapadānaṃ piṇḍapāto paribhuñjītabbo – Vin. IV. 191

Almsfood should be eaten in an orderly manner (with a limit); *tattha tattha odhiṃ akatvā anupaṭipāṭiyā; Cy. 893*

Sapadānaṃ piṇḍāya caramāno – M. II. 61; S. I. 166; Vin. I. 208

Going on alms collection with a limit or from house to house in succession; *sa + apadānaṃ, apadānaṃ vuccati paricchedo, Vin. Cy. 1148; Car + a + māna, pr.p.*

Saputtadāro upatiṭṭhitvā parivisati – Vin. II. 77

Having stood near by with his wife and children he serves food; *sa + putta + dārā; upa + tiṭṭha + i + tvā, absol. a rare form; pari + Viṣ + a + ti, pres. 3rd. sg.*

Saputto sabhariyo saporiso sāmacco – D. I. 116, II. 148

With children, wife, followers and friends; *sa + amacca*

Sappaṭikammāpatti – A. I. 21

The offence that can be redressed; *sa + paṭikamma + āpatti*

Sappabhāsaṃ cittaṃ bhāveti – S. V. 263; A. II. 45; IV. 86 bhāveyyāsi

He cultivates a radiant mind; *sappabhāsanti dibbacakkhūnānōbhāsena saho bhāsaṃ, Cy. III. 84; sa + pa + Bhās + a, der.; Bhū + e + ti, caus. pres. 3rd. sg.*

Sappāṭihāriyaṃ samaṇo Gotamo dhammaṃ deseti, no appāṭihāriyaṃ – M. II. 9

Recluse Gotama causes to explain the Dhamma rationally, not irrationally; *sakāraṇanti attho, Cy. III. 241; sa + paṭi + Hr + e + iya, caus. der.; Dṛś + e + ti, caus. pres. 3rd. sg.*

Sappāṇakaṃ udakaṃ paribhuñjati – Vin. IV. 125

Makes use of water containing living beings; *sa + pāṇa + ka, der.*

Sappāyakiriya ārogyassa āhāro – A. V. 136

Suitable action is the food for good health; *aroga + ya, der.*

Sappāyaṃ upanāmeti – A. III. 144

(He) causes to provide with the suitable; *upa + Nam + e + ti, caus. pres. 3rd. sg.*

Sappāyāni bhesajjāni – A. I. 120

Suitable medicine

Sappāyāni bhojanāni – A. I. 120

Suitable food

Sappāyāsappāyaṃ na jānāti – A. III. 144

(He) does not know what is suitable and what is not; *sappāya + asappāyaṃ*

Sappāyāsappāyesu hīnappaṇītesu kaṇhasukkasappaṭibhāgesu dhammesu – A. IV. 33

In the things suitable and unsuitable, low and high, black and white; *sa + paṭibhāga (with counterpart)*

Sappāye mattaṃ na jānāti – A. III. 143

He does not know the right measure (limit) of the suitable

Sappitelena kāyaṃ abbañjitvā – M. I. 343; A. II. 207

Having anointed the body with ghee and oil; *sappinā ca telena ca, Cy. III. 12; abhi + Añj + i + tvā, absol.*

Sappinā odanaṃ madditvā – Vin. IV. 91

Having mixed rice with ghee; *Mṛd + a + i + tvā, absol.*

Sappi nāma yesaṃ maṃsaṃ kappati tesāṃ sappi – Vin. III. 251

Ghee means ghee of those whose meat is permissible; *Kḷp + ya + ti, pass. pres. 3rd. sg.*

Sappi vā telaṃ vā vālikāya āsittaṃ – A. I. 278

Ghee or oil sprinkled on the sand; *ā + Sic + ta, pp.*

Sappurisaṃsevo – A. II. 245; V. 114

Association with good people; *saṃ + Sev + a, der.*

Sappuriso kule jāyamāno – A. IV. 244

A good person, being born in a family; *Jan + ya + māna, pass. pr.p.*

Sappuriso sappurisaṃ jāneyya – A. II. 179

The good person could understand a good person; *Jān + nā + eyya, opt. 3rd. sg.*

Saphalā saudrayā – D. II. 251

Fruitful and yielding; *sa + phala; sa + udraya: u(t) + @ + aya (from I)*

Sabbakaṇḥāni cīvarāni dhārenti – Vin. II. 267

(They) wear totally black robes; *Dhṛ + e + nti, caus. pres. 3rd. pl.*

Sabbakammakkhayaṃ patto – A. II. 24

The one who has reached the end of all Kammās; *sabba + kamma + khaya; pa + Āp + ta, pp.*

Sabbakammānaṃ akiriyaṃ paññāpeti – A. II. 232

He proclaims barrenness of all Kammās; *pa + Jñā + āpe + ti, caus. pres. 3rd. sg.*

Sabbakammesu kammappatto – Vin. I. 319

Entitled in all ecclesiastical acts; *kamma + pa + Āp + ta, pp.*

Sabbakammehi jīvitaṃ kappeyya – A. III. 229

(He) keeps himself up by doing all sorts of work; *in the common idiom it is jīvikam kappeyya*

Sabbakāmehi santappetvā – D. II. 185

Having made them satisfy with everything they liked; *saṃ + Tṛp + ya + e + tvā, caus. pass. absol.*

Sabbakāyena avaloketi – M. II. 137

He looks (at something), turning the whole body (towards it); *ava + Lok + e + ti, pres. 3rd. sg.*

Sabbakālaṃ paṭibāhanti – Vin. II. 173

Keep others out all the time; *paṭi + Bāh + a + nti, pres. 3rd. pl.*

Sabbakiccāni nikkhipivā – Vin. II. 154

Having put aside all work; *ni + Kṣip + i + tvā, absol.*

Sabbagandhānaṃ citakaṃ karitvā – D. II. 142

Having built a funeral pyre with all kinds of fragrant wood; *Ci + ta, pp. + ka, der.*

Sabbagandhodakena Bhagavato citakaṃ nibbāpesuṃ – D. II. 164

They caused to extinguish Blessed One's funeral pyre with all kinds of scented water; *ni + Vā + āpe + s + uṃ, caus. pst. 3rd. pl.*

Sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitanti – M. I. 93

All knower and all seer claims knowledge and vision in their entirety saying, knowledge and vision stand by all the time for me while I was walking, standing, sleeping and keeping awake; *sabbaṃ + Jñā + ū, der.; sabba + dassa + āvī, der.; paṭi + Jān + nā + ti, pres. 3rd. sg.; satataṃ, samitaṃ, adv.; pati + upa + Sthā + i + ta, pp.*

Sabbatthakaṃ mahāmattaṃ – Vin. I. 207; III. 249

Chief minister attending on all matters (prime minister?); *sabba + attha + ka, der.*

Sabbatthāmena gacchanto – M. II. 99

Going with full strength; *sabba + thāma; gaccha + nta, pr.p.*

Sabbadarathakilamathapariḷāhaṃ paṭippassambheyya – A. III. 238

He would calm down all fatigue, languid and excessive heat (of the body); *sabba + daratha + kilamatha + pariḷāha; paṭi + pa + Śra(m)bh + eyya, opt. 3rd. sg.*

Sabbadukkhappahānāya – S. I. 132

To drive away all afflictions; *sabba + dukkha + pa + Hā + ana, der.*

Sabbadhammāmūlapariyāyaṃ – M. I. 1

Root cause of all things; *neyyatthattā cassa suttassa, na catubhūmakāpi sabhāvadhammā sabbadhammāti veditabbā. Sakkāyapariyāpannā pana tebhūmakādhamma va anavasesato veditabbā, Cy. I. 18; sabba + dhamma + mūla + pari + (y) + aya (from I)*

Sabbadhammesu anodhiṃ karitvā anattasaññaṃ upaṭṭhāpetuṃ – A. III. 444

To cause to establish the notion of no soul on all phenomena without any reservation; *an + odhi (limit); upa + Sthā + āpe + tuṃ, caus. inf.*

Sabbanimittānaṃ amanasikārā – S. IV. 269

Due to the non-application of all signs on mind

Sabbanimittānaṃ amanasikārā ekaccānaṃ vedanānaṃ nirodhā – S. V. 154

Due to the non-application of all signs on mind and the cessation of certain feelings; *Vid + e + ana, caus. der.; ni + Rudh + a, der.*

Sabbanimittāni aññato passati – S. IV. 50

He sees all signs differently; *passa + ti, pres. 3rd. sg.*

Sabbapaccantimesu janapadesu – Vin. I. 197; IV. 119

In very remote regions or in all border lands

Sabbapaṭhamaṃ yeva āgantvā – D. III. 18

Having come first; *ā + Gam + tvā, absol.*

Sabbapāṇabhūtahitānukampī viharati – M. I. 179

Abides with compassion towards all forms of living beings; *sabba + pāṇa + bhūta + hita + anukampā + ī, der.*

Sabbapāsaṇḍikabhattaṃ kātuṃ – Vin. IV. 74

To give a meal to all sectarians; *pāsaṇḍa + ika, der.; Kṛ + tuṃ, inf.*

Sabbaphāliphullā sālā – M. I. 212

Sāla trees are fully blossomed; *sabba + phāliphulla*

Sabbamaññitānantveva

samatikkamā muni santoti vuccati –
M. III. 246

Sage is called a saint for the reason of transcending all forms of conceptualisation; *sabba* + *maññitānaṃ* + *tu* + *eva*; *Maṇ* + *ya* + *i* + *ta*, *pp.*; *saṃ* + *ati* + *Kram* + *a*, *der.*; *Vac* + *ya* + *ti*, *pass. pres. 3rd. sg.*

Sabbamahāraṃgarattāni cīvarāni dhārenti – Vin. I. 306

They cause to wear the robes dyed only with safflower; *Raj* + *ta*, *pp.*; *Dhṛ* + *e* + *nti*, *caus. pres. 3rd. pl.*

Sabbamahorattiṃ Buddho tapati tejasā – S. II. 284

Whole day and whole night, the Buddha shines forth by power; *sabbam* + *aho* + *rattiṃ*; *Tap* + *a* + *ti*, *pres. 3rd. sg.*; *teja(s)* + *ā*, *instr. sg.*

Sabbam idaṃ ca parigataṃ – Vin. IV. 204

All this is mixed together; *saṃkaraṃ gato*, *nimmariyādo*, *Cy. 896*

Sabbamgapaccaṃgaṃ ahīndriyaṃ – M. III. 121

With all the major and minor parts and without deficiency in faculties; *a* + *Hā* + *ta*, *pp.* + *indriya*

Sabbam cetaso samannāharitvā – A. III. 402

Having focused mind fully; *saṃ* + *anu* + *ā* + *Hṛ* + *i* + *tvā*, *absol.*

Sabbam taṃ tatheva hoti no aññathā – A. III. 123; Vin. II. 186

All that happens in the same way,

not in any other way; *tathā* + *eva*; *aññathā*, *incl.*

Sabbam taṃ pubbekatahetu – M. II. 215

All that is due to what is done in the past; *pubbe* + *kata* + *hetu*

Sabbam dukkhaṃ nijjiṇṇaṃ bhavissati – M. II. 214

All afflictions will be exhausted; *ni* + *Jīr* + *ta*, *pp.*; *Bhū* + *a* + *i* + *ssati*, *fut. 3rd. sg.*

Sabbam phalarasaṃ ṭhapetvā dhaññaphalarasaṃ – Vin. I. 246

All fruit juice except the juice of grain; *Sthā* + *āpe* + *tvā*, *absol.*

Sabbam bhikkhave ādittaṃ – Vin. I. 34

Bhikkhus, all are in flames; *ā* + *Dīp* + *ta*, *pp.*

Sabbam bhikkhave desissāmi – S. IV. 15

Bhikkhus, I shall explain to you the whole; *Dṛś* + *e* + *i* + *ssāmi*, *caus. fut. 1st. sg.*

Sabbam rūpaṃ cattāri mahābhūtāni, catunnañca mahābhūtānaṃ upādāyarūpaṃ – M. I. 220

All material form: four great elements and the derived form of the four great elements; *upa* + *ā* + *Dā* + *ya* (*absol.*) + *rūpa*

Sabbam vissajjetha – M. II. 65

Finish all; *vi* + *Srj* + *ya* + *e* + *tha*, *caus. imper. 2nd. pl.*

Sabbam saṃghikaṃ senāsanam bhājesuṃ – Vin. II. 171

(They) caused to apportion the entire lodging belonging to the Saṃgha; *saṃgha* + *ika*, *der.*; *Bhaj* + *e* + *s* + *uṃ*, *caus. pst. 3rd. pl.*

Sabbam sāpateyyaṃ ca te hotu – Vin. I. 274

Let the entire property be yours; *sa* + *pati* + *eyya*, *der.*

Sabbam hatthaṃ mukhe pakkhipati – Vin. IV. 195

They put entire hand into the mouth; *pa* + *Kṣip* + *a* + *nti*, *pres. 3rd. pl.*

Sabbarattiyaṃ sannisīdāma – M. III. 157

We sit, in the whole night; *saṃ* + *ni* + *Sad* + *a* + *ma*, *pres. 1st. pl.*

Sabbarattiyo ca telappadīpo jhāyati – Vin. I. 15

Oil lamp burns all night; *Kṣī* + *ya* + *ti*, *pres. 3rd. sg.*

Sabbalahuso – A. IV. 247

In the least

Sabbalokā ca me mano vuṭṭhahissati – A. III. 443

My mind will rise up from the entire world; *vi* + *u(t)* + *Sthā* + *i* + *ssati*, *fut. 3rd. sg.*

Sabbaloke anabhiratasaññī – A. II. 150; III. 83

The one who is not particularly interested in the whole world; *an* + *abhi* + *Ram* + *ta*, *pp.* + *saññā* + *ī*, *der.*

Sabbaloke ca atammayo bhavissāmi – A. III. 444

I shall not be identical with anything in the world; *tammaya* means *craving and wrong view*, *Cy. III. 415*

Sabbavedayitāni anabhinanditāni sītibhavissanti – S. II. 83; A. II. 198

All that is felt and not delighted in will become cool; *sabba* + *Vid* + *aya* + *i* + *ta*, *caus. pp.*; *an* + *abhi* + *Nand* + *i* + *ta*, *pp.*; *sīti*(from *sīta*) + *bhavissanti*, *fut. 3rd. pl.*

Sabbasanthariṃ santhāgāraṃ santharāpetvā, āsanāni paññāpetvā, udakamaṇikaṃ patiṭṭhāpetvā, telappadīpaṃ āropetvā – D. III. 208; S. IV. 183, santharitvā

Having caused the entire assembly hall to be carpeted, having caused to prepare the seats, having caused to keep the vessel of water and to lit the oil lamp; *saṃ* + *Str* + *āpe* + *tvā*, *caus. absol.*; *pa* + *Jñā* + *āpe* + *tvā*, *caus. absol.*; *pa* + *tiṭṭha* + *āpe* + *tvā*, *caus. absol.*; *ā* + *Ruh* + *e* + *tvā*, *caus. absol.*

Sabbasaṃkhāresu aniccānupassī – A. II. 150; III. 83

The one who observes impermanence in all conditioned things; *anicca* + *anu* + *passa* + *ī*, *der.*

Sabbasaṃkhāresu anodhiṃ karitvā – A. III. 443

Without making any reservation in regard to all conditioned things; *an* + *odhi*

Sabbasaṃkhārehi aṭṭiyati harāyati

jigucchati – A. V. 111

He is troubled with, ashamed of and disgusted with all conditioned things; *aṭṭa + iya + ti, denom. pass. pres. 3rd. sg.; Hrī + iya + ti, pass. pres. 3rd. sg.; Gup + ssa + (Skt. śya) + ti, desid. fut. 3rd. sg., used as pres.*

Sabbasaṃgahapadakatam**sappāhīrakatam – D. III. 121-2**

Made all inclusive and substantiated; *sa + paṭi + Hr + a, der. + kata*

Sabbasāmuksaṃsikaṃ pañhaṃ puṭṭho – A. V. 194

Being asked a question of the highest nature; *sabbapucchanam uttamapuccham, Cy. V. 64; sabba + sāmam + u(t) + Kr̥ṣ + a + ika, der.*

Sabbasetena vaḷabhīrathena – M. II. 208

By all white chariot drawn by white mares

Sabbaseto kākasīso muñjakeso iddhimā vehāsaṃgamo – D. II. 174

The one who is all white, with a black head, with muñja grass like hair, powerful and flying through the sky

Sabbaseto sattappatiṭṭho – D. II. 174

The one who is all white, having seven parts (of the body) touched the ground (seven parts are four legs, trunk, tail and sex organ); *satta + patiṭṭha*

Sabbaso ajaddhukaṃ paṭijāneyyam – M. I. 245

I should claim that I am fasting completely; *a + jaddhu (from Jaks) + ka, der.*

Sabbaso āhārupacchedāya**paṭipajjeyyam – M. I. 245**

I should engage in stopping food completely; *āhāra + upa + Chid + a, der.; paṭi + Pad + ya + eyyam, opt. 1st. sg.*

Sabbaso kāmasaṃyojanānam**anadhīṭṭhānā – M. II. 235**

For the reason of total non-application of the fetters of sense-desire; *an + adhi + Sthā + ana, der.*

Sabbaso rāgānusayam pahāya**paṭighānusayam paṭivinodetvā****asmīti diṭṭhimānānusayam****samūhanitvā – M. I. 47**

Having abandoned completely the latent tendency to lust, having driven out latent tendency to repulsion and having destroyed the latent tendency to wrong view and the conceit that I am; *rāga + anu + saya: Śī + a, der.; pa + Hā + ya, absol.; paṭi + vi + Nud + e + tvā, caus. absol.; As + mi + iti; sam + u(t) or ava + Han + i + tvā, absol.*

Sabbaso rūpasaññānam**samatikkamā paṭighasaññānam****atthamgamā nānattasaññānam****amansikārā – M. I. 41**

For the reason of transcending the notion of form, putting an end to the notion of striking against form and forgetting the notion of diversity of form, all in all; *sabbaso, adv.; rūpa + sam + Jñā; sam + ati + Kram + a, der.; paṭi + ghan; attham + Gam + a, der.; a + manasi + Kr̥ + a, der.*

Sabbaso vā pahīyati, tanu vā pana**hoti – A. III. 72**

Is abandoned altogether or reduced; *pa + Hā + iya + ti, pass. pres. 3rd. sg.*

Sabbā āsattiyo chetvā – Vin. II. 156

Having cut off all attachments; *ā + Sa(ñ)j + ti, der.; ched (from Chid) + tvā, absol.*

Sabbā ca disā viloketi, āsabhīna vācam bhāsati – D. II. 15

Looks around all directions and makes a bold statement; *vi + Lok + e + ti, pres. 3rd. sg.; Bhās + a + ti, pres. 3rd. sg.*

Sabbāni tāni tadanvayāni bhavanti – A. III. 365

All of them take the same course; *taṃ (tad) + anu + aya (I)*

Sabbāni tāni nuṇṇāni cattāni**vantāni muttāni pahīnāni****paṭinissatṭhāni – A. II. 41**

They all are thrown away, given up, vomitted, dropped, abandoned and driven out; *Nud + ta, pp.; Tyaj + ta, pp.; Vam + ta, pp.; Muc + ta, pp.; pa + Hā + ta, pp.; paṭi + ni + Srj + ta, pp.*

Sabbāneva suviditāni – D. I. 249

All are well understood; *su + Vid + i + ta, pp.*

Sabbāpi āpattiyo hīnā, apica**sotāpatti samāpatti ukkaṭṭhā – Vin. IV. 7**

All āpattis (offences) are low, but sotāpatti (stream entrance) and samāpatti (attainment) are high; *ā +*

Pad + ti, der.; sota + āpatti; sam + āpatti

Sabbāyam maññe saṃgho sītikato – Vin. IV. 197

It seems to me that the entire body of the Saṃgha has been made cool; *sabbo + ayam; sīta + kata*

Sabbāvato kāyassa – D. I. 73

Of the whole body

Sabbāvantaṃ bhikkhusaṃgham – Vin. II. 236

The entire community of bhikkhus; *sabba + vantū*

Sabbāsam vo subhāsitaṃ**pariyāyena – S. I. 17**

All your explanations are good, relatively; *su + Bhās + i + ta, pp.*

Sabbāsavaṃsaṃvarapariyāyam – M. I. 6

The way to restrain all influxes; *sabba + ā + Śru + a, der. + sam + Vr̥ + a, der. + pari + I + a, der.*

Sabbūpādānapariññam paññāpenti – M. I. 66

They proclaim the abandonment of all clingings; *pariññanti samatikkamaṃ, Cy. II. 12; sabba + upa + ā + Dā + ana, der. + pari + Jñā*

Sabbe kāmā aniccā dukkhā**vipariṇāmadhammā – A. II. 177**

All sense-desires are impermanent, painful and subject to change

Sabbe dhammā nālam abhinivesāya

– M. I. 251; S. IV. 50

All 'things' are not worth for being obsessed with; *na + alaṃ, incl.*; *abhi + ni + Viś + a, der.*; *nivesa, abhinivesa* are technical terms in Buddhist psychology

Sabbena sabbam – A. IV. 104

All in all; *adv.*

Sabbena sabbam sabbathā sabbam – D. II. 57; M. I. 364; III. 8; S. IV. 167, 402; V. 202; A. III. 407

All in all and in every respect; *sabba + thā, der.*

Sabbe pāṇā avajjhā – A. II. 176

All living beings should not be killed; *a + Vadh + ya, fut. pp.*

Sabbe bhavā aniccā dukkhā vipariṇāmadhammā – A. II. 177

All forms of existences are impermanent, painful and subject to change; *vi + pari + Nam + a, der.* + *dhamma*

Sabbeva samaggā bhuñjissāma – M. I. 448

We all will eat together; *sabbe + eva; Bhu(ñ)j + i + ssāma, fut. 1st. pl.*

Sabbe vohārā susamucchinnā – M. I. 360

All designations are completely cut off; *su + saṃ + u(t) + Chid + ta, pp.*

Sabbe sattā āhāraṭṭhitikā – S. III. 273; A. V. 50

All beings sustain on food; *āhāra + ṭhitika: Sthā + i + ti + ka, der.*

Sabbe sattā saṃkhāraṭṭhitikā – D. III. 211

All beings sustain on saṃkhāra (*habit-patterns, karmic energies, or what is accumulated*)

Sabbesaṃ vo subhāsitaṃ

pariyāyena – M. I. 219; A. III. 401

All your explanations are good, relatively; *su + Bhās + i + ta, pp.*; *pari + I + a, der.*

Sabbesaṃ samakaṃ sampādehi – Vin. II. 214

Give everybody equally; *saṃ + pa + ā + Dā + e + hi, imper. 2nd. sg.*

Sabbesu dhammesu atammayo muni – A. I. 150

The sage is the one who is not identical with every things or who has no craving for every thing; *taṇhāsaṃkhātāya tammayatāya abhāvena atammayo, Cy. II. 245; ta(Skt. tat) + maya, der.*

Sabbesu bhūtesu nidhāya daṇḍam – M. II. 99

Having given up punishment on all living beings; *ni + Dhā + ya, absol.*

Sabbeheva ukkuṭikaṃ nisinnehi pavāretum – Vin. I. 160

To hold the Pavāraṇā ceremony by everybody sitting on the right calf; *pa + Vṛ + e + tum, caus. inf.*

Sabbeheva upakkilesehi

samannāgato, ko pana vādo aññataraññatarehi? – D. III. 45

(He) is endowed with all defilements, what to say of them at random?;

aññatara + aññatarehi

Sabbeheva ekajjhaṃ sannipatitvā uposatho kātabbo – Vin. I. 108

Uposatha ceremony should be held by everybody, gathering together at one particular place; *sabbehi + eva; saṃ + ni + Pat + i + tvā, absol.*; *Kṛ + tabba, fut. pp.*

Sabbeheva samaggehi

sammodamānehi avivadamānehi sikkhitabbaṃ – M. II. 239

You all, being united, friendly and non-disputants, should train yourselves; *sabbehi + eva; saṃ + Mud + a + māna, pr.p.*; *a + vi + Vad + a + māna, pr.p.*; *Śak + i + tabba, desid. fut. pp.*

Sabbeheva saṃsaggam – A. IV. 87

Mixing together with everybody; *saṃ + Sṛj + a, der.*

Sabbo ca tena loko niyyissati, upaḍḍho vā tibhāgo vā? – A. V. 194

Will the whole world or half or one third be led by that?; *Nī + ya + i + ssati, pass. fut. 3rd. sg.*

Sabbo loko etadabbhanujānāti? – M. II. 178

Does the whole world agree on this?; *etaṃ (etad) + abhi + anu + Jān + nā + ti, pres. 3rd. sg.*

Sabbhireva samāsetha sabbhi

kubbetha santhavaṃ – S. I. 17

One should associate with good people, acquaint with good people; *sabbhi + @ + eva; saṃ + Ās + e + tha, opt. mid. 3rd. sg.*; *kubba (from*

Kṛ) + e + tha, opt. mid. 3rd. sg.

Sabrahmacārīnaṃ appiyo ca amanāpo ca agaru ca abhāvanīyo ca – A. IV. 1

He is not dear, pleasing, deferential to the co-celibates and not esteemed (by them); *a + Bhū + e + anīya, caus. fut. pp.*

Sabrahmacārīnaṃ paṭisanthārako hoti – A. V. 168

He becomes one who accords friendly treatment to the co-celibates; *paṭi + santhāra + ka, der.*

Sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto – M. I. 101; A. III. 249

In regard to the co-celibates he is angry, displeased; resentful and callous; *Kup + i + ta, pp.*; *ā + Han + ta, pp.* + *citta; khila + Jan + ta, pp.*

Sabrahmacārīsu sagāravena bhavitabbaṃ, sappatissena – M. I. 469

One should be respectful and reverential towards the co-celibates; *Bhū + a + i + tabba, fut. pp.*

Sabrahmacārīhi saṃvibhajissati – M. II. 117

(Venerable Ānanda) will share with co-celibates; *saṃ + vi + Bhaj + i + ssati, fut. 3rd. sg.*

Sabhatto samāno – Vin. IV. 98

Having a meal (already arranged); *As + māna, pr.p.*

Sabhāgataṃ kathenti – S. V. 394

(They) talk about similarities; *sabhāga* + *tā*, *der.*; *kathā* + *e* + *nti*, *denom.* *pres.* 3rd. *pl.*

Sabhāgatassa vacanaṃ na rāhati – D. III. 183

His word has no weight in the assembly; *sabhā* + *gata*; *Ruh* + *a* + *ti*, *pres.* 3rd. *sg.*

Sabhāgānaṃ bhikkhūnaṃ – Vin. III. 159

For the bhikkhus who are equals

Sabhāgāyissanti, samassāsissanti – D. III. 73

They will express brotherly feeling and console themselves; *sabhāga* + *āya* + *i* + *ssanti*, *denom. fut.* 3rd. *pl.*; *saṃ* + *ā* + *Svas a*, *der.* + *e* + *i* + *ssanti*; *denom. fut.* 3rd. *pl.*

Sabhāgehi puggalehi saddhiṃ saṃvasati – A. III. 269

He lives together with persons of equal qualities; *saddhiṃ*, *indcl. used with instr.*; *saṃ* + *Vas* + *a* + *ti*, *pres.* 3rd. *sg.*

Sabhānissitaṃ vā hoti – Vin. III. 151

It is close to the assembly; *ni* + *Śri* + *ta*, *pp.*

Sabhāyaṃ nisīditvā – Vin. IV. 164

Having sat in an assembly

Sabhāye vā vatthabbaṃ – Vin. II. 200

Or (he) should live in the hall; *sabhāye vā dvāramūle vāti ettha sabhāyanti* *liṃgabyattato*

liṃgabyattinayena sabhā vuttā, *Cy.* 652; *Vas* + *tabba*, *fut. pp.*

Sabhāvapātukammāya – Vin. I. 87

To reveal the nature

Sabhojane kule – Vin. IV. 94

In a family where a married couple is enjoying life together; *saha ubhohi janehīti sabhojanaṃ*, *tasmīṃ sabhojane*, *atha vā sabhojaneti sabhoge*, *Cy.* 856

Samakaṃ dāpeti – Vin. IV. 178

Causes to give equally; *Dā* + *āpe* + *ti*, *caus. pres.* 3rd. *sg.*

Samakārī – D. III. 107

One who is leading a balanced life; *samakārīti samacārī*, *Cy.* 893

Samako dātabbo bhāgo – Vin. I. 299

An equal share should be given; *Dā* + *tabba*, *fut. pp.*

Samaggattha bhaginiyo? – Vin. IV. 52

Sisters, are you all united? Or have you all come?; *samaggatthāti sabbā āgamanatthāti attho*, *Cy.* 792; according to the text *samaggattha* means 'are you in concord' as it is contrasted there against *vaggattha*; on the basis of *Cy.* interpretation *samaggattha* should be analysed as *saṃ* + *āgatā* + *attha*; *samaggā* + *attha*: *As* + *tha*, *pres.* 2nd. *pl.*

Samaggamhayya – Vin. I. 54

Sir, we are united; *samaggā* + *amha* + *ayya*

Samaggaṃ saṃghaṃ bhinditvā kiṃ so pasavati? – Vin. II. 204

What does he produce after breaking the Saṃgha united?; *Bhi(n)d* + *i* + *tvā*, *absol.*; *pa* + *Su* + *a* + *ti*, *pres.* 3rd. *sg.*

Samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññataro – D. III. 128

One of those who are united, rejoicing, not disputing and undergoing training; *saṃ* + *Mud* + *a* + *māna*, *pr.p.*; *a* + *vi* + *Vad* + *a* + *māna*, *pr.p.*; *añña* + *tara*

Samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti – M. I. 179

He is the one who enjoys unity, rejoices over unity, takes delight in unity and speaks words promoting unity; *samagga* + *ārāma*; *samagga* + *Kṛ* + *ana* + *ī*, *der.*; *Bhās* + *i* + *tu*, *der.*

Samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā

Vajjikaraṇīyāni karonti – D. II. 74

Assemble united, adjourn united, deliberate matters of Vajjī united; *saṃ* + *ni* + *Pat* + *a* + *nti*, *pres.* 3rd. *pl.*; *vi* + *u(t)* + *Sthā* + *nti*, *pres.* 3rd. *pl.*; *Kṛ* + *o* + *nti*, *pres.* 3rd. *pl.*

Samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma – M. III. 156

Being united, with mutual appreciation, without disputing, mixing together like milk and water, looking at each other with friendly eyes, we abide;

saṃ + *Mud* + *a* + *māna*, *pr.p.*; *a* + *vi* + *Vad* + *a* + *māna*, *pr.p.*; *khīra* + *udaka* + *bhūta*; *saṃ* + *passa* + *nta*, *pr.p.*

Samaggehi sannipatitabbaṃ – M. II. 247

Should assemble in concord; *saṃ* + *ni* + *Pat* + *i* + *tabba*; *fut. pp.*

Samajjābhicaraṇaṃ – D. III. 182

Visiting festive gathering; *samajja* + *abhi* + *Car* + *ana*, *der.*

Samaññā antarahitā – S. II. 191

Designation disappeared; *saṃ* + *ā* + *Jñā*; *antara* + *Dhā* + *i* + *ta*, *pp.*

Samaññā udapādi – D. II. 20; M. I. 334; III. 68; S. II. 190

There arose a designation; *u(t)* + *a* + *Pad* + *i*, *pst.* 3rd. *sg.*

Samañcamāno nisīdati – Vin. IV. 171

Sits down pulling it out; *saṃ* + *Añc* + *a* + *māna*, *pr.p.*; *ni* + *Sad* + *a* + *ti*, *pres.* 3rd. *sg.*

Samaññā ca saccā bhavissati, paṭiññā ca bhūtā – M. I. 271

Designation will be true, claim will be factual; *paṭi* + *Jñā*; *Bhū* + *ta*, *pp.*

Samañacīvaraṃ deti – Vin. IV. 285

Gives the robe of recluses; *Dā* + *e* + *ti*, *pres.* 3rd. *sg.*

Samaṇabrāhmaṇakapaṇaddhika-vaṇṇibbakayācakānaṃ – D. II. 354; S. I. 58

For the recluses, brahmins, poor

people, travellers, paupers and beggars; *samaṇa* + *brāhmaṇa* + *kaṇa* + *addhika* + *vaṇibbaka* + *yācaka*; *addha* + *ika*, *der.*; *Yāc* + *aka*, *der.*

Samaṇabrāhmaṇaṇaṃ atthāya hitāya sukhāya – A. IV. 244

For the well-being, benefit and happiness of recluses and brahmins

Samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ paṭiṭṭhāpeti sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ – A. III. 46

He causes to institute offerings in the community of brahmins and recluses, the offerings pointing upward, giving happy results and leading to heaven; *uddha* + *agga* + *ika*, *der.*; *paṭi* + *Sthā* + *āpe* + *ti*, *caus. pres. 3rd. sg.*; *suvagga* + *ika*, *der.*; *sagga* + *saṃ* + *Vṛt* + *ana* + *ika*, *der.*

Samaṇasāmīcipaṭipadaṃ paṭipanno – M. I. 281

One who has entered into the right course of the recluses; *samaṇa* + *sāmīci* + *paṭipadā*; *paṭi* + *Pad* + *ta*, *pp.*

Samaṇaseyyārūpaṃ maññe – M. I. 502

It seems like a recluse's bed; *samaṇa* + *seyyā* + *rūpa*

Samaṇassa Gotamassa muṇḍagahapatikassa – Vin. IV. 91

Of the recluse Gotama, the shaven headed householder; *muṇḍa* + *gahapati* + *ka*, *der.*; 'ka' gives derogatory sense

Samaṇā ākiñcaññābhivivesā – A. III. 363

Recluses adhere to nothingness

Samaṇā khantisoraccādhippāyā – A. III. 363

Recluses aim at tolerance and gentleness; *Kṣam* + *ti*, *der.*; *surata* + *ya*, *der.*

Samaṇā nibbānapariyosānā – A. III. 363

Recluses take Nibbāna as the goal; *pari* + *o* + *Sā* + *ana*, *der.*

Samaṇā paññūpavicārā – A. III. 363

Recluses investigate into wisdom; *paññā* + *upa* + *vi* + *Car* + *a*, *der.*

Samaṇā Sakyaputtiyātveva saṃkhaṃ gacchanti – A. IV. 202

The are reckoned as recluses, the sons of the Śākyan; *Sakya* + *putta* + *iya*, *der.* + *tu* + *eva*

Samaṇā sīlādhiṭṭhānā – A. III. 363

The recluses are bent upon moral virtues; *sīla* + *adhi* + *Sthā* + *ana*, *der.*

Samaṇuddesaṃ nāsetu – Vin. IV. 139

Let (the Saṃgha) destroy (expel) the novice; *samaṇa* + *uddesa*; *Naś* + *e* + *tu*, *caus. imper. 3rd. sg.*

Samaṇe Gotame abhippasannā – D. I. 116

Extremely pleased with the recluse Gotama; *abhi* + *pa* + *Sad* + *ta*, *pp.*

Samaṇe Gotame evarūpaṃ paramanipaccākāraṃ karoti – S. I.

178

In reference to the recluse Gotama, he makes a prostration of this kind; *evaṃ* + *rūpaṃ*; *parama* + *nipacca* + *kāraṃ*

Samaṇe Gotame brahmacariyaṃ cari – M. II. 39

He led the highest way of life under the recluse Gotama; *Car* + *i*, *pst. 3rd. sg.*

Samaṇena bhavitabbaṃ avyāvaṭena – Vin. III. 136

A recluse should be one with no commitment; *Bhū* + *a* + *i* + *tabba*, *fut. pp.*; *a* + *vi* + *a* + *Pr* or *Vṛ* + *ta*, *pp.*

Samaṇesu samaṇasammatā – D. II. 185; S. V. 194

Recognised as a recluse in the community of recluses; *saṃ* + *Man* + *ta*, *pp.*

Samaṇo assa sumano – Vin. III. 137

A recluse should be one with a clean mind; *As* + *yā* (*Skt. yāt*), *opt. 3rd. sg.*

Samaṇo Gotamo taruṇo ceva taruṇaparibbājako ca – D. I. 114

Recluse Gotama is young and a young wanderer; *ca* + *eva*; *pari* + *Vraj* + *aka*, *der.*

Samatittikaṃ piṇḍapātaṃ – Vin. IV. 190

Almsfood full to the brim

Samatittikā kākapeyyā – S. II. 134

Full to the brim, drinkable even by crows; *sama* + *titta* + *ika* (*fully satisfied*) or *sama* + *titttha* +

ika (*full to the brim*), *der.*; *kāka* + *Pā* + *eyya*, *der.*

Samatiṃsāya virecanaṃ datvā – Vin. I. 279

Having given a purgative for thirty times altogether; *Dā* + *tvā*, *absol.*

Samatena janapadaṃ pasāsati – D. III. 64

He governs the country according to his whims and fancies; *sa* + *Man* + *ta*, *pp.*; *pa* + *śas* + *a* + *ti*, *pres. 3rd. sg.*

Samattā parisāya – A. I. 75

Due to the decency of the assembly; *sama* + *tta*, *der.*

Samattā samādinna – A. I. 189

Taken up and observed; *saṃ* + *ā* + *Dā* + *ta*, *pp.*; *saṃ* + *ā* + *Dā* + *ta*, *pp.*

Samathapubbamaṃgamaṃ vipassanaṃ bhāveti – A. II. 157

Cultivates insight preceded by quietude of mind; *Bhū* + *e* + *ti*, *caus. pres. 3rd. sg.*

Samathavipassanaṃ yuganaddhaṃ bhāveti – A. II. 157

Cultivates quietude of mind and insight combined together; *yuga* + *Nah* + *ta*, *pp.*

Samatho bhāvito cittaṃ bhāvīyati, yo rāgo so pahīyati – A. I. 61

When calmness is cultivated, mind is cultivated and passion is driven out; *Bhū* + *e* + *i* + *ta*, *caus. pp.*; *Bhū* + *e* + *īya* + *ti*, *caus. pass. pres. 3rd. sg.*; *pa* + *Hā* + *īya* + *ti*, *pass. pres. 3rd. sg.*

Samadhiggayha tiṭṭhati – M. II. 25
Surpasses; *saṃ + adhi + Grh + ya*,
meta. absol.

**Samanuggāhiyamāno vā
asamanuggāhiyamāno vā** – Vin. III.
90

Being questioned or not; *kiṃ te
diṭṭhaṃ, kinti diṭṭhanti ādinā nayena
anuvijjyamāno vīmaṃsiyamāno
upaparikkhiyamāno*, Cy. 593; *saṃ
+ anu + Gāh + i + ya + māna*, *pass.
pr.p.*

Samanuñño satthā ahoṣi – D. III.
271; S. I. 46; IV. 188; A. I. 225
Approved by the teacher; *saṃ + anu +
Jñā + a*, *der.*

Samanupassamāno samanupassati –
D. II. 66
Keeps on observing; *saṃ + anu +
passa + māna*, *pr. p.*

Samanubhaṭṭho saṃghena – Vin. IV.
136
Admonished by the Saṃgha; *saṃ +
anu + Bhās + ta*, *pp.*

**Samanuyuñjanti, samanugāhanti,
samanubhāsanti** – M. I. 130; III.
179; A. I. 140, sg.
(They) question him, press him and ask
for reason; *laddhiṃ vadehīti
pucchamānā samanuyuñjanti nāma,
laddhiṃ patiṭṭhāpentā
samanugāhanti nāma, kāraṇaṃ
pucchantā samanubhāsanti nāma*,
Cy. II. 103; *saṃ + anu + Yu(ñ)j + a +
nti*, *pres. 3rd. pl.*; *saṃ + anu + Gāh +
a + nti*, *pres. 3rd. pl.*; *saṃ + anu +
Bhās + a + nti*, *pres. 3rd. pl.*

Samantato dupaṭṭaṃ bhavissati –
Vin. I. 290

There will be double cloth all round;
du + paṭṭa

Samantato dvādasa yojanāni – D. II.
139

Around twelve yojanas; *yojana may be
a distance at which new oxen are
yoked to the cart (roughly 8 miles) or
a distance measured by the yoke; it
comprises 4 gāvutas, again a
distance connected with oxen*

**Samantato vācāsattitodakena
sañjambhariṃ akāṃsu** – D. I. 189;
S. II. 282, **samantā vācāya
sannitodakena**; A. I. 187

From all sides, they teased (him) with
sharp spears of words; *vācā + satti +
todaka: Tud + aka*, *der.*; *saṃ +
jambhari; a + Kr + ā + iṃsu*, *double
pst. 3rd. pl.*

Samantato samañcasi – Vin. IV. 171
You pull it all round; *saṃ + Añc + a +
si*, *pres. 2nd. sg.*

**Samantapāsādikaṃ puggalaṃ
āgamma cittaṃ pasīdati** – A. III. 190
Having met with a person, pleasing in
every respect, mind becomes pleased;
pasāda + ika, *der.*; *ā + Gam + ya*,
absol.; *pa + Sad + a + ti*, *pres. 3rd.
sg.*

**Samantapāsādiko ca hoti
sabbākāraparipūro ca** – A. IV. 315
He is pleasant and perfect in every
respect; *samanta + pasāda + ika*,
der.; *sabba + ākāra + paripūra: pari
+ Pr + a*, *der.*

Samantapāso Mārassa – A. III. 68
Complete snare of Māra

**Samantā anupariyāyapathaṃ
anukkamamāno** – S. V. 160

While going round the road which
encircles (the city); *anu + pari + aya
(from I) + patha; anu + Kram + a +
māna*, *pr.p.*

Samantā āvāsā sajjukaṃ pāhetabbo
– Vin. I. 116

(One) should be caused to go
immediately to the neighbouring
residence; *samantā*, *incl.*; *samantā
āvāsāti samantaṃ āvāsaṃ*, Cy. 1060;
sajjukaṃ, *incl.*, *sajjukanti tadaheva*,
Cy. 1060; *pa + Hi + e + tabba*, *caus.
fut. pp.*

Samantā udakaṃ ussāretvā – Vin. I.
32

Having caused the removal of water
around; *samantā*, *incl.*; *u(t) + Sr + e
+ tvā*, *caus. absol.*

Samantā udakukkhepā – Vin. I. 111
From the throwing up of water around;
udaka + u(t) + Kṣip + a, *der.*

Samantā ca gocaragāmo – M. I. 167
The village to depend on is nearby;
samantā, *adv.*

Samantā catuddisā anuvaloketvā –
D. III. 23

Making an observation around four
quarters; *catu + disā; anu + vi + Lok
+ e + tvā*, *absol.*

Samantā chāyā pharati – Vin. III.
202

The shade spreads all round; *Sphar + a
+ ti*, *pres. 3rd. sg.*

Samantā nissenīyā anuparigantum
– Vin. III. 151

To go round everywhere with a ladder;
*nissenīyaṃ thatvā gehaṃ chādentehi
na sakkā hoti samantā nissenīyā
āvijjhītuṃ*, Cy. 570; *anu + pari +
Gam + tum*, *inf.*

Samantānuparigacchanto – A. III.
403

While going around; *samantā + anu +
pari + gacchanta*, *pr.p.*

**Samantā paribbājikāyo..
etadavocum** – Vin. IV. 91

Neighbouring female wanderers said
this; *samantā is used here as an adj.*;
etaṃ (etad) + a + Vac + um, *root
redup. pst. 3rd. pl.*

Samantā parivāretha – D. II. 262
Cause to surround (them) from every
direction; *pari + Vr + e + tha*, *caus.
2nd. pl.*

**Samantā bhikkhū (mā) udakena
osiñcīṃsu** – Vin. II. 214

May not the neighbouring bhikkhus be
wet; *o + Si(ñ)c + iṃsu*, *pst. 3rd. pl.*

Samantā Vesāliyā – S. V. 152
Around Vesāli

Samantā sattabbhantarā – Vin. I. 111

Seven abbhantaras all round;
*abbhantara is equal to 28 cubits,
ekaṃ abbhantaraṃ
aṭṭhaviṣatihatthappamāṇaṃ hoti,
majjhe ṭhitassa samantā*

sattabbhantarā vinivedhena cuddasa honti, sace dve samghā visuṃ vinayakammāni karonti, dvinnam sattabbhantarānam antare aññaṃ ekaṃ sattabbhantaram upacāratthāya ṭhapetabbaṃ, Cy. 1052

Samantā sattabbhantarā ekūpacāro – Vin. III. 202

One neighbourhood is around seven abbhantaras (28 X 7 cubits); *ekaṃ abbhantaram aṭṭhavāsati hattham hoti, Cy. 654; satta + abbhantara; eka + upacāra*

Samantā Sāvattṭhiṃ anuvilokesi – Vin. II. 158

Made a survey around Sāvattṭhi; *anu + vi + Lok + e + s + i, pst. 3rd. sg.*

Samantā hasamānā ṭhitā – Vin. III. 38

Stood laughing, nearby; *Hṛṣ + a + māna, pr.p.; Sthā + i + ta, pp.*

Samannāgamanahetu – A. V. 266

For the reason of pursuing; *saṃ + anu + ā + Gam + ana, der.*

Samannesamāno evaṃ jānāti – M. I. 318

Making a search (he) comes to know thus; *saṃ + anu + esa (from Iṣ) + māna, pr.p.*

Samam jīvikam kappeti – A. IV. 282

He leads a balanced life; *kappa + e + ti, denom. pres. 3rd. sg.*

Samam pādam bhūmiyam nikkhipati, samam uddharati,

samam sabbāvantehi pādālehi bhūmiṃ phusati – D. III. 146

He places foot on the ground evenly, lifts it up evenly and touches the ground with the entire soles of the feet evenly; *ni + Kṣip + a + ti, pres. 3rd. sg.; ud + Dhṛ or Hr + a + ti, pres. 3rd. sg.; Sprś + a + ti, pres. 3rd. sg.*

Samam suvibhattam vibhajati – D. II. 166

Divides fairly and equally; *su + vi + Bhaj + ta, pp.; vi + Bhaj + a + ti, pres. 3rd. sg.*

Samayappavādake tindukācīre ekasālake Mallikāya ārāme paṭivasati – D. I. 178; M. II. 22

He stays at the little hall in the park of Mallikā, (situated) in the midst of tinduka trees, where the religious and philosophical debates are held; *samaya + pa + Vad + aka, der.; paṭi + Vas + a + ti, pres. 3rd. sg.*

Samayavimokkham ārādheti – M. I. 196

Attains a temporary release; *ā + Rādh + e + ti, caus. pres. 3rd. sg.*

Samaye dāyajjam niyyādentī – D. III. 189

At right time, (they) cause to hand over the inheritance; *ni + Yat + e + nti, caus. pres. 3rd. pl.*

Samayena udakam abhinetipi apanetipi – A. I. 229

He lets the water in and out at appropriate time; *abhi + Nī + a + ti, pres. 3rd. sg.; apa + Nī + a + ti, pres. 3rd. sg.*

Samayena samayam – A. III. 350

From time to time

Samayodāni upasaṃkamtum pātimokkhuddesāya – D. II. 49

Now, this is the right time to go there for the recital of Pātimokkha (code of conduct); *samayo + idāni; upa + saṃ + Kram + i + tum, inf.; pātimokkha + uddesāya: u(t) + Dṛś + a, der.*

Samayo dibbe kāme pariyesitum – M. II. 75

It is time to seek divine pleasures; *pari + (y) + es (from Iṣ) + i + tum, inf.*

Samayo te appaṭividito – M. I. 438

Context was not properly understood by you; *a + paṭi + Vid + i + ta, pp.*

Samavattakkhandho – M. II. 136

One who has equally round shoulders

Samavayasaccasano – A. II. 41; V. 31

The one who is searching for complete truth; *samavaya + sacca + esano; Cy. takes the term saṭhesano or saṭthesano, if that is the correct term then it means the one who has given up quest completely; when we take this term with the preceding term in the text,*

panunnapaccekasacco (the one who had given up partial truth), saccasano seems to be more appropriate; avayāti anūnā, saṭhāti vissatṭhā, sammā vissatṭha sabba esanoti attho, Cy. III. 80

Samavisamaṃ caranti kāyena vācāya manasā – M. III. 291

They behave evenly and unevenly,

physically verbally and mentally; *sama + visama; Car + a + nti, pres. 3rd. pl.*

Samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya ativiya aññehi manussehi – D. II. 177

He has a stomach which is neither too hot nor too cold and which makes the food digest evenly, more than any other men

Samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya – M. II. 128

He had a stomach which is neither too cold nor too warm, medium and suitable for striving and in which food is evenly digested; *sama + vi + Pac + a, der. + inī; na + ati + sīta; na + ati + uṇha; padhāna + Kṣam + a, der.*

Samasamaṃ ṭhapesi – M. I. 165

Caused to place on an equal position; *Sthā + āpe + s + i, caus. pst. 3rd. sg.*

Samasamo yadidaṃ dhammadesanāya – M. I. 333

Equal in terms of the teaching of Dhamma; *yadidaṃ, conjunctive incl.*

Samasūpo piṇḍapāto – Vin. IV. 190

The soup proportionate to the almsfood; *bhattassa catutthabhāgappamāṇo sūpo, Cy. 892*

Samādapetabbā nivesetabbā paṭiṭṭhāpetabbā – S. V. 145; A. I. 222

They should be made observe, settle

down and establish; *saṃ + ā + Dā + āpe + tabba, caus. fut. pp.*; *ni + Viś + e + tabba, caus. fut. pp.*; *pati + Sthā + āpe + tabba, caus. fut. pp.*

Samādapesi nivesesi patiṭṭhāpesi – D. I. 206

Made people observe, settle down and establish; *saṃ + ā + Dā + āpe + s + i, caus. pst. 3rd. sg.*; *ni + Viś + e + s + i, caus. pst. 3rd. sg.*; *pati + Sthā + āpe + s + i, caus. pst. 3rd. sg.*

Samādānaṃ kataṃ hoti – Vin. II. 268

A vow has been taken up; *saṃ + ā + Dā + ana, der.*; *Kṛ + ta, pp.*

Samādāya paggayha tiṭṭheyya – Vin. III. 172

Should stand holding fast; *saṃ + ā + Dā + ya, absol.*; *pa + Gṛh + ya, meta. absol.*; *tiṭṭha + eyya, opt. 3rd. sg.*

Samādāya sikkhati sikkhāpadesu – A. I. 231

He observes and trains himself in precepts; *sikkhati, desid. from Śak*

Samādhi aññāphalo – A. IV. 428

Concentration of mind has gnosis as the result; *saṃ + ā + Dhā + i; ā + Jñā*

Samādhi aparisuddho – Vin. III. 109

Concentration of mind, not pure; *a + pari + Śudh + ta, pp.*

Samādhikusalo hoti – A. IV. 34

He becomes skillful in concentration of mind

Samādhi, nacābhinato nacāpanato na sasamkhāraniggayhavāritavato vimuttattā ṭhito ṭhitattā santusito santusitattā no paritassati – A. IV. 428

Concentration of mind, which is neither bent forward, nor bent backward, caused to restrain defilements not by self effort, firm as it is liberated, contented as it is firm, not trembled as it is contented ; *sappayogena kilese niggaṇhitvā vāretvā ṭhito, Cy. IV. 199; na + ca + abhi + Nam + ta, pp.*; *na + ca + apa + nata, pp.*; *sa + samkhāra + ni + Gṛh + ya + Vr + e + i + ta + vantu, caus. der.*; *vi + Muc + ta, pp. + ta, der.*; *Sthā + i + ta, pp.*; *saṃ + Tuṣ + i + ta, pp.*; *pari + tras + ya + ti, pass. pres. 3rd. sg.*

Samādhinimittaṃ adhiṭṭhāti – A. I. 116

Fixes mind on the sign of concentration; *samādhipi samādhinimittaṃ, samadhārammaṇampi samādhinimittaṃ, Cy. II. 188 adhi + Sthā + ti, pres. 3rd. sg.*

Samādhinimittaṃ anurakkhati – A. II. 17

Protects the sign of concentration; *anu + Rakṣ + a + ti, pres. 3rd. sg.*

Samādhinimittaṃ manasikātabbaṃ – A. I. 256

The sign of concentration should be applied on mind

Samādhinimittaṃ suggahitaṃ hoti sumanasikataṃ sūpadhāritam

suppaṭividdhaṃ paññāya – D. III. 242; A. III. 23

The sign of concentration is well taken up, well attended, well considered and well penetrated by wisdom; *su + Gṛh + i + ta, pp.*; *su + manasi + Kṛ + ta, pp.*; *su + upa + Dhṛ + e + i + ta, caus. pp.*; *su + paṭi + Vyadh + ta, pp.*

Samādhindriyaṃ adhimattaṃ – A. I. 119

The faculty of concentration is predominant; *samādhi + indriya*

Samādhipamukhā sabbe dhammā – A. IV. 339

Samādhi is prominent in all Dhammas; *sabbe dhammāti pañcakkhandhā, Cy. IV. 158*

Samādhibhāvanānaṃ sacchikiriyā hetu – D. I. 155

For the reason of cultivation and experiencing of the concentration of mind; *sa + acchi + kiriyā*

Samādhi maggo, asamādhi kummaggo – A. III. 420

Concentration of mind is the way, non-concentration of mind is a wrong way; *ku + maggo*

Samādhimhā vuṭṭhahitvā – Vin. I. 2

Having got up (come out) from the concentration of mind; *vi + u(t) + Sthā + a + i + tvā, absol.*

Samādhiṃ avitakkampi avicārampi bhāveyyāsi – A. IV. 300

You should cultivate even thoughtless and investigationless concentration of

mind; *Bhū + e + eyyāsi, caus. opt. 2nd. sg.*

Samādhiṃ upekhāsahagatampi bhāveyyāsi – A. IV. 300

You should cultivate concentration of mind, accompanied even by equanimity

Samādhiṃ nippītikampi bhāveyyāsi – A. IV. 300

You should cultivate even joyless concentration of mind; *ni + pīti + ka, der.*

Samādhiṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ – S. IV. 368

Cultivates concentration of mind which is associated with seclusion, detachment, cessation and maturing in release; *ni + Śri + ta, pp.*

Samādhiṃ bhāveti appamāṇaṃ nipakā patissatā – A. III. 24

Being wise and mindful, cultivate unlimited concentration of mind; *Bhū + e + tha, caus. pres. 2nd. pl.*

Samādhiṃ bhikkhave bhāveti – S. III. 13; V. 414

Bhikkhus, cultivate concentration of mind

Samādhiṃ satova samāpajjāmi, satova vuṭṭhahāmi – A. III. 24

Being strictly mindful I shall enter the concentration of mind and come out of it; *sato + eva; saṃ + ā + Pad + ya + mi, pres. 1st. sg.*; *vi + u(t) + Sthā + a + mi, pres. 1st. sg.*

Samādhiṃ sappītikampi bhāveyyāsi

- A. IV. 300
You should cultivate even a joyful concentration of mind; *sa + pītika*
- Samādhiṃ savitakkampi savicārampi bhāveyyāsi** – A. IV. 300
You should cultivate concentration of mind with thoughts and investigation
- Samādhiṃ sātasaḥagatampi bhāveyyāsi** – A. IV. 300
You should cultivate concentration of mind accompanied even by happy feeling; *sāta + saha + gata*
- Samādhi yathābhūta-nāṇadassanatto** – A. V. 313
Concentration of mind is for the gaining of knowledge and vision, as it is; *yathābhūta + nāṇadassana + attho*
- Samādhisampadaṃ ārādheti** – M. I. 195
He accomplishes the attainment of samādhi, concentration of mind; *ā + Rādhi + e + ti, caus. pres. 3rd. sg.*
- Samādhisambojjhaṃgo** – A. V. 211
Enlightenment factor of concentration; *saṃ + bodhi + aṃgo*
- Samādhissa abhinīhāraḥkusalo** – A. III. 311; IV. 34
The one who is skilled in bringing forth concentration of mind; *upari upari samāpattisamāpajjanatthāya paṭhamajjhānādisamādhiṃ uppādetuṃ sakkonto, Cy. III. 354-5; abhi + ni(s) + Hr + a, der.*
- Samādhissa kallitākusalo** – A. III. 311
The one who is skilled in making the concentration ready; *samādhicittaṃ hāsetuṃ kallaṃ kātuṃ sakkotīti attho, Cy. III. 354; kalla (Skt. kalya) + tā, der.*
- Samādhissa gocarakusalo** – A. III. 311
The one who is skilled in the domain of concentration
- Samādhissa ṭhitikusalo** – A. III. 311
The one who is skilled in keeping up concentration; *Sthā + i + ti, der.*
- Samādhissa vuṭṭhānakusalo** – A. III. 311
The one who is skilled in getting up from concentration; *vi + u(t) + Sthā + ana, der.*
- Samādhissa samāpattikusalo** – A. III. 311; IV. 34
The one who is skilled in entering into concentration; *saṃ + ā + Pad + ti, der.*
- Samānacchandaṃ kalyāṇādhippāyā** – Vin. I. 78; IV. 129
Those who have the same minds or equal inclinations and good intentions; *samāna + chanda; kalyāṇa + adhippāya*
- Samānattatā ca dhammesu** – D. III. 192
Impartiality on all dealings; *samāna + atta + tā, der.*
- Samānavassikaṃ pavāretuṃ** – Vin. I. 168

- To hold Pavāraṇā (inviting ceremony) together by those who have equal rains; *ettha bahūpi samānavassikā ekato pavāretuṃ labhanti, Cy. 1077*
- Samānasukhadukkho** – D. III. 187
One who has the same pleasure and pain
- Samāpajjati vuṭṭhātipi** – D. II. 71; A. IV. 421
(He) enters into and gets out; *saṃ + ā + Pad + ya + ti, pres. 3rd. sg. + api; vi + u(t) + Sthā + ti, pres. 3rd. sg. + api*
- Samāpajjivā vuṭṭhahitvā samakkhātabbāni** – A. IV. 426
They should be praised after entering into and emerging therefrom; *samakkhātabbānīti ācikkhitabbāni, thometabbāni vaṇṇetabbāni, Cy. IV. 198*
- Samāhitaṃ cittaṃ ekaggaṃ** – M. I. 21; A. I. 148
Mind has become one pointed and concentrated; *saṃ + ā + Dhā + i + ta, pp.; eka + agga*
- Samāhitaṃ vā cittaṃ anurakkhissati** – A. IV. 344
Or he will protect the mind concentrated; *anu + Rakṣ + i + ssati, fut. 3rd. sg.*
- Samāhitassa nāṇaṃ no asamāhitassa** – A. I. 219
Knowledge is for the one with concentrated mind, not for the one without concentrated mind
- Samāhitassāyaṃ dhammo** – A. IV. 229
This Dhamma is for the one whose mind is concentrated; *samāhitassa + ayaṃ*
- Samāhito ...yathābhūtaṃ pajānāti** – S. III. 13; V. 414
The one whose mind is concentrated knows the reality as it is; *yathābhūtaṃ, adv.; pa + Jān + nā + ti, pres. 3rd. sg.*
- Samudayaṇca atthagamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti** – S. III. 174; II. 176, na pajānanti
(He) does not know really the coming up, going down, taste, defect and escape; *saṃ + u(t) + aya (from I); attāṃ + gama; ni(s) + Sr + ana, der.; yathābhūtaṃ, adv.; na + pa + Jān + nā + ti, pres. 3rd. sg.*
- Samudaya saṅgāti** – D. I. 227
Produce and the revenue; *saṃ + u(t) + aya (from I); saṃ + Jan + ti, der.*
- Samuddapariyantaṃ paṭhaviṃ** – D. II. 174
The earth ending with the ocean; *pari + anta*
- Samuddaṃ ajjhogāhanti** – D. I. 222; A. III. 368
Plunge into the ocean; *adhi + o(ava) + Gāh + a + nti, pres. 3rd. pl.*
- Samuddaṃ visakumbhena padūsituṃ** – Vin. II. 203
To make the ocean pollute with a pot of poison; *pa + Duṣ + e + i + tuṃ, caus. inf.*

- Samūlaṃ taṇhaṃ abbuyha** – S. I. 16, 63
Having uprooted craving; *a + Bṛh + ya*, meta. absol.
- Samūlaṃ bhavaṃ udabbahi** – M. I. 330
Uprooted becoming; *sa + mūlaṃ; u(t) + a + Bṛh + i*, pst. 3rd. sg.
- Sametāyasmā saṃghena** – Vin. III. 172
Venerable sir, please be compatible with the Saṃgha; *sametu samāgacchatu ekaladdhiko hotu*, Cy. 608; *saṃ + e(I) + tu*, imper. 3rd. sg. or *samaṃ + etu*
- Sameti cittaṃ cittaena** – Vin. I. 353
The mind agrees with mind; *samaṃ + eti* (from I)
- Samodhānaparivāsaṃ detu** – Vin. II. 48
Let the Saṃgha give all inclusive probationary period; *pari + Vas + a*, der.; *Dā + e + tu*, imper. 3rd. sg.
- Samodhānaṃ gacchanti** – S. I. 86; A. I. 231, gacchati
Are included; *saṃ + o (ava) + Dhā + ana*, der.
- Samgāme ca nandī carati** – Vin. III. 108
Moves on with joy in the battle field; *Na(n)d + ī*, der.
- Sampajānakāri hoti** – D. I. 70; M. I. 57
(He) becomes active with full awareness; *saṃ + pajāna + kāri*:
- Kṛ + ī*, der.
- Sampajānamusā bhāsati** – Vin. IV. 1
He tells lies with full awareness; *Bhās + a + ti*, pres. 3rd. sg.
- Sampajānamusāvādo kiṃ hoti? dukkaṭaṃ hoti** – Vin. I. 104
Telling lies with full awareness, what is it? It is an offence of wrong doing; in the *Pācittiya* it is said, 'sampajānamusāvāde pācittiyaṃ', Vin. IV. 2
- Sampajāno paṭissato** – D. II. 286; S. III. 143; A. II. 27
Being fully aware and mindful; *paṭi + Smṛ + ti*, der.
- Sampajāno vā kāyasamkhāraṃ abhisamkharoti** – A. II. 158
(He) being fully aware accumulates physical habits; *saṃ + pa + Jān + a*, der.; *abhi + saṃ (s) + Kṛ + o + ti*, pres. 3rd. sg.
- Sampajāno vā manosamkhāraṃ abhisamkharoti** – A. II. 158
(He) being fully aware accumulates mental habits
- Sampajāno vā vacīsamkhāraṃ abhisamkharoti** – A. II. 158
(He) being fully aware acumulates vocal habits
- Sampajjatipi vipajjatipi** – A. V. 218
Succeeds and fails; *saṃ + Pad + ya + ti*, pres. 3rd. sg. + *api*; *vi + Pad + ya + ti + api*
- Sampajjamānaṃ mahapphalaṃ hoti**

- M. II. 197
It brings about great results when it succeeds; *saṃ + Pad + ya + māna*, pass. pr.p.
- Sampannakolakaṃ sūkaramaṃsaṃ** – A. III. 49
Pork, cooked with jujube; *madhurarasehi badarehi saddhiṃ jīrakādisambhārehi yojetvā pakkaṃ ekasaṃvaccharika sūkaramaṃsaṃ*; Cy. III. 253
- Sampannaṃ vā sappi, sampannaṃ vā navanītaṃ** – D. III. 85
Nice ghee or nice butter
- Sampannaṃ sālikkhettaṃ** – A. I. 241
Nice paddy field; *saṃ + Pad + ta*, pp.
- Sampannasīlā .. viharatha, sampanna Pātimokkha** – M. I. 36
Abide by moral virtues and Pātimokkha (code of conduct); *pati + mokkha*
- Samparāyahitāya samparāya sukhāya** – A. IV. 281
For the benefit and happiness in the next life; *saṃ + parā + aya* (from I)
- Samparāyikaṃ pucchāmi** – M. II. 128
I ask you something related to the next life; *Pṛch + ya + mi*, pres. 1st. sg.
- Samparāyikaṃ maraṇabhayaṃ** – S. V. 386
Fear of death related to the next birth
- Samparāyikānaṃ āsavānaṃ paṭighātāya** – D. III. 130; A. I. 99
To destroy the influxes related to the next life; *ā + Śru + a*, der.; *paṭi + Ghan + ta*, pp.
- Samparivattakaṃ samparivattakaṃ rajitabbaṃ** – Vin. I. 50
It should be dyed, turning it over and over again; *saṃ + pari + Vṛt + aka*, der.; *Raj + i + tabba*, fut. pp.
- Sampasāde sati etarahi vā ānañjaṃ samāpajjati, paññāya vā adhimuccati** – M. II. 262
When there is right faith, he attains unshaky state at present or he is inclined on wisdom; *sampasāde sati*, loc. abs!; *etarahi*, idcl.; *an + Rñj + a*, der.; *saṃ + ā + Pad + ya + ti*, pres. 3rd. sg.; *adhi + Muc + ya + ti*, pass. pres. 3rd. sg.
- Sampassaṃ atthamattano** – S. I. 70
Seeing one's own well-being; *saṃ + passa + nta*, pr.p. nom. sg.; *atthaṃ + attano*
- Sampucchituṃ āgacchanti** – D. I. 116
Come for consultation; *saṃ + Pṛch + ya + i + tuṃ*, inf.
- Samphappalāpaṃ pahāya samphappalāpā paṭivirato** – D. I. 4-5
Having abandoned talking nonsense, he is refrained from talking nonsense; *pa + Hā + ya*, absol.; *paṭi + vi + Ram + ta*, pp.
- Samphappalāpassa vipāko anādeyya-vācā saṃvattaniko** – A. IV. 248
The result of nonsensical talk is that it leads to distrust in speech; *an + ā +*

Dā + ya (eyya), fut. pp. + vācā

Samphassaṃ sādiyanti – Vin. IV. 261

Causing to enjoy the contact; *Svad + aya + nti, pr.p.*

Sambadho nāma ubho upakacchakā muttakaraṃaṃ – Vin. IV. 260

Covered area means both armpits and the private part (urinating organ); *sambādheti paṭicchannokāse, Cy. 920*

Sambahulā āvāsā samānasīmā nānuposathaṃ kātuṃ – Vin. II. 300

To hold Uposatha ceremony separately within a common boundary where there are several residences; *nānā + uposatha*

Sambahulā saṃvidahitvā – Vin. III. 53

A group of people, having organised themselves; *saṃ + vi + Dhā + i + tvā, absol.*

Sambahulāhi Sākiyānīhi saddhiṃ – A. IV. 274

With several Śākyan ladies; *saddhiṃ, incl. used with instr.*

Sambahulehi bhikkhūhi saddhiṃ – S. I. 121

With several bhikkhus

Sambahulehi manavakehi saddhiṃ – D. I. 89

With several young men

Sambādhassa samantā dvaṃgulā – Vin. I. 216

(In the area,) around two finger-

breadths to the covered area; *dvi + aṅgula*

Sambādhe āvasathe vāsaṃ upagacchiṃ – M. II. 124

I happened to stay in an inconvenient dwelling place; *upa + gaccha + iṃ, pst. 1st. sg.*

Sambādhe okāsādhigamo anubuddho – A. III. 314; IV. 426

An opportunity for the practice of mindfulness has been realised in the world of senses; *sambādheti pañcākāmaguṇa sambādhe, Cy. III. 355; okāsā vuccanti cha anussatiṭṭhānāni, Cy.; anu + Budh + ta, pp.*

Sambādhe okāsādhigamo vutto Bhagavatā pariyāyena – A. IV. 449

The attainment of the opportunity in the world of senses has been said by the Blessed One, relatively; *Vac + ta, pp.; okāsa + adhigama*

Sambādhe lomam saṃharāpentī – Vin. II. 134

Cause to remove the hair at the covered area; *saṃ + Bādha + a, der.; saṃ + Hr + āpe + nti, caus. pres. 3rd. pl.*

Sambādho gharāvāso rajopatho – D. I. 63

Household life is troublesome and a way to pollution; *rajo (rajas) + patha*

Sambādho gharāvāso rajāpatho, abbhokāso pabbajjā – M. II. 211; S. V. 350

Household life is troublesome and a

way to pollution, renounced life is free and independent; *ghara + āvāsa; raja (rajo) + patha; abhi + okāsa*

Sambuddho iti maññāno – D. II. 287

Thinking that he is the Enlightened One; *saṃ + Budh + ta, pp.; Man + ya + āna, pr.p.*

Sambuddho tapataṃ seṭṭho – S. I. 47

Sambuddha is supreme among the shining bodies; *tapataṃ, gen. pl. of tapanta, pr.p.*

Sambodhapakkhikānaṃ dhammānaṃ kā upanisā bhāvanāya? – A. IV. 351

What is the ground for the cultivation of enlightenment factors?; *saṃ + bodha + pakkha + ika, der.*

Sambodhipathānusārīno – D. II. 275

Those who are following the path of enlightenment; *saṃ + bodhi + patha + anu + Sṛ + ī, der.*

Sambhataṃ anurakkhati – A. III. 38; IV. 285

Keeps safe what is brought home; *saṃ + Bhṛ + ta, pp.; anu + Rakṣ + a + ti, pres. 3rd. sg.*

Sambhārasaṃyuttā – Vin. IV. 110

Mixed with various ingredients; *saṃ + Bhṛ + a, der.; saṃ + Yuj + ta, pp.*

Sambhāvito ca viññūnaṃ sabrahmacārīnaṃ – M. III. 194; A. V. 225

Highly respected by the wise celibates; *saṃ + Bhū + e + i + ta,*

pp.; instr. meaning is conveyed by gen.

Sambhinnamariyādo hoti – A. III. 228

He becomes one who has broken the boundary; *saṃ + Bhid + ta, pp. + mariyādā*

Sambhuñjantipi saṃvasantipi sahāpi seyyaṃ kappenti – Vin. IV. 137

Eat together, live together and sleep together; *saṃ + Bhū(n)j + a + nti, pres. 3rd. pl. + api; saṃ + Vas + a + nti, pres. 3rd. pl. + api; saha + api; kappa + e + nti, denom. pres. 3rd. pl.*

Sambhunāti kaṭhinuddhāraṃ – Vin. I. 256

Is capable of removing Kaṭhina; *saṃ + Bhū + nā + ti, pres. 3rd. sg.; conjugational sign of the root Bhū is 'a', but here 'nā' is used*

Sambhejja udakaṃ – S. V. 461

Mixed water (at the confluence); *saṃ + Bhid + ya, der.*

Sambhedam loko gamissati – D. III. 72; A. I. 51, āgamissati

The world will move into promiscuity; *saṃ + Bhid + a, der. (breaking down of moral norms)*

Sammagato akkhāyati – M. I. 66

He is said to be a Well-Gone; *sammā + gato; ā + Khyā + ya + ti, pass. pres. 3rd. sg.*

Sammatenapi bhikkhuniyo na ovaditabbā – A. IV. 347; Vin. II. 22
Bhikkhunīs should not be instructed by

- one who is even agreed upon; *saṃ + Man + ta, pp.*; *o + Vad + i + tabba, fut. pp.*
- Sammātēna vinayaṃ pucchituṃ – Vin. I. 113**
To ask about Vinaya by one who is agreed upon; *saṃ + Man + ta, pp.*; *Pṛch + ya + i + tuṃ, inf.*
- Sammattaniyāmaṃ anokkamamāno – A. III. 441**
Not entering into the right course; *sammatta (Skt. samyaktva)*; *an + o + Kram + a + māna, pr.p.*
- Sammattaṃ āgama ārādhanaṃ hoti – A. V. 212**
Coming to the right course there is satisfaction; *sammā + tta, der.*; *ā + Gam + ya, absol.*; *ā + Rādh + ana, der.*
- Sammattābhisaṃvecca – A. V. 50**
Having realised the meaning rightly; *sammā + attha + abhi + saṃ + e (I) + (t) + ya, absol.*
- Sammadeva aññaṃ vyākāroti – A. III. 119**
Rightly declares gnosis; *sammā + (d) + eva*
- Sammadeva anupavatteti – M. III. 29; A. I. 23**
Makes (the wheel) turn rightly, after me; *anu + pa + Vṛt + e + ti, caus. pres. 3rd. sg.*
- Sammadeva āsavehi vimuccati – D. II. 81**
Is liberated perfectly from influxes; *vi + Muc + ya + ti, pass. pres. 3rd. sg.*
- Sammadeva virūheyya – M. I. 306**
Would grow up properly; *vi + Ruh + a + eyya, opt. 3rd. sg.*
- Sammadeva samācare – S. I. 70**
Should behave properly; *saṃ + ā + Car + e, opt. 3rd. sg.*
- Sammānu kho vadamāno vadeyya? – M. I. 451**
Would he keep on saying correctly?; *sammā + nu + kho; nu.interr.p.*; *Vad + a + māna, pr.p.*
- Sammā ājīvena jīvikāṃ kappeti – M. II. 26**
Finds a livelihood by right means; *sammā, incl.*; *kappa + e + ti, denom. pres. 3rd. sg.*
- Sammā upeti kammāya – S. V. 92; A. I. 254**
It becomes fit for workmanship; *upa + I + ti, pres. 3rd. sg.*
- Sammādiṭṭhikassa micchādiṭṭhi virittā hoti – A. V. 218**
Wrong view is purged away for the one who has right vision; *vi + Ric + ta, pp.*
- Sammādiṭṭhikā hotha sammā-dassanena samannāgatā – A. III. 138**
Be with right view and right vision; *sammā + Dṛś + ti + ika, der.*; *Hū (Bhū) + a + tha, imper. 2nd. pl.*
- Sammādiṭṭhiko aviparītadassano – A. I. 33, III. 115**
The one who has a right view and

- undistorted vision; *a + vi + pari + I + ta, pp.*
- Sammādiṭṭhiṃ aparipūretvā sammāsamādhiṃ paripūressatī netāṃ ṭhānaṃ vijjati – A. III. 15**
It is impossible that one will accomplish the right concentration of mind without accomplishing the right view; *a + pari + Pṛ + e + tvā, absol.*; *Vid + ya + ti, pass. pres. 3rd. sg.*
- Sammādiṭṭhiyā upasampadāya – M. III. 72**
To attain right vision; *upa + saṃ + Pad + ā*
- Sammādiṭṭhī hoti, ujugatāssadiṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ – M. I. 46**
(He) becomes one with right view, his view is straightforward, he is endowed with faith in the Dhamma on understanding and has realised this true Dhamma; *sammā + diṭṭhi + ī, der.*; *uju + gatā + assa + diṭṭhi; ava + I (t) + ya, absol.*; *pasāda; ā + Gam + ta, pp.*
- Sammā dukkhakkhayāya – S. II. 24**
For the elimination of Dukkha perfectly
- Sammā nibbānādhimutto assa – M. II. 255**
He would be perfectly inclined to Nibbāna; *adhi + Muc + ta, pp.*; *As + yā (Skt. yāt)*
- Sammā nu kho so vadamāno vadeyya? – M. II. 201; S. III. 130;**
- IV. 283**
Would he keep saying rightly?; *nu, interr. p.*; *Vad + a + māna, pr.p.*; *Vad + eyya, opt. 3rd. sg.*
- Sammā paṭipajjamāno – A. II. 4**
The one who is behaving rightly; *paṭi + Pad + ya + māna, pr.p.*
- Sammāpaṭipattādhikaraṇahetu – M. II. 197**
For the reason of right practice; *adhikaraṇa and hetu are used here together*
- Sammāpaṭipatti saggānaṃ āhāro – A. V. 136**
Right practice is the cause for heavenly existences; *paṭi + Pad + ti; ā + Hr + a, der.*
- Sammā paṇihitattā diṭṭhiyā – S. V. 11**
As the view is rightly established; *pa + ni + Dhā + i + ta, pp.*; *tta, der.*
- Sammā paṇihitaṃ cittaṃ – A. V. 87**
Well established mind; *pa + ni + Dhā + i + ta, pp.*
- Sammā pariṇāmaṃ gaccheyya – S. I. 168; A. III. 30; Vin. I. 275, gacchati**
Would digest properly; *pari + Nam + a, der.*
- Sammā parihareyya – M. I. 124**
Would keep up well; *pari + Hr + eyya, opt. 3rd. sg.*
- Sammā passaṃ nibbindati – S. IV. 142**

The one who is seeing rightly becomes disinterested; *ni + Vi(n)d + a + ti, pres. 3rd. sg.*

Sammā byākaramāno byākareyya – M. I. 149

Would keep on explaining rightly; *vi + ā + Kr + a + māna, pr.p.; continuous sense is expressed in Pāli by a pr. p. with an opt., e.g. uppajjamāno uppajjeyya (is being born)*

Sammā brahmacārī paṭijānamāno – A. IV. 54

Claiming himself a perfect celibate; *paṭi + Jan + nā + māna, pr.p.*

Sammā bhikkhusaṃgho paṭipādito – M. I. 339

Community of bhikkhus has been trained properly; *paṭi + Pad + e + i + ta, caus. pp.*

Sammā mānābhisamayā antamakāsi dukkhassa – S. IV. 205; A. I. 134

(He) put an end to Dukkha by removing conceit perfectly; *māna + abhisamaya*

Sammā vatteyya lomaṃ pāteyya netthāraṃ vatteyya – Vin. I. 49

He would behave properly, cause to be humble and proceed in such a way that the Saṃgha reinstates him in the Order; *Vrt + eyya, opt. 3rd. sg.; Pat + e + eyya, caus. opt. 3rd. sg.*

Sammā vadamāno vadeyya – M. I. 21; S. I. 68; A. II. 88; Vin. III. 2

He would keep on saying rightly; *Vad + a + māna, pr. p.; Vad + eyya, opt. 3rd. sg.; continuous sense is expressed*

Sammā vyākaramāno evaṃ vyākareyya – M. II. 179

He would thus keep on explaining rightly; *vi + ā + Kr + a + māna, pr.p.; vi + ā + Kr + eyya; opt. 3rd. sg.*

Sammāsatiṃ dhammapadam paccakkhāya – A. II. 30

Having given up right mindfulness, a point of the Dhamma; *pati + ā + Khyā + ya, absol.*

Sammāsamādhimhi sati hoti yathābhūtañāṇadassanaṃ – A. IV. 336

When there is right concentration of mind, there is knowledge and vision into the reality as it is; *yathābhūta + ñāṇadassana*

Sammā samādhiyati āsavānaṃ khayāya – S. V. 92; A. III. 16

(The mind) is well concentrated for the elimination of influxes; *saṃ + ā + Dhā + iya + ti, pass. pres. 3rd. sg.; ā + Śru + a, der.; Kṣi + a, der.*

Sammāsamādhivipannassa hatupaniṣaṃ hoti yathābhūtañāṇadassanaṃ – A. III. 200

Knowledge and vision into reality, as it is, becomes groundless for the one who has missed right concentration of mind; *vi + Pad + ta, pp.; hata + upaniṣā*

Sammā samādhi sa upaniso sapaṛikkhāro – S. V. 21

Right concentration of mind has a foundation and supportive factors; *sa + upa + nisa, from ni + Śri*

Sammā samugghāto hoti – D. I. 135

Destroyed perfectly; *saṃ + u(t) + Ghan + ta, pp.*

Sammāsambuddhassa te paṭijānato – A. I. 186

Of you who claims perfect enlightenment; *paṭi + Jān + nā + nta, pr.p.*

Sammāsambuddho vā no vā iti viññāṇāya – M. I. 317

To know whether (he is a) perfectly Enlightened One or not; *vi + Jñā + ana, der.*

Sammāsambodhiṃ abhisambuddhoti paccaññāsiṃ – Vin. I. 11

I claimed that I had realised perfect enlightenment, myself; *abhi + saṃ + Budh + ta, pp.; pati + a + Jñā + s + iṃ, pst. 1st. sg.*

Sammā sukhaṃ parihātabbā – A. IV. 44

To be used properly and with ease; *pari + Hr + tabba: hartabba > hattabba > hātabba, fut. pp.*

Sammiñjite pasārite – D. I. 70; M. I. 57

When folded in and stretched out; *saṃ + Rñj + i + ta, pp.; pa + Sr + e + i + ta, caus. pp.*

Sammukhākaraṇīyaṃ kammaṃ – Vin. I. 325

A formal act, to be carried out in the presence; *sammukhā + Kr + anīya, fut. pp.*

Sammukhā paṭipucchitum – D. II. 155

To ask in return, face to face; *paṭi + Prch + ya + i + tum, inf.*

Sammukhāpi naṃ vadeyyāma – M. I. 502

We would say even in (his) presence; *Vad + eyyāma, opt. 1st. pl.*

Sammukhā metaṃ Bhagavato sutam sammukhā paṭiggahitaṃ – D. II. 115; S. III. 134; A. III. 49

This has been heard and accepted by me in the presence of the Blessed One; *me + etaṃ; Śru + ta, pp.; paṭi + Grh + i + ta, pp.*

Sammukhā yeva anupavajjatā vyākatā – S. IV. 59

Faultlessness has been declared right in (your) presence; *saṃ + mukhā + (y) + eva; an + upa + Vad + ya + tā, der.; vi + ā + Kr + ta, pp.*

Sammukhāva assumha – S. V. 302

We heard right in the presence; *sammukhā + eva; a + Śru + mha, pst. 1st. pl.*

Sammukhāvinayapatirūpakena – Vin. II. 74

By an apparent settling of a legal question in the presence

Sammukhāssa vaṇṇaṃ bhāsati – D. III. 180

Praises to his face (praises in his presence); *sammukhā + assa; Bhās + a + ti, pres. 3rd. sg.*

Sammukhībhūtā na paṭikkosanti –

Vin. I. 319; II. 103

Those who are present do not protest; *sammukha + bhūta; paṭi + Kruś + a + nti, pres. 3rd. pl.*Sammukhībhūtena saṃghena
bhājetuṃ – Vin. I. 299To make it divide by the Saṃgha present; *Bhaj + e + tuṃ, caus. inf.*Sammukhe pāturahosi – D. II. 206;
S. V. 294Appeared in front (of him); *pātu + @ + a + Hū (Bhū) + a + s + i, pst. 3rd. sg.*Sammutiyaṃ kappiyabhūmiyaṃ – Vin.
I. 239On the ground allocated for storing provisions; *the word sammutiyaṃ seems to have been used for the word sammatāya; saṃ + Man + ti, der.*Sammusā vācaṃ bhāseyyuṃ – M. II.
202(They) would speak according to the convention; *Cy takes sammusā as sammuccā and says sammuccāti sammutiyaṃ lokavohārena Cy. III. 447; Bhās + eyyuṃ, opt. 3rd. pl.*Sammūḷho kālaṃ karoti – D. II. 85;
A. V. 169Being confused, he dies; *saṃ + Muh + ta, pp.; kālaṃ (death) + Kr + o + ti, pres. 3rd. sg.*

Sammodaniyaṃ akāsi – Vin. III. 144

Made a reconciliation; *taṃ saññāpetvā puna gehagamanīyaṃ akāsi, Cy. 561; saṃ + Mud + ana + iya, der.; a + Kr + ā + s + i, double pst. 3rd. sg.*Sammodaniyaṃ kathaṃ sārāniyaṃ
vītisāretvā – M. II. 141; S. I. 68,
160; IV. 93; Vin. I. 2Having had a friendly and delightful chat; *saṃ + Mud + anīya, fut. pp.; Smṛ + anīya, or saṃ + Rañj + anīya, fut. pp.; vi + ati + Sr + e + tvā, caus. absol.*Sammohavepakkaṃ vā.. dukkhaṃ
vadāmi pariyeṭṭhivepakkaṃ vā – A.
III. 416I declare the Dukkha resulting in confusion or search; *vipāka + ya, der.; pari + (y) + es (from Iṣ) + ti, der.*Saṃkapparāgo purisassa kāmo – S.
I. 22; A. III. 411The sense-desire of man is attachment to thoughts; *saṃkapparāgoti saṃkappavasena uppannarāgo; Cy. III. 407*Saṃkappavitakkā dhātūsu nānattaṃ
gacchanti – A. IV. 385Thoughts vary in the sphere of basic elements; *saṃkappavitakkāti saṃkappabhūtā vitakkā, Cy. IV. 175*Saṃkappavitakkā
nāmarūpārammaṇā – A. IV. 385Thoughts have mind and matter as the objects; *nāma + rūpa + ārammaṇa*Saṃkappavitakkā paññuttarā
vimuttisārā amatogadhā – A. IV.
385Thoughts have wisdom as the superior, liberation as the essence and immortality as the plunge; *paññā + uttara; amata + ogadha*Saṃkappavitakkā phassasamudayā
– A. IV. 385Thoughts originate from contact; *saṃ + udaya: u(t) + aya (from I)*Saṃkappavitakkā
vedanāsamosaṇā – A. IV. 385Thoughts plunge into feelings; *saṃ + o + Sr + ana, der.*Saṃkappavitakkā satādhipeyyā
– A. IV. 385Thoughts have memory as the lord; *sati + adhipati + eyya, der.*Saṃkappavitakkā samādhipeyyā
– A. IV. 385

Thoughts have concentration of mind as the prominent

Saṃkappānaṃ vasānugo – S. I. 7

The one who has been a slave to (his) thoughts; *vasaṃ + anu + ga*Saṃkampi sampakampi
sompavedhati – D. II. 15Trembles, shudders and quakes; *saṃ + Kamp + a + ti, pres. 3rd. sg.; saṃ + pa + kampati; saṃ + pa + Vyath + a + ti, pres. 3rd. sg.*Saṃkarakūṭe chaḍḍehi – Vin. I.
269Throw it away on a garbage heap; *chaḍḍa (Chard) + e + hi, imper. 2nd. sg.*Saṃkarakūṭeva potthakaṃ – A. I.
247Like a fibre-cloth on a garbage heap; *saṃkarakūṭe + iva; potthakoti vākamayavatthaṃ, Cy. II. 359*Saṃkāraṃ vā vighāsaṃ vā – Vin.
IV. 265

Rubbish or left over food

Saṃkāraṃ vicinitvā ekamantaṃ
chaḍḍetabbam – Vin. II. 209Garbage should be collected and thrown at one side; *vi + Ci + nā + i + tvā, absol.; chaḍḍa + e + tabba, fut. pp.*

Saṃkiṇṇaparikho – A. III. 84

The one who has destroyed the moat; *saṃkiritvā vināsetvā ṭhito, Cy. III. 264*Saṃkiliṭṭhaṃ āpattiṃ āpajjissanti –
A. III. 109; V. 169 āpajjatiWill commit a foul transgression; *saṃ + Kliś + ta, pp.; ā + Pad + ya + i + ssanti, fut.. 3rd. pl.*Saṃkiyo pāpakesu ṭhānesu – D. III.
183He is liable to be suspected at notorious places; *Śank + ya, fut. pp.*

Saṃkuddho asayaṃvasī – D. II. 262

One who is furious and has lost self control; *saṃ + Krudh + ta, pp.; a + sayam + vasī*Saṃketañca kātuṃ, atra
paṭiharissāmīti – Vin. II. 265To mark a place saying I will return here; *paṭi + Hr + i + ssāmī, fut. 1st. sg.*Saṃketam katvā visaṃvādeti – Vin.
IV. 1

Having decided the place of debate, he contradicts (causes to change)

the word); *Kṛ + tvā, absol.; vi + saṃ + Vad + e + ti, caus. pres. 3rd. sg.*

Saṃketam vītināmeyya – Vin. III. 46

Would cause to go beyond the marked place; *atikkameti, Cy. 303*

Saṃkhamuṇḍikampi karonti – M. I. 87

They inflict the punishment of saṃkhamuṇḍika in which the convict is skinned from the upper lip upward and his hair is tied to a pole and pull them up, afterward his head is rubbed with gravel until it becomes something like a conch shell.; *Cy. II. 58*

Saṃkham upalāsetvā – D. II. 337

Having caused the conch shell to give sound; *upa + Las + e + tvā, caus. absol.*

Saṃkham gacchati – D. I. 200; M. II. 89; S. IV. 79

Goes to be reckoned as; *saṃ + Khyā*

Saṃkham nopeti vedagū – S. IV. 206

The one who has gone to the climax of knowledge does not come to be reckoned; *na + upa + I + ti, pres. 3rd. sg.; veda + Gam + ū, der.*

Saṃkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti – S. V. 457

They do not come even to be reckoned, they do not come even closer to it and they do not amount even to a fraction of it; *upa + e (from I) + nti, pres. 3rd. pl.*

Saṃkhalikhitam brahmacariyaṃ – M. I. 240

Highest way of life which is clean (as a polished conch shell); *Likh + i + ta, pp.*

Saṃkhasevalapaṇakam ekato ussāreyya – Vin. III. 177

Would cause to move up water plants and moss all together; *u(i) + Sṛ + e + eyya, caus. opt. 3rd. sg.*

Saṃkhāditvā ajjhoḥarāmi – A. III. 304

I chew and then swallow; *saṃ + Khād + i + tvā, absol.; adhi + o + Hṛ + a + mi, pres. 1st. sg.*

Saṃkhāpi anubandhitabbo – A. IV. 367

Having considered carefully he should be followed; *sāmaññatthassa bhāvanāpāripūri āgamaṇaṃ jānitvā, Cy. IV. 169; saṃ + Khyā + api; anu + Ba(n)dh + i + tabba, fut. pp.*

Saṃkhāpi āpucchā pakkamitabbaṃ – A. IV. 366

Should consult and depart after careful consideration; *ā + Pṛch + ya, absol.; pa + Kram + i + tabba, fut. pp.*

Saṃkhāya kulāni upasaṃkamati, saṃkhāya nisīdati, saṃkhāya dhammaṃ bhāsati, saṃkhāya uccārapassāvaṃ sandhāreti – A. II. 143

Having well thought out, he approaches families, sits down (there), preaches the Dhamma and causes to hold nature's call; *saṃ + Khyā + ya, absol.; saṃ + Dhṛ + e*

+ ti, caus. pres. 3rd. sg.

Saṃkhāya loke carati – S. I. 182

He moves in the world intelligently

Saṃkhāyekaṃ adhvāseti – A. IV. 354

Causes to endure one after consideration; *saṃ + Khyā + ya, absol. + ekaṃ; adhi + Vas + e + ti, caus. pres. 3rd. sg.*

Saṃkhāyekaṃ paṭisevati – A. IV. 354

Causes to make use of one after consideration; *paṭi + Sev + a + ti, pres. 3rd. sg.*

Saṃkhāyekaṃ parivajjeti – A. IV. 354

Causes to avoid one after consideration; *pari + Vṛj + e + ti, caus. pres. 3rd. sg.*

Saṃkhāyekaṃ vinodeti – A. IV. 354

Causes to reject one after consideration; *vi + Nud + e + ti, caus. pres. 3rd. sg.*

Saṃkhāradhātu kho gahapati viññāṇassa oko – S. III. 10

Householder, the element of volitional activity is the abode of consciousness; *cp. okaṃ pahāya aniketasārī, Sn. 844*

Saṃkhāradhātu viññāṇassa oko – S. III. 10

The element of volitional activity is the abode of consciousness

Saṃkhārappadhānā virāgo hoti –

M. II. 223

For the reason of meditating on conditioned things there arises detachment; *saṃkhāra + padhāna; vi + Raj + a, der.*

Saṃkhārā ca vihāro ca evaṃ bhāvitā evaṃ bahulikatā tatrappattiyā saṃvattanti – M. III. 100

The habit patterns and the way of living, thus cultivated and frequently practised, lead him to be born there; *Bhū + e + i + ta, caus. pp.; bahula + kata; tatra + uppattiyā; saṃ + Vṛt + a + nti, pres. 3rd. pl.*

Saṃkhārānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nibbāne ānisaṃsaṃ pakāsesi – D. II. 42

He proclaimed disadvantage, vanity and corruption of conditioned things and the advantage of Nibbāna; *pa + Kās + e + s + i, caus. pst. 3rd. sg.*

Saṃkhārānaṃ yeva aniccataṃ sandhāya bhāsitaṃ – S. IV. 216

It is said, concerning indeed the impermanent nature of conditioned things; *sandhāya, incl.; Bhās + i + ta, pp.*

Saṃkhārā paṭippassambhanti – D. II. 215

Activities calm down; *paṭi + pa + Śra(m)bh + a + nti, pres. 3rd. pl.*

Saṃkhārāvesasasamāpatti pattabbā – S. II. 151

One should reach the attainment in which karmic energies remain; *sukhumasaṃkhārānaṃ*

avasīṭhatāya, Cy. II. 135; saṃkhāra + avasesa; pa + Āp + tabba, fut. pp.

Saṃkhāresūpasantesu nibbutoti pavuccati – A. III. 347

When accumulated energies are exhausted he is called 'the extinguished'; *saṃkhāresūpasantesu, loc.absl.; upa + Śam + ta, pp.; ni + Vṛ + ta, pp.; pa + Vac + ya + ti, pass. pres. 3rd. sg.*

Saṃkhittavittārenapi dhammam deseyya – A. I. 133

Would explain the Dhamma in brief as well as in detail; *Drś + e + eyya, caus. opt. 3rd. sg.*

Saṃkhittena attham vakkhāmi – Vin. I. 40

I shall give the meaning in brief; *saṃ + Kṣip + ta, pp.; Vac + ssāmi (Skt. syāmi), fut. 1st. sg.; this is also used as pres. 1st. sg.*

Saṃkhittena uddesaṃ uddisitvā vitthārena attham avibhajitvā – M. I. 110; S.IV. 94

Having made a brief statement without analysing the meaning in detail; *u(t) + Drś + i + tvā, absol.; a + vi + Bhaj + i + tvā, absol.*

Saṃkhittena ovādena ovadatu – M. III. 267

Please admonish (me) in brief; *o + Vad + a + tu, imper. 3rd. sg.*

Saṃkhittena dhammam desetu – A. IV. 280; Vin. II. 258

Please explain the Dhamma in brief; *Drś + e + tu, imper. 3rd. sg.*

Saṃkhittena pañcupādānakkhandhā dukkhā – Vin. I. 10

In short, five aggregates with grasping are Dukkha; *pañca + upa + ā + Dā + ana, der. + khandha*

Saṃkhittena pātimokkham uddisitum – Vin. I. 112

To recite Pātimokkha (the code of rules) in brief; *u(t) + Drś + i + tum, inf.*

Saṃkhittena bhāsītassa vitthārena attham – D. II. 281; S. I. 11; S. II. 47

Detailed meaning of the talk given in brief; *vi + Str + a, der.*

Saṃkhittena vuttā, vitthārena avibhattā – M. II. 161

Said briefly, not analysed in detail; *Vac + ta, pp.; a + vi + Bhaj + ta, pp.*

Saṃkhiyadhammo udapādi – D. I. 2

There came up a subject of talk; *saṃkhiyā vuccati kathā, Cy.43; saṃ + Khyā + dhamma; u(t) + a + Pad + i, pst. 3rd. sg.*

Saṃgaṇikā pavaḍḍhano – A. III. 256

(The fire is an) increaser of grouping; *saṃ + gaṇa + ika, der.; pa + Vṛdh + ana, der.*

Saṃgaṇikāya saṃvattati no pavivekāya – A. IV. 280; Vin. II. 258, pl.

It leads to a group life, not to solitude; *saṃ + Vṛt + a + ti, pres. 3rd. sg.; vi + Vic + a, der.*

Saṃgaṇikārāmatam anuyuttā – D. II. 78

Those who are engaged in the pleasure of being in social groups; *anu + Yuj + ta, pp.*

Saṃgaṇikārāmatā – A. III. 173

To take delight in group life; *saṃ + gaṇa + ika, der. + ārāma + tā, der.*

Saṃgatibhāvahetu – M. II. 222

Due to the confluence; *saṃ + Gam + ti, der.*

Saṃgamma samāgamma – S. IV. 302; V. 375; A. IV. 342

Having assembled; *saṃ + Gam + ya, absol.; saṃ + ā + Gam + ya, absol.*

Saṃgamma samāgamma atthena attham vyañjanena vyañjanam saṃgāyitabbam na vivaditabbam – D. III. 127

Having come together, you should rehearse meaning with meaning, phrase with phrase, but should not dispute over them; *saṃ + Gai + e + tabba, caus. fut.pp.; vi + Vad + i + tabba, fut. pp.*

Saṃgamma samāgamma evam samassāseyyum – M. I. 306

Having come together they would console (him) thus; *saṃ + ā + Śvas + eyyum, opt. 3rd. pl.*

Saṃgamma samāgamma rosentī – A. V. 121

Get together and resent; *Ruṣ + e + nti, caus. pres. 3rd. pl.*

Saṃgaram akamsu – Vin. I. 247

Reached an agreement; *saṃ + Gr + a, der.*

Saṃgahāya avivādāya sāmaggīyā ekibhāvāya saṃvattati – A. III. 289

It leads to co-operation, non-disputation, concord and togetherness; *saṃ + Vṛt + a + ti, pres. 3rd. sg.*

Saṃgāmaṃ otaritum – A. III. 89

To go to the battle; *o + Tr + a + i + tum, inf.*

Saṃgāmasisaṃ ajjhāvasati – A. III. 90

He stays at the battle front; *adhi + ā + Vas + a + ti, pres. 3rd. sg.*

Saṃgāmento pabhaggo hoti – Vin. III. 108

He has lost the battle in fighting; *saṃgāma + e + nta, denom. pr.p.; pa + Bha(n)j + ta, pp.*

Saṃgāmo samūpabbūho aho – D. II. 285; S. I. 98, V. 447,

samupabbūho;

War was imminent; *saṃ + upa + Vah + ta, pp.*

Saṃgītāni antalikkhe vattanti – D. II. 138

Music is in progress in the air; *Vṛt + a + nti, pres. 3rd. pl.*

Saṃgīti ācikkhitabbā – Vin. I. 95

The text, assigned to him, should be informed; *idameva sabbam (time of ordination, length of the season and the portion of the day) ekato katvā, Cy. 1034; ā + Khyā + i + tabba, intens. fut. pp.*

Saṃgehi acchādesum – S. I. 81

They made him dress with (upper)

robes; *uttarāsaṃgehi* is shortened as *saṃgehi*; ā + Chad + e + s + um., caus. pst. 3rd. pl.

Saṃghagato – A. IV. 153

Gone to the Saṃgha (=being in the Saṃgha)

Saṃghato uddisatha – M. III. 256

Specify from the Saṃgha; *u(t) + Drs + a + tha*, imper. 2nd. pl.

Saṃghabhataṃ kātuṃ – Vin. II. 175

To offer a meal to the Saṃgha

Saṃghabhedam karissāma, cakka-
bhedam – Vin. II. 196; III. 171

We will break the Saṃgha, the circle; *saṃgha* and *cakka* seem to have been used here synonymously; *Bhid + a*, der.

Saṃghabhedena nandati – A. II. 239

He rejoices over the dissension of the community; *saṃgha + Bhid + a*, der.; *Na(n)d + a + ti*, pres. 3rd. sg.

Saṃghamajjhampi ākaḍḍhitvā
vattabbo – Vin. III. 173

Having brought before the Saṃgha, even by force, he should be admonished; ā + *kaḍḍha* (from *Kṛṣ*) + *i + tvā*, absol.; *Vac + tabba*, fut. pp.

Saṃghamajjhe adhikarānesu
voyūñjati – A. II. 239

Involves in disputes in the midst of the Saṃgha; *vi + o + Yu(ñ)j + a + ti*, pres. 3rd. sg.

Saṃghamajjhe āpattiyā anuyuñjiya-

māno – Vin. IV. 35

Being questioned in the midst of the Saṃgha for an offence; *anu + Yu(ñ)j + iya + māna*, pass. pr. p.

Saṃghamajjhe udāharitabbam –
Vin. I. 170; II. 240-1

It should be announced in the midst of the Saṃgha; *u(t) + ā + Hr + a + i + tabba*, fut. pp.

Saṃghamajjhe osaṭo hoti – M. I. 469

Has arrived in the Saṃgha; *o (ava) + Sr + ta*, pp.

Saṃghamajjhe ʔhitakova imā
gāthāyo abhāsi – Vin. I. 349

He uttered these verses while standing in the midst of the Saṃgha; *ʔhitako + eva; a + Bhās + i*, pst. 3rd. sg.

Saṃghamajjhe bāhāvikkhepaṃ
bhaṇati – A. IV. 193

Speaks with gesticulation in the assembly of the Saṃgha; *bāhā + vi + Kṣip + a*, der.; *Bhaṇ + a + ti*, pres. 3rd. sg.

Saṃghamajjhe vā gaṇamajjhe vā
ekapuggale vā pakāseyya – Vin. I. 103

Should make it known in the midst of the Saṃgha, or Group or in the presence of a single individual; *pa + Kās + eyya*, opt. 3rd. sg.

Saṃghamajjhe vā nisinnaṃ, ekaṃ
vā raho nisinnaṃ – S. V. 315

Sitting in the midst of the Saṃgha or sitting alone in privacy; *ni + Sad + ta*, pp.; *raho*, incl.

Saṃghamhā vapakāsituṃ – A. III. 146

To withdraw from the Saṃgha; *vi + apa + Kṛṣ + ya + i + tuṃ*, inf.

Saṃghaṃ apaloketuṃ bhaṇḍu-
kammāya – Vin. I. 77

To seek permission from the Saṃgha for shaving the head; *apa + Lok + e + tuṃ*, inf.

Saṃghaṃ ārabba davaṃ karissati
– Vin. IV. 197

(He) will make fun concerning the Saṃgha; *ārabba*, incl.

Saṃghaṃ uddissa dānaṃ dassanti –
M. III. 256

They will give alms in the name of the Saṃgha; *Dā + ssanti*, fut. 3rd. pl.

Saṃghaṃ uddissa vihāro kārāpito
– Vin. I. 139

Caused to build a dwelling place for the sake of the Saṃgha; *uddissa*, incl.

Saṃghaṃ upasaṃkamtivā ekaṃsaṃ
uttarāsaṃgaṃ karitvā bhikkhūnaṃ
pāde vanditvā ukkuṭikaṃ nisīditvā
añjaliṃ paggaḥetvā evamassa
vacanīyo – Vin. I. 57

Having approached the Saṃgha, arranged the robe on one shoulder, worshipped the feet of the bhikkhus, and sat on the right calf, and put both palms together, he should have to say thus; *upa + saṃ + Kram + i + tvā*, absol.; *Kṛ + i + tvā*, absol.; *Vand + i + tvā*, absol.; *ni + Sad + i + tvā*, absol.; *pa + Grh + e + tvā*, absol.; *evaṃ + assa*: *As + yā* (Skt. *yāt*), opt.

3rd. sg.; *Vac + anīya*, fut. pp.

Saṃghaṃ nāpesi – Vin. II. 285

Informed the Saṃgha (=motion is put before the Saṃgha); *Jñā + āpe + s + i*, caus. pst. 3rd. sg.

Saṃghaṃ bhindeyya – M. III. 65;
A. I. 27

(He) would break the unity of the Saṃgha; *Bhi(n)d + eyya*, opt. 3rd. sg.

Saṃghaṃ vā gaṇaṃ vā pūgaṃ vā
seṇiṃ vā – Vin. IV. 226

The Saṃgha or a group or a guild or a company

Saṃghaṃ samaggaṃ bhettvāna – A. V. 76

Having caused dissension in the united Saṃgha; *Bhid + e + tvāna*; caus. absol.

Saṃghasammuti (na kāci)
sāditabbā – A. IV. 347

Any agreement reached by the community should not be entertained; *Svad + e + i + tabba*, caus. fut. pp.

Saṃghasāmaggaṃ karoma – Vin. I. 357

We make a reconciliation of the Saṃgha; *Kṛ + o + ma*, pres. 1st. pl.

Saṃghasutṭhūtāya
saṃghaphāsūtāya – A. I. 99; Vin. III. 21

For the smooth running of the Saṃgha, for the convenience of the Saṃgha; *suṭṭhu + tā*, der.; *phāsu + tā*, der.

Saṃghassa katikavattaṃ

**ācikkhitabbaṃ, imaṃ kālaṃ
pavisitabbaṃ imaṃ kālaṃ
nikkhamitabbaṃ – Vin. II. 210**

Should inform the agreement of the Saṃgha: (you) should enter at this time, go out at this time; *ā + Khyā + i + tabba, intens. fut. pp.; imaṃ kālaṃ, acc. for loc. meaning; pa + Viś + i + tabba, fut. pp.; ni(s) + Kram + i + tabba, fut. pp.*

Saṃghassa katikasaṅṭhānaṃ – Vin. II. 76; III. 160

Convention of the Saṃgha

Saṃghassa veyyāvaccam kareyyam – Vin. II. 74

I should do a service to the Saṃgha; *vi + ā + Vṛt + ya, der.*

**Saṃghassa (mā) hāyīti aññassa
dāttabbaṃ – Vin. II. 173**

It should be given to another thinking, may it not be a loss to the Saṃgha; *Hā + (y) + i, pst. 3rd. sg. + iti; Dā + tabba, fut. pp.*

Saṃghāṭīkaṇṇopi adhiṭṭhātabbo – Vin. II. 119

Even a corner of the double layer robe should be determined; *adhi + Sthā + tabba, fut. pp.*

Saṃghāṭīpattacīvaradhāraṇe – D. I. 70; M. I. 57

In making use of the double layer robe, the single layer robe and the bowl; *Dhṛ + e + ana, caus. der.*

Saṃghāṭīpallattikāya nisīdīmsu – Vin. II. 78; III. 162, pallatthikāya
(They) sat down with legs crossed

keeping the double layer robe very tight between the knees; *pari + Ās + ta, pp. + ika*

**Saṃghāṭīmpi ottharivā
antaraghare nisīdanti – Vin. II. 213**

Having spread the double layer robe (on the ground) they sit inside the house; *o + Str + i + tvā, absol.; ni + Sad + a + nti, pres. 3rd. pl.*

Saṃghāṭiyā paṭicchādetvā – Vin. I. 193; II. 268

Causing to cover it with the double layer robe; *paṭi + Chad + e + tvā, caus. absol.*

Saṃghāṭīyo pārupitvā – Vin. I. 46

Having put on the two robes; *pa + ā + Vṛ + i + tvā, meta. absol.*

Saṃghāṭī rajena okiṇṇā – D. II. 130

The double layer robe was covered with dust; *o (ava) + Kīr + ta, pp.*

**Saṃghātanikaṃ
aññatitthiyapubbassa**

anārādhaniyaṃ – Vin. I. 70
This is sufficient for the failure of a former member of a sect to satisfy the Saṃgha; *idaṃ liṅgaṃ, idaṃ lakkhaṇaṃ, idaṃ acalaṃ, idaṃ balaṃ, idaṃ pamāṇanti vuttaṃ hoti, Cy. 993*

Saṃghātaṃ āpādemā – Vin. III. 224

We do cause to kill; *ā + Pad + e + ma, caus. pres. 1st. pl.*

Saṃghāṭiyā pattā lujjanti – Vin. II. 135

Bindings of the double layer robe are

broken (loosened); *Ruj + ya + nti, pass. pres. 3rd. pl.*

Saṃghādisesena kāreti – Vin. II. 83

The Saṃgha takes legal measures in accordance with a formal meeting of the Saṃgha; *saṃgha + ādi + sesa; Kr + e + ti, caus. pres. 3rd. sg.*

Saṃghāni nāma yā kāci kaṭūpagā – Vin. IV. 340

Saṃghāni means something applied on the waist; *kaṭi + upaga*

Saṃghāsaṃghī gaṇībhūtā – D. I. 112; M. II. 164

In groups; formed themselves into groups; *saṃghī + saṃghī; gaṇa + ī, der. + bhūta, pp.*

**Saṃghikaṃ nāma saṃghassa
dinnam pariccattam – Vin. III. 266**

Saṃghika means that which is given and donated to the Saṃgha; *saṃgha + ika, der.; Dā + ta, pp.; pari + Tyaj + ta, pp.*

Saṃghikaṃ lābham pariṇatam – Vin. III. 265

Things offered to the Saṃgha; *pari + Nam + ta, pp.*

Saṃghikaṃ senāsanam vissajjenti – Vin. II. 170

Cause to dispose of the lodging belonging to the Saṃgha; *vi + Srj + ya + e + nti, caus. pres. 3rd. pl.*

**Saṃghikāni bijāni puggalikāya
bhūmiyā ropenti – Vin. I. 250**

They cause to sow the seeds belonging to the Saṃgha on a private land;

puggala + ika, der.; Ruh + e + nti, caus. pres. 3rd. pl.

Saṃghikā vihārā nikkaḍḍhanti – Vin. II. 166

Throw out of the residence belonging to the Saṃgha; *ni(s) + kaḍḍha (from Krṣ) + nti, pres. 3rd. pl.*

**Saṃghino gaṇino gaṇācariyā nātā
yasassino titthakarā sādhusammata
bahujanassa – S. I. 68**

Those who are group leaders, group teachers, well known, famous, form-makers, highly esteemed by many people

**Saṃghī ceva gaṇī ca gaṇācariyo ca
nāto yasassī titthakaro
sādhusammato bahujanassa,
rattaññū cirapabbajito addhagato
vayo anupatto – D. I. 47**

(He) is a group leader, a group teacher, well known and illustrious person, creator of a new school of thought, recognised by many people as good, a man of experience and long standing in the renounced life, a person who has gone his distance of life and come of age; *saṃgha + ī, der.; gaṇa + ī, der.; gaṇa + ācariyo; Jñā + ta, pp.; tittha + kara; sādhu + saṃ + Man + ta, pp.; bahujanassa, gen. for instr.; ratta + Jñā + ū, der.; cira + pa + Vraj + i + ta, pp.; addha + Gam + ta, pp.; anu + pa + Āp + ta, pp.*

Saṃghe agāravo viharati appatisso – M. II. 245

He abides with disrespect and distrust towards the community; *a + garu + a, der.*

Saṃghe adhammiyamāne asammōdikāya vattamānāya – Vin. I. 341
When the Saṃgha is performing illegal acts and there prevails unfriendliness; *adhammiyamāneti adhammikāni kiccāni kurumāne; asammōdikāya vattamānāyāti sammōdana kathāya avattamānāya, Cy. V. 1150; adhamma + iya + māna, pr.p.; Vṛt + a + māna, pr.p.*

Saṃghe aveccappasādena samannāgatā – S. IV. 304
Endowed with rational faith in the community; *ava + I (t) + ya, absol.; saṃ + anu + ā + Gam + ta, pp.*

Saṃghe gaṇe etadavocum – D. II. 165
They said this to the people of different groups; in the political sense Saṃgha and Gaṇa are used to indicate people of the tribal communities; *etaṃ (etad) + a + Vac + uṃ, root redup., pst. 3rd. pl.*

Saṃghe Gotami dehi – M. III. 253
Gotami, give it to the Saṃgha; *Dā + e + hi, imper. 2nd. sg.*

Saṃghe te dinne ahañceva pūjito bhavissāmi, saṃgho ca – M. III. 253
When it is given by you to the Saṃgha, I myself and the Saṃgha would have been offered; *Dā + ta, pp.; ahaṃ + ca + eva; Pūj + i + ta, pp.*

Saṃghe te viharato phāsu bhavissati – A. V. 209
While living in the Saṃgha, it will be convenient for you

Saṃghe dānaṃ samādapeti – M. II. 163
He makes me give a gift to the Saṃgha; *saṃ + ā + Dā + āpe + ti, caus. 3rd. sg.*

Saṃghe dinnam – S. I. 233
What is given in the community; *Dā + ta, pp.; in the common idiom dative case is used to indicate the receiver*

Saṃghena asammataṃ vuṭṭhāpentī – Vin. IV. 320
Cause to ordain the one unapproved by the Saṃgha; *a + saṃ + Man + ta, pp.; vi + u(t) + Sthā + āpe + nti, caus. pres. 3rd. pl.*

Saṃghena katikā katā – Vin. I. 153
An agreement has been reached by the Saṃgha; *Kṛ + ta, pp.*

Saṃghena pabbājanīyakammakatā – Vin. II. 14.
Being inflicted the punishment of banishment by the Saṃgha; *pa + Vraj + e + anīya, caus.fut. pp.; Kṛ + ta, pp.*

Saṃghena paricchitabbā byattāyaṃ bhikkhunī lajjinīti – Vin. IV. 330
She should be examined by the Saṃgha (to know) whether this bhikkhunī is experienced and modest; *pari + Īkṣ + i + tabba, fut. pp.; lajjā + ī + inī, der.*

Saṃghena vā gaṇena vā puggalena vā (na vissajjetabbam) – Vin. II. 170
Should not be disposed of by the Saṃgha or by a group or by an individual; *vi + Sṛj + ya + e + tabba; caus. fut. pp.*

Saṃghe nimantite – A. IV. 215
When the Saṃgha is invited; *ni + manta + e + i + ta, denom. pp.*

Saṃghe pavāretum – Vin. I. 162
To hold Pavāraṇā (to make a request from the Saṃgha to point out whether they have seen, heard or suspected of his wrong-doing) in the assembly of Saṃgha; *pa + Vṛ + e + tum, caus. inf.*

Saṃghe pātubhavanti – M. I. 445
Appear in the community; *pātu (Skt. prādur) + bhavanti*

Saṃghe vivādam janeti – D. III. 246
Creates a dispute in the Saṃgha; *Jan + e + ti, caus. pres. 3rd. sg.*

Saṃghe vivādo uppajji – M. II. 245
Dispute came up in the Saṃgha; *u (t) + Pad + ya + i, pst. 3rd. sg.*

Saṃgho ukkhittam osāreti – Vin. I. 340
The Saṃgha causes to reinstate the one who has been suspended; *u(t) + Kṣip + ta, pp.; o + Sṛ + e + ti, caus. pres. 3rd. sg.*

Saṃgho taṃ patimāneti – Vin. III. 79
The Saṃgha awaits you; *pati + Man + e + ti, caus. pres. 3rd. sg.*

Saṃgho paṭisāraṇīyakammaṃ paṭippassambheyya – A. IV. 346
The Saṃgha should ally the punishment of Paṭisāraṇīya; *paṭi + Sṛ + e + anīya, caus.fut. pp.; paṭi + pa + Śra(m)bh + eyya, opt. 3rd. sg.*

Saṃgho pattam ukkujjeyya – A. IV. 345
The Saṃgha turns the bowl up; *u(t) + kujja + eyya, denom. opt. 3rd. sg.*

Saṃgho pattam nikkujjeyya – A. IV. 344
The Saṃgha would turn the bowl upside down; a punishment meted out by the Saṃgha on an unfaithful laity; *ni + kujja + eyya, denom. opt. 3rd. sg.*

Saṃgho bhinno – A. V. 73
The Saṃgha is split up; *Bhid + ta, pp.*

Saṃgho viharati sathero sapāmokkho – D. II. 124
Saṃgha abides with elders and leaders; *sa + thero, sa + pāmokkho: pa + mukha + a, der.*

Saṃgho ve yajataṃ mukham – Vin. I. 246
The Saṃgha is indeed prominent for those making offerings; *yajataṃ: Yaj + a + nta, pr.p., dat. pl.*

Saṃgho samaggo sammōdamāno avivadamāno ekuddeso phāsu viharati – A. III. 67; Vin. III. 172 (samaggo is missing)
The Saṃgha, being united, rejoicing with one another, not-disputing, having one recital (of Pātīmokkha) abides at ease; *saṃ + Mud + a + māna, pr.p.; a + vi + Vad + a + māna, pr.p.; eka + uddesa*

Saṃgho sātisāro hoti – Vin. I. 326
The Saṃgha becomes one that goes too far; *sa + ati + Sṛ + a, der.*

- Saṃgho sāmī pattacīvare – Vin. I. 303**
Saṃgha is the owner of the bowl and the robe
- Saṃyamāya sikkhati – S. IV. 176**
Trains himself for the restraintment; *sikkhati* (Skt. *sikṣate*) from *Śak*, *desid. pres. 3rd. sg.*
- Saṃyutto methunena saṃyogena – A. IV. 54**
Indulged in sexual intercourse; *saṃ + Yuj + ta, pp.*; *mithuna + a, der.*
- Saṃyogavisamyaṃ dhammapariyāyaṃ – A. IV. 57**
A mode of teaching dealing with attachment and detachment; *saṃ + Yuj + a, der.*; *pari + I + a, der.*
- Saṃvaṭṭamāne loka – D. I. 17**
When the world is contracting; *saṃ + Vrt + a + māna, pr.p.*
- Saṃvattaniṃ viññāṇaṃ assa ānañjūpaṃ – M. II. 262**
Existing consciousness would be drifting towards unshaky state (*catutthajjhāna*); *Cy. takes saṃvattanika as saṃvattatika and equates saṃvattati with nibbattati, IV. 61*; *saṃ + Vrt + ana + ika, der.*; *ānañja + upaga*
- Saṃvaram āpajjati – D. I. 70; S. IV. 104**
Restrains himself; *ā + Pad + ya + ti, pres. 3rd. sg.*
- Saṃvarāya paṭipajjati – D. I. 70; S. IV. 104**
Takes steps for restraintment; *paṭi + Pad + ya + ti, pres. 3rd. sg.*
- Saṃvarīti pavuccati – D. III. 196**
It is called night; *saṃvarī* (Skt. *sarvarī*) + *iti*; *pa + Vac + ya + ti, pass. pres. 3rd. sg.*
- Saṃvāsamanvāya vissāsamanvāya – A. II. 78**
Having had close association and intimacy; *anu + I + ya, absol.*; *vi + Śvas + a, der. + anvāya*
- Saṃvāsaṃ kappesi – Vin. II. 17**
Lived together (as husband and wife); *saṃ + Vas + a, der.*; *kappa + e + s + i, denom. pst. 3rd. sg.*
- Saṃvāsena avajānāti – A. III. 164**
Despises for living together; *ava + Jān + nā + ti, pres. 3rd. sg.*
- Saṃvāsena sīlaṃ veditabbaṃ – A. II. 187**
Moral virtue should be understood by living together; *Vid + e + i + tabba, caus. fut. pp.*
- Saṃvāso nāma ekaṃ kammaṃ ekuddeso samasikkhatā – Vin. III. 28**
Abiding together means conducting formal act together, reciting Pātimokkha together, undergoing same training together; *catubbidhampi saṃghakammaṃ sīmāparicchinnehi pakatattehi bhikkhūhi ekato kattabbattā ekaṃ kammaṃ nāma, tathā pañcavidhopi pātimokkhuddeso ekato uddisitabbattā ekuddeso nāma,*

- paññattaṃ pana sikkhāpadaṃ sabbehipi lajjīpuggalehi samaṃ sikkhitabbabhāvato samasikkhatā nāma, Cy. 260*; *eka + uddesa*; *samasikkhā + tā, der.*
- Saṃviggo lomahaṭṭhajāto – S. I. 50, 169**
Touched by a deep feeling and horripilated; *saṃ + Vij + ta, pp.*; *loma + Hrṣ + ta, pp.* + *Jan + ta, pp.*
- Saṃvijjati saṃvegaṃ āpajjati – M. I. 186; A. II. 114**
Agitates and experiences a deep feeling; *saṃ + Vij + ya + ti, pres. 3rd. sg.*; *saṃ + Vij + a, der.*; *ā + Pad + ya + ti, pres. 3rd. sg.*
- Saṃvijjanti te dhammā mayi, ahañca tesu dhammesu sandissāmi – S. V. 177**
Those things are to be found in me, I am to be seen too in those things; *saṃ + Vid + ya + nti, pass. pres. 3rd. pl.*; *saṃ + Dṛś + ya + mi, pass. fut. 1st. sg.*
- Saṃvijjante kho gahapati āsanāni, sace ākaṃkhasi, nisīda – M. I. 359**
Householder, there are seats available, sit down, if you like; *saṃ + Vid + ya + nte, mid. pres. 3rd. pl.*; *ni + Sad + a, imper. 2nd. sg.*
- Saṃvidahitvā agamaṃsu – Vin. III. 64**
Having organised themselves, (they) went; *saṃ + vi + Dhā + i + tvā, absol.*; *a + Gam + ā + iṃsu, double pst. 3rd. pl.*
- Saṃvidhāya ekaṃ nāvaṃ abhirūhanti – Vin. IV. 64**
Having organised themselves (they) board a boat; *saṃ + vi + Dhā + ya, absol.*; *abhi + Ruh + a + nti, pres. 3rd. pl.*
- Saṃvihajetha no rajjena – D. II. 233**
(He) should divide the kingdom and share with us; *saṃ + vi + Bhaj + etha, opt. mid. 3rd. sg.*
- Saṃvissandanti maññe gamissati – M. II. 117**
It will go as if overflowing the banks; *saṃ + vi + Syand + a + nta + ti, pr.p.*; *Gam + i + ssati, fut. 3rd. sg.*
- Saṃvegaṃ āpādi – S. I. 200; A. I. 280**
He experienced a deep feeling; *saṃ + Vij + a, der.*; *ā + Pad + i, pst. 3rd. sg.*
- Saṃvelliyaṃ kaṭisuttakaṃ – Vin. II. 271**
Loin-cloth and a hip-string; *saṃ + velliya (something curly)*
- Saṃvohārena soceyyaṃ veditabbaṃ – A. II. 187**
Purity should be understood by conversation; *suci + eyya, der.*
- Saṃsagge sati vissāso – A. III. 67, 259**
When there is close association there arises trust; *saṃ + Sṛj + a, der.*; *vi + Śvas + a, der.*
- Saṃsaṭṭho viharati ananulomikena gihisaṃsaggena – A. III. 258**

Being mixed with lay people in disagreeable way, he abides; *saṃ + Sṛj + ta, pp.*; *an + anu + loma + ika, der.*

Samsattho viharati kāmehi, – D. II. 214

Being mixed with sense desires

Samsattho viharati sagahaṭṭha-pabbajitehi – A. III. 258

Being mixed with laity and clergy, he abides; *sa + gaha + Sthā + a, der.*

Samsandati tantissaro gītena gītassaro tantissarena – D. II. 267

Sound of the string agrees with that of the song, sound of the song agrees with that of the string; *tanti + sara; gīta + sara*

Samsandati nibbānaṅca paṭipadā ca – D. II. 223

Nibbāna and the way to it agrees with each other; *the term nibbānaṅca paṭipadā ca seems to have taken as one unit*

Samsandanti samenti – S. V. 460

Flow together and merge together; *saṃ + Syand + a + nti, pres. 3rd. pl.*; *sama(m) + e (from I) + nti, pres. 3rd. pl.*

Samsappajātikā tiracchāyoni – A. V. 289

Beings of animal origin, who are crawling by nature; *saṃ + Sṛp + ya + jātika*

Samsaraṇakīṭikaṃ

ugghāṇakīṭikaṃ – Vin. II. 153

Moveable screen or a screen which can be opened up; *samsaraṇakīṭiko nāma cakkalayutto kiṭiko, Cy. 1220*

Samsaraṇanissitaṃ vā hoti – Vin. III. 151

It is close to a public road; *anibbhijja-gamanīyo gatapaccāgatamaggo, Cy. 570; saṃ + Sṛ + ana, der.*; *ni(s) + Śri + ta, pp.*

Samsādeti no vissajjeti – A. I. 170, 288; IV. 398

Causes it to sink down, does not cause to solve it; *saṃ + Sad + e + ti, caus. pres. 3rd. sg.*; *vi + Sṛj + ya + e + ti, caus. pres. 3rd. sg.*

Samsāramāpajja paramparāya – M. II. 73

Having entered into the cycle (of birth and death) successively; *samsāram + ā + Pad + ya, absol.*; *samsāra: saṃ + Sṛ + a, der.*

Samsitaṃ dīghamaddhānaṃ tāsū tāsveva jātisū – D. II. 91; S. V. 432

Wandered a long period of time in various births; *saṃ + Sṛ + i + ta, pp.*; *tāsū + eva*

Samsīdati visīdati na santhambhati – A. III. 89

Sinks down, loses courage and is unable to keep firm; *saṃ + Sad + a + ti, pres. 3rd. sg.*; *vi + sīdati; saṃ + thambha + ti, pres. 3rd. sg.*

Samharatu dussāni – M. II. 93

Fold up cloths; *saṃ + Hr + a + tu, imper. 3rd. sg.*

Samharitvā nikkhipi – Vin. IV. 61, 246

Folded up and kept safe; *saṃ + Hr + i + tvā, absol.*; *ni + Kṣip + i, pst. 3rd. sg.*

Samharitvā samharitvā maggaṃ paṭipajjanti – M. II. 99

(People) go on the road in groups; *saṃ + Hr + i + tvā, absol.*; *paṭi + Pad + ya + nti, pres. 3rd. pl.*

Sayanāya cittaṃ namati – M. III. 113

(His) mind bends towards sleeping; *Nam + a + ti, pres. 3rd. sg.*

Sayanighare nisajjaṃ kappesi – Vin. IV. 94

Sat down in the bed room; *sayanighareti sayaniyaghare, Cy. 856; sayana + ghara; kappa + e + s + i, denom. pst. 3rd. sg.*

Sayameva citako pajjali – D. II. 164

Funeral pyre caught fire itself; *sayam (incl.) + eva; pa + Jval + i, pst. 3rd. sg.*

Sayam abhikkamanto sayam paṭikkamanto evaṃ vakkhati – A. III. 338

(He) says thus while moving himself back and forth; *abhi + Kram + a + nta, pr.p.*; *paṭi + Kram + a + nta, pr.p.*; *Vac + ssati (Skt. śyati), fut. 3rd. sg. used as pres.*

Sayam abhiññāya kamuddiseyyaṃ? – Vin. I. 8

Realising the truth myself, whom should I point out (as my teacher)?;

kaṃ + u(t) + Dṛś + eyyaṃ, opt. 1st. sg.

Sayam abhiññāya sacchikatvā pavedeti – D. I. 12; M. I. 401, pavedenti

He realises himself with special knowledge and makes it known; *sayam, incl.*; *abhiññā, instr.sg.*; *sa + acchi (= akkhi) + katvā, absol.*; *pa + Vid + e + ti, caus. pres. 3rd. sg.*

Sayam abhiññā sacchikatvā upasampajja viharanti – S. IV. 234

Realising and attaining to (the truth) by themselves with special knowledge, they abide; *upa + saṃ + Pad + ya, absol.*; *vi + Hr + a + nti, pres. 3rd. pl.*

Sayam abhiññā sacchikatvā vipākaṃ pavedemi – M. II. 199

After experiencing (it) myself with special knowledge, I make others know the result; *pa + Vid + e + mi, caus. pres. 1st. sg.*

Sayam upaṭṭhaheyya – Vin. IV. 326

Should attend herself; *upa + Sthā + eyya, opt. 3rd. sg.*

Sayāmahaṃ sabbabhūtānukampī – S. I. 110

Being compassionate towards all beings, I sleep; *Śī + a + mi, pres. 1st. sg.* + *ahaṃ; sabba + bhūta + anukampā + ī, der.*

Sarakuttiṃ nikāmayamānassa samādhissa bhāngo hoti – A. III. 251; Vin. II. 108

There occurs a break of concentration for the one who is desiring for the harmony of sound; *sara + Klp + ti, der.; ni + kāmaya + māna, pr.p.*

Sarajena vātena okiṇṇā – Vin. IV. 118

Infested with dusty wind; *sa + raja; o + Kīr + ta, pp.*

Saratāyasmā evarūpaṃ garukaṃ āpattiṃ āpajjitā? – M. II. 247; cp. Vin. II. 80

Does the venerable remember “I have committed a serious offence of this kind”?; *sarati + āyasmā; ā + Pad + ya + i + tu, der.*

Saradasamaye viddhe vigata-valāhake deve – S. I. 65; III. 156; V. 44; A. I. 242, without deve

During the time of autumn, when the sky is clear and the clouds are gone; *Vyadh + ta, pp.; vi + gata, pp.*

Sarabhaññapariyosāne – Vin. I. 196

At the end of the recital with intonation; *sarabhaññanti sarena bhaṇanaṃ, sarabhaññe kira taraṃgavattadodhakavatta galitavattādīni dvattiṃsavattāni atthi, tesu yaṃ icchati taṃ kātuṃ labhati, sabbesaṃ padabyañjanānaṃ avināsetvā vikāraṃ akatvā samaṇa sārappena caturassena nayena pavattanaṃ yeva lakkhanaṃ, Vin. 1202; sara + Bhaṇ + ya, der. + pari + o + Sā + ana*

Sarabhaññe kukkucāyanti – Vin.

II. 108

They hesitate to recite with intonation; *kukkucca + aya + nti, denom. pres. 3rd. pl.*

Saramānoti jānamāno sañjānamāno – Vin. I. 103

Saramāno means knowing, recognising; *Jān + nā + māna, pr. p.; saṃ + Jān + nā + māna, pr.p.*

Saramānova evaṃ vadeti – Vin. II. 82

While remembering he says thus; *Smṛ + a + māno, pr.p. + eva; Vad + e + ti, pres. 3rd.sg.*

Saraṃ katvāna bheravaṃ – D. II. 262

Making a dreadful sound; *Kṛ + tvāna, absol.; bhīru + a, der.*

Sarasamkappā samudācaranti – M. I. 453

Memories and thoughts beset (him); *saranti dhāvantīti sarā, samkappentīti samkappā, padadvayenāpi vitakkāyeva vuttā, Cy. III. 169-70; Smṛ + a, der.; saṃ + u(t) + ā + Car + a + nti, pres. 3rd. pl.*

Sarasaraṃ karissāmi, bharabharaṃ karissāmi – M. I. 128

I shall make a (sound like) sarasara and bharabhara; *sarasara, bharabhara, onom.*

Sarasi taṃ vacanaṃ? – D. II. 234

Do you remember that word (that promise)?; *Smṛ + a + si, pres. 2nd. sg.*

Sarasi tvaṃ Dabba evarūpaṃ kattā? – Vin. II. 79; III. 162

Dabba, do you remember that you have done (something) of this kind?; *Smṛ + a + si, pres. 2nd.sg.; Kṛ + tu, der.; in a compound sentence, the subject of the subordinate clause should necessarily be a noun ending with the suffix tu (kattā), if the verb of the principle clause conveys the meaning related to memory(sarasi); cp. abhijānāsi tvaṃ divā supitā?*

Sarasi tvaṃ mahārāja paṭhamā-bhisitto evarūpaṃ vācaṃ bhāsitaṃ? – Vin. III. 43

Great king, do you remember that you have said a word of this kind, recently after being consecrated?; *paṭhana + abhi + Sic + ta, pp.; bhāsitaṃ should be bhāsitā*

Sarasiṃ ogāhetvā – Vin. II. 201

Having caused to plunge into the lake; *Skt. saras; o + Gah + e + tvā, caus. absol.*

Sarāgāya saṃvattanti no virāgāya – A. IV. 280; Vin. II. 258

It leads to attachment, not to detachment; *saṃ + Vṛt + a + ti, pres. 3rd. sg.*

Sarājikāya parisāya – Vin. II. 188

In an assembly where king is present; *sa + rāja + ika, der.*

Sarāmi kho ahaṃ āvuso yathā supinena – Vin. II. 81

Friends, I remember (it) as if in a dream; *Smṛ + a + mi, pres.*

1st. sg.; yathā, incl.

Sarāmi samma sarāmi samma – A. II. 187

My dear friend, I remember, I remember; *samma, incl., used for friendly address*

Saritakepi kaṇṇakitāyo honti – Vin. II. 116

Even inside the stone powder they become rusty; *saritakanti pāsānacunṇampi vuccati, Cy. 1206*

Saritasāritaṃ hoti – Vin. II. 84

Has remembered and caused to be remembered; *sayaṃ saritaṃ vā aññehi sāritaṃ vā, Cy. 1192; Smṛ + i + ta; Smṛ + e + i + ta, caus. pp.*

Sarivā turito ādhāvitvā – Vin. IV. 161

Having remembered and run back quickly; *Smṛ + i + tvā, absol.; tvāra + i + ta, pp.; ā + Dhāv + i + tvā, absol.*

Sarīraṃ sīvathikāya chaḍḍitaṃ – M. I. 88

The body discarded in the cemetery; *chaḍḍa (from Chard) + i + ta, pp.*

Sarīrassa jhāyamānassa – D. II. 164

When the body is being burnt; *gen. abs.; Kṣī + ya + māna, pr. p.*

Sarīraṇaṃ bhāgaṃ – D. II. 166

A share of bones; *Bhā + a, der.*

Sarīrāni avasissanti – S. II. 83

There remain bones; *sarīrānī dhātusarīrāni, avasissantīti*

avasitṭhāni bhavissanti, Cy. II. 80;

Sarīrāneva avasissimsu – D. II. 164

There remained only the bones;
sarīrāni + eva; ava + Śiṣ + ya +
imsu, pst. 3rd. pl.; sarīrāni is replaced
at a later time by a new word, dhātu,
relic

Sarūpāhi gāthāhi abhitthavi – S. I.

189; A. III. 239, sarūpāya
Praised with similar stanzas; *abhi +*
Stu + a + i, pst. 3rd. sg.

Sare sārājati – Vin. II. 108

(He himself) is attracted by the sound;
saṃ + Raj + ya + ti, pass. pres. 3rd.
sg.

Sarena bhāsati – A. IV. 63

Recites with intonation; *Bhās + a + ti,*
pres. 3rd. sg.

Sarena viññāpeti – D. II. 211

Makes it known with intonation; *vi +*
Jñā + āpe + ti, caus. pres. 3rd. sg.

Salākagāhāpakam sammaneyya –
Vin. II. 84

Should agree upon a distributor of
voting-sticks; *salākā + Grh + āpe +*
aka, caus. der.; saṃ + Man + ya +
eyya, opt. 3rd. sg.

Salākam gāhesi – Vin. II. 199

Caused to take the voting-stick; *Grh*
+ e + s + i, caus. pst. 3rd. sg.

Salākam nikkhipāmi – Vin. II.
306

I put down the voting-stick; *ni + Kṣip*
+ a + mi, pres. 1st. sg.

Salākahatthenapi kīlanti – Vin. II.
10

(They) play taking pieces of sticks
into the hand; *Krīd + a + nti, pres.*
3rd. pl.

Salākāya vā paṭṭikāya vā
upanibandhitvā opuñjivā
uddisitum – Vin. II. 176

To allot, after binding and grouping
them with a slip of wood or a girdle;
Cy. takes the term opuñjivā as
omuñcivā (releasing); Cy. 1261;
paṭṭa + ika; upa + ni + Ba(n)dh +
i + tvā, absol.; o + puñja + i + tvā
(o + Mu(ñ)c + i + tvā), absol.; u(t) +
Drś + i + tum, inf.

Salākāyo vaṇṇāvaṇṇāyo katvā –
Vin. II. 99

Having made the voting-sticks
coloured and uncoloured;
aññamaññaṃ visabhāgā kātabbā,
Cy. 1198

Sallapitum arahati – D. I. 90

He is apt to converse with; *saṃ + Lap*
+ i + tum inf.; Arh + a + ti, pres. 3rd.
sg.

Sallam abbaḥi – M. II. 216

Pulled out the dart; *ā + Brh + i, pst.*
3rd. sg.

Sallam Bhagavatā abbūḥam – D. II.
283

Dart has been removed by the Blessed
One; *ā + Brh + ta, pp.*

Sallikhitagatto – S. I. 82

Being with a slim body; *saṃ + Likh +*
i + ta, pp. + gatta

Sallekham yeva nissāya – A. III. 219

Resorting strictly to the slashing of
defiling factors; *saṃ + Likh + a, der.*

Sallekhena viharāmi – M. I. 40

I abide with slashing defilements

Sallena viddho assa – M. II. 216

He would have been shot at with a dart;
Vyadh + ta, pp.; As + yā(Skt. yāt),
opt. 3rd. sg.

Savacanīyaṃ karoti – Vin. II. 6

Makes others listen to him; *ahaṃ*
āyasmantaṃ imasmim vatthusmim
savacanīyaṃ karomi, imamhā āvasā
ekapadampi mā paṭikkami, yāva na
ca taṃ adhikaraṇaṃ vūpasantaṃ
hoti ti, Cy. 1156; sa + Vac + anīya,
fut. pp.

Savanenapi akataṃ hoti – A. III. 349

He has not done even in listening;
savana + api; a + Kr + ta, pp.

Savantiyo mahāsamuddaṃ appenti
– Vin. II. 238

The streams run into the great ocean;
R + āpe + nti, caus. pres. 3rd. pl.

Savarabhayaṃ ahoṣi – Vin. I. 112

There was a fear from the aborigines;
aṭavimanussānaṃ, Cy. 1057; savara
= (Skt.) śabara (barbarian)

Savitakko savicāro samādhi – S. IV.
360

Concentration of mind with discursive
thoughts and investigations; *sa + vi +*
takka; sa + vi + Car + a, der.

Savyāpajjham kāyasamkhāram

abhisamkharoti – A. II. 231

He accumulates troublesome physical
habits; *abhi + saṃ(s) + Kr + o + ti,*
pres. 3rd. sg.

Savyāpajjham mano samkhāram

abhisamkharoti – A. I. 122; II. 231
(He) accumulates troublesome mental
habits

Savyāpajjham lokaṃ upapajjati – A.
II. 231

(He) goes to a troublesome world;
upa + Pad + ya + ti, pres. 3rd. sg.

Savyāpajjham vacīsamkhāram

abhisamkharoti – A. I. 122; II. 231
(He) accumulates troublesome vocal
habits

Savyāpajjham vedanaṃ vediyati – A.
I. 122; II. 231

(He) experiences a troublesome
feeling; *Vid + aya + ti, caus. pres. 3rd.*
sg.

Savyāpajjhā phassā phusanti – A. I.
122; II. 231

Painful experiences affect him; *sa +*
vi + ā + Bādh + ya, fut. pp.; Sprś + a
+ nti, pres. 3rd. pl.

Savyāpajjhāya pajāya avyāpajjho
viharati – A. V. 329

He abides in a troubling assembly
without being troubled

Sasakkaṃ na karaṇīyaṃ – M. I. 415

Definitely (you) should not do;
sasakkaṃ, incl. adv.

Sasaṃkhāraniggayhavāritavato – A.

I. 254

That which has been attained by preventing defilements with self-effort; *sasaṃkhārena sappayogena kilese niggāṇhitvā vāretvā vārito*, *Cy. II. 363*; *sa + saṃkhāra + ni + Gr̥h + ya*, *absol. + Vr̥ + e + i + ta*, *caus. pp. + vantū*

Sasaṃkhāraparinibbāyī hoti – A. IV. 73

He becomes one, completely cool, by self-effort; *sa + saṃkhāra + pari + nibbāyī*

Sasaṃkhārasamāpattipattabbam āyatanam – M. II. 232

The state to be reached by the attainment based on mental activity; *Cy. takes sasaṃkhāra as saṃkhāra*, *IV, 21*; *sa + saṃkhāra + samāpatti + pattabba*: *pa + Āp + tabba*, *fut. pp.*

Sasaṃkhārāvasesasamāpattipattabbam āyatanam – M. II. 232

The state to be reached by the attainment based on the residue of mental activity; *saṃkhārānaṃ ye avasesā bhāvanāvasena sabbam sukhumabhāvaṃ pattā saṃkhārā tesam pavattiyā etaṃ pattabbanti attho*, *Cy. IV. 21*

Sasitthakam pattadhovanam – Vin. IV. 199

Rinsing the bowl with boiled rice (left over)

Sasīsako nimuggo assa – A. III. 403

He would have immersed (in a cesspool) up to the head; *ni + Majj +*

ta, *pp*; *As + yā*(Skt. *yāt*), *opt. 3rd. sg.*

Sasīsam pārupitvā – D. I. 246; M. II. 16; S. I. 167; Vin. IV. 189

Having covered (the body) up to the head; *pa + ā + Vr̥ + i + tvā*, *meta. absol.*

Sassakāle – Vin. IV. 264

During the time of harvest

Sassaghātam maññe carasi – S. II. 218

I feel, you behave destroying the harvest

Sassatam lokañca attānañca paññāpentī – D. I. 13

(They) make it known that the world and the soul are eternal; *pa + Jñā + āpe + nti*, *pres. 3rd. pl.*

Sassato attā ca loko ca, vañjho kūṭaṭṭho esikaṭṭhāyitṭhito – D. I. 14

Soul and the world are eternal, barren (does not produce anything new), stood on the peak (there is nothing above them) and firm as a pillar firmly fixed on the ground; *kūṭa + ṭṭha*; *esikā + ṭṭhāyī + ṭṭhito*

Saha aruṇuggamanā – Vin. III. 199

At the same time with the rising of dawn; *aruṇa + u(t) + gamana*

Sahacittupādā – A. III. 123

Along with the emergence of the thought; *saha + citta + uppāda*

Sahajātiyā sambhāvesum – Vin. II. 300

(They) happened to meet with at

Sahajāti; *saṃ + Bhū + e + s + um*, *caus. pst. 3rd. pl.*

She was infatuated right at the sight; *paṭi + Badh + ta*, *pp. + citta*

Sahajivinī nāma saddhivihārinī – Vin. IV. 291; 326

Sahajivinī means one who abides together; *saddhim + vihāra + inī*

Sahadassanena Bhagavato – Vin. I. 218

With the mere sight of the Blessed One

Sahati ussādanam – A. III. 89

Overcomes the uproar; *uccāsaddamahāsaddam*, *Cy. III. 267*

Sahadassaneneva cittaṃ pasīdi – A. IV. 209

Mind became pleased right at the sight; *saha + dassanena + eva*; *pa + Sad + i*, *pst. 3rd. sg.*

Sahati dhajaggam – A. III. 89

Overcomes the flag; *dhajānam aggam*, *Cy. III. 267*; *Sah + a + ti*, *pres. 3rd. sg.*

Sahadhammikam nāma paññattaṃ sikkhāpadaṃ – Vin. III. 178

Sahadhammika means promulgated rules

Sahati rajaggam – A. III. 89

Overcomes the heap of dust; *rajakkhandham*, *Cy. III. 267*

Sahadhammikam vādaparihāram – M. II. 218

Sectarian way of the defending of thesis; *pari + Hr̥ + a*, *der.*

Sahati sampahāram – A. III. 90

Overcomes the attack

Sahatthā santappesi sampavāresi – M. II. 146

Caused to serve and satisfy (them) with his own hand; *sa + hattha + ā*, *instr. sg.*; *saṃ + Trp + ya + e + s + i*, *caus. pst. 3rd. sg.*; *saṃ + pa + Vr̥ + e + s + i*, *caus. pst. 3rd. sg.*

Sahadhammikam vuccamāno – Vin. I. 69; III. 178

Being spoken according to the rule; *Vac + ya + māna*, *pass. pr.p.*

Sahadhammiko niggaho – A. I. 174

Censure in accordance with the Dhamma; *ni + Gr̥h + a*, *der.*

Sahatthā hāretabbāni, asante hārake – Vin. III. 233

(They) should be caused to carry away by himself (with his own hand) when there are no carriers; *Hr̥ + e + tabba*, *caus. fut. pp.*; *a + As + nta*, *pr.p.*; *Hr̥ + aka*, *der.*

Sahadhammiko pañho āgacchati – D. I. 94

There comes a reasonable question (a question related to the matter under discussion); *sahadhammikoti sahetuko*, *sakāraṇo*, *Cy. 263*

Sahadassanena paṭibaddhacittā ahoṣi – Vin. IV. 18

Sahadhammiko vādānuvādo gārayham ṭhānam āgaccheyya – D.

I. 161; S.II. 33

Doctrinal thesis would come to the point of censure; *Garh + ya, meta. fut. pp.*

Sahadhammena paṭicodessati – A. IV. 83

Will accuse (me) back on a reasonable ground; *paṭi + Cud + e + ssati, caus. fut. 3rd. sg.*

Sahadhammena paṭivacanaṃ karissāmi – D. I. 122

I (myself) reply them according to my belief; *paṭi + vacana*

Sahanandī sahasokī sukhitesu sukhito dukkhitesu dukkhito – S. IV. 180

The one who is joyful together, sorrowful together, happy when they are happy and sad when they are sad; *sukha + e + i + ta, denom. pp.; dukkha + e + i + ta, denom. pp.*

Sahaparinibbānā – D. II. 157; S. I. 158

Along with the Parinibbāna; *saha + pari + nibbāna*

Saha bhikkhūhi kaṭhinudhāro – Vin. I. 256

The removal of the Kaṭhina with bhikkhus; *kaṭhina + uddhāro*

Saha vatthujjhācārā – Vin. IV. 237

Along with the misbehaviour; *vatthu + adhi + ācāra*

Sahavatthehi sobhati – M. II. 64

Looks beautiful with clothes; *saha,**incl. used with instr.; Śubh + a + ti, pres. 3rd. sg.*

Sahavyataṃ upapajjati – M. I. 388; S. III. 243

Comes to the companionship; *sahavyatā = sahāyatā, der.; upa + Pad + ya + ti, pres. 3rd. sg.*

Saha sabbehi nātibhi – A. I. 294

With all relatives; *saha, incl. used with instr.*

Sahasā ajjhappattā aggahehi – S. V. 146

Suddenly pounced on and seized; *sahasā, incl. adv.; adhi + ā + Pat + ta, pp.; a + Gṛh + e + s + i, pst. 3rd. sg.*

Sahasā antepuraṃ pāvisi – Vin. II. 190

Entered the harem at once; *ante (Māgadhī form of 'antah') + pura; pa + ā + Viś + i, pst. 3rd. sg.*

Sahasā appaṭisaṃkhāya pakkhandeyya – A. V. 203

He would plunge (into the water) at once without much consideration; *a + paṭi + saṃ + Khyā + āya, instr.; pa + Skandh + eyya, opt. 3rd. sg.*

Sahasā appaṭisaṃkhā vācā bhāsītā – M. I. 94; S. II. 219

We have made a swift statement without much consideration; *a + paṭi + saṃ + Khyā + ā, instr.; Bhās + i + ta, pp.*

Sahasā bhaṇanti – Vin. IV. 4

Speak swiftly

Sahasā vuṭṭhāsi – Vin. I. 347; III. 38; IV. 158

Got up hastily; *vi + u(t) + Sthā + s + i, pst. 3rd. sg.*

Sahassatthavikaṃ gahetvā – Vin. I. 240

Having taken a purse containing one thousand; *sahassa + thavikā; Gṛh + e + tvā, absol.*

Sahassasseva vatthūni parigaṇhanti – D. II. 87

(They) occupy the land in thousands; *Cy. has sahasa sahasseva which seems to be more appropriate, 540; pari + Gṛh + ṇā + nti, pres. 3rd. pl.*

Sahassī lokadhātu akampittha – D. I. 46

One thousand world system trembled; *a + Kamp + i + ttha, mid. pst. 3rd. sg.*

Sahassilokadhātuṃ sarena viññāpesi – A. I. 227

He made one thousand world system hear his voice; *vi + Jñā + āpe + s + i, caus. pst. 3rd. sg.*

Sahassena abbhutaṃ karohi – Vin. IV. 5

Make a bet with one thousand; *Kṛ + o + hi, imper. 2nd. sg.*

Sahassena parājito pajjhāyi – Vin. IV. 5

Defeated by one thousand he mused; *parā + Ji + ta, pp.; pa + jhā (from Dhyai) + (y) + i, pst. 3rd. sg.*

Sahāpi attanā – A.V. 171

Even with himself; *saha + api*

Sahāyakā sahapamsukīlitā – A. II. 186

The friends who have played with soil (at childhood); *saha + pamsu + Krīḍ + i + ta, pp.*

Sahāyo ahosi piyasahāyo – M. II. 46

There was a friend, a dear friend; *saha + aya (from I), one who goes with*

Sahitā samaggā – D. II. 166

Cohered and united; *saṃ + Dhā + i + ta, pp.*

Sahetukā dhammikā kammantā – M. II. 189

Reasonable and righteous work

Sākacchāya paññā veditabbā – A. II. 187

Wisdom is to be understood by discussion; *saha + Kath + ya + ā, der.; Vid + e + i + tabba, caus. fut. pp.*

Sākāraṃ sauddesaṃ anussaritaṃ – M. II. 32

To recollect in detail; *sa + ākāra; sa + u(t) + Drś + a, der.; anu + Smṛ + i + tuṃ, inf.*

Sākāraṃ sauddesaṃ pubbenivāsaṃ anussarati – D. I. 13; M. I. 182, 248; A. I. 164; III. 418

He remembers previous existence in detail; *pubbe + nivāsa; anu + Smṛ + a + ti, pres. 3rd. sg.*

Sākiyadāsakā avaruddhā honti – Vin. IV. 181

Slaves of the Śākyans became rebellious; *paṭiviruddhā honti*, Cy. 887; *ava + Rudh + ta*, pp.

Sākiyamāno nimmāṇiyyati – Vin. II. 183

Arrogance of the Śākyans will be humbled; *ni + māna + iya + i + ssati*, pass. fut. 3rd. pp.

Sākiyā nāma mānassino – Vin. II. 183

Śākyans are arrogant; *māna + ssī*, der.

Sāketā Sāvattthiṃ addhānamagga paṭipannā – Vin. I. 88

Entered into a long distance journey from Sāketa to Sāvattthi; *paṭi + Pad + ta*, pp.

Sākete viharati Añjanavane migadāye – S. I. 54; V. 73

Abides in Sāketa at the deer park in Añjana grove

Sākete viharati Kālākārāme – A. II. 24

Abides in Sāketa, at the monastery named Kālaka

Sākete viharati Tikaṇḍakāvane – A. III. 169

Abides in Sāketa, at the grove named Tikaṇḍakā

Sākhā onatā – Vin. I. 29

The branch has bent down; *o + Nam + ta*, pp.

Sākhāpalāse saram pariyesitabbam maññeyya – A.V. 226

He would think that the essence

should be sought in branches and leaves; *pari + es* (from *Is*) + *i + tabba*, fut. pp.; *Man + ya + eyya*, opt. 3rd. sg.

Sākhābhāṅgena kāyaṃ parimadditvā – A. IV. 436

Having wiped the body with a branch broken up; *sākhā + bhāṅga* <*bhagna*; *pari + Mṛd + i + tvā*, absol.

Sā gaddulabaddho – M. II. 232

The dog tied down by a leather strap; *gaddula + Badh + ta*, pp.

Sā ca kho ekāyeva jāti – Vin. III. 109

That too is only one birth; *ekā + (y) + eva*

Sātakapattadharo diṭṭho – Vin. III. 169

The one holding a clay bowl (or the bowl made of cloth) is seen; *sātakapattoti* ..*mattikāpatto*, Cy. 602; *Dṛś + ta*, pp.

Sātakam nikkhipitvā mañcake uttānā nipajji – Vin. III. 132

Having put aside the cloth lay down face up on the bed; *ni + Kṣip + i + tvā*, absol.

Sātakam vā veṭṭhanam vā dhovati – Vin. IV. 301

Washes the cloth or the turban

Sānipasibbake kārāpetvā – Vin. III. 17

Having caused to make gunny sacks; *sāṇa + ī*, der.; *Kṛ + āpe + tvā*, caus. absol.

Sātaccakiriyāya sampādeti – A. III. 432

Causes to attain by constant practice; *satata + ya*, der.; *saṃ + Pad + e + ti*, caus. pres. 3rd. sg.

Sātattāya madhurattāya asecanakattāya saṃvattati – A. V. 213

It leads to a tasty, sweet and delicious state; *sāta + tta*, der.; *madhura + tta*, der.; *a + secanaka*: *Sic + e + ana + ka*, caus. der. + *tta*, der.

Sātirekāni pañcasatāni – D. II. 93

More than five hundred; *sa + atireka*

Sātisāro hoti – Vin. I. 55

He becomes one who has gone beyond limit; *sa + ati + Sṛ + a*, der.

Sāttham savyañjanam – D. I. 62; M. I. 179; S. I. 105

With meaning and proper phraseology; *sa + attha*; *sa + vyañjana*

Sādiyanti pakatattānam bhikkhūnam abhivādanam paccuṭṭhānam añjalikammaṃ sāmīcikkammaṃ – Vin. II. 31

Accept regular bhikkhus' worship, rising up, greeting and homage; *Svad + aya + nti*, caus. pres. 3rd. pl.; *abhi + Vad + ana*, der.; *pati + u(t) + Sthā + ana*, der.

Sādurasam asecanakam – A. III. 237

Unmixed sweet taste; *a + Sic + e + ana + ka*, caus. der.

Sādhāham bhante ayyassa pajāpati bhaveyyam – Vin. IV. 18

Well sir, I would be the wife of the

venerable; *sādhu + ahaṃ*; *Bhū + a + eyyam*, opt. 1st. sg.

Sādhikam

diyaḍḍhasikkhāpadasatam – A. I. 230

One hundred and fifty rules with some addition; *sa + adhika*; *di + aḍḍha + sikkhāpada + sata*

Sādhukam ajjupekkhitā hoti – M. III. 85; S. V. 324

He becomes one who looks on well; *sādhukam*, adv.; *adhi + upa + Īkṣ + i + tu*, der.

Sādhukam anurakkha – D. III. 35

Keep it well; *anu + Rakṣ + a*, imper. 2nd. sg.

Sādhukam uggahetvā – D. II. 73

Having learnt it well; *u(t) + Grh + e + tvā*, absol.

Sādhukam saññāpetabbo – D. III. 128

He should be made convince well; *saṃ + Jñā + āpe + tabba*, caus. fut. pp.

Sādhu kho pana tathārūpanam arahatam dassanam hoti – D. I. 225; M. II. 83, 133

It is good to see the worthy ones of that kind

Sādhukhvassa yam ca sitako vāto vāyeyya, abhasamvilāpo assa, devo ca ekamekam phusāyeyya – S. IV. 289

It is good, if a cool wind would blow, thunder of the clouds would occur and the rain would fall down drop by drop;

Vā + ya + eyya, opt. 3rd. sg.; abbha + saṃ + vilāpa; As + yā (Skt. yāt), opt. 3rd. sg.; Sprś + āya + eyya, denom. opt. 3rd. sg.

Sādhu dhammacariyā, sādhu samacariyā, sādhu kusalakiriyā, sādhu puññakiriyā, sādhu avihimsā, sādhu bhūtānukampatā – D. II. 29
Right behaviour is good, impartial behaviour is good, virtuous action is good, meritorious deed is good, non violence is good, compassion towards living beings is good

Sādhu nekkhammaṃ sādhu paviveko – A. IV. 439
Renunciation is good, detachment is good

Sādhu no āvuso jīvitā voropehi – Vin. III. 68
Friend, please deprive us of life; *vi + o + Ruh + e + hi, imper. 2nd. sg.*

Sādhu bhante ayyo mañceva paṭicchatu sabbañca sāpateyyaṃ – Vin. IV. 18
Venerable sir, may the venerable accept me and all my property; *maṃ + ca + eva; paṭi + Iṣ + ya + tu, imper. 3rd. sg.; sa + paṭi + eyya, der.*

Sādhu bhante Bhagavā anujāneyya – Vin. II. 257
Venerable sir, it is good if the Blessed One approves; *sādhu, incl.; anu + Jān + nā + eyya, opt. 3rd. sg.*

Sādhu bhante labheyya mātuḡāmo – Vin. II. 253
Venerable sir, may the women kind

obtain; *mātuḡāma: masc. sg.; Labh + eyya, opt. 3rd. sg.*

Sādhu bhedānuvattakā puna upasampajjeyyūṃ – Vin. II. 201
It is better, if the followers of the dissenters would be ordained again; *bheda + anu + Vṛt + aka, der.; upa + saṃ + Pad + ya + eyyūṃ, pass. opt. 3rd. pl.*

Sādhu mayampi etissā kathāya bhāḡino assāma savaṇāya – M. I. 252
It is good that we too would have the chance to listen to this talk; *bhāḡa + i, der.; As + ssāma, opt. 1st. pl.*

Sādhu me bhante ayyo cīvaraṃ sibbetu – Vin. IV. 61
Venerable sir, please sew a robe for me; *Sīv + ya + e + tu, imper. 3rd. sg.*

Sādhu me bhante Bhagavā saṃkhittena dhammaṃ desetu – S. III. 35
Venerable Sir, may the Blessed One explain to me the Dhamma, in brief; *saṃ + Kṣip + ta, pp.; Dṛś + e + tu, caus. imper. 3rd. sg.*

Sādhurūpaṃ na āside – A. III. 373
Should not attack a good person; *ā + Sad + e, opt. 3rd. sg.*

Sādhu vatāyasmantaṃ yeva Sāriputtaṃ paṭibhātu etassa bhāsītassa attho – M. I. 14; S. III. 3
It is good, indeed; if the meaning of this statement come to the mind of the venerable Sāriputta;

(it would be good, if the venerable could explain the meaning of this statement); *vata, incl.; paṭi + Bhā + tu, imper. 3rd. sg.*

Sādhu viramāhi – Vin. IV. 225
Please refrain; *vi + Ram + a + hi, imper. 2nd. sg.*

Sādhu sādhu bhikkhave – A. V. 229
Bhikkhus, it is good, it is good

Sādhūti oramati – Vin. III. 75
Desist saying all right; *sādhu + iti; o + Ram + a + ti, pres. 3rd. sg.*

Sā na paṭivijāni – Vin. III. 130
She did not understand; *paṭi + vi + Jān + nā + i, pst. 3rd. sg.*

Sānuggahā vācā bhāsītā – M. II. 161
Supportive words have been uttered; *sa + anuggaha; Bhās + i + ta, pp.*

Sānucariyo vicaranto – D. III. 11
Touring with the followers; *sa + anu + Car + iya, der.; vi + Car + a + nta, pr. p.*

Sānuvādo cudito bhikkhūti alaṃ vacanāya – Vin. I. 173
It is suitable to say that the accused bhikkhu is blameworthy; *sa + anuvāda; Cud + i + ta, pp.; alaṃ, incl.*

Sāpateyyaṃ dhammikenā balinā abhisamkhatam – D. I. 142
Property, accumulated by right taxation; *sa + paṭi + eyya, der.; abhi + saṃ (s) + Kr + ta, pp.*

Sāpateyyassa kāraṇā – S. I. 92
For the reason of property; *sa + paṭi + eyya, der.*

Sāpattikena pātimokkhaṃ na sotabbaṃ – Vin. II. 240
Pātimokkha recital should not be heard by one who is guilty of offence; *sa + āpaṭti + ka; Śru + tabba, fut. pp.*

Sāpattikova yena kāmaṃ pakkamati – A. IV. 194
Being guilty of offence he goes off wherever he likes; *sa + āpaṭtiko + eva; yena kāmaṃ, incl. adv.; pa + Kram + a + ti, pres. 3rd. sg.*

Sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā – M. II. 152
From the drinking trough of dogs or from the trough of pigs or from the trough of washermen; *sā + pāna + doṇi*

Sāpekhasa kālakiriyā – D. II. 194; A. III. 295
The death of the one who has unfulfilled wish; *sa + apekha: apa + Īkṣ*

Sāpekho dānaṃ deti – A. IV. 60
Gives alms with an ulterior motive; *sa + apekha*

Sāmaññatthaṃ brahmaññatthaṃ – S. II. 177
For the purpose of recluseship, purpose of brahmanhood; *samaṇa + ya, der. + attha; brahman + ya, der. + attha*

Sāmuddikāya nāvāya vettabandhanabaddhāya chammāsāni udake pariyenāya – S. V. 51; A. IV. 127, pariyādāya
Of the seafaring boat, bound by the canes and going round the water for six months; *vetta + bandhana + Badh + ta, pp.*; *cha + māsāni; pari + e (from I) + ana, der.*

Sāmuddikā vāpijā – A. III. 368
Seafaring merchants; *samudda + ika, der.*

Sāṃgaṇova samāno – M. I. 24
Being with defilement, indeed; *sa + aṃgaṇo + eva; As + māna, pr.p.*

Sāyañceva bhujjāma, pāto ca, divā ca vikāle – M. I. 448, 474
We eat in the evening, morning, noon and at odd hours; *sāyaṃ + ca + eva; Bhu(ñj) + a + ma, pres. 1st. sg.*

Sāyaṇhasamayam paṭisallānā vuṭṭhito – D. II. 9; M. I. 92, 161; S. I. 77; II. 37, 275
Having got up from solitude in the evening; *sāyaṇhasamayaṃ, acc. for loc.*; *sāya + aṇha (Skt. ahna) + samaya; paṭi + saṃ + Lī + ana, der.*; *vi + u(t) + Sthā + i + ta, pp.*

Sāyaṇhasamayam suriye ogacchante – A. III. 407
In the evening when the sun is setting down; *o + gaccha + nta, pr.p.*

Sāyaṇhasamaye paṭisallānā vuṭṭhito – D. II. 47
Having got up from solitude in the evening

Sāyapātam – D. II. 188; S. I. 182
Morning and evening

Sāyapātarāsāya – D. III. 89
For supper and breakfast; *sāya + pāta + ® + As + a, der.*

Sāyamanusitṭho pāto visesaṃ adhigamissati – M. II. 96
Being instructed in the evening (he) will gain the specific attainment in the morning; *sāyaṃ + anu + Śās + ta, pp.*

Sāyaṃ pātam upaṭṭhānaṃ gacchati – S. II. 242; Vin. II. 185
Morning and evening he goes to attend on; *sāyaṃ, pātam, incl.*

Sāyaṃ sāyamāsāya pāto pātarāsāya bhikkhaṃ pariyesanti – A. III. 222
(They) seek food in the evening for the evening meal, in the morning for the morning meal; *sāyaṃ, pāto, incl.*; *pari + es (from Iṣ) + a + nti, pres. 3rd. pl.*

Sāyatatiyakam udakam oroheyyāsi – A. V. 263
You should immerse in the water three times a day; *sāya + tatiyaka; o(ava) + Ruh + eyyasi, opt. 2nd. sg.*

Sāragandhānaṃ lohitaandanam aggamakkhāyati – A. V. 22
Red sandalwood is said to be the highest among fragrant heart woods; *ā + Khyā + ya + ti, pass. pres. 3rd. sg.*

Sārajjamānarūpo etadavoca – A. IV. 359
He, as if being embarrassed, said this;

sārajja + māna, pass. pr.p. + rūpa; etaṃ (etad) + a + Vac + a, root redup. pst. 3rd. sg.

Sārajjam okkanto hoti – A. III. 183
(He) has become embarrassed; *sarada + ya, der.*; *o + Kram + ta, pp.*

Sārato paccāgacchāma – M. II. 114
We understand it as the essence; *sāra + to; pati + ā + gaccha + ma, pres. 1st. pl.*

Sārattacitto vedeti – S. IV. 73
The one, who has an attracted mind, experiences; *saṃ + Raj + ta, pp. + citta; Vid + e + ti, caus. pres. 3rd. sg.*

Sārattarattā maṇikuṇḍalesu – M. II. 160
Those who are attracted to the valuables (jewels and ear rings); *saṃ + Raj + ta + Raj + ta, pp.*

Sārattassa saṃyuttassa sammūhassa assādānupassino viharato āyatim pañcupādānakhandhā upacayam gacchanti – M. III. 287
Five aggregates with clinging are being built up in future for a person who abides attracted, mixed, infatuated and who contemplates on gratification; *saṃ + Yuj + ta, pp.*; *saṃ + Muh + ta, pp.*; *assāda + anu + passa + ī, der.*; *āyatim, adv.*; *pañca + upādāna + khandha; upa + Ci + a, der.*

Sāratto apekkhavā paṭibaddhacitto – Vin. III. 128
The one who is attracted, hopeful and

in love; *apa + Īkṣ + a + vantū, der.*; *paṭi + Badh + ta, pp. + citta*

Sāratto āviñji – Vin. III. 127
Being infatuated he pulled; *ā + vi + Añc + i, pst. 3rd. sg.*

Sāratto saṃcālesi – Vin. III. 126
Being infatuated (he) made it shake; *saṃ + Cal + e + s + i, caus. pst. 3rd. sg.*

Sārattiko sāragavesī sārapariyesanaṃ caramāno – S. III. 141; IV. 167
The one who is in need of a heart-wood, seeking a heart-wood and roaming in search of a heart-wood; *sāra + attha + ika, der.*; *sāra + gavesa + ī, der.*; *sāra + pari + esanā; Car + a + māna, pr.p.*

Sārathīva nettāni gahetvā – D. II. 254
Having taken the reins, like a charioteer; *sārathi + iva; Gṛh + e + tvā, absol.*

Sārādikena ābādhena phuṭṭhānaṃ – Vin. I. 199
Of those who are afflicted by the disease of autumn; *saradakāle uppanna pītābādhena, tasmim hi kāle vassodakenāpi tementi, kaddamampi maddanti, antarantarā ātapopi kharo hoti, tena tesam pittaṃ koṭṭhabbantaragataṃ hoti, Cy. 1089; sarada + ika, der.*; *Sprṣ + ta, pp.*

Sāraddho kāyo appaṭippassaddho – M. I. 242-3

Body was agitated, not tranquillised; *saṃ + Rabh + ta, pp.*; *a + paṭi + pa + Śrabh + ta, pp.*

Sārambhajaṃ jayāpekkho vācaṃ bhāsati – D. III. 106

Expecting victory, he speaks words, born of anger; *saṃ + Ra(m)bh + a, der. + ja; jaya + apekkho*

Sārambhaṃ anārambhaṃ saparikkamaṇaṃ aparikkamaṇaṃ jānituṃ – Vin. III. 150

To know whether it is dangerous, whether it is not dangerous, whether it has a neighbourhood, whether it does not have a neighbourhood; *saupaddavaṃ anupaddavaṃ, saupacāraṃ anupacāraṃ, Cy. 569; sa + pari + Kram + ana, der.; Jān + nā + i + tuṃ, inf.*

Sārambhaṃ yaññaṃ – A. II. 42

A bloody sacrifice; *sa + ā + Ra(m)bh + a, der.*

Sārāgā saññujjanti saññogā saṃkilissanti – S. III. 69

Because of affection they are bound together, because of binding together they are polluted; *saṃ + rāga: Raj + a, der.; saṃ + Yuj + ya + nti, pass. pres. 3rd. pl.; saṃ + yoga: Yuj + a, der.; saṃ + Kliś + ya + nti, pass. pres. 3rd. pl.*

Sārāgo udapādi, pariḷāho kāyasmim okkami – D. III. 88

Affection arose, burning sensation (with sexual desire) entered into the body; *saṃ + rāgo; u(t) + a + Pad + i, pst. 3rd. sg.; pari + Dah + a, der.*

o (ava) + Kram + i, pst. 3rd. sg.

Sārāṇīyā (dhammā) piyakaraṇā garukaraṇā saṃgahāya avivādāya sāmaggiyā ekībhāvāya saṃvattanti – A. V. 89; cp. D. III. 245

Memorable or lovely things which would make one dear and respectable and which would lead to congregation, non-disputation, concord and unity; *Smṛ + anīya, or saṃ + Ra(ñ)j + anīya, fut. pp.; saṃ + Vṛt + a + nti, pres. 3rd. pl.*

Sāriputtaṃ ajjhesi – Vin. II. 200

Requested Sāriputta; *adhi + es (from Iṣ) + i, pst. 3rd. sg.*

Sāriputtaṃ ārabha – S. I. 65

Concerning Sāriputta; *ārabha, indcl.*

Sāriputte abhippasanno – S. I. 56

Extremely pleased with Sāriputta, *abhi + pa + Sad + ta, pp.*

Sārīrikā vedanā dukkhā tippā kharā kaṭukā asātā amanāpā – S. I. 27

Physical feelings, painful, sharp, pungent, bitter, unpalatable and displeasing; *sarīra + ika, der.; a + Svad? + ta, pp.*

Sāreyyapi paccāsāreyyapi – M. I. 124; S. IV. 176; A. III. 28

Would make them move forward and backward; *Sṛ + e + eyya, caus. opt. 3rd. sg. + api; pati + ā + Sṛ + e + eyya + api*

Sālindaṃ pāsadaṃ kāretukāmā hatthinakhakaṃ – Vin. II. 169

Desiring to build a mansion with a verandah, on the foundation of elephant's claws; *hatthīnaṃ hatthikumbhe patiṭṭhitaṃ, Cy. VI. 1236; sa + ālindaṃ; Kṛ + e + tuṃ, caus. inf. + kāmā*

Sālīṃ ahāsi sakideva sāyapātarāsāya – D. III. 89

In one single turn, he carried rice for dinner and breakfast; *a + Hr + s + i, pst. 3rd. sg.; aharsi > ahassi > ahāsi; saki (Skt. sakṛt) + (d) + eva*

Sālīnaṃ odanaṃ vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ – D. I. 105; M. II. 8; A. III. 49, sālīnaṃ odano

Sorted out and boiled rice of Sālī with various soups and various curries; *vi + Ci + ta, pp. + kāḷaka (black specks); an + eka*

Sāloke (na) tiṭṭhāttabbaṃ – Vin. VI. 267

Should not stay in the light; *dvāraṃ vivarivā upaḍḍhakāyaṃ dassento tiṭṭhanti, Cy. 1293; sa + āloka; tiṭṭha + tabba, fut. pp., a rare form*

Sāvakattaṃ upagaccheyya – M. I. 375

(He) would become a disciple; *sāvaka + tta, der.; upa + gaccha + eyya, opt. 3rd. sg.*

Sāvakaṃ labhitvā – Vin. I. 236

Receiving (me as) a disciple; *Śru + aka, der.; Labh + i + tvā, absol.*

Sāvakā gihī odātavasanā – M. II. 244

White-clothed lay disciples; *odāta + Vas + ana, der.*

Sāvakānaṃ samasamagatiyo assaṃ abhisamparāyaṃ – A. IV. 104

I should be of equal birth to the disciples in the next life; *gatiya = gatika, der.; As + yaṃ (Skt. yām), opt. 1st. sg.*

Sāvakā sampajjanti – D. II. 284; M. I. 176

(They) become disciples; *saṃ + Pad + ya + nti, pres. 3rd. pl.*

Sāvakā honti gihī odātavasanā kāmabhogī – D. III. 125

There are lay disciples, wearing white clothes and enjoying sense pleasure; *kāma + Bhuj + a + ī, der.*

Sāvake abbatṭite kālakate upapattīsu vyākaroti – M. I. 464

When a disciple is dead and gone to the past, he predicts him to be in one of the existences; *abhi + ati + I + ta, pp.; vi + ā + Kṛ + o + ti, pres. 3rd. sg.; upapattīsu vyākaroti is similar in expression to Kurūsu viharati (one is selected out of many)*

Sāvakesu anusāsanī bahulā pavattati – M. I. 228

Mostly, the instruction continues among the disciples; *anu + Śās + ana + ī, der.; pa + Vṛt + a + ti, pres. 3rd. sg.*

Sāvakehi paccāsimsati – A. III. 124

Expects from the disciples; *pati + ā + Śams + a + ti, pres. 3rd. sg.*

- Sāvajjaṃ pajahati anavajjaṃ bhāveti** – A. IV. 109
Abandons wrong and causes to cultivate right; *sa + Vad + ya, fut. pp.*; *pa + Hā + ti, root redup. pres. 3rd. sg.*; *ana + vajja*; *Bhū + e + ti, caus. pres. 3rd. sg.*
- Sāvajjo ca hoti sānuvajjo ca viññūnaṃ** – A. I. 105, 154
He becomes blameworthy and censurable by the wise; *sa + anu + Vad + ya, fut. pp.*
- Sāvattihīṃ osaranti, Bhagavantam dassanāya** – M. III. 79
To see the Blessed One, they enter into Sāvattihī; *o (ava) + Sr + a + nti, pres. 3rd. pl.*
- Sāvattihīyaṃ paṭivasati** – S. I. 179
Lives in Sāvattihī
- Sāvattihīyaṃ paṭivasanti, kenacideva karaṇīyena** – M. I. 290
(They) live in Sāvattihī for some business; *paṭi + Vas + a + nti, pres. 3rd. pl.*
- Sāvattihīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme** – S. I. 1
Abides in Sāvattihī, at Jetavana, the monastery of Anāthapiṇḍika
- Sāvattihīyaṃ viharati Pubbārāme Migāramātupāsāde** – D. III. 80; S. I. 77
Abides at Pubbārāma, the mansion of Migāra's mother, in Sāvattihī
- Sāvattihīyaṃ viharati Salaḷāgārake** – D. II. 270
Abides at Salaḷa hut in Sāvattihī; *salaḷa + agāraka*; *in the Jetavana monastery there were four famous kuṭis, namely, Karerikuṭi, Salaḷakuṭi, Kosambakuṭi and Gandhakuṭi*; Cy. II. 407
- Sāvattihīyā niyyāti divādivassa** – M. I. 175; II. 23, 112, 208, nikkhami
Sets out from Sāvattihī in the middle of the day or in the early part of the day; *ni + Yā + ti, pres. 3rd. sg.*
- Sāva vārenti sūkaraṃ** – S. I. 176
(They) chase (me out) just as the dog chases the swine out; *sā + iva*; *Vr + e + nti, caus. pres. 3rd. pl.*
- Sāvasesāpatti** – A. I. 21
Rectifiable transgression; *sāvasesa + āpatti*
- Sāvittī chandaso mukhaṃ** – Vin. I. 246
Entrance to the Vedic mantras is Sāvittī; *chandaso, (Skt. chandasah) gen. sg.*
- Sāsanakaro hoti ovādapatikaro** – M. I. 234
He becomes one who carries out instruction and responds to advice; *sāsana + kara*; *ovāda + pati + kara*
- Sāsanaṃ ājānīsu** – A. IV. 104
Understood the teaching; *ā + Jān + nā + iṃsu, pst. 3rd. pl.*
- Sāsane rato** – A. IV. 235
The one who is delighted in the teaching; *Ram + ta, pp.*

- Sāsapakūṭṭhena phosituṃ** – Vin. I. 205
To sprinkle with mustard powder; *sāsapakūṭṭhena*; *sāsapakūṭṭhena*, Cy. 1092; *Sprś + e + i + tuṃ, caus. inf.*
- Sāsapamattīhi piḷakāhi sabbo kāyo phuṭo** – A. V. 170
Entire body was covered with mustard-sized boils; *Sphur + ta, pp.*
- Sāsavā saupadhikā iddhi no ariyāti vuccati** – D. III. 112
The psychic power mixed with influxes and defilements is not called noble; *sa + āsava*; *sa + upadhi + ka, der.*; *Vac + ya + ti, pass. pres. 3rd. sg.*
- Sāhāraṃ (me) dassatha** – D. II. 96
If you give me totally, or if you give me with income; *Cy. equates sāhāra with sa-janapada, political divisions, 545*; *Dā + ssatha, cond. 2nd. pl.*
- Sāhūti vā lahūti vā opāyikanti vā patirūpanti vā pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti kāyena vācāya viññāpeti, gahito hoti upajjhāyo** – Vin. I. 45
The preceptor is chosen if the candidate is made understand, by a physical gesture, verbal gesture and physical-verbal gesture, the meaning of the expression 'Good', or 'Sure', or 'Appropriate', or 'Proper' or 'Do it well'; *sāhu (=sādhu) + iti*; *lahu + iti*; *opāyikaṃ + iti, patirūpaṇi + iti*; *pasāda + ika, der.*; *saṃ + Pad + e + hi, caus. imper. 2nd. sg.*; *vi + Jñā + āpe + ti, caus. pres. 3rd. sg.*; *Gṛh + i + ta, pp.*
- Sikkāya pakkhipitvā** – Vin. II. 110
Having put it in a case; *pa + Kṣip + i + tvā, absol.*
- Sikkāya pattaṃ uṭṭitvā danḍe ālaggetvā** – Vin. II. 131
Having tied down the bowl with a string and making it hang on the walking stick; *uṭṭitvā, absol.*; *ā + Lag + e + tvā; caus. absol.*
- Sikkhamānaṃ vuṭṭhāpeyya** – Vin. IV. 335
Should cause to ordain a trainee; *vi + u(t) + Sthā + āpe + eyya, caus. opt. 3rd. sg.*
- Sikkhamānena aññātabbaṃ paripucchitabbaṃ paripaṇhitabbaṃ** – Vin. IV. 141
The one who is undergoing training should know, inquire and question; usually the term *sikkhamāna* is used in the feminine gender to designate the female novice who is undergoing training for two years for the ordination; *sikkhamānenāti sikkhitukāmena, Old Cy. 142*; *ā + Jñā + tabba, fut. pp.*; *pari + Pṛch + ya + i + tabba, fut. pp.*; *pari + paṇha + i + tabba, fut. pp.*
- Sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā** – Vin. III. 23
Without forsaking the course of training, without revealing weakness; *a + pati + ā + Khyā + ya, absol.*; *an + āvi + Kr + tvā, absol.*
- Sikkhaṃ paccakkhātako paṭijānāti** – Vin. I. 121; II. 173, paṭijānanti
He acknowledges that he has given up

the course of training; *pati + ā + Khyā + ta, pp. + ka, der.; paṭi + Jān + nā + ti, pres. 3rd. sg.*

Sikkhaṃ paccakkhāya hīnāyāvattati – M. I. 460; A. III. 4

Having given up the course of training he turns back to the lower life; *pati + ā + Khyā + ya, absol.; hīnāya + āvattati, hīna here means lay life; ā + Vṛt + a + ti, pres. 3rd. sg.*

Sikkhaṃ paccakkhāya hīnāyāvatto – D. III. 5; S. II. 50; IV. 103

Having given up the course of training he has turned back to the lower life; *ā + Vṛt + ta, pp.*

Sikkhaṃ samādiyitukāmā – Vin. I. 147

Desiring to observe the course of training; *saṃ + ā + Dā + īya + i + tuṃ, inf. + kāma*

Sikkhā ekā saññā uppajjanti, sikkhā ekā saññā nirujjhanti – D. I. 181

By training some thoughts arise, by training some thoughts cease to exist; *sikkhā + ā, instr.sg.; u(t) + Pad + ya + nti, pres. 3rd. pl.; ni + Rudh + ya + nti, pres. 3rd. pl.*

Sikkhā karaṇīyā – Vin. IV. 185

Should train; *Kṛ + aṇīya, fut. pp.*

Sikkhādubbalyaṃ āpādi – S. V. 375

Became frail in training; *dubbala + ya, der.; ā + Pad + i, pst. 3rd. sg.*

Sikkhānisamsaṃ brahmacariyaṃ vussati, paññuttaraṃ vimuttisāraṃ satāhipateyyaṃ – A. II. 244

Led is the highest way of life, of which training is the benefit, wisdom is the highest, freedom is the essence and mindfulness is the authority; *Vas + ya + ti, pass. pres. 3rd. sg.; paññā + uttaraṃ; sati + adhipati + eyya, der.*

Sikkhāpadapaṭisaṃyuttāya dhammiyā kathāya – A. I. 236

With the Dhamma talk concerning the rules of training; *paṭi + saṃ + Yuj + ta, pp.*

Sikkhāpadaṃ paññattaṃ, pāti-mokkhaṃ uddiṭṭhaṃ – M. III. 10

Rule of training is enacted, code of rules is set out; *pa + Jñā + āpe + ta, caus. pp.; u(t) + Dṛś + ta, pp.*

Sikkhāpadāni samādiyati – D. I. 146

Observes moral precepts; *vinaya rules are also designated as sikkhāpada; saṃ + ā + Dā + īya + ti, pass. pres. 3rd. sg.*

Sikkhāpade (na) sikkhissāmi – Vin. IV. 141

I do not train myself in (this) rule of training; *Śak + i + ssāmi, desid. fut. 1st. sg.*

Sikkhāya aparipūrakārī – S. V. 378

The one who does not accomplish the course of training; *pari + pūra + kāra + ī, der.*

Sikkhā vā na dinnā hoti, dinnā vā sikkhā kupitā – Vin. IV. 320

Either the training has not been given or the training given is disrupted; *Dā + ta, pp.; Kup + i + ta, pp.*

Sikkhāsamādāne tibbacchando – A. IV. 15

The one who has a strong will in taking up the course of training; *tibba + chanda*

Sikkhāsammutiṃ dātuṃ – Vin. IV. 319

To give the approval for training; *Dā + tuṃ, inf.*

Sikkhāsājīvasamāpanno – Vin. III. 23

One who has entered upon the course of training and the mode of life governed by the rules; *yaṃ Bhagavatā paññattaṃ sikkhāpadaṃ etaṃ sājīvaṃ nāma, old Cy. 24; sikkhā + sājīva + saṃ + ā + Pad + ta, pp.*

Sikkhitā katahatthā katupāsana – S. II. 266

Those who are well trained, experienced and skilled in archery; *Śak + i + ta, desid. pp.; kata + hattha; kata + upāsana*

Sikkhito hoti anavayo – A. III. 152

(He) is fully trained; *ana + vaya*

Sitaṃ pātukaroti – A. V. 81

Smiles; *Smi + ta, pp.*

Sitaṃ pātūkāsi – M. II. 45; S. I. 24; II. 254

Smiled; *pātu + akāsi: a + kar (from Kṛ) + s + i > akassi > akāsi, pst. 3rd. sg.*

Sitthatelakena kese oṣaṇenti – Vin. II. 107

Soften the hair with beeswax oil;

madhusitthakaniyāsādīsu yena kenaci cikkalena, Cy. 1201; o + saṅha + e + nti, denom. pres. 3rd. pl.

Sitthāni gilitvā vuddhatarassa āsanaṃ dātabbaṃ – Vin. II. 165

Having swallowed the food (in the mouth), the seat should be offered to the senior; *sittha: Skt. sikta; Gṛī + a + i + tvā, absol.; Dā + tabba, fut. pp.*

Sitthāvākāraṃ bhuñjati – Vin. IV. 196

Eats, while scattering boiled rice; *sittha + avākāra*

Sithilaṃ gaṇheyya – M. III. 160

Should hold loosely; *sithilaṃ, adv.; gālha is the opp.; Gṛh + ṇā + eyya, met. opt. 3rd. sg.*

Sithilo hi paribbājo bhiyyo ākirate rajaṃ – S. I. 50

The renounced life, loosely taken, gives rise to more defilements; *paribbājoti sithilagahitā pabbajjā, Cy. I. 107; pari + Vraj + a, der.; bhiyyo, incl.; ā + Kīr + a + te, mid. pres. 3rd. sg.*

Sināto antarena sinānena – M. I. 39

One who has bathed with inner bathing; *Snā + ta, pp.*

Sippaṭṭhānena jīvikaṃ kappeti – M. I. 85

Makes a living by one profession; *sippa + ṭhāna; kappa + e + ti, denom. pres. 3rd. sg.*

Sippisambukampi sakkhara-kaṭhalampi macchagumbampi

carantampi tiṭṭhantampi – A. I. 9
Moving and unmoving oyster-shell,
pebble, gravel and a shoal of fish; *Car*
+ *a* + *nta*, *pr.p.*; *tiṭṭha* + *nta*, *pr.p.*

Sibbiniṃ vināmetvā – Vin. I. 274
Making the suture of the skull set
apart; *vi* + *Nam* + *e* + *tvā*, *caus. absol.*

Sibbiniṃ sampaṭipādetvā,
sīsacchaviṃ sibbetvā – Vin. I. 274
Having fixed the suture of the skull,
having sewed the skin of the head; *saṃ*
+ *paṭi* + *Pad* + *e* + *tvā*, *caus. absol.*;
Siv + *e* + *tvā*, *absol.*

Siṃgālassa vassamānassa – S. II.
230
When the jackal is howling; *gen. abs.*;
Vas + *ya* + *māna*, *pass. pr.p.*

Siṃginā loṇaṃ pariharitum – Vin.
II. 300
To use salt, carrying it in a horn; *pari*
+ *Hṛ* + *a* + *i* + *tum*, *inf.*

Siṃgivaṇṇaṃ yugaṃ maṭṭaṃ
dhāraṇīyaṃ – D. II. 133
A pair of shawls, golden colour, soft
and to be used on special occasions;
yugaṃ maṭṭaṃ : *saṅha sātaka*
yugalaṃ; *dhāraṇīyaṃ*: *chaṇḍivase*
dhāretvā sesa kāle nikkhipati, *Cy.*
570

Siyamsu dve bhikkhū abhidhamme
nānāvādā – M. II. 239
There would be two bhikkhus who hold
different views on extended Dhamma;
siyamsūti bhaveyyum, *Cy. IV. 29*;
siyamsu, *opt. 3rd. pl.*, *common form is*
siyum

Siyā aññathattaṃ siyā vipariṇāmo –
M. I. 457; S. III. 91

There would be a change, a complete
change; *As* + *yā* (*Skt. yāt*), *opt. 3rd.*
sg.; *aññathā* + *ttā*, *der.*; *vi* + *pari* +
Nam + *a*, *der.*

Siyā āpatti, siyā vītikkamo – M. II.
241

There would be an offence, there
would be a transgression; *ā* + *Pad* + *ti*,
der.; *vi* + *ati* + *Kram* + *a*, *der.*

Siyā kaṃkhā siyā vimati – S. IV.
327

There would be doubt and perplexity
of mind

Siyā kukkuccaṃ, siyā vippaṭisāro –
M. I. 437

There would be worry and remorse

Siyā kocideva paccayo – Vin. IV.
106

Should there be some reason; *koci*
(*Skt. kaścit*) + (*d*) + *eva*

Siyā...koci vippaṭisāraṃ
upadaheyya – D. II. 135

It is probable that somebody would
create a remorse; *upa* + *Dhā* + *a* +
eyya, *opt. 3rd. sg.*

Siyā kho panĀnanda tumhākaṃ
evamassa – D. II. 154; M. I. 271

It is probable, Ānanda, that this idea
would come to you; *in this sentence*
two verbs (siyā and assa) of the same
meaning are used to indicate
probability

Siyā kho pana bhikkhave satthu-

gāravena na puccheyyātha,
sahāyakopi bhikkhave sahāyakassa
ārocetu – D. II. 155

It is possible, bhikkhus, that you would
not ask questions because of the
respect to the teacher, (then) let a
friend spell out (the question) to a
friend of him; *Prch* + *ya* + *eyyātha*,
opt. 2nd. pl.; *ā* + *Ruc* + *e* + *tu*, *caus.*
imper. 3rd. sg.

Siyā cassa uttariṃ avasiṭṭhaṃ,
dārābharaṇāya – D. I. 71

There would be something left over
for the maintenance of the family; *ca*
+ *assa*; *uttariṃ*, *adv.*; *ava* + *Śiṣ* + *ta*,
pp.; *dārā* (*wife or wives*) + *Bhr* +
ana, *der.*

Siyā cittassa aññathattaṃ – M. I.
334

There would be a change of mind

Siyā nu kho añño maggo bodhāya?
– M. I. 246

Would there be any other way for
realisation?; *nu*, *interr.p.*

Siyā nu kho tesam ...kiñci nānā-
karaṇaṃ, acciyā vā acciṃ, vaṇṇena
vā vaṇṇaṃ, ābhāya vā ābhaṃ? –
M. II. 130

Would there be any difference of
them, in terms of flame, colour or
lustre?

Siyā nu kho pabbajitassa kammaṃ?
– Vin. IV. 82, 159

Could it be a work of the renounced?

Siyā no ettha kathāsallāpo – M. II.
158; A. II. 197

There would be our discussion on this
point; *saṃ* + *lāpa*

Siyā panāvuso aññoopi pariyāyo? –
M. I. 47; A. III. 133, **siyā pana**
bhante

Brother, would there be any other way
too?; *pana* + *āvuso*; *añño* + *api*; *pari*
+ *I* + *a*; *der.*

Siyāpi te bhavanaṃ yathāpure – A.
III. 370

There would be your residence as
before; *yathāpure*, *adv.*

Siyāpi mūladāyakā bhikkhū
punakammāya ukkoṭeyyum – Vin. II.
303

It is, also, possible that the bhikkhus
who contributed to this issue
originally would raise objection to
take it up again; *siyā* + *api*; *u(t)* +
Kuṭ + *e* + *eyyum*, *caus. opt.*
3rd. pl.

Siyā.. rañño evamassa – D. I. 135

It is probable that this idea would
come to the king; *evam* + *assa*: *As* +
yā (*Skt. yāt*), *opt. 3rd. sg.*

Siyā viseso siyā nānākaraṇaṃ – M.
II. 128

There would be distinction, there
would be difference

Siyā hi bho ..jalantaṃ aggik-
khandhaṃ āsajja purisassa
sotthibhāvo – M. I. 236

Having attacked a blazing mass of fire,
there would be safety for a person;
Jval + *a* + *nta*, *pr. p.*; *ā* + *Sad* + *ya*,
absol.; *su* + *atthi* + *bhāva*

Sirasā me taṃ abhivādanaṃ dhāretu – D. I. 126

Please accept that as my highest worship (worship with my head); *Dhṛ + e + tu, caus. imper. 3rd. sg.*

Sirasmiṃ palitāni jātāni – M. II. 75
Grey hairs were grown on the head;
Jan + ta, pp.

Silaṃ pavijjhi – Vin. II. 193
Pushed down a stone; *pa + Vyadh + ya + i, pst. 3rd. sg.*

Silaṃ muñci – Vin. III. 81
Released a stone; *Mu(ñ)c + i, pst. 3rd. sg.*

Silāyaṃ pīṣitvā – Vin. III. 6
Having ground on a stone; *piṣ + i + tvā, absol.*

Silāya silāya āpatti – Vin. IV. 48
For each and every stone, there is an offence

Silāyūpo soḷasakukkuko – A. IV. 404
The stone pillar, sixteen cubits long; *yūpo, thambho, Cy.; kukkuko, hattho, Cy. IV. 192*

Sīghasīghaṃ atiharāpetvā – A. I. 242
Having caused to take it home very very quickly; *sīghaṃ + sīghaṃ; ati + Hṛ + āpe + tvā, caus. absol.*

Sīghasīghaṃ ubbahāpetvā – A. I. 242
Having caused to carry it away very very quickly; *u(t) + Vah + āpe + tvā, caus. absol.*

Sīghasīghaṃ opunāpetvā – A. I. 242
Having caused to winnow it away very very quickly; *o + Pū + nā + āpe + tvā, caus. absol.*

Sīghasīghaṃ koṭṭāpetvā – A. I. 242
Having caused to thrash it very very quickly; *Kuṭ + āpe + tvā, caus. absol.*

Sīghasīghaṃ thusāni uddharāpetvā – A. I. 242
Having caused to remove the husks very very quickly

Sīghasīghaṃ palālāni uddharāpetvā – A. I. 242
Having caused to pull off the stalks very very quickly; *u(t) + Dhṛ or Hṛ + āpe + tvā, caus. absol.*

Sīghasīghaṃ puñjaṃ kārapetvā – A. I. 242
Having caused to bundle it up very very quickly; *Kṛ + āpe + tvā, caus. absol.*

Sīghasīghaṃ bhusikaṃ uddharāpetvā – A. I. 242
Having caused to remove the chaff very very quickly; *u(t) + Hṛ or Dhṛ + āpe + tvā, caus. absol.*

Sīghasīghaṃ maddāpetvā – A. I. 242
Having caused to crush it very very quickly; *Mṛd + āpe + tvā, caus. absol.*

Sīghasīghaṃ vapāpetvā – A. I. 241
Having caused to sow the seeds very very quickly; *Vap + āpe + tvā, caus. absol.*

Sīghasīghaṃ saṃgharāpetvā – A. I. 241
Having caused to collect it very very quickly; *saṃ + Hṛ + āpe + tvā, caus. absol.*

Sītakāle pāvuraṇaṃ – Vin. IV. 255
Blanket in the cold weather; *pa + ā + Vṛ + ana, der.*

Sītaṃ maṃ ahoṣi – Vin. I. 288
I felt cold; *a + Hū (Bhū) + a + s + i, pst. 3rd. sg.*

Sītavane sappasaṇḍikapabbhāre – Vin. III. 159
At the slope of Snake Pool in the Cold Forest

Sītassa purakkhato uṇhassa purakkhato – M. I. 85
Facing cold and heat; *pura(s) + Kṛ + ta, pp.*

Sītālukā sītabhīrukā – Vin. I. 288
Those who are cold by nature, those who are scared of cold weather; *sītālukāti sītapakatikā; Cy. 1128*

Sītāloṃ pāyetuṃ – Vin. I. 206
To make (him) drink stirred mud turned up by the plough share; *sītā + āloṃ; Pā + y + e + tuṃ, caus. inf.*

Sītāsu hemantikāsu rattīsu antaraṭṭhakāsu himapātasamaye – Vin. I. 31
During the cold winter nights, particularly the interim period of 'Eight Days' in snowfalling time; *hima + anta + ika, der.; hima + Pat + a, der. + samaya*

Sītunnakāya cīvaraṃ rajanti – Vin. I. 286
(They) dye robes in the cold dye water, *sītunnakā* is taken by the *Cy.* as *sītūdakā* and says *sītūdakāti apakkarajanaṃ vuccati, 1126; Raj + a + nti, pres. 3rd. pl.*

Sīte uṇhāni gattāni, uṇhe sītāni – D. II. 175
Limbs of the body are warm at the cold climate and cold at the warm climate

Sītenapi uṇhenapi kilamanti – Vin. II. 120
(They) are troubled by cold and heat; *Klam + a + nti, pres. 3rd. pl.*

Sītena vā uṇhena vā piḷito – Vin. IV. 43
Being oppressed by cold or heat; *Piḷ + i + ta, pp.*

Sīto ca nesaṃ vāto upavāyatu – A. IV. 46
May the cool breeze blow for them; *upa + Vā + ya + tu, imper. 3rd. sg.*

Sītodakapaṭikkhitto uṇhodakapaṭisevī – M. I. 376
The one who has refused cold water and uses warm water; *sīta + udaka; paṭi + Kṣip + ta, pp.; paṭi + Sev + i, der.*

Sīmantarikaṃ ṭhapetvā sīmaṃ sammannituṃ – Vin. I. 111
To agree upon a boundary keeping an empty space between two boundaries; *sīmā + antara + ika, der.; Sthā + āpe + tvā, caus. absol.*

**Sīmaṃ bandheyyaṃ mariyādaṃ
ṭhapeyyaṃ – Vin. I. 288**

May I put a limit and set a boundary;
*Ba(n) dh + eyyaṃ, opt. 1st. sg.; Sthā
+ āpe + eyyaṃ, caus. opt. 1st. sg.*

**Sīmaṃ sammaneyya samāna-
saṃvāsaṃ ekūposathaṃ – Vin. I.
106**

A boundary of co-abiding and of one
Uposatha should agree upon; *saṃ +
Mañ + ya + eyya, opt. 3rd. sg.; eka +
uposatha (recital of Pātimokkha)*

**Sīmāya sīmaṃ sambhindanti – Vin.
I. 111**

(They) break up one boundary with
another; *saṃ + Bhi(n)d + a + nti,
pres. 3rd. pl.*

**Sīmāya sīmā na ajjhottharitabbā –
Vin. I. 111**

One boundary should not be overrun
by another; *ajjhottharantī.. anto
katvā sīmaṃ bandhanti, Cy. V, 1056;
adhi + o + Str + i + tabba, fut. pp.*

**Sīlato rakkhaṃ paccāsimsati – Vin.
II. 186**

Expects protection in respect of moral
virtue; *pati + ā + Śams + a + ti, pres.
3rd. sg.*

**Sīlapaññāṇaṃ ca pana lokasmiṃ
aggamakkhāyati – D. I. 124**

Morality and wisdom are said to be the
highest in the world; *sīla + paññāṇa;
paññāṇa (pa + ñāṇa) is used here in
the sense of paññā; aggaṃ + ā +
Khyā + ya + ti, pass. pres. 3rd. sg.*

Sīlapaññāṇaṃ jānāsi? – M. II. 210

Are you aware of the moral virtue and
wisdom?

**Sīlaparidhotā paññā, paññā-
paridhotam sīlam – D. I. 124**

Wisdom, cleansed by morality;
morality, cleansed by wisdom; *sīla +
pari + Dhāv + ta, pp.*

Sīlaparibhāvitaṃ cittaṃ – S. V. 369

The mind, treated by moral virtues;
*sīla + pari + Bhū + e + i + ta, caus.
pp.*

**Sīlaparibhāvito samādhi,
samādhiparibhāvita paññā, paññā-
paribhāvitaṃ cittaṃ – D. II. 81**

Concentration of mind, treated by
morality; wisdom, treated by
concentration of mind; the mind,
treated by wisdom

**Sīlabbataparāmāsaṃ sārato
paccāgacchanto – A. III. 377; Vin. I.
184**

Strongly believing in wrong religious
belief and practices as essence;
*sārabhāvena jānanto, Cy. 1082;
sīla + vata + parāmāsa: parā +
Mṛś + a. der.; pati + ā + gaccha +
nta, pr. p.*

Sīlam yāva jarā sādhu – S. I. 36

Moral virtues are good until old age;
yāva, incl.

**Sīlavato cetopaṇidhi ijhati,
vītarāgattā – A. IV. 241**

The aspiration of the virtuous is
fulfilled, as he is not attracted; *Ṛdh +
ya + ti, pass. pres. 3rd. sg.; vi + I + ta,
pp. + rāga + tta, der.*

**Sīlavato paññā, paññavato sīlam –
D. I. 124**

Wisdom is for the morally virtuous,
moral virtues are for the wise; *sīla +
vantu; paññā + vantū, der.*

**Sīlavante pabbajite uddissa – D. I.
144**

Concerning the renounced persons
with moral virtues; *uddissa, incl.*

**Sīlavantehi kalyāṇadhammehi
sādhāraṇabhogī – D. II. 80**

The one sharing one's possession with
others who are morally virtuous and of
good nature; *sādhāraṇa + bhogī:
Bhuj + a + ī, der.*

**Sīlavā kalyāṇadhammo – M. I. 193;
III. 256; A. II. 81**

A person, morally virtuous and of good
nature

**Sīlavā hoti, na ca sīlamayo – M. II.
27**

He possesses moral virtues, does
not identify himself with moral
virtues; *sīla + vantū, der.; sīla +
maya, der.*

**Sīlavipattiyā na anuddhamsetabbo –
Vin. II. 22**

One should not be condemned in
terms of moral failure; *anu +
Dhvaṃs + e + tabba, fut. pp.*

**Sīlavipannassa hatūpaniso hoti
sammā samādhi – A. III. 200**

The ground for right concentration of
mind is lost for the one who has lost
moral values; *vi + Pad + ta, pp.; Han
+ ta, pp. + upanisa*

**Sīlavissuddhi yāvadeva citta-
visuddhatthā – M. I. 149**

Purification of moral virtues is just
for the sake of purification of mind
(concentration); *yāva (Skt. yāvat) +
(d) + eva, incl.*

Sīlavyasanahetu – A. III. 147

Due to the loss of moral values

Sīlasampadaṃ ārādheti – M. I. 193

He causes to accomplish a set of
moral virtues; *ā + Rādh + e + ti, caus.
pres. 3rd. sg.*

**Sīlasampadāya samādapeti, niveseti,
patiṭṭhāpeti – A. I. 62**

Causes to observe, settle down and
establish in a set of moral virtues; *saṃ
+ ā + Dā + āpe + ti, caus. pres. 3rd.
sg.; ni + Viś + e + ti, caus. pres. 3rd.
sg.; pa + tiṭṭha + āpe + ti, caus. pres.
3rd. sg.*

**Sīlasāmaññagato viharati
sabrahmacārīhi – M. II. 251; A. III.
132**

He abides, sharing the same moral
values with co-celibates; *sīla +
sāmañña: samāna + ya, der. + gata*

**Sīlāni akhaṇḍāni acchiddāni
asabalāni akammāsāni bhujissāni
viññūppasatthāni aparāmatṭhāni
samādhisaṃvattanikāni – D. II. 80**

Moral virtues, unbroken, faultless,
unstained, unspotted, free, praised by
the wise, untarnished and leading to the
concentration of mind; *viññū +
pasattha: pa + Śams + ta, pp.; a +
parā + Mṛś + ta, pp.; saṃ + Vṛt +
ana + ika, der.*

**Sīlāni aparipūretvā sammādiṭṭhiṃ
paripūressatīti netam ṭhānam
vijjati – A. III.15**

This is not to be found that without accomplishing the moral virtues one will accomplish the right vision; *a + pari + Pr + e + tvā, caus. absol.; na + etaṃ; Vid + ya + ti, pass. pres. 3rd. sg.*

**Sīlena vā vatena vā tapena vā
brahmacariyena vā devo vā
bhavissāmi, devaññataro vā – M. I.
102; S. IV. 180**

I shall become a god or one among divine beings by the practice of moral virtues, by vow, by asceticism, or by highest way of life; *deva + aññataro*

**Sīle sati hoti sammā samādhi – A.
IV. 336**

The right concentration of mind occurs when there is morality

**Sīlesvevassa paripūrakārī, ajjhattam
cetosamathamanyutto
anirākatajjhāno vipassanāya
samannāgato brūhetā suññā-
gārānam – M. I. 33**

One should accomplish moral virtues, practise internal calmness of mind, not neglect meditation, be endowed with insight, resort to solitary places; *sīlesu + eva + assa: As + yā (Skt. yāt), opt. 3rd. sg.; adhi + atta; ceto + samatham + anu + Yuj + ta, pp.; a + nirā + Kr + ta, pp.; + jhāna.; sam + anu + ā + Gam + ta, pp.; Brh + e + tu, der.*

Sivathikam gantvā – Vin. III. 36

Having gone to the cemetery; *Gam + tvā, absol.*

**Siveyyakam dussayugam – Vin. I.
278**

A pair of cloth made in Sivi country; *Siveyyakam nāma Uttarakurāsu sivatthikam avamaṅgalavattham, ...Siviraṭṭhe kusalā itthiyo tīhi aṃsūhi suttaṃ kantanti, tena suttana vāyitavattham etantipi vadanti, Cy. 1117 – 18; Sivi + eyya + ka, der.*

**Sisacchaviṃ upphāletvā – Vin. I.
274**

Causing to cut open the skin of the head; *u(t) + Phal + e + tvā, caus. absol.*

**Sisacchinno abhabbo tena
sarīrabandhanena jivituṃ – Vin. I.
96**

The one whose head is cut off is unfit for living with that body-structure; *sīsa + Chid + ta, pp.; Jiv + i + tuṃ, inf.*

**Sisaṃ okampetvā ummaggaṃ
gahetvā pakkāmi – Vin. I. 8**

Having nodded the head and taken a side track, he went off; *o + Kamp + e + tvā, caus. absol.; Grh + e + tvā, absol.; pa + Kram + i, pst. 3rd. sg.*

**Sisaṃ okampetvā jivham
nillāletvā tivisākhāṃ nalāṭikam
nalāṭe vuṭṭhāpetvā – M. I. 109; S. I.
118**

Having nodded the head, poked the tongue, and raised three wrinkles on the forehead; *o (ava) + Kamp + e +*

tvā, caus. absol.; ni + Lal + e + tvā, ono. caus. absol.; vi + u(t) + Sthā + āpe + tvā, caus. absol.

Sisaṃ oḅḅhitvā – S. IV. 122

Having covered the head; *o + guṇṭha or kuṇṭha + i + tvā, absol.*

Sisaṃ olambentā – Vin. IV. 188

Bending (their) head; *o + Lamb + e + nta, pr. p.*

Sisaṃ copeti – M. III. 133

He causes to shake the head; *Cup + e + ti, caus. pres. 3rd. sg.*

**Sisaṃ nahātā, ahatāni vatthāni
nivatthā – D. II. 160**

Bathed fully and clad in fresh clothes; *Snā + ta, meta., pp.; a + Han + ta, pp.; ni + Vas + ta, pp.*

Sisaṃ nahāyitvā – Vin. I. 240

Having taken a full bath; *Snā + ya + i + tvā, absol.*

**Sisaṃ nahāyissāmīti Tapodaṃ
gantvā – Vin. IV. 116**

Having gone to Tapodā thinking, 'I shall take a full bath'; *Snā + ya + i + ssāmi, fut. 1st. sg. + iti; Gam + tvā, absol.*

Sisaṃ vobhindi – M. I. 125, 336

Broke the head; *vi + o (ava) + Bhi(n)d + i, pst. 3rd. sg.*

**Sisānulokikā gacchati – Vin. IV.
308**

Goes behind, focusing eyes on the head (of the one going ahead); *sīsa + anulokikā*

Sisābhitāpo hoti – Vin. I. 204

There is a headache; *sīsa + abhi + tāpa: Tap + a, der.*

Sīse paṭimuñca – Vin. III. 249

Fasten (this) on the head; *paṭi + Mu(ñ)c + a, imper. 2nd. sg.*

**Sīse pavisitvā mukhato nikkhamanti
– Vin. III. 106**

Having entered into the head (they) come out from the mouth; *pa + Viś + i + tvā, absol.; ni(s) + Kram + a + nti, pres. 3rd. pl.*

Sīse pahāramadāsi – M. I. 125

Gave a blow on the head; *a + Dā + ā + s + i, double pst. 3rd. sg.*

**Sīsepi cīvaraṃ karitvā āramam
pavisanti – Vin. II. 207**

Keeping the robe even on the head they enter the monastery; *sīse + api; Kr + i + tvā, absol.; pa + Viś + a + nti, pres. 3rd. pl.*

**Sīse vā āropetvā khandhe vā uccā-
retvā – M. I. 135**

Causing to put on the head or move on to the shoulder; *ā + Ruh + āpe + tvā, caus. absol.; u(t) + Car + e + tvā, caus. absol.*

**Sīse vā gahetvā khandhe vā gahetvā
– A. IV. 132**

Having taken by the head or by the shoulder (or by the neck ?); *with the root Grh, object is used here in the loc.; Grh + e + tvā, absol.*

**Sihanādam nadissāmīti sigālakaṃ
yeva anadi, bheraṇḍakaṃ yeva anadi**

– D. III. 24

Saying I will make a lion's roar, he roared only a jackal's howl, made only an ugly noise; *Nad + i + ssāmi, fut. 1st. sg. + iti*

Sīhapubbaddhakāyo – M. II. 136

The one who has his upper half of the body just like that of a lion; *sīha + pubba + addha + kāya*

Sīhavatā .. adhivāseti,
avihaññamāno – S. I. 28

Being a lion, he endures (pain), without being hurt; *sīhavata = sīhabhāvena, Cy. I. 80; ; adhi + Vas + e + ti, caus. pres. 3rd. sg.; a + vi + Han + ya + māna, pass. pr.p.*

Sīhā bhikkhū paripātentī – Vin. I. 220

The lions attack the bhikkhus; *pari + Pat + e + ntī, caus. pres. 3rd. pl.*

Sukatammakārakā – D. III. 191

Doers of good deeds; *su + Kr + ta, pp.*

Sukaraṃ sādhanā sādhuṃ – Vin. II. 198

Easy is good by the good

Sukkapakkheva candimā – D. III. 182

Just as the moon in the bright half of the month; *sukka + pakkhe + iva*

Sukkhakūraṃ ārāmaṃ haritvā
sukkhāpetvā nikkhipati – Vin. IV. 86

Having brought boiled rice to the monastery and made it dry up, he

keeps; *sukkhakhūranti asūpabyañ-janaṃ odanaṃ; Cy. 838; Cy. takes the textual term kūra as khūra; Śuṣ + ka + āpe + tvā, caus. absol.; ni + Kṣip + a + ti, pres. 3rd. sg.*

Sukkhataṃ maññe pataranti – D. I. 248

As if they cross over to a more dry land; *pa + Tr + a + nti, pres. 3rd. pl.*

Sukkhāṃ kaṭṭhāṃ koḷāpaṃ – M. III. 95

Dry and sapless wood

Sukkhe tiṇadāye aggi mutto – A. V. 337

The fire set on a dry grassy land; *Muc + ta, pp.*

Sukhañca jīveyya na ca kilameyya – Vin. I. 77; IV. 128

Would live happily and not be weary; *Jīv + eyya, opt. 3rd. sg.; Klam + eyya, opt. 3rd. sg.*

Sukhatthāya moceti – Vin. III. 112

Causes to emit for pleasure; *sukha + atthāya; Muc + e + ti, caus. pres. 3rd. sg.*

Sukhadukkhaṃ paṭisaṃvedenti – D. I. 53

Cause to experience happiness and pain; *paṭi + saṃ + Vid + e + nti, caus. pres. 3rd. pl.*

Sukhadhammānaṃ upahattā – M. I. 447

Bringer of good things; *upa + Hr + tu, der.*

Sukhamidaṃ āvuso nibbānaṃ – A. IV. 414

Friend, bliss is this Nibbāna

Sukhamedhati – S. I. 217

Becomes happy; *sukhaṃ + Edh + a + ti, pres. 3rd. sg.*

Sukhaṃ adhigaccheyya – M. I. 94

Would experience happiness; *adhi + gaccha + eyya, opt. 3rd. sg.*

Sukhaṃ viharati – A. I. 96

Abides happily; *sukhaṃ, adv.; vi + Hr + a + ti, pres. 3rd. sg.*

Sukhaṃ samādhatthaṃ – A. V. 313

Happiness is for the concentration of mind; *samādhi + atthaṃ*

Sukhavihāritaro āyasmatā

Gotamena – M. I. 94

He is leading a happier life than the venerable Gotama; *the suffix tara is used with instr. or abl. for comparison*

Sukhasaṃvattanikā paṭipadā – A. III. 48

The path leading to happiness; *sukha + saṃ + Vr + ana + ika, der.*

Sukhasīlā sukhasamācārā

subhojanāni bhuñjitvā nivātesu

sayanesu sayanti – Vin. I. 57

Pleasant in nature, pleasant in behaviour, having eaten nice meals (they) sleep on beds undisturbed by the wind; *Bhu(ñ)j + i + tvā, absol.; Śī + a + nti, pres. 3rd. pl.*

Sukhasomanassabahulo viharati – S.

IV. 175; A. III. 431

He abides with so much of ease and happiness; *sukha + somanassa + bahula*

Sukhassa ca pahānā dukkhassa ca
pahānā pubbeva somanassa-
domanassānaṃ atthaṃgamāadukkhaṃ asukhaṃ upekkhāsati-
pārisuddhiṃ catutthajjhānaṃ
upasampajja viharati – D. I. 37-8

For the reason of abandonment of ease and pain and ending already of pleasure and displeasure, he enters into and abides in the fourth jhāna which is equanimous, mindful and pure; *pa + Hā + ana, der.; catuttha + jhāna; upa + saṃ + Pad + ya, absol.; vi + Hr + a + ti, pres. 3rd. sg.*

Sukhasādhigamāya – D. II. 214

For the attainment of happiness; *sukhassa + adhi + Gam + a, der.*

Sukhasetaṃ adhivacanaṃ yadidaṃ
puññaṃ – A. IV. 88-9

Puñña (merit) is another name for sukha (happiness); *sukhassa + etaṃ*

Sukhā te samaṇa chāyā – Vin. I. 82

Recluse, your shadow is soothing

Sukhā virāgatā loke – Vin. I. 3

Happy is non-attraction in the world; *vi + Raj + a + tā, der.*

Sukhā saṃghassa sāmaggi – Vin. II. 205

Happy is the unity of the community

Sukhinī hoti akilantakāyā – D. II. 13

She is happy, not tired; *sukha + inī*;
a + Klam + ta, pp. + kāya

Sukhumacchavī – M. II. 136

The one who has a fine skin; *sukhuma*
+ chavi + ī, der.

Sukhumacchikena jālena parittaṃ
udakadahaṃ otthareyya – D. I. 45

One would throw a net of fine mesh
over a tiny pool of water; *sukhuma +*
acchi (=akkhi); udaka + dāha (Skt.
hrada); o (ava) + Str + a + eyya,
opt. 3rd. sg.

Sukhumasahagatā upakkilesā – A. I.
254

Defilements of subtle form; *upa +*
kilesa

Sukhumo rajo paṭivātaṃva khitto –
S. I. 13, 164

Just as fine dust thrown against the
wind; *paṭivātaṃ (opp. is anuvāta) +*
iva; Kṣip + ta, pp.

Sukheti piṇeti – S. I. 90

Makes (himself) happy and content;
sukha + e + ti, denom. pres. 3rd. sg.;
Prī + nā + e + ti, pres. 3rd. sg.

Sukhena abhisannā parisannā – A.
III. 202

Those who are overflowed with
happiness; *abhi + Syand + ta, pp.;*
pari + Syand + ta, pp.

Sugatacīvarappamāṇaṃ cīvaraṃ
dhāreti – Vin. IV. 173

(Nanda) wears a robe equal to the
measure of the Sugata; *Dhr + e + ti,*
caus. pres. 3rd. sg.

Sugatavidatthi ādātabbā – Vin. III.
232

One and half cubits of length should
be taken; *sugatavidatthi nāma idāni*
majjhimassa purisassa tisso
vidatthiyo, vaḍḍhakī hatthena
diyadḍho hattho hoti, Cy. 567;
ā + Dā + tabba, fut. pp.

Sugatāpadānesu jīvamāno sugatā-
rittāni bhūñjamāno – D. III. 24

Living under the heroic deeds of the
Well Gone One (depending on the
Buddha's personality), eating what is
left over by the Well Gone One;
Sugata + apadāna; Jīv + a + māna,
pr.p. Sugata + atiritta: ati + Ric +
ta, pp.

Sugatiṃ brahmalokaṃ upapajjati –
A. III. 225

He goes to the world of brahmas, a
happy existence; *commonly, sugatiṃ*
is coupled with saggaṃ lokaṃ;
upa + Pad + ya + ti, pres. 3rd. sg.

Sugatiṃ saggaṃ lokaṃ uppajjati –
S. I. 94; IV. 271, upapajjanti; M. I.
73, upapajjeya

Goes to the heavenly world of happy
existence; *lokaṃ is governed by the*
prefix upa; upa + Pad + ya + ti, pres.
3rd. sg.

Sugatiyeva tuyhaṃ pāṭikaṃkhā –
Vin. IV. 7

A happy state of existence is to be
expected by you; *su + gati + (y) +*
eva; paṭi + Kāmkṣ + ya, fut. pp.

Suggahītaṃ suggahītato dhāre-
tabbaṃ – M. II. 240

You should hold rightly taken up
(learnt) as rightly taken up (learnt);
su + u(t) + Grh + i + ta, pp.;
Dhr + e + tabba, caus. fut. pp.

Suggahītāni aṭṭhakavaggikāni
sumanasikatāni sūpadhāritāni –
Vin. I. 196-7

Well taken up, well applied on mind
and well remembered the contents of
the "Chapter of Eights"; *aṭṭhaka +*
vagga + ika; der.; *su + manasi + Kr*
+ ta, pp.; *su + upa + Dhr + e + i +*
ta, caus. pp.

Suggahītā bhavissati, samattā
pariyāputā – D. III. 203

It would have been well learnt, well
taken up and well studied; *su + Grh + i*
+ ta, pp.; *saṃ + ā + Dā + ta, pp.;*
pari + Āp + (u) + ta, pp.

Suggahoti sāvetabbaṃ – Vin. II. 99
It should be announced that taking up
was right; *su + Grh + a, der.;* *Śru + e*
+ tabba, caus. fut. pp.

Suciṃ deti – A. IV. 244
Gives (food) clean; *Dā + e + ti, pres.*
3rd. sg.

Sucirasseva – S. I. 193
After a very long period of time; *su +*
cirassaṃ + eva

Sujaṃ paggaṇhantānaṃ – D. I. 120
Among those who are holding the
sacrificial ladle; *pa + Grh + nā + nta,*
meta. pr. p.

Suññataṃ manasikaroti – M. III.
112

Reflects on voidness; *manasi +*
karoti: Kr + o + ti, pres. 3rd. sg.

Suññatāvakkanti bhavati – M. III.
109

There is descent into voidness;
suññatā + avakkanti: ava + Kram +
ti, der.

Suññatāvihārena bahulaṃ viharāmi
– M. III. 104

I abide mostly in practising voidness;
bahulaṃ, adv.

Suññato phasso animitto phasso
appaṇihito phasso – S. IV. 295
Impression of emptiness, signlessness
and non-fixity; *a + pa + ṇi + Dhā + i*
+ ta, pp.

Suññamidam attena vā attaniyena
vā – M. I. 297; II. 263; S. IV. 296
This is empty of soul or what belongs
to the soul; *atta(n) + iya, der.*

Suññāgāre abhiramāmi – A. V. 88
I take special interest in solitude;
suñña + agāra; abhi + Ram + a + mi,
pres. 1st. sg.

Suññāgāre kho gahapati Tathāgata
abhiramanti – Vin. II. 158
Householder, Tathāgatas take delight
in solitude

Suññā parappavādā samaṇehi aññe
– D. II. 151; M. I. 64
Other systems of thought are empty of
recluses; *para + pavāda*

Suṭṭhu ayya, āharīyissati – Vin. I.
217

Very well, sir, it will be brought;
suttu, *incl.*; *ā + Hr + iya + i +*
ssati, *pass. fut. 3rd. sg.*

Suttu bhaṇe Upāli akāsi yampi na nivatto – Vin. II. 183

Dear Upāli, you did well, that you did not return; *bhaṇe* (from *Bhaṇ* to speak), *incl. a friendly word of address*; *ni + Vrt + ta, pp.*

Suttuṃ ca upadhāreti – Vin. I. 270

Also, remembers very well; *suttuṃ*, *adv.*; *upa + Dhṛ + e + ti, caus. pres. 3rd. sg.*

Suṇātha sādhuṃ manasikarotha bhāsissāmi – D. II. 76; M. I. 46; S. II. 1

Listen, apply well on your mind, I will speak; *Śru + nā + tha, imper. 2nd. pl.*; *sādhuṃ*, *adv.*; *manasi + Kr + o + tha, imper. 2nd. pl.*; *Bhās + i + ssāmi, fut. 1st. sg.*

Suṇisabhogena bhuñjimsu – Vin. III. 136

Treated (her) as a daughter-in-law; *Bhu(ñ)j + imsu, pst. 3rd. pl.*

Suṇoma manasikaroma – Vin. I. 103

We listen and keep in mind; *Śru + no + ma, pres. 1st. pl.*; *manasi + Kr + o + ma, pres. 1st. pl.*

Sutaparibhāvitam cittam – S. V. 369

The mind caused to be treated by learning; *pari + Bhū + e + i + ta, caus. pp.*

Sutaṃ kho pana metaṃ – D. I. 128

This has been heard by me; *me + etaṃ*

Sutaṃ kho pana metaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ – D. II. 149

This has been heard by me when the teachers and grand teachers, senior and old, are talking; *ācariya + pācariya; Bhās + a + māna, pr.p.*; *gen. absl.*

Sutaṃ metaṃ pubbakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ – S. IV. 306

This is heard by me when the previous teachers and grand teachers were talking

Sutaṃ metaṃ bhante – Vin. I. 234

Venerable sir, this has been heard by me

Sutavato ariyasāvaka – S. II. 78

For the learned disciple; *Śru + ta, pp.* + *vantu, der.*

Sutācassa dhammā na sammosaṃ gacchanti – A. III. 361

The Dhammas learnt by him are not forgotten; *sutā + ca + assa*

Sutā te devā Tāvatiṃsā? – M. II. 131

Have you heard of the gods in Tāvatiṃsa (heaven of thirty three gods)?; *Śru + ta, pp.*

Sutānaṃ dhammānaṃ dhārakajātiko – A. IV. 221

The one who is of the nature of holding in mind the Dhammas already heard; *Dhṛ + aka, der.*

Sutā sammosaṃ gacchanti – A. V. 103

103

Forget what are already learnt; *Śru + ta, pp.*; *saṃ + Mrṣ + a, der.*

Sutena accāvadante – S. II. 204

Criticising in terms of learning; *sutapariyattim nissāya ativiya vādaṃ karonte, Cy. II. 173; ati + ā + Vad + a + nta, pr.p.*

Sutena sāvetabbaṃ – Vin. I. 112

Should be made hear that they have heard (the rest before); *Śru + e + tabba, caus. fut. pp.*

Sute sutavādītā – A. IV. 307

Speaking of what is heard as heard; *suta + vādī + tā, der.*

Suto yeva kho me so Bhagavā ediso ca edisocāti, na ca mayā sammukhā diṭṭho – Vin. I. 195

I have only heard, that Blessed One was like this and like that, but never seen him face to face; *ī + Drś + a, der.*; *Drś + ta, pp.*

Suttake chinne vippakirīyimsu – Vin. IV. 339

When the little string was broken they scattered all over; *Chid + ta, pp.*; *vi + pa + Kīr + iya + imsu, pass. pst. 3rd. pl.*

Suttakena sibbetuṃ – Vin. I. 203

To sew it with a little thread; *Śiv + ya + e + tuṃ, inf.*

Suttantaṃ pariyāpuṇanti dunnikkhittehi padavyañjanehi – A. II. 147

Memorise a Suttanta with improperly arranged statements and phrases; *pari*

+ *Āp + (u) + nā + ti, pres. 3rd. sg.*; *du + ni + Kṣip + ta, pp.*; *pada + byañjana*

Suttantaṃ pariyāpuṇissanti, purāyaṃ suttantaṃ palujjati – Vin. I. 140-1

Will learn the Suttanta by heart before it is lost; *purā + ayaṃ; pa + Ruj + ya + ti, pass. pres. 3rd. sg.*

Suttantaṃ saṃgāyissanti – Vin. III. 159

(They) will rehearse Suttanta; *saṃ + Gai + a + i + ssanti, fut. 3rd. pl.*

Suttantarikāyo visamā honti – Vin. II. 116

The spaces between the threads become uneven; *sutta + antara + ika, der.*

Suttantā kavikatā kāveyyā cittakkharā cittavyañjanā bahirakā sāvakabhāsita – A. I. 72

The discourses made by the poets, poetical, compiled with beautiful letters and phrases, external, and uttered by the disciples; *kavi + kata, pp.*; *kavi + eyya, der.*; *citta + akkhara, sāvaka + bhāsita: Bhās + i + ta, pp.*

Suttantā Tathāgatabhāsītā gambhīrā gambhīratthā lokuttarā suññatāpaṭisaññuttā – S. II. 267; A. I. 72; III. 107

The discourses, delivered by the Tathāgata, deep, deep in meaning, transcendental and dealing with emptiness; *pāḷivasena gambhīrā, Sallasuttasadisā, athavasena*

gambhirā, mahāvedallasuttasadisā, sattasuññaṃ dhammamattameva pakāsakā saññāsaṃkhātasamyutta-sadisā, Cy. II. 146 Tathāgata + bhāsita; gambhīra + attha; loka + uttara; suñña + tā, der. + paṭi + saṃ + Yuj + ta, pp.

Suttantikā.. suttantaṃ saṃgāyissanti – Vin. II. 75

Those who hold Suttantas will rehearse Suttanta

Suttantikehi suttantaṃ saṃgāyantehi, vinayadharehi vinayaṃ vinicchinantehi, dhammakathikehi dhammaṃ sākacchantehi – Vin. I. 169

By the Suttantikas who are rehearsing the Sutta, by the Vinaya masters who are solving the disciplinary problems, by the Dhamma-exponents who are discussing the Dhamma; *saṃ + Gai + a + nta, pr.p.; vi + ni(s) + Ci + nā + nta, pr.p.; saha + Kath + ya + nta, pr.p.*

Suttante okāsaṃ kārāpetvā vinayaṃ vā abhidhammaṃ vā pucchati – Vin. IV. 344

Having asked for permission (to ask question) concerning Suttantas (she) asks (questions) about Vinaya or Abhidhamma; *Kṛ + āpe + tvā, caus. absol.; Pṛch + ya + ti, pres. 3rd. sg.*

Suttante vā gāthāyo vā abhidhammaṃ vā pariyāpuṇassu – Vin. IV. 144

Memorise Suttantas, Gāthās or Abhidhamma; *pari + Āp + uṇā + ssu, imper. 2nd. sg.*

Suttabhikkhumbi vippaṭipajjati – Vin. III. 33

Commits a sexual act on a monk who has been sleeping; *Svap + ta, pp.; vi + paṭi + Pad + ya + ti, pres. 3rd. sg.*

Suttaṃ kantanti – Vin. IV. 299

Spin yarn; *Kṛ(n)t + a + nti, pres. 3rd. pl.*

Suttaṃ dhārayitvā – Vin. III. 257

Having prepared the thread; *dhārayitvāti tūletvā phalaparicchedaṃ katvā, Cy. 727; Dhṛ + aya + i + tvā, caus. absol.*

Suttaṃ viññāpesuṃ – Vin. III. 256

Asked for thread; *vi + Jñā + āpe + s + uṃ, caus. pst. 3rd. pl.*

Suttaṃ hi kho (tassa) āgataṃ hoti, no suttavibhaṅgo – Vin. II. 97

The text of the rules is quite familiar to him, not the commentary; *mātikā āgatā, vinayo na paguṇo, Cy. 1197; ā + Gam + ta, pp.*

Suttalūkaṃ kātuṃ – Vin. I. 297

To repair the robe with thread; *sutteneva aggalaṃ kātuṃ, Cy. 1129; Kṛ + tuṃ, inf.: kartuṃ > kattuṃ > kātuṃ*

Suttaso anubyañjanaso – A. IV. 279

In terms of the sutta and the commentary

Suttāgato suttapariyāpanno anvaddhamāsaṃ uddesaṃ āgacchati – Vin. IV. 144

(This) has come and included in the

Sutta(discipline) and comes for recital every half-month; *sutta + āgata; pari + ā + Pad + ta, pp.; anu + addhamāsa*

Suttā vappkā honti – Vin. II. 116

Threads are not on a straight line

Sutte otāretabbāni, vinaye sandassetabbāni – D. II. 124; A. II. 168

Should make them accessible to the sutta and compared with the vinaya; *o (ava) + Tr. + e + tabba, caus. fut. pp.; saṃ + Dṛś + e + tabba, caus. fut. pp.*

Suttana saṃgahitāni – Vin. III. 9

Joined together by a thread; *saṃ + Gṛh + i + ta, pp.*

Suttesu jāgarā – S. I. 3

Those who are awake among the ones who have been sleeping; *Svap + ta, pp.*

Sutvāna ariyāna subhāsītāni – D. II. 273

Having heard the good teachings of the nobles; *Śru + tvāna, absol.; ariyānaṃ + su + Bhās + i + ta, pp.*

Sutvā na vadanti – Vin. III. 173

Having heard (he) does not speak; *vadanti or vadati?, latter seems to be more appropriate according to the context*

Sutvānassa etadahosi – Vin. II. 299

This idea came to him after listening to them; *sutvāna + assa; etaṃ (etad) + ahosi, pst. 3rd. sg.*

Suddhantaparivāsaṃ detu – Vin. II. 59

Let (the Saṃgha) give the probation of complete purification; *suddha + anta + parivāsa: pari + Vas + a, der.; Dā + e + tu, imper. 3rd. sg.*

Suddhaṃ attānaṃ pariharati – A. I. 49, 149; II. 122; IV. 109

Leads a clean life; *Śudh + ta, pp.; pari + Hr + a + ti, pres. 3rd. sg.*

Sunakehipi khādāpentī – M. I. 87

They cause dogs to bite; *Khād + āpe + nti, caus. 3rd. pl.*

Sunahātā suvilittā

kappitakesamassū pañcahi kāmagaṇehi samappitā samaṃgibhātā paricārentī – M. II. 120

Well bathed, well anointed, trimmed hair and beard, they fully enjoy life with fivefold object of sense pleasure; *su + Snā + ta, pp.; su + vi + Lip + ta, pp.; kappa + e + i + ta, denom. pp.; saṃ + R + e + i + ta, caus. pp.; saṃ + aṃga + bhūta, pp.; pari + Car + e + nti, caus. pres. 3rd. pl.*

Sunahāto suvilitto

kappitakesamassu odātavatthavasano – A. IV. 94
The one who has bathed, anointed, trimmed hair and beard and clad in white cloth; *odāta + vattha + Vas + ana, der.*

Sunikhātattā silāyūpassa – A. IV. 405

As the stone pillar is well fixed; *su + ni + Khaṇ + ta, pp.*

Sunisedhaṃ nisedhetha, mūla-
ghaccaṃ karotha, sīsamassa
chindatha – D. III. 67

Stop completely, root out the life and
cut this man's head; *ni + Sidh + e +*
tha, caus. imper. 2nd. pl.; mūla +
Ghan + ya, der.; Chi(n)d + a + tha,
imper. 2nd. pl.

Sunkaṭṭhānaṃ atikkamivā
aggahesi – Vin. III. 62

He took it after passing the customs;
ati + Kram + i + tvā, absol.; a + Grh
+ e + s + i, pst. 3rd. sg.

Sundarīnandā Sālḥena gabbhinī hoti
– Vin. IV. 216

Sundarīnandā becomes pregnant by
Sālḥa

Sundaro ayyāya tanutaro – Vin. IV.
345

Beautiful is the venerable's little body

Sundaro āvuso piṇḍapāto – Vin. IV.
83

The food collected is very nice,
brother

Supaññattā nibbānagāminī
paṭipadā – A. IV. 83

The path leading to Nibbāna has been
well proclaimed; *su + pa + Jñā + āpe*
+ ta, caus. pp.

Supaṭicchannena antaraghare
gantabhaṃ – Vin. II. 213; IV. 186

Should go inside the house with a well
covered body; *su + paṭi + Chad + ta,*
pp.; Gam + tabba, fut. pp.

Supatipanno Bhagavato sāvaka-

saṃgho, ujupaṭipanno Bhagavato
sāvakasamgho nāyapaṭipanno
Bhagavato sāvakasamgho sāmīci-
paṭipanno Bhagavato sāvakasamgho
– D. II. 93; S. I. 220, S. V. 343

The community of disciples of the
Blessed One has entered the good
path, straight path, methodical path and
right path; *su + paṭi + Pad + ta, pp.;*
Samghānussati is cultivated by
reflecting on these qualities of the
Samgha

Suparikammakatāya bhūmiyā
nikkhittāni – A. I. 135

Laid down on the ground well
prepared; *su + pari + kamma + kata;*
ni + Kṣip + ta, pp.

Supinantena asuci muccati – Vin. I.
294; III. 112

Semen is emitted in a dream; *Muc +*
ya + ti, pass. pres. 3rd. sg.

Supinantena khaggena paripātesi –
Vin. I. 347

In (my) dream he caused to attack (me)
with a sword; *pari + Pat + e + s + i,*
caus. pst. 3rd. sg.

Supineva laddhaṃ purisassa vittaṃ
– S. IV. 117

Just like the wealth received in a
dream; *supine + iva; Labh + ta, pp.*

Suposatāya appicchassa santuṭṭhassa
sallekhassa dhutassa pāsādikassa
apacayassa viriyārambhassa vaṇṇaṃ
bhāsivā – Vin. I. 45

Having praised for easy support, less
wants, contentment, slashing of
defilements, punctiliousness,

pleasantness, diminution of gathering
and starting of effort; *su + posa + tā,*
der.; appa + iccha; saṃ + Tuṣ + ta,
pp.; saṃ + Likh + a, der.; Dhu + ta,
pp.; pasāda + ika, der.; apa + Ci + a,
der.; viriya + ā + Ra(m)bh + a, der.;
Bhās + i + tvā, absol.

Suppaṇihitaṃ me mānaṃ
saccānaṃ bodhāya – M. I. 323

Well fixed is my mind for the
realisation of truths; *su + pa + ni +*
Dhā + i + ta, pp.; mānaṃ is used
here in the sense of mind

Suppaṭiṭṭhitapādo – M. II. 136

The one who has well set feet; *su + pa*
+ tiṭṭha (from Sthā) + i + ta, pp.

Suppadhaṃsiyāni corehi
kumbhatthenakehi – A. IV. 278

Easily destroyable by robbers and pot-
thieves; *su + pa + Dhvaṃs + i + ya,*
fut. pp.

Subbaṭṭitaṃ ubbaṭṭetha – D. II. 324

Rub (him) well; *su + Vṛt + i + ta, pp.;*
u(t) + Vṛt + e + tha, caus. imper. 2nd.
pl.

Subhanimittassa manasikārā rāgo
cittaṃ anuddhaṃsessati – M. I. 26

For the reason of focusing mind on a
beautiful object, passion will make the
mind destroy gradually; *anu + Dhvaṃs*
+ e + ssati, caus. fut. 3rd. sg.

Subharo susantoso jīvita-
parikkhāresu – A. III. 120

The one who is easy to maintain and
content with material requisites
necessary for life; *su + Bhr + a, der.;*

su + saṃ + Tuṣ + a, der.

Subhāsītadubbhāsitaṃ ājānitaṃ –
Vin. III. 128

To understand what is well said and
what is ill said; *su + Bhās + i + ta,*
pp.; du + bhāsita; ā + Jān + nā + i +
tuṃ, inf.

Subhāsitaṃ subhāsīta
nābbhanumodati – D. I. 143

He does not appreciate well said as
well said; *su + Bhās + i + ta, pp.; na,*
neg. p. + abhi + anu + Mud + a + ti,
pres. 3rd. sg.

Subhāsītena attamanā abhiraddhā –
M. II. 116

Pleased and satisfied with good
speech; *abhi + Rādḥ + ta, pp.*

Subhikkhā hoti susassā
sulabhapiṇḍā – Vin. I. 238

(Vesāli) was having plenty of food,
crops, and alms food easily obtainable

Sumuttā mayaṃ tena
mahāsamaṇena – Vin. II. 284-5

We are well rid of that great recluse;
su + Muc + ta, pp.

Sumbhakaṭṭhadharo diṭṭho – Vin.
III. 169

A holder of a original clay pot is seen;
sumbhakaṭṭhoti pakatimattikā patto,
Cy. 602; Dhṛ + a, der.; Dṛś + ta, pp.

Sumbhesu viharati Setakaṃ nāma
Sumbhānaṃ nigamo – S. V. 89

Abides in the kingdom of Sumbha, at
the market town of Sumbha named
Setaka

Suṃkaṃ pariharissāma – Vin. IV. 131

We will evade tax; *pari + Hr + a + i + ssāma, fut. 1st. pl.*

Surāmerayapānassa vipāko ummattakasamvattaniko – A. IV. 248

Leading to insanity is the result of drinking intoxicants; *vi + Pac + a, der.; u(t) + Mad + ta, pp. + ka, der.; sam + Vr̥t + ana + ika, der.*

Surāmerayapānā appaṭiviratā – Vin. II. 295

Those who are not refrained from drinking fermented toddy and spirits; *a + paṭi + vi + Ram + ta, pp.*

Surāmerayapāne pācittiyaṃ – Vin. IV. 110

In drinking fermented toddy and spirits, there is an offence of expiation; *surā + meraya + Pā + ana, der.*

Surāmerayamajjapamādatṭhānā-nuyogo – D. III. 182

Addiction to intoxicating drinks which cause unmindfulness; *surā + meraya + majja + pamāda + ṭhāna + anu + yoga*

Suriyaṃ oloketvā etadahosi – M. I. 393

After looking at the sun, this idea came to (his) mind; *o (ava) + Lok + e + tvā, absol.; etaṃ (Skt. etad) + a + Hū (Bhū) + a + s + i, pst. 3rd. sg.*

Suriyamāgu purakkhatvā – D. II. 259

Keeping the sun in front they came; *ā + Gam + u, pst. 3rd. pl.; pure (puras > puro > pure, Māgadhi form) + Kr + tvā, absol.*

Suriyassa uggamanakāle – Vin. I. 342

At the time of the rising of the sun; *u(t) + gamana*

Suriyassa udayato etaṃ pubbaṃ-gamaṃ etaṃ pubbanimittaṃ yadidaṃ aruṇaggaṃ – S. V. 29

Dawn is the precursor and a foregoing sign of the rising sun; *ud + aya (from I) + nta, pr.p.; aruṇa + ugga: u(t) + ga*

Suriyova obhāsaya mantalikkhaṃ – Vin. I. 2

Illuminating atmosphere like the sun; *suriyo + iva; o + Bhās + aya + nta, caus. pr.p.*

Surusurukāraṃ khīraṃ pivanti – Vin. IV. 197

(They) drink milk, while making a sound suru and suru; *suru suru, ono.; Pī + a + nti, root redup. pres. 3rd. pl.*

Suvannaṇanikkhaṃ adhigaccheyya – A. IV. 120

Would find a gold coin; *nikkha is sometimes to be found as nekkha, e.g. nekkhaṃ jambonadasseva, Dh. 230; adhi + gaccha + eyya, opt. 3rd. sg.*

Suvannaṇapādukāyo ārohitvā – Vin. I. 15

Having got on to (put on) the golden footwear

Suvannaṇapādukāhi orohitvā – Vin. I. 15

Having got down from (taken off) the golden footwear; *o + Ruh + a + i + tvā, absol.*

Suvannaṇamālāya kāraṇā – Vin. I. 208

For the reason of a golden wreath

Suvannaṇavaṇṇo .. so bhavaṃ Gotamo – M. II. 136

That venerable Gotama is of golden colour

Suvannaṇā parihīnā – Vin. IV. 259

Deprived of gold; *pari + Hā + ta, pp.*

Suvacena bhavitabbaṃ kalyāna-mittena – M. I. 470

Should be a good friend with good speech; *Bhū + a + i + tabba, fut. pp.*

Suvaco khamo padakkhiṇaggāhī anusānīṃ – A. V. 26

The one who is obedient, agreeable and receives instructions rightly; *pa + dakkhiṇa + Gṛh + ī, der.*

Suvaco hoti sovacassataṃ āpajjati – M. I. 126

He becomes one of good speech and gentle character; *su + vaca(s) + ya, der. + tā, der.; ā + Pad + ya + ti, pres. 3rd. sg.*

Suvikkhālitam vikkhāletvā – Vin. I. 215

Having caused to wash very well; *vi + Kṣal + e + i + ta, caus. pp.; vi + Kṣal + e + tvā, caus. absol.*

Suvimuttacitto suvimuttapañño – A.

V. 29

The one with well liberated mind and wisdom; *su + vi + Muc + ta, pp.*

Suvisodhitam visodheyya – M. I. 124

He would make it clean thoroughly; *su + vi + Śudh + e + i + ta, caus. pp.; vi + Śudh + e + eyya, caus. opt. 3rd. sg.*

Susakkatam sakkatasakkatehi – D. II. 167

Well honoured by those who are honoured by the honoured; *sa(t) + Kr + ta, pp.*

Susamvutena antaraghare gantabbaṃ – Vin. IV. 186

One who is well restrained should go inside the house; *su + sam + Vr̥t + ta, pp.*

Susānanissitam vā hoti – Vin. III. 151

It is close to a cemetery; *ni + Śri + ta, pp.*

Susānam okkamimsu paṃsukūlāya – Vin. I. 282

Entered into the cemetery for collecting rags; *o + Kram + imsū, pst. 3rd. pl.*

Susānā vā samkarakūṭā vā pāpaṇikā vā nantakāni uccinitvā samghāṭim karitvā dhārenti – M. II. 7

From cemetery or rubbish-heap or shops they collect rags, make them into a double layer robe and wear; *pa + āpaṇa + ika, der.; u(t) + Ci*

+ nā + i + tvā, *absol.*; Kr + i + tvā, *absol.*; Dhṛ + e + nti, *caus. pres. 3rd. pl.*

Susāne viharati – Vin. IV. 89
Abides in the cemetery

Susikkhito anavayo sake ācariyake kumbhakārakamme pariyodātasippo – Vin. III. 41
The one well trained, fully qualified in the art of pottery in one's own school, and cleansed of learning; *su + Śak + i + ta, intens. pp.*; *ana + vayo (vi + I)*; *pari + o + Dā (to clean) + ta, pp.* + *sippa*

Susirakaṭṭham jotim samādahitvā visibbesum – Vin. IV. 115
They kindled fire with hollow wood and warmed themselves up; *vi + Śyā + e + s + um, pst. 3rd. pl.*

Susukkadāṭho – M. II. 137
The one who has pure white teeth; *su + sukka*

Susu yathā sakkharadhotapāṇī – Vin. III. 147
Just as a child who has a sword in (his) hand sharpened on the stone; *pāsāne dhotanisitakhaggahattho, Cy. 566*

Susū kāḷakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikīḷitāvino kāmesu – S. I. 117
Those who are young, having black hair, endowed with prime of youth, spending the first part of life and have not dallied with sense desires; *a + ni + Krīḍ + i + tāvī, pp.*

Sussitvā marissati – Vin. III. 77
Having sighed, he will die; *Śvas + ya + i + tvā, absol.*; *Mṛ + a + i + ssati, fut. 3rd. sg.*

Sussutaṃ suggahītaṃ sumanasikataṃ sūpadhāritaṃ – M. III. 104
Well heard, well taken up (learnt), well applied and retained in the mind; *su + Śru + ta, pp.*; *su + Grh + i + ta, pp.*; *su + manasi + kata, pp.*; *su + upa + Dhṛ + e + i + ta, caus. pp.*

Sussūsā paripucchā paññāya āhāro – A. V. 136
The food for wisdom is attentiveness and enquiry

Sussūsā labhate paññaṃ – S. I. 214
One begets wisdom by being attentive; *sussūsā, desid. of Śru*; *Labh + a + te, mid. pres. 3rd. sg.*

Sussūsā seṭṭhā bhariyānaṃ – S. I. 6
The best among wives is the one who is attentive

Sūcighaṭikaṃ datvā – A. IV. 206; Vin. II. 237
Having locked (the door); *Dā + tvā, absol.*

Sūciyo ca uḥṣisaṅca – D. II. 179
Cross bars of railing and figurehead

Sūnagharaṃ pavisitvā – Vin. III. 59
Having entered the slaughter-house; *pa + Viś + i + tvā, absol.*

Sūnaṃ ṭhapenti – Vin. II. 267
They cause to set up a butcher's shop;

sūnaṃ ṭhapentīti maṃsaṃ vikkiṇanti, Cy. 1293

Sūnehi pādehi rajokiṇṇena gattena – A. IV. 275; Vin. II. 253
With swollen feet and a dusty body; *raja + okiṇṇa: o + Kīr + ta, pp.*

Sūpampi vyañjanampi – Vin. IV. 192
Soup and curry

Sūpasampāke maṃsasampāke telasampāke āmalakaphāṇite anāpatti – Vin. IV. 110
There is no offence (of having alcohol) in the cooking of a soup, a meat broth, a concoction of oil and in the treacle of emblic myrobalan

Sūpasampāke, maṃsasampāke, telasampāke, sālave, uttaribhaṃge anāpatti – Vin. IV. 259
There is no offence (of eating garlic) in the cooking of a soup, a meat broth, a concoction of oil, in salad, and in dainties; *saṃ + Pac + a, der.*

Sūle paṭipāṭiyā ṭhapesi – Vin. IV. 124
Caused to fix (them), in a row, on a stake; *Sthā + āpe + s + i, caus. pst. 3rd. sg.*

Sekhavesārajjakaraṇā dhammā – A. III. 127
The things which make the trainees confident; *sekha + vesāraja: visārada + ya, der. + karaṇa*

Sekhasammatāni kulāni pucchitabbāni – Vin. II. 208
The families, which are agreed upon as

faithful, should be asked; *saṃ + Man + ta, pp.*; *Prch + ya + i + tabba, fut. pp.*

Sekhasammutim dātuṃ – Vin. IV. 179
To give the title of trainee; *Dā + tum, inf.*

Sekhānaṅca paṭipadānaṃ khīṇāsavānaṅca vusitavataṃ – D. II. 223

Of the trainees who have entered in to the path and of the khīṇāsavas (those who have exhausted influxes) who have lived their way life; *paṭipadānaṃ is either a misprint or a corrupt form, it cannot be coupled with sekhānaṃ because it is not an adjective, paṭipadānaṃ is preferable*; *Cy. takes the term paṭipannānaṃ, adj. of paṭipajjati, 652; Khṣī + ta, pp. + āsava; Vas + i + ta, pp. + vantū*

Sekho appattamānaso anuttaraṃ yogakkhemaṃ patthayamāno – M. I. 4; S. V. 326; A. IV. 362, pl.
A trainee who has not yet reached the highest state of mind and been aspiring for the supreme freedom from bondage; *mānasanti rāgopi, cittampi, arahattampi, Cy. I. 40; a + pa + Āp + ta, pp.*; *manas + a, der. (condition of mind); pa + Arth + aya + māna, pr.p.*

Sekho sakaraṇiyo – D. II. 143
A trainee who has more things to be done; *sa + Kr + anīya, fut. pp.*

Seṭṭhapuriso akkhāyati – M. I. 24

(He) is said to be the highest person; *ā + Khyā + ya + ti, pass. pres. 3rd. sg.*

Setṭhaṃ dado setṭhamupeti ṭhānaṃ – A. III. 51

The one who gives the best goes to the best place; *setṭhaṃ + upa + I + ti, pres. 3rd. sg.*

Setamhi chatte anuhīramāne – D. II. 15

While the white canopy is being held (over him); *loc. absl.; anu + Dhṛ + iya + māna, pass. pr.p.; this term can also be made from the root Hṛ, anu + Hṛ + iya + māna, pass. pr. p., similar to pāṭihāriya = pāṭihāra, contracted form; Cy. equates anuhīramāna with anudhāriyamāna 438*

Setughāto gīte – A. I. 261

Collapse of the bridge in singing (*purpose is lost*)

Setughāto nacce – A. I. 261

Collapse of the bridge in dancing (*purpose of recluse life is lost in dancing*); *cp. methune setughāto; setu + Han(ghan) + ta, pp.*

Sedakammaṃ – Vin. I. 205

A medical treatment of making the patient sweat; *Svid + a, der. + kamma*

Sedagatena gattena sayanti – Vin. IV. 117

They sleep with the body soaked with sweat; *Śī + a + nti, pres. 3rd. pl.*

Senāṃ abbhuyyāto samāno – M. II. 124

While the army was on the march;

abhi + u(t) + Yā + ta, pp.; As + māna, pr.p.

Senāṃ uyyojetvā antarāmaggato nivattāpeti – A. V. 82

Having ordered the army to march forward he causes it to turn back from the half way; *u(t) + Yuj + e + tvā, caus. absol.; ni + Vṛt + āpe + ti, caus. pres. 3rd. sg.*

Senāṃ sannaddhaṃ vammikaṃ subhummiyaṃ ṭhitāṃ passitūṃ – Vin. I. 342

To see the army ready, fully armed and standing on a good ground; *saṃ + Nah + ta, pp.; vamma + ika, der.; su + bhummi; Sthā + i + ta, pp.; passa + i + tuṃ, inf.*

Senāṃ sannayhitvā – D. II. 175; M. III. 174; S. I. 82

Having set the army in array; *saṃ + Nah + ya + i + tvā, meta. absol.*

Senāṃ saṃkaḍḍhitvā – Vin. III. 108

Having collected the army; *saṃ + kaḍḍha (from Kṛṣ) + i + tvā, absol.*

Senāya abbhuyyāto hoti – Vin. IV. 104

(He) marched forward with the army; *abhi + u(t) + Yā + ta, pp.*

Senāya samāgacchi – Vin. I. 348

Met with the army; *saṃ + ā + gaccha + i, pst. 3rd. sg.*

Senā vā paṭisenāya ruddhā hoti – Vin. IV. 107

(If) the army is stopped by the enemy; *Rudh + ta, pp.*

Senāsanagāhāpakaṃ sammannitūṃ – Vin. II. 167

To agree upon an assigner of lodgings; *Gṛh + āpe + aka, caus. der.; saṃ + Man + ya + i + tuṃ, inf.*

Senāsanacārikaṃ āhiṇḍanto – Vin. I. 182; III. 21, āhiṇḍantā

While walking round the lodgings; *ā + Hiṇḍ + a + nta, pr.p.*

Senāsanāṃ aguttaṃ hoti – Vin. II. 211

Lodging is unprotected; *a + Gup + ta, pp.*

Senāsanāṃ anāpucchā pakkamanti – Vin. II. 211

Without informing anybody at the lodging they go out; *an + ā + Pṛch + ya, absol.; pa + Kram + a + nti, pres. 3rd. pl.*

Senāsanāṃ uparipuñjaṃ karitvā – Vin. II. 211

Having piled up lodging on the top; *Kṛ + i + tvā, absol.*

Senāsanāṃ ūhadantipi ummihanti pi – Vin. IV. 129

Soil the lodging with defecation and urine; *ū + hata (from Han) + nti, pres. 3rd. pl., (cp. upanaddhi or upanandhi from Nah + i) + api; u(t) + Mih + a + nti, pres. 3rd. pl. + api*

Senāsanāṃ ovaṭṭhaṃ hoti – Vin. IV. 39

The lodging was exposed to rain; *o + Vṛṣ + ta, pp.*

Senāsanāṃ gāmaṃ atiharitabbāṃ

– Vin. II. 211

The lodging should be shifted to the village; *ati + Hṛ + i + tabba, fut. pp.*

Senāsanāṃ ca paññāpeyyaṃ bhattānica uddiseyyaṃ – Vin. II. 75; III. 158, bhattañca

I should prepare lodgings and assign meals; *pa + Jñā + āpe + eyyaṃ, caus. opt. 1st. sg.; u(t) + Drś + eyyaṃ, opt. 1st. sg.*

Senāsanāṃ paṭibāhitabbāṃ – Vin. I. 356

Lodging should be withheld; *paṭi + Bāh + i + tabba, fut. pp.*

Senāsanāṃ paribhuñjamāno – A. II. 55

Using the lodging; *pari + Bhū(ñ)j + a + māna, pr.p.*

Senāsanāṃ saṃsāmetvā – M. I. 146, 457; II. 61; III. 153; A. I. 237

Having made the lodging clean and tidy; *saṃ + Śam + e + tvā, caus. absol.*

Senāsanavattaṃ paññāpessāmi – Vin. II. 218

I will proclaim the duties to be discharged at the lodgings

Senāsanā otaritabbāṃ – Vin. II. 217

Should set out from the lodging; *sena (Skt. śayana) + āsana; o + Tr + i + tabba, fut. pp.*

Senāsanesu sāpekḥā bhavissanti – D. II. 77

Will be hopeful in lodgings

- Semhasamuṭṭhānā ābādhā – A. V. 110**
Ailments caused by phlegm; *semha* + *samuṭṭhana*: *saṃ* + *u(t)* + *Sthā* + *ana*, *der.*
- Seyyathāpahaṃ etarahi – S. II. 58**
Just as I at present; *seyyathāpi* + *ahaṃ*; *etarahi*, *incl.*
- Seyyathāpi aggi, sucimpi dahati asucimpi dahati – A. III. 229**
Just as fire burns clean and unclean things; *Dah* + *a* + *ti*, *pres.* 3rd. *sg.*
- Seyyathāpi assatarī attavadhāya gabbhaṃ gaṇhāti parābhavāya – Vin. II. 188**
Just as she-mule conceives to her death and destruction; *Grh* + *ṇā* + *ti*, *meta. pres.* 3rd. *sg.*; *parā* + *bhava*
- Seyyathāpi āgantukāgāraṃ – S. IV. 219**
Just as a guest house; *āgantuka* + *agāra*
- Seyyathāpi. itthī vā puriso vā daharo vā yuvā maṇḍanajātiko ādāse vā parisuddhe pariyodāte acche vā udapatte sakam mukhanimittam paccavekkhamāno sakaṇikam vā sakaṇikanti jāneyya, akaṇikam vā akaṇikanti jāneyya, evameva – D. I. 80**
Just as a woman or a man or a lad or a youth who, by nature, likes beautifying, while reviewing own face in a clean and bright mirror or in a clean water-pot understands mole, if any, as a mole, not mole
- as a not mole; *pari* + *Śudh* + *ta*, *pp.*; *pati* + *ava* + *Īks* + *a* + *māna*, *pr.p.*; *Jān* + *nā* + *eyya*, *opt.* 3rd. *sg.*
- Seyyathāpi indagopako – Vin. III. 42**
Just as a red colour insect coming out of the earth after rain
- Seyyathāpi ukkhittāsike vadhake – A. III. 443**
Just as an executioner with drawn sword; *asike* and *vadhake* seem to be *Māgadhī nom. sg. forms*
- Seyyathāpi .. udakarahado ubbhido-dako – D. I. 74**
Just as a pool of spring water; *rahada*, *Skt. hrada*; *u(t)* + *bhida* + *udaka*
- Seyyathāpi ubhato mukhā mūtoli – M. I. 57**
Just as a sack with an opening on both sides
- Seyyathāpi etarahi – M. I. 80; S. III. 87**
Just as at present; *etarahi*, *incl.*
- Seyyathāpi kadālī attavadhāya phalam deti parābhavāya – Vin. II. 188**
Just as a plantain tree bears fruit to its death and destruction; *Dā* + *e* + *ti*, *pres.* 3rd. *sg.*
- Seyyathāpi kaṃsapattharikā – Vin. II. 135**
Just as dealers of bronze wear, *kaṃsapattharikāti*

- kaṃsabhaṇḍavāṇijā*, *Cy. 1211*
- Seyyathāpi gaṇakamahā mattā – Vin. II. 130**
Just as chief ministers for accounting
- Seyyathāpi Gaṃgā-Mahiyāya – Vin. I. 191**
Just as at the festival of Gaṃgā and Mahī; *Gaṃgā – Mahī kīlikā*, *Cy. 1085*
- Seyyathāpi gavaghātaṇaṃ – Vin. I. 182**
Just as the slaughter house of cattle; *yattha gāvo haññanti*, *Cy. 1081*
- Seyyathāpi gihiniyo kāmabhoginiyo – Vin. IV. 260**
Just as female householders enjoying sense-desires; *giha* (= *grha*) + *inī*
- Seyyathāpi gihī kāmabhogino – Vin. I. 185**
Just as householders enjoying sense-desires
- Seyyathāpi goṇo kiṭṭhādo – A. III. 393**
Just as the ox eating corn or paddy field; *Kṛṣ* + *ta*, *pp.* + *ada*
- Seyyathāpi godhāmukhaṃ – Vin. I. 215**
Just as the mouth of an iguana
- Seyyathāpi chavaḍāhakā – Vin. I. 152; II. 138**
Just as those who burn corpses
- Seyyathāpi tayā – Vin. I. 17**
Just as by you
- Seyyathāpi tālapakkaṃ sampati bandhanā muttam – A. I. 181**
Just as the palm-tree fruit released from the stalk right now; *sampati*, *incl.*; *Muc* + *ta*, *pp.*
- Seyyathāpi tiṇagge ussāvabindu – A. IV. 137**
Just as a dew drop at the tip of a grass; *tiṇa* + *agga*; *ussāva* + *bindu*
- Seyyathāpi titthiyā – Vin. I. 153**
Just as those who belong to other religious sects; *tittha* + *iya*, *der.*
- Seyyathāpi dīghalomikā eḷakā kaṇṭakagahaṇaṃ paviseyya – S. II. 228**
Just as a long-haired she-goat would enter into a thorny thicket; *dīgha* + *loma* + *ika*, *der.*; *kaṇṭaka* + *gahana*; *pa* + *Viś* + *eyya*, *opt.* 3rd. *sg.*
- Seyyathāpi dīpicchāpo – Vin. I. 193**
Just as a tiger cub; *dīpi* + *chāpa*
- Seyyathāpi devehi saddhiṃ mantetvā – Vin. I. 229**
As if consulting the devas; *manta* + *e* + *tvā*, *denom. absol.*
- Seyyathāpi naḷavanaṃ vā saravanaṃ vā – D. III. 75**
Just as a jungle of reeds or rushes
- Seyyathāpi naḷo attavadhāya phalam deti parābhavāya – Vin. II. 188**
Just as a reed bears fruit to its death and destruction
- Seyyathāpi nāma ahicchattako! – D.**

III. 87

Just as a mushroom!; *nāma*, *incl.*
indicating amazement

Seyyathāpi nāma ālhakathālikā –
A. III. 369

Just as a pot, containing a measure of
ālhaka (=four patthas, pattha means
handful)

Seyyathāpi nāma ossakkantiyā vā
ussukkeyya, parammukhiṃ vā
ālimgeyya – D. I. 230

Just as a person would enthuse a
woman who is going away from him,
or would embrace a woman who has
turned her face away; *o* (*ava*) + *Ṣvaṣk*
+ *a* + *nta* + *ī*, *pr.p.*; *ussukka* + *eyya*,
denom. *opt.* 3rd. *sg.*; *ā* + *Limḡ* + *eyya*,
opt. 3rd. *sg.*

Seyyathāpi nāma kiṃkinikāsaddo –
Vin. III. 42

Just as a sound like kiṃkini; kiṃkini,
ono.

Seyyathāpi nāma Gaṃgodakaṃ
Yamunodakena samsandati, sameti –
D. II. 223

Just as the water of Ganges mixes
together and flows down with that of
Yamunā; *Gaṃgā* + *udakaṃ*; *Yamunā*
+ *udakaṃ*; *saṃ* + *Syand* + *a* + *ti*,
pres. 3rd. *sg.*; *sama(m)* + *e* (*from I*) +
ti, *pres.* 3rd. *sg.*

Seyyathāpi nāma gāvī taruṇavacchā
– Vin. I. 247

Just as a cow with a young calf

Seyyathāpi nāma tālo matthakac-
chinno abhabbo puna virūhiyā –

Vin. III. 92

Just a palm tree, cut off from the top,
is unfit for re-growth; *matthaka* +
Chid + *ta*, *pp.*; *abhabba*: *a* + *Bhū* +
ya, *fut. pp.*; *puna*, *incl.*; *vi* + *Ruh* +
ti, *der.*

Seyyathāpi nāma purāṇaṃ
bandhanaṃ chinditvā navaṃ
bandhanaṃ kareyya – D. I. 231

Just as one would make a new bond
after breaking through the old one;
Chi(n)d + *i* + *tvā*, *absol.*; *Kṛ* + *eyya*,
opt. 3rd. *sg.*

Seyyathāpi nāma balavā puriso
sammiñjitaṃ vā bāhaṃ pasāreyya,
pasāritaṃ vā bāhaṃ sammiñjeyya
evameva – Vin. I. 5

Just as a strong man would stretch out
a hand folded or fold up a hand
stretched out, even so; *saṃ* + *Rñj* + *i*
+ *ta*, *pp.*; *pa* + *Sṛ* + *e* + *eyya*, *caus.*
opt. 3rd. *sg.*; *pa* + *Sṛ* + *e* + *i* + *ta*,
caus. pp.; *saṃ* + *Rñj* + *eyya*, *opt.* 3rd.
sg.; with *seyyathāpi nāma*, *opt.* *is*
used

Seyyathāpi nāma bijānaṃ
taruṇānaṃ udakaṃ alabhantānaṃ
siyā aññathattaṃ siya vipariṇāmo –
S. III. 91

Just as there would be a change of
young seeds when they are not
receiving water; *a* + *Labh* + *a* + *nta*,
pr.p.; *As* + *yā* (*Skt. yāt*); *aññathā*,
incl. + *tta*, *der.*; *vi* + *paṭi* + *Sṛ* + *a*,
der.

Seyyathāpi nāma maṇiko hutvā
uddekaniko assa – M. II. 39

Just as one, being a water vessel

before, would become a ladle
afterward; *this idiomatic expression*
is similar to cāṭiyā udañcanabhāvap-
patto viya, Dh. A.; *the same meaning*
is conveyed by the following
expression: mā ācariyo hutvā
antevāsiṃ vasi, M. II. 39; Hū (Bhū) +
tvā, absol.; *As* + *yā* (*Skt. yāt*), *opt.* 3rd.
sg.

Seyyathāpi nāma vacchassa
taruṇassa mātaraṃ apassantassa
siyā aññathattaṃ siyā vipariṇāmo –
S. III. 91

Just as, there would be a change of a
young calf, when he is not seeing the
mother; *a* + *passa* + *nta*, *pr.p.*; *As* +
yā (*Skt. yāt*), *opt.* 3rd. *sg.*; *vi* + *pari* +
Nam + *a*, *der.*

Seyyathāpi nāma sakaṃ khettaṃ
ohāya paraṃ khettaṃ
niddāyitabbaṃ maññeyya – D. I. 231

Just as one would think of cutting off
other's field, leaving his own behind
uncut; *o* + *Hā* + *ya*, *absol.*; *ni* + *Dā* +
ya + *i* + *tabba*, *fut. pp.*; *Man* + *ya* +
eyya, *opt.* 3rd. *sg.*

Seyyathāpi nāma suddhaṃ vatthaṃ
apagatakāḷakaṃ sammadeva
rajanāṃ paṭigaṇheyya – Vin. I. 16

Just as a clean cloth, free from stains,
would well absorb dye; *Śudh* + *ta*, *pp.*;
apa + *Gam* + *ta*, *pp.*; *sammā* + (*d*) +
eva, ; *paṭi* + *Grh* + *ṇā* + *eyya*, *meta.*
opt. 3rd. *sg.*

Seyyathāpi nāma sūcivāṇijako
sūcīkārassa santike sūciṃ
vikketabbaṃ maññeyya – S. II. 215-
6

Just as a foolish needle merchant
would think of selling a needle to a
needle maker; *vāñija* + *ka*, *der.*; *vi* +
Krī + *e* + *tabba*, *fut. pp.*; *Man* + *ya* +
eyya, *opt.* 3rd. *sg.*

Seyyathāpi pakkhī sakuṇo – D. I. 71

Just as a bird; *pakkha* + *ī*, *der.*

Seyyathāpi pisācillikā – Vin. I. 152;
II. 115

Just as tree-goblins; *pisācā eva*
pisācillikā, *Cy.* 1072

Seyyathāpi pubbe – M. I. 234

Just as before

Seyyathāpi pubbe agārikabhūto – D.
III. 133; A. IV. 370; Vin. I. 17

Just as one who was a householder
previously; *agāra* + *ika*, *der.* + *Bhū* +
ta, *pp.*

Seyyathāpi purāṇāsikoṭṭho – Vin.
IV. 171

Just as a former leather worker;
purāṇa cammakāroṭi attho, *Cy.* 884

Seyyathāpi puriso vaṇaṃ
ālimpeyya, yāvadeva ropanatthāya –
S. IV. 177

Just as a person applies medicine on
the wound for the sake of getting it
healed; *ā* + *Li(m)p* + *eyya*, *opt.* 3rd.
sg.; *yāva* + (*d*) + *eva*, *incl.*; *Ruh* + *e*
+ *ana*, *caus. der.* + *atthāya*

Seyyathāpi .. puriso addhānamagga-
paṭipanno – D. I. 79

Just as a person embarked on a long-
distance journey; *seyyathāpi: se*
(=*taṃ*, *Māgadhī form of so*) + *yathā*

+ *api*, *incl.* illustrating a simile; *addhāna + magga + paṭi + Pad + ta*, *pp.*

Seyyathāpi puriso asim̐ kosiya pavāheyya – D. I. 77

Just as a person would draw out the sword from the sheath; *pa + Vah + e + eyya*, *caus. opt. 3^{rd.} sg.*

Seyyathāpi ..puriso ahim̐ karaṇḍā uddhareyya – D. I. 77

Just as a person takes a snake out of the box or out of the slough; *u(t) + Hr̥ or Dh̥r + a + eyya*, *opt. 3^{rd.} sg.*

Seyyathāpi.. puriso odātena vatthena sasisaṃ pārupitvā nisinna assa – D. I. 76

Just as a person, having covered the body with a white cloth up to the head would have sat down; *pa + ā + Vr̥ + i + tvā*, *meta. absol.; ni + Sad + ta*, *pp.; As + yā(Skt. yāt)*, *opt. 3^{rd.} sg.*

Seyyathāpi .. puriso muñjamhā ṭsikaṃ pavāheyya – D. I. 77

Just as a person.. would cause to pull out a reed from the sheath of a Muñja grass; *pa + Vah + e + eyya*, *caus. opt. 3^{rd.} sg.*

Seyyathāpi puriso sakamhā gāmā aññaṃ gāmaṃ gaccheya – D. I. 81

Just as a person would go from his own village to another village

Seyyathāpi brāhmaṇa kukkuṭiya aṇḍāni aṭṭha vā dasa vā dvādasa vā tānassu kukkuṭiya sammā

adhisayitāni sammā pariseditāni sammā paribhāvitāni – Vin. III. 3

Just as, brahmin, eight or ten or twelve eggs of a hen, which are properly brooded, properly warmed up and properly treated by the hen; *tāni + assu: As + yu (Skt. yus)*, *opt. 3^{rd.} pl.; adhi + Śī + a + i + ta*, *pp.; pari + Svid + e + i + ta*, *caus. pp.; pari + Bhū + e + i + ta*, *caus. pp.*

Seyyathāpi brāhmaṇā brāhmaṇa-bhojane – Vin. I. 44

Just as brahmins at the meal time

Seyyathāpi bhagini puriso hatthim̐ datvā kacche sajjeyya – Vin. III. 208

Sister, just as a man, having given away the elephant, would hesitate to give the girth (having given away the big or more valuable thing, hesitate to give a small or less valuable thing); *Dā + tvā*, *absol.; Sad + ya + eyya*, *opt. 3^{rd.} sg.*

Seyyathāpi bhante ambaṃ puṭṭho labujaṃ vyākareyya, labujaṃ vā puṭṭho ambaṃ vyākareyya – D. I. 53

Just as, venerable sir, one would talk about labuja (bread- fruit) when he is asked about mango or would talk about mango when he is asked about labuja; *Pr̥ch + ta*, *pp.; vi + ā + Kr̥ + eyya*, *opt. 3^{rd.} sg.*

Seyyathāpi bhante sovaṇṇaviggaho manussaviggahaṃ atirocati – D. II. 210, 226

Just as, venerable sir, a golden figure surpasses a human figure in shine; *manussa + viggaha; ati + Ruc + a + ti*, *pres. 3^{rd.} sg.*

Seyyathāpi bho Gotama hatthena vā

hatthaṃ dhopeyya, pādena vā pādaṃ dhopeyya – D. I. 124

Just as, venerable Gotama, one would rinse hand with hand or foot with foot; *Dhāv + a + eyya*, *opt. 3^{rd.} sg.*

Seyyathāpi makkaṭā – Vin. II. 138

Just as monkeys

Seyyathāpi maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno sabbākāra-sampanno – D. I. 76

Just as a gem of Veḷuriya, beautiful, original, octagonal, well polished, clear, transparent, excellent in every respect; *aṭṭha + aṃsa; su + pari + kanma + kata; vi + pa + Sad + ta*, *pp.; sabba + ākāra + saṃ + Pad + ta*, *pp.*

Seyyathāpi mallamuṭṭhikā gāma-poddavā – Vin. II. 105

Just as fighters and village youngsters; *mallamuṭṭhikāti muṭṭhikamallā; gāmaputavātichavirāgamaṇḍanā-nuyuttā nāgarikamanussā, gāmapotakātipi pāṭho*, *Cy.1199*

Seyyathāpi mahārāja uppaliniaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā, appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposiṇi – D. I. 75

Just as, great king, in a pond of water lily, red-lotus, or white-lotus, some of the water lilies, red-lotuses or white-lotuses are born in the water, grown up in the water, accompanied by the water and fostering after

immersing in the water; *uppala + inī; api + ekaccāni; Jan + ta*, *pp.; saṃ + Vr̥dh + ta*, *pp.; udaka + anu + Gam + ta*, *pp.; anto + ni + Majj + ta*, *pp.; Puṣ + ī + inī*, *der.*

Seyyathāpi mahārāja kumbhakāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaṃ yadeva bhājanavikatim̐ ākaṃkheyya taṃ tadeva kareyya, abhinipphādeyya – D. I. 78

Just as, great king, a potter or his apprentice would expect to make whatever variety of pots with the clay well prepared, all that he makes and produces; *su + parikamma + kata*, *pp.; yaṃ (yad) + yaṃ + eva; ā + Kāmkṣ + a + eyya*, *opt. 3^{rd.} sg.; taṃ (tad) + taṃ + eva; abhi + ni(s) + Pad + e + eyya*, *caus. opt. 3^{rd.} sg.*

Seyyathāpi mahārāja pabbata-saṃkhepe udakarahado accho vippasanno anāvilo – D. I. 84

Just as, great king, a pool of water in a mountain glen, clean, translucent and unstirred; *vi + pa + Sad + ta*, *pp.; an + āvila*

Seyyathāpi mahārāja puriso iṇaṃ ādāya kammante payojeyya – D. I. 71

Just as, great king, a man having taken a loan would invest it in business enterprises; *ā + Dā + ya*, *absol.; pa + Yuj + e + eyya*, *caus. opt. 3^{rd.} sg.*

Seyyathāpi mahārāja puriso bandhanāgāre baddho assa – D. I. 77

Just as, great king, a man who would have been put in jail; *Badh + ta*, *pp.;*

As + yā (Skt. yāt), opt. 3rd. sg.

**Seyyathāpi mahārāja majjhe
siṃghātake pāsādo – D. I. 83**

Just as, great king, a mansion in the
middle of a cross-road

**Seyyathāpi migaluddakā – Vin. I.
152**

Just as hunters

**Seyyathāpi mūgasūkarā – Vin. I.
102**

Just as dumb pigs; *mūgasūkarāti
thullasarīrasūkarā (fat pigs), Cy. V.
1034*

**Seyyathāpi rañño muṇḍavaṭṭi – Vin.
II. 137**

Just as shaven headed porters of the
king; *rañño kuhiñci gacchato
bhaṇḍavāhā manussā, Cy. 1213*

**Seyyathāpi Rādha, kumārakā vā
kumāriyo vā paṃsvāgārakehi
kīlanti – S. III. 190**

Just as, Rādha, little boys or girls play
with little toy- houses made of soil;
*paṃsu + agāra + ka, der.; Krīḍ + a
+ nti, pres. 3rd. pl.*

**Seyyathāpi veḷu attavadhāya phalaṃ
deti parābhavāya – Vin. II. 188**

Just as bamboo tree bears fruit to its
death and destruction; *parā + bhava*

**Seyyathāpi sā gaddulabaddho
tameva anuparidhāvati,
anuparivattati – M. II. 232**

Just as a dog, tied to a post by
a leather strap, keeps on running
round it; *gaddula + Badh + ta, pp.;*

*anu + pari + Dhāv + a + ti, pres. 3rd.
sg.; anu + pari + Vrt + a + ti, pres.
3rd. sg.*

**Seyyathāpi sā bhikkhave sīvathikā
vālānaṃ amanussānaṃ āvāso – A.
III. 269**

Bhikkhus, just as that cemetery is an
abode of very cruel non-humans

**Seyyathāpi sāradaṃ badara paṇḍu
– A. I. 181**

Just as yellow jujube fruit in the
autumn; *sarada + a, der.*

**Seyyathā vā pana akkhaṃ abbhañ-
jeyya yāvadeva bhārassa nittharaṇa-
tthāya – S. IV. 177**

Just as a person lubricates the axel for
the sake of carrying the load across;
*abhi + Añj + eyya, opt. 3rd. sg.; yāva
+ (d) + eva; ni + Str + ana, der.*

**Seyyaṃ āvuso Rāhula jānāhi – Vin.
IV. 16**

Dear Rāhula, find a sleeping place;
Jān + nā + hi, imper. 2nd. sg.

Seyyaṃ kappesi – Vin. II. 303

Slept; *kappa + e + s + i, denom. pst.
3rd. sg.*

Seyyaṃ santharivā – Vin. IV. 274

Having spread the sleeping mat; *Śī +
eyya, der.; saṃ + Str + i + tvā, absol.*

**Seyyasukhaṃ passasukhaṃ
middhasukhaṃ anuyutto viharati –
M. I. 102**

Abides enjoying the pleasure of
lying down, lolling and sleeping;
seyyasukhanti mañcapīṭhasukhaṃ,

*passasukhanti yathāsampari-
vattakaṃ sayantassa*

*dakkiṇapassavāmapassānaṃ
sukhaṃ, middhasukhanti
niddāsukhaṃ, Cy. II. 69; anu +
Yuj + ta, pp.*

**Seyyāpekkhakā gacchanti – Vin. II.
151**

(They) go to see the sleeping places;
*seyyā + pekkhakā: pa + Īkṣ + a + ka,
der.*

**Seyyo ayogulo bhutto tatto
aggisikhūpamo – Vin. III. 90**

It is better that an iron ball, heated up
and similar to the flame of fire, is
eaten; *seyyo, incl. used for
comparison; Bhuj + ta, pp.; Tap + ta,
pp.; aggi + sikhā + upama*

Seyyo hoti, na pāpiyo – S. I. 76

It becomes beneficial, not harmful;
pāpa + iya, der.

**Serī sayamvasī yena kāmamaṅgamo –
M. I. 506**

The one who is independent, master of
himself and moving according to his
wish; *sa + Īr + ī, der.; sayam + vasa
+ ī, der.; yena + kamaṃ + gama, der.*

Selamaye patte Bhagavato

upanāmesuṃ – Vin. I. 4

(They) offered four bowls, made of
stone, to the Blessed One; *sela +
maya, der.; upa + Nam + e + s + uṃ,
caus. pst. 3rd. pl.*

**Selo pabbato acchiddo asusiro
ekaghano – Vin. I. 184**

A rocky mountain without a cleft,

without a hollow, solid and compact; *a
+ chiddo*

Sevanacittaṃ upaṭṭhite – Vin. III. 29

When the thought of sexual
indulgence had arisen; *upa + Sthā + i
+ ta, pp.; the rule of loc. abs. is not
applied here*

**Sevālapaṇakaṃ apaviyūhitvā – A.
III. 187**

Having removed the moss and water-
plants; *sevāla + paṇaka; apa + vi +
(y) + Vah (uh) + i + tvā, absol.*

**Sevitabbo bhajitabbo payiru-
pāsītabbo – A. IV. 32**

He should be associated with,
accompanied and attended on; *Sev + i
+ tabba, fut. pp.; Bhaj + i + tabba,
fut. pp.; pari + upa + Ās + i + tabba,
meta. fut. pp.*

Sesakaṃ upaneti – Vin. IV. 251

Use the remainder for other purpose;
*yadatthāya dinno taṃ cetāpetvā,
sesakaṃ aññassatthāya upaneti,
Cy. 918; upa + Nī + a + ti, pres.
3rd. sg.*

Sesakaṃ bhuñjati – Vin. IV. 181

Eats what is left over; *Bhu(ñ)j + a + ti,
pres. 3rd. sg.*

Sesakaṃ vissajjetha – S. IV. 289

Give away the rest; *vi + Sṛj + ya + e +
tha, caus. imper. 2nd. pl.*

**So attā so loko so pecca bhavissāmi
nicco dhuvo sassato avipariṇāma-
dhammo – S. III. 204**

I am the soul, I am the world, after

going to the next birth I will be permanent, constant, eternal and of unchanging nature; *pecca: pa + I (t) + ya, absol.*

So abhiharati, no hīnāyāvattati – D. III. 49

He grows upward and does not turn back to the lower level; *abhi + Hr + a + ti, pres. 3rd. sg.; hīnāya + ā + Vrt + a + ti, pres. 3rd. sg.*

So ārakāva saṃghamhā, saṃgho ca tena – A. IV. 201

He is far away from the Saṃgha and the Saṃgha from him; *ārakā, incl. + eva; ārakā is used with abl.*

So evamassa vacanīyo – M. II. 239

He should be advised thus; *evam + assa; Vac + anīya, fut. pp.*

So evamassa veditabbo – M. I. 173

He should be understood thus; *Vid + e + i + tabba, caus. fut. pp.*

Sokapariddavānaṃ samatikkamāya dukkhadomanassānaṃ

atthaṃgamāya nāyassa adhigamāya nibbānassa sacchikiriyāya – M. I. 56

For the transcendence of sorrow and lamentation, elimination of affliction and displeasure, realisation of the right way and for the experience of Nibbāna; *saṃ + ati + Kram + a, der.; atthaṃ + Gam + a, der.; adhi + Gam + a, der.; sa + acchi (= akkhi) + kiriyā*

So karoti, so paṭisaṃvediyati – S. II. 76

It is the same person who does (the

action), and experiences (the result); *paṭi + saṃ + Vid + e + ti, caus. pres. 3rd. sg.*

Sokasabhaye jīvite maraṇasabhaye jīvite – A. V. 83

In the life with fear of grief, with fear of death; *soka + sabhaya*

So kuhīṃgāmī bhavissati? – M. I. 8

What course will he take?; *kuhīṃ, incl. + Gam + ī, der.*

Sokhummena samannāgato – A. II. 17

Endowed with subtlety; *sukhuma + ya, der.*

Socati kilamatī paridevati urattāliṃ kandati sammohaṃ āpajjati – M. I. 86

He sorrows, grieves, laments, cries beating the chest and becomes confused; *Śuc + a + ti, pres. 3rd. sg.; Klam + a + ti, pres. 3rd. sg.; pari + Div + a + ti, pres. 3rd. sg.; Krand + a + ti, pres. 3rd. sg.; saṃ + Muh + a, der.; ā + Pad + ya + ti, pres. 3rd. sg.*

So ca sabbadado hoti, yo dadāti upassayaṃ – S. I. 32

The one, who gives a residence, gives everything; *Dā + ti, root redup., pres. 3rd. sg.; upa + Śrī + a, der.*

So ca hoti dubbhaṇṇo duddaso okoṭimako bavhābadho kāṇo vā kuṇī vā khañjo vā pakkhahato vā – M. III. 169

He too is ugly, unsightly, disfigured, always sick, blind, crippled, lame or

paralysed; *du + vaṇṇa, v = b; du + dasa; bahu + ābādha, meta.; pakkha + Han + ta, pp.*

Socāmahaṃ bhusaṃ – S. I. 124

I grieve excessively; *socāmi + ahaṃ: Śuc + a + mi, pres. 1st. sg.; bhusaṃ, adv. incl.*

Socicca paridevica cuto ca saddhammā – A. IV. 294

He was sad, he lamented and became the one fallen from the true Dhamma; *Śuc + a + i, pst. 3rd. sg. + ca; pari + Div + a + i, pst. 3rd. sg. + ca; Cyu + ta, pp.*

Soceyyāni rocemi – A. V. 263

I prefer (their) ways of purification; *suci + eyya, der.; Ruc + e + mi, pres. 1st. sg.*

Soṇḍaṃ ussāpetvā pahaṭṭha-kaṇṇavālo yena Bhagavā tena abhidhāvi – Vin. II. 195

He, having lifted up the trunk, ran straight to the Blessed One with raised up ears and tail; *u(t) + Śri + āpe + tvā, caus. absol.; pa + Hr + ta, pp; kaṇṇa + vāla; abhi + Dhāv + i, pst. 3rd. sg.*

Soṇḍaṃ oropetvā – Vin. II. 195

Having caused to put down the trunk; *o + Ruh + e + tvā, caus. absol.*

Soṇḍipaṅcimāni aṃgāni sake kapāle samodahitvā – S. IV. 177-8

Inserting the limbs: the four legs and the neck as the fifth, in its own shell; *saṃ + o + Dhā + a + i + tvā, absol.*

So tattha nāyo – S. V. 169

It is the way there

So tattheva matameyya – M. III. 159

It would die there; *matam + eyya, unusual expression; e (from I) + eyya, opt. 3rd. sg.*

Sotabbañcassa maññanti – D. I. 175

They think that his teaching should be heard (is worth listening to); *sotabbaṃ + ca + assa; Man + ya + nti, pres. 3rd. pl.*

So taṃ daṭṭhukāmo – Vin. I. 271

He, being desirous of seeing it; *Dṛś + tum, inf. + kāma*

So tayā dujjāno, aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena aññathācariyakena – M. I. 487

It is difficult to understand by you who has a different view, different allegiance, different taste, different practice and different teachers; *du + jāna; aññatra, incl. used with instr. or abl.; aññathā, incl. + ācariyaka; aññesaṃ ācariyānaṃ santike vasantena, Cy. III. 198*

Sotaviññeyyā saddā – M. II. 203

The sounds, to be understood through the ear; *sota + vi + Jñā + eyya, der.*

So tasmīṃ upanandhi – Vin. II. 118

He harboured grudge against him; *upa + naddha or nandha (from Nah) + i ?, pst. 3rd. sg.; cp. ūhadanti (ū + hata (from Han) + nti)*

Sotā ca hoti sāvetā ca, uggahetā ca dhāretā ca, viññātā ca viññāpetā ca kusalo ca sahitāsahitassa no ca kalahakārako – A. IV. 196; Vin. II. 201

He is the one who listens and makes others listen, causes to learn and hold what is learnt; understands and makes others understand, skilled in what is collected, and not a trouble maker; *Śru + tu, der.; Śru + e + tu, caus. der.; u(t) + Grh + e + tu, caus. der.; Dhṛ + e + tu, caus. der.; vi + Jñā + tu, der.; vi + Jñā + āpe + tu, caus. der.; sahita + sahita; sam + Dhā + i + ta, pp.*

Sotāpanno zvinipātadhammo niyato sambodhiparāyano – S. V. 193, 343

The one who has entered the stream, who is not of the nature of falling into purgatory and who is assured and moving towards the enlightenment; *sota + ā + Pad + ta, pp.; a + vi + ni + Pat + a, der. + dhamma; ni + Yam + ta, pp.; sambodhi + parā + aya (from I) + ana, der.*

Sotāpanno sotāpannassa samānatto – A. IV. 364

Stream entrant is equal to the stream entrant; *samāna + atta*

Sotāvadhānaṃ natthi – A. V. 126

There is no attention to hear; *sota + ava + Dhā + ana, der.; natthi; na + As + ti, pres. 3rd. sg.; this is also used as an incl.*

Sotāvadhānassa payīrupāsānā bahukārā – M. II. 176

“To sit by” is quite useful for giving

ear; *pari + upa + Ās + ana, meta. der.*

Sote otārehi – Vin. III. 17

Make them sink down in the stream; *o + Tr + e + hi, caus. imper. 2nd. sg.*

Sotena saddaṃ sutvā na nimittaggāhi hoti nānuvyañ janaggāhi – D. I. 70; M. III. 35

Having heard the sound with the ear, he does not become one who takes the general appearance and the particular features of the object into the mind; *Śru + tvā, absol.; nimitta + Grh + i; na + anu + vyañjana + Grh + i, der.*

Sottim sinānim ādāya – M. II. 46

Having taken back-scratcher and bath-powder; *ā + Dā + ya, absol.*

Sotthi te hotu – M. II. 103

May you be well and happy; *su + atthi; sometimes this occurs as suvatthi; Hā(Bhā) + a + tu, imper. 3rd. sg.*

Sotthinā avyayena – D. I. 72

Safely and without any cost

Sotthinā paccāgaccheyya – A. IV. 418

Would come back safely; *pati + ā + gaccha + eyya, opt. 3rd. sg.*

Sotthimattānaṃ karoti – A. III. 45

(He) keeps himself well; *sotthim + attānaṃ; Kṛ + o + ti, pres. 3rd. sg.*

Sodānāyaṃ vikkhittarūpo – Vin. II. 154

Now, he seems to be rather perplexed;

so + idāni + ayaṃ; vi + Kṣip + ta, pp. + rūpa

Sopānakalīṅgaram nissāya aṭṭhāsi – Vin. II. 128

Stood at the staircase; *sopānakaḷvara M. II. 92; ni + Śri + ya, absol.; a + Sthā + s + i, pst. 3rd. sg.*

Sopi nūnassa tādisova yo samañassa Gotamassa paññāveyyattiyam jāneyya – M. I. 175

Indeed, he should be of the same calibre who would know recluse Gotama's quality of wisdom; *so + api; nūna, emph. p. + assa, opt. 3rd. sg.; tādiso + eva; paññā + viyatta + ya + iya, der.; Jān + nā + eyya, opt. 3rd. sg.*

Sobbhe nikhaṇāhi – D. II. 127

Bury in a deep pit; *sobbha (Skt. śvabhra); ni + Khaṇ + a + hi, imper. 2nd. sg.*

Sobbhe vā narake vā papāte vā papata – Vin. III. 74

May you fall into a deep pit, a purgatory or a precipice; *pa + Pat + a, imper. 2nd. sg.*

Sobhatidaṃ āyasmato Kosiyassa, yathātaṃ pubbe katapuññassa – M. I. 253

This is good for the venerable Kosiya, just as for the one who has already done meritorious deeds; *sobhati + idaṃ; yathātaṃ, incl. conjunctive; kata + puñña*

Sobhati sabbakālam – D. III. 202

It looks beautiful all the time; *Subh + a + ti, pres. 3rd. sg.; sabbakālam, acc. for loc.*

Somanassapahaṃ duvidhena vadāmi – D. II. 278

Even mental ease I explain in two ways; *somanassam + api + ahaṃ; Vad + a + mi, pres. 1st. sg.*

So mamassa kilamatho sā mamassa vihesā – M. I. 168; III. 128; Vin. I. 5

It would be a fatigue for me, it would be a vexation for me; *mama + assa*

Soyeva te paṭo varo – Vin. III. 241

That very cloth of yours is more valuable; *so + (y) + eva*

Sorato hoti sukhasaṃvāso – A. III. 349

The one who is gentle and easy to live with; *surata + a, der.; sukha + sam + Vas + a, der.*

So loko so attā, so pecca bhavissāmi, nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmi – M. I. 136

I am the world, I am the soul, that I will come to be after departure, permanent, constant, eternal, and of unchanging nature, and remain the same forever; *tathā + eva; Sthā + ssāmi, fut. 1st. sg.*

Soḷasakahāpanagghanakaṃ – Vin. IV. 255

A thing of the value of sixteen kahāpana (copper coin); *soḷasa + kahāpaṇa + agghanaka*

Svākkhāte dhammavinaye pabbajitā

samānā – S. I. 217; Vin. II. 162
Being renounced persons in this
doctrine and discipline, well explained;
pa + Vraj + i + ta, pp.; *As + māna,*
pr.p.

**Svākkhāto Bhagavatā Dhammo,
sanditthiko akāliko ehipassiko
opanayiko paccattaṃ veditabbo
viññūhi** – D. II. 93; S. I. 220; V. 343
By the Blessed One the Dhamma has
been well explained, which is
verifiable by experience, going beyond
time, inviting to come and see;
effective and to be realised by the wise
within themselves; *su + ā + Khyā +*
ta, pp.; *saṃ + dittha + ika, der.*; *a +*
kāla + ika, der.; *ehi, imper. 2nd. sg. +*
passa, imper. 2nd. sg. + ika, der.; *upa*
+ naya (from Nī) + ika, der.; *pati +*
atta; Vid + e + i + tabba, caus. fut.
pp.; *vi + Jñā + ū, der.*;
Dhammānussati is cultivated by
reflecting on these qualities of the
Dhamma

**Svākkhāto mayā dhammo uttāno
vivaṇṇo pakāsito chinnapilotiko** – M.
I. 141
The Dhamma has been well explained,
openly and clearly declared by me; *u(t)*
+ Tan + a, der.; *vi + Vr + ta, pp.*; *pa*
+ Kās + i + ta, pp.; *Chid + ta, pp.*

Svāgataṃ āyasmato Ānandassa – M.
I. 212
Welcome to the venerable Ānanda;
su + ā + Gam + ta, pp.

Svātanāya bhattaṃ udditthaṃ – Vin.
III. 161
The meal for tomorrow has been

assigned; *u(t) + Dr̥s + ta, pp.*

**Svātanāya bhattaṃ saddhiṃ
bhikkhusaṃghena** – M. II. 50
Meal for tomorrow with the
community of bhikkhus; *svātana*
(Skt. svastana), incl.

Svātanāya bhattena nimanteti – M.
I. 369
Invites for the meal tomorrow; *ni +*
manta + e + ti, denom. pres. 3rd. sg.

Svādhiṭṭhitaṃ adhiṭṭhāti – A. IV.
418
Fixes well on it; *su + adhi + Sthā + i*
+ ta, pp.; *adhi + Sthā + ti, pres. 3rd.*
sg.

Svāyaṃ paṭisañjivito – M. I. 333
That very same person has come back
to life again; *so + ayaṃ; paṭi + saṃ +*
Jiv + i + ta, pp.

**Svāhaṃ bhante tathā karissāmi
yathā maṃ mātāpitaro
anujānissanti** – M. II. 56
Venerable sir, I will do (it) in such a
way that my parents will give me
permission; *so + ahaṃ; yathā and*
tatha, incl.; *anu + Jān + nā + i +*
ssanti, fut. 3rd. pl.

**Svedāni tvaṃ kālena upasaṃ-
kamissasi** – Vin. II. 155
Now, you will go there early
tomorrow; *sve + idāni; upa + saṃ +*
Kram + i + ssasi, fut. 2nd. sg.

H

Haññantu yaññatthāya – A. IV. 42
May they be slaughtered for the
sacrifice; *Han + ya + ntu, pass.*
imper. 3rd. pl.; *yañña + atthāya*

**Hatā dissanti viluttā dissanti
ākoṭitā dissanti** – Vin. III. 263
(People) are seen killed, plundered
and attacked; *Han + ta, pp.*; *Dr̥s + ya*
+ nti, pass. pres. 3rd. pl.; *vi + Lup +*
ta, pp.; *ā + Kuṭ + e + i + ta, caus. pp.*

Hatāvasesakā bhavissanti – D. I. 135
There will be some left unpunished;
hata + ava + Śiṣ + aka, der.; *Bhū + a*
+ i + ssanti, fut. 3rd. pl.

Hatūpaniso hoti sammā samādhi –
A. III. 19
Right concentration of mind becomes
supportless; *Han + ta, pp. + upanisā,*
compd.

Hatthakukkuccaṃ (na) āpajjati – M.
II. 138
He does not move his hand nervously

Hatthakocchaṃ koṭṭāpenti – Vin. II.
266
Cause to massage (or to tattoo?) the
back of the hand; *hatthakocchanti*
piṭṭhihatthaṃ, Cy. 1293; Kuṭ + āpe +
nti, caus. pres. 3rd. pl.

Hatthagāhaṃ vā veṇigāhaṃ vā –
Vin. III. 120
Holding the hand or holding the braid
of hair; *Gr̥h + a, der.*

Hatthato pattaṃ gahetvā – Vin. II.
111
Having taken the bowl from the hand;
Gr̥h + e + tvā, absol.

Hatthathare nisīdatu – M. II. 66
Please sit down on the elephant-
spread; *hatthi + atthare; ni + Sad + a*
+ tu, imper. 3rd. sg.

Hatthaniddhunaṃ bhuñjati – Vin.
IV. 196
Eats, while shaking the hand; *ni + Dhū*
+ nā + aka, der. adv.

Hatthanillehakaṃ bhuñjanti – Vin.
IV. 198
Eat, while licking the hand; *ni + Lih +*
aka, der. adv.

Hatthapajjotikampi karonti – M. I.
87
They inflict the punishment of
hatthapajjotika, in which both hands
are wrapped up with rags soaked in
oil and set fire. *Cy. II. 59*

Hatthaparāmāsaṃ karonti – Vin. I.
341
Grasp hands; *hattha + parā + Mṛs +*
a, der.

**Hatthapallatthikāya vā
dussapallatthikāya vā antaraghare
nisīdati** – Vin. IV. 189
Sits inside the house with joined
hands or making the robe tight under
the two knee-joints when legs are

crossed; *pari + As + ta, pp. + i + ka, der.*

Hatthapāsam okkantamate – Vin. IV. 221

Right at the time of reaching the distance of the hand-loop; *o + Kram + ta, pp.*

Hatthapāsā vā na vijahitabam – Vin. III. 200

Or it should not be kept away from the hand-loop; *hattha + pāsa; vi + Hā + tabba, root redup., fut. pp.*

Hatthapāse ʔhito abhiharati – Vin. IV. 82

One who has stood nearby brings food; *abhi + Hr + a + ti, pres. 3rd. sg.*

Hatthapāse tiʔhati – Vin. IV. 269

Stands nearby

Hatthappattam susānam maññe – Vin. I. 15

Like a cemetery at hand; *hatta + pa + Āp + ta, pp.*

Hatthaphanakena kese osañhenti – Vin. II. 107

Smooth hair with the hand-comb; *phaṇakenati dantamayādisu yena kenaci, hatthaphanakenati hattheneva phaṇakakiccam karontā aṅgulīhi osañhenti, Cy. 1200-1; o + saṅha + e + nti, denom. pres. 3rd. pl.*

Hatthampi pādampi kīlāpentā – Vin. IV. 186

Making the hand and the foot play; *Krīd + āpe + nta, pr.p.*

Hatthavikārena dutiyam āmantetvā hatthavilamghakena upaʔhāpema – M. I. 207; III. 157

Having called a second by giving a signal with hand, we cause to keep it down by joining hands together; *hattha + vikāra; āmant + e + tvā, denom. absol.; hattha + vilamghaka; up + Sthā + āpe + ma, caus. pres. 1st. pl.*

Hatthavilamghakena upasamkameyyum – M. III. 130

They would go with joined hands; *upa + sam + Kram + eyyum, opt. 3rd. pl.*

Hatthānañca pādānañca sarassa ca nimittam aggahesi – M. II. 62

(She) recognised the distinctive characteristics of (his) hands, feet and (his) voice; *a + Grh + e + s + i, pst. 3rd. sg.*

Hatthābharanam dhārenti – Vin. II. 106

They wear hand-ornaments; *Dhr + e + nti, caus. pres. 3rd. pl.*

Hatthāruyhe amkusagayhe sippe – M. II. 94

In the art of riding elephants and wielding the goad; *hatthi + ā + Ruh + ya, meta. fut. pp.; amkusa + Grh + ya, meta. fut. pp.*

Hatthigavāssapaʔiggahaṇā paʔivirato – D. I. 5

Refrained from accepting elephants, cows, and horses

Hatthigīvāya vā nisinno assapiʔthe vā nisinno rathūpatthare vā ʔhito

D. I. 103

One who has sat on the neck of an elephant, on the back of a horse or stood on the chariot cover (floor); *ni + Sad + ta, pp.; upa + thara (from Str); Sthā + i + ta, pp.*

Hatthināgo ākiṇṇo viharati hatthihi hatthinīhi hatthikalabhehi hatthicchāpakehi – Vin. I. 352

The leader-elephant is beset with elephants, she-elephants, elephant calves and elephant sucklings; *hatthināgotīti mahāhatthi, Cy. 1152; ā + Kīr + ta, pp.*

Hatthināgo sattaratano vā aḍḍhaʔharatano vā – A. V. 202

The leader-elephant of seven or seven and half cubits high

Hatthinikam niyyādetvā – Vin. I. 278

Having caused to hand over the she-elephant; *hatthinī + kā; ni + ʔ + Yat + e + tvā, caus. absol.*

Hatthiniyo kāyam upanighamsantiyo gacchanti – Vin. I. 352

She-elephants move away rubbing the body very hard; *upa + ni + Ghṛṣ + a + nta + ī, f. pr.p.*

Hatthipadam tesam aggamakkhāyati, yadidam mahantattena – M. I. 184

Foot-print of an elephant is said to be the highest among them, in terms of greatness; *ā + Khyā + ya + ti, pass. pres. 3rd. sg.; yadidam, incl.; mahanta + tta, der.*

Hatthipade samodhānam gacchanti – M. I. 184; S. V. 231; A. III. 364

Include in the foot-print of an elephant; *sam + o (ava) + Dhā + ana, der.*

Hatthibhaṇḍe etadavoca – Vin. II. 194

Said this to the mahouts; *etam (etad) + a + Vac + a, root redup., pst. 3rd. sg.*

Hatthiyānāni kappāpehi – D. I. 49

Make ready elephant carriages; *kappa + āpe + hi, denom. caus. imper. 2nd. sg.*

Hatthisammadam – A. V. 83

Disturbance made by elephants; *Cy. equates sammada or sammadda with sambādha, V.37*

Hatthisammadam assammadam rathasammadam – Vin. IV. 160

Disturbance caused by elephants, horses and chariots; *sammadam = sambādham, Cy. 880*

Hatthimimpi katāvi assasmimpi katāvi rathasmimpi katāvi dhanusmimpi katāvi tharusmimpi katāvi – M. II. 69

The one who is an expert in elephant-riding, horse-riding, chariot-driving, archery, and in swordsmanship; *Kṛ + tāvī, pp.*

Hatthimimpi sikkhati – A. III. 327

He trains himself in the art of riding elephants; *sikkhati, desid. from Śak*

Hatthi pariyoʔhāti – Vin. II. 138

An elephant is on charge; *pari + u(t) + Sthā + ti, pres. 3rd. sg.*

Hatthe karitvā paccavekkheyya – D. I. 76; II. 13

Would review, after taking (it) into the hand; *pati + ava + ĩks + a + eyya, opt. 3rd. sg.*

Hatthena upakkamitvā asucim mocehi – Vin. III. 110

Make the semen emit by using the hand; *Muc + e + hi, caus. imper. 2nd. sg.*

Hatthena vipāṭetvā cīvaram sibbenti – Vin. II. 115

Having torn (the robe material) with the hand (they) sew the robe; *vi + paṭa + e + tvā, denom. caus. absol.; Sīv + ya + e + nti, pres. 3rd. pl.*

Hatthe nikkhipitvā pakkamitabbam – Vin. IV. 163-4

Having put in the hand (having entrusted it with some reliable persons) he should leave the place

Hatthesu dhotesu patto dhoti hoti – M. II. 138

When hands are washed, bowl is washed; *Dhāv + a + ta, pp.*

Hatthesu paṭigaṇhanti – Vin. I. 4

Receive into the hands; *paṭi + Grh + nā + nti, pres. 3rd. pl.*

Hatthesu piṇḍāya caranti – Vin. I. 90; III. 245

They move about collecting alms into the hands

Hatthehi ca pādehi ca vāyamamāno – M. I. 135; S. IV. 174

Making an effort with hands and feet; *vi + ā + Yam + a + māna, pp.*

Hattho ohito ahosi – A. III. 240

Hand was put into; *o + Dhā + i + ta, pp.*

Hattho nāma kapparaṃ upādāya yāva agganakhā – Vin. III. 121

Hand means (a part of the body) from the elbow to the tip of the nails

Hadayā hadayaṃ maññe aññāya tacchati – M. I. 32

He planes as if knowing (my) heart with (his) heart; *maññe, incl.; ā + Jñā + ya, absol.; takṣ + ya + ti, pres. 3rd. sg.*

Hananti vā bandhanti vā pabbājenti vā yathāpaccayaṃ vā karonti – A. III. 208

(The kings) slay him, bind him, banish him, or do whatever they like, according to the circumstances; *Han + a + nti, pres. 3rd. pl.; Ba(n)dh + a + nti, pres. 3rd. pl.; pa + Vraj + e + nti, caus. pres. 3rd. pl.; yathāpaccayaṃ, adv.*

Handa kuto nu tvaṃ āgacchasi divādivassa? – S. I. 89

From where do you come? or right at noon; *nu, interr. p.; handāti vavasāyatthe nipāto, Cy. I. 159*

Handa kuto nu tvaṃ Tapassi āgacchasi, divādivassa? – M. I. 373

Tapassi, where do you come? or right at noon; *divasassāpi diva,*

majjhaṇhakāleti attho, Cy. II. 195

Handa, ko nu kho ime

brāhmaṇisayo gatā? – M. II. 155

Where have these brahmin sages gone; *ko stands for kva, meaning where; nu, interr.p.; Gam + ta, pp.*

Handa ca dāni mayaṃ bho Gotama gacchāma, bahukiccā mayaṃ bahu karaṇīyā – D. I. 85, II. 76; M. III. 14; S. IV. 379

Gotama, may we take leave of you, we have lots of work to be done; *idāni, incl.; gaccha + ma, pres. 1st. pl.; bahu + kicca (Skt. kṛtya)*

Handa te āvuso saṃghāṭiṃ – Vin. III. 241

Friend, here is your double layer robe

Handa te sappiṃ, telaṃ me dehi – Vin. IV. 248

Here is your ghee, give me oil; *Dā + e + hi, imper. 2nd. sg.*

Handadānāhaṃ tividhena samādhiṃ bhāvemi – M. III. 162

May I practise concentration of mind in threefold way; *handa + idāni + ahaṃ; Bhū + e + mi, caus. pres. 1st. sg.*

Handa naṃ abhisapāma – M. II. 155

Let us curse him; *abhi + Śap + a + ma, imper. 1st. pl.*

Handa naṃ nema – Vin. I. 76

Let us take him to; *Nī + a + ma, imper. 1st. pl.*

Handa naṃ hanāma – M. I. 333

Let us kill him; *Han + a + ma, imper. 1st. pl.*

Handa brāhmaṇāti adāsi – Vin. IV. 161

He gave it saying, "Here it is, brahmin"; *a + Dā + ā + s + i, double pst. 3rd. sg.*

Handa bhagini imaṃ cīvaraṃ – Vin. IV. 61

Oh sister, this is the robe, take it; *handa, incl. used to draw attention to a proposal*

Handa bhaṇe Upāli nivattassu – Vin. II. 182

Dear friend Upāli, turn back; *bhaṇe, incl.; ni + Vṛt + a + ssu, imper. 2nd. sg.*

Handa bhante upāhanāyo – Vin. I. 186

Venerable sir, these are the sandles (for you)

Handa mayaṃ āvuso dhammaṃ ca vinayaṃ ca saṃgāyāma – Vin. II. 285

Let us, friends, rehearse the Dhamma and the Vinaya; *saṃ + Gai + a + ma, pres. 1st. pl.*

Handa mayaṃ Buddhavacanāṃ chandaso āropema – Vin. II. 139

Let us put the words of the Buddha into metric form; *ā + Ruh + e + ma, caus. imper. 1st. pl.*

Handa vata bho gacchāma – D. III. 16

Let's go

- Handāhaṃ atirekāya – A. III. 215**
May I (strive) for something more;
handā + ahaṃ
- Handāhaṃ nipajjissāmi – A. IV. 332**
Well, I will lie down; *ni + Pad + ya + i + ssāmi, fut. 1st. sg.*
- Haranti maññe mano vanāni samādhiṃ alabhamānassa bhikkhuno – M. I. 16**
The forests, I think, take away the mind of a bhikkhu who is not getting concentration; *Hṛ + a + nti, pres. 3rd. pl.; maññe, incl.; mano, acc. sg.; a + Labh + a + māna, pr.p.*
- Haritakapaṇṇikam pakiṇanti – Vin. II. 267**
They buy green leaves;
haritakañceva pakkañca pakiṇanti, pakiṇṇakāpanam pasāritanti vuttam hoti, Cy. 1293-4; pa + Krī + ṇā + nti, pres. 3rd. pl.
- Haritāni tiṇāni sammaddantā – Vin. I. 137; IV. 296**
Trampling down green grass; *Mṛd + ya + nta, pr.p.*
- Harite uccāraṃ pi passāvaṃ pi kheḷaṃ pi karonti – Vin. IV. 205**
(They) urinate, defecate and spit on the green
- Harite chaḍḍeyya – Vin. IV. 266**
Would throw away on the green
- Haritena gomayena paṭhaviṃ opuñjāpetvā – Vin. III. 16**
Having caused to smear the floor with fresh cow-dung; *o + puñja + āpe +*

tvā, caus. denom. absol.

Haritehi kusehi pattharivā – A. V. 234

Having strewn with green (fresh)
Kusa- grass; *pa + Str + i + tvā, absol.*

Halamdāni pakāsituṃ – M. I. 168; Vin. I. 5

Now, it is of no use to proclaim it;
halaṃ, incl. + idāni, incl.; pa + Kās + i + tuṃ, inf.

Havyasesaṃ gahetvā – S. I. 167

Having taken the oblation left over; *Hū + ya, fut. pp. + sesa; Gṛh + e + tvā, absol.*

Hasanīyasmim vatthusmim mihitamattaṃ karoti – Vin. IV. 187

In a matter to be laughed at, he just smiles; *Hṛṣ + anīya, fut. pp.; Smi + ta, meta. pp.*

Hasamānakā maññe aññaṃ vyākaronti – A. III. 359; Vin. I. 185

They declare gnosis as if they are making a joke; *Hṛṣ + a + māna + ka, der.; ā + Jñā; vi + ā + Kr + o + nti, pres. 3rd. pl.*

Hasitena purisaṃ bandhati – A. IV. 196

Binds a man with laughter; *Hṛy + i + ta, pp.*

Hānāya paretī no visesāya – A. III. 349

Proceeds to the lower level, not to the higher; *pari + e (from I) + ti, pres. 3rd. sg.*

Hāniyeva pāṭikamkhā kusalesu dhammesu – S. II. 206

Only decline is to be expected in wholesome things; *hāni + eva; paṭi + Kāmṣ + ya, fut. pp.*

Hāpeti vacanaṃ – A. IV. 196

Causes to miss the word; *Hā + āpe + ti, caus. pres. 3rd. sg.*

Hāsādhippāyo kāyena kāyaṃ āmasati – Vin. IV. 111

With the intention of making somebody laugh, rubs the body with the body; *hāsa; Hṛṣ + a, der. + adhippāya; ā + Mṛś + a + ti, pres. 3rd. sg.*

Hitānukampī viharissāmi, mettacitto na dosantaro – M. I. 123

I shall abide with compassion, well being and loving kindness, keeping no hatred in between; *hita + anukampā + i, der.; metta + citto; dosa + antaro*

Hitvā jayaparājayaṃ – S. I. 83

Having abandoned victory and defeat;
Hā + i + tvā, absol.

Hitvā mamattaṃ – D. II. 241

Having given up the idea of mine;
mama + tta, der.

Hitvā mānusaṃ dehaṃ – S. I. 35

Having abandoned human body;
manu(s) + a, der.

Himavantapasse araññakuṭikāyaṃ – S. I. 61

In a forest hut on the slope of the Himalaya; *himavanta + passa; arañña + kuṭikā*

Hiraññaṃ ādāya agamaṃsu – Vin. I. 270

Taking gold they went off; *ā + Dā + ya, absol.; a + Gam + ā + imsu, double pst. 3rd. pl.*

Hiraññasuvaṇṇaṃ katañceva akatañca – M. II. 71

Gold and bullion finished and unfinished; *kataṃ + ca + eva*

Hiraññasuvaṇṇassa pūrāpetvā – Vin. III. 17

Having caused to fill (them) with gold;
Pr + āpe + tvā, caus. absol.

Hiraññassa puñjaṃ kārāpetvā – M. II. 63

Having caused to make a bundle of gold; *Kr + āpe + tvā, caus. absol.*

Hiriparikho ariyasāvako – A. IV. 109

The noble disciple guarded by moral shame; *hiri + parikhā*

Hiriyati kāyaduccaritena – A. III. 2

He is ashamed of bad physical behaviour; *hiri + ya + ti, denom. pres. 3rd. sg.*

Hirrottappe sati hoti indriyaṃvaro – A. IV. 336

There is a guard of senses when there is moral shame and fear; *hiri + ottappa; hirrottappe sati, loc. absl.*

Hinapuriso akkhāyati – M. I. 24

He is said to be the person of low quality; *ā + Khyā + ya + ti, pass. pres. 3rd. sg.*

Hīnaṃ kāyaṃ upapannā – A. IV. 390
Born (reached) in a lower realm; *upa*
+ *Pad* + *ta*, *pp.*; *acc. is used with upa*
+ *Pad*

Hīnaṃ nāma kammaṃ:
koṭṭhakakammaṃ

pupphachaḍḍakakammaṃ – Vin. IV. 6

The so called low work: the work as a store keeper, the work as a scavenger; *koṭṭha* + *ka*, *der.*; *puppha* + *Chard* + *aka*, *der.*

Hīnaṃ nāma liṃgaṃ: **atidīghaṃ**
atirassaṃ atikaṇhaṃ accodātaṃ – Vin. IV. 7

The so called low appearance: too tall, too short, too dark, too white; *ati* + *odāta*

Hīnaṃ nāma sippaṃ:
nalakārasippaṃ kumbhakārasippaṃ
pesakārasippaṃ cammakārasippaṃ
nahāpitasippaṃ – Vin. IV. 7

The so called low craft: basket maker's craft, potter's craft, weaver's craft, leather worker's craft, barber's craft

Hīnaṃ vā paṇītaṃ vā – S. II. 252
Low or high; *pa* + *Nī* + *ta*, *pp.*

Hīnādhimuttikā
hīnādhimuttikehi saṃsandanti
samenti – S. II. 154

Those who have low inclinations get together and tally together; *hīna* + *adhi* + *Muc* + *ti* + *ka*, *der.*; *saṃ* + *Syand* + *a* + *nti*, *pres. 3rd. pl.*; *sama(m)* + *e* (from *I*) + *nti*, *pres. 3rd. pl.*

Hīnādhimuttiko ca hoti
sakkāyābhirato ca – A. III. 435

He is bent on lower states and delighted particularly in the self; *adhi* + *mutti* + *ka*, *der.*; *abhi* + *Ram* + *ta*, *pp.*

Hīnā nāma jāti: caṇḍārajāti,
veṇajāti nesārajāti, rathakārajāti,
pukkusajāti – Vin. IV. 6

The so called low birth: birth as an outcast, birth as a basket weaver, birth as a hunter, birth as a cart maker, birth as a scavenger; *Hā* + *ta*, *pp.*

Hīnāyāvattitvā – Vin. I. 17, 182

Having turned back to the lower life (having disrobed); *hīnāya* + *āvattitvā*; *ā* + *Vṛt* + *i* + *tvā*, *absol.*

Hīnena ukkaṭṭhaṃ vadeti – Vin. IV. 7

Speaks to 'a high' in a low term

Hīnena khamṣesi hīnena vambhesi – Vin. II. 18

Scolded and despised in terms of mean birth; *Kruś* + *e* + *s* + *i*, *pst. 3rd. sg.*; *Vambh* + *e* + *s* + *i*, *pst. 3rd. sg.*

Hīnena hīnaṃ vadeti – Vin. IV. 7

Speaks to 'a low' in a low term; *Vad* + *e* + *ti*, *pres. 3rd. sg.*

Hīnenāpi akkosena khamṣenti
vambhenti – Vin. IV. 4

(They) cause to scold and despise even by low and abusive language

Hupeyya āvuso – Vin. I. 8

It may be, friend; *Hū* (*Bhū*) + *eyya*, *opt. 3rd. sg.*

Huveyyapāvusoti vatvā – M. I. 171

Having said, "it may also be so" friend; *Hū* (*Bhū*) + *eyya*, *opt. 3rd. sg.* + *api* + *āvuso*; *Vad* or *Vac* + *tvā*, *absol.*

Heṭṭhato bhūmiṃ vilikhati, uparito
bhittiṃ hanti – Vin. II. 175

From the bottom it scratches the floor, from the top it damages the wall; *vi* + *Likh* + *a* + *ti*, *pres. 3rd. sg.*; *Han* + *ti*, *pres. 3rd. sg.*

Heṭṭha Migāramātupāsāde – S. V. 270

On the ground floor of the mansion of Migāra's mother (*Viśākhā*)

Heṭṭhā pādālesu – D. II. 17

On the soles

Heṭṭhā mañcaṃ vā heṭṭhā pīṭhaṃ
vā parāmasitvā – Vin. I. 48

Having touched and examined the floor under the bed or under the chair; *parā* + *Mṛś* + *i* + *tvā*, *absol.*

Heṭṭhāvivaṇṇe uparipaṭicchanne
vaccaṃ kātum – Vin. II. 280

To relieve themselves at a place where the bottom is open and the top is covered; *vi* + *Vṛ* + *ta*, *pp.*; *upari*, *incl.*; *paṭi* + *Chad* + *ta*, *pp.*; *Kṛ* + *tum*, *inf.*

Heṭṭhā hutvā silaṃ uccāresi – Vin. III. 81

Being below, he caused to lift up a stone; *heṭṭhā*, *incl. opp. upari*; *Hū* (*Bhū*) + *tvā*, *absol.*; *u(t)* + *Car* + *e* + *s* + *i*, *caus. pst. 3rd. sg.*

Hetu ca sudiṭṭho hetusamuppannā

ca dhammā – A. III. 440

The cause was clearly seen and the things originated from the cause; *su* + *Drś* + *ta*, *pp.*; *saṃ* + *u(t)* + *Pad* + *ta*, *pp.*

Hetuṃ paṭicca sambhūtā
hetubhaṃgā nirujjhare – S. I. 134

Those which have come into existence, depending on a cause, cease to exist at the break of the cause; *paṭi* + *I* (*t*) + *ya*, *absol.*; *saṃ* + *Bhū* + *ta*, *pp.*; *ni* + *Rudh* + *ya* + *re*, *pres. 3rd. pl.?*

Heturūpaṃ āha, saheturūpaṃ āha – M. II. 127

Said something which looks reasonable and with a reasonable ground

Hemantike kāle – Vin. IV. 115

At the time of snow (winter); *hima* + *anta* + *ika*, *der.*

Hemavaṇṇo asobhatha – D. II. 134
Being of golden colour he looked beautiful; *a* + *Śubh* + *a* + *tha* (*ttha*), *pst. 3rd. sg.*

Hoti āpatti daṭṭhabbā – Vin. I. 324

There is an offence to be seen; *ā* + *Pad* + *ti*, *der.*; *Drś* + *tabba*, *fut. pp.*

Hoti kho so samayo yā tā devatā
ekajjhaṃ sannipatanti – M. III. 147

There is that time at which those deities get together at one place; *saṃ* + *ni* + *Pat* + *a* + *nti*, *pres. 3rd. pl.*

Hoti ceva kāci sātamaṭṭā
assādamattā yadidaṃ

vaṇamukhāṇaṃ kaṇḍūvanahetu – M.

I. 508

Due to the scratching of the openings
of the wound there arises just a
soothing effect, a bit of enjoyment;
sāta + matta; Svad + ta, pp. + matta;
yadidaṃ, incl.; kaṇḍu + ana, der. +
hetu

Hotu no ettha kathāsallāpo – M. II.

159

May there be a discussion between us
on this matter; *kathā + saṃ + Lap +*
a, der.

Hotu bhāṇe – Vin. IV. 157

Let him be there, dear (never mind,
dear); *Hū (Bhū) + a + tu, imper. 3rd.*
sg.

Hoteva kaṃkhā, hoti vicikicchā –

A. I. 189

Certainly, we have doubt and
hesitation; *hoti + eva*